

# **THE SCRIPTURES IN A YEAR**

## **With daily translations from the original languages and reflections**

### **by Colin Symes**

*Every follower of Jesus needs an overview of the Story of God presented in the Holy Bible and guided by the Holy Spirit. What follows is a record of my own journey through the year, put in a format to be shared with others. I have followed the One Year Bible Plan of Tyndale House Publishers Inc (accessed at [www.oneyearbibleonline.com](http://www.oneyearbibleonline.com) ) which leads the reader through a daily portion of the Old Testament, New Testament, then a Psalm and a Proverb. (This means that the book of Psalms is covered twice over in the year.)*

*Each day, I have translated and commented on a verse from the readings. Some days have more than one such translation, offered as an alternative. There are also links given to daily video commentary online for Old and New Testament Scripture readings. I would encourage you as you read to make your own notes in a journal to help your own reflections.*

*If you are reading from the computer file given, the quickest way to find the day's date is to press Ctrl+F (find) and enter the day sought in full (eg. September 17) This will take you to the readings.*

*The verses quoted are given in the original languages (Hebrew, Greek and some Aramaic) with a transliteration in Roman alphabet to enable the reader to attempt to capture the original sound of the Scripture. In these transliterations, the accent shows where word stress falls, as a guide. Readers might attempt these as a way of becoming more familiar with the text as it was first given.*

*To read the Bible in a year is a big endeavour; if the reader finds a day dropped, my own counsel would be to ignore the dates and pick up from the last day of reading, even if that means not being in sync with the calendar. In that way, whether it takes a year, two years or four, you will be sure of having read the whole Scripture through.*

*May the Lord who gave these words to His people guide you in their reading and reflection, and may they dwell in your heart and your mouth richly all the days of your life.*

**Colin Symes**  
**Edinburgh**  
**December 2021**

**January 1 Day 1: readings today; Genesis 1:1-2:25 Matthew 1:1-2:12 Psalm 1:1-6 Proverbs 1:1-6**

וְהָאֵרֶץ חַיָּתוּת וְרֵיחַ אֲלֹהִים מְרַחֵף עַל-פְּנֵי הַמַּיִם  
Ve-ha-àretz hayetàh tòhu va-vòhu, ve-chòshekh al-pnèy tehòm; ve-Rùach Elohim merachèphet al-pnèy ha-mayìm.

And the earth was a chaotic vacuum, in the darkness of space; but the Spirit of God was brooding over the surface of this primaeval ocean.

Genesis 1.2/ בראשית א"ב

A reflection on Genesis 1.2 ‘In the beginning, before anything in the universe was there, God by His Spirit was brooding over the ocean of space. And in the moment when He says ‘Light!’, the energy of a billion suns explodes into being and His life is released in the creativity which has brought us to today, to the start of a new year, in the ongoing unfolding of His unlimited creation-story.’

And on You Tube; <https://www.youtube.com/watch?v=MG49Yj1-5t0&t=8s>

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν

Kai elthòndes ees teen ikìan ìdhon to paidhìon metà Mariàs tees meetròs avtòu, kai pesòndes, prosekýneesan avtò, kai anìxandes tous theesavròus avtòn prosènenkan avtò dhòra, chrysòn kai libhanon kai smýrnan

And coming into the house they saw the child with Mary his mother, and falling down, they worshipped Him, and opening their treasures they offered him gifts, gold and frankincense and myrrh

Matthew/Μαθθαιον 2.11

A reflection on Matthew 2.11 ‘The star moves to bring the wise men to the house where Jesus now is, with his parents. They offer him gifts, gold, frankincense and myrrh, royal treasures. Although there are three gifts, it cannot be assumed, however, that there are three men. It is also clearly stated by Matthew that they worship Him, bowing down. For Matthew, A Jew, worship and obeisance like this are due only to God.’

Also on You Tube at <https://www.youtube.com/watch?v=7mxnh1BuUCA>

וְהָיָה כְּעֵץ שָׂתוּל עַל-פְּלִגְי-מַיִם  
אֲשֶׁר פְּרִיֹו יִתֵּן בְּעֵתוֹ-וְעֵלְהוּ לֹא-יִבּוֹל וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ  
Ve-hayàh ke-ètz shatùl al-palgèy màyim, ashèr piryò yittèn be-ittò ve-alèyhu lo yibbòl, ve-khol asher ya’asèh yatzliach.

And he will be like a tree planted beside irrigation-channels of water, producing fruit in season, with leaves that do not wither; in everything he does, he flourishes.

Psalm 1.3/ תהלים א"ג

A reflection on Psalm 1.3 : The water-courses referred to by the Singer here are channels (palgèy mayìm) dug in a tended garden to ensure a constant supply of water, even through dry seasons ; in the light of such care, the person whose delight is in the Lord’s formation, His Torah, will find His life flourishing, lived to the full, whether in the midst of joy or pain.

Also on You Tube at <https://www.youtube.com/watch?v=REIQOc5sQtU>

Mishlèy Shlomò bhen David, mèlekh Yisra'èl  
The life-sayings of Solomon, son of David, King of Israel.  
Proverbs 1.1/ משלי א"א

A reflection on Proverbs 1.1 ‘What we call ‘proverbs’ are actually originally sayings to live by, the wisdom of a way of life which is rooted in taking God seriously and acting on what they teach. They are not a compendium of aphorisms to be put on a shelf for reference purposes; they are the road-signs on the faith-filled journey, the ignoring of which will lead to disaster.’

Also on You Tube at <https://www.youtube.com/watch?v=DWD2HSeZYZI>

**January 2 Day 2: readings today; Genesis 3:1-4:26 Matthew 2:13-3:6 Psalm 2:1-12  
Proverbs 1:7-9**

וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ-נוֹד קִדְמַת-עֵדֶן

Va-yetzè Qàyin mi-liphnèy Adonài va-yeshèbh be-èretz Nod, qidmàt Èden  
And Cain went away from the face of the Lord to live in the land of Nod (Wandering), east of Eden.  
Genesis 4.16/ בראשית ד"טז

A reflection on Genesis 4.16 : Like his father and mother, and like mankind generally, Cain moves away from the presence of God, which in Hebrew is the same word as ‘face’. (cf. Genesis 3.8, where Adam and Eve hide from the face of God.) He goes into a land of wandering, not seeing that God has not rejected, but rather protected him. In reality, we are never out of view of the Lord, even when we try to be. Within sight of His presence-face is always the safest place.

And on You Tube; <https://www.youtube.com/watch?v=VmRfBB9hq6c>

καὶ λέγων· μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν·  
Kai lègon, ‘Metanoèete; èngike gar ee bhasilèia ton ouranòn.’

And he (John the Immerser) was saying, ‘Get your mind transformed, for the reign of heaven is arriving!’

Matthew/Μαθθαιον 3.2

A reflection on Matthew 3.2 ‘Matthew, a Jew writing to Jews, seems to prefer not to write the term ‘reign of God’ as Mark and Luke do, to avoid contention about the writing of God’s name. But Immerser John’s message is clearly the same ; God is King, and His personal arrival is imminent. This necessitates not just a saying ‘sorry’, which is too often all ‘repentance’ has become, but a whole process of ‘trans-ideation’, a transformed way of life, giving up the empty ways of the republic of man, from now on reckoning everything in life to be done with an eye to the close presence of the King Himself, since the reign of God is always close-up and personal, not faraway and abstract.’

Also on You Tube at <https://www.youtube.com/watch?v=eb2-9td3VEI>

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יְהַגּוּ-רִיק

Làmmah ràgshu goyìm, u-le-ummìm yèhgu reeq?  
Why do the nations rage, and the peoples plot uselessly?  
Psalm 2.1/ א"א תהילים

A reflection on Psalm 2.1 ‘The Hebrew word ‘ragash’, meaning to rage or riot, occurs only once in the Scriptures, here in Psalm 2.1. The Singer of Israel sees humanity in turmoil, seeking to run their own affairs without reference to their Maker; but God has anointed His King and set Him in Zion, the place where He encounters His people, and without His leading, there is only nonsense. For all their talk of peace, the politics of the world fuel enmity and division through adversarial systems of winners and losers. The Lord’s response is a King of love who washes the feet of His creatures, who submits to a shameful, judicially-authorized death yet who breaks its rule by rising again from the grave to establish His reign of life which transforms us and brings heaven to earth.’

Also on You Tube at <https://www.youtube.com/watch?v=5WBUpM0jfoM>

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ

Shemà benì musàr abhìkha, ve-àl tittòsh toràt immèkha.

Listen, my son, to the direction of your father and do not reject the instruction of your mother.

משלי א"ח/ח Proverbs 1.8

A reflection on Proverbs 1.8 ‘As well as listening to the direction of the father, the son is called upon not to reject the ‘torah’ of his mother. The word ‘torah’ in Hebrew is basic, fundamental. It is as formative to our beings as gravity, and this is why ‘torah’ cannot be translated simply as ‘law’. It is the parent’s impartation to the child, the mother’s loving repetition, instilling life and character into her beloved. No wonder the Psalmist expresses in so many places a love for the ‘Torah of the Lord’.

Also on You Tube at <https://www.youtube.com/watch?v=0w448ES0Ypg>

**January 3 Day 3: reading today; Genesis 5:1-7:24, Matthew 3:7-4:11, Psalm 3:1-8, Proverbs 1:10-19**

זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם

Zeh sèypher toldòt adàm be-yòm berò Elohìm adàm bi-demùt Elohìm asàh otò, zakhàr u-neqèybhah bera’àm va-yebharèkh otàm va-yiqràh et shemàm ‘adàm’ be-yòm ha-bara’àm.

This is the record of the generations of humankind; on the day God made humanity, He made them in the image of God; He made then male and female when He originated them and He blessed them and called their name ‘humanity’ on the day of their origin.

Genesis 5.1-2/ בראשית ה"א ב

A reflection on Genesis 5.1-2 ‘Chapter 5 of Genesis, today’s reading in the Torah, begins with a clear statement in verse 1 about the nature of humanity as God has designed and created us; first, we are made in the image of God. Every human carries the Designer’s label, and is therefore valuable to God. This is a keystone of our faith – that people carry the likeness of their Maker, and therefore have worth as God-originated. Verse two makes an equally important point, that God’s image comes in two expressions in humanity, male and female, both of equal worth and value, both called, in Hebrew ‘adàm’, humankind. Despite our departure from this original purpose of our Creator, pursuing domination and power over one another, God’s purpose through Jesus is to restore to every person, male, female, rich, poor, of whatever race or nation that hallmark of His likeness through His gift of love and life in Him.’

And on You Tube: <https://www.youtube.com/watch?v=UOFtbThr84Q>

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים וְאֵינּוּ כִי-לָקַח אֹתוֹ אֱלֹהִים

Va-yit-halèq Chanòkh et-Elohìm, ve-eynèynu, ki laqàch otò Elohìm

And Enoch walked with God, then was no more, for God took him.

Genesis 5.24/ בראשית ה"כד

A reflection on Genesis 5.24 ‘Much has been made of the character of Enoch from this one verse in Genesis; it has been interpreted to mean that Enoch did not die, but was taken to be with God, or ‘translated’. This has led to Jewish and Christian mystics seeing him as a bridge between earth and heaven; a book containing legends of his visits to heaven is included in the Deuterocanonical works. Whatever we say of Enoch, the key to his life is that he ‘walked with God’ remarkably closely, being an early model for intimate relationship with the Creator and lover of our souls.’ (We find later that Noah walks the same way with God in Gen. 6.9.)

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν·

O dhe Yoànnees dhiekòlyen avtòn lègon, ‘Egò chrèian ècho ypò sou bhaptisthènai, kai see èrchee pros me?’ Apokrithèes dhe o Yeesòus èepe pros avtòn, ‘Àphes àrti; òuto gar prèpon estìn eemìn pleeròsai pàsan dhikaiosýneen.’ Tòte aphìeesin avtòn.’

But John refused him and said, ‘I need you to be immersing me in water, but you’re coming to me instead?’ Then Jesus responded and said to him, ‘Let it be this way for now, because this is what needs to happen for us to do it absolutely right.’ So he let Him.

Matthew/Μαθθαιον 3.14,15

A reflection on Matthew 3.14,15 ‘Although John rightly sees that Jesus has no need of his immersion in the Jordan, Jesus knows that He cannot bypass this simple step of obedience to His Father. All who claim to follow Jesus now have no excuse for not getting wet with Him in that water, since He humbled Himself so pointedly to set the benchmark for all who would be apprentices of His. No wonder His Father opens the windows of heaven and celebrates His Son, as the Spirit of God equips Him for His matchless ministry ahead.’

Also on You Tube at <https://www.youtube.com/watch?v=GLviVw2fPHw>

וְאַתָּה יְהוָה מִגֵּן בְּעַדִּי כְבוֹדִי וּמְרִים רֹאשִׁי

Ve-atàh, Adonài, magèn ba’adi, kebhodì u-merìm roshì.

But you, Lord, are a shield to me, my glory and the One who raises my head.

Psalms 3.3/ תהילים ג"ד

A reflection on Psalm 3.3 ‘In the midst of a coup against him, David cries out to God for rescue. The Hebrew word here for ‘glory’ (kabhod) has at its root the concept of weightiness. Jonathan Edwards, the American preacher and leader, speaks of it in 1755 as signifying ‘gravity, heaviness, greatness and abundance.’ The weight of a great presence changes what surrounds it – the mass of the sun holds the planets in their orbit, the gravity of the moon controls earth’s tides. For David, in his pain and trial, the Lord is His centre of gravity, lifting his dejected face upwards, shielding him from the imminent danger.’

Also on You Tube at <https://www.youtube.com/watch?v=IJy9AM4P9IA>

Benì, im yephatùkha chata'im, al tobhèh  
My son, if wrongdoers try and draw you in, don't go along with it.  
Prov.1.10

Solomon warns his son, presumably Rehoboam, not to get drawn into bad company;  
friendships that implicate us in evil are not worth having.

Also on You Tube at [https://www.youtube.com/watch?v=nQllo\\_uxzEM](https://www.youtube.com/watch?v=nQllo_uxzEM)

**January 4 Day 4: readings today; Genesis 8:1-10:32, Matthew 4:12-25, Psalm 4:1-8, Proverbs 1:20-23**

אֶת-קִשְׁתִּי נִתַּתִּי בְּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ  
Et-qashtì natatì be-anàn ve-hayetàh le-òt berit beynì u-vèyn ha-àretz  
My war-bow I will leave in the clouds, and it will be a sign of the irrevocable bond between  
me and the earth.  
Genesis 9.13/ בְּרֵאשִׁית יג"ט

A reflection on Genesis 9.13 : Covenant and the presence-face of God go together in  
Scripture. Man has sought since Adam to run from the face of God, but God pursues. In  
Noah, God starts again, and binds Himself to mankind with a self-obligating bond of  
covenant, marked by the sign of His war-bow being laid down in the clouds. God is  
determined to walk with mankind, despite His creature's waywardness.

And on You Tube: <https://www.youtube.com/watch?v=lz38xrVWzIU&t=2s>

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ  
κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν  
τῷ λαῷ.

Kai perièeyen òleen teen Galilàian o Eesòus dhidhàskon en tais synagogàis avtòn kai  
keerýson to evangèlion tees vasilèias kai therapèvon pàsan nòson kai pàsan malakian en to  
laò.

And Jesus progressed through all the Galilee, teaching in their synagogues and declaring the  
good news of the kingdom and healing every disease and every sickness among the people.  
Matthew/Μαθθαιον 4.23

A reflection on Matthew 4.23 'Jesus begins to preach a message that the Kingdom of  
heaven (Greek ee bhasileía ton ouranón) is near. It is key to understand that the word  
'kingdom' is not referring to a state or geographical location, nor yet to a system of  
government or regime, but to a personal reign of the King of Heaven (Greek o bhasilévs ton  
ouranón); another way of translating the word would be the kingship of heaven or the reign of  
heaven. We can never separate the Kingdom from the King.'

Also on You Tube at <https://www.youtube.com/watch?v=KQcUstZcza4>

בְּשָׁלוֹם יִחַדּוּ אֶשְׁכְּבָה וְאִישָׁן כִּי-אַתָּה יְהוָה לְבַדְּד לְבַטַח תּוֹשִׁיבֵנִי  
Be-shalòm yachdàv eshkebhàh ve-ishèn, ki attàh Adonài le-bhadàd la-bhètach toshibhèyni  
I will both lie down and sleep, for you alone, Lord, make me dwell secure.  
Psalm 4.8/תהילים ד"ח

A reflection on Psalm 4.8 'It is possible to go to bed but not sleep. Here, the Singer, even in the midst of his challenges from opponents is able to lie down and go to sleep, only because he knows that his security is anchored not in his circumstances but in the Lord his Maker. Elsewhere, the Singer says, 'He gives His loved ones sleep.' (Ps.127.2)

Also on You Tube at <https://www.youtube.com/watch?v=D80Pm-pS1zc>

חִכְמוֹתַי בַּחוּץ תִּרְנֶה בְּרַחוֹבוֹת תִּתֵּן קוֹלִי

Chokhmàh ba-chùtz tarònnaḥ, ba-rechobhòt tittèn qolàh.

Wisdom raises her voice in public, she makes her voice heard on the streets.

Proverbs 1.20/ משלי א"כ

A reflection on Proverbs 1.20 'Wisdom in Hebrew thought is never merely theoretical; it is always demonstrated through action and behaviour. Solomon personifies wisdom here as a woman, not hidden away in private, unavailable to the general public, but seen and heard, out in the open. Fraud, deception and manipulative power seek to conceal themselves, working their evil behind closed doors. Jesus, the wisdom and power of God, (1 Cor 1.24) is seen and known by all, is available to all, transparent in His love and integrity.'

Also on You Tube at <https://www.youtube.com/watch?v=QAzXID35mkw>

**January 5 Day 5: readings today; Genesis 11:1-13:4, Matthew 5:1-26, Psalm 5:1-12, Proverbs 1:24-28**

וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֶגְדְּלֶה שְׁמֶךָ וְהָיָה בְּרַכָּה

Ve-e'es-khà le-gòy gaddòl, va-abharèkhekha va-agadlàh shmèkha veh-yèh berakhàh

And I will make you into a great nation, and I will bless you and make your name great and you will be a blessing.

Genesis 12.2/ בראשית יב"ב

A reflection on Gen.12.2 'While Terah, Abram's father, set out for Canaan but stopped short in Haran, Abram continues the journey and receives the blessing. It is Abram who is called, Abram who trusts the promise, and Abram who takes God at His word. Travelling with God takes our whole life long; parting ways with Him halfway through does not lead to full blessing. It is Abram who sees God on arrival in Canaan, and through him the blessing of God cascades down through the generations, on through Jesus the Messiah to us who live in the dawning of the Today of the Kingdom.'

And on You Tube <https://www.youtube.com/watch?v=pVsOXPOvJr0&t=7s>

Ἔμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.  
Ymìs-este to àlas tees yees; eàn dhe to àlas morànthee, en tini alisthèsetai? Ees oudhèn ischýi èti mee bhleethènai èxo kai katapatìsthai ypò ton anthròpon.

You are the salt of the earth; but if the salt were ever to lose its flavour, how could it re-salted? It would be worthless other than for throwing out to be walked on by people.

Matthew/Μαθθαιου 5.13

A reflection on Matthew 5.13 ‘It seems there was a type of rock-salt used in Jesus’ day, which, when exposed to the weather, degraded to the extent that it lost flavour, and was then used like grit on wet paving. Whether Jesus is speaking of an actual or a hypothetical de-salting, what He is saying is that there is in His people a preservative, disinfectant and seasoning quality which should be in solution in the world in which we live. Certainly salt kept in a salt-cellar is going to do no good to anyone, and might as well not be there. The challenge to us is to be those who, by our lives, season, heal and sustain others, letting Jesus be tasted and experienced through us in a world bland and septic without Him.’

Also on You Tube at [https://www.youtube.com/watch?v=4S9Wvfge\\_e0](https://www.youtube.com/watch?v=4S9Wvfge_e0)

יהוה--בִּקְרָתְךָ תִּשְׁמַע קוֹלִי בִּקְרַתְךָ-לֶךְ וְאַצְפֶּה

Adonài, bòqer tishmà qoli; bòqer e'eràkh lekhà va-atzappèh

Lord, in the morning You will hear my voice; in the morning I will address myself to You and look out for You.

Psalm 5.3/תהילים ה"ד

A reflection on Psalm 5.3 ‘At the start of each new day, the Jew opens his eyes and says, ‘I give thanks to you, Living and Eternal King, that You have restored my breath to me in Your mercy; great is Your faithfulness.’ This prayer, known as ‘modeh ani’ in Hebrew, sets the one praying on a path of worship for the day ahead. For those of us who know Messiah, we should be taking that same path with them.’

Also on You Tube at <https://www.youtube.com/watch?v=HfxcyWEmwvo>

יֵעַן קִרְאתִי וְתַמְאֲנוּ נְטִיתִי יָדַי וְאִין מִקְשִׁיב

Ya’àn qaràti va-tema’èynu, natìti yadi ve-èyn maqshìbh.

For I called and you rejected me; I reached out my hand and there was no response.

Proverbs 1.24/משלי א"כד

A reflection on Proverbs 1.24 ‘Solomon has Wisdom continue her address with a complaint that in spite of her calling out, she is totally ignored; foolishness blinds people to her beauty. Humanity’s unwise waywardness diverts them from the paths of integrity, down dead ends of their own wilfulness.’

Also on You Tube at <https://www.youtube.com/watch?v=uUpgKVv0ye4>

**January 6 Day 6: reading today; Genesis 13:5-15:21, Matthew 5:27-48, Psalm 6:1-10, Proverbs 1:29-33**

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת-אַבְרָם--בְּרִית לֵאמֹר לְזָרְעֶךָ נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת מִנְהַר  
מִצְרַיִם עַד-הַנְּהַר הַגָּדֹל נְהַר-פְּרָת

Ba-yòm ha-hù karàt Adonài et-Abhràm berìt, lemòr, ‘Le-zarakhà natatì et-ha-àretz ha-zòt, mi-nàhar Mitzràim ad ha-nàhar ha-gadòl, ha-nehàr Peràt.’

That day, the Lord cut a covenant with Abram, saying, ‘To your descendants I have given this land from the river of Egypt to the river Euphrates.’

Genesis 15.18/בראשית טו"ח

A reflection on Genesis 15.18 ‘From this decisive moment in history comes the commitment of the Lord God to enter into person-to-person relationship with mankind, through Abraham His worshipper. In this act of covenant, which the Hebrew language describes as ‘cut’ because of the sacrifice it entails, the Lord commits Himself irrevocably to the blessing, not only of Abraham’s physical descendants, but to the blessing of the whole earth, and of whomever will do what Abraham did and trust outrageously in His promise. Since that day, God is tied to us in covenant-bonded grace (in Hebrew, ‘chesed’), which never fails and finds its ultimate expression in the self-sacrifice of Jesus, the Messiah.’

And on You Tube at: [https://www.youtube.com/watch?v=lvmI\\_uUyq7E&t=8s](https://www.youtube.com/watch?v=lvmI_uUyq7E&t=8s)

Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.  
Èseste oon ymèes tèlee-ee, òsper o patèr ymòn o en tis ouranìs tèleiòs estin.

לכן היו שלמים כאשר אביכם שבשמים שלם הוא

Lakhèn heyù shlemìm ka-ashèr abhikhèm she-ba-shamayim shallèm hu.

So be complete, full of integrity as your Father in heaven is whole and full of integrity.

Matthew 5.48/Μαθθαιου 5.48

A reflection on Matthew 5.48 ‘As Jesus brings to a close the manward aspect of His first teaching on the mountain, He calls His apprentices to wholeness, to full integrity, acting from love and not selfish motives. Those who name themselves followers of this Jesus should be known as those who have no hidden agenda, but are all they purport to be, as God is Himself.

Also on You Tube at <https://www.youtube.com/watch?v=KybLgDWiZ4k>

שמע יהוה תחנותי יהוה תפילתי יקח

Shamà Adonài techinnatì, Adonài tephillatì yiqqàch.

The Lord has heard my request, the Lord will grant my prayer.

Psalm 6.9/תהילים ו"י

A reflection on Psalm 6.9 ‘The Singer is convinced that in the midst of his struggles and trials, the Lord has heard him. We are invited to bring our requests and needs to the Lord, because we are welcome to come close to Him and speak what is on our hearts. God has made His people a part of the unfolding of His story, and our intercession makes a difference to Him. What an encouragement to our prayer, day by day.’

Also on You Tube at [https://www.youtube.com/watch?v=\\_N-6F7E3e7Y](https://www.youtube.com/watch?v=_N-6F7E3e7Y)

ושמע לי ישכן בטח ושאנן מפחד רעה

Ve-shomèa li yishkàn bètach ve-sha’anàn mi-pàchad ra’ah.

But the one who listens to me will dwell in confidence, living peacefully with no fear of evil.

Proverbs 1.33

Those who turn away from the practice of wisdom face a dead-end outcome, but when the Lord and awe of Him is our source of life, we can walk even in the valley without fear of what evil intends for us.

Also on You Tube at <https://www.youtube.com/watch?v=BG8IeaNDCKg>

**January 7 Day 7: Readings Genesis 16:1-18:15, Matthew 6:1-24, Psalm 7:1-17, Proverbs 2:1-5**

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֶיךָ מִמְרָא וְהוּא יָשָׁב פְּתַח-הָאֵהָל כְּחֹם הַיּוֹם  
וַיֵּשֶׁא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרָץ לְקִרְאתָם מִפְּתַח הָאֵהָל  
וַיִּשְׁתַּחוּ אַרְצָה

Va-yerà elàyv Adonài be-Elonèy Mamrè, ve-hù yoshèbh pètach ha-ohèl ke-chòm ha-yòm.  
Va-yissà eynàyv va-yàr, ve-hinèh, sheloshàh anashìm nitzabhìm alàyv, va-yàr va-yaràtz li-  
qràtàm mi-pètach ha-ohèl, va-yishtachù artzàh.

Then the LORD made Himself visible to him (Abraham) at Mamre Oaks, while he was sitting at the entrance to his tent in the hottest part of the day. As he looked up, there they were - three men standing beside him; seeing them, he ran to greet them from his tent-door, prostrating himself on the ground.

Genesis 18.1-2/ בראשית יח"א

A reflection on Genesis 18.1-2. 'Abraham hosts the LORD Himself in the covenant-sealing meal he is about to offer. While we cannot read into the text the doctrine of Trinity, there is a plurality in the LORD which is seen in His coming to Abraham in three visitors. It reminds us of God's addressing Himself as 'us' in Genesis 1. To run was undignified for an elderly man of Abraham's stature. But Abraham has no thought to his own image; here is the Maker of heaven and earth come to his tent, and he runs and bows his body before Him in abandonment and service.'

And on You Tube at [https://www.youtube.com/watch?v=APGKqt2WH\\_g](https://www.youtube.com/watch?v=APGKqt2WH_g)

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἔλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

Oùtos oun prosèvchesthe ymèes; Pàter eemòn, o en tis ouranìs, ayiasthèeto to ònomà-sou, elthèto ee bhasilèia sou, yeneethèeto to thèleemà-sou, os en ouranò, kai epì tees yees.

So pray like this; Our Father in heaven, let Your name be unrivalled, let Your reign come, let Your desire be fulfilled, as in heaven, so on the earth.

Matthew/Μαθθαιον 6.9,10

A reflection on Matthew 6.9,10 'In the opening words of the prayer Jesus teaches His apprentice-followers, there are three connected requests; may Your Name be unrivalled, may Your (personal) reign come, may Your desire be fulfilled as in heaven, so on earth. The word 'hallowed' in our oft-repeated saying of the Lord's prayer has almost lost its meaning, but it is perhaps the key to the following two. For His reign to come and His desire to be fulfilled, He must be without rival in our hearts and in the world. To be holy is to be matchless, to be without equal or competition. This is what Jesus invites us to call on our Father to be to us, His people.'

Also on You Tube at <https://www.youtube.com/watch?v=PoeTAmrpBYo>

מגני על-אלהים מושיע ישרי-לב

Maginì al Elohim, moshìa yishrey lebh.

God is my shield, rescuer of the wholehearted.

Psalm 7.10/תהילים ז"יא

Also on You Tube at [https://www.youtube.com/watch?v=Bg2\\_r7NbqFA](https://www.youtube.com/watch?v=Bg2_r7NbqFA)

A reflection on Psalm 7.10 ‘The Singer sings of God who is around him like a shield, rescuer of the ones who choose to go by His paths with a straight heart. The Lord offers us a way through the marshlands of misguided actions, a way that is covered by His shelter and shield; to travel there is safety and joy.’

בְּנֵי אִם-תִּקַּח אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֶתְךָ אֶז-תִּבִּין יְרֵאת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא  
Benì, im tiqqàch amarài u-mitzvotài titzpòn ittàkh... az tabhìn yir’at Adonài ve-da’at Elohim timtzàh.

My son, if you will receive my words and treasure my instructions within you... then you will discern the awe of the Lord and you will find the experience of God.

Prov.2.1 & 5

A reflection on Prov.2.1-5 ‘So often the next generation rejects the instruction and counsel of their parents, feeling that they ‘know better’. This just leads to them finding out by hard ways that they are, in fact, ‘no better’. Solomon wants his son to experience the wonder of God, hence the call to treasure up his father’s words.’

Also on You Tube at <https://www.youtube.com/watch?v=V-w10q0k5w4>

**January 8 Day 8: readings today; Genesis 18:16-19:38, Matthew 6:25-7:14, Psalm 8:1-9, Proverbs 2:6-15**

כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יִצְנֶה אֶת-בְּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה  
וּמִשְׁפָּט--לְמַעַן הִבִּיא יְהוָה עַל-אַבְרָהָם אֶת אֲשֶׁר-דִּבֶּר עָלָיו

Ki yadà’ti lema-àn ashèr yetzavvèh et-banàyv ve-et beytò acharàyv ve-shamrù dèrech Adonài la’asòt tzedaqàh u-mishpàt, lema-àn habhì Adonài al-Abhrahàm et-ashèr dibbèr alàyv.

For I have established relationship with him (Abraham) because he is going to direct his children and his household in keeping to the Lord’s way, maintaining integrity and putting things right and so the Lord will bring upon Abraham just what He has said.’

Genesis 18.19/ בְּרֵאשִׁית יח"ט

A reflection on Genesis 18.19 ‘The Lord has made covenant with Abraham and is intent on his blessing. He knows that He has no rival in Abraham’s life and family, and that they will maintain integrity and set to rights what is threatened with evil. This word in Hebrew is ‘mishpat’, sometimes translated ‘justice’ and sometimes ‘judgement’. But it is not essentially forensic, but redemptive; it is the right-wising of things which tend otherwise to chaos. It is an action to rescue, which is why the later deliverers of Israel are called ‘judges’, or ‘shophetim’ in the Hebrew.’

And on You Tube at <https://www.youtube.com/watch?v=hZnNfq0Vyw>

Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς·  
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

Pànta ouv òsa an thèleete ìna piòsin ymìn i ànthropi, òuto kai ymèes pièete avtìs; òutos gàr-  
estin o nòmos kai i prophètai.

So whatever you want people to do for you, do that also for them; for this is the sum of God’s instruction and of the prophets.

Matthew/Μαθθαιον 7.12

A reflection on Matthew 7.12: ‘Jesus points to self-giving love as being the core of all of God’s *Torah* instruction, as well as the heart of what the prophets have called Israel to. However we want to be treated by others (which universally means in a kind and loving way) we are to show that to all those with whom we come into contact.’

Also on You Tube at <https://www.youtube.com/watch?v=mIMIC9jwQa8>

מה-אנוש כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ  
וְתִחַסְרֵהוּ מִעַט מֵאֱלֹהִים וְכַבֹּד וְהִדָּר וְתִעֲטָרֵהוּ

Mah enòsh ki tizkerènnu, u-bhèn adàm, ki tiphqedènnu?

Va-techasrèyhu mé’at mé’elohim ve-khabhòd ve-hadàr te’atrèyhu.

What is mankind, that You remember them, or humanity that You encounter them?

Yet You made them little less than divine, and crowned them with significance and beauty.

Psalm 8.4,5/ תהילים ח"ה

A reflection on Psalm 8.4,5 ‘In this amazing Song of Israel’s worship, the Singer meditates on the glory of the universe, which bears the Maker’s fingerprints all over it. In the midst of his wonder, he asks, ‘Why bother with us? Are we not just like all the other creatures?’ His reply to himself is remarkable – mankind carries the Designer’s own label, and is little less than divine, bearing as he does the image of the Creator, loaded with significance (the word is glory, from a root meaning having weight and gravity) and beauty. This is why God has set such love upon us, why He bothers to encounter us day by day.’

Also on You Tube at <https://www.youtube.com/watch?v=xXvuroCFkSo>

כִּי-יְהוָה יִתֵּן חֵכְמָה מִפִּי דַעַת וְתְבוּנָה

Ki Adonài yittèn chokhmàh, mi-pìv da’at u-tebhunàh.

For the Lord will give wisdom, from His mouth come knowledge and understanding.

Prov.2.6

A reflection on Prov.2.6 ‘Wisdom to the Hebrew mind is not like the Greek concept of ‘sophia’, a body of knowledge, but life lived well out of the source of the awe of God. The relationship to our Creator shapes all else, and gives us the opportunity to make right choices which fulfil the true purpose of our image-bearing humanity.’

Also on You Tube at <https://www.youtube.com/watch?v=-1WRXrCbJLI>

**January 9 Day 9: readings today; Genesis 20:1-22:24, Matthew 7:15-29, Psalm 9:1-12, Proverbs 2:16-22**

וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו שְׁבוּ-לָכֶם פֶּה עִם-הַחֲמֹר וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁבַּחְהָם אֵלֵיכֶם

Va-yòmer Abhrahàm el-ne-aràyv, ‘Shevù lakhèm poh im ha-chamòr, va-anì ve-ha-na’àr nelkhàh ad-kòh ve-nishtachavèh, ve-nashubhàh alèykhèm.’

And Abraham said to his servants, ‘Remain here with the donkey, while the boy and I go further to worship, and then we’ll return to you.’

Genesis 22.5/ בראשית כב"ה

A reflection on Genesis 22.5. ‘This is the first occurrence of the word ‘worship’ in the Scriptures, and it comes in the context of a costly learning experience for both Abraham and Isaac. God will not allow anything, even a child of promise, to become an idol to Abraham, and God calls for Him to lay down His son on the altar. For Isaac, it was a terrifying experience, but one from which God saved him, leading him to know God as ‘the Fear of Isaac.’ When Abraham and Isaac return, it is as if they have been through death and resurrection together. The close encounter with God in true worship always costs us.’

And on You Tube at <https://www.youtube.com/watch?v=hAr4RnQln4Q>

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·  
Pas oun ὄstis akḗui mou tous lḗgous tḗoutous kai peei avtḗus, omiḗso avtḗn andrī phronīmo, ὄstis okodḗmeese teen ikīan avtḗu epī teen pētran.

So everyone who hears these words of mine and puts them into action is like an intelligent man who built his house on the rock.

Matthew/Μαθθαῖον 7.24

A reflection on Matthew 7.24 ‘There is often a disjoin between what we hear God say and what we do. Jesus is saying clearly that wisdom is about action, not about what we know in our heads. The story He goes on to tell of the intelligent man whose house withstands storms because it is based on rock is a call to us to act in line with His teaching, not just to say we have it in our mental database to access when we see fit. The foolish may have the knowledge, but it is their misguided action which eventually brings down their structures.’

Also on You Tube at [https://www.youtube.com/watch?v=G\\_9eSeuG9vQ](https://www.youtube.com/watch?v=G_9eSeuG9vQ)

אֲדָהּ יְהוָה בְּכָל-לְבַי אֶסְפְּרָה כָּל-נִפְלְאוֹתֶיךָ

Odèh Adonài be-khòl libbì, asapràh kol niphle’otèkha.

I will return wholehearted thanks to you, O Lord, and I will recount all Your wonders.

Psalms 9.1/תהילים ט"ב

A reflection on Psalm 9.1 ‘Thankfulness is like oxygen in our relationship with the Lord; it carries the life of God around our being and enables us to keep His perspective. Think of a wonder God has done in your life, and let the recalling of it spur you to expectation of those yet to be.’

Also on You Tube at <https://www.youtube.com/watch?v=MmhRTZnCYAQ>

כִּי שַׁחָה אֶל-מֹות בֵּיתָהּ וְאֶל-רַפְּאִים מַעְגְּלֹתֶיהָ

Ki shachàh el-màvet beytàh, ve-èl repha’im ma’aglotèyha.

For her (the seductress’) house leads downhill to death, and her paths into the shadows.

Prov.2.18

A reflection on Proverbs 2.18 ‘Having given wisdom a feminine form, Solomon, who himself seems to have been obsessed by the fairer sex, warns his son off the seductive pull of the ‘strange woman’, the one who will mislead the unwary man into godlessness. Her door is the entrance to a downhill path to death, while the voice of wisdom leads into life.’

Also on You Tube at <https://www.youtube.com/watch?v=VkQR6Qwi3Hk>

**January 10 Day 10: readings today; Genesis 23:1-24:51, Matthew 8:1-17, Psalm 9:13-20, Proverbs 3:1-6**

וַיִּקַּד הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר לֹא-עָזַב  
חֲסָדוֹ וְאֶמְתּוֹ מִמֶּם אֲדֹנָי אֲנֹכִי בַדֶּרֶךְ נִחַנִּי יְהוָה בֵּית אָחִי אֲדֹנָי

Va-yiqqòd ha-ìsh, ve-yishtachavù l'Adonài, va-yomèr, 'Barùkh Adonài Elohèy adonì, Abhrahàm, ashèr lo-azàbh chasdò va-amitò me-im adonì; anokhì ba-dèrekh, nachanì Adonài beyt achèy adonì.'

And the man bowed himself down and prostrated himself before the LORD, saying 'Blessed be the LORD God of my master, Abraham, who has not abandoned His covenant-bonded grace and His steadfastness to my master; my journeying has been directed by the LORD right to the house of my master's relatives.'

Genesis 24.26,27/ בראשית כד" כו כז

A reflection on Genesis 24.26-27. 'The servant of Abraham is overwhelmed by his encounter with the provision of God in answer to his very specific prayer for a wife for Isaac, and bows in worship before the Lord in response to His covenant-bonded grace and steadfastness shown toward him. In this chapter we find the first occurrence in the Scripture of the deep word, *chesed*, applied to God's self-sacrificial, self-obliging grace which ultimately is shown in His coming in Jesus Christ to rescue us from our brokenness, raising us with Him in resurrection to touch the face of His Father.'

And on You Tube at <https://www.youtube.com/watch?v=pV5pi9N3uKQ>

λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται  
μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν

Lègo dhe ymìn òti polli apò anatolòn kai dhysmòn èxousi kai anaklithèesondai metà Abhra'àm kai Isàak kai Iakòbh en tee bhasilèia ton ouranòn.

But I tell you that many from east and west will be there, sitting down with Abraham and Isaac and Jacob when heaven reigns.

Matthew/Μαθθαιον 8.11

A reflection on Matthew 8.11 'This saying of Jesus, making space for the non-Jew, comes in the midst of Jewish Matthew's telling of His second miracle story, that of the healing of the Roman centurion's servant. Jesus is taken aback by the Gentile's faith, and remarks that He has not seen the like in Israel. He then points to a time coming when the nations will sit at the same table as the Fathers of Israel, sharing with them in the blessings of heaven's reign. Israel's Messiah is the key to Israel's covenant being shared with all those who will entrust themselves to His covenant-bonded grace.'

Also on You Tube at <https://www.youtube.com/watch?v=5GNscACechg>

כִּי לֹא לְנֹצַח יִשְׁכַּח אֲבִיוֹן תִּקְוַת עֲנִיִּים תִּאֲבָד לְעַד

Ki lo la-nètzach yishakhàch ebhyòn, tiqvàt aniyìm tobhàd la-àd.

For the poor will not be ignored forever, nor the hope of the oppressed frustrated.

Psalm 9.18/תהילים ט"ט

A reflection on Psalm 9.18 'However they may be overlooked by the affluent in the pecking order of society, the poor and oppressed have preferential status with the Lord, and will be those who experience with greatest joy the restoration of all things when God's kingship breaks out on earth. In the interim, the colonies of His kingdom being established now need to reflect that preference and act to raise the hope of those diminished by the world's system.'

Also on You Tube at [https://www.youtube.com/watch?v=ZgIXZE0hu\\_0](https://www.youtube.com/watch?v=ZgIXZE0hu_0)

בְּטַח אֶל-יְהוָה בְּכָל-לִבְךָ וְאֶל-בִּינְתְּךָ אֶל-תַּשְׁעֵן בְּכָל-דְּרָכֶיךָ דַּעְהוּ וְהוּא יִשָּׂר אֶרְחֻבְךָ  
Betách el-Adonài be-khòl libbèkha, ve-èl binatkhà al-tisha'èn; be-khòl derakhèykha da'èhu,  
ve-hù ye-yashèr orkhotèykha

Have confidence in the LORD with all your heart, and don't depend on your own way of thinking; in all your ways, get to know Him, and He will direct your journey.

Proverbs 3v5,6/ משלי ג"ה ו

A reflection on Prov.3.5,6 'The word in the Hebrew here for trust is betách, meaning to throw oneself upon, to rely on completely. If we are fixing life for ourselves, we won't bother depending on the Lord. But the Poet here is urging us to have full confidence in the Lord and to doubt our own interpretation of the situation. It seems counter-intuitive, in such a self-reliant culture, to trust beyond our own inner theatre; yet the promise is here for the receiving.'

Also on You Tube at [https://www.youtube.com/watch?v=lGeXVN6\\_2HI](https://www.youtube.com/watch?v=lGeXVN6_2HI)

**January 11 Day 11: readings today; Genesis 24:52-26:16, Matthew 8:18-34, Psalm 10:1-15, Proverbs 3:7-8**

וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַחֵבְרוֹן וַיִּמְצָא בַשָּׁנָה הַהִוא מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה  
Va-yizrà Yitzchàk ba-àretz ha-hu, va-yimtzà ba-shanàh ha-hèe mé'áh she'arim va-  
yebharkhèhu Adonài.

And Isaac sowed in that land and received in that year a hundred-fold, for God had blessed him.

Genesis 26.12/ בראשית כו"ב

A reflection on Genesis 26.12 'The situation Isaac is in here in this verse does not, on the surface, seem a good one. It is a time of famine, and he has been reduced to migrating into the territory of the newly-arrived Philistines, at Gerar, to live. But God reminds him there of the covenant He made with his father to bless his descendants, and thus, in spite of the circumstances, God gives a hundred times in harvest what Isaac has sowed, as a sign of the Lord's 'chesed', His covenant-bonded grace. The Hebrew for a hundredfold, (Me'ah She'arim) is the name today by which a neighbourhood of Jerusalem is known, home to many 'Chasidim', Orthodox Jews.

And on You Tube at <https://www.youtube.com/watch?v=o6vsbns9FvU>

καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆῃ ἀπὸ τῶν ὁρίων αὐτῶν.

Kai idhòu, pàsa ee pòlis exèelthen ees synàndeesin to Ieesòu, kai idhòndes avtòn parekàlesan òpos metabhèe apò ton orìon avtòn.

And look, the whole town came out to meet Jesus, and seeing Him, they requested him to leave their district.

Matthew 8.34/Μαθθαιον 8.34

A reflection on Matthew 8.34. 'We must not get the idea that Jesus was somehow universally welcomed wherever He went. When people's status quo is upset, even when that is caused by a beautiful miracle, they can become negative. Here, although a man has been set free from oppressive evil powers, the disruption of the commercial equilibrium of the pig-herders causes the whole town to want Jesus, the Rescuer, to leave them alone!

Also on You Tube at <https://www.youtube.com/watch?v=e-tghvhVfP0&t=1s>

לָמָּה יְהוָה תִּעַמַּד בְּרָחוֹק תִּעְלִים לְעֵתוֹת בְּצָרָה

Làmah Adonài ta'amòd be-rachòq, ta'lim le-ittòt ba-tzaràh?

Why, Lord, do you stand at a distance? Why do You hide in times of trouble?

Psalm 10.1/תהילים י"א

A reflection on Psalm 10.1 'In Martin Scorsese's film, 'Silence', set amidst the persecution of Christians in Japan in the seventeenth century, the main protagonist, a Jesuit missionary, struggles with the seeming silence of God in the face of the terrible suffering of His people. Yet, in the moment when He does speak, the Lord reveals His presence even in the midst of the most evil oppression, showing that through the cross, He has taken our most painful paths with us and turned them into resurrection.'

Also on You Tube at <https://www.youtube.com/watch?v=t4Rh6deT4eE>

אַל-תְּהִי חָכָם בְּעֵינֶיךָ יִרְא אֶת-יְהוָה וְסוּר מִרָע

Al tehì chokhàm be-eynèkha; ye'àr et-Adonài ve-sùr mey-rà

Don't be wise in your own eyes; be in awe of the Lord and reject evil.

Prov.3.7

A reflection on Prov.3.7 'As human beings, we have such an elevated view of our own opinion. Solomon, the wisest king in Israel's line, advises his son not to think of himself as wise, but to anchor his source of authority for life in the Lord, a safer point of reference than fickle humanity.'

Also on You Tube at <https://www.youtube.com/watch?v=rcE-TCgA1no>

**January 12 Day 12: readings today; Genesis 26:17-27:46, Matthew 9:1-17, Psalm 10:16-18, Proverbs 3:9-10**

וַיֵּעַתֵּק מִשָּׁם וַיִּחַפֵּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי-עֲתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ

Va-ya'tèq mishàm, va-yachpòr be'èr achèret ve-lò rabhù aleyhà, va-yiqrà shemàh

'Rechobhòt', va-yòmer, ki attàh hirchìbh Adonài lànù u-pharìnu bha-àretz.

And he (Isaac) moved on from there, and dug another well, for which they did not have to contend; and he called its name 'Spacious' because, he said, 'now the Lord has given us space and we can find fruitfulness in the land.'

Genesis 26.22/בראשית כו"כב

A reflection on Genesis 26.22 'Isaac runs into contention with the Philistine settlers around him, but moves on to a place where he does not have to struggle any more. Here, there is water and peace, and he calls the place 'Rehobot', meaning spacious. In this spacious place, away from contention, he will be able to be fruitful, to flourish. In the place of God's provision there is space, peace and fruitfulness; we walk into that place when we give up competing for our own agendas and allow Him to bless us on His terms.'

And on You Tube at <https://www.youtube.com/watch?v=0UxrRbGqpUE>

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἀμαρτίας - τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρῃ σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.

‘Ἰna dhe idhèete òti exousiàn èkhi o Yiòs tou anthròpou epì tees yees aphiènai amartiàs – tòte lèyi to paralytikò,- ‘Eyerthèes, aròn sou teen klineen kai ýpaye ees ton eekòn sou.’

‘But so you may know that the Son of man has authority on earth to erase failures (now He started saying to the paralysed man) – get up, pick up your mat and return to your own house.’

Matthew 9.6/Μαθθαιου 9.6

A reflection on Matthew 9.6 ‘Jesus demonstrates that He has power to lift us out of the brokenness and failure of our past by lifting this sick man up from his bed. For Jesus, our need is not just to be outwardly healthy, but to be whole inside as well. A few verses later, in v.12, He describes Himself as the doctor of sick souls, come to forgive and heal with His love.’

Also on You Tube at <https://www.youtube.com/watch?v=GafNh8ktmrc>

תָּאֲוֹת עֲנָוִים שָׁמַעַתְּ יְהוָה תִּכְיֶן לְבָבָם תִּקְשִׁיב אָזְנְךָ

Ta'avàh anavim shamàta Adonài, takhìn libbàm taqshibh oznèkha.

Lord, You have listened to the longing of the oppressed; you garrison their heart, as your ear picks up the call.

Psalms 10.17/תהילים י"ז

A reflection on Psalm 10.17 ‘The Singer knows God listens, that, like us, He has ears. His response is to strengthen and garrison the hearts of the oppressed, to let them know His undergirding love and presence in the midst of their stress.’

Also on You Tube at [https://www.youtube.com/watch?v=\\_ISZtQG0jbU](https://www.youtube.com/watch?v=_ISZtQG0jbU)

כַּבֵּד אֶת-יְהוָה מִהוֹנֶךָ וּמֵרְאִשִׁית כָּל-תְּבוּאֹתֶיךָ

Kabèyd et-Adonài mey-honèkha, u-mey-reyshit kol tebhu'atèkha.

Honour the Lord from your substance, and as first call on your income.

Proverbs 3.9

A reflection on Prov.3.9 ‘When we open our hands in generosity, we show that we take seriously the One who provided all we have, which enables Him to open His hand even more to respond in His grace and abundance towards us.’

Also on You Tube at <https://www.youtube.com/watch?v=UD7wSzTPsy4>

**January 13 Day 13: reading today; Genesis 28:1-29:35, Matthew 9:18-38, Psalm 11:1-7, Proverbs 3:11-12**

וַיִּרְא וַיֹּאמֶר מֵה-נוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם-בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם

Va-yirà, va-yomèr, ‘Mah norà ha-maqòm ha-zèh! Eyn zeh, ki-im bet Elohim, ve-zèh sha-àr ha-shamayim.’

And he (Jacob) was overawed, and said, ‘How awesome is this place! This is no less than the house of God, and this is the entrance-gate to heaven.’

Genesis 28.17/ז' בראשית כח

A reflection on Genesis 28.17. ‘Bill Johnson in his book, *‘Hosting the Presence’* makes the point that there is no building to be seen in this story. Jacob is out in the desert, but God’s presence comes close in a vision of the close connection between the seen and the unseen, so that He is known intimately. The entrance to heaven is the place where we connect with the presence-face of God, in intimacy and holy awe, in whatever physical location we happen to be.’

Also on You Tube at [https://www.youtube.com/watch?v=b09oIbz\\_QfM&t=5s](https://www.youtube.com/watch?v=b09oIbz_QfM&t=5s)

Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡς πρόβατα μὴ ἔχοντα ποιμένα.

Idhòn dhe tous òchlous, esplanchnisthee perì avtòn, òti èsan eklelymèni kai errimèni os pròbhata mee èxhonda pimèna.

Seeing then the crowds, He was gutted for them, for they were lethargic and disparate, like sheep not having a shepherd.

Matthew/Μαθθαιον 9.36

A reflection on Matthew 9.36 ‘What energises Jesus to His mission is visceral compassion. He is preaching, healing and setting free, but He is limited to one human body. As He looks on the vast amount of need before Him, He recognises the urgency of bringing help and healing to a wider constituency. What He needs are workers in the harvest.’

Also on You Tube at <https://www.youtube.com/watch?v=JordAlo7tL0>

כִּי-צַדִּיק יְהוָה צְדָקוֹת אֲהַב יֵשׁוּר יִחְזוּ פָנָיו

Ki tzaddìq Adonài, tzedakòt ahèbh; yashàr yechezù phanèmo

For the Lord of integrity loves deeds of integrity; those making right choices will gaze on His face.

Psalms 11.7/ז"א תהילים

A reflection on Psalm 11.7 ‘God is good, and loves integrity, wholeness in our lives. When we admit evil to our behaviour, it creates interference in our relationship with God, our source, which can only be cleared by blocking up its entrance, and wholeheartedly turning back onto the straight way with Him. Only then, the Singer says, will we have a clear view of His presence-face.’

Also on You Tube at <https://www.youtube.com/watch?v=JyzlObm2Gao>

כִּי אֵת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ וְכַאֲב אֶת-בֶּן יִרְצֶה

Ki et ashèr ye’ehàbh, Adonài yokhìach, u-khe-àbh et ben yirtzèh.

For the Lord corrects the one He loves, just like a father does for a son he is pleased with.

Proverbs 3.12/י"ב משלי ג

A reflection on Proverbs 3.12 ‘This proverb, or life-guide saying, sets the Lord’s correction in the context of love and delight. So often, correction and direction is seen as an affront to an individual’s honour, something to be argued with rather than accepted. Yet the writer to the Hebrews (12.8), reminding us of this saying, goes as far as to claim that someone who is not directed and formed by a father’s wisdom is not a true son or daughter.’

Also on You Tube at [https://www.youtube.com/watch?v=qpeoF\\_q6EkU](https://www.youtube.com/watch?v=qpeoF_q6EkU)

**January 14 Day 14: readings today; Genesis 30:1-31:16, Matthew 10:1-23, Psalm 12:1-8, Proverbs 3:13-15**

אֲנֹכִי הָאֵל בֵּית-אֵל אֲשֶׁר מִשְׁחַחְתָּ שָׁם מִצִּבְחָהּ אֲשֶׁר נָדַרְתָּ לִּי שָׁם נָדַר עֲתָה קוּם צֵא מִן-הָאָרֶץ הַזֹּאת וְשׁוּב אֶל-אָרֶץ מוֹלַדְתְּךָ

Anokhì ha-Èl Bet-Èl, ashèr mashàchta sham matzebhàh ashèr nadàrta li sham nèder; atàh qum, tze min-ha-àretz ha-zòt ve-shùbh el-èretz moladetèkha.

I am the God of Bethel (House of God), the place where you anointed a memorial stone, at which you swore me an oath; now get up and leave this land and return to the land of your birth.

Genesis 31.13/ בראשית לא"ג

A reflection on Genesis 31.13 ‘The story of Jacob’s years in Padan-Aram with Laban and his family are full of intrigue, competition and deception. Jacob, the wide-boy wheeler-dealer has met his match in his father-in-law, who gets years of service out of him and marries off his two daughters to him! The births of Jacob’s children are a comic tale of strife between the sister-wives, implicating their servants in the battle. Yet God is with Jacob, His promise is unyielding, and now, God calls Jacob back to the place where they first met at the House of God; there, no longer able to scheme and deal, Jacob will come face to face with His destiny and be restored to the purpose for this fruitfulness, given in spite of his waywardness.’

And on You Tube at <https://www.youtube.com/watch?v=JnwhouGTAgY&t=5s>

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Kai proskalesàmenos tous dhòdheka matheetàs avtòu èdhoken avtìs exousìan pnevmàton akathàrton òste ekbhàlin avtà kai therapèvin pàsan nòson kai pàsan malakìan.

And having called His twelve apprentices together, He gave them authority to drive out evil spirits and to heal all kinds of sickness and disease.

Matthew/Μαθθαιον 10.1

A reflection on Matthew 10.1 ‘What equipment did Jesus give His twelve apprentices to extend His mission? College training? Theological grounding in rational debate? No, He gave them power to demonstrate His message by overcoming the oppression of evil in people’s lives through healing and releasing them by the power of His life-giving name.’

Also on You Tube at <https://www.youtube.com/watch?v=FHbazSgNOuw>

הוֹשִׁיעָה יְהוָה כִּי-גַמַּר חָסִיד כִּי-פָסוּ אֱמוּנִים מִבְּנֵי אָדָם

Hoshìa Adonài, ki-gamàr chasìd, ki phasù emunìm mibhnèy adàm.

Save us, Lord, for the covenant-keeper is disappearing, for the faithful are failing from humankind.

Psalm 12.1/תהילים יב"ב

A reflection on Psalm 12.1 ‘Since covenant-keeping is such a core part of the goodness of God, when men renege on their commitments, the Singer laments their breaking faith. When man’s word is so brittle and breakable, the resulting insecurity undermines the wellbeing of humanity. No wonder that there is a cry here for rescue by the One whose covenant-bonded grace is limitless and completely assured.’

Also on You Tube at <https://www.youtube.com/watch?v=K4iO19t0pYo>

אֲשֶׁרֵי אָדָם מְצָא חִכְמָה וְאָדָם יִפְיֵק תְּבוּנָה

Ashrèy adàm matzàh chokhmàh ve-adàm yaphìq tebhunàh.

Contentment comes to those who find wisdom, and to those who acquire discernment.

משלי ג"ג/Proverbs 3.13

A reflection on Proverbs 3.13 ‘The Hebrew word for contentment, ‘ashrèy’, found here and in the first verse of Psalm 1, is not about being happy materially, but about being fulfilled in one’s being as a person in relationship with God. Here, contentment is tied to finding wisdom, not head-knowledge but wellbeing in life, along with discernment, understanding what is going to benefit that sense of wholeness, and what needs to be rejected as incompatible with it.’

Also on You Tube at <https://www.youtube.com/watch?v=2TJV5eMZJug>

**January 15 Day 15: readings today; Genesis 31:17-32:12, Matthew 10:24-11:6, Psalm 13:1-6, Proverbs 3:16-18**

קִטְנֹתִי מִכֹּל הַחֻסְדִּים וּמִכֹּל-הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת-עַבְדְּךָ כִּי בְּמַקְלִי עֲבַרְתִּי אֶת-הַיַּרְדֵּן  
הִזָּה וְעַתָּה הֵייתִי לְשְׁנֵי מַחֲנֹת

Katònti mi-kòl ha-chasadim u-mi-kòl ha-emèt ashèr asità et-abhdèkha, ki bhe-maqli abhàrti et-ha-Yardèn ha-zèh ve-attàh hayìti lishnèy machanòt.

I was so insignificant, unworthy of all the covenant-bonded graces and of all the faithfulness that you have done to your servant, so that having crossed this Jordan with just my stick in hand, I have now become two tribes!

בראשית לב" יא/Genesis 32.10

A reflection on Genesis 32.10 ‘Having left Padan-Aram with all his family and goods, Jacob is now on the verge of facing his estranged brother, Esau. Here is a situation he cannot fix; he sees his need of God, and recognises the Lord’s faithfulness to him in spite of his waywardness. We are of course not worthy of any of God’s grace towards us, but His love is not based on our performance, but on His willing desire towards us. He doesn’t need us, but He does want us!’

Also on You Tube at <https://www.youtube.com/watch?v=BdGrkubRbcA>

μ η ὄ ο ὕ ν φ ο β η θ η ~ τ ε · π ο λ λ ω ~ ν σ τ ρ ο ο υ θ ἰ ω ν δ ι α φ ἑ ρ ε  
τ ε υ ὄ μ ε ι ~ ς.

Mee oun phobheethèete; pollòn strouthìon dhiaphèrete ymèes.

So don’t be afraid; you are worth more than many wee sparrows.

Matthew 10.31/Μαθθαιου 10.31

A reflection on Matthew 10.31 ‘There is something of deep tenderness in the way Jesus speaks to His apprentices at this point; having warned them of the serious risks of following in this way of the cross, He assures them that their identity, their very being is totally safe in His Father’s hands, who cares for them far more than for ‘the wee sparrows’, Matthew’s Greek ascribing to Jesus not just the normal word for this everyday bird, *strouthós*, but the diminutive, *strouthíos*.

Also on You Tube at <https://www.youtube.com/watch?v=JPbc3MZTOw4>

ואני בחסדך בטחתי וגל לבי בישועתך אשירה ליהוה כי גמל עלי  
Va-anì be-chasdekhà bhataçhti, yagèl libbi bishuatèkha; ashìrah l'Adonài ki gamàl alài.  
But I have put my trust in Your covenant-bonded grace, my heart dances for joy over Your  
rescue; I will sing to the Lord, for He has satisfied me.  
Psalm 13.5,6/ תהלים יג"ה

A reflection on Psalm 13.5,6 'Having cried out to the Lord from the midst of a painful place, this Song ends in a sense of joy and relief; relying on the covenant-bonded grace of God, the Singer's heart is dancing with joy over His rescue, and in his deep contentment, satisfied by the Lord, he sings to Him as an expression of gratefulness.'

Also on You Tube at <https://www.youtube.com/watch?v=HB7TWYriDRM>

דרכיה דרכי-נעם וכל-נתיבותיה שלום  
Darkhèyha darkhèy-noàm ve-khòl netibhotèha shalom.  
Her ways are ways of sweetness and all her paths are fulfilment.  
Proverbs 3.15

A reflection on Prov.3.15 'The one who intentionally pursues wisdom takes hold of a well-lived life, fulfilled and fruitful; this is the promise to the one who will put the awe of the Lord in the centre of the garden of their life.'

Also on You Tube at <https://www.youtube.com/watch?v=sz3zQEoTxHk>

**January 16 Day 16: reading today; Genesis 32:13-34:31. Matthew 11:7-30, Psalm 14:1-7, Proverbs 3:19-20**

ויקרא יעקב שם המקום פניאל כי-ראיתי אלהים פנים אל-פנים ותנצל נפשי  
Va-yiqrà Ya'aqòbh shem ha-maqòm, 'Peni-El' ki ra-ìti Elohim panim el-panim va-tinatzeì  
naphshì.

And Jacob called the name of the place 'God's-Face', 'for I saw God face to face and got away with my life!'

Genesis 32.30/ בראשית לב" לא

A reflection on Genesis 32.30 'The word for 'face' in Hebrew, 'panim', is the same word translated elsewhere as 'presence.' God never comes in an abstract, He always comes in person. And here He comes to Jacob in the most intimate and closely physical way, by wrestling him through the night. In Jesus Christ, we come again face to face, cheek to cheek with God, His presence as close as our breath. Each moment of our lives becomes with Him a 'Peniel'.

Also on You Tube at <https://www.youtube.com/watch?v=xysgDILscfE>

ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν  
βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

Apò dhe ton eemeròn Yoànnou tou Bhaptistòu eos àrti, ee bhasilèia ton ouranòn bhiazetai,  
kai bhiastài arpàzousin avtèen.

From the days of John the Baptist until now, heaven's reign is being forcefully brought in and forceful people are grabbing hold of it.

Matthew 11.12/ Μαθθαιον 11.12

A reflection on Matthew 11.12 ‘Jesus makes clear that the reign of heaven is not a passive experience of ethereal spirituality. Since the bold declarations of John the Baptist with his calls to have a new way of thinking, the rule of God has been grabbed with both hands by those who catch the dynamic of its vision. In a day when so often the revelation of Jesus Christ has been diluted into passivism by rationalist-humanist religion, Jesus still encourages His disciples to act boldly to see His Spirit’s power and presence radically transforming lives.’

Also on You tube at <https://www.youtube.com/watch?v=bFTjtwFBuMM>

יהוה משמים השקיף על-בני-אדם לראות היש משכיל דרש את-אלהים  
Adonài mi-shamàyim hisqìph al benèy adàm, lir’òt ha-yèsh maskìl, dorèsh et Elohim  
The Lord scans across mankind from heaven, to see if anyone has the intelligence to be pursuing God.  
Psalm 14.2/תהילים יד"ב

A reflection on Psalm 14.2 ‘The image evoked here is of the Lord searching across the mass of humanity to find those looking for Him, scanning the earth for those pursuing His presence. These, according to the Singer, are the intelligent ones, the ones who know that God is there to be sought and found.’

Also on You Tube at <https://www.youtube.com/watch?v=coCkuskTuTs>

יהוה בחכמה יסד-ארץ כונן שמים בתבונה  
Adonài – be-chokhmàh yasàd àretz, konèyn shamàyim bit-bhunàh.  
The Lord founded the earth by wisdom, setting in place the skies by discernment.  
Prov.3.19

A reflection on Prov.3.19 ‘The Sage Solomon here asserts that the very earth and heavens were established through wisdom and insight-discernment. In creation, God separates out light and dark, day and night, earth and sky, sea and land, acting to put fences into His design to mark out the patterns we know so well and which mark our journey through life.’

Also on You Tube at <https://www.youtube.com/watch?v=Gkf2g-pycpE>

**January 17 Day 17: readings today; Genesis 35:1-36:43, Matthew 12:1-21, Psalm 15:1-5, Proverbs 3:21-26**

ויבן שם מזבֵּחַ ויקרא למקום אל בית-אל כי שם נגלו אליו האלהים בברחו מפני אחיו  
Va-yibhèn sham mizbèy-ach, va-yiqrà la-maqòm ‘El Beyt-Èl’ ki sham niglù eylàyv ha-Elohim be-bharchò mi-penèy achìv.  
And he (Jacob-Israel) built there an altar, and called the place ‘El Beyt-El’ (God of the house of God) for there God revealed Himself to him when he was fleeing from the presence of his brother.  
Genesis 35.7/בראשית לה"ז

A reflection on Genesis 35.7 ‘After all his wheeling and dealing, ducking and diving, Jacob, the wide-boy, transformed by his encounter with the presence-face of God into Israel, the God-grappler, comes back to the place where he said ‘Surely this is the entrance gate to heaven.’ He has rid his family of their non-god idols, and now finally yields wholeheartedly to the LORD, the God of Beit-El, in abandoned submission and sacrifice.’

Also on You Tube at <https://www.youtube.com/watch?v=FavBBYiXJUY>

εἰ δὲ ἐγνώκετε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν καταδικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Ee dhe egnòkeete tì-estìn èleon thèlo kai ou thysìan, ouk katedhikàsate tous anaitious. Kýrios gàr-estìn o Yiòs tou anthròpou kai tou Sabhàtou.

ולו ידעתם מה־הוא שנאמר חסד חפצתי ולא זבח לא הרשעתם את הנקים כי בן־האדם הוא גם־אדון השבת

Ve-lò yadatèm ma hu she-ne'emàr 'Chèsed chaphàtzti ve-lò zèbhach', lo hirsha'tèm et-ha-neqìyim, ki Ben ha-adàm, hu gam Adòn ha-Shabbàt.

For if you had known the meaning of 'I want covenant-bonded grace more than sacrifice', you would not have condemned these innocents. For the Son of man is also Lord of the Rest-day Sabbath.

Matthew 12.7,8/Μαθθαιον 12.7,8/מתי יב"ז ח

A reflection on Matthew 12.7,8 'In this sharp exchange with the Pharisees, who are accusing His apprentice-students of breaking the Rest-day laws, Jesus calls them back to the heart behind the directives of God, over their letter. He quotes Hosea 6.6, which calls for 'chesed', covenant-bonded grace as prior to the rites of sacrifice and relationship with God above burnt offerings. Jesus, as the Son of man, the second 'Adam' declares Himself ruler and judge over the rites of the Rest-day Sabbath. It is made for man's recreation, He says, not for man to be enslaved by it.'

Also on You Tube at <https://www.youtube.com/watch?v=VX2cZXbnTnA&t=5s>

יְהוָה מִי־יִגוֹר בְּאֵהָלָךְ מִי־יִשְׁכַּן בְּהַר קִדְשֶׁךָ הוֹלֵךְ תַּמִּים וּפְעֵל צְדָק וְדָבַר אֱמֶת בְּלִבּוֹ  
Adonài, mi yagùr be-aholèkha, mi yishkòn be-har qodshèkha? Holèykh tamìm u-phoèl tzedeq ve-dobhèr èmet be-lebhabhò.

Lord, who can stay in Your tent or reside on Your holy hill? The one who behaves with integrity, who does what is right and speaks truth with their heart.

Psalms 15.1,2/תהילים טו"א ב

A reflection on Psalm 15.1,2 'In the understanding of God's people of their relationship with the Lord, there is no disconnect between internal and external practice; the sign of someone living close to God's face, in His presence, is integrity in thought, word and action. As James later says, (3.12) 'Can a fig tree produce olives, or a grapevine, figs? So you can't get salt and fresh water from the same spring.'

Also on You Tube at <https://www.youtube.com/watch?v=CCTfWDvoEeY>

כִּי־יְהוָה יְהִיָּה בְּכִסְלֶךָ וְשָׁמַר רַגְלֶךָ מִלֶּכֶד  
Ki Adonài yihyèh bhe-khislèkha, ve-shamàr raglekhà mi-làkhed.

For the Lord will be your confidence, and he will keep your feet from capture.

Prov.3.26

A reflection on Prov.3.26 'The Sage uses words here of close-up dependence upon God. The Lord is promised as *confidence*, the Hebrew word *kesel* meaning something almost physical, at one's side, at one's flank. Walking in His wisdom releases the close-up presence of the Lord as our sustainer and defence.'

Also on You Tube at <https://www.youtube.com/watch?v=E9u1bmZNwhM>

**January 18 Day 18: readings today; Genesis 37:1-38:30, Matthew 12:22-45, Psalm 16:1-11, Proverbs 3:27-32**

ויקחו את-כתנת יוסף וישחטו שער עזים ויטבלו את-הכתנת בדם  
Va-yiqechù et-ketònet Yosèph va-yishchatù se`èer izzim ve-yitbelù et-ha-kutònet ba-dàm.  
And they took Joseph's coat , and having killed a goat-kid, they immersed the coat in its blood.

בראשית לז"א/Genesis 37.31

A reflection on Genesis 37.31 'There is a strange irony in the story of Jacob-Israel's deception by his sons, claiming Joseph's death between the jaws of a wild animal. It was goat-kids that Jacob himself killed when he fooled his own father, Isaac, out of the blessing in place of the elder son, Esau. Now, the blood of a goat serves the terrible lie Jacob is told to blind him to the wicked disposal into slavery of Joseph by his envious brothers.'

Also on You Tube at <https://www.youtube.com/watch?v=YvKZlS-VU>

εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

Ee dhe eghò en Pnèvmati Theòu ekbhàllo ta dhaimònia, àra èphthasen eph'ymàs ee bhasilèia tou Thèou

But if I am expelling demons by the Spirit of God, then God's reign has now arrived among you.

Matthew/ Μαθθαιον 12.28

A reflection on Matthew 12.28 'Two things may strike us in this verse. First, Jesus is overcoming darkness not in His own power as the Son, but drawing on the energy and power of the Holy Spirit of God; He models for us the life in the Spirit we are also called to live. Second, there is an element of surprise in the term Matthew uses of the arrival of God's reign among them – it is sooner than expected, unlooked for, perhaps. We need to be ready for God's action at every moment, because His reign is already rolling out across the earth today.'

Also on You Tube at <https://www.youtube.com/watch?v=SbwXr600QfI>

תודיעני ארח חיים  
שבע שמחות את-פניך נעמות בימינך נצח  
Todièni òrach chayìm; sòbha smachòt et-panèykha, ne'imòt bi-minkhà nètzach.

You let me experience the living way; your face brings me satisfying joy, sweet things are at your right hand forever.

תהילים טז"א/Psalm 16.11

A reflection on Psalm 16.11 'It's hard to convey in the English language the delight the Hebrew Psalmist feels in God's provision in this verse. He is walking on a path not just to life, but a living path; he senses the closeness of God's face, a place of joy and satisfaction, and is assured of sweetness and enjoyment close up to God's side without limit or ending. Such joy cannot easily be communicated by any words, but is known and identified with by those who daily touch the face of God.'

Also on You Tube at <https://www.youtube.com/watch?v=d7n7dnJNnyw>

אל־תאמר לרעִיךָ לָךְ וְשׁוּב וּמָחָר אָתֶנּוּ וְיִשׁ אֶתְךָ

Al tomàr lire'èykha lekh va-shùbh u-machàr ettèn ve-yèsh ittàkh.

Don't say to your friend, 'Go away and come back, I'll give it to you tomorrow' when you have it now.

Prov.3.28

A reflection on Proverbs 3.28 'Acting with a mean spirit does not reflect the generous, gracious heart of God, who gives so much to us so freely. When we have the opportunity to bless, we should take it fully and not hold back.

Also on You Tube at <https://www.youtube.com/watch?v=nWtKF4AEyos>

**January 19 Day 19: readings today; Genesis 39:1-41:16, Matthew 12:46-13:23, Psalm 17:1-15, Proverbs 3:33-35**

וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לְאֹמַר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת-שְׁלוֹם פַּרְעֹה

Va-ya'àn Yosèph et-Par'òh, lemòr, 'Bil'adài! Elohim ya'anèh et-shelòm Paròh.'

(Pharaoh is looking for Joseph to interpret his dreams)

And Joseph answered Pharaoh, saying, 'It's nothing to do with me! God will give Pharaoh satisfaction (Heb. Shalòm) in this.'

Genesis 41.16/ בראשית מא" טז

A reflection on Genesis 41.16 'Through the furnace of adversity, Joseph has come to realise his total dependence on the favour of God in his life; gone is the cocksure young wearer of the fancy coat with sleeves regaling his family with his dreams. Here now is the former slave and prisoner who knows only one source of 'shalom', of peace, wholeness and security – the Lord, God of His forefathers. From this source Joseph now lives.'

And on You Tube at <https://www.youtube.com/watch?v=MsmcO-YfvV4>

ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

O dhe epì teen yeen teen kalèen sparìs, outòs-estin o ton lògon akòuon kai synìon; os dèe karpophorì kai pee-ì o men ekatòn, o dhe exèekonda, o dhe triàkonda.

But the one who sows into good earth, this is the one who hearing the word also grasps its implications; so this one is fruitful and produces then a hundredfold, sixtyfold or thirtyfold.

Matthew 13.23/Μαθθαιον 13.23

A reflection on Matthew 13.23 'In His explanation of the parable of the sower, Jesus makes clear that hearing His word is only half the response. Hearing has to be tied in to realising the implications in our lives and acting on them; this is the key to fruitfulness. We can have a million facts in our heads and be living in a fruitless desert. Perhaps Jesus had in mind His forefather, Isaac, who, once he listened to God, sowed in Gerar (Gen 26.12) and produced 'mé'ah she'arim', a hundredfold.'

Also on You Tube at <https://www.youtube.com/watch?v=8BbBDvqAoUA>

שְׁמַרְנֵי כְּאִישׁוֹן בַּת-עַיִן בְּצֶל כְּנֹפֶיךָ תִּסְתַּרְנִי

Shomrèyni ke-ishòn bat-àyin; be-tzèl kenaphèykha tastirèyni.

Guard me, Lord, like the pupil of an eye; hide me in the shelter of Your wings.

Psalm 17.8/תהילים יז"ח

A reflection on Psalm 17.8 ‘The phrase for the pupil of the eye in Hebrew is literally, ‘the wee man, daughter of the eye’; the concept of a wee man in the eye makes sense when we realise that looking into someone’s eye, we see a reflection, an image of the person looking into it. The phrase, ‘daughter of the eye’ simply means a smaller part of the whole, something which complements the eye and is integral to it. The Singer here is praying to be held in the centre of God’s gaze, not being let out of His sight. He asks then to be hidden, sheltered under the wings of the Lord, like a sheep or goat taking shelter under a tree from the burning sun, a place of safety in desert lands.’

Also on You Tube at <https://www.youtube.com/watch?v=9xBPSntvFK0>

כבוד הַכְּמִים יִנְחֻלוּ וְכִסְיֵי מְרִים קָלוֹן

Kabhòd chokhamim yinchalù, u-kesalim meyrim qalòn.

The wise inherit full-weight glory, but fools will end up in shame.

Prov.3.35

A reflection on Prov.3.35 ‘There is a very simple way to attract the favour of the Lord; to live in right relationship with Him. There is no blessing in fighting Him, nor in living as if He were not there, indeed, that way will lead just to disaster. For those who live wisely, that is, sourced in the principle of taking God seriously and being in awe of Him, the full weight of glory is their inheritance, the fulfilment of their created purpose.’

Also on You Tube at <https://www.youtube.com/watch?v=rLqIsBG5fcA>

**January 20 Day 20: reading today; Genesis 41:17-42:17, Matthew 13:24-46, Psalm 18:1-15, Proverbs 4:1-6**

וַיֹּאמֶר פַּרְעֹה אֶל-עַבְדָּיו הַנְּמַצָּא כְּזֶה--אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ

Va-yòmer Par’oh el abhadav, ‘Ha-nimtzah ka-zèh, ish ashèr rùach Elohim bo?’

(Pharaoh speaking of Joseph)

And Pharaoh said to his servants, ‘Where could we find another like this man, in whom is the Spirit of God?’

Genesis 41.38/ בראשית מא"ל ח

A reflection on Genesis 41.38 ‘Joseph has been quick to point away from himself to the Lord as the source of his insight into Pharaoh’s dreams; because of that, the pagan emperor acknowledges God as the One from whom this wisdom comes, and that His Spirit dwells in Joseph’s life. Joseph has learned not to appropriate to himself the power of God, as perhaps he had done earlier in his life, and because of his taking the low place, God is about to exalt him and to use him to bring relief to Egypt and the nations, including his Hebrew family.’

Also on You Tube <https://www.youtube.com/watch?v=WqCmpMi5aGE>

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὸν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

Pàlin omìa estin ee bhasileìa ton ouranòn thesavrò kekrymèno en to agrò, on evròn ànthropos èkrypse, kai apò tees charàs autou ypàyee kai pànda òsa èchee polèe kai agoràzee ton agròn ekìnou.

Again, the kingdom of heaven is like treasure hidden in a field which a man finds then hides, and out of his delight goes and sells everything he has to buy that field.

Matthew 13.44/Μαθθαιου 13.44

A reflection on Matthew 13.44 ‘Receiving the kingdom of God is all or nothing; there are no half-measures with Jesus. Finding the treasure which is His gift of life abundant, it requires that we abandon all other claims to our allegiance to experience the true wealth of His presence and His hope.’

Also on You Tube at <https://www.youtube.com/watch?v=skf0JHfFFfI>

יהוה סלעי ומצודתי ומפלטי אלי צורי אַחֶסֶה-בוּ מַגְנִי וְקַרְךָ-יִשְׁעֵי מִשְׁגָּבִי  
Adonài salì u-metzudatì u-mephaltì; Eli tzurì, echeshè bo, maginè ve-qèren yishì, misgabì.  
The Lord is my fortress on a crag, my way of escape; my God is my rock, I take refuge in Him; He is my shield and strong rescuer, my cliff-top hideout.  
Psalm 18.2/תהילים יח"ג

A reflection on Psalm 18.2 ‘The image the Singer depicts in this verse is of God as a cliff-top hideout, a place of escape into which to run and take cover. The embrace of the Father is always ready to shield us from the elements of life around us; there is no shame in coming to Him to find refuge, rest and recreation.’

Also on You Tube at <https://www.youtube.com/watch?v=6wh1TmphJ0>

קְנֵה חֲכָמָה קְנֵה בִינָה אֶל-תְּשַׁכַּח וְאֶל-תֵּת מְאֵמְרֵי-פִי  
Kenèh chokhmàh, kenèh bhinàh, al tishkàch, ve-al teyt mey-imrèy phi.  
Get wisdom, get discernment, don't forget and don't divert from what I am saying.  
Proverbs 4.5

A reflection on Proverbs 4.5 ‘Solomon remembers his own childhood and the care given by his father and mother which have given him a strong foundation for wisdom; he urges his own son to stick to what he says, to live well anchored in the awe of God and in discerning the good from the bad.’

Also on You Tube at [https://www.youtube.com/watch?v=d\\_XhHkPXJcI](https://www.youtube.com/watch?v=d_XhHkPXJcI)

**January 21 Day 21: readings today; Genesis 42:18-43:34, Matthew 13:47-14:12, Psalm 18:16-36, Proverbs 4:7-10**

וְהֵם לֹא יָדְעוּ כִּי שִׁמְעַיּוֹסֵף כִּי הַמְלִיץ בֵּינְתֶם וַיִּסַּב מֵעֲלֵיהֶם וַיִּבְרַךְ וַיֵּשֶׁב אֲלֵהֶם וַיְדַבֵּר  
אֲלֵהֶם וַיִּקַּח מֵאֵתָם אֶת-שִׁמְעוֹן וַיִּאָסֶר אֹתוֹ לְעֵינֵיהֶם  
Ve-hèm lo yad'ù ki shomèa Yosèph, ki ha-melitz beynotàm; va-yassòbh mé-alèyhem va-yèbhk, va-yashàbh alèyhem va-yedabèr alèyhem, va-yiqqàch et-Shime-òn va-ye'essòr otò leynèyhem.

(Joseph is still unknown to his brothers)

And they did not know that Joseph could understand them, because they were using a translator; then Joseph turned away from them, and wept. Coming back to them, he continued speaking, and took Simeon and had him bound before their eyes.

Genesis 42.23,24/בראשית מב"כג כד

A reflection on Genesis 42.23,24 ‘There is amazing tension and drama in the story of Joseph with his brothers. We can see his struggle to hold it together as he realises his dream of authority over them is being fulfilled in a way he could never have imagined, through his own sacrifice and suffering, bringing him to this place before them in Egypt. This is not the last time Joseph will weep, but for now, he holds to the subterfuge to bring about a chastening for them and an eventual joy for the whole band of brothers together.’

Also on You Tube at <https://www.youtube.com/watch?v=u0KIBwRBW3E>

ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

O de eipen avtis, 'Dhià tòuto pas grammatèvs matheetevthèes ees teen bhasilèian ton ouranòn omìos estin anthròpo ecodhèspotees òstis ekbhàlli ek tou thesavrou avtòu kainà kai palaià.

Then He said to them, 'So every student apprenticed to the kingdom of heaven is like a man heading up a household, who brings out of his storeroom things both new and old.'

Matthew 13.52/Μαθθαιοῦ 13.52

A reflection on Matthew 13.52 'In an age when novelty is constantly promoted as better than what has gone before, and what has been is dismissed as *passé*, Jesus encourages us to integrate our inheritance, what we learned from our forefathers, with the new insights the Holy Spirit brings us day by day into the amazing life story of God. In this way, we show ourselves wise stewards of God's kingdom treasure, equally valuing past and present as we hand on to the future.'

Also on You Tube at [https://www.youtube.com/watch?v=RpdXJgOt\\_2w](https://www.youtube.com/watch?v=RpdXJgOt_2w)

כִּי-אַתָּה תֹאִיר נְרִי יְהוָה אֱלֹהֵי יַגִּיחַ חֹשְׁךְי

Ki atàh ta'èer nerì, Adonài Elohài yaggiha choshki.

For you light my lamp; Lord God, You shine in my darkness. Psalm 18.28/תהילים יח"כט

A reflection on Psalm 18.28 'From the beginning, the Lord is the source of light; when He speaks, illumination comes. The Singer celebrates God's presence in his life as the flame in his lamp, pushing back the darkness, shining in the night.'

Also on You Tube at [https://www.youtube.com/watch?v=NTr\\_jErU2Co](https://www.youtube.com/watch?v=NTr_jErU2Co)

רִאשִׁית חֲכָמָה קִנְיָה וְכָל-קִנְיָנָךְ קִנְיָה בִּינְיָה

Reshìt chokhmàh, qenèh chokhmàh u-vekhòl qinyankhà qenèh bhinàh

The primary source is wisdom, so get wisdom and with all your getting, get discernment

Proverbs 4v7/משלים ד"ז מב

A reflection on Prov.4.7 'The Proverbs are not just quaint old sayings; the meaning of the name of the book in Hebrew is closer to 'Guiding Principles', since it contains keys to ruling in life. The theme of wisdom runs throughout Proverbs, because wisdom is seen as the primary source, the first cause. And it is not a fact-knowing wisdom like the Greeks' 'sophia'; this is a wisdom which is experiential, which cannot know without it being expressed in life. This is God's wisdom, and it flows from taking God seriously. Without it, there is only folly.'

Also on You Tube at <https://www.youtube.com/watch?v=DlbZ1mPOkTM>

**January 22 Day 22: readings today; Genesis 44:1-45:28, Matthew 14:13-36, Psalm 18:37-50, Proverbs 4:11-13**

וַעֲתָהּ יִשָּׁב-נָא עִבְדְּךָ תַּחַת הַנָּעַר עִבְדָּ לְאֲדֹנָי וְהַנָּעַר יֵעַל עִם-אָחִיו

Ve-atàh, yèyshebh na abhdekhà tàchat ha-na'ar l'Adoni, ve-ha-na'ar ya'al im echav.

(Judah offers himself to Joseph in place of Benjamin.)

So now, let your servant remain as my lord's slave in place of the boy, and let the lad return with his brothers.

Genesis 44.33/ בראשית מד"לג

A reflection on Genesis 44.33 'It is Judah who here offers himself as a ransom for Benjamin, who is in danger of life and liberty having been found with Joseph's silver cup in his corn-sack. Judah is the one who had suggested back in Genesis 37 the brothers' profit from Joseph's selling into slavery, a wonderful irony. It is the descendant of Judah, Messiah Jesus, who will offer Himself also as a ransom for many by His death, of whom his ancestor here is a foreshadowing.'

Also on You Tube at <https://www.youtube.com/watch?v=7IIsczsUg0A>

וַיִּפֹּל עַל-צַוְאָרֵי בְנֵימִן-אָחִיו וַיִּבְרַךְ וּבְנֵימִן--בָּכָה עַל-צַוְאָרָיו

וַיִּנָּשֶׁק לְכָל-אָחָיו וַיִּבְרַךְ עֲלֵהֶם וְאַחֲרֵי כֵן דִּבְרוּ אָחָיו אִתּוֹ

Va-yippòl al-tzavrèy Bhinyamìn achìv va-yèbhk u-Bhinyamìn bakhàh al-tzava'ràyv

Va-yenashèq le-khòl achàyv va-yèbhk alèyhem ve-acharèy khen dibbrù achàyv ittò.

And his brother (Joseph) gave Benjamin a big hug and wept, and Benjamin was weeping and hugging him back. And he kissed each of his brothers and cried on them, and after that, his brothers talked it all over with him.

Genesis 45.14,15/טו בראשית מה"יד

A reflection on Genesis 45.14-15, 'The culmination of this suspense-filled drama is full of raw emotion, as Joseph reveals to his brothers his true identity. Tears flow freely, and there is a sense of home-coming as this estranged family finds redemption through God's protection and provision. In Jesus Christ, rejected like Joseph, we also discover the one who embraces us and rescues us from the guilt of the past and receives us as His family, pulling us close to Himself and immersing us into the presence of His Father. What an amazing story we are in!'

οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς Θεοῦ Υἱὸς εἶ.

ee dhe en to plìo elthòndes prosekýneesan avtò lègondes, 'Aleethòs Theou Yiòs ee.'

Those then in the boat came and worshipped Him, saying, 'Truly, you are the Son of God.'

Matthew/Μαθθαιον 14.33

A reflection on Matthew 14.33 'Peter tests Jesus by asking to come to Him on the water. As he goes towards the Lord at His invitation, Peter finds himself going down. Jesus reaches out and lifts him, laughing at his small faith (Greek *olighópiste*, little-faith), but walking him back to the boat. At this, the storm they were in dies down, and they worship Him as the Son of God. (Note how Matthew has Jesus given 'worship' here, as when the Magi come in Matthew 2, and at the end in Matt.28, among others.)'

Also on You Tube at <https://www.youtube.com/watch?v=a9qHzrVwCEs>

מגדל ישועות מלכו ועשה חסד למשיחו--לדוד ולזרעו עד-עולם

Magdìl yeshu'òt malkò ve-osèh chèsed li-mshichò le-David u-le-zar'ò ad-olàm  
You have made great rescues of Your king, and enacted covenant-grace toward Your  
anointed, to David and his descendants without limit.  
Psalm 18.50/נ"ח תהילים

A reflection on Psalm 18.50 'In the Hebrew language, covenanted grace, or 'chesed' is never just an attitude, it is always an action. And here the Singer sings of the Lord's active grace towards David, His anointed king, and his descendants. This is evidenced through God's repeated intervention in rescuing them, his 'yeshu'ot'; for us, this culminates in the one great act of covenanted 'chesed' grace in the Rescuer Himself, Yeshu'a, Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=9rN4bQ0uAWA>

החזק במוסר אל-תָרַף נִצְרָה כִּי-הִיא חַיָּךְ

Hachazèq ba-musàr, al-tèreph, nitzrèha, ki hi chayèkha.  
Grab hold of formative discipline, don't let go of her, guard her; she will bring you life!  
Proverbs 4.13/ג"ד משלי

A reflection on Proverbs 4.13 'In an era when western culture is throwing off restraint and demanding its rights, incontinent in its rush to self-fulfilment, the idea of self-control and self-denial is laughed off. Yet the Wise Teacher here in the life-guide of Proverbs tells us to grab hold of discipline and cherish it as key to our life's wellbeing. Like a wise queen, discipline is a grace to those who will commit to follow her.'

Also on You Tube at [https://www.youtube.com/watch?v=UzGSGX3ze\\_I](https://www.youtube.com/watch?v=UzGSGX3ze_I)

**January 23 Day 23: readings today; Genesis 46:1-47:31, Matthew 15:1-28, Psalm 19:1-14, Proverbs 4:14-19**

וַיְבָרֶךְ יַעֲקֹב אֶת-פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה

Va-yebharèkh Ya'aqòv et-Phar'òh va-yeytzèy mi-liphnèy Phar'òh  
Then Jacob blessed Pharaoh and retired from his presence. Genesis 47v10/י"ז בראשית

A reflection on Genesis 47.10 'The promise to Abraham was that he would bless the nations. Here is the aged Jacob-Israel doing just that to the ruler of one of the most powerful nations of earth of his day, the Egyptians. To bless is to bend in favour towards, like a father bending to embrace a child. The Hebrew original then says that Jacob went out 'from before Pharaoh's face', but often English translations have 'Pharaoh's presence.' The presence of the king means being in sight of the king, before his face.'

Also on You Tube at <https://www.youtube.com/watch?v=tQK9zDJEGek>

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

Ou to eiserchòmenon ees to stòma kinì ton ànthropon, allà to ekporevòmenon ek tou stòmatos, tòuto kinì ton ànthropon.

It's not what goes into the the mouth that defiles someone, but what comes out of the mouth – that's what makes someone polluted.

Matthew/Μαθθαιον 15.11

A reflection on Matthew 15.11 ‘There are many traditions surrounding food and what should and should not be eaten, and how ; but Jesus makes it clear that the preoccupation of the Pharisees with hand-washing and hygiene has displaced the key issue of the purity of the heart. In an era like ours where there is also a tendency to self-righteousness over what is good and not good to eat, Jesus’ words about what comes out of our mouths being potentially more toxic than what goes in still has resonance for us two thousand years later.’

Also on You Tube at <https://www.youtube.com/watch?v=VTu4xS8Y7CU>

יהיו לרצון אמרי-פי והגיון לבי לפניך יהוה צורי וגאלי  
Yihyù le-ratzòn imrèy phee ve-hegyòn libbì le-phanèkha, Adonài tzurì ve-goali.  
May the words of my mouth and the reflection of my heart be pleasing before You, Lord my rock and my redeemer. Psalm 19.14/יט"ד תהילים

A reflection on Psalm 19.14 ‘The Singer presents to the Lord the words he sings and the heart behind them in the final verse of this beautiful Psalm, knowing that he is secure in the protection of his rock and rescuer, the Lord. We can be safe in the knowledge that the Father delights in the fruit of our lips and heart, however weak they seem, because we are His children and His delight.’

Also on You Tube at <https://www.youtube.com/watch?v=0g2abvVpkIQ>

וארח צדיקים כאור נגה הולך ואור עד-נכון היום  
Ve-òrach tzaddiqim ke-òr nogàh, holèkh va-òr ad nekhòn ha-yom.  
For the path of those with integrity shines like the dawn, leading on into the full light of day. Proverbs 4.18

A reflection on Prov.4.18 ‘While the workers of evil stumble into a dead end, the Sage commends to his son the path of integrity, which leads to full day and hope ahead.’

Also on You Tube at <https://www.youtube.com/watch?v=LLU9xODEbNM>

**January 24 Day 24: readings today; Genesis 48:1-49:33, Matthew 15:29-16:12, Psalm 20:1-9, Proverbs 4:20-27**

מאל אביר ויעזרה ואת שדי ויברכה ברכת שמים מעל ברכת תהום רבצת תחת ברכת  
שדים ורחם

Mey –Èl abhikha ve-ya’azrèkha ve-èt Shaddài vi-bharkhèkha birkhòt shamàyim mé-àl  
birkhòt tehòm robhètzet tàchat birkhòt shaddim va-ràcham.

From the God of your father, the One who will help you, the Most High, may He bless you with the blessings of heaven above, the blessings of the depths that lie below, with blessings of the breast and of the womb. Genesis 49v25/כה"ט בראשית מט

A reflection on Genesis 49.25 ‘As Jacob-Israel is on his deathbed, he recalls the God who met Him at Bethel, and calls down on his sons (and Joseph’s sons, whom he adopts as his own) the blessings of that God who promised to guide and guard him and make him fruitful. In the midst of all his last words are these, over his beloved Joseph, calling the blessings of God on him from above and below, blessings of breast and womb. These last two seem unusual to our eye, perhaps, until we remember that God Himself is called El-Shaddai, the Most High, derived from the word ‘shaddim’, the breasts and El-Rachum, God of visceral compassion, derived from the same root as ‘rechem’, womb in Hebrew.’

Also on You Tube at <https://www.youtube.com/watch?v=d0PgOQSDqC8>

ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χαλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

Ὀστε tous ὄchlous thavmàsai bhlèpontas kophòus lalòuntas, kyllòus iyìs, choldus peripatòuntas kai typhlòus bhlèpontas; kai edhòxasan ton Theòn Israèel.

So the crowds were astounded, seeing the dumb speaking, the crippled healthy, the lame walking and the blind seeing; and they celebrated the God of Israel.

Matthew/Μαθθαιον 15.31

A reflection on Matthew 15.31 ‘Jesus now heads south, and east into the region of the Ten Cities, the Decapolis (Greek Δεκαπόλις). This was a predominantly Gentile area, also, with ten self-governing communities inaugurated along a Roman model. Here Jesus heals a deaf mute, employing hands, saliva and sighing in the process of the healing! Although Jesus tries to keep the noise down, His fame is heard far and wide, and many more come to receive His ministry, praising Israel’s God – note here that this would have been among Gentiles.’

Also on You Tube at <https://www.youtube.com/watch?v=boFqK-thczo>

נְרַנְנָה בִּישׁוּעַתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגֵל  
יְמַלֵּא יְהוָה כָּל-מִשְׁאָלוֹתֶיךָ

Nerànenà bi-Yeshuatèkha, u-bhe-shem Elohèynu nid-gòl;

Yemalè Adonài kol mishalotèykha

We will rejoice in Your deliverance, and in the name of our God we will wave the flags!

May the Lord fulfil all your desires!

Psalm 20.5/תהילים כ"ו

A reflection on Psalm 20.5 ‘There is so often a mismatch between the sheer exuberance of the original Hebrew Psalms and the understated, even dour expression of them in the English version. The Singer of Israel here speaks of celebration and flag-waving, flaunting the rescuing power of God whose deliverance is worthy of a party! We must be unafraid to loose from the bands of Brittianity to experience the glory of the God of dancing David!’

Also on You Tube at <https://www.youtube.com/watch?v=jh2rWj8TqDg>

מְכַל-מִשְׁמַר נֶצַר לְבָבְךָ כִּי-מִמֶּנּוּ תוֹצֵאוֹת חַיִּים

Mi-kòl mishmàr, netzòr libbèkha, ki mimènu totz’ot chayim.

Protect your heart with full security, for life springs out of it.

Proverbs 4.23/משלי ד"ג

A reflection on Proverbs 4.23 ‘The heart is presented in the Scriptures as the core of our being, the seat of the soul. Here, the Wise Life-guide encourages us to pay attention to its wellbeing, since it is the spring from which our life flows. We are urged by medical science to do this for our physical heart; in the same way, Scripture says, we should be paying attention to what we let take up residence in our unseen heart, our centre, so that our relationship with the Lord will be free and unfettered.’

Also on You Tube at <https://www.youtube.com/watch?v=OgaJWEJAVF0>

**January 25 Day 25: readings today; Genesis 50:1 - Exodus 2:10, Matthew 16:13-17:9, Psalm 21:1-13, Proverbs 5:1-6**

ואתם חשבתם עלי רעה אלהים חשבה לטובה למען עשה כיום הנה להחית עם-רב  
Ve-atèm chashbhetèm alài ra'áh, Elohim chashabhàh le-tobhàh le-ma'àn assòh ka-yòm ha-  
zèh ke-ha-chayòt am rabh.

But the evil you planned against me, God has turned into a plan for good, so that He has made it today into the survival of a lot of people.

Genesis 50v20/כ"כ/בראשית נ"כ

A reflection on Genesis 50.20 ‘After the death of their father, Jacob-Israel, Joseph’s brothers are expecting him to wreak vengeance on them for their wickedness toward him when he was young. But far from taking revenge, Joseph lets them see that God can overturn our evil plans into good outcomes. While ends do not justify means, God even has our sin in His purview, and will not allow our foolishness to derail His ultimate destination of goodness and peace. In spite of the evil done to him, Joseph was able to administer God’s plans for the survival of many people. As the Singer says later, ‘You turn the anger of man into Your praise.’ (Psalm 76.10)’

Also on You Tube at <https://www.youtube.com/watch?v=tEyLKuQ92yE&t=2s>

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

Kai metemorphòthee èmprosthen avtòn, kai èlampse to pròsopon avtòu os o èelios, ta dhe imàtia avtòu eyèneto levkà os to phos.

And His form was changed right in front of them, and His face shone like the sun, and his clothes became like white light. Matthew 17.2/Μαθθαιου 17.2

A reflection on Matthew 17.2 ‘The word used in the Greek for what Jesus experiences is *metamórfosis* (Greek μεταμόρφωσις) meaning transformation. It’s the same word Paul uses of the believer in 2 Cor. 3.18 when he speaks of being transformed from one degree of glory to another. Here then is the revelation to three of the disciples of the full glory of the Son in His divine nature. Perhaps this is the kingship glory Jesus refers to in Mk.9.1. When their focus begins to edge onto the figures of Moses and Elijah, they are left seeing only Jesus, and the voice from heaven pointing to Him alone as the key to the fulfilment of the promises. The disciples’ reaction is terror, but Jesus raises them up and tells them not to fear.’

Also on You Tube at [https://www.youtube.com/watch?v=NYy59E\\_IUcg](https://www.youtube.com/watch?v=NYy59E_IUcg)

כי-תשיתיהו ברכות לעד תחַדְהוּ בְּשִׂמְחָה אֶת-פָּנֶיךָ

Ki teshitèyhu bhirkhòt la-àd, techadèyhu bhe-simchàh et-panèkha.

For You have constantly bestowed blessings upon (the king), You have gladdened him with joy by Your face. Psalm 21.6/ו"כ/תהילים

A reflection on Psalm 21.6 ‘This song of David is an expression of the Lord’s faithfulness to him in granting him the crown. Among all the blessings he is experiencing, he acknowledges that it is the face of God which fills him with greatest joy. The face of God is the presence of God, His personal attendance in our lives; He never sends a ‘force’ or a feeling, He always comes Himself to fill our hearts with song.’

Also on You Tube at <https://www.youtube.com/watch?v=1EHj4dFNtzc>

ואחריתה מרה כלענה חדה כחרב פיות

Ve-acharit maràh khala'anàh, chaddàh ke-chèrebh piyòt.

But in the end, she (the wayward woman) is as bitter as poison, as sharp as a two-edged sword. Proverbs 5.4

A reflection on Prov.5.4 'Solomon has a wide experience of women; of the virtuous and wise, on whom he bases the figure of wisdom, but also of the manipulative and unscrupulous. He knows that a man unable to discipline his desires is easy prey for the woman who is out to use her allure to get him under her sway!'

Also on You Tube at <https://www.youtube.com/watch?v=QtLSr6pEst8>

**January 26 Day 26: readings today; Exodus 2:11-3:22, Matthew 17:10-27, Psalm 22:1-18, Proverbs 5:7-14**

ויאמר אנכי אלהי אביך אלהי אברהם אלהי יצחק ואלהי יעקב ויסתר משה פניו כי ירא מהביט אל-האלהים

Va-yòmer, 'Anokhì Elohèy abhikha, Elohèy Abhrahàm, Elohèy Itzchàq ve-Elohèy

Ya'aqòbh'; va-yastèr Moshèh panàyv, ki yarè mehabìt el-ha-Elohìm.

And He said, 'I am the God of your father, the God of Abraham, God of Isaac and God of Jacob' ; and Moses hid his face, because he was afraid of encountering God.'

Exodus 3v6/ שמות ג' 1

A reflection on Exodus 3.6: 'In a sense, Moses has already looked upon God's face in the fire in the bush. We are told this is an appearance of the Lord's messenger, the carrier of His presence, who has made Himself visible. Yet Moses, given his history, is scared of the encounter. Like Adam, he hides from God's face. Yet before too long, he would be in such communion with the Lord, that the very flesh of his face would be incandescent with the glory of God. Through Christ, we are invited to turn to face God without fear, to be ourselves aflame with the fire into which we have been immersed by His Holy Spirit. Moses turns away here in fear from the bush on fire; he will become one day the man on fire.'

Also on You Tube at [https://www.youtube.com/watch?v=BADkfCg\\_6dM](https://www.youtube.com/watch?v=BADkfCg_6dM)

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

O dhe Yeesòus èpen avtis, 'Dhià teen apistian ymòn. Amèn gar lègo ymìn, èàn ècheete pìstin os kòkkon sinàpeos, erite to òree tòuto, 'Metàbheethi endèvthen eki', kai metabhèsetai, kai oudhèn adhynatèesi ymin.'

So Jesus said to (his disciples), 'It's because of your faithlessness; for I am truly saying to you, if you have faith as small as a mustard-seed, you can say to this mountain, 'Move from here to there!' and it would be transported, and nothing would be impossible for you.'

Matthew 17.20/Μαθθαιοῦ 17.20

A reflection on Matthew 17.20 'Jesus gives his apprentice-followers a straight answer to the question why they could not free the demonised boy brought to them. He says, 'Because of your non-faith (Greek, 'apistia') ; notice Jesus doesn't say here, as elsewhere, your 'little faith' (Gk. 'oligòpistos') but 'non-faith'. Where there is no faith, even Jesus cannot do much (compare with Nazareth, where the non-faith of the Nazarenes worked against Jesus' power.) But the good news is, where there is even a smidgeon of faith, we can see transformation. It's actually encouraging to know that Jesus' own apprentices came across challenges that were beyond them, but didn't give up, pursuing faith to the point where they saw great miracles, even after Jesus had gone to the Father.'

Also on You Tube at <https://www.youtube.com/watch?v=VApkVxWKqwo&t=13s>

יחלקו בגדי להם ועל-לבושי יפילו גורל

Yechalqu bhegadai lahem, ve-al lebhushi yappilu goràl.

They share what I was wearing between them, and play dice for my clothes.

Psalm 22.18/תהלים כב"ח

A reflection on Psalm 22.18 ‘For Messiah’s people, this verse from Israel’s songbook of worship is very familiar. Matthew quotes it (Matt.27.35) in his account of the terrible indignity inflicted on Jesus about to be crucified, having the very clothes on his back gambled over and given away, like so much jumble, leaving Him naked and exposed. For the Singer of Israel, this is an allegory of his inner turmoil; for the Lamb of God, this was His terrible, actual experience, bearing our shame and redeeming us from it through His cross.’

Also on You Tube at <https://www.youtube.com/watch?v=ta9JtAlu5Z0>

ועתה בנים שמעו לי ואל-תסורו מאמרי-פי

Ve-atàh bhanim shime’ù li ve-al tasùru mey-imrey phi.

And now, children, listen to me and don’t divert from the words of my mouth.

Prov.5.7

A reflection on Proverbs 5.7 ‘Each generation has a choice to make, whether to learn from the experience of the previous generation or to reject their input to do everything from scratch. The Sage here is anxious for his children not to have to go through the hit-and-miss of unadvised experience, especially when it comes it to the right path into life relationships.’

Also on You Tube at [https://www.youtube.com/watch?v=rb\\_YjWNbx3Q](https://www.youtube.com/watch?v=rb_YjWNbx3Q)

**January 27 Day 27: readings; Exodus 4:1-5:21, Matthew 18:1-20, Psalm 22:19-31, Proverbs 5:15-21**

וידבר אהרן--את כל-הדברים אשר-דבר יהוה אל-משה ויעש האתת לעיני העם ויאמן

העם וישמעו כי-פקד יהוה את-בני ישראל וכי ראה את-עננים ויקדו וישתחוו

Va-yedabbèr Aharòn et kol ha-debharim ashèr dibbèr Adonài el-Moshèh, va-ya’às ha-otòt le-eynèy ha-àm; va-ya’amèn ha-àm va-yishme-ù ki phaqað Adonài et benèy Yisra’èl ve-khi ra’ah et-onyàm va-yiqdù, va-yishtachavù.

So Aaron spoke all the words which the Lord had said to Moses, and he did the wonders before the eyes of the people; and the people believed and listened, for the Lord had visited the children of Israel and seen their oppression, so they bowed in flat-out worship.

Exodus 4v30,31/ שמות ד"ל לא

A reflection on Exodus 4.30,31 ‘The people of Israel receive Moses and Aaron, and believe God’s promise when they see the wonders Moses performs. Moses’ qualms about being accepted by his nation are not realised, and Aaron is at his side, having been guided by God to meet his brother returning from the desert. The people’s response to this covenant-grace of God is worship, flat-out, facedown worship. This is not the end of the story, of course, and challenges immediately follow, but for this moment, God’s people are comforted and inspired by His turning up so close to them, and they recall who they are and what kind of hope is theirs.’

Also on You Tube at <https://www.youtube.com/watch?v=KsXvBLqqQqA&t=7s>

οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.  
Ou gâr-eesi dhýo ee tris syneegmèni ees to emòn ònoma, ekèe-eemee en mèsò avtòn.  
For where two or three come together into My name, there I am among them.  
Matthew 18.20/Μαθθαιον 18.20

A reflection on Matthew 18.20, 'For a Jewish meeting for worship or prayer to happen, a 'synagogue' in other words, there have to be ten men present to form a 'minyàn', a quorum. But Jesus says, when His apprentices 'synagogue', that is, come together, it is His living presence which counts, and which makes any gathering of His disciples with Him, met in His name, a living and active assembly of His people. It's not about numbers; it's about His presence.'

Also on You Tube at <https://www.youtube.com/watch?v=K1M0GScrMJE>

מאתך תהלתִי בְּקהֵל רַב--נְדָרֵי אֲשַׁלֵּם נָגֵד יְרֵאִיו  
Mey-itkhà tehillatì be-qahàl rabh; nedarày ashalèm nèged yere'áv.  
It is You I am celebrating in the great assembly; I will fulfil my promises along with those in awe of Him.  
Psalm 22.25/תהילים כב"ה

A reflection on Psalm 22.25 'The Singer here reminds the hearers that the celebration is not about him, the acclaim is not for his song, but for the One who gave it – 'it is You that provokes my praise!' This great faithfulness shown by the Source of his life leads him to declare his intention to fulfil all he has promised the Lord, along with those around him who are 'wowed' by this amazing God!

Also on You Tube at <https://www.youtube.com/watch?v=d2ao305LSZg>

יְהִי-מְקוֹרְךָ בְּרוּךְ וְשִׂמְחַ מֵאִשְׁתְּ נְעוּרֶיךָ  
Yehì mekorkhà bharùkh, u-semàch mey-èyshet ne-urèkha.  
Let your life-source be blessed, and have joy with the wife of your youth.  
Prov.5.18

A reflection on Proverbs 5.18 'In a time when faithfulness and continence are largely scorned, and successive partners expected, the appeal of the Sage to stay with one spouse, life-long seems passé. Yet, it takes a lifetime to truly explore and express the gift of human love in all its aspects, with the one God shared with you to experience it.'

Also on You Tube at <https://www.youtube.com/watch?v=bAwccb9D3z4>

**January 28 Day 28: reading today; Exodus 5:22-7:25, Matthew 18:21-19:12, Psalm 23:1-6, Proverbs 5:22-23**

לְכוּ אָמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם  
מֵעַבְדֵי עַמֵּי מִצְרָיִם וְגִאלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים

'Lakhèn, emòr libhnèy Yisra'èl, Anì Adonài ve-hotzèti etkhèm mi-tàchat sibhlòt Mitzràyim, etkhèm me-abhodatàm, ve-ga'altì etkhèm bizrò'a netuyàh, u-bhi-shphatim gedolim.'  
'So tell the people of Israel, I am the LORD and I will release you out from under the burdens of the Egyptians, from your slavery, and I will redeem you by reaching out my strong arm, and with major interventions to set things to rights.'  
Exodus 6.6/ שמות ו' ו'

A reflection on Exodus 6.6 ‘God’s interventions promised here to Israel are to restore the right order. They are not primarily about punishment, but they are about justice and the cosmic balance. The oppression of His covenanted people requires God to act, and this He is about to do, to redeem them, that is, to spring them out of slavery. This is the deliverance promised to Abraham, Isaac and Jacob, whose names the LORD owns as His covenanted sons. This is an act of *chesed*, of self-obligated grace.’

Also on you Tube at <https://www.youtube.com/watch?v=wuuP9kH7Ywc>

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς καὶ εἶπεν, ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;

O dhe apokrithèes èpen avtìs, ‘Ouk anègnote òti o pièesas ap-archèes, àrsen kai thèely epìeesen avtòus kai èpen, ‘Èneken tòutou katalìpsi ànthropos ton patèra kai teen meetèra kai kolleethèsetai tee yeenaikì avtòu, kai èsondai i dhýo ees sàrka mìan’?’

Then in response He (Jesus) said to them, ‘Haven’t you read how He designed them from the beginning, male and female and said, ‘For this reason a man will depart from his father and mother and will be adhered to his wife, and the two of them will become one flesh’?’

Matthew 19.4,5/Μαθθαιον 19.4,5

A reflection on Matthew 19.4,5 ‘In portraying the miracle of His Father’s plan for holy matrimony, Jesus does not present to the questioners any novel teaching; rather, He reaches back to the very origins of humankind, clearly re-stating Genesis 2.24 as His own statement of God’s purpose for creating the wonder of physical, sexual intercourse between a man and a woman. In their unique and inimitable conjoining, evidenced by the subsequent fruit of their union, two literally become one flesh, every newborn child a cohesion of both its parents’ being.’

Also on You Tube at <https://www.youtube.com/watch?v=AI5OcC8J2gc>

בְּנֵאֹת דְּשָׂא יִרְבִּיצְנִי עַל-מִי מְנַחֹת יְנַהֲלֵנִי

Bine’òt dèshe yarbitzèyni, al mey menuchòt yenachalèyni.

He calms me in grassland pastures, He leads me to safe, restful watering-places.

Psalm 23.2/ב"ב תהילים כג

A reflection on Psalm 23.2 ‘The words of Psalm 23 are among the most beloved and famous poetry of all time; after three thousand years, this image of safety and calm given by the Davidic Singer strikes chords deep in the longing of every human heart. We resonate with the profound sense of grace and provision of God which is reflected here, and can know that we have in our Messiah one who calls Himself ‘the Good Shepherd’, recalling to our hearts such phrases as these.’

Also on You Tube at <https://www.youtube.com/watch?v=zkh3rCu62h0>

הוּא--יָמוּת בְּאֵין מוֹסֵר וּבְרַב אֹנְלָתוֹ יִשְׁגֶּה

Hu yamùt be-èyn musàr u-bhe-ròbh ivaltò yishgèh.

They (the wicked) will die for lack of formation and be lost through their great folly.

Prov.5.23

A reflection on Proverbs 5.23 ‘When training and formation are refused, chaos and blundering into the dark are the only way left. This is why the Sage is so insistent on the path of wisdom; without it, disaster and death are the only outcome.’

Also on You Tube at <https://www.youtube.com/watch?v=GmBvXVM9P54>

**January 29 Day 29: reading today; Exodus 8:1-9:35, Matthew 19:13-30, Psalm 24:1-10, Proverbs 6:1-5**

הִירָא אֶת-דְּבַר יְהוָה מֵעַבְדֵי פְרַעֲה--הֵנִיס אֶת-עַבְדָּיו וְאֶת-מִקְנֵהוּ אֶל-הַבָּתִּים  
Ha-yarèh et-debhàr Adonài mey-abhdèy Par’òh heynìs et abhadàv ve-et miqnèyhu el ha-  
batìm.

Whoever was in awe of the word of the LORD among Pharaoh’s court got their servants and cattle under cover in buildings. Exodus 9.20/שמות ט"כ

A reflection on Exodus 9.20 ‘At this point in the account of the plagues upon Egypt, some Egyptians realise that God is for real, and that He gives them a choice to hear His word. Moses and Aaron warn that any man or beast outside will be hit by hailstones, but those who have sheltered will be protected; those who take the God of Israel seriously get their people and cattle under cover, in an act of faith which saves their households and livestock. How we respond to God’s speaking to us shapes the path our life takes.’

Also on You Tube at [https://www.youtube.com/watch?v=2-fXf\\_TsLzU](https://www.youtube.com/watch?v=2-fXf_TsLzU)

Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

Pollì dhe èsondai pròti èschati kai èschati pròti

Many of those seeming to be first will be last, and the last, first.

Matthew 19.30/Μαθθαιον 19.30

A reflection on Matthew 19.30 ‘Our human priorities are not the same as God’s priorities. Those man thinks as great celebrities and benefactors will disappear into the background, as the children and the poor come to the fore in His reckoning of things. We need to always check our measure of worth against God’s understanding of what truly matters.’

Also on You Tube at <https://www.youtube.com/watch?v=s3Ag1JnEQCM>

זֶה דּוֹר דּוֹרְשֵׁי, מְבַקְשֵׁי פְנֵיךָ יְעֻקֵּב סֵלָה  
Zeh dor dorshèy, mebhqeshèy phanèkha Ya’aqòbh, sèlah.

This is a generation of searchers, desiring Your presence-face like Jacob; pause for thought. Psalm 24.6/תהילים כד"ו

A reflection on Psalm 24.6 ‘ Jacob had a life-changing face-to-face encounter with God on his return to Canaan; God wrestled him all night, and at dawn, bestowed the blessing of a new name, Israel, God-grappler, upon him. But Jacob was left with a limp, a reminder of God’s power. He called the place Peni-el, face of God. Above all things, let us seek that face-to-face encounter with the Lord’s presence; let us be searchers and desirers of Him, twenty-four seven.’

Also on You Tube at <https://www.youtube.com/watch?v=sf89zclfhas>

בְּנֵי אִם-עֲרַבְתָּ לְרַעַךְ תִּקְעֵת לְזֵר כַּפְיֶךָ

Benì, im aràbhtha le-reyèkha, taqàta la-zàr kappèkha...

My son, if you have made yourself security for another's debt, or if you have shaken hands on it with a stranger...

Proverbs 6.1

A reflection on Proverbs 6.1 'Debt is a serious matter in the Scriptures; it is implicitly a form of slavery, and in some circumstances, rendered one liable to be enslaved. The Sage is urging his son to extricate himself from all arrangements to pledge himself financially on behalf of others, whether friends or strangers. Our lives belong only to one, are surrendered only to one, and therefore cannot be promised to anyone else.'

Also on You Tube at <https://www.youtube.com/watch?v=oE4AVuQZkoE>

**January 30 Day 30: readings today; Exodus 10:1-12:13, Matthew 20:1-28, Psalm 25:1-15, Proverbs 6:6-11**

וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבַּיִתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת-הַדָּם וּפְסַחְתִּי עֲלֵכֶם וְלֹא-יְהִי בְכֶם נֶגֶף לְמַשְׁחִית בְּהַכְתִּי בְּאֶרֶץ מִצְרַיִם

Ve-hayàh ha-dàm la-khèm le-òt al ha-batìm ashèr atèm sham, ve-ra-ìti et-ha-dàm u-phasàchti alèykhem, ve-lò yihyèh va-khèm nègeph le-mashchit be-hakkotì be-èretz Mitzràyim.

And the blood will be for you a sign on the houses where you are, and I will see the blood and I will pass over you, and you will not experience the shock of the destruction with which I am about to strike the land of Egypt.

Exodus 12v13/ שמות יב' יג

A reflection on Exodus 12.13 'On the wood, the blood; the lamb slaughtered, death passes over. And then the people hurry to escape, the prison opened to them, as God's mighty hand sets them free. 'Christ, our passover lamb, has been slain for us' says Paul to his friends in Corinth (1 Cor.5.7), with His blood on the wood. Why would we stay captives any more?'

Also on You Tube at <https://www.youtube.com/watch?v=H3jvOf6OMRE>

ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι καὶ κατακρινουῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Idhòu anabhàinomen ees Ierosòlyma, kai o Yiòs tou anthròpou paradhothèsetai tis archierèvsi kai grammatèvsi kai katakrinòusin avtòn thanàto, kai paradhòsousin avtòn tis èthnesin ees to empàixai, mastigòsai kai stavròsai, kai tee trìtee emmèra anastèsetai.

Look, we are going up to Jerusalem, and the Son of man will be handed over to the chief priests and scribes, and they will condemn Him to death, and hand Him over to the Gentiles to abuse Him, to whip Him and to crucify Him, and the third day He will rise again.

Matthew 20.18,19/Μαθθαιον 20.18,19

A reflection on Matthew 20.18,19 'If we ever doubt that the passion and resurrection of Jesus was the purpose and plan of God, we need only read these words of Jesus to His apprentice-followers to realise that there was nothing accidental about the betrayal, trial and cross. We also see that both Jew and Gentile together are implicated in the rejection of God, giving the lie to the murderous heresy of Jewish sole culpability for the death of Jesus. The Jews condemned Him, but the Romans abused, whipped and crucified Him. We all carry responsibility for our sins' nailing Messiah to the tree, but it is the Father alone who contradicts all our evil intentions by breaking Him out of the tomb!'

Also on You Tube at <https://www.youtube.com/watch?v=8DMLp4Jeohg>

כל-אַרְחוֹת יְהוָה חֶסֶד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתוֹ

Kol orchòt Adonài chèsed ve-èmet le-notzèr bheritò ve-edotàv.

All the Lord's ways display covenant-bonded grace and dependability to those who maintain His covenant and story.

Psalm 25.10/י"ה כה תהילים

A reflection on Psalm 25.10 'When we know that we are enfolded into a divine story which is leading to a purposed goal, and that the story is undergirded by a God-spoken promise of blessing which cannot be rescinded, we can also know that all the Lord's actions are expressions towards the fulfilment of that promise, grace-filled and more dependable than rock.'

Also on You Tube at <https://www.youtube.com/watch?v=IYqS6-LATrw>

לך-אַל-נִמְלָה עֶצֶל רְאֵה דְרָכֶיהָ וְחָכֵם

Leykh el nemalàh, àztel, re-èh derakhè-ha va-chakhàm.

Go to the ant, lazybones, and notice her ways and get wise!

Proverbs 6.6

A reflection on Proverbs 6.6 'The Wise Man points to the ways of the industrious ant to illustrate just what intentional action can achieve. The pattern of nature is one of purposeful activity, and we are called to take notice so that we can see wisdom for ourselves.'

Also on You Tube at <https://www.youtube.com/watch?v=cl6LGXsdLVs>

**January 31 Day 31: readings today; Exodus 12:14-13:16, Matthew 20:29-21:22, Psalm 25:16-22, Proverbs 6:12-15**

וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּת מִצּוֹת--כִּי לֹא חָמֵץ כִּי-גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהִתְמַהֵמֵה וְגַם-צִדָּה לֹא-עָשׂוּ לָהֶם

Va-yophù et-habatzèq ashèr hotzi'u mi-Mitzràyim uggàt matzòt, ki lo chamètz ki gorshù mi-Mitzràyim ve-lò yakhlù le-hitmahmèh ve-gàm tzèydah lo asù la-hèm.

So they baked yeastless flatbreads with the dough which they had brought out of Egypt, unleavened because they were expelled from Egypt without even having time to be able to prepare food.

Exodus 12v39/ שמות יב' לט

A reflection on Exodus 12.39 'The Jewish feast of Yeastless Bread connected with Passover lasts seven days, and celebrates the decisive deliverance of a whole people from mass slavery, expelled by the Egyptians with such haste that they did not even have time to let their bread rise. The 'matzah' flatbread which is now eaten during Passover and Yeastless Bread is an edible recording of that great moment; that same bread was transformed by Jesus at His last Passover with His followers into the vehicle of our participation in His saving death and resurrection, a deliverance far greater in its scope even than that of Israel from Egypt.'

Also on You Tube at <https://www.youtube.com/watch?v=muKGmyloEjY>

οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ  
Υἱῷ Δαυΐδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς  
ὑψίστοις.

Εε dhe òchli i proàgondes kai i akolouthòundes èkrazon lègondes, ‘Osannà to Yiò Dhabhìd;  
evloyeemènos o erchòmenos en onòmati Kyriou; Osannà en tis ypsistis.’

והמון העם ההלכים לפניו ואחריו קראו לאמר הושע־נא לבן־דוד ברוך הבא בשם יהוה  
הושע־נא במרומים:

Ve-hamòn ha-àm ha-holekhìm lephanàyv ve-acharàyv qare’ù, lemòr, ‘Hòsha-na le-Bhèn  
Dabhìd; barùkh ha-bà be-shèm Adonài; Hòsha-na bamromìm.’

Then the crowd going ahead of Him and behind Him began to shout, ‘Hosanna (rescue!)  
belongs to the Son of David; welcome is He who comes in the Lord’s name; Hosanna at the  
highest level!’

Matthew 21.9/Μαθθαιου 21.9/מתי כא"ט

Also on You Tube at <https://www.youtube.com/watch?v=HKdgrN95eeA&t=2s>

A reflection on Matthew 21.9 ‘As Jesus rides into Jerusalem on a borrowed donkey, fulfilling  
the prophecy of Zechariah 9.9, the people recognise the sign and welcome the arrival of their  
Deliverance (Hosanna means Rescue) He is the Son of David, the one who will bring not  
political deliverance, so fickle in its nature, but release to captive hearts, breaking the hold of  
death itself, deliverance ‘at the highest level!’

שְׁמֶרָה נַפְשִׁי וְהַצִּילֵנִי אֶל-אֲבוֹשׁ כִּי-חֲסִיתִי בָךְ

Shamràh naphshì ve-hatzilèyni; al ebhòsh, ki chasìti bakh.

Guard my life and deliver me; don’t let me lose face, for I have taken shelter in You.

Psalms 25.20/תהילים כה"כ

A reflection on Psalm 25.20 ‘The Singer, in his troubles, calls out to the Lord to guard and  
defend him, and to deliver him from shame. He has taken shelter in God, and believes that  
God’s heart is for his good. There is no embargo on calling God to our defence, for His glory  
is increased in the story of our rescue.’

Also on You Tube at [https://www.youtube.com/watch?v=Ag7iJ\\_wk-go](https://www.youtube.com/watch?v=Ag7iJ_wk-go)

אָדָם בְּלִיעַל אִישׁ אֵן הוֹלֵךְ עַקְשׁוֹת פֶּה

Adàm beliyà’al ish àven holèkh iqshùt peh.

A wayward person, a man of sin, lives from a deceitful mouth.

Prov. 6.12

A reflection on Prov.6.12 ‘The Wise Man warns his son to keep away from the deceivers and  
crooks, who give themselves away with their shifty looks and winks. Their path leads  
nowhere, bringing destruction in short order. Integrity is the path to life.’

Also on You Tube at <https://www.youtube.com/watch?v=q7xNSvGCD-U>

**February 1 Day 32: readings today; Exodus 13:17-15:18, Matthew 21:23-46, Psalm 26:1-12, Proverbs 6:16-19**

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירְאוּ--הֲתִיַצְבוּ וְרָאוּ אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת-מִצְרַיִם הַיּוֹם--לֹא תִסְפוּ לְרַאֲתָם עוֹד עַד-עוֹלָם

Va-yòmer Moshèh el-ha-àm, ‘Al tira’ù; hit-yatzevù u-re’ù et-yeshù’at Adonài ashèr ya’asèh lakhèm ha-yòm, ki ashèr re’item et-Mitzràyim ha’yòm lo tosiphù lir’otàm od ad-olàm.

And Moses said to the people, ‘Don’t be afraid; brace yourselves, and watch the rescue of the LORD that He will do for you today; for these you see, these Egyptians here today, you will never see again, forever.’

Exodus 14v13/ שמות יד' ג'

Reflection on Exodus 14.13 ‘One of the things God says most often to people in Scripture is ‘Don’t be afraid.’ Perhaps that is because His actions are extraordinary and awesome, and our natural reflex is to back away. But when we engage with God, even in His fearsomeness, we touch His Fathering heart to us, and fear becomes wonder at His presence.’

Also on You Tube at [https://www.youtube.com/watch?v=yfb3\\_nc4j64](https://www.youtube.com/watch?v=yfb3_nc4j64)

ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδοῦ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

Èlthe gar pros ymàs Yoànnēs en odhò dhikaiosýnees, kai ouk epistèvsate avtò; i dhe telònai kai ai pòrnai epistevsan avtò; ymèes dhe idhòndes ou metemelètheete ýsteron tou pistèvsai avtò.

For John (the Baptist) came to you presenting a way of integrity, but you did not believe him; rather, the tax-gatherers and prostitutes believed him; but even following that, you did not make any change in your attitude to believing him.

Matthew 21.32/Μαθθαιον 21.32

A reflection on Matthew 21.32 ‘In a stand-off about authority with the religious bigwigs, Jesus shows them to be so tied to their tradition that when God does come and speak, as He did through John the Baptist, they completely miss the message, while those who recognise their need, the broken and repentant, by faith engage with God’s amazing offer of forgiveness. Even though they acknowledge grudgingly John’s reputation as a prophet, they have made no adjustment to their lives nor trusted God’s love. Faithless religion can make us deaf to the offer of living relationship with our Redeemer and Rescuer.’

Also on You Tube at [https://www.youtube.com/watch?v=WzQ3\\_QgbHVk](https://www.youtube.com/watch?v=WzQ3_QgbHVk)

וְאֲנִי בְּתַמִּי אֶלֶךְ פְּדֹנִי וְחַנּוּנִי

Va-anì be-tumì eylèykh; pedèyni ve-chonèyni.

But I will take the path of my integrity; redeem me and show me favour.

Psalm 26.11/תהילים כו"א

A reflection on Psalm 26.11 ‘The Singer is aware of the decadence around him, of the evil which drives the crimes of man, bribing and defrauding to get life to work for them, but this is not for him; he wants the intimacy of the Lord’s presence, to encounter Him in His wonders. This is why he chooses integrity, realising that it is the way to intimacy with God, while still knowing his need of rescue and grace in the midst of his human brokenness.’

Also on You Tube at <https://www.youtube.com/watch?v=IjSILTR9mvo>

עינים רמות לשון שקר וידיים שפכות דם-נקי

Eynà-im ramòt, leshòn shàqer ve-yadà-im sophkhòt dam naqì.

(Things the Lord despises..) Eyes that look down on people, a lying tongue and hands that spill innocent blood.

Proverbs 6.16

A reflection on Prov.6.16 ‘There are things that the Lord cannot abide, and set Him at odds with the one walking by them – they are marked by outward signs, eyes, hands, lips – these are the outcome of the inward toxicity of sin which leaks out when we do not allow the Lord to shape and form us by His love.’

Also on You Tube at <https://www.youtube.com/watch?v=x3II4zmqbF4>

**February 2 Day 33: readings today; Exodus 15:19-17:7, Matthew 22:1-33, Psalm 27:1-6, Proverbs 6:20-26**

וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא--כִּי לֹא יָדְעוּ מֵה-הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם  
הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ

Va-yir’ù bhenèy-Yisraèl va-yomrù ish el achiv, ‘Man hu’, ki lo yad’ù ma hu, va-yòmer Moshèh alèyhem, ‘Hu ha-lèchem ashèr natàn Adonài lakhèm le-okhlàh.

And the children of Israel looked and said to one another, ‘This is a something-or-other!’, because they did not know what it was, so Moses said to them, ‘It’s the bread that the Lord has given to you to eat.’

Exodus 16v15/ שמות ט"ו טו

A reflection on Exodus 16.15 ‘Even though Moses has told the people of Israel that God would provide them with bread, they pick up the white flakes which have appeared overnight and ask ‘Man hu?’, that is, ‘What is it?’, from which we derive the word ‘manna’ for the miraculous food God gave. So often we miss what God has provided because we are expecting something else. In the case of the Messiah, no one was expecting a carpenter from Nazareth who would die for us on a cross, but He is the true bread from heaven who nourishes our spirit. (John 6.35)’

Also on You Tube at <https://www.youtube.com/watch?v=zydQF6ut8aU>

περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος· ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων.

Perì dhe tees anastàseos ton nekròn ouk anègnote to reethèn ymìn ypò tou Theòu lègondos, ‘Egò eemì o Theòs Abhra-àm kai o Theòs Isa-àk kai o Theòs Yakòbh’? Ouk èstin o Theòs Theòs nekròn, allà zòndon.’

(Jesus is addressing the Sadducees )

‘And concerning the resurrection of the dead, have you not read what God said to you when it says, ‘I am the God of Abraham, and the God of Isaac and the God of Jacob’? God is not God of the dead, but of those who are living.’ Matthew 22.31-32/Μαθθαιον 22.31-32

A reflection on Matthew 22.31-32 ‘The Sadducees denied any sort of afterlife, claiming it is not found in the Torah, defined as the five books of Moses. But Jesus comes back with the riposte that in describing Himself as the God of Abraham, Isaac and Jacob to Moses, Exodus points to the resurrection, since God is not God of the dead but of the living, and therefore in some sense the Patriarchs, although they have experienced physical death, are included in the living. While theologians may debate whether this ongoing life of the patriarchs is current or future when Jesus is speaking, it is clear that for those who trust in the covenant of God, death cannot hold them, for they are destined for life through the resurrection of which Jesus is the guarantee by His being raised again to life!’

Also on You Tube at <https://www.youtube.com/watch?v=oZcvMJ9Uqso>

אחת שאֵלְתִי מֵאֵת-יְהוָה אֹתָהּ אֲבַקֵּשׁ שְׁבִתִי בְּבֵית-יְהוָה כָּל-יְמֵי חַיִּי

Achàt sha'alti mey-èyt Adonài, otàh abhaqèsh; shibhti be-bhèyt Adonài kol yemèy chayà. One thing I have asked for of the Lord, this is all I desire; to stay in the Lord's house all the days of my life.

Psalm 27.4/תהילים כז"ד

A reflection on Psalm 27.4 'When Jesus speaks about His disciple, Mary, sitting at His feet in rapt repose when her sister, Martha, scolds her for her inattention to chores, Jesus tells the complainant, 'Only one thing is necessary'; perhaps Jesus had these words of the Singer of Israel in mind at that moment. Surely other things are just as important? Surely real life demands that we pay attention to the detail? Not in the desire of the Singer, nor of Mary. Compared to this one thing, all else is ephemera, transient, superficial; He alone is worth the obsession of our hearts.'

Also on You Tube at <https://www.youtube.com/watch?v=k3yTrjsFhIc>

נָצַר בְּנֵי מִצְוֹת אָבִיךָ וְאֶל-תּוֹרַת אִמְךָ

Netzòr, benì, mitzvàt abhìkha ve-àl tittòsh toràt immèkha.

My son, stick to your father's direction and do not jettison the instruction of your mother.

Prov.6.20

A reflection on Prov.6.20 'The word here for what a mother brings to a son is, surprisingly perhaps, the word 'torah', often rendered as 'law' in English; but the original Hebrew indicates a quality of instruction which nurtures and forms, as the mothering of an infant imparts, which leads the Godly to declare of God's instruction, 'oh, how I love your *Torah!*'

Also on You Tube at <https://www.youtube.com/watch?v=3t5aQGSi54w>

**February 3 Day 34: readings today; Exodus 17:8-19:15, Matthew 22:34-23:12, Psalm 27:7-14, Proverbs 6:27-35**

וְאַתֶּם תִּהְיוּ-לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל-בְּנֵי יִשְׂרָאֵל

'Ve-attèm tihyù li mamlèkhet kohanìm ve-gòy qadòsh'; èyleh ha-devarìm ashèr tedabbèr el benèy Yisra'èl.

'And you will be for me a kingdom of priests, and a separated, holy nation'; these are the words you will speak to the sons of Israel.

שְׁמוֹת יִט"ו / Exodus 19.6

A Reflection on Exodus 19.6 'Although the tribe of Levi was designated to serve in the Tent, the whole people of Israel were to be agents of God's presence into creation, a priestly direct rule of the earth on God's behalf, His original purpose for mankind. Tragically, Israel refused this call, and wanted only to hear God through intermediaries. Today God calls again for us, His people by faith, to be a kingdom of priests, those who bring in His direct rule by living yielded lives on earth, day by day.'

Also on You Tube at <https://www.youtube.com/watch?v=T8G3rVnaQMM>

ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

O dhe Yeesòus èphee avtò, 'Agapèesis Kýrion ton Theòn sou en òlee tee kardhìa sou, kai en òlee tee psychèe sou, kai en òlee tee dhianìa sou.

So Jesus said to him, 'You will love the Lord your God with all your heart, with all your soul and with all your mind.'

Matthew 22.37/Μαθθαιου 22.37

A reflection on Matthew 22.37 'In responding to the Pharisee, Jesus was quoting the most well-known directive of the Torah, from Deuteronomy 6.5. As a Jew writing to Jews, Matthew gives it in the form known to Jews, a threefold call to love the Lord God with all of the heart, soul and strength. As followers of Jesus, this ancient call to Israel is still ours, and overrides all other concerns and demands, leading us to love our neighbour. But the Lord is the sole focus of our worship and attention.'

Also on You Tube at <https://www.youtube.com/watch?v=mDoBfCUU1O8>

לך אמר לבי בקשו פני את-פניך יהוה אֶבְקֶשׁ

Lekhà amàr libbi, 'Baqshù phanày'; et-panèkha Adonài abhaqèsh.

He has said to you, my heart, 'Pursue my face'; so I will pursue Your face, Lord.

Psalm 27.8/תהילים כז"ח

A reflection on Psalm 27.8 'The word for face and presence are the same in the Hebrew language; God never comes in abstract force, always in personal interface. The Singer has heard the Lord's call to pursue this 'one thing', to be close up to Him always; here, he sets himself to keep in sight of the face of God even in the midst of adverse circumstances. As the closing words of Bach's setting of the German hymn, 'Jesus, Joy of Man's Desiring' express it, 'So shall Jesus never part from my sight nor from my heart.'

Also on You Tube at <https://www.youtube.com/watch?v=6AvKNQrdBnk>

נאף אשה חסר-לב מִשְׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה

No-èph ishàh chasàr lebh, mash-chit naphshò hu ya'asènah.

The one who takes another's wife is heartless; whoever does this destroys his own life.

Proverbs 6.32

A reflection on Proverbs 6.32 'The directions of God in Torah clearly forbid adultery; yet human lust and unfaithfulness drive people to break up relationship, family and home. God's faithfulness is beyond doubt; He calls us to be His image, and live in constancy and commitment to our spouse. To do otherwise is to mar the future that could be.'

Also on You Tube at <https://www.youtube.com/watch?v=xtJFxfxMYM>

**February 4 Day 35: readings today; Exodus 19:16-21:21, Matthew 23:13-39, Psalm 28:1-9, Proverbs 7:1-5**

וַיֹּאמְרוּ אֶל-מֹשֶׁה דַּבֵּר-אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל-יְדַבֵּר עִמָּנוּ אֱלֹהִים כִּי-נָמוּת.

Va-yomrù el-Moshèh, 'Dabbèr àttah immànu ve-nishma'ah, ve-àl yedabbèr immànu Elohim, pen namòt.'

And they (the people of Israel) said to Moses, 'You speak with us, and we will listen, but don't let God speak with us, in case we die.'

Exodus 20.19/שמות כ"ט

A reflection on Exodus 20.19 ‘This is an intensely tragic moment for God and His people. Having so powerfully delivered them from slavery, and brought them into His very presence at Sinai, the people reject His speaking to them directly, asking instead for Moses to be their intermediary. From this time on, Israel hears God through prophets, judges, kings and priests, but it will not be until the outpouring of the Holy Spirit in Acts 2 that God comes to speak again directly to all of His people, when He resides in them at last, unmediated by men, in fulfilment of the promises in Jeremiah 31.34 and Joel 2.28.’

Also on You Tube at <https://www.youtube.com/watch?v=RqpJWniKrGA>

λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ’ ἄρτι ἕως ἄν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Lègo gar ymìn, ou mee idheete ap’arti èos an èepeete, evloyeemènos o erchòmenos en onòmati Kyriou.

ואני אומר לכם מעתה לא תראוני עד אשר תאמרו "ברוך ה' בשם יהוה"

Va-anì omèr lakhèm mey-atàh lo tirùni ad ashèr tomerù, ‘Barùkh ha-bà be-shèm Adonài!’

*Jesus is speaking to Jerusalem;*

‘And I am telling you that from now on you will not see me again until you are saying,

‘Blessing and welcome to the One who comes in the Lord’s name!’

Matthew/ Μαθθαιου 23.39

A reflection on Matthew 23.39 ‘When we get bogged down in the diversion of religion, we so easily miss the key of relationship with God. The politico-religious leaders of Jerusalem of Jesus’ day had completely misunderstood how Messiah would come, humble and powerless, riding on a donkey. Jesus longs for heart-intimacy with His people, like a hen gathering her chicks, but they want only to get rid of Him, a threat to the tenuous status quo. They will meet Him again, but only on that day when the earth welcomes Him in glory and they recognise His Kingship.’

Also on You Tube at [https://www.youtube.com/watch?v=BMxHX\\_-LwKE](https://www.youtube.com/watch?v=BMxHX_-LwKE)

יהוה, עזי ומגני בו בטח לבי ונעזרתי  
ויצלז לבי ומשירי אהודנו

Adonài uzzì u-maginì , bo bhotàch libbi ve-ne’ezàrti, va-ya’alòz libbi u-mishirì ahodènnu.

The LORD is my strength and my shield, my heart relies on Him and receives help; also, my heart jumps for joy and sings out thanksgiving to Him!

Psalms 28.7/ז"ח תהילים

A reflection on Psalm 28.7 ‘Knowing that we have a constant resource in the living God is a cause for elation! Even in trouble, in the midst of battle and struggle, He is shielding and strengthening us. Those who drink from this well of hope know there is refreshment here as from no other source on earth.’

Also on You Tube at <https://www.youtube.com/watch?v=iXIu2FVKE4Q>

שמר מצותי וחייה ותורתך כאישון עיניך

Shemòr mitvotài vech-yèh, ve-toratì ke-ishòn eynèkha.

Keep my directives and live, and protect my instruction as you would the pupils of your eyes.

Prov.7.2

A reflection on Proverbs 7.2 ‘The Wise Man counsels his son to defend the training he has been given as he would protect his own eyes. The term in Hebrew ‘ishòn eynèkha’, (literally, ‘the little man of your eyes’) seems to derive from the image of someone seen reflected in the eye when close up to a person. The son is therefore encouraged to keep close to himself the precious instruction he has received, as precious as the eye itself.’

Also on You Tube at <https://www.youtube.com/watch?v=mSToj3F12rc>

**February 5 Day 36: readings today; Exodus 21:22-23:13, Matthew 24:1-28, Psalm 29:1-11, Proverbs 7:6-23**

וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יְעוֹר פְּקַחִים וַיִּסְלַף דְּבַר יְצַדִּיקִים

Ve-shochàd lo tiqqàch, ki ha-shochàd ye-avver piqechìm vi-salèph dibhrèy tzaddiqìm.

And you will not take a bribe, for a bribe blinds insight and perverts words of integrity.

Exodus 23.8/ שמות כג ח"

A reflection on Exodus 23.8 ‘The directives of God to the people of Israel are their first national law-code, placing limitations on their behaviour. They are full of principles of restorative action as well as retribution, God’s justice being about re-ordering what has been disordered and keeping chaos out. One of the things God outlaws is bribing to get an unjust outcome. In a world of so much corruption, money talks, but talks dirty. The bribe blinds insight and perverts integrity; it is to be seen as an unacceptable evil among God’s people.’

Also on You Tube at <https://www.youtube.com/watch?v=4OZQbxn-zkU&t=4s>

καὶ διὰ τὸ πλεθυνθῆναι τὴν ἀνομίαν ψυχῆσεται ἡ ἀγάπη τῶν πολλῶν.

Kai dhià to pleethynthènai teen anomìan, psiyèsetai ee agàpee ton pollòn.

And because of the increasing anarchy, the selfless love of many will grow cold.

Matthew 24.12/Μαθθαιου 24.12

A reflection on Matthew 24.12 ‘ Far from predicting a future of inexorable delight due to human progress and so-called liberalisation, Jesus presages a world in which enmity and selfishness will increase. The breaking away from God’s founding principles will result, says Jesus, in even those who loved Him at first cooling in their commitment and their devotion to Him and His ways. The antidote will not be human rule, but the coming of His reign, with the ultimate transformation of all things.’

Also on You Tube at <https://www.youtube.com/watch?v=QumLGT4eo6w>

הַבּוֹ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ

Habhù l’Adonài kebhòd shemò; hishtachavù l’Adonài be-hadràt qòdesh.

Give to the Lord the weighty glory due His name; bow down before the Lord in beautiful, total dedication.

Psalm 29.2/תהילים כט"ב

A reflection on Psalm 29.2 ‘When we are completely absorbed in wonder at the Lord’s beauty, and brought to our knees at the enormity of His grace and love, only then can we begin to understand what it is to worship Him in the way of which He is worthy.’

Also on You Tube at <https://www.youtube.com/watch?v=hMRD05vzXzk>

הטתו ברב לקחה בחלק שפתייה תדיחנו

Hittàtu be-ròbh liq-chàh, be-chèyleq sphatèy-ha taddichèynu.

With her many clever wiles she seduced him, overwhelming him with her smooth lips.

Prov.7.21

A reflection on Prov.7.21 ‘The parable of the young fool and the shrine prostitute is connected with the practices of ancient pagan shrines who employed men and women to seduce others to have sex with them to fructify the earth and appease their non-gods. The young, naïve man is beguiled into not only sexual surrender, but idolatry with it.’

Also on You Tube at <https://www.youtube.com/watch?v=DKpg6BvUGuM>

**February 6 Day 37: readings today; Exodus 23:14-25:40, Matthew 24:29-51, Psalm 30:1-12, Proverbs 7:24-27**

ויקח משה את-הדם ויזרק על-העם ויאמר הנה דם-הברית אשר כרת יהוה עמכם על כל-הדברים האלה

Va-yiqqàch Moshèh et-ha-dàm va-yizròq al-ha-àm va-yomèr, ‘Hinèh dam ha-berit ashèr karàt Adonài immakhèm al kol ha-debharìm ha-èleh.’

And Moses took the blood and scattered it over the people, saying, ‘This is the blood of the covenant which the Lord has cut with you concerning all these things He has declared.’

Exodus 24.8/ח"ח שמות כד"ח

A reflection on Exodus 24.8 ‘Just as covenant-makers would stand between two halves of a sacrifice to make their vows, the Lord has Moses take two halves of the blood of this covenant sacrifice, one poured on the altar, to implicate God and the other scattered over the people of Israel. They are now corporately bound in ‘hesed’ commitment to the living God, and He to them.’

Also on You Tube at <https://www.youtube.com/watch?v=XLRnnYb3zkA>

καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κώπονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ τότε phanèsetai to seemèion tou Yiòu tou anthròpou en to ouranò, kai τότε kòpsontai pàsai ai phylàì tees yees kai òpsondai ton Yiòn tou anthròpou erchòmenon epì ton nephelòn tou ouranòu metà dynàmeos kai dòxees pollèes.

And then will appear the sign of the Son of Man in the sky, and then all the peoples of earth will grieve at the sight of the Son of Man coming in the clouds of the sky with power and great majesty.

Matthew 24.30/Μαθθαιου 24.30

A reflection on Matthew 24.30 ‘In our so-called enlightened age, we tend to skirt around the more apocalyptic sections of Jesus’ teachings, for they seem fantastic and far-fetched; yet Jesus likens the day of His certain, visible coming down the skies in glory to the coming of the flood, when people ignored Noah’s eccentric ark-building and perished as a result. Jesus describes His coming as a day of remorse, when the faithless world realises its rejection of Him is the rejection of its Rescuer. The call now is to come to the Son of Man and trust His word, so as not to be left outside the ark again.’

Also on You Tube at [https://youtu.be/nQqKRdJ\\_uI8](https://youtu.be/nQqKRdJ_uI8)

הפכת מספדי למחול לי פתחת שקי ותאזרני שמחה

Haphàkhta mispedì lemachòl li; petàchta saqqì vate'azrèyni simchàh.

You have turned my lamenting into dancing; you freed me from my sackcloth and clothed me with joy!

Psalm 30.11/תהילים ל"א

A reflection on Psalm 30.11 'The ability of God to turn despair into joy gives the Singer his reason for celebration; his mournful sackcloth has gone, he is now dancing before the Lord. God is the God of both highs and lows, never leaving us whether we are elated or struggling. It's good, though, to draw strength from the joy of God on the good days and remind ourselves of His faithfulness on the difficult days.'

Also on You Tube at <https://www.youtube.com/watch?v=R4uf8WkjHQg>

אל-ישט אל-דרכיה לבך אל-תתע בנתיבותיה

Al yest el derakhèyha libbèkha, al teytà bintibhotèyha.

Don't let your heart sink to her (the wayward woman's) ways, don't wander onto her paths.

Proverbs 7.25

A reflection on Prov.7.25 'It is alarming how men can leave all reason and sense to follow the nuclear power of lust in their bodies, abandoning all their principles to give in to their drives. The Wise Man appeals to his son not to let sexual incontinence pull him down to destruction in the arms of a woman who will exploit and ruin him.'

Also on You Tube at <https://www.youtube.com/watch?v=4cwVU1sNZs>

**February 7 Day 38 Readings; Exodus 26:1-27:21, Matthew 25:1-30, Psalm 31:1-8, Proverbs 8:1-11**

ונתת את-הכפרת על ארון העדת--בקדש הקדשים

Ve-natàta et-ha-kappòret al aròn ha-edùt be-qòdesh ha-qodashìm.

And you will place the covering on the box-chest of witness in the holiest of holy places.

Exodus 26.34/שמות כ"ד

A reflection on Exodus 26.34 'The directions for the construction of the Tent of Meeting, where God would camp with Israel are highly detailed; it is designed to be a mobile work of exquisite craftsmanship, as a place of encounter for the Lord with His people, right down to the silver sockets on each board forming the body of the tent itself, meaning that each board could stand alone when all the others had been taken down around it. Amidst the instructions comes the call to place the covering (sometimes known in English as the 'mercy-seat') on the box-chest of witness (the ark), to be set in the most special of special places in the Tent, the veiled-off section where God would dwell in His glory. Here, once a year, the High Priest will bring the blood of atonement and sprinkle it, a sign of the coming Lamb of God who is Himself the meeting-place, the place of reconciliation between God and man.'

Also on You Tube at <https://www.youtube.com/watch?v=D15gtkGtiAs>

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

Ἐφhee avtò o Kýrios avtòu, ‘Ev, dhòole agathè kai pistè; epi oligha ees pistòs, epi pollòn se katastèeso: èselthe ees teen charàn tou kyriòu soo.’

His Lord said to him, ‘Well done, good and faithful slave; you have been faithful with a little, so I will appoint you over much: enter into the joy of your Lord.’

Matthew 25.23/Μαθθαιου 25.23

A reflection on Matthew 25.23. ‘The Lord does not ask of us success, but faithfulness. Most of us have not been given responsibility over great matters, but all of us have the call to give to the Lord some return on His investment in us by fruitfulness in the area He has gifted to us. Simple things done faithfully and attentively bring honour to Jesus.’

Also on You Tube at [https://youtu.be/z52\\_rZ9qAwA](https://youtu.be/z52_rZ9qAwA)

וְלֹא הִסְגַּרְתָּנִי בְיַד-אֹיֵב הָעֹמְדָת בְּמַרְחָב רַגְלַי

Ve-lò hisgartàni be-yàd oyèbh; he-emàdta ba-merchèbh raglày

You have not surrendered me into the hand of my enemy; you have let my feet stand in open space.

Psalm 31.8/ח"א תהילים

A reflection on Psalm 31.8 ‘When we stand in open space, we are able to experience the sense of freedom God has given to us. The Singer knows he is not abandoned, because he has that awareness of being in a spacious place. May God give us that same insight into what He has done through the presence of His Spirit in our lives, so we continue to walk in the freedom into which He has freed us.’

Also on You Tube at <https://www.youtube.com/watch?v=AYnhVFnmJDc>

כִּי-טוֹבָה חֻכְמָה מִפְּנִינִים וְכֹל-חִפְצִים לֹא יִשְׁוּ-בָהּ

Ki tobhàh chokhmàh mi-peninim, ve-khol chaphatzim lo yishvù bhah.

For wisdom is better than rubies, incomparable to all else that can be desired.

Proverbs 8.11

A reflection on Proverbs 8.11 ‘The Wise Man depicts wisdom in the most beautiful form he knows, that of a fine woman. She is bold, confident and appealing, and her value is beyond anything else that could be desired, the precious jewel of human experience.’

Also on You Tube at <https://www.youtube.com/watch?v=ujWRI8jtHGk>

**February 8 Day 39 Readings; Exodus 28:1-43, Matthew 25:31-26:13, Psalm 31:9-18, Proverbs 8:12-13**

וְנָשָׂא אַהֲרֹן אֶת-שְׁמוֹת בְּנֵי-יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל-לְבוֹ--בְּבָאוּ אֶל-הַקֹּדֶשׁ לְזָכְרוֹן  
לְפָנַי-יְהוָה תָּמִיד

Ve-nasàh Aharòn et-shemòt benèy Yisraèl be-chòshen ha-mishpàt al-libbò be-bho-ò el-ha-qòdesh le-zikkaròn liphnèy Adonài tamid.

And Aaron carried the names of the children of Israel on the breastplate of right-wising over his heart whenever he went into the sanctuary, as a constant reminder before the face of the Lord.

Exodus 28v29/כט שמות כח"

A reflection on Exodus 28.29 ‘When the High Priest went before the very face of God once a year, he carried over his heart the breastplate of *‘mishpat’*, of God’s commitment to act to restore reality to its moral axis, ‘right-wising’, in the old English term. The names of the tribes are brought before God, keeping them fresh in his memory, pointing to the day when the final sacrifice in the Lamb of God would bring the once-for-all release of Israel and the the age of God’s forever Kingship on earth.’

Also on You Tube at <https://www.youtube.com/watch?v=bWPfKeDmIEY>

προσηλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.

Prosèlthen avtò yinèe alàbhastron múrou èchousa bharytimou, kai katèche-en epì teen kephalèen avtòu anakeemènou.

A woman came to Him with an alabaster container of highly valuable perfumed oil, and she poured it out over His head while He was relaxing at table.

Matthew 26.7/Μαθθαιου 26.7

A reflection on Matthew 26.7 ‘The reaction of Jesus’ apprentice-followers to the woman’s pouring out of the costly perfume over the Lord’s head is a classic example of knowing the cost of something without knowing its value. All too often we betray our own materialism when we grade worth in terms of monetary cost alone; but Jesus makes clear that this woman’s sacrifice is deeply significant in His unfolding passion, and will be recounted long after the event is past. She pours out the most precious thing she has, possibly her dowry, over the most precious head there has ever been; she knows His worth surpasses all measure of the cost.’

Also on You Tube at <https://youtu.be/isEBrtIMUmw>

הַאִירָה פְּנִיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְּחַסְדְּךָ

Ha-ìrah phanèkha al-abhdèkha, hoshi'èyni bhe-chasdèkha.

Light up Your servant by Your face; in Your covenant-bonded grace, rescue me.

Psalms 31.16/תהילים לא"ז

A reflection on Psalm 31.16 ‘The light of the Lord’s face, the sense of His presence brings life and energy to His people; this is why the shining of His face is given to the priests in the Aaronic blessing to place upon Israel. The Singer here looks for that light, and appeals to the covenanted grace, the ‘chesed’ of the Lord which he knows he can rely on to rescue Him from injustice and danger.’

Also on You Tube at <https://www.youtube.com/watch?v=08DjPGyD0TQ>

אֲנִי-חֹכְמָה שְׂכַנְתִּי עִרְמָה וְדַעַת מְזַמּוֹת אֶמְצָא

Anì chokhmàh shakhantì ormàh ve-da'àt mizzimòt emitzàh.

I, Wisdom reside with shrewdness and discover intentions and plans.

Prov.8.12

A reflection on on Prov.8.12 ‘Lady Wisdom reveals an industrious and intentional side, able to make plans and create ways ahead; to know her is to be fruitful.’

Also on You Tube at <https://www.youtube.com/watch?v=zlc-Y73dDYU>

**February 9 Day 40 Readings; Exodus 29:1-30:10, Matthew 26:14-46, Psalm 31:19-24, Proverbs 8:14-26**

וְקִדַּשְׁתִּי אֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְאֶת-אֹהֶרֶן וְאֶת-בָּנָיו אֶקְדָּשׁ לְכַהֵן לִי וְשָׁכַנְתִּי בְּתוֹךְ  
בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים

Ve-qidàshti et-òhel mo'èd ve-èt ha-mizbèach ve-èt Aharòn ve-èt banàyv aqadèsh le-khohèn li. Ve-shakhànti be-tòkh benèy Yisra'èl ve-hayìti lahèm l'Elohim.

And I will make unique to Myself the Tent of Encounter and the altar, and I will make the sole identity of Aaron and his sons to be priestly officials for me. Moreover, I will reside in the midst of Israel and I will be be God to them.

Exodus 29v44,45/שמות כט"מ מה/ה

A reflection on Exodus 29.44-45 'In our familiarity with the term, we have overlooked what it means for God to 'sanctify' something or someone. It means, of course, to render it holy – that is, for one sole purpose alone, with no other claims or rivals for its use. This is because God is holy – unrivalled, totally unique in His being. Thus, everything He touches and calls becomes infused with His nature. The Tent of Encounter, the altar, and especially Aaron and his sons, the priests, become agents of God's kingship in the middle of Israel, serving in the very embassy of heaven where God has decided to take up residence among His chosen people.'

Also on You Tube at <https://www.youtube.com/watch?v=C9VVvkfFSTk>

τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Tòuto gàr-esti to àima moo to tees kainèes dhiathèekes to perì pollòn enchynòmenon ees àphesin amatìon.

For this is my blood of the new covenant which is shed for many for the forgiveness of sins. Matthew 26.28/Μαθθαιον 26.28

A reflection on Matthew 26.28 'As Moses had scattered half of the blood of the covenant sacrifice on the people, proclaiming them covenanted by it to the Lord, so Jesus now implicates His people in His own sacrifice and suffering by sharing the covenant cup with them; Pesach, Passover, now speaks of the deliverance not only of Israel from Egypt, but of all mankind from the tyranny of evil, through Messiah Jesus.'

Also on You Tube at <https://youtu.be/RuHS3Wdyz8E>

מַה רַב-טוֹבָךָ אֲשֶׁר-צָפַנְתָּ לִירְאִיךָ פְּעֻלַּת לְחֹסִים בְּךָ נִגְדָּ בְּנֵי אָדָם  
Mah rabh tubh-khà ashèr tzaphànta lire'èkha, pa'àlta la-chosìm bakh nèged benèy adàm  
How great is the goodness You have in store for those in awe of You, enacted for those among humankind who take refuge in You.

Psalm 31.19/תהילים לא"כ

A reflection on Psalm 31.19 'The Singer marvels at the greatness of God's goodness shown to those in awe of Him among humankind. The refrain of Israel through her years of covenant with God has been 'You are good, and Your covenant-bonded grace has no limit'; this is the character of God into which we can anchor, which will hold us through every storm and darkness.'

Also on You Tube at <https://www.youtube.com/watch?v=ILDB209U7-w>

Mey-olàm nissàkhti mey-ròsh mi-qàdmey àretz.  
Before time immemorial I was formed, even before the earth.  
Prov.8.23

A reflection on Proverbs 8.23 ‘Lady Wisdom tells her story which stretches back before the creation of the earth; all that was formed was formed from the wisdom of God, and Messiah Himself, with God without beginning or end, is described in the Greek Scriptures as the wisdom of God and the power of God. God does nothing apart from wisdom.’

Also on You Tube at <https://www.youtube.com/watch?v=3NnJw8eNtOg>

**February 10 Day 41; Readings Exodus 30:11-31:18, Matthew 26:47-68, Psalm 32:1-11, Proverbs 8:27-32**

רָאָה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן-אוּרִי בֶן-חֹר לְמַטֵּה יְהוּדָה וְאִמְלֵא אֶתֹו רוּחַ אֱלֹהִים  
בְּחָכְמָה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל-מְלָאכָה

Re'èh, qaràti bhe-shèm Betzal'èl ben-Uri ben-Chur le-mattèh Yehudàh va-amalèh otò Rùach Elohìm be-chokhmàh u-vi-tebhunàh u-ve-da'at u-ve-khòl melakhàh

Look, I have called by name Bezalel son of Uri son of Chur of the tribe of Judah and I have filled him with the Spirit of God, with wisdom, with discernment and with knowledge in all kinds of craftsmanship.

Exodus 31v2, 3/ ג' ב' לא"ב שמות

A reflection on Exodus 31.2-3 ‘Here is the first record of the Spirit of God, the one who brooded over the pre-creation chaos, empowering a human being. Bezalel has the Author of the plans of the tabernacle, God Himself, guiding his hand and his eye to produce an earthly icon of heaven’s worship, which will be inhabited by the presence of God among His people.’

Also on You Tube at <https://www.youtube.com/watch?v=S75dkvC0ABY>

τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψόν σου τὴν μάχαιράν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀποθανοῦνται.

Tòte lèyee avtò o Yeesòus, ‘apòstrepson sou teen màchairàn-ees ton tòpon avtèes; pàndes gar i labhòndes màchairan en machàiree apothanòundai.’

Then Jesus said to him, ‘Put your sword back in its place; for everyone who takes up the sword shall be destroyed by the sword.’

Matthew 26.52/Μαθθαιον 26.52

A reflection on Matthew 26.52 ‘When someone reaches for his sword to defend Jesus against His apprehenders, the Lord commands him to put it away. Violence begets violence, and those enmeshed in it can therefore expect a violent end. In the world of the first century, particularly in a Jewish context, this was unexpected. Yet with His words, Jesus calls for an extreme love, a radical non-violence which many followers of Jesus have taken as a call to foreswear war and armed resistance. We are called to wage peace, not war.’

Also on You Tube at [https://www.youtube.com/watch?v=Xg2P\\_npDvOY](https://www.youtube.com/watch?v=Xg2P_npDvOY)

אתה סֵתֶר לִי מִצָּר תִּצְרֵנִי רַנֵּי פִלֵּט תִּסּוּבְּבֵנִי סֵלָה

Attà sèter li, mitzàr titzrèyni; ranèy phàllet tesobhebhèyni. Sèlah.

You are my hiding-place, defending me from trouble; you surround me with songs of deliverance. [Pause for music]

Psalm 32.7/ז"ל תהילים

A reflection on Psalm 32.7 ‘There is no shame in taking refuge under the wings of God. He is the One known as the Rescuer, therefore to escape into Him is to be human. Release and relief from trouble is one of the great sources of song, after all, and God is celebrated in that rejoicing over freedom.’

Also on You Tube at <https://www.youtube.com/watch?v=Qs22vOd2LK4>

וְאֶהְיֶה אֶצְלוֹ אֱמוּן וְאֶהְיֶה שְׂעִשׂוּעִים יוֹם יוֹם מִשְׁחֶקֶת לְפָנָיו בְּכָל-עֵת

Va-ehyèh etzlò amòn, va-ehyèh sha’ashu-ìm yom yom mesachèqet lephanàv be-khòl et.

And I was the one working at His side, and I was His daily enjoyment, continually laughing before Him.

Prov.8.30

A reflection on Prov.8.30 ‘Lady Wisdom describes the immeasurable pleasure of working with the Creator in creation, enjoying the work and laughing as a child at play before Him, an amazing depiction of the joy God has in His own creativity!’

Also on You Tube at <https://www.youtube.com/watch?v=0UmC2zPksiE>

**February 11 Day 42; Readings Exodus 32:1-33:23, Matthew 26:69-27:14, Psalm 33:1-11, Proverbs 8:33-36**

וַיֹּאמֶר פָּנֵי יְלֹכוֹ וְהִנַּחְתִּי לָךְ

וַיֹּאמֶר אֵלָיו אִם-אֵין פָּנֶיךָ הֹלְכִים אֶל-תַּעֲלֵנוּ מִזֶּה

Va-yòmer, ‘Panài yelèkhu va-hanichotì lakh.’

Va-yòmer elàyv, ‘Im eyn panèkha holekhim al ta’alèynu mi-zèh.

And (God) said, ‘My Presence-Face will travel with you and bring you to your settled place.’

And he (Moses) said to Him, ‘If Your Presence-Face does not travel with us, don’t take us any further than this.’

Exodus 33v14, 15/טו לג"יד שמות

A reflection on Exodus 33.14,15 ‘There is no separate word for ‘presence’ in Hebrew; it is always the word ‘panim’, meaning ‘face’. When the Lord threatens not to go personally with His people, for fear of wiping them out in their waywardness, Moses appeals to Him to relent, for he knows that without His presence, they will only be a right-living people who know how to suffer well. God’s presence is never faceless; it is never a ‘force’ or an ‘energy’. We only ever meet Him in person, and for us, most obviously, we meet Him in the face of our Lord Jesus Christ, God made visible, God made human, who travels with us and brings us to our rest. When His face shines upon us, heaven breaks in and all is transformed.’

Also on You Tube at <https://www.youtube.com/watch?v=Yx-qpfuJYmw>

‘Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· σὺ λέγεις.  
O dhe Isòus èstee èmprosthen tou eeyemònos; kai epeeròteesen avtòn o eeyemòn lèghon, ‘Sy ee o bhasilèvs ton Ioudhàion?’ O dhe Isòus èphee avtó, ‘Sy lèyis.’  
Then Jesus stood before the governor; and the governor interrogated him, saying, ‘Are you the king of the Jews?’ Then Jesus answered him, ‘You are saying so.’  
Matthew 27.11/Μαθθαιον 27.11

A reflection on Matthew 27.11 ‘The title ‘King of the Jews’ was a controversial one in the time of the passion story, since King Herod Antipas had been given the title, even though he was not a native Jew. His father, Herod the Great, was the son of an Edomite, and thus was never fully accepted by many in Israel. Furthermore, the title was conferred by the Roman Emperor, Augustus, making Herod a puppet king. Thus, Pilate, in laying this name on Jesus, is rather mocking Him. Jesus does not rise to the bait, nor claim the dubious accolade, but puts it back at Pilate’s door, His divine wisdom above such jibes.’

Also on You Tube at <https://www.youtube.com/watch?v=RbNszJqawoU>

כִּי הוּא אָמַר וַיְהִי הוּא-צִוָּה וַיֵּעָמַד

Ki hu amàr va-yehì; hu tzivvàh, va-ya’amòd.  
For He spoke and it was so; He gave direction, and it was established.  
Psalm 33.9/ט"ט להילים תהילים

A reflection on Psalm 33.9 ‘The Singer here echoes the words from the Creation account in Genesis 1 of God’s directive, calling the universe into existence, in Hebrew ‘yehì.. va-yehì’ – ‘Let it be.. and it was’. God’s Word is powerful and authoritative enough to bring to being by His utterance. This Word is the One who becomes flesh in Jesus Christ, lives, dies, rises and ascends, glorified by the Father as the pivot of the Universe today, ‘cohering all things together by His Word.’ (Col.1.17)

Also on You Tube at <https://www.youtube.com/watch?v=rr0jmsB-f2w>

כִּי מְצָאִי מְצָא חַיִּים וַיִּפֶּק רְצוֹן מִיְהוָה

Ki motz’ì matzàh chayìm, va-yaphèq ratzòn mey-Adonài.  
(Lady Wisdom speaks) For the one who finds me finds life, and receives the Lord’s favour.  
Prov.8.35

A reflection on Proverbs 8.35 ‘Lady Wisdom presents herself as the key to life and God’s favour, the provision of which are the core of human fulfilment. What’s not to like?’

Also on You Tube at <https://www.youtube.com/watch?v=f-5huZG4R1c>

**February 12 Day 43; Readings Exodus 34:1-35:9, Matthew 27:15-31, Psalm 33:12-22, Proverbs 9:1-6**

וַרְאוּ בְנֵי-יִשְׂרָאֵל אֶת-פְּנֵי מֹשֶׁה כִּי קָרַן עוֹר פְּנֵי מֹשֶׁה וְהָשִׁיב מֹשֶׁה אֶת-הַמַּסָּוָה עַל-פָּנָיו  
עַד-בָּאוּ לְדַבֵּר אִתּוֹ

Va-yar’ù bhenèy Yisraèl et-penèy Moshèh ki qaràn or penèy Moshèh ve-heyshìbh Moshèh et-ha-masvèh al-panàyv ad-bo’ò le-dabbèr ittò

And the people of Israel saw the face of Moses, and that the skin of Moses' face was shining, so Moses put back the veil over his face until he went in to speak with Him

Exodus 34v35 /לה" שמות לד"

A reflection on Exodus 34.35 'In Exodus 3, Moses turned away because he was afraid to look into God's face. Now, on the mountain of encounter, he is unafraid to gaze into the glory of the Lord's countenance, which is His very presence in person. By this intimacy Moses is changed, literally, physically. His flesh glows with the reflected light of his Maker's face, as he comes down, causing the people to be in awe, wanting him to cover up the radiance. 'But we, with unveiled faces, all reflect the Lord's glory, being changed into His likeness, with ever-increasing glory which comes from the Lord, who is the Spirit.'(2 Cor.3.18)

Also on You Tube at <https://www.youtube.com/watch?v=TCGfhaO7LHA>

καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων·

Kai plèxandes stèphanon ex akanthòn, epètheekan epì teen kephalèen avtòu kai kàlamon epì teen dhexiàn avtòu, kai gonypetèesandes èmbrosthèn avtòu enèpaizon avtò, lègondes, 'Chàire, o bhasilèvs ton Ioudhàion!'

And plaiting a crown out of thorns, they put it on His head and put a stick in His right hand, and kneeling before Him, they jeered Him, saying, 'Hail, King of the Jews!'

Matthew 27.29/Μαθθαιον 27.29

A reflection on Matthew 27.29 'O sacred head sore wounded/With pain and grief weighed down;/How mockingly surrounded/With thorns, Thine only crown.' These words of deep pathos capture the horror of the sight of the Son of God, abused and derided by His creatures, and yet also reveal the depth of His love and compassion for our lostness. The Roman squaddies use the politically-charged term, 'King of the Jews', as does Pilate later above Jesus' dying head, as a swipe at the Roman puppet-ruler, Herod, whom the Jews themselves never fully acknowledged as one of them. Yet Jesus, in His suffering, epitomises the pain and agony of all of God's rejected people. He is, indeed, the King of the Jews.'

Also on You Tube at <https://www.youtube.com/watch?v=wqdhPzDxdiA>

הִנֵּה עַיִן יְהוָה אֶל-יִרְאִיו לְמִיַּחַלִּים לְחַסְדּוֹ

Hinèh, eyn Adonài el yire'av, la-meyachalim le-chasdò.

Look, the Lord's eye is on those in awe of Him, who rely on His covenant-bonded grace.

Psalms 33.18/תהילים לג"ח

A reflection on Psalm 33.18 'The Singer's hope is anchored in the Lord, and in the fact that He never takes His eyes off those who take Him seriously. To be in awe of Him means living with every action, every thought, every plan in full view of our Father, knowing we are part of His amazing, unfolding story of covenant-bonded grace.'

Also on You Tube at <https://www.youtube.com/watch?v=yQtuVm-xALU>

חִכְמוֹת בְּנִתָּה בִּיתָה חֲצֵבָה עַמּוּדֶיהָ שִׁבְעָה

Chokhmòt bantàh beytáh, chatzabhàh am mudim shibh'àh.

Wisdom has built her house, carved its seven pillars.

Proverbs 9.1

A reflection on Proverbs 9.1 ‘Scholars are unsure what the seven pillars of wisdom here represent, but there is a sense of a beauty and order, a harmony with creation which is symbolised by the number seven, the sign of God’s rest from his works. The context is of an invitation to a great banquet, and so the pillars seem to be connected to a banqueting chamber, where the feast of wisdom takes place. God invites us to His feast, where beauty and glory are seen as we sit with Him.’

Also on You Tube at <https://www.youtube.com/watch?v=kAJhByoTrMk>

**February 13 Day 44; Readings Exodus 35:10-36:38, Matthew 27:32-66, Psalm 34:1-10, Proverbs 9:7-8**

וַיֹּאמְרוּ אֶל-מֹשֶׁה לֵאמֹר מְרַבִּים הָעַם לְהַבִּיא מִדֵּי הָעֲבֹדָה לְמַלְאכָה אֲשֶׁר-צִוָּה יְהוָה  
לַעֲשׂוֹת אֹתָהּ

Va-yomeru el-Moshèh leymòr, ‘Marbim ha-àm le-habhì midèy ha-abhodàh la-malakhàh ashèr tzivàh Adonài la-assòt otàh.’

And they (Bezalel and the workers on the Tabernacle) said to Moses, ‘The people are bringing much more than is needed for carrying out the work that the Lord has directed.’

Exodus 36v5 /ה' שמות לו"ה

A reflection on Exodus 36.5 ‘It’s hard to imagine such a statement as this being in heard in the work of the Lord today; ‘the people are bringing more than enough for the work the Lord has directed’! The generosity and liberality of the people of Israel was so great, that they are actually told to stop giving because there was an excess! (Ex.36.6,7) When heaven touches earth, when God encounters His people, the resourcing of His calling is plentiful and more than enough.’

Also on You Tube at <https://www.youtube.com/watch?v=gRJZOT-Hp4U>

ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω  
νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτῷ·

‘Àllous èsosen, eavtòn ou dhýnatai sòsai! Ee bhasilèvs Israèel esti, katabhàto nyn apò tou stavròu kai pistèvsomen ep avtò.’

אַתְאֲחֲרִים הוֹשִׁיעַ וּלְעַצְמוֹ לֹא יוֹכֵל לְהוֹשִׁיעַ אִם־מֶלֶךְ יִשְׂרָאֵל הוּא יִרְד־נָא עֵתָה מִן־  
הַצְּלוּב וְנֹאמִין בּוֹ

Et-acherim hoshia, u-le’atzmò lo yukhàl le-hoshia! Im mèlekh Yisraèl hu, yerèd-na min ha-tzelùbh ve-na’amìn bo.’

‘He saved others, but he cannot save Himself! If He is the King of Israel, let Him now come down from the cross and we will believe in Him.’

Matthew 27.42/Μαθθαιου 27.42

A reflection on Matthew 27.42. ‘Jesus’ very name, Yeshua in Aramaic and Hebrew, means ‘He will rescue.’ The chief priests, scribes and elders who mock Jesus here acknowledge that He has been doing just that! ‘He has saved others’ they say. They have missed the work of the Spirit in Him, and like their forefathers before them, have hardened their hearts to God’s provision. As they mock Him, Yeshua is rescuing them; as they taunt Him, He is saving them. As Sha’ul-Paul, the Pharisee-turned-Jesus follower would later write, ‘Had they known (the wisdom of God), they would not have crucified the Lord of glory.’ (1 Cor. 2.8)’ God has counted on their stiff necks to achieve His redemptive purpose!

Also on You Tube at <https://www.youtube.com/watch?v=3kepTt KXoY>

ביהוה תתהלל נפשי ישמעו עננים וישמחו

B'Adonai tit-hallèl naphshi; yishme'ù anavim ve-yismachù.

My being is crazy about the Lord; the lowly folk will hear about it and be glad.

Psalm 34.2/ג"ד"ל תהילים

A reflection on Psalm 34.2 ‘Celebrating the Lord is really the most obvious thing to do in life, because He is the source of all lasting joy and fruitfulness. When the worldlings jostle and push for recognition, wanting their names known and famed, the lowly folk smile, for they know that true worth and security are found only in the eternal love and safety of God’s arms.’

Also on You Tube at <https://www.youtube.com/watch?v=DVhg6L2Cjds>

אל-תוכח לץ פן-ישנאך הוכח לחכם ויאהבך

Al tokhach leytz pen yisna'èkha; hokhach le-chokham ve-ye'ehabhèka.

Don't take on a loudmouth in case they take offence; correct a wise person and they will love you.

Prov.9.8

A reflection on Proverbs 9.8 ‘It is wise to choose our battles when seeking to bring feedback and correction, The Sage advises against trying to reason with a contentious person, while helping a wise man to do it better will result in good relationship.’

Also on You Tube at <https://www.youtube.com/watch?v=1b6dexcTKNc>

**February 14 Day 45; Readings Exodus 37:1-38:31, Matthew 28:1-20, Psalm 34:11-22, Proverbs 9:9-10**

ויהיו הכרובים פרשי כנפים למעלה סככים בכנפיהם על-הכפרת ופניהם איש אל-אחיו  
אל-הכפרת--היו פני הכרובים

Va-yehi ha-kerubhim porshèy khenaphàyim le-ma'làh sokhekhim be-khanphèyhem al ha-kappòret ish el-achiv, el ha-kappòret, hayù penèy ha-kerubhim.

And the Throne-Angels (Cherubim) were spreading out their wings upward, by them overarching the Covering, facing each other, with either Throne-Angel facing inward towards the Covering.

Exodus 37v9 /ט"ז שמות

A reflection on Exodus 37.9 ‘There is much debate among scholars about the nature of the ‘Cherubim’ whose image was carved over the Covering of the Box-Chest of the Covenant. Gesenius, the German Hebrew scholar, links them to the fourfold living creatures described in Ezekiel, who bear the throne of God, powerful angelic beings closest to Him. In Genesis, they are placed as guard over the tree of life. Here, they are set into and over the Covering as a sign that the LORD Himself will make this Box-Chest His throne, dwelling among His people, and will there cover their sin through atonement, prefigured each year in the sprinkling of blood, achieved once for all in the death and resurrection of Jesus Christ.’

Also on you Tube at <https://www.youtube.com/watch?v=h6jtMbj1wCM>

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν· μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπε. δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος.

Apokrithis dhe o àngelos èepe tais yinaixi, 'Mee phobhèesthe ymèes; idha gar òti Iesòun ton estavromènon zeetèete; ouk èstin òdhe, eeyèrthee gar kathòs èepe. Dhèvte idhete ton tòpon òπου èkeeto o Kýrios.

In reply, then the angel said to the women, 'Don't be afraid; for I know that it's Jesus the crucified one you are looking for; He's not here, for He is risen, as He said He would. Come and see the place where He lay.'

Matthew 28.5,6/Μαθθαιον 28.5,6

A reflection on Matthew 28.5,6. 'This is the outrageous hope of Jesus-believers. We have not to fear, because Jesus who was crucified is risen from the dead, and promises we will rise with Him. The messenger of God entrusts the most stupendous news the world has ever heard to the faithful women – to women, whose testimony in those times was not even permitted in a court of law! This affirms that this new era in human history will not be one of division and oppression, but will turn upside-down the pecking orders, for this is the start of all things becoming new!'

Also on You Tube at <https://www.youtube.com/watch?v=6jYzBxB-Lxw>

פְּדֵה יְהוָה נַפְשׁ עַבְדָּיו וְלֹא יִאָּשְׁמוּ כָּל-הַחֹסִים בּוֹ

Podèh Adonài nèphesh abhadàv ve-lò yeshmù kol ha-chosìm bo.

The Lord ransoms the life of His servants and no one relying on Him will be abandoned.

Psalm 34.22/תהילים לד"כג

A reflection on Psalm 34.22 'There are two Hebrew words translated 'redeem'; one is the root of the word 'Go'el', the kinsman redeemer, (Boaz in Ruth's story), who buys back what needs restored; the other is the one used here, 'padah', which has to do with releasing and cutting off from something, setting free. Here the Singer is celebrating God's power to free His people from the grip of evil, not abandoning them to being slaves of wickedness.'

Also on You Tube at <https://www.youtube.com/watch?v=azt4FEpF2m0>

תְּחִלַּת חִכְמָה יִרְאֵת יְהוָה וְדַעַת קְדוֹשִׁים בִּינָה

Techillat chokhmàh yir'àt Adonài ve-da'àt qedoshìm binàh.

The starting point of wisdom is being in awe of the Lord, and experience of the holy brings discernment.

Proverbs 9.10

A reflection on Proverbs 9.10 'There is no access to true wisdom without taking God seriously, and standing in wonder and awe before Him. Holiness is about recognising His unrivalled being, matchless and beyond compare, and this brings authority and discernment for the paths of our life.'

Also on You Tube at <https://www.youtube.com/watch?v=g44jroYeYjI>

**February 15 Day 46 Readings Exodus 39:1-40:38, Mark 1:1-28, Psalm 35:1-16, Proverbs 9:11-12**

וַיִּכַּס הָעֶנָן אֶת-אֹהֶל מוֹעֵד וַיִּכְבֹּד יְהוָה מְלֵא אֶת-הַמִּשְׁכָּן וְלֹא-יָכֹל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל  
מוֹעֵד כִּי-שָׁכַן עָלָיו הָעֶנָן וַיִּכְבֹּד יְהוָה מְלֵא אֶת-הַמִּשְׁכָּן

Va-yekhàs he-anàn et-ohèl mo'èd, u-khebhòd Adonài malè et-ha-mishkàn ve-lo yakhòl  
Moshèh labhò el-ohèl mo'èd, ki shakhàn alàyv he-anàn u-khebhòd Adonài, malè et-ha-  
mishkàn

And the cloud billowed out over the tent of gathering, and the glory of the LORD filled His dwelling-place and Moses could not go into the tent of gathering, because the cloud and the glory of the LORD were resting upon it, filling the dwelling-place

Exodus 40v34, 35/לד לה/שמות מ

A reflection on Exodus 40.34 ‘The word ‘glory’ in Hebrew is directly derived from the word for weight or gravity. When God comes close in His full weight, his ‘kabhod’, the very atmosphere around us changes. In the case of the Lord’s arrival in the tent of meeting, the place was so full of God that Moses could not approach. But in Jesus Christ, we touch the manifest glory of God revealed in His life and by His Spirit to us now.’

Also on YouTube at <https://www.youtube.com/watch?v=cB71-MN3y2Q>

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

Peripatòn dhe parà teen thàlassan tees Galilaias, èedhe Simona kai Andrèan ton adhelphòn avtòu, bhàllondas amphìbhleestron en tee thalàssee; èesan gar alièes. Kai èepen avtìs o Yèesus, ‘Dhèvte opìso mou kai pi-èeso ymàs yenèsthai ali-èes anthròpon.

Walking beside the Sea of Galilee, He saw Simon and Andrew his brother casting their nets into the sea, as they were fishermen; and Jesus said to them ‘Follow me, and I will make you fish for people instead!’ Mark 1.16,17/Μαρκου 1.16,17

A reflection on Mark 1.16,17 ‘Given that these are the first words of calling Jesus said to His disciples, they are quite strange in their invitation: ‘Follow me, and you will fish for people’! It is probable, given the stir caused already by John the Baptist and then Jesus of Nazareth that these working men were aware of the message being proclaimed of a new start for anyone who would believe the good news of the arrival of God as King in Israel. Now here was Jesus Himself, calling them to be part of His apostolic team, to be mentored and shaped by Him, to be with Him, with the purpose of bringing transformation to the people and new encounters with God. They give up everything and surrender to the world-shaking adventure with Jesus the Messiah. Will we do the same?’

Also on You Tube at <https://www.youtube.com/watch?v=llFUQo9ne0I>

רִיבָה יְהוָה אֶת-יְרִיבָי לַחֵם אֶת-לַחְמִי

Ribhàh Adonài et yeribhài; lechàm et lochamài.

Lord, contend with those who contend with me; battle with those who battle me.

Psalm 35.1/לה"א תהילים

A reflection on Psalm 35.1 ‘As followers of Jesus, we need not be tempted to rage and battle our way through life trying to get our rights; the Singer calls on the Lord for vindication, because to have Him settle injustice on our behalf is the most equitable outcome we can have.’

Also on You Tube at <https://www.youtube.com/watch?v=ZT2fVNNaEKE>

כי-בי ירבו ימֵיך וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים

Ki bhi yirbù yamèkha ve-yosìphu lekhà shenòt chayìm.

(Wisdom speaks) For by me your days will be increased, and I will add years to your life.

Prov.9.11-12

A reflection on Prov.9.11-12 ‘Wisdom asserts that she can extend days for those who follow her, and add years to life; but those who ignore her are bound to lose out!’

Also on You Tube at <https://www.youtube.com/watch?v=g0Oovroj5ZQ>

**February 16 Day 47 Readings Leviticus 1:1-3:17, Mark 1:29-2:12, Psalm 35:17-28, Proverbs 9:13-18**

וְהַנּוֹתֵרֶת מִן-הַמִּנְחָה--לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדָשִׁים מֵאֲשֵׁי יְהוָה

Ve-ha-notèret min ha-minchàh le-Aharòn u-lebhanàyv; qòdesh qodashìm mé-ishèy Adonài.

And the remainder of the offering is for Aaron and his sons, particularly special as part of the fire-offerings reserved for the Lord alone.

Leviticus 2.3/ג"ב ויקרא

A reflection on Leviticus 2.3 ‘As the long code of instructions for the rites of sacrifice at the altar unfolds, it is clear that the Lord is caring for those whom He has tasked with the service of His dwelling-place among Israel, the Levites. While some offerings are to be completely burned before the Lord, some of the meat and grain left over from other rituals is to be food for Aaron and his sons. It is still to be treated as under the Lord’s sole right of disposal, but it is shared with His servants; they partake of the good things given to God.’

Also on You Tube at <https://www.youtube.com/watch?v=Kz3rptz4pI&t=6s>

Καὶ πρῶτῃ ἔννυχα λίαν ἀναστὰς ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήχετο.

Kai pròtḗ ènnycha lìan anastàs exèlthe kai apèlthen ees èreemon tòpon, kakèe proseeýcheto.

And in the morning, having got up a good while before first light, he went out, off to a deserted place, where He was praying.

Mark 1.35/Μαρκov 1.35

A reflection on Mark 1.35 ‘Jesus gives priority in the midst of a pressured life to quality time alone with His Father. This whole chapter seems breathless with activity, but the writer is careful to highlight the Lord’s intentionality in spending intimate time with the One on whose voice He depends. If Jesus, Son of the Living God, refused to let business crowd out His space for prayer, we need to find ways of keeping time with His rhythm, until it becomes the beat of our own heart also.’

Also on You Tube at <https://www.youtube.com/watch?v=bU0zWuTMbD8>

וּלְשׁוֹנִי תִהְיֶה צְדָקָה כָּל-הַיּוֹם תִּהְלֹתָךְ

U-leshonì tehgeh tzidqèkha, kol ha-yòm tehilatèkha.

And my tongue will meditate on Your covenant faithfulness, all day on Your praise.

Psalm 35.28/תהילים לה"כח

A reflection on Psalm 35.28 ‘The Biblical scholar, N T Wright, renders the Hebrew word ‘tzedaqah’, traditionally translated ‘righteousness’, as ‘covenant faithfulness’, setting the concept squarely in the context of the immutable promise to Israel. God is not righteous only because of His moral purity and equity, but also because in that equity He acts in unflinching justice towards the people of His calling, as to the whole of humanity called into that same promise in the Messiah, Jesus. For this reason, His covenant faithfulness is something to chew over and consider.’

Also on You Tube at <https://www.youtube.com/watch?v=Zx0oS-CeSyc>

אִשֶּׁת כְּסִילוֹת הַמַּיִה פְּתִיּוֹת וּבַל-יָדְעָה מָה

Èyshet kesilùt homiyàh, petayòt u-bhàl yad’ah mah.

The woman Folly shouts out, fatuous and without knowledge.

Prov.9.13

A reflection on Prov.9.13 ‘Having extolled the virtues of Lady Wisdom, the Sage warns against the loud-mouthed woman, Folly, who entices strangers into her chambers and leads them into a dead-end; these are not the paths of life, promised by Wisdom.’

Also on You Tube at [https://www.youtube.com/watch?v=3\\_fPBXTmbuw](https://www.youtube.com/watch?v=3_fPBXTmbuw)

**February 17 Day 48 Readings Leviticus 4:1-5:19, Mark 2:13-3:6, Psalm 36:1-12, Proverbs 10:1-2**

וְאִם-לֹא תִשֶּׂיג יָדוֹ לְשֵׁנֵי תְרִים אוֹ לְשֵׁנֵי בְנֵי-יּוֹנָה--וְהֵבִיא אֶת-קִרְבָּנוֹ אֲשֶׁר חֻטָּא עֲשִׂיתָ הָאֶפֶה סֹלֶת לְחֻטָּאת לֹא-יִשִּׂים עָלֶיהָ שָׁמֶן וְלֹא-יִתֵּן עָלֶיהָ לְבֹנָה--כִּי חֻטָּאת הוּא  
Ve-ìm lo tasìg yadò lishtèy torìm o lishnèy bhenèy yonàh, ve-heybhì et-qorbanò ashèr chatà asirìt ha-eyphàh sòlet le-chatàt; lo yasìm alèyha shèmen ve-lò yittèn alèyha lebhonàh, ki chatàt hi.

But if two pigeons or two doves is beyond his reach, let him bring as his offering for sin a tenth of an ephah (about a kilogram) of flour; he is not to add any oil or incense to it, for it is a sin-offering.

Leviticus 5.11/ויקרא ה"יא

A reflection on Leviticus 5.11 ‘It is notable that in the directives for sin offerings, the Lord’s compassion is careful not to oppress the poor in the expectation of what they can bring to Him. In the case of offerings for sin, those able to are to bring a lamb or a kid (Lev.5.6); for those for whom this would be unaffordable, two birds are substituted – it’s of note that Mary and Joseph bring two birds as their offering when presenting Jesus in Luke 2.24. This latter provision, therefore, is for those who have very little. They are called on to bring just a bag of flour to give to the Lord, and this is accepted as the limit of their ability. God is not looking to accumulate from us, nor to crush us, but He is looking for sacrificial living from His people.’

Also on You Tube at <https://www.youtube.com/watch?v=2EmnlfCiEXI>

πῶς εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσι;

Pos eesèlthen ees ton èekon tou Theou epì Abhiàthar archierèos kai tous àrtous tees prothèseos èphayen, ous ouk èxesti phayèn ei mee tis ierèvsi, kai èdhoke kai tis syn avtò òusi. (Have you not read of David) How he went into the house of God when Abiathar was high priest and ate the bread of the presence, which was not supposed to be eaten except by the priests, and gave it to those who were with him?

Mark 2.26/Μαρκov 2.26

A reflection on Mark 2.26. ‘Jesus points out to the legalistic Pharisees who are troubling His disciples for rubbing ears of corn to eat on the Sabbath that even the great King David did not keep to Torah entirely, being given the prohibited sacred bread of the presence (in Hebrew, ‘face-bread’) when he and his men were in dire need. Jesus makes clear here that the subversive twisting of God’s wholesome teaching and direction through human vindictiveness into something vicious, ungracious and oppressive is not to be tolerated.’

Also on You Tube at <https://www.youtube.com/watch?v=mQGWy2oG1Ss>

מה-יָקָר חֶסֶדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יְחֻסְיוּן

Mah yaqàr chasdekhà, Elohim, u-bhenèy adàm be-tzèl kenaphèykha yechesayùn.

How precious is Your covenant-bonded grace, O God, as humanity finds refuge in the shadow of Your wings.

Psalm 36.7/תהילים לו"ח

A reflection on Psalm 36.8 ‘The image here of humanity finding shelter in the covenanted grace of the Lord, as birds find shelter under their parents’ wings is vivid and evocative. The Singer uses the word ‘yaqàr’, meaning of great worth and value, to describe that ‘chesed’, self-giving promise of God, bringing us close to Him when we had otherwise walked away into the burning heat of the desert of our own failure,’

Also on You Tube at [https://www.youtube.com/watch?v=Rw6FHx13F\\_I](https://www.youtube.com/watch?v=Rw6FHx13F_I)

מִשְׁלֵי שְׁלֹמֹה

בֶּן חָכָם יִשְׂמַח-אָב וּבֶן כֹּסִיל תֹּוגַת אִמּוֹ

Mishlèy Shlomò; ben chakhàm yesamàch abh; u-bhèn kesìl tugàt immò.

The Life-sayings of Solomon; a wise child delights a father, a foolish child depresses their mother.

Proverbs 10.1

A reflection on Proverbs 10.1 ‘As the collection of Solomonic life-sayings continues, the Wise Man homes in on the effect of children on their parents. Wholeness in family life lies in the benefits of wisdom to bring delight.’

Also on You Tube at [https://www.youtube.com/watch?v=d\\_Q6uUg0tJY](https://www.youtube.com/watch?v=d_Q6uUg0tJY)

**February 18 Day 49 Readings Leviticus 6:1-7:27, Mark 3:7-30, Psalm 37:1-11, Proverbs 10:3-4**

ובֶּשֶׂר זֶבַח תּוֹדַת שְׁלָמִיו בְּיוֹם קָרְבָּנוּ יֹאכַל לֹא-יִנְיַח מִמֶּנּוּ עַד-בֹּקֶר  
U-bhesàr zèbhach todàt shlamàv, ba-yòm qorbanò ye-akhèl; lo yaniach mimènu ad bòqer.  
And the meat of the sacrifice of thanksgiving for peace must be eaten on the same day it is offered; none of it must be left until the following morning.  
Leviticus 7.15/ויקרא ז"ט/טו

A reflection on Leviticus 7.15 ‘Some of the offerings brought to the Tabernacle by the people of Israel were shared between God, the priest and the person bringing the offering. The peace offering was one of those, part of it being offered on the altar of burnt offering, part being taken the priest for him and his family, and the remainder being consumed by the ones bringing it. The only stipulation for its eating was that it needed to be eaten on the day it was offered. The eating of this sacrifice expressed the peace between man and God, man and God sat down together at table. In the same way, Jesus offers bread and wine today as a participation in the peace purchased by His blood on the cross.’

Also on You Tube at <https://www.youtube.com/watch?v=xiRoy5-Cn9o>

καὶ ἐποίησε δώδεκα, ἵνα ὧσι μετ’ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν  
Kai epieese dhòdheka, ìna òsi met’ avtòu kai ìna apostèllee avtòus keerýsin.  
And He designated twelve to be with Him and to send them out as heralds.  
Mark /Μαρκον 3.14

A reflection on Mark 3.14 ‘Jesus takes twelve disciples and makes them apostles. The first part of His intention is for them to be with Him. One of the key aspects of being ambassadors to Jesus and serving His plan is being with Him. The disciples were seeing Him at first hand, close up. Then Jesus sends them as apostles, emissaries, to imitate Him and to do what they have seen Him doing – they are the proclaimers of His arrival, the heralds of His presence with the authority of the one great Apostle of the Father. (Heb.3.1)’

Also on You Tube at <https://www.youtube.com/watch?v=x2eMvflpoEs>

וְעֲנִיִּים יִירְשׁוּ-אֶרֶץ וְהִתְעַנְּגוּ עַל-רֹב שְׁלוֹם  
Va-anavim yirshù àretz, ve-hit’angù al robh shalòm.  
The lowly shall inherit the earth and will enjoy great wholeness .  
Psalm 37.11/תהילים לז"יא

A reflection on Psalm 37.11 ‘When Jesus teaches His disciples in Matthew 5.5 that ‘the meek will inherit the earth’, He is echoing the words of the Psalmist. The context of this promise the Singer sings to Israel is an appeal not to get concerned about the seeming progress of the worldling, whose materialism will not bring long-term security. God’s people can rest in His provision, not so much of transient ‘stuff’, but of a deep and purposeful wholeness, conveyed in the full roundedness of the Hebrew word ‘shalom’.

Also on You Tube at <https://www.youtube.com/watch?v=ieA6vkDmCJQ>

ראש--עשה כף-רמיה ויד חרוצים תעשיר

Rash osèh khaph remiyàh, ve-yàd charutzim ta'ashir.

Lazy hands bring poverty, while diligent hands bring wealth. Proverbs 10.4

A reflection on Prov.10.4 'The Wise Man has much to say on the benefits of industry over the dangers of indolence. Perhaps Paul has this in mind when he tells his hearers in the Churches, 'he will not work will not eat.'

Also on You Tube at [https://www.youtube.com/watch?v=ujTg\\_caAXa4](https://www.youtube.com/watch?v=ujTg_caAXa4)

**February 19 Day 50 Readings Leviticus 7:28-9:6, Mark 3:31-4:25, Psalm 37:12-29, Proverbs 10:5**

ויצק משמן המשחה על ראש אהרן וימשח אתו לקדשו

Va-yitzòq mi-shemèn al rosh Aharòn va-yimshàch otò le-qadshò.

And he poured the oil over the head of Aaron and anointed him to mark him out as uniquely distinct (holy). Leviticus 8.12/ויקרא ח"ב

A reflection on Leviticus 8.12 'The sign of oil poured on the head of Moses' brother Aaron marks him out as uniquely designated as the agent of God to the people and for the people to God. He is not holy because of what he does, but because of who has set His mark upon him. The word 'anointed' in Hebrew, 'mashiach', also attaches to the One to come, who would be the great mediator of the New Covenant between Israel and the Lord. He is the end of the line of High Priests, and stands now in the Father's presence, Jesus our Rescuer, presenting there the sacrifice of His own life, marked out by the Father as the Holy One for all time.'

Also on You Tube at <https://www.youtube.com/watch?v=OV5pY5I-G7E>

Καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆῃ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆῃ;

Kai èleyen avtìs, 'Mèeti èrchetai o lýchnos ìna ypò ton mòdhion tethèe ee ypò teen klíneen? Ooch ìna epì teen lychnìan epitèthee?'

And He (Jesus) said them, 'Is a lamp brought in to be put under a basket or a bed? Isn't it placed up on the lampstand?'

Mark /Μαρκov 3.14

A reflection on Mark 3.14 'It's clear Jesus doesn't intend His words to be hidden away, but to be made public. He has just told the story of the sower and how the seed is to be sown widely, to be 'broadcast' to use the old word; in the same way, His life-giving light is to be emitted, lighting up a wide area around the 'lampstands' we are called to be.'

Also on You Tube at <https://www.youtube.com/watch?v=4vXXvvHJZEI>

צדיקים יירשו-ארץ וישכנו לעד עליה

Tzadiqim yirishù àretz va-yishikinu la-àd alèyha.

For people of integrity will inherit the land and dwell there without limit.

Psalm 37.29

A reflection on Psalm 37.29 'While crooks seem to prosper for a while, the lasting wealth is for those who live in unrivalled affection for the Lord, committed to His ways.'

Also on You Tube at <https://www.youtube.com/watch?v=kU2w5P4y1PQ>

אָגֶר בִּקְיִיץ בֶּן מַשְׁכִּיל נִרְדָּם בִּקְצִיר בֶּן מְבִישׁ

Òger ba-qàyitz, ben maskìl; nirdàm ba-qatzir, ben meybhìsh.

The son who reaps in summer is successful; the son who sleeps through the harvest is an embarrassment.

משלי י"ה/ה' Proverbs 10.5

A reflection on Proverbs 10.5 'The Proverbs are always practical. The ancient wisdom calling from its pages is unflinching in its comparison of good with evil, and the ways of fruitfulness with the ways of wastefulness. The message here for the one being formed by the father's words is that industry is worthy, while indolence is shameful. As followers of our heavenly Father, we cannot help but recall Jesus' words concerning the plentiful harvest and the scarcity of labour. Will we be faithful or an embarrassment to Him?'

Also on You Tube at <https://www.youtube.com/watch?v=QqmoPzJbPB4>

**February 20 Day 51 Readings Leviticus 9:7-10:20, Mark 4:26-5:20, Psalm 37:30-40, Proverbs 10:6-7**

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל-הַמִּזְבֵּחַ אֶת-הָעֹלָה וְאֶת-הַחֲלִבִּים וַיִּרְאוּ כָל-הָעָם וַיִּרְחוּ וַיִּפְּלוּ עַל-פְּנֵיהֶם

Va-tetzèh eysh mi-liphnèy Adonài va-tokhàl al-ha-mizbè'ach et-ha-olàh ve-et-ha-chalabhìm; va-yàr kol-ha-àm, va-yarònu va-yippelù al-penèyhem.

And fire went out from the presence of the LORD and consumed both offering and fat upon the altar and the people saw this, and with a shout, fell down on their faces.

ויקרא ט"כ/כד Leviticus 9.24

A reflection on Leviticus 9.24 'Because the word 'presence' is actually the word 'face' in Hebrew, this consuming fire comes from His countenance; it is the sign of His nearness, and this is why the people go flat out before God – they know His personal presence is near them. When the Holy Spirit comes in Acts 2, fire is the sign of His presence filling the followers of Jesus. The fire makes us radiant, but burns up the dead 'flesh' that we need to let go of.'

Also on You Tube at <https://www.youtube.com/watch?v=UQEW6kxbsbo>

καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ εἶπε τῇ θαλάσῃ· σιῶπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

Kai dhieyerthìs epetìmeese to anèmo kai èepe tee thalàssee, 'Siòpa! Pephìmoso!' Kai ekòpasen o ànemos, kai eyèneto galèenee megàlee.

And getting up, He vetoed the wind and said to the sea, 'Silence! Shut up!' And the wind stopped, and there was a great calm.

Mark/Μαρκον 4.39

A reflection on Mark 4 .39 'Jesus stands up and shuts down the storm, saying Silence, be muzzled (and stay muzzled!) (Greek *σιῶπα, pephìmoso!* ) It is as though He is speaking to an unruly dog, which obeys His voice. Jesus then rebukes their little faith, leaving them astounded at His power over nature.'

Also on You Tube at <https://www.youtube.com/watch?v=vmdtZjFkM4E>

שְׁמֹר-תָם וְרָאָה יֵשֶׁר כִּי-אַחֲרִית לְאִישׁ שְׁלוֹם

Shemòr tam u-re'èh yashàr, ki acharit le-ìsh shalòm.

Take note of the person of integrity, the one who does right, for the legacy of that person's life will be wholeness-peace.

Psalm 37.37/לז"ל תהילים

A reflection on Psalm 37.37 'However much faithless humanity glamorises evil and claims it doesn't matter who breaks what, the life lived well in touch with God's heart is a life whose outcome is wholeness and peace. The Singer here celebrates the faithful, urging the hearer to learn from their model rather than the unstable and erratic ways of the godless.'

Also on You Tube at <https://www.youtube.com/watch?v=NEfIoiqQ6YA>

זְכַר צְדִיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקַב

Zèkher tzaddiq libhrakhàh ve-shèm resha'im yirqàbh.

The memory of the just will be a blessing, but the name of the crooked will decay.

Proverbs 10.7/ז"ל משלי

A reflection on Proverbs 10.7 'The Hebrew honorific term for someone who has died is 'Z''L', standing for 'zikhronò (masculine) or zikhronàh (feminine) li-bhrakhàh', 'may his or her memory be a blessing.' It derives from this verse in Proverbs, and is a fitting wish for the loved ones of someone no longer living, since good memories of those who have gone are treasures to be valued, a kiss from God.'

Also on You Tube at <https://www.youtube.com/watch?v=a8qa6Z48xCY>

**February 21 Day 52 Readings Leviticus 11:1-12:8, Mark 5:21-43, Psalm 38:1-22, Proverbs 10:8-9**

וְאִם-לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ וְלִקְחָהּ שְׁתֵּי-תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת וְכִפֹּר עָלֶיהָ הַכֹּהֵן וְטָהַרָהּ

Ve-ìm lo timtsàh yadhà dey seh ve-laqchàh shtey torìm o shney benèy yonàh, echàd le-olàh ve-echàd le-chatàh, ve-khippèr alèyha ha-kohèyn, va-tahèrah.

And if she has not sufficient to bring a lamb, let her bring two turtle-doves or two young pigeons, one for a sacrifice and one for a sin offering, and the priest will restore her and she will be purified.

Leviticus 12.8/ח"ו ויקרא

A reflection on Leviticus 12.8 'Luke (Luke 2.22) tells us that Mary and Joseph bring Jesus to the Temple after her completing around six weeks' confinement, to give the prescribed offerings. The fact they bring birds not a lamb indicates their poverty; here is the Levitical ordinance they are following. From this, we understand that Jesus is one 'born under the law', yet by His life, death and resurrection, He will release His people from its burden.'

Also on You Tube at <https://www.youtube.com/watch?v=ho6mzw8SYHw>

καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

Kai evthèos anèstee to koràsion kai periepàti; een gar etòn dhòdheka. Kai exèsteesan ekstàsee megàlee. Kai dhiestèelato avtis pollà ina meedhèes gno tòuto; kai èepe dthothènai avtèe phayìn.

And straightaway the girl got up and walked about; for she was about twelve years of age. And they were beside themselves with joy. And He instructed them carefully not to let this be known; and He said to them to give her something to eat.

Mark/Μαρκov 5.42,43

A reflection on Mark 5.42,43 ‘The effect of this astounding miracle of the raising of Jairus’ dead daughter is conveyed in the words of Mark, ‘they were really ecstatically ecstatic!’. Jesus, however, warns them about making this miracle the basis of faith in Him; then, in His compassion, seeing everyone in the midst of their excitement, He reminds them about the practical needs of this little girl who, after her ordeal, is hungry!’

Also on You Tube at [https://www.youtube.com/watch?v=GN\\_c8HoSuCE](https://www.youtube.com/watch?v=GN_c8HoSuCE)

כִּי-עוֹנֵי אָגִיד אָדָאָג מַחֲטָאֲתִי

Ki avonì aggid; ed’àg mey-chatt’ati

For I will admit my failure; I am appalled at my own offence.

Psalms 38.18/תהילים לח"ט

A reflection on Psalm 38.18 ‘The Singer of this pain-filled lament is all too aware of his own brokenness. Tim Keller says, ‘The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe, yet at the very same time we are more loved and accepted in Jesus Christ than we ever dared hope.’ Daily lifted up from our fallenness, we are being embraced and transformed by God our Rescuer.’

Also on You Tube at <https://www.youtube.com/watch?v=9AD1DLXtcb0>

חֲכָם-לֵב יִקַּח מִצְוֹת וְאֹיִל שִׁפְתָיִם יִלְבֹּט

Chakhàm lebh yiqàch mitzvòt ve-evìl sphaatàyim yilbhèt.

The wise heart receives direction, but the loudmouthed fool will come off the track.

Proverbs 10.8

A reflection on Proverbs 10.8 ‘The chatterbox-fool is full of talk, but the wise are unafraid to listen more than speaking, and receive the direction needed for life.’

Also on You Tube at <https://www.youtube.com/watch?v=vdvyzMWzxc>

**February 22 Day 53 Readings Leviticus 13:1-59, Mark 6:1-29, Psalm 39:1-13, Proverbs 10:10**

נָגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל-הַכֹּהֵן

Nèga tzara’at ki tihyèh be-adàm, ve-hubhà el ha-kohèn.

If any of you has an infectious skin disease, they will be brought to the priest.

Leviticus 13.9/ויקרא יג"ט

A reflection on Leviticus 13.9 ‘The regulations concerning the discernment of infectious disease, and, rightly or wrongly, of leprosy incur great shame on the sufferer. In a time before sanitation and modern medicine, quarantine was supposed to be the solution to keeping the community free from plague. However, the sufferers were abandoned to their terrible brokenness and forced to cry ‘Tameh, tameh!’ (Unclean, unclean!) whenever they came near others. No wonder, then, when Jesus brings love and hope to these people, it is such a revolution; He touches them, He brings them wholeness. In the age of Messiah, His people care for the sick as well as pray for their healing, leading to a culture of care for those with these conditions rather than their expulsion. It is from the heart of Jesus that the compassion and love for the sick and dying flows most obviously.’

Also on You Tube at <https://www.youtube.com/watch?v=DkRRQLb5Vhs>

καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε· καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.

Kai ouk eedhýnato ekèe oudhemian dhýnamin pi-èesai, ee mee olìgis aròstis epithèes tas chèeras etheràpevse; kai ethàvmaze dhià teen apistìan avtòn. Kai peri-èeye tas kòmas kýklo dhidhàskon.

And He was able to do hardly any miracles there, except to lay hands on a few sick people and heal them; and he was shocked at their absence of faith. So he travelled around the other villages teaching.

Mark/Μαρκου 6.5,6

A reflection on Mark 6.5,6 ‘The people of Nazareth are so familiar with Jesus that they miss what the Holy Spirit is doing through Him. It’s not that they have low-level faith; the Greek word is ‘apistia’ – a total absence of faith. In denigrating the person of Jesus, they have blocked the wonder of His presence touching their community. Jesus Himself is shocked at their hostility to Him, and takes His good news elsewhere.’

Also on You Tube at <https://www.youtube.com/watch?v=fBHAK5sbs4I>

הִנֵּה טִפְחוֹת נִתְּתָה יְמֵי וְחֻלְדֵי כְּאֵין נְגֻדָךְ אֶךְ כָּל-הַיּוֹם כְּל-אָדָם נִצָּב סָלָה

Hinèh tephachòt natatàh yamày ve-cheldì khe-àyin negdèkha; akh kol hèbhel kol àdàm nitsàbh. Sèlah.

Look how You have made my days like a fleeting hand’s breadth, as nothing compared to You; truly, even at their best, humans are so transient. (Pause for music.)

Psalm 39.5/ו"ט תהילים

A reflection on Psalm 39.5 ‘The Singer meditates in this Song on the nature of his own mortality and the transience of life. The word he uses for ‘transient’ here is the Hebrew word ‘hèbhel’, the same word as the name Abel. given to Adam and Eve’s second son, meaning ‘a breath, a puff of wind.’ The Preacher in Ecclesiastes uses it often to highlight the ephemeral nature of so much that man does. The ‘however’ comes in the Singer’s hope in the Lord, the One who gives meaning and purpose to our life, who has ‘crowned him with glory and honour’. That hope transcends our transience, and promises life without limit through His gift of love.’

Also on You Tube at <https://www.youtube.com/watch?v=RNSNm4aAw18>

קִרְץ עֵין יִתֵּן עֲצָבָת וְאוֹיֵל שְׁפָתַיִם יִלְבֹּט

Korètz àyin yittèn atzàbhet ve-evìl sphotàyim yilabhèt.

The winking eye spells trouble, but the loudmouthed fool will come off the rails in the end.  
Proverbs 10.10

A reflection on Prov.10.10 ‘Veiled whispers spoken behind hands and sly winks should raise our suspicion that we are dealing with people who are all talk and no substance.’

Also on You Tube at <https://www.youtube.com/watch?v=hZ0wtZ2dYKI>

**February 23 Day 54 Readings Leviticus 14:1-57, Mark 6:30-56, Psalm 40:1-10, Proverbs 10:11-12**

זֹאת תִּהְיֶה תּוֹרַת הַמְצֹרָע בְּיוֹם טְהָרָתוֹ וְהוּבָא אֶל-הַכֹּהֵן

Zot tihyèh toràt ha-metzorà be-yòm taharatò, ve-hubhà el-ha-kohèn.

And this will be the directive concerning the one with skin disease on the day of his cleansing, and he will be brought to the priest.

Leviticus 14.2/ב"ב ויקרא

A reflection on Leviticus 14.2 ‘After healing a leper early in His ministry (Mat.8.4, Mk 1.44, Lk. 5.14), Jesus directs the man to go to the priest and ‘offer those things instructed’. The ritual cleansing of a leper is outlined here in Leviticus 14, and involves several sacrifices and washings. In the process of the restoration of the recovered person to the community, a lamb is slain for their outstanding sin (Lev.14.12). With the death of the Lamb of God, Jesus, for the sins of the world, there is no need for any more such sacrifice, whether for cleansed lepers or sinful people. His blood has made us whole, once and for all.’

Also on You Tube at <https://www.youtube.com/watch?v=POsn2-JiBUA>

καὶ εἶπεν αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν· καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ’ ἰδίαν.

Kai èepen avtis, ‘Dhèvte ymèes kat’idhian ees èreemon tòpon, kai anapàvesthe olìghon.’

Èesan gar i erchòmeni kai i ypàghondes polli, kai oudhè phayin evkàiroun; kai apèlthton ees èreemon tòpon to plio kat’idhian.

And (Jesus) said to them, ‘Come away on our own to an out-of-the-way place, and rest a little.’ For so many had come and gone, but they hadn’t even had time to eat; so they went on their own by boat to an out-of-the-way place.

Mark/Μαρκον 6.31,32

A reflection on Mark 6.31,32 ‘In the Scriptures, the desert is not an empty place; it is a place of encounter, of dependence, of focus. Israel is taken into the desert of Sinai to meet the Lord; Elijah goes to the desert of Horeb to be restored from his despair; here, Jesus invites His apprentices, so exhausted in kingdom activity, to come with Him to the desert, to an ‘out-of-the-way’ place, to recharge and keep their relationship with the Father focal to their lives.’

Also on You Tube at <https://www.youtube.com/watch?v=BPCLdLui9d8&t=24s>

צְדִקְתְּךָ לֹא-כִסִּיתִי בְּתוֹךְ לִבִּי אֱמוּנַתְךָ וּתְשׁוּעַתְךָ אֶמְרֵתִי  
לֹא-כִחַדְתִּי חֶסֶדְךָ וְאֶמְתְּךָ לְקַהֵל רַב

Tzidqat-khà lo khissìti betòkh libbì; emunatkhà u-teshua'atkhà amàrti, lo khichàdti chasdekhà va- amitkhà le-qahàl rabh.

I have not just covered up Your integrity in my heart, I have spoken out about Your dependability and Your rescue; I have not kept to myself about Your covenant-bonded grace and Your trustworthiness before the great assembly.

Psalm 40.10/תהילים מ"א

A reflection on Psalm 40.10. 'In our age of ideological embarrassment about open talk of spiritual reality, it is too easy to keep the good things of God covered up like wrapped treasures in our hearts. But the Singer of Israel here refuses to hide God's goodness and His ability to rescue, singing out loud of His integrity and dependability. Jesus tells us that what we receive in the secret place can be shouted from the rooftops, however politically incorrect it might seem!'

Also on You Tube at <https://www.youtube.com/watch?v=j6u2js9yLSg>

שִׁנְאָה תַעֲרַר מְדַנִּים וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אַהֲבָה

Sin'àh te'orèr medanìm ve-àl kol peshà'im tekhasèh ahabhàh.

Hatred incites arguments, but love overwhelms every fault.

Proverbs 10.12

A reflection on Proverbs 10.12 'There is nothing constructive about vengeance and hatred; it leaves everyone in wretched pain. Love, meanwhile, heals and restores, gives itself even to the ones who have caused the hurt, embodied supremely in the self-donation of Messiah Jesus in His death for us on the cross.'

Also on You Tube at <https://www.youtube.com/watch?v=muhsi7jkqvs>

**February 24 Day 55 Readings Leviticus 15:1-16:28, Mark 7:1-23, Psalm 40:11-17, Proverbs 10:13-14**

וְהַשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאזֵל יַעֲמַד-חַי לְפָנַי יְהוָה לְכַפֵּר עָלָיו--לְשַׁלַּח אֹתוֹ  
לְעִזָּאזֵל הַמִּדְבָּרָה

Ve-ha-sa'èer ashèr alàh alàyv ha-goràl la-azazèl ya'màd chai liphnèy Adonài, le-khappèr alàyv le-shallàch otò la-azazèl ha-midbàrah.

And the goat selected by lot as the scapegoat shall be set before the Lord, to appease Him by sending it as a scapegoat away into the desert.

Leviticus 16.10/ויקרא טז'

A reflection on Leviticus 16.10 'The process of presenting sacrifice for sin on the Day of Covering (Yom Kippur) involved the priest offering a bullock for his own sin, then a goat for the sin of the nation. Having done this, another goat then had hands laid on it, to represent the sin of the people being carried into the desert (the 'az-azel', the scapegoat or 'goat of leaving'.) It is placed before the Lord to 'cover' for Him, that is, to placate or appease. Although the English word 'atonement' is sometimes used here, that reads more into the Hebrew than is there; the blood of bulls and goats, and the driving of a lone animal into the wilderness were not able to unite God and man (to make them 'at-one'), rather only made possible God's continued presence among them, behind the separating veil. It is not until Jesus' death at Golgotha that true at-one-ment takes place, as God breaks out through the torn curtain, and no more goats and bulls are needed.'

Also on You Tube at <https://www.youtube.com/watch?v=5g1BGkK1fFg>

καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

Kai èleyen avtis, ‘Kalòs athetèete teen endolèen tou Theòu ìna teen paràdhosin ymòn teerèeseete.’

And He said to them, ‘You are so good at overlooking the instruction of God to maintain your own tradition.’

Mark 7.9/Μαρκov 7.9

A reflection on Mark 7.9 ‘Religion makes us feel more righteous, so we add things to God’s Word to make us look better. But Jesus shows the religious of His day that their traditions are negating God’s heart of love and turning His ways into oppression. We need to constantly re-evaluate our tradition to ensure it is not obscuring or nullifying God’s instructions.’

Also on You Tube at [https://www.youtube.com/watch?v=XtxUv\\_wQZTs&t=12s](https://www.youtube.com/watch?v=XtxUv_wQZTs&t=12s)

יְשִׁישׁוּ וְיִשְׂמְחוּ בְךָ כָּל-מְבַקְשֶׁיךָ יֵאמְרוּ תָמִיד יִגְדַל יְהוָה אֱהָבִי תְשׁוּעָתְךָ

Yasìsu ve-yismechù bekhà kol mebhakeshèkha; yomrù tamìd yigdàl Adonài, ohebhèy teshu’atekha.

Let everyone who desires You celebrate and rejoice in You; let these lovers of Your deliverance ever say, ‘The Lord be made greater!’

Psalms 40.16/תהילים מ"ז

A reflection on Psalm 40.16 ‘There is something in the celebration of who God is which makes room for Him to act. As His people party in His presence, focussed on His greatness, somehow He takes up the space made available and establishes His kingship more. This is why the praising of the Lord is not an optional add-on to His people’s life, but pivotal to it; it is why His songs take up so much space in the Scriptures, and why they are so enduring in the story of His grace.’

Also on You Tube at <https://www.youtube.com/watch?v=Xji3AAZIJAA>

בְּשִׁפְתַי נְבוֹן וְתִמְצָא חֲכָמָה וְשִׁבְטִי לִגְוֹן חָסֵר-לֵב

Be-siphtèy nabhòn timmatzèh chokhmàh ve-shèbhet le-gèv chaser lebh.

In the mouth of a discerning person wisdom is found, but the empty-hearted make a rod for their own back.

Proverbs 10.13

A reflection on Prov.10.13 ‘Living well with God in awesome full view leads to life, but those who do not bother with Him make a rod for their own backs.’

Also on You Tube at <https://www.youtube.com/watch?v=nyP3Oj4efgE>

**February 25 Day 56 Readings Leviticus 16:29-18:30, Mark 7:24-8:10, Psalm 41:1-13, Proverbs 10:15-16**

כי נפש הבשר בדם הוא ואני נתתיו לכם על-המזבח לכפר על-נפשתיכם כי-הדם הוא  
בנפש יכפר

Ki nèphesh ha-basàr ba-dàm hi, va-anì netativ lakhèm al ha-mizbèach lekhappèr al naphshotèykhèm, ki ha-dàm hu ba-nèphesh yekhappèr.

Because the life of the flesh is in the blood, I have granted this to you to make an annulment of sin on the altar for your lives, for the life-blood will cancel it.

Leviticus 17.11/ויקרא יז"א

A reflection on Leviticus 17.11 ‘The English word ‘atonement’ appears to be a sixteenth-century invention, used by William Tyndale in his Bible, meaning literally, ‘at-one-ment’, to translate the Hebrew word ‘khappèr’, meaning here to cover or cancel. The essence of the Biblical idea is about life being poured out to remove the dividing wall of failures at the point of meeting with God, at the ‘kapporet’, the covering of the ark. In the death of Jesus, God Himself provides that life-blood, the once-for-all erasure of sin and breaking of the power of death to which the ordinances of Leviticus here point.’

Also on You Tube at <https://www.youtube.com/watch?v=MejRM4HQfZY>

ἔφαγον δὲ καὶ ἐχորτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.

Èphagon dhe kai echortàstheesan, kai èeran perissèvmata klasmàton eptà spyrìdhas.  
So they ate and were satisfied, and they picked up seven basketfuls of left-over crumbs!  
Mark /Μαρκov 8.8

A reflection on Mark 8.8 ‘In case we should ever be tempted to doubt God’s generosity, here, after the miracle of the feeding of thousands with seven loaves, seven basketfuls of crumbs are gathered up. God gives in measure pressed down, shaken together and running over, so loving in His compassion.’

Also on You Tube at <https://www.youtube.com/watch?v=mG8q9-E1zFw>

ואני בתמי תמכת בי ותציבני לפניך לעולם

Va-anì be-toomì tamàkhta bee va-tatzibhèyni le-phanèykha le-olàm

As for me, You maintain me in my integrity and You place me before Your face constantly.  
Psalm 41.12/תהלים מא"ב

A reflection on Psalm 41.12 ‘The Singer of Israel is experiencing opposition even from his friends – verse 9 is the text John remembers Jesus speaking about His betrayal by Judas in John 13.18 – but the writer is not overcome by his antagonists, knowing that his integrity is maintained by the Lord, who keeps him in His sight, before His face day and night, in spite of the adverse conditions around him.’

Also on You Tube at <https://www.youtube.com/watch?v=vat9gunKdgU>

פעלת צדיק לחיים תבואת רשע לחטאת

Pe’ulàt tzaddiq le-chayim, tebhu’at rashà le-chatt’at.

The result of acting with integrity is life, while the outcome of evil is failure.  
Proverbs 10.16

A reflection on Proverbs 10.16 ‘The Sage is very clear about the alternatives between integrity and crooked dealing. Living with integrity leads to life and fulfilment, while ignoring God and good choices spirals down into failure.’

Also on You Tube at <https://www.youtube.com/watch?v=-y12YFwlpNk>

**February 26 Day 57 Readings Leviticus 19:1-20:21, Mark 8:11-38, Psalm 42:1-11, Proverbs 10:17**

וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקִצֹר וְלִקֵּט קִצִּירָךְ לֹא תִלְקֹט  
וְכִרְמֶךָ לֹא תַעֲוִלֵל וּפְרֹט כִּרְמֶךָ לֹא תִלְקֹט לְעֵנִי וְלִגְר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם  
U-bhe-qutzrekhèm et-qetzir artzekhèm, lo tekhallèh pe’at sadekhà liqtzòr, ve-leqet qetzirkhà  
lo telaqèt. Ve-kharmekhà lo te’olèl u-phèret karmekhà lo telaqèt; le-anì ve-lagèr ta’azòbh  
otàm. Anì Adonài Elohèykhem.

And when harvesting the produce of your land, don’t cut right to the edges of your field to crop it, and don’t gather up the leftover parts of the harvest, and don’t strip out your vineyard either, nor get every last grape off the vine; leave them for the poor and the migrant. I am the LORD, your God.

Leviticus 19v9,10/ ויקרא יט"ט י

A reflection on Leviticus 19.9-10 ‘The directive of God here to leave the leftovers of the harvest for the poor and the migrant is a sign of His great compassion and love for all people. God is not interested in people amassing fortunes; He is interested in equity, in there being enough for all. This instruction is a life-saver to Ruth and Naomi in the book of Ruth, and leads to the love between Boaz and the Moabitess. In a day where we are so taken up with consumption, we need to remember this simple instruction of God, to leave something for those who have nothing.’

Also on You Tube at <https://www.youtube.com/watch?v=QpJkteUUcZQ>

εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐποίησεν αὐτὸν ἀναβλέψαι, καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.

Èeta pàlin epètheeke tas chèeras epì tous ophthalmòus avtòu kai epìeesen avtòn anabhlèpsai, kai apokatestàthee, kai enèbhlepse teelavgòs àpandas.

Then He (Jesus) put His hands on His eyes once more and then had him look up, and his sight was fully restored; he could see everything clearly.

Mark /Μαρκον 8.25

A reflection on Mark 8.25 ‘There is great encouragement for us here as we pray for the healing of those in need; Jesus took two goes at praying for this blind man to see, and on the second, his sight was fully restored. Jesus was not put off on the first occasion when the man said he could see only men ‘like walking trees’; He prayed again and saw the man totally healed. We should not be afraid to repeat our prayer, knowing that Jesus Himself pursued this man’s wholeness by praying again.’

Also on You Tube at <https://www.youtube.com/watch?v=q1Fbj8-3Qa4>

יומם יצוה יהוה חסדו ובלילה שירה עמי תפלה לאל חי  
Yomàm yetzavèh Adonài chasdò u-bha-làylah shiròh immì, tephillàh le-El chayà.

By day the Lord directs His covenant-bonded grace and at night His song is with me, a prayer to the God of my life.

Psalm 42.8/ תהילים מב"ח

A reflection on Psalm 42.8 ‘The Lord’s love is constant towards His people, twenty-four seven; there is never a moment when His eyes are diverted away from us, day or night, whatever our circumstances.’

Also on You Tube at [https://www.youtube.com/watch?v=Nu\\_UYMomOis](https://www.youtube.com/watch?v=Nu_UYMomOis)

אָרַח לְחַיִּים שׁוֹמֵר מוֹסֵר וְעֹזֵב תּוֹכַחַת מִתְעַה

Òrach le-chayìm shòmer musàr, ve-ozèbh tokhàchat mat’èh.

The one who sticks to the instructions is bound for life, but refusing correction leads nowhere.

Proverbs 10.17

A reflection on Proverbs 10.17 ‘Living life to the full means listening to the wisdom of those who have preceded us. If we insist on rejecting correction and going our own way, there is only trouble ahead, and loss with it.’

Also on You Tube at <https://www.youtube.com/watch?v=QRDfy399mjo>

**February 27 Day 58 Readings Leviticus 20:22-22:16, Mark 9:1-29, Psalm 43:1-5, Proverbs 10:18**

וּמִן-הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יִחַלֵּל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי נֹזֵר שְׂמֹן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה

U-mìn ha-miqdàsh lo yetzèy ve-lò yechallèl et miqdàsh Elohayv, ki nèyzer shèmen mishchàt Elohàv alàv; anì Adonài.

And (the High Priest) will neither leave nor defile the holy place of his God, for the crown of the anointing oil of His God is upon him – I am the Lord. Leviticus 21.12/וִיקָרָא כֹּהֵן

A reflection on Leviticus 21.12 ‘The High Priest of Israel is so devoted to the Lord that he is not permitted to leave the restricted area even to attend to the dead of his family; the anointing of God has separated him completely to the Lord’s service, marked by the ‘crown of oil’ which has touched his head. Jesus speaks to his apprentices about nothing coming before Him and His Kingdom, including parents and family. Here in Leviticus was a very clear example of the kind of devotion Jesus has in mind.’

Also on You Tube at <https://www.youtube.com/watch?v=ue-gfkxCYII>

καὶ ὄφθη αὐτοῖς Ἐλίας σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

Kai òphthee avtìs Eelias syn Moysèe, kai èesan syllalòundas to Yeesòu.

And there appeared to them Elijah with Moses, and they were talking with Jesus.

Mark /Μαρκον 9.4

A reflection on Mark 9.4 ‘In this moment of the unveiling of the true nature of Jesus as the Son of God on the Mountain of Metamorphosis, His importance in the continuing story of God and His people is underlined, as the figures who sum up the Torah and the Prophets, Moses and Elijah, appear with Him and speak. Luke says they are talking of His ‘exodus’ – His departure, not so much into death, but into the glory of God, when He will ascend to them and take His rightful place at His Father’s right hand. There is so much anticipation about that coming glory, that heaven breaks in and these two venerable saints encourage Jesus for the road to Calvary that lies ahead.’

Also on You Tube at <https://www.youtube.com/watch?v=IH95sAKIqKE>

מה-תִּשְׁתַּחֲחִי, נַפְשִׁי וּמַה-תִּהְיֶה עִלַּי  
הוֹחִילִי לֵאלֹהִים כִּי-עוֹד אוֹדְנֶנּוּ יִשׁוּעַת פְּנֵי וְאֱלֹהֵי

Mah tishtochachì naphshì, u-mah tehemì alài? Hochìli l'Elohìim ki od odènnu, yeshu'òt panài v'Elohày.

Why are you so depressed, my soul, why such disquiet in me? Hold out for God, for I will give thanks to Him once again, the Rescuer of my identity and my God.

Psalm 43.5/תהילים מג"ה

A reflection on Psalm 43.5. 'This verse is an echo of the last of Psalm 42, an encouragement to hold out for God to come, literally, as the 'rescuer of my face' (yeshuòt panài). The face is that which immediately identifies us, by which we are differentiated from others. The Singer of Israel is looking to God to rescue his very person, his identity in the midst of a time when he feels as though he will be erased, rubbed out from the world. God's power to save us, summed up in the one ultimate Rescuer, Yeshua, Jesus, reaches today to affirm our identity in Him, beloved sons and daughters.'

Also on You Tube at <https://www.youtube.com/watch?v=87pL2-cUHBE>

מְכַסֶּה שִׁנְאָה שְׁפִתֵי-שָׁקֶר וּמוֹצֵא דְבַר הוּא כֶּסֶל

Mekhasèh son'àh siphtèy shàqer u-mòtzi dibbàh hu khesìl.

Whoever hides hatred behind lying lips and puts out slander is an idiot.

Proverbs 10.18

A reflection on Proverbs 10.18 'The Wise Man does not mince words when it comes to hate-speech; he calls out for an idiot the one who is two-faced and bent on hurting by their words. Wisdom is far from such behaviour.'

Also on You Tube at <https://www.youtube.com/watch?v=OzL736AT8IE>

**February 28 Day 59 Readings Leviticus 22:17-23:44, Mark 9:30-10:12, Psalm 44:1-8 Proverbs 10:19**

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֲלֵהֶם מוֹעֲדֵי

Dabbèr el-benèy Yisra'èl, ve-amartà alèyhem, 'Mo'adèy Adonài ashèr tiqre'ù otàm miqra'èy qòdesh hem mo'adày.

Speak to the children of Israel, and say to them, 'Here are the festivals of the Lord, which you will call as holy convocations; they are my festivals.' Leviticus 23.2/ויקרא כג"ב

A reflection on Leviticus 23.2 'The Lord sets out for Israel the major festivals of the year, beginning with the standing order of Sabbath rest (Shabbat) each seventh day. Then He designates Passover (Pesach), the Start of Harvest, (Reshit ha-Qatzir) Pentecost, or Weeks (Shabhu'ot) and in autumn, Trumpets, (Rosh ha-Shanah ), the Day of Atonement (Yom Kippur) and Tabernacles.(Sukkot). All these feasts have prophetic significance in the Messianic age to come. Jesus dies at Passover, rises at Start of Harvest, pours out the Spirit at Pentecost, and brings us Atonement. Yet the day of the last Trumpet and the final harvest when we become the Tabernacle of God Himself is still to reach its fulfilment when Jesus returns.'

And also on You Tube at <https://www.youtube.com/watch?v=dfVIILFOBus&t=1s>

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ·  
Kai èsondai i dhýo ees sàrka mìan. Òste oukèti eesi dhýo, allà mìa sarx.  
And the two will share one flesh. So they are no longer two, but are united in one flesh.  
Mark 10.8/Μαρκov 10.8

A reflection on Mark 10.8 ‘Jesus teaches His disciples on the transcendent mystery of true marriage, and why God is so protective of it. The melting into one flesh of the male and female in union with each other is the re-imagining of the unity of God within Himself. The awesome miracle of one flesh is seen in the being of every child, who is a unique blend of the physical nature of both mother and father. In this sign, imprinted into every person on earth, what was two has literally become one and cannot be separated.’

Also on You Tube at <https://www.youtube.com/watch?v=gV2dXWCJdRQ>

כִּי לֹא בַחֲרָבָם יִרְשׁוּ אֶרֶץ וְזָרוּעַם לֹא-הוֹשִׁיעָהּ-לָמוֹ  
כִּי-יִמְיִנְךָ וְזָרוּעְךָ וְאוֹר פְּנֶיךָ כִּי רָצִיתָם

Ki lo bhe-charbàm yorshù aretz, u-zero`àm lo hoshiah lamò, ki yeminkhà u-zero`akhà ve-òr panèkha ki retzitàm.

For they did not accede to the land by their own weapons, nor did their own effort rescue them; rather it was Your right hand, Your arm and the light of Your face, because You willed it so for them.

Psalm 44.3/תהילים מד"ג

A reflection on Psalm 44.3 ‘Without supernatural intervention, the people of Israel would never have been able to settle in the Promised Land. It is not their military strength which got them there, but the Lord’s intention to settle them in His territory, marked out to be the setting for His coming Messiah, Jesus, ‘in the fullness of time’.

Also on You Tube at <https://www.youtube.com/watch?v=MnVi6lZbJjo>

בְּרֹב דְבָרִים לֹא יִחַדֵּל-פִּשְׁעַ וְחוֹשֶׁךְ שְׁפָתָיו מִשְׁכִּיל

Be-ròbh debharìm lo yechdàl pashà, ve-chosèkh sphotàyv maskìl.

There’s no end of harm in a lot of talking, while the intelligent zip their lips.

Proverbs 10.19/משלי י"ט

A reflection on Proverbs 10.19 ‘The Sage of the Proverbs sets a high value on holding one’s peace; ‘there’s no end of harm in a lot of talking, but the intelligent zip their lips’, he says. In an era where we are bombarded daily with voices from all directions, times of quiet and reflection are all the more necessary, to sift the gold of God from the sands of many words. In another place, the Book says, ‘When a fool is silent, he sounds like a wise man’!

Also on You Tube at <https://www.youtube.com/watch?v=842QclJhE9M>

**March 1 Day 60 Leviticus 24:1-25:46, Mark 10:13-31, Psalm 44:9-26,  
Proverbs 10:20-21**

וְלִקְחֹתָ סֵלֶת וְאַפִּיתָ אֹתָהּ שְׁתַּיִם עֶשְׂרֵה חֲלוֹת שְׁנֵי עֶשְׂרִים יְהִי הַחֶלֶה הָאֶחָד וְשִׁמְתָּ  
אוֹתָם שְׁתַּיִם מְעַרְכּוֹת שֵׁשׁ הַמְעַרְכֹּת עַל הַשֻּׁלְחָן הַטָּהוֹר לִפְנֵי יְהוָה

Ve-laqàchta sòlet ve-aphità otàh shetèym esrèh challòt, shenèy esronìim yihyèh ha-chàllah ha-  
echàt, ve-samtà otàm shetàyim ma-arakhòt shesh ha-ma-arakhèt al ha-shulchàn ha-tahòr  
liphnèy Adonài.

And you will take flour and bake with it twelve *challah* loaves, weighing two-tenths of an ephah each *challah*, and place them in two rows, six in each row, on the consecrated table before the LORD.

Leviticus 24.5,6/ ויקרא כד"ה

A reflection on Leviticus 24.5,6 ‘In the holy place were to be twelve *challah* loaves. The *challah*, a sweet, braided loaf, is still made by Jews for Sabbath and other special days. It is also a common feature of many central and eastern European tables. In Exodus 25.30, the actual Hebrew term for this bread is ‘*bread of the presence-face*’ ( Heb *léchem paním*) The word paním in Hebrew is the same word used for both presence *and* face, in that no one is considered to be present unless their face is evident. Thus the bread on the table in the Tent is seen as the sign of God being present to and with the people of Israel in His eternal covenant. For believers in Jesus Christ, this contributes a further layer of rich meaning to our celebration of Jesus’ death and resurrection in the bread and wine of the Eucharist-communion. For us, the bread of communion is our ‘*challah*’, our bread of His presence-face.’

Also on You Tube at <https://www.youtube.com/watch?v=AA38IFWyuYg>

ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ  
εἰσεέλθῃ πρὸς αὐτήν.

Amèn lègo ymìn, os eàn mee dhèxeetai teen bhasileìan tou Theou os paidhìon, ou mee  
eesèlthee pros avtèen.

I mean it when I say to you that if anyone doesn’t receive the reign of God like a child, they won’t gain access to it.

Mark 10.15/Μαρκον 10.15

A reflection on Mark 10.15 ‘The songwriter Godfrey Birtill sings, ‘Playing in the fields of grace, feeling the warmth of our Papa’s embrace...’ If the idea of playing and laughing before the throne of God causes us to protest in grown-up rationalistic ways, we are in danger of falling into the trap the disciples fell into when they wanted to keep the children from Jesus. Our heavenly Father is awesome, but He is warm and embracing, holding us close, singing over us. If we won’t come as children to Daddy, Jesus says, we cannot access the good things of His kingly rule.’

Also on You Tube at <https://www.youtube.com/watch?v=BRtWgvn94ag>

עוֹרָה לָמָּה תִּישָׁן אֲדֹנָי הַקִּיצָה אֶל-תִּזְנַח לְנֶצַח

Ùrah, làmmah tishàn, Adonài? Haqìtsah, al tiznàch la-nètsach.

Wake up, Lord! Why are you asleep? Get up, don’t abandon us forever!

Psalm 44.23/תהילים מד"כד

A reflection on Psalm 44.23 ‘The Singer in this Song laments the seeming abandonment God’s people are experiencing, leading to the cry, ‘Wake up, Lord, why are you sleeping?’ It leads us to that storm on Galilee and to the Master asleep in the boat, when His apprentices cry out in terror, ‘Don’t You care that we are perishing?’ In the midst of our turmoil and anguish, God can seem to have turned His face away. Even Jesus experiences it on the cross, when He shouts, ‘My God, my God, why have You forsaken me.’ But the counter-truth is that ‘the Guardian of Israel never dozes off nor sleeps.’ (Psalm 121.4) He is with us, even when we feel like He has turned off the light and left the room.’

Also on You Tube at <https://www.youtube.com/watch?v=RscszdMtyLo>

שִׁפְתֵי צְדִיק יִרְעוּ רַבִּים וְאֲוִלִּים בְּחָסֶר-לֵב יָמוּתוּ

Siphthey tzaddiq yir’ù rabbim, ve-evilim ba-chàsar lebh yamùtu.

Words of integrity are pasture for many, but fools perish for lack of sense.

Prov.10.21

A reflection on Prov.10.21 ‘The Wise Man commends the words of those who live in integrity as being nourishment for many who receive them. How valuable it is when we hear deep truth spoken simply which lands in our hearts and feels like food. It stops us being like the dullard who doesn’t listen to wisdom, blundering on without reflection, ending up off the rails.’

Also on You Tube at <https://www.youtube.com/watch?v=8SNzU8XR-aQ>

**March 2 Day 61 Readings Leviticus 25:47-27:13, Mark 10:32-52, Psalm 45:1-17, Proverbs 10:22**

וּפְנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וְהִקִּימְתִי אֶת-בְּרִיתִי אִתְּכֶם וְאָכַלְתֶּם יֶשֶׁן  
וְשֶׁן וְיֶשֶׁן מִפְּנֵי הַדָּשׁ תּוֹצִיאוּ

u-phaniti alèykhem ve-hiphrèyti etkhèm ve-hirbèyti etkhèm ve-haqimotì et-beritì itkhèm ve-akhaltèm yashàn noshàn ve-yashàn mipnèy chadàsh totzi’ù.

And I will turn my face towards you and make you fruitful and multiply you and establish my covenant with you, and you will still be eating the old grain when you have to move it out to store the new grain.

Leviticus 26v9&10/ ויקרא כו"ט י

A reflection on Leviticus 26.9 and 10 ‘When God turns His face towards us, in covenant faithfulness and love, fruitfulness ensues. Why we would want to look anywhere else for our supply and sustenance than to Him? His promise is not that we will lack, but that we will have sufficiency, and more than sufficient, to bless others. This is why in Jesus’ prayer, we are taught to pray ‘give us today more than enough bread’ (ton arton ymon to epiousion dos ymas seemeron) , not to hoard, but to share with those in need.’

Also on You Tube at <https://www.youtube.com/watch?v=5Tgll078naU>

καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Kai gar o Yiòs tou anthròpou ouk èelthe dhiakoneethènai, allà dhiakonèesai, kai dhòunai teen psychèen avtòu lýtron andì pollòn.

For the Son of Man also came not to be served, but to serve and to give His being as a ransom for many. Mark /Μαρκov 10.45

A reflection on Mark 10.45 ‘Jesus has been responding to His apprentice-followers’ bids to get the power-positions beside Him. But Jesus makes it clear that in His order of things, power has no pull; what matters is how self-giving the leader is, not how self-important. In a world where we still push and jostle for position, it is worth refreshing our memories about these words of Jesus; the low place is the place of freedom, the place of Jesus Himself, wrapped in a towel, washing the feet of His creatures. Because of His selflessness, we have been reconciled, released from the grip of the evil one, and made heirs of heaven. His is the model of true leadership.’

Also on You Tube at <https://www.youtube.com/watch?v=1Ntya1SCHok>

כְּסֵאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִיִּשְׂרָאֵל שֵׁבֶט מְלִכּוּתְךָ

Kissakhà Elohim olàm va-èd; shèbhet mishòr shèbhet malkhutèkha.

Your throne, O God, endures without limit; the sceptre of Your kingship is a sceptre of integrity.

Psalm 45.6/ז"ה תהילים

A reflection on Psalm 45.6 ‘In this Song, the Singer is addressing the King, and takes the first few verses reflecting on his majesty; but at this verse, he turns to consider the throne and sceptre of God. In comparison with human rulers, God’s kingship is not limited to a lifetime; His reign stretches immeasurably back and forward in time, and His authority, unlike the fallible authority of an earthly monarch, is marked by perfect integrity.’

Also on You Tube at <https://www.youtube.com/watch?v=xd5jiWh6Hao>

בְּרִכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא-יוֹסֵף עִצָּב עִמָּהּ

Birkhàt Adonài hi ta’ashir ve-lò yosiph ètzebh immàh.

The blessing of the Lord enriches, and does not add sorrow.

Proverbs 10.22

A reflection on Proverbs 10.22 ‘Jewish tradition sees blessing in every life experience. A blessing is the Lord’s bending to us in fatherly affection and kissing our faces with His warmth. Life itself is a blessing, as is every good thing we receive, even its ending, when we pass into His everlasting arms. May we know more of the kiss of God.’

Also on You Tube at <https://www.youtube.com/watch?v=rCrF4teazII>

**March 3 Day 62 Readings Leviticus 27:14-Numbers 1:54, Mark 11:1-26, Psalm 46:1-11, Proverbs 10:23**

שָׂאוּ אֶת-רֹאשׁ כָּל-עֵדֹת בְּנֵי-יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם--בְּמִסְפָּר שְׁמוֹת כָּל-זָכָר  
לְגִלְגֹּלְתָם

Se’ù et-ròsh kol adàt Yisra’èl le-mishpechotàm, le-bhèyt abhotàm, be-mispàr shemòt kol zakhàr le-gulgelotàm.

Take a census of the whole assembly of Israel by their families, according to their ancestors, recording a named head-count of every male.

Numbers 1.2/ב"א במדבר

A reflection on Numbers 1.2 ‘The Lord calls for a census of every male in Israel; only He may call for the numbering of the people, since other counts are prohibited. (David later undertakes one not so called-for, which angers the Lord.) While there are lists of names and numbers in the chapters which follow, they are each one an actual, beloved part of God’s people, important to Him, and seen as noted by Him in those days of adventure with God in this book the Hebrew reader calls ‘ba-midbar’- ‘in the wilderness.’

Also on You Tube at <https://www.youtube.com/watch?v=r2cV5a1-3TE>

εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου τοῦ πατρὸς ἡμῶν Δαυίδ·  
ὠσαννὰ ἐν τοῖς ὑψίστοις.

Evloyeemènee ee erchomènee bhasilèia en onòmati Kyriou tou patròs eemòn David; osannà en tees ypsìstis.

Welcome to the blessed reign of our father David, coming in the Lord’s name; oh, rescue us to the highest degree!

Mark /Μαρκον 11.10

A reflection on Mark 11.10 ‘The words the crowds cry out to Jesus as He enters Jerusalem would have been very familiar to them; they are taken from Psalm 118.25 and 26, and formed the closing phrases of the ‘Great Hallel’, the song of celebration formed of Psalms 113 to 118, sung at feasts of Israel. The fervent expectation that this is David’s anointed descendant, Messiah rings through the words; here is Israel’s Lord, come in person to end the dark rule of the powers of evil over them, not by a sword, but by a cross.’

Also on You Tube at [https://www.youtube.com/watch?v=Z5hMLzdcM\\_o](https://www.youtube.com/watch?v=Z5hMLzdcM_o)

יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב-לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה

Adonài tzebha’òt immànu, misgàbh lànù, Elohèy Ya’aqobh; sèlah.

The Lord of Hosts is with us, a refuge for us, the God of Jacob; (pause and reflect .)

Psalms 46.11/תהילים מו"ב

A reflection on Psalm 46.11, ‘In the midst of turmoil, Israel’s Singer of songs declares that the Lord, Earth-maker, is with them. He uses the word ‘immanu’ – with us, which, adding the short form for God, ‘El’ sums up the person of Jesus’ Immanu-El, the very present embodiment of God come as one of us to rescue us from our brokenness.’

Also on You Tube at <https://www.youtube.com/watch?v=KQskrdurKns>

כִּשְׁחֹק לְכֶסֶל עֲשׂוֹת זִמָּה וְחִכְמָה לְאִישׁ תְּבוּנָה

Ki-sechòq li-khsìl asòt zimmàh ve-chokhmàh le-ìsh tebhunàh.

The fool will make trouble for a laugh, but the discerning person acts out of wisdom.

Proverbs 10.23

A reflection on Proverbs 10.23 ‘Laughter is a good medicine, but when it comes by abusing others and causing trouble, it is a crass stupidity; the person of discernment and integrity knows when to have fun, but never by harming another.’

Also on You Tube at <https://www.youtube.com/watch?v=cszdePbZ7vY>

**March 4 Day 63 Readings Numbers 2:1-3:51, Mark 11:27-12:17, Psalm 47:1-9, Proverbs 10:24-25**

אִישׁ עַל-דִּגְלוֹ בְּאֵתֶת לְבַיִת אָבֹתָם יִחַנּוּ בְּנֵי יִשְׂרָאֵל מִנְּגֵד סָבִיב לְאֹהֶל-מוֹעֵד יִחַנּוּ  
Ish al-diglò ve-otòt le-bhèyt abhotàm yachanù benèy Yisra'èl; mi-nèged sabhibh le-òhel mo'èd yachanù.

Each of the sons of Israel will camp according to the position of the flag and banner of the house of his fathers; in sight of and surrounding the tent of meeting they will make camp.

Numbers 2.2/ במדבר ב"ב

A reflection on Numbers 2.2 'The camp of Israel was arranged in such a way that each tribe was within sight of God's own tent, the tabernacle. Everything they did in the camp was relative to the presence of the Lord in their midst; He was literally the centre and focus of their lives. The call upon us is to order our lives in such a way that we can touch His presence from wherever we are found.'

Also on You Tube at <https://www.youtube.com/watch?v=ADn3PRp9N5g>

καὶ λέγουσιν αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῆς;

Kai lègousin autò, 'En pia exousia tàvta pièes? Ee tis si teen exousian tàvteen èdhoken, ìna tàvta pièes?'

And they said to Him, 'By what authority do you do these things? And who gave You this authority, to do these things?'

Mark /Μαρκον 11.28

A reflection on Mark 11.28 'Authority is always a great question in the world's eyes. The religious authorities see themselves as the guardians, as the authorised ones because of their traditions. But Jesus' authority is His Father's seal upon Him, witnessed by the signs and wonders of the Kingdom. The Greek word for authority has to do with the essence, the identity of someone. Jesus' identity derives from His Father, as well as from the story His Father is unfolding through Him. With this quiet assurance, Jesus can face the questions of the technocrats around Him.'

Also on You Tube at <https://www.youtube.com/watch?v=oGwuR-MWIGw>

כָּל-הָעַמִּים תִּקְעוּ-כַף הַרְיֵעוּ לְאֱלֹהִים בְּקוֹל רִנָּה  
כִּי-יְהוָה עֲלִיּוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל-כָּל-הָאָרֶץ

Kol ha-amim tiqè'ù kaph, hariu l'Elohìm be-qòl rinnàh; ki Adonài Elyòn norà, mèlekh gadòl al kol ha-àretz.

All you people, clap your hands! Shout to the Lord with voices raised !

For the Lord most High is awesome, the great King over all the earth!

Psalm 47.1-2/ג תהילים מז"ב

A reflection on Psalm 47.1-2 'Given that this Song of Israel is around two and half millennia old, we realise how ancient a custom clapping the hands is as a sign of applause. The Singer exhorts the people to celebrate God loudly and expressively, because He is awesome, the ruler not just of Israel, but of the whole earth. How strange, then, that with the passing of time, applauding 'in church' became something culturally frowned on; how encouraging that with closer scrutiny of the Scriptures, and preparedness to break out of cultural tramlines, we are able to join in with ancient Israel and clap our hands and lift our voices loudly in praise of this amazing Lord!'

Also on You Tube at <https://www.youtube.com/watch?v=Hr-EoM2sD9w>

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יִסּוּד עוֹלָם

Ka'abhòr suphàh ve-èyn rashà' ve-tzaddìq yesòd olàm.

Like a hurricane the evil blow themselves out, but the person of integrity is established without limit. Proverbs 10.25

A reflection on Prov.10.25 'How many of the world's idols are here today and gone tomorrow, famous for fifteen minutes and then no more. Those whose integrity derives from the Eternal, however, have no sell-by date.'

Also on You Tube at <https://www.youtube.com/watch?v=upQpA1UCmkg>

**March 5 Day 64 Numbers 4:1-5:31, Mark 12:18-37, Psalm 48:1-14, Proverbs 10:26**

וּבָא אַהֲרֹן וּבָנָיו בְּנִסְעַת הַמַּחֲנֶה וְהוֹרְדוּ אֶת פְּרֹכֶת הַמָּסָךְ וְכִסּוּ-בָהּ--אֶת אֲרֹן הָעֵדוּת

U-bhà Aharòn u-bhanàyv binsò-a ha-machanèh, ve-hordù et paròkhet ha-masàkh, ve-khissù bha et aròn ha-edùt.

And Aaron and his sons will come at the striking of the camp, and will take down the covering veil, and will cover with it the ark of witness. Numbers 4.5/ במדבר ד"ה

A reflection on Numbers 4.5 'Even in the moving on of the ark from place to place in the desert, it was to be covered in the great veil of separation so that no one looked on its awesome beauty in error. What a privilege is ours, then, to enter by the new and living way made by Jesus' blood into the very presence of God without fear; there is no more veil between us!'

Also on You Tube at <https://www.youtube.com/watch?v=v3QGWcw8WkE>

οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

Ouk èstin o Theòs nekròn, allà zòndon; ymèes oun polý planàsthe.

He is not God of the dead, but of the living; so you are being greatly deceived.

Mark 12.27/Μαρκον 12.27

A reflection on Mark 12.27 'In debate with the Sadducees, who reject the resurrection because they say it is not in 'Torah', Jesus points out that in Exodus, part of Torah, God introduces Himself to Moses as God of Abraham, Isaac and Jacob. Jesus is clearly teaching that, in the eyes of God, these patriarchs are living, not dead. We need to be seeing things from God's viewpoint, not man's, whose limited rational sight cannot see beyond the physical world. The denial of the resurrection and life with God beyond this world is a great deception, says Jesus, one to be challenged.

καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας ὅτι εἷς ἐστι καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν πλείον ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.

Kai èpen avtò o grammatèvs, ‘Kalòs, didàskale, ep’aleethèias oti eès-esti kai ouk èstin àllos pleen avtòu; kai to agapàn avtòn ex òlees tees kardias kai ex òlees tees synèseos, kai ex òlees tees psychèes kai ex òlees tees ischýos, kai to agapàn ton pleesìon os eavtòn pleiòn-esti pànton ton olokavtomàton kai ton thysìon.’

And the Scribe said to Him, ‘That’s good, Teacher, you have spoken the truth, that there is one God and there is none other than Him; and to love Him with all the heart and with all the intellect, and with all one’s soul and with all one’s strength, and to love one’s fellow-human as oneself, this is better than all those burnt-offerings and sacrifices.’ Mark/Μαρκov 12.33-34

A reflection on Mark 12.33-34 ‘A Mosaic teacher asks Jesus a question about the greatest commandment, and Jesus straight away points them to Deut.6.4-5, the great ‘Shema Yisrael’, Hear, O Israel, which enjoins love of God with heart, soul, mind and strength (although the Hebrew of Deut.6.4 does not have ‘mind’), and Lev.19.18, love your neighbour. The teacher wholeheartedly agrees with Jesus, and adds that these things are more important than all the sacrifices going on in the Temple. Jesus commends the man’s insight, and says of him that he is close to God’s reign in his life.’

Also on You Tube at <https://www.youtube.com/watch?v=VIAe539FNmM>

כְּשִׁמְךָ אֱלֹהִים כֵּן תְּהִלָּתְךָ עַל-קִצְוֵי-אֶרֶץ מְלֵאָה יְמִינְךָ צְדָקָה

Ke-shimkhà Elohim, ken tehiltkhà al qatzvèy èretz; mal’ah yeminèkha tzèdeq.

Like Your name, O God, Your praise extends to the ends of the earth; Your right hand is full of integrity.

Psalm 48.10/תהילים מח"א/יא

A reflection on Psalms 48.10 ‘The Singer here expresses the conviction that wherever God’s name is known, His praise will be expressed, because of the utter integrity of His rule. This Song also focusses on Jerusalem, at that time the site of God’s meeting place with His people; this is how He can be known, through His self-revelation in space and time. In the Messiah Jesus, the Temple is superceded, and the meeting place of God and man is found in Him. In this way, by His outpoured Spirit, the fame of God spreads across the planet, His name known literally to the ends of the earth.’

Also on You Tube at <https://www.youtube.com/watch?v=qITeokV20jk>

כַּחֲמֵץ לְשֵׁנִים--וְכַעֲשָׁן לְעֵינַיִם כֵּן הָעֵצֵל לְשִׁלְחִי

Ka-chòmetz la-shinàyim va-khey-ashàn la-eynàyim ken he-atzèl li-sholichàv

Like vinegar on the teeth or like smoke in the eyes, so is the lazybones to the one who sent him. Prov.10.26

A reflection on Prov.10.26 ‘Indolence and laziness are little tolerated by the Wise Man; they are a product of an uncaring and selfish attitude, which will give grief to any who give them a task. Those who serve wholeheartedly from a lovng heart will, by contrast, be like fresh water to the soul and like salve for the eyes!’

Also on You Tube at <https://www.youtube.com/watch?v=CzIDOVENItE>

**March 6 Day 65 Numbers 6:1-7:89, Mark 12:38-13:13, Psalm 49:1-20, Proverbs 10:27-28**

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָה יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַחַנְךָ יֵשׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַשֵּׁם לְךָ שְׁלוֹם  
Yebharèkhekha Adonài ve-yishmerèkha; ya'èr Adonài elèykha vichunnèkka; yissà Adonài panàyv elèkha ve-yasèm lekhà shalòm.

The Lord bless you and guard you; the Lord illumine you by His face and be favourable to you; the Lord turn His face toward you and establish you in wholeness-peace.

Numbers 6.24-26/כ"ו-כ"ד

A reflection on Numbers 6.24-26 'Here is the blessing given by the Lord Himself for His priests to bless His people. When it is spoken in a Jewish assembly, those present cover their eyes, for, with the invocation of the face of God to come present to them, the people are in awe of the shekinah, the manifest glory of God in their midst. We who are of Messiah no longer cover our faces, for with eyes unveiled, we look into the very glory of God, being changed into His likeness as we gaze upon His face revealed in Jesus.'

Also on You Tube at [https://www.youtube.com/watch?v=iKAyYjd3\\_io](https://www.youtube.com/watch?v=iKAyYjd3_io)

πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

Pàndes gar ek tou perissèvondos avtìs èbhalon; avtèe de ek tees ysterèseos avtèes pànda òsa èchen èbhalen, òlon ton bhìon avtèes.

For all of them donated from their wealth; but she even out of her poverty gave everything she had, all her livelihood.

Mark /Μαρκον 12.44

A reflection on Mark 12.44 'The well-known poor widow does not compare herself with the rich who are giving from their surplus. She just has such a heart to bless and to honour God that she gives extravagantly all her pennies, and God notices, to the extent of her being remembered for her love.'

Also on You Tube at <https://www.youtube.com/watch?v=r1eCMRTD06I>

אֶךָ-אֶלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד-שְׂאוֹל כִּי יִקְחֵנִי סָלָה

Akh Elohìm yiphdèh naphshì mi-yàd she'òl ki yiqqachèyni. Selah.

But God will ransom my being from the hand of the underworld, for He will take me in. (Pause for music).

Psalm 49.15/ט"ז/תהילים

A reflection on Psalm 49.15 'The Singer sets out this Song as a parable, a life-lesson, and tells of the certainty of death that comes to all; yet in this verse of hope, he trusts in God to ransom him from the underworld, from She'ol, the place of the shades, the departed. He knows that God will have the last word over him, that a redeemer is appointed to bring life even to the dead.'

Also on You Tube at [https://www.youtube.com/watch?v=5B\\_QpZSK1io](https://www.youtube.com/watch?v=5B_QpZSK1io)

תוֹחֶלֶת צְדִיקִים שְׂמֵחָה וְתִקְוַת רָשָׁעִים תֵּאבֵד

Tochèlet tzaddiqìm simchàh ve-tìqvàt resha-ìm tobhèd.

The expectation of the people of integrity will be joy for them, while the hope of the crooks will come to nothing. Proverbs 10.28

A reflection on Prov.10.28 ‘Living in right relationship with God is a source of hope and confidence, while hoping something will turn up while heading in the wrong direction is a recipe for disaster!’

Also on You Tube at <https://www.youtube.com/watch?v=AHaJnNC5seU>

**March 7 Day 66 Numbers 8:1-9:23, Mark 13:14-37, Psalm 50:1-23, Proverbs 10:29-30**

וְהִקְרַבְתָּ אֶת-הַלְוִיִּם לְפָנַי אֵהֶל מוֹעֵד וְהִקְהַלְתָּ--אֶת-כָּל-עֲדַת בְּנֵי יִשְׂרָאֵל  
Ve-hiqrabhtà et-ha-Levi'im liphnèy ohèl mo'èd ve-hiqhaltà et-kol-adàt benèy Yisra'èl  
And you will bring the Levites before the tent of meeting and call all the Sons of Israel together.

Numbers 8.9/ט"ח במדבר

A reflection on Numbers 8.9 ‘The tribe of Levi was representative of Israel in the service of the Lord in the tent of meeting, but they did not replace Israel in their calling as a people to be God’s voice and hands into the world. And so with us, where some are designated and released to give their time fully to explore the things of God, it is only so that the whole of Christ’s body may be equipped to be priests for Him to the world in every sphere of its life.’

Also on You Tube at <https://www.youtube.com/watch?v=pz52y397ZUU>

Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

Perì dhe tees eemèras ekìnees ee tees òras oudhèes ìdhen, oudhè i àngeli en ouranò, oudhè o Yìòs, ee mee o patèer.

For no one knows when that day and that hour will be, not even the angels in heaven nor the Son; only the Father.

Mark /Μαρκον 13.35

A reflection on Mark 13.35 ‘Jesus is very specific about the end of time, when the Son of God returns in His glory in the skies, and all eyes see Him; He says that no one, not even He Himself knows when it will be. His Father alone will designate the moment when the Son returns for His Bride and to banish evil and decay from the cosmos. Jesus the Son is content to leave this matter reserved to Him, and we should leave off speculating and do the same, only being ready and expectant for Jesus’ coming again.’

Also on You Tube at <https://www.youtube.com/watch?v=P0k42XfocwY>

זָבַח תּוֹדָה יְכַבְּדֵנִי וְשָׂם דְּרָךְ אֲרָאֵנוּ בְּיַשְׁע אֱלֹהִים  
Zobhè'ach todàh yekhabdàneni, ve-sàm dèrekh ar'ènnu be-yèsha Elohim.  
The one who brings thanks as his sacrifice brings me glory, and to the one who behaves with integrity I will show God’s freedom. Psalm 50.23/כג תהילים

A reflection on Psalm 50.23 ‘Sometimes, being thankful is a sacrifice and a discipline. The word the Singer uses here about giving thanks to God is the same as the one used for placing offerings on the altar. Ungratefulness and regret tie us up in knots inwardly and provoke bitterness, focussing us downward; thankfulness lifts our eyes and puts life back in context. To the one following this pattern of life, God promises freedom.’

Also on You Tube at <https://www.youtube.com/watch?v=q9-WGw1csaE>

צדיק לעולם בל-ימוט ורשעים לא ישכנו-ארץ

Tzaddiq le-olàm bal-yimmòt u-resha'im yishkenù àretz.

The person of integrity shall never be removed, but the crooks will never be at home on earth.  
Prov.10.30

A reflection on Prov.10.30 'Walking in the way of the Lord brings strength and safety. The principles of God have proved dependable for millennia, while the philosophy of men comes and goes with their popularity.'

Also on You Tube at [https://www.youtube.com/watch?v=QM\\_hpVIPcdY](https://www.youtube.com/watch?v=QM_hpVIPcdY)

**March 8 Day 67 Reading Numbers 10:1-11:23, Mark 14:1-21, Psalm 51:1-19, Proverbs 10:31-32**

וַיְהִי בְנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ

Va-yehì bi-nesòa ha-aròn va-yomèr Moshèh, 'Qùmah, Adonài ve-yaphùtsu oyebhèkha, ve-yanùsu mesanèkha mi-panèkha'

And so it was, at the picking up of the ark that Moses said, 'Arise, LORD, and let Your enemies be scattered, and let those who hate You flee from Your face.'

Numbers 10.35/לה"ל במדבר

A reflection on Numbers 10.35 'The call of Moses at the taking up of the ark of the covenant is a stirring appeal to God to travel with them, and for those who would oppose them to retreat, not from the people and their power, but from the glory of God's face and presence. Indeed, in Joshua 2.11, it is the fear of the Lord, the God of heaven and earth, which puts Rahab in awe in Jericho. The power of the Lord among His people causes consternation to a world who has ruled Him out of their reckoning. (Acts 5.13) We need not apologise for Him, however.

Also on You Tube at [https://www.youtube.com/watch?v=11mX2\\_Cboss](https://www.youtube.com/watch?v=11mX2_Cboss)

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς καὶ συντρίψασα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

Kai òndos avtòu en Bheethanìa en tee eekìa Sìmonos tou lepròu, katakimènou avtòu èelthe yeenèe èchousa alàbhastron mýrou nàrdou pistikèes polytelòus kai syntripsasa to alàbhastron katèche-en avtòu katà tees kephalèes.

And when He was in Bethany, in the house of Simon the Leper, relaxing at table, a woman came with an alabaster container of ointment made from finest nard, extremely expensive, and she cracked open the alabaster and poured it down over His head. Mark /Μαρκον 14.3

A reflection on Mark 14.3 'A woman comes while Jesus is at supper in Bethany and shatters an alabaster container, releasing pure nard ointment down onto His head. Nard, or spikenard, is an exotic perfume made from the root of a plant (*Nardostachys jatamansi*), growing in the Himalayas in northern India and Nepal. No wonder it was so valuable! Although it is not mentioned in the Torah, the Rabbis taught in the Talmud that it was also added to the incense burned on the altar in the Temple, in the days of Jesus. This is perhaps why Jesus links the spice with His coming death, since incense, including nard, would have been added to sacrifices in the Temple. Her breaking of this irreparable box, with the extravagance of her offering, insenses the bystanders as waste; but as Jesus promised her, we still remember her costly worship of the Lamb of God who was about to take away the sin of the world.'

Also on You Tube at <https://www.youtube.com/watch?v=iGJ3DTpMF6o>

חַנְי אֱלֹהִים כְּחֶסֶדְךָ כָּרַב רַחֲמֶיךָ מִחַה פְּשָׁעַי

Chonèyni Elohim ke-chasdèkha; ke-ròbh rachamèkha, mechèy pasha'ày.

Show me Your favour, O God, because of Your covenant-bonded grace; because of Your great compassion, erase my failures.

Psalm 51.1/ג"א תהילים

A reflection on Psalm 51.1 ‘David appeals in the shame of his uncovered adultery to the nature of the God he knows; a God of favour and compassion, and rich in covenant-bonded grace. In many ways, this is a very New Covenant prayer, for under the law, David’s sin was liable to the death penalty; but the King knows God has made a covenant with him which He cannot renege on, even though David has sinned. This Song of Israel is often read during the time of Lent as a reminder of our bent to sin, but, like David, we have a God who has committed Himself to our rescue and to the erasure through His blood of our failures. What an awesome God! What a costly deliverance!’

Also on You Tube at <https://www.youtube.com/watch?v=51Ti1LOVrHo>

פִּי-צַדִּיק יִנּוּב חֵכְמָה וּלְשׁוֹן תַּהֲפֻכּוֹת תִּכְרַת

Pi-tzaddiq yanùbh chokhmàh, u-lashòn tahpukhòt tikarèt.

The mouth of integrity gushes with wisdom, but the perverse will be cut off.

Proverbs 10.31

A reflection on Proverbs 10.31 ‘What comes out of the heart of integrity is a flow of wisdom, rooted in life lived well; the alternative is not worth listening to.’

Also on You Tube at <https://www.youtube.com/watch?v=BcEvdjBWJeQ>

**March 9 Day 68 Readings Numbers 11:24-13:33, Mark 14:22-52, Psalm 52:1-9, Proverbs 11:1-3**

וְהָאִישׁ מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה

Ve-ha-ish Moshèh anàv me’òd mi-kòl ha-adàm ashèr al-penèy ha-adamàh

And the man Moses was very self-effacing, more than any man on the face of the earth

Numbers 12v3/ג"ב במדבר

A reflection on Numbers 12.3 ‘Moses is a man who, through hard experience, realises that without the Lord’s power he can do nothing. Once we look into the face of God, we recognise that our own fragile existence is nothing to crow about, while His fathomless grace and power is all there really is to sing about.’

Also on You Tube at <https://www.youtube.com/watch?v=iUGVf3AWfCA>

Καὶ ἐσθιόντων αὐτῶν λαβῶν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς καὶ εἶπε· λάβετε φάγετε· τοῦτό ἐστι τὸ σῶμά μου. καὶ λαβῶν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς. καὶ ἔπιον ἐξ αὐτοῦ πάντες καὶ εἶπεν αὐτοῖς· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον.

Kai esthiōndon autōn, labhōn o Yeēsous arton evloyēesas ēklase kai ēdhoken avtis kai ēepe, 'Lābhete phāyete; toutō-esti to sōma mou.' Kai labhōn to potēerion, evcharistēesas ēdhoken avtis. Kai ēpion ex autou pāndes kai ēepen avtis, 'Toutō-esti to aimà-mou to tees kainēs dhiathēkees to peri pollōn enchynnōmenon.'

And while they were eating, taking bread Jesus blessed and broke it, and gave it to them and said, 'Take, eat; this is my body.' And having taken and given thanks for the cup, He gave it to them. And all of them drank from it as He said to them, 'This is my blood of the new covenant, poured out for many.'

Mark /Μαρκου 14.22-24

A reflection on Mark 14.22-24 'Whatever doctrine we hold to about the bread and wine the Lord gave to His disciples at the Passover on the eve of His death, we all believe that they are a sign, indeed, an edible and drinkable recording, enfolding us into the very cross and resurrection of Jesus. Furthermore, He makes clear this is a covenant sign, marking the release of the promised New Covenant which broadens and deepens the embrace of God to include all of us who trust Him through Messiah, grafting us into His own people . These, then, are the promissory notes, the currency of heaven; by these we eat and drink into ourselves the very act of God's redemption.'

Also on You Tube at [https://www.youtube.com/watch?v=17X\\_nV6ZxgA](https://www.youtube.com/watch?v=17X_nV6ZxgA)

מה-תתהלל ברעה הגבור חסד אל כל-היום

Mah tithallèl be-ra'ah, ha-gibbòr? Chèsed El kol ha-yòm.

Why are you revelling in evil, o man of power, when what endures from day to day is the covenant-bonded grace of God?

Psalm 52.1/ג"ב תהילים

A reflection on Psalm 52.1 'This Scripture-song is very specifically referenced to the story of Doeg's informing Saul about the priests at Nob helping fugitive David with food in 1 Sam. 21; for their pains, the priests are slain by Doeg on Saul's orders. Thus, the 'man of power' here refers to Saul, who has committed this atrocity in pursuit of his love of power. In his sorrow at the horror, David declares that even though the man of power celebrates his evil actions, what truly lasts is the covenant-bonded grace, the 'chesed' of God. David trusts the Lord to vindicate him, and is not drawn into the vicious blood-letting cycle of revenge and vendetta, even when he later has the chance when suddenly close to Saul. The way of peace is costly, but it leads to the Lord's love and justice triumphing over hatred.'

Also on You Tube at <https://www.youtube.com/watch?v=mUERNr5LuHw>

מאזני מרמה תועבת יהוה ואבן שלמה רצונו

Moznèy mirmàh to'abhàt Adonài ve-èbhen shleyràh retzonò.

False scales are an affront to the Lord, but a true weight is His delight. Proverbs 11.1

A reflection on Proverbs 11.1 'Because the Lord is the God who maintains balance in the universe, right-wising in creation by His justice, anything which deliberately causes damage to equity (ie iniquity) is offensive to Him, especially in human dealings with each other.'

Also on You Tube at [https://www.youtube.com/watch?v=C\\_w6V4whHUc](https://www.youtube.com/watch?v=C_w6V4whHUc)

**March 10 Day 69 Readings Numbers 14:1-15:16, Mark 14:53-72, Psalm 53:1-6, Proverbs 11:4**

וַיֹּאמֶר יְהוָה סְלַחְתִּי כַדְבַרְךָ וְאוֹלָם חַי-אֲנִי וַיִּמְלֵא כְבוֹד-יְהוָה אֶת-כָּל-הָאָרֶץ  
Va-yòmer Adonài, ‘Salàchti kidbharekha; ve-ulàm chai anì ve-malè khebhòd Adonài et kol ha-àretz.

And the LORD said, ‘I have granted forgiveness as you have asked; but as surely as I live, the whole land will be filled with the glory of the LORD.’

Numbers 14.20/כ"כ במדבר

A reflection on Numbers 14.20 ‘The people of Israel have just refused their inheritance, doubting the Lord’s promise to bring them into the land of Canaan because of the strength of the inhabitants. As a result, God is about to wipe them out and restart the story with just Moses and Aaron; the two brothers plead with God, and ask for pardon for the stiff-necked people. The Lord relents, but refuses to allow any of the unbelievers, all those over twenty years of age, to ever enter the promised land. He forgives, but restates His intention to see this land filled with His visible presence, with His gravity, with His glory, however long it takes. God is not dependent on anyone to fulfil His purposes; if one generation says no to His call, He will wait until one arises whose heart accords with His.’

Also on You Tube at <https://www.youtube.com/watch?v=w7C-aurb3XU&t=20s>

ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι· καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

O dhe esiòpa kai oudhèn apekrinato. Pàlin o archierèfs epeeròta avtòn kai lèyee avtò, ‘Sy ee o Christòs o Yiòs tou evloyeetòu?’ O dhe Ieesòus èpen, ‘Egò-eemee’; kai òpsesthe ton Yiòn tou anthròpou ek dhexiòn kathèemenon tees dhynàmeos kai erchòmenon metà ton nephelòn tou ouranòu.

But He (Jesus) stayed silent and said nothing in response. Again the chief priest questioned Him and said to Him, ‘Are you the Messiah, the Son of the Blessed One?’ Then Jesus said, ‘I am; and you will see the Son of man seated at the right hand of power, and coming on the clouds in the sky.’

Mark 14.61,62/Μαρκου 14.61,62

A reflection on Mark 14.61,62. ‘This kangaroo court of the High Priest is illegal on many counts; the Jewish Talmud forbids proceedings or arraignment at night, yet so determined are the Sanhedrin to get Jesus out of the way that they ignore due process. Even then, they cannot get two witnesses to agree. Finally, the High Priest asks Jesus directly if He is Messiah, and gets a straight answer after all the lies of others. ‘Yes’ He says, ‘I am’. (Jewish law also forbids questions ensnaring an accused by His own statement.) Jesus towers in His integrity above the grubby politicking of His accusers; He unmask the fickleness of human power, and reveals the utter transcendence of His Father’s.’

Also on You Tube at [https://www.youtube.com/watch?v=4iY7G6u1v\\_Q](https://www.youtube.com/watch?v=4iY7G6u1v_Q)

מִי יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בְּשׁוּב אֱלֹהִים שְׁבוּת עַמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח יִשְׂרָאֵל  
Mi yittèn mi-Tziyòn yeshu’òt Yisra’èl? Be-shùbh Elohim shebhùt amò, yagèl Ya’aqòbh, yismàch Yisra’èl.

Oh, who in Zion can rescue Israel? But when God returns His people from exile, Jacob will dance, Israel will celebrate!

תהילים נג"ז/ Psalm 53.6

A reflection on Psalm 53.6 ‘This Scripture-song laments the fickleness and faithlessness of people who flee God; Israel is among them, in captivity for her disregard for her loving Father, the Lord. But when He acts, as He shall, to free them, celebration will break out and Israel will dance for joy. The theme of exile and rescue runs through Israel’s story, until Messiah Jesus finally breaks the powers and principalities, not just for Israel, but for all nations, by His hammer-blow upon death through His cross and resurrection.’

Also on You Tube at [https://www.youtube.com/watch?v=i5KBFXOpZ\\_8](https://www.youtube.com/watch?v=i5KBFXOpZ_8)

לא-יועיל הון בַּיּוֹם עֲבָרָה וְצְדָקָה תִּצִּיל מִמָּוֶת

Lo yo’il hon be-yòm erbhah u-tzedaqàh tatzil mi-màvet.

Wealth is no asset on the day of reckoning, but integrity rescues from death.

Prov.10.4

A reflection on Prov.10.4 ‘All those who put their confidence in material wealth should not overlook the fact that it is of no use in terms of knowing the Maker, who will require to know the level of relationship we have with Him, not the amount in our portfolio.’

Also on You Tube at <https://www.youtube.com/watch?v=ZeBlcBX1HKY>

**March 11 Day 70 Readings Numbers 15:17-16:40, Mark 15:1-47, Psalm 54:1-7, Proverbs 11:5-6**

וַיִּקְהָלוּ עַל-מִשָּׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לָכֶם--כִּי כָל-הָעֵדָה כָּלָם קִדְּשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל-קֹהֵל יְהוָה

Va-yiqqahalù al-Moshèh ve-al Aharòn va-yomrù alèyhem, ‘Rabh lakhèm ki khol ha-edàh kulàm qedoshìm u-bhetokhàm Adonài u-madùà titnass’ù al-qehàl Adonài.

And they (250 celebrities led by Korah), gathered together against Moses and Aaron and said to them, ‘You make too much of yourselves, seeing that the whole congregation is holy, every one of them, and the Lord is among them; so why are you lording it so much over the Lord’s assembly?’

במדבר טז"ג/ג

A reflection on Numbers 16.3 ‘There is nothing so unsightly as power-politics among the people of the Lord. Here, Korah and two hundred and fifty celebrities of Israel accuse Moses and Aaron of lording it over the people, who they say are just as special, being also called of the Lord. In a terrible vindication of His servants, the Lord removes Korah and his cohort, establishing His favour on the leaders of His choosing. It is a salutary reminder in the story of God’s people that man’s methods of doing things by dictate of popular opinion is not His way, who anoints based on faithfulness to His heart rather than to please man.’

Also on You Tube at <https://www.youtube.com/watch?v=XpNIJb34iSU>

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

Kai to katapètasma tou naòu eschìsthee ees dhýo apò ànothen ès kàto.

And the curtain of the temple was ripped in two from top to bottom.

Mark/Μαρκον 15.38

A reflection on Mark 15:38; 'When a covenant sacrifice was made, as with Abraham's in Genesis 15, the animal's carcass was split down the backbone into two pieces. Here, it is not the body of the Lamb of God, Jesus which is torn apart, but the great veil in the Temple, separating the glory of God from sinful man. In the death of Messiah, God brings us all into the eternal covenant-bonded grace of 'hesed' with Himself. This is possibly why the writer to the Hebrews says that the new and living way made for us to the very face of God runs 'through the veil, which is His flesh.' (Heb.10.20)

Also on You Tube at <https://www.youtube.com/watch?v=YK-spQhfCOI>

בְּנִדְבָה אֶזְבְּחָה-לְךָ אֹדָה שְׂמֵךְ יְהוָה כִּי-טוֹב

Bindabhàh ezbechàh lakh, odèh shimkhà Adonai ki tobh

I delight to give sacrifice to You, to give thanks to Your name, it's so good.

Psalm 54.6/תהילים נד"ח

<https://www.youtube.com/watch?v=LD93PTRc7qc>

A reflection on Psalm 54.6 'This Song of David is written when he is in danger of his hideout being discovered by Saul because of informants. Yet David's heart is fixed, totally convinced of the goodness of God and His power to keep him safe. He delights in sacrifice and thanksgiving to the Lord, because of that goodness. We are not in a contract with our Father, to get goods and services out of Him until danger faces us; we are in covenant, and deep in a love-bond which holds us, regardless of the circumstances. Like David, we can take delight in the good heart of our Father.'

Also on You Tube at <https://www.youtube.com/watch?v=LD93PTRc7qc>

צְדָקַת תַּמִּים תִּישֶׁר דְּרָכּוֹ וּבְרָשָׁעוֹ יִפֹּל רָשָׁע

Tzidqàt tamìm teyashèr darkò u-bhe-rish'atò yippòl rashà'.

The integrity of the blameless will keep them on the level, but by their own waywardness, the crooked will fall.

Proverbs 11.5

A reflection on Proverbs 11.5 'Walking in right relationship with the Lord gives a constant point of reference which protects against going off track, while reckoning without the Lord in one's life is throwing away the compass and blunders into failure.'

Also on You Tube at <https://www.youtube.com/watch?v=ba7x1EhzGRA>

**March 12 Day 71 Reading Numbers 16:41-18:32, Mark 16:1-20, Psalm 55:1-23, Proverbs 11:7**

וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן בְּאַרְצָם לֹא תִנְחַל וְחֶלֶק לֹא-יְהִיָּה לְךָ בְּתוֹכָם אֲנִי חֶלְקָךָ וְנִחַלְתָּךְ  
בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

Va-yomèr Adonài el-Aharòn, 'be-artzàm lo-tinachàl ve-hèyleq lo-yihyèh lekhà be-tokhàm; anì chelqekhà ve-nachalatkhà be-tòkh benèy Yisraèl.'

And the LORD said to Aaron, 'You will have no legacy in their land and there will be no allocation for you among them; I the LORD am Your allocation and Your legacy among the sons of Israel

Numbers 18v20/במדבר יח"כ

A reflection on numbers 18.20 ‘While the other tribes of Israel had allocations of land to work and keep, the tribe of Levi was called to find their whole sufficiency in the Lord. The other tribes would support them materially, but they were not to become attached to specific property as the rest were. The Psalmist speaks often about God being his portion and inheritance – only the Lord brings true security for our lives.’

Also on You Tube at <https://www.youtube.com/watch?v=BQ8NeetoB58>

ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἐθηκαν αὐτόν.  
O dhe lèyee avtàis, ‘Mee ekthambhèesthe; Yeesòun zeetèete ton Nazareenòn ton estavromènon – eeyèrthee, ouk èstin òdhe. Ìdhe o tòpos òπου ètheekan avtòn.’  
Then he (the angel) said to them, ‘Don’t be afraid. You are looking for Jesus of Nazareth, who was crucified – He has risen, He is not here! Look, here’s the place where He was laid.’  
Mark/Μαρκov 16.6

A reflection on Mark 16.6 ‘The account of the rising of Jesus from the dead is outrageous! It is also full of human reality, displayed in the terror and disbelief of those who should have been expecting it most. This is not the story of a heroic, triumphant set of believers who welcomed with joy their Master back from the dead, but rather of a dazed, incredulous bunch who needed to be convinced of it against their rational judgement; indeed, the earliest scrolls of Mark end at verse 8, with the women so traumatised by their experience at the empty grave, they don’t tell anyone! Yet Mark’s Gospel, whether completed later by Mark or another hand, adds the final picture of Jesus, alive, ascended, seated at the right hand of the Father and a band of apostles boldly declaring the news of Jesus, the crucified, alive, confirmed by healings, deliverance and resurrection which silences the nay-sayers and opens the gates of heaven to all ever after.’

Also on You Tube at <https://www.youtube.com/watch?v=386nRPZziE8>

הַשְׁלַךְ עַל-יְהוָה יְהַבְחֶהּ וְהוּא יְכַלְכֶּלְךָ לֹא-יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק  
Hashlèykh al-Adonài yehabhkhà, ve-hù yekhalkelèkha; lo yittèn le-olàm mot le-tzaddìq.  
Let go of your circumstances onto the Lord, and He will sustain you; he will never let people of integrity be moved.  
Psalm 55.22/תהילים נה"כג

A reflection on Psalm 55.22 ‘At the end of a Song full of crying out for vindication and the lamenting of his oppression, the Singer is still fixed in the fact that God does not let him down. He calls on his hearers to let their circumstances go onto the Lord’s shoulders, and that God will never let the honest fall. Even in the midst of a hard place, the faithfulness of God is celebrated.’

Also on You Tube at <https://www.youtube.com/watch?v=c4uajaOBtTQ>

בְּמוֹת אָדָם רָשָׁע תֵּאבֵד תִּקְוָה וְתוֹחֶלֶת אוֹנִים אֲבָדָה  
Be-mòt adàm rashà’ tobhàd tiqvàh, ve-tochèlet onìm abhadàh.  
When the wicked die, their plans perish with them, and the hope of the unjust comes to nothing.  
Proverbs 11.7

A reflection on Proverbs 11.7 ‘The Wise Man is uncompromising about the outcome of life lived away from God; there is no point to it and it comes to nothing. Only when God is our anchor-point can humanity hope to have a secure future beyond this life.’

Also on You Tube at <https://www.youtube.com/watch?v=brH4QhnWqlo>

**March 13 Day 72 Readings Numbers 19:1-20:29, Luke 1:1-25, Psalm 56:1-13, Proverbs 11:8**

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקָּהָל אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֵּרָא כְבוֹד-יְהוָה אֲלֵיהֶם

Va-yavò Moshè ve-Aharòn mipnèy ha-qahàl el-pètach ohèl mo'èd va-yipllù al-penèyhem, va-yerà khevòd Adonài alèyhem

And Moses and Aaron went from the presence of the people to the entrance of the meeting-tent and they fell on their faces, and the glory of the LORD appeared to them

Numbers 20v6/1" כ במדבר

A reflection on Number 20.6 ‘When Moses and Aaron present themselves before the Lord at the tent of meeting, the glory of God appears to them, visibly. The word ‘glory’ in Hebrew is connected with weight, import. In the same way that the gravity of the moon’s weight sets the earth’s marine tides, so God’s glory, His gravity, revealed to man, has a powerful effect on our lives. Here, God’s presence becomes visibly manifest to the ancient brothers. With the revealing of the New Covenant, that gravity of God becomes visible in the life, death and resurrection of one man, Jesus Christ, changing forever the tide of man’s affairs.’

Also on You Tube at <https://www.youtube.com/watch?v=CrJDKjWdiXI>

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὸς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ εὐαγγελίσασθαί σοι ταῦτα·

Kai apokrithèes o àngelos èpen avtò, ‘Egò-eemi Gabhri-èl o paresteekòs enòpion tou Theòu, kai apestàleen lalèesai pros se kai evangelisasthai si tàvta.’

And the angel replied and said to him (Zacharias), ‘I am Gabriel, the one who stands before God, and He has commissioned me to speak to you and to bring the good news of these things to you.’

Luke /Λουκᾶν 1.19

A reflection on Luke 1.19 ‘Zacharias and Elizabeth his wife bridge the chasm between the pre-Messianic era and the coming of Jesus; they are of the descendants of Aaron, the Priestly tribe, and this service finds Zacharias in the Temple in the roster of priests assigned by King David, way back in history. Gabriel (Mighty Man of God), the angel of the Lord appears to him here, to announce the good news (the word he uses in Greek is evangelisasthai) of a son in their childlessness, just as to Sarah, Rebekah and Hannah before them. Gabriel is ‘apostled’ from heaven, sent out from the face of God with this announcement, as the silence of centuries is broken with the coming of John, who will pave the way for Messiah Himself.’

Also on You Tube at <https://www.youtube.com/watch?v=XaluYHV1Ycs>

נָדִי סִפְרָתְהָ-אֶתָּה שִׁמָּה דְמַעְתִּי בְנֹאדְךָ הֲלֹא בְסִפְרָתְךָ

Nodi saphàrtah atàh; simàh dim’atì bhe-nodèkha, halò be-siphtratèkha?

You have journalled my wanderings; put my tears on record, are they not in Your account?

Psalm 56.8/ט"ו תהילים

A reflection on Psalm 56.8 ‘The old King James version of this verse has ‘put my tears in Your bottle’, a picture of God’s noting them in His record of our lives. Tears are a natural part of our journey, and the Singer here reminds us that they do not go unnoticed in the shaping of our life and character; they stand as testimony to our love and tender-heartedness, and provoke in God His compassion towards us.’

Also on You Tube at <https://www.youtube.com/watch?v=Ww9YjdUjMro>

צָדִיק מִצָּרָה נִחְלָץ וַיִּבֹא רָשָׁע תַּחְתָּיו

Tzaddìq mi-tzaràh nechelàtz, va-yabhòh rashàh tachtàv.

While the person of integrity is being rescued from trouble, the crooked are getting into it instead!

Prov.11.8

A reflection on Prov.11.8 ‘The Wise Man contrasts the person of integrity whose path is out of the mire, while the crooked person is walking straight into it. It’s clear which is the preferable of the two!’

Also on You Tube at <https://www.youtube.com/watch?v=ObLqHGtwK84>

**March 14 Day 73 Readings Numbers 21:1-22:20, Luke 1:26-56, Psalm 57:1-11, Proverbs 11:9-11**

וַיֹּאמֶר אֱלֹהִים אֶל-בְּלָעָם לֹא תֵלֶךְ עִמָּהֶם לֹא תֵאָר אֶת-הָעַם כִּי בְרוּךְ הוּא

Va-yomèr Elohim el-Bil’am ‘lo tèleykh immahèm, lo ta’òr et-ha-àm ki barùkh hu.’

And God said to Bala’am ‘Don’t go with them, (Balak’s men). Don’t curse those people (Israel), because they are blessed.’

במדבר כב י"ב Numbers 22v12

A reflection on Numbers 22.12 ‘It is impossible for a curse to land upon the people who are blessed by the Lord. Bala’am the Mesopotamian prophet is told by the Lord not to even trouble attempting it (a word which he subsequently ignores, resulting in two of the most humorous stories in the Scriptures – Bala’am’s talking donkey and the failed attempts at cursing Israel.) Today, God’s blessing is upon those in Christ; we need fear no evil.’

Also on You Tube at <https://www.youtube.com/watch?v=-Zm1MJe9bZ0>

ὅτι ἐποίησέ μοι μεγαλεία ὁ δυνατός καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

Òti epieese mi megalèia o dhynatòs kai àyion to ònoma avtòu, kai to èleos avtòu ees yeneàs yeneòn tis phobhoumènìs avtòn.

כִּי גְדוֹלוֹת עָשָׂה לִי שְׁדֵי וְקֹדֶשׁ שְׁמוֹ וְחִסְדּוֹ לְדוֹר דּוֹרִים עַל יְרֵאָיו

Ki gedolòt asàh li Shaddài, ve-qadòsh shemò, ve-chasdò le-dòr dorìm al yereyàyv.

For the Most High has done great things for me, and holy is His Name; His covenant grace goes on from generation to generation to those in awe of Him. Luke /Λουκᾶν 1.49

A reflection on Luke 1.49 ‘Mary’s words of exultation at the house of Elizabeth are like something straight of out the Hebrew Psalms. She exalts the Most High, whose name is holy, and celebrates His ‘chesed’, His covenant bonded-grace which goes on forever to those in awe of Him – using words echoing the anthem of Israel through millennia – ‘the Lord is good, and His covenant-grace lasts forever.’ We lose this Jewish context of the coming of Jesus at our peril; it is us who are folded and grafted into their salvation story, not they into ours.’

Also on You Tube at <https://www.youtube.com/watch?v=h2g11RjMcNk&t=3s>

נכון לבי אלהים נכון לבי אשירה ואזמרה

Nakhòn libbì, Elohim, nakhòn libbì; ashìrah va-azamèrah.

My heart is steady, o God, my heart is steady; I can still sing and make music.

Psalm 57.7/תהילים נז"ח

A reflection on Psalm 57.7 ‘This Song of David is written in the midst of his fleeing Saul’s persecution against his life. He expresses his fear, but he is also anchored; he knows where his protection is coming from. ‘My heart is steady; I can still sing and make music.’ He knows that praise, celebration of God’s faithful love will calm his emotions and declare his hope; it is a good place to be in a time of trouble.’

Also on You Tube at <https://www.youtube.com/watch?v=tevsJSGw5gE&t=8s>

בפה--חנף ישחת רעהו ובדעת צדיקים יחלצו

Be-phèh chanèph yash-chit re’èhu, u-bhe-da’at tzaddiqim yechalètzu.

A mouthful of profanity destroys friendship, but experiencing people of integrity is liberating. Proverbs 11.9

A reflection on Prov.11.9 ‘So much damage can be done by verbal violence, friendships crashed on the rocks of anger. How different to touching the lives of those of integrity whom to know is freeing, not damaging.’

Also on You Tube at <https://www.youtube.com/watch?v=g18KFtLO0Ug>

**March 15 Day 74 Readings Numbers 22:21-23:30, Luke 1:57-80, Psalm 58:1-11, Proverbs 11:12-13**

לא איש אל ויכזב ובן-אדם ויתנחם ההוא אמר ולא יעשה ודבר ולא יקימנה הנה ברך לקחתי וברך ולא אשיבנה

Lo ish El vi-khazèbh, u-bhèn adàm ve-yitnechàm. Ha-hù amàr ve-lò ya’asèh, ve-dibbèr ve-lò yeqimènnah? Hinèh, bharèykh laqàchti, u-bheyrèykh ve-lò ashibhènnah.

(The prophet Balaam speaks to King Balak of Moab)

‘God is no human, likely to lie, nor a human child, likely to go back on what He said. Has He ever said something He doesn’t do, or spoken and not acted on it? Look, I was instructed to bless, so I blessed and I can’t take it back!’

Numbers 23v19,20/במדבר כג "יט כ

A reflection on Numbers 23.19-20 ‘In one of the most comic episodes of all Scripture, King Balak of Moab, faced with Israel camped on his borders, hires a non-Jewish prophet of the Lord named Balaam to curse them. Despite refusing to come at first, then being almost killed by an angel, saved only by the reaction of his donkey, Balaam tries to fulfil his mission. However, he cannot curse what God is blessing and each time his words are full of the Lord’s favour to His people. As followers of Israel’s Messiah, and folded into His covenant family through faith in Him, we can take hold today of this amazing fact, that God has blessed His people and therefore no curse can land on those, whom God has favoured!’

Also on You Tube at <https://www.youtube.com/watch?v=7F9h-eyoJLg>

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
ὄρκον ὄνῳμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν  
Pièesai èleos metà ton patèron eemòn kai mneesthèenai dhiathèেকেস অগ্নি অতু, òrkon on  
òmose pros Abhra'àm ton patèra eemòn, tou dòunai eemìn. (Greek New Testament)

לַעֲשׂוֹת חֶסֶד עִמָּ-אַבֹּתֵינוּ וְלִזְכֹּר אֶת-בְּרִית קְדְשׁוֹ: אֶת-הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּע  
לְאַבְרָהָם אָבִינוּ:

La'assòt chèsed im-abhotèynu, ve-lizkòr et-berìt qodshò, et-ha-shebhu'ah ashèr nishbà le-  
Abhrahàm. (Hebrew New Testament)

To enact covenant-bonded grace to our fathers, and to recall the covenant of His holiness, the  
vow He vowed to Abraham.

Luke /Λουκᾶν 1.72,73/ לוקס א"פ פג

A reflection on Luke 1.72,73 ‘Zacharias, filled with the Holy Spirit, would, as a priest of the  
house of Levi no doubt have prophesied in Aramaic or Hebrew. His tongue released from  
being dumb, he pours out ancient praise and prophetic thanks to the Lord at the circumcision  
of his miracle-son, John. At this point, in particular, he proclaims the awesome fulfilment  
coming in their days of the covenant made to Abraham, to which the Lord is held by the  
principle of ‘hesed’, bonded grace, not merely mercy. Luke manifestly understands the events  
he is describing as in continuity with what has gone before, not in opposition to them.’

Also on You Tube at <https://www.youtube.com/watch?v=XJC1pPsnks>

Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως  
ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

To dhe paidhion ee-ýxane kai ekraatiòuto pnèvmati, kai een en tais erèemis è-os eemèras  
anadhìxeos avtòu pros ton Isra-èel.

So the child (John the Baptist) grew and was empowered by the Spirit, and lived in the wild  
places until the days of his presentation to Israel.

Luke/Λουκᾶν 1.80

A reflection on Luke 1 .80 ‘Zechariah prophesies over his baby son the place he will take as  
the Elijah-forerunner of the Most High, heralding forgiveness and the rising of the light  
which Isaiah has presaged in the ninth chapter of his words. As John grows, he becomes a  
lover of the desert places, and grows in the power of the Spirit until he speaks out publicly.’

וַיֹּאמֶר אָדָם אֶת-פְּרִי לְצַדִּיק אֵף יֵשׁ-אֱלֹהִים שְׁפָטִים בְּאָרֶץ

Ve-amàr adàm, akh perì la-tzaddìq, akh yesh Elohim shophetim ba-àretz.

And humans will say, for sure, integrity bears fruit, and of course, God brings equity to earth.  
Psalm 58.11/תהילים נח"ב

A reflection on Psalm 58.11 ‘The Songs of Scripture like Psalm 58 cause us to have qualms  
about the malevolence of their language, calling God to break the teeth of the wicked in their  
mouths, to cause them to melt away like snails. Yet each of us has a sense of injustice, each  
of us is indignant at evil and wants retribution; we must beware of dismissing the Singer’s  
anger as alien to us. For when crime gets its come-uppance, David says, it proves not to pay,  
while integrity is shown to be fruitful; the judgement of God is not about arbitrary vengeance,  
but about restoring order over chaos, turning the world right-side-up when it has gone base-  
over-apex.’

Also on You Tube at <https://www.youtube.com/watch?v=QaC9JPn8G4I&t=10s>

הולך רכיל מגלה-סוד וְנֶאֱמַן רוּחַ מְכַסֶּה דָבָר

Holèykh rakhìl megalèh sod, ve-ne'emàn rùach mekhasèh dabhàr.

Someone who goes about gossiping gives away secrets, but those of a reliable spirit keep things to themselves. Proverbs 11.13

A reflection on Proverbs 11.13 'There is something horrible about the secret whispered behind the hand to another to prove one has 'inside information, and equally something beautiful about the person who keeps confidence even in the most sensitive circumstances.'

Also on You Tube at <https://www.youtube.com/watch?v=OhdqVJwGW9Y>

**March 16 Day 75 Readings Numbers 24:1-25:18, Luke 2:1-35, Psalm 59:1-17, Proverbs 11:14**

וַיֵּרָא בְלָעָם כִּי טוֹב בְּעֵינָי יְהוָה לְבָרְךָ אֶת-יִשְׂרָאֵל וְלֹא-הֲלַךְ כְּפַעַם-בְּפַעַם לְקִרְאֵת נְחָשִׁים  
וַיֵּשֶׁת אֶל-הַמִּדְבָּר פָּנָיו וַיִּשָּׂא בְלָעָם אֶת-עֵינָיו וַיֵּרָא אֶת-יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו וְתֵהִי עֲלָיו רוּחַ  
אֱלֹהִים

Va-yàr Bil'am ki tobh be-eynèy Adonài le-bharèykh et-Yisra'èl ve-lo halàkh ke-pha'am be-pa'am liqràt nechashim, va-yashèt el-ha-midbàr panàyv va-yisà Bhil'am et-eynàyv va-yàr et-Yisra'èl shokhèn lishbhatàyv, va-tehì alàyv Rùach Elohìm.

So when Balaam realised that the Lord only intended good to Israel by blessing them, instead of resorting to spells as at other times, he turned his face towards the desert, and fixed his gaze on where Israel was dwelling, arranged by tribe, and the Spirit of God was upon him.

Numbers 24.1,2/במדבר כד"א ב

A reflection on Numbers 24.1,2 'The upshot of the farcical attempts of Balak to get Balaam the prophet of the Lord to curse Israel is that Balaam finally gives up trying to cast spells over God's people and instead blesses them with God's blessing. He rounds it off by prophesying the downfall of Balak and Moab, and returns north in dishonour. What is amazing to see here is that this non-Jewish prophet (as far as we can make out), when he aligns with God's heart for His people, is anointed by the Spirit of God to speak their blessing. When we line up with God's intention, we too will encounter the anointing of His Spirit to bless what He is blessing.'

Also on You Tube at <https://www.youtube.com/watch?v=EgAh948v7d0>

νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.

Nyn apolyís ton dhoulòn sou, dhèspota, katà to rhèmà-sou en eerèenee; òti èedhon i ophthalmì mou to sotèeridn-sou. (Greek NT)

עַתָּה תַפְטֹר אֶת-עַבְדְּךָ כְּדַבְּרֶךָ אֲדֹנָי בְּשָׁלוֹם: כִּי-רָאוּ עֵינָי אֶת-יְשׁוּעָתְךָ:

Attà tiphtàr et-abhdèkha kidbharèkha Adonài be-shalòm, ki ra'ù eynàyv et-Yeshuatèkha. (Hebrew NT)

Now let your servant go in peace, Lord, for my eyes have seen Your rescue (/Your Jesus.)

Luke 2.29,30/Λουκαν 2.29,30/לוקס ב"כט ל

A reflection on Luke 2.29,30 'Just as John's father, Zacharias the Levite prophesied in Hebrew or Aramaic, so Simeon in the Temple would have done the same. There is a prophetic insight in his words which are missed in translation, even into Luke's Greek – he thanks God for allowing him to see the Lord's rescue, His 'Yeshua', which is of course the name Mary and Joseph are presenting him at the Temple to confirm. Simeon is holding in his own arms the baby whose very name designates Him as the deliverer of mankind.'

Also on You Tube at [https://www.youtube.com/watch?v=SHA\\_RSMTtDw](https://www.youtube.com/watch?v=SHA_RSMTtDw)

וְאֲנִי אֲשִׁיר עֲזָרְךָ וְאֶרְנֶן לְבַקֵּךְ חַסְדְּךָ כִּי־הָיִיתָ מִשְׁגֵּב לִי וּמָנוֹס בְּיוֹם צָר-לִי  
Va-anì ashìr uzèkha, va-aranèn la-bòqer chasdèkha, ki hayìta misgàbh li u-manòs be-yòm tzar li.

As for me, I will sing of Your strength and celebrate Your covenanted grace in the morning, for You have been a refuge to me, an escape for me on the day trouble came.

Psalm 59.16/נט"ז תהילים

A reflection on Psalm 59.16 ‘In writing this Scripture-song, David tells of a literal escape from those sent by Saul, pursuing him to kill him; the Lord provides a way of escape, and a refuge, which causes David to sing and celebrate God’s strength over human wickedness. When we need to find a way of escape in danger, the Lord opens the door of His covenanted grace to hide us in the folds of His cloak, leaving us free to thank and praise Him.’

Also on You Tube at [https://www.youtube.com/watch?v=KxyEaSjk\\_lg](https://www.youtube.com/watch?v=KxyEaSjk_lg)

בְּאֵין תַּחְבֻּלוֹת יִפְל-עַם וּתְשׁוּעָה בְּרַב יוֹעֵץ  
Be-èyn tachbulòt yippòl am u-teshù’ah be-ròbh yo’ètz.

Where there is no leadership, people fail, but there is rescue in receiving a wealth of counsel. Proverbs 11.14

A reflection on Proverbs 11.14 ‘In a day where individual self-determination is so trumpeted, the Wise Man reminds us that doing our own thing leads nowhere, while a wealth of good counsel is a key to survival.’

Also on You Tube at <https://www.youtube.com/watch?v=XBmzNg4wGJA>

### **March 17 Day 76 Reading Numbers 26:1-51, Luke 2:36-52. Psalm 60:1-12, Proverbs 11:15**

שָׂאוּ אֶת-רֹאשׁ כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְבֵית אָבֹתָם כָּל-יֹצֵא צָבָא בְּיִשְׂרָאֵל

Se-ù et rosh kol adàt benèy Yisra’èl mi-bèn esrìm shanàh va-ma’làh le-bhèyt abhotàm, kol yotzèy tzabhàh be-Yisra’èl.

Take a head-count of the whole assembly of the male descendants of Israel from twenty years old and upwards, according to their lineage, all who are able to go on Israel’s military expeditions.

Numbers 26.2/ב"ב במדבר כו

A reflection on Numbers 26.2 ‘Taking a census in ancient Israel was only permissible at God’s command and only on payment of a levy to the Lord (Exodus 30.12,13); here, God tells Moses and Eleazar, the priest, to take a head-count of the men of military age, for the purpose of allocating the land they are to enter according to population. (The Levites are included this time, although they are listed separately, since they do not inherit property themselves, but will have cities given to them from the tribes.) Later, when David takes an unauthorised census, the consequences are dire for Israel, (2 Samuel 24.1). We need to beware of making numbers the measurement of success among God’s people; numbering can lead to pride, so the motivation for our counting heads needs to be tempered by the direction of the Spirit of the Lord.’

Also on You Tube at <https://www.youtube.com/watch?v=UJ5NMQyyseU&t=10s>

καὶ εἶπε πρὸς αὐτούς· τί ὄτι ἐζητεῖτέ με; οὐκ ἤδευτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;

Kai èpe pros avtòus, ‘Ti òti ezeetètè-mé? Ouk èdheete òti en tis tou patròs mou dhee èenài-mé?’

(Jesus speaks to Mary and Joseph, who have lost him during His first Passover, aged 12) And He said to them, ‘Why were you searching for me? Didn’t you realise I have to be into my Father’s stuff?’

Luke/Λουκᾶν 2.49

A reflection on Luke 2.49 ‘There is a gentle rebuff to Mary in this encounter with her twelve-year-old son in the Temple after three days of looking for Him after Passover. Mary tells Jesus how worried she and His ‘father’ have been, looking for Him high and low. But Jesus is not lost to His Father at all; He is fully engaged with Him, even while His foster-father Joseph has been searching. Luke tells us they didn’t understand His words; perhaps we should read here that they didn’t grasp the import of what He was saying. Jesus, even as He enters manhood, is fully aware of who His One, true Abba is.’

Also on You Tube at <https://www.youtube.com/watch?v=ZaFSqwVyEHo>

נתתה ליראיך נס להתנוסס מפני קשט סלה

Natàtta lirey’èkha nes le-hitnosès mìnney qòshet. Sèlah.

You have given to those who hold You in awe a standard to be displayed in the face of attack. (Pause for music.)

Psalm 60.4/ו"הילים ס"

A reflection on Psalm 60.4 ‘In the midst of a cry to God for help when opposition seems overwhelming, the Singer remembers that God has established a relationship with His people which sustains them in adversity, giving them a hope to be unfurled even in the presence of their enemies.’

Also on You Tube at [https://www.youtube.com/watch?v=EaH1ydq\\_D\\_I](https://www.youtube.com/watch?v=EaH1ydq_D_I)

רע-ירוע כּי-ערב זר וּשנא תקעים בוטח

Ra’ yerua’ ki arabh zar, ve-sonè toq’im botèach.

Someone who underwrites a stranger without knowing them will come unstuck, while the one who refuses to be the guarantor can have confidence.

Prov. 11.15

A reflection on Proverbs 11.15 ‘This life-guide from the Sage warns against gullibility in underwriting others. It’s one thing to guarantee a known person, it’s another to agree to leap into the unknown by backing a stranger.’

Also on You Tube at <https://www.youtube.com/watch?v=RhrMzv4k11k>

**March 18 Day 77 Readings Numbers 26:52-28:15, Luke 3:1-22, Psalm 61:1-8, Proverbs 11:16-17**

יִפְקֹד יְהוָה אֱלֹהֵי הַרוּחַת לְכָל-בֶּשֶׂר אִישׁ עַל-הָעֵדָה אֲשֶׁר-יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיָאם וְאֲשֶׁר יְבִיָאם וְלֹא תִהְיֶה עֲדַת יְהוָה כְּצֹאן אֲשֶׁר אֵין-לָהֶם רֹעֶה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח-לְךָ אֶת-יְהוֹשֻׁעַ בֶּן-נוּן--אִישׁ אֲשֶׁר-רוּחַ בּוֹ וְסָמַכְתָּ אֶת-יָדְךָ עָלָיו  
'Yiphqòd, Adonài Elohèy ha-ruchòt le-khòl basàr, ish al ha-eydàh ashèr yetzè liphnèyhem va'ashèr yabhò liphnèyhem va-ashèr yotzi'èym va-ashèr yebhi'èym ve-lò tihyèh ka-tzòn ashèr eyn lahèm ro'èh.' Va-yòmer Adonài el Moshèh, 'Qach lekhà et-Yehòshua bin Nun, ish ashèr rùach bo, ve-samàkhata et-yadkhà alàyv.

(Moses is asking God) 'Lord God of the spirits of all flesh, commission a man over the community who can go in and out before them, and can lead them in and out so that they won't be like sheep without a shepherd.' And the Lord said to Moses, 'Take to yourself Joshua son of Nun, a man in whom is the Spirit, and lay your hand upon him.'

Numbers 27.16-18/כז"ט-יח"ז במדבר

A reflection on Numbers 27.16-18 'The Lord has already told Moses that he will not be going into the Land of Promise because of his disobedience at Meribah. Moses is concerned for the next generation, therefore, that they should have someone who carries the people in their heart as he does, someone filled with the Lord's Spirit who will model being in God's presence as he has for them and lead them the next step. There is an obvious choice, a man who has shadowed Moses in and out of the tent of meeting, and even stayed there after Moses has left. The Lord answers the prophet's prayer with the provision of Joshua, whose name so closely foretells Messiah's name – 'The Lord will deliver.'

Also on You Tube at <https://www.youtube.com/watch?v=XOc3jU5I-L0>

ποιήσατε οὖν καρπὸς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

Pièesate oun karpòs axious tees metanias, kai mee àrxeesthe lèyin en eavtis, 'Patèra èchomen ton Abhra'àm'; lègho gar ymìn òti dhýnatai o Theòs ek ton lithon tòuton eyèerai tèkna to Abhra'àm.

Produce fruit worthy of a transformed mind, and do not start saying to yourselves, 'We have Abraham as our ancestor'; for I tell you that God is able to raise children of Abraham out of these stones.

Luke/Λουκαν 3.8

A reflection on Luke 3.8 'The word in Greek, 'metànoia', is not just a decision to stop doing wrong. Just as the word 'metamòrphosis' is a complete change of shape, so 'metànoia' is a complete change of thinking, indeed, of ideology – a 'transideation'. John the Baptist is looking for actions from the people which issue from a whole new source of thought and belief, from the fact that God's reign is breaking in. This is true 'metànoia'.

καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶ, εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λαλοῦσαν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Kai katavènai to Pnèvma to Àyion somatikò, èedhee osèe peristeràn ep'avtòn, kai phonèn ex ourandou yenèsthai làgousan; sy ee o yiòs mou o agapeetòs, en si evdhòkeesa.

And the Holy Spirit came down in a physical manifestation, in the form of a dove upon Him, and a voice from the sky began to speak, 'You are my son, the one I love, in you I delight.'

Luke/Λουκαν 3.22

A reflection on Luke 3.22 ‘At the moment of His baptism, a dove comes and lands upon Jesus, and there is a voice from heaven saying, ‘This is my well-loved, well-pleasing Son’; the Trinity, Father, Son and Spirit are revealed together at this moment. Luke, eager to put the history in place, tells us that Jesus is about thirty years of age, the age when Levitical priests were ordained to enter service in the Temple.’

Also on You Tube at <https://www.youtube.com/watch?v=tu4ISZkCVqw>

מִקְצֵה הָאָרֶץ אֶלֶיךָ אֶקְרָא בְּעֵטֶף לִבִּי בְּצוּר-יְרוּם מִמֶּנִּי תִנְחַנֵּי  
Miqtzèy ha-àretz eylèkha eqrà, ba-atòph libbì; be-tzùr yarùm mimènni tanchèyni.  
From the margins of the earth I call to You, as my heart is in turmoil; to the rocky refuge higher than I am, oh lead me!  
Psalm 61.2/ג"סא"תהילים

A reflection on Psalm 61.2 ‘The picture the Singer evokes here is of someone with wolves snapping at their heels, who needs to find a high place above their pursuit as a refuge. David would have known how to hide in caves and rocks; here he is depicted as feeling on the margins of the world, in peril, and crying out to the Lord to lead him to that rocky hideout where he can find rest and can regroup. When circumstances leave us in turmoil, we can head for the Lord as our shelter, and in the shadow of His wings find our safety.’

Also on You Tube at [https://www.youtube.com/watch?v=kS2FTd\\_pJGY](https://www.youtube.com/watch?v=kS2FTd_pJGY)

גֹּמֵל נַפְשׁוֹ אִישׁ חֶסֶד וְעָכָר שָׂאָרוֹ אֶכְזָרִי  
Gomèl naphshò ish hàsed, ve-òkher she'erò akhzari.  
The person who remains true to a covenant is content in their being, while the one who is cruel harms their own flesh.  
Proverbs 11.17

A reflection on Proverbs 11.17 ‘The importance of enacting the obligation of covenant, hesed, is spelt out here. Contentment comes from keeping true to covenant, but treating a covenanted partner with cruelty brings harm all round.’

Also on You Tube at <https://www.youtube.com/watch?v=2Bpc5paeDKk>

**March 19 Day 78 Readings Numbers 28;16-29:40, Luke 3:23-38, Psalm 62:1-12, Proverbs 11:18-19**

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פָּסַח לַיהוָה  
U-bha-chòdesh ha-rishòn, be-arba'áh asàr la-chòdesh, pèsach l'Adonài.  
And in the first month, on the fourteenth of the month is the Lord's Passover.  
Numbers 28.16/ז"ט"כח"במדבר

A reflection on Number 28.16 ‘Passover is the key festival of the story of God's people, keeping annual record of the judgement on Egypt, of the broken power of Pharaoh and of God's deliverance from slavery, bringing Israel into relationship with His presence. It is also on this feast that Messiah Jesus is crucified and raised, leading Paul to write, ‘Jesus, our Passover has been sacrificed for us.’ (1 Cor.5.7) God's people are always a people of Passover.’

Also on You Tube at <https://www.youtube.com/watch?v=tmeuvdu-2gg>

Καὶ αὐτὸς ἦν Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱός, Ἰωσήφ, τοῦ Ἠλί.

Kai avtòs een Yeesòus osèe etòn triàkonda archòmenos, on os enomìzeto, yìds Iosèeph, tou Eelì.

And Jesus had just turned thirty years of age, being, as was thought, the son of Joseph, son of Eli.

Luke/Λουκᾶν 3.22

A reflection on Luke 3.28 ‘Thirty years of age was the benchmark for priests entering the Temple to serve; having served a full apprenticeship under the tutelage of his foster-father, Joseph, the Son of the Most High now enters upon His public ministry which will revolutionise the world. God’s timing is important, and our shaping and formation is integral to the fruit of our lives. Jesus models that in His hiddenness until the day of His revealing comes.’

Also on You Tube at <https://www.youtube.com/watch?v=-XCVLyNn7al>

אף לאלהים דומי נפשי כי ממנו תקוותי  
אף-הוא צורי וישועתי משגבי לא אמוט

Akh l’Elohim domì naphshì, ki mimènu tikvatì;

Akh hu tzurì vi-yeshuatì, misgabì, lo emòt.

Surely my being waits quietly for God, for from Him is my hope;

Surely He is my rock and my rescue, my refuge, I am not shaken.

Psalms 62.5,6/ תהילים סב"ה

A reflection on Psalm 62.5,6 ‘The simplicity and beauty of the Singer’s Hebrew poetry conveys the quiet order of his soul as he expects the Lord’s intervention in his need. ‘Akh l’Elohim domì naphshì/ki mimènu tiqvati/akh hu tzurì v’yeshuatì, /misgabì, lo emòt.’ (Surely my soul waits quietly for God, /for from Him derives my hope/Surely He is my rock and my rescue, my refuge; I am not shaken.) The song of worship is always a channel for God’s strength into our weakness, pouring His truth into the recesses of our being.’ (my translation.)

Also on You Tube at [https://www.youtube.com/watch?v=NwXtyZPr\\_6k](https://www.youtube.com/watch?v=NwXtyZPr_6k)

רשע--עשה פְעֵלֶת-שָׂקֶר וְרַע צְדָקָה שָׂכַר אָמֵת

Rashà’ osèh phe’ullàt shàqer, ve-zorè’a tzedaqàh sèkher èmet.

The crooked make fraudulent wages, while the one who sows in integrity reaps reliably.

Proverbs 11.18

A reflection on Prov.11.18 ‘The wheelers and dealers who deceive and defraud may make money, but they will not have the joy of knowing that sowing integrity reaps lasting rewards more valuable than ill-gained profit.’

Also on You Tube at [https://www.youtube.com/watch?v=BKjFZ1Dh\\_Mk](https://www.youtube.com/watch?v=BKjFZ1Dh_Mk)

**March 20 Day 79 Readings Numbers 30:1-31:54, Luke 4:1-30, Psalm 63:1-11, Proverbs 11:20-21**

אִישׁ כִּי-יִדָּר נִדָּר לַיהוָה או־הַשְּׁבַע שְׁבַע לְאַסֵּר אֶסֶר עַל-נַפְשׁוֹ--לֹא יִחַל דְּבָרוֹ כִּכְל־  
הַיָּצֵא מִפִּי יַעֲשֶׂה

Ish ki yiddòr nèder lAdonài o ha-shàbha shibhu'à le'sòr issàr al naphshò lo yachèl dibharò ke-khòl ha-yotzè mi-pìv ya'asèh.

A man who vows to the Lord or who swears a life-binding oath to tie his soul with an obligation cannot renege on his word; he will do all that has come out of his mouth.

Numbers 30.2/ב"ב

A reflection on Numbers 30.2 'It is said that talk is cheap, but when it comes to vows and oaths, God holds man accountable to do what he has said. The whole tenor of God's instruction is for us to be very careful about what we say, only binding ourselves to what we can accomplish. Jesus actually directs His apprentice-followers not to make vows, but to let their 'yes be yes' and their 'no be no.' In a day when so many promises are made by so many people that are not delivered on, we need to be aware of our own fallibility and not be presumptuous in binding ourselves to do what we cannot guarantee.'

Also on You Tube at <https://www.youtube.com/watch?v=-trC5Wur3jo&t=8s>

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

Kai ypèstrepsen o Ieesòus en tee dhynàmee tou Pnèvmato ees teen Galilàian; kai phèemee exèlthen kath'òlees tees perichòrou perì avtòu.

And Jesus came back in the power of the Spirit to Galilee; and the news about Him went out to the whole region.

Luke 4.14/Λουκᾶν 4.14

A reflection on Luke 4.14 'Jesus returns, not in His own power, but in the power of the Spirit. The devil has been tempting Him to act on His own authority as the Son of God, but Jesus has consistently pointed away from Himself to the Father. For this reason, He has passed the test. He is now to announce shortly that the Spirit has anointed Him to be good news for the poor, not on His own say-so, but on the basis of His submission to other persons of Godhead, for He knows this is how all His disciples must live, immersed in the energy of the Spirit.'

Also on You Tube at <https://www.youtube.com/watch?v=hcztX7ydK0>

אֱלֹהִים אֱלִי אַתָּה אֲשַׁחֲרֶךָ צָמְאָה לְךָ נַפְשִׁי כָמָה לְךָ בְּשָׁרִי בְּאֶרֶץ-צִיָּה וְעַיִן בְּלִי-מַיִם  
Elohìm, Eylì attàh, ashacharèkha; tzam'àh lekhà naphshì, kammàh lekhà bhesarì, be-èretz tziyàh ve-ayèph belì màyim.

O God, You are my God; for You I am up with the dawn; my being is thirsty for You, my body pines for You in this arid, dry, waterless land.

Psalm 63.1/א"סג תהילים

A reflection on Psalm 63.1 'Although the Singer sings of David in the wilderness of Judah, in a dry, arid, waterless place, it is not the thirst for water that gets him up at dawn; it is the hunger of his being for closeness to the face of God. Jesus speaks to the Samaritan woman of the living water He offers which quenches a thirst no H<sub>2</sub>O can reach; if we fill our stomachs with refreshment from the tap, but leave our spirits dehydrated from lack of His presence, our lives become shallow and hollow.'

Also on You Tube at <https://www.youtube.com/watch?v=kxSKTmebiA0>

תועבת יהוה עקש-לב ורצונו תמימי דרך

To'abhàt Adonài iqshey-lebh u-retzonò temimèy dàrekh.

The Lord abhors a false heart, but delights in a life of integrity.

Proverbs 11.20

A reflection on Prov.11.20 'Integrity, wholeheartedness in our dealings with others and with the Lord is something He loves; being false and divided is something which brings Him pain.'

Also on You Tube at <https://www.youtube.com/watch?v=jF674HMeYFM>

**March 21 Day 80 Readings Numbers 32:1-33:39, Luke 4:31-5:11, Psalm 64:1-10, Proverbs 11:22**

לא נשוב אל-בתינו--עד התנחל בני ישראל איש נחלתו

Lo nashùbh el batèynu ad hitnachèl benèy Yisra'èl ish nachaltò.

We will not return to our homes until the children of Israel have each received their inheritance.

Numbers 32.18/במדבר לב"ח

A reflection on Numbers 32.18 'When the tribes of Reuben and Gad decide they want to settle east of the Jordan in the land Israel has just been fighting in, Moses is concerned that their stopping short of the promised land does not dishearten the other tribes from crossing the river to go into their inheritance, as they did earlier at Kadesh-Barnea. Moses thus lays on these two tribes the obligation to go with the rest of the nation to support them in the taking of the land; this they agree to do. We need to recognise that we are not following the Lord as individuals picking and choosing the comforting parts of His call we can easily respond to. We are called as a body, and need to act in concert with His people to see the mission of God accomplished in the earth, even when the going is tough.'

Also on You Tube at <https://www.youtube.com/watch?v=QyfwzA-EkF0&t=1s>

ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλὸς εἰμι, Κύριε.

Idhòn dhe Sìmon Pètros prosèpesen tis gònasin Ieesòu lèghon, 'Èxeelthe ap'emòu, òti anèer amartolòs eemi, Kýrie.

Seeing this, Simon Peter fell down at Jesus feet saying, 'Go away from me, for I am a sinful man, Lord.'

Luke /Λουκᾶν 5.8

A reflection on Luke 5.8 'In the presence of Jesus' supernatural intervention, Peter, like Isaiah before the holiness of God, is confronted by his own sense of failure and brokenness. But a few verses later, Jesus reveals his true destiny as a founder-follower of Messiah, a 'fisher of men'. God is not about grinding us down into despair, but speaks over us the truth of who He sees us to be, transforming us into His image.'

Also on You Tube at <https://www.youtube.com/watch?v=XMu2Ulp92aU>

תַּסְתִּירֵנִי מִסּוֹד מְרָעִים מְרִגְשַׁת פְּעָלֵי אֶוֶן

Tastirèyni mi-sòd merey'im, mey-rigshàt po'alèy àven.

Hide me from the conspiracy of criminals, from the disorder of wrongdoers.

Psalm 64.2/ג"ד"ס תהילים

A reflection on Psalm 64.2 'The Singer in this Scripture-song is aware of the malice and evil surrounding him, leading him to ask the Lord to hide him from the actions of those who intend him harm. By the end of the song, he is affirming that integrity will come out celebrating, that crime will not triumph. Peace and fruitfulness come with actions that are whole and clean; God, hide us from the conspiracy of criminals.'

Also on You Tube at <https://www.youtube.com/watch?v=xb6V8gzi1AY>

נָזֵם זָהָב בְּאָף חַזִּיר אִשָּׁה יָפָה וְסָרַת טַעַם

Nèzem zahàbh be-àph chazìr ishàh yaphàh ve-saràt ta'àm.

Like a gold ring in a pig's snout is a beautiful woman without discretion.

Proverbs 11.22

A reflection on Prov.11.22 'The Wise Man is one who has already appreciated the glory of a woman of grace; here he points out the clash of beauty with immodesty, and does not find it attractive.'

Also on You Tube at [https://www.youtube.com/watch?v=rH6ZCnO\\_hbQ](https://www.youtube.com/watch?v=rH6ZCnO_hbQ)

**March 22 Day 81 Readings Numbers 33:40-35:34, Luke 5:12-28, Psalm 65:1-13, Proverbs 11:23**

וְהָיוּ לְכֶם הָעָרִים לְמַקְלָט מִגֹּאֵל וְלֹא יָמוּת הַרְצָח עַד-עֲמִדוֹ לְפָנַי הָעֵדָה לְמִשְׁפָּט

Ve-hayù lakhèm he-arìm le-miqlàt mi-go'èl ve-lò yamùt ha-rotzèach ad-amdò liphnèy ha-eydàh la-mishpàt

And the three cities will be for you a refuge from revenge so that a homicide may not be killed before he stands trial before the assembly

Numbers 35v12/יב"ה במדבר לה

A reflection on Numbers 35.12 'God's heart for the right-wising principles of justice make provision for those who have killed another human being without malice aforethought. To prevent the avenger of blood taking the matter into his hands, God calls for time to investigate and to try the manslayer, and therefore Israel's cities of refuge would stand as protection for the untried. From this concept came later the offer of sanctuary in church buildings for those accused to protect them from their pursuers. Such is the heart of the God who is slow to anger.'

Also on You Tube at <https://www.youtube.com/watch?v=Aq-mXv6mPi4>

καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

Kai èkstasis èlabhen àpandas kai edhòxazon ton Theòn, kai eplèestheesan phòbhrou, lègondes otì 'èedhomen paràdhoxa sèmeron.'

And everyone was beside themselves with joy, celebrating God, and filled with awe, saying that 'we have seen something extraordinary today!'

Luke /Λουκᾶν 5.26

A reflection on Luke 5.26 ‘The crowd has just witnessed Jesus forgiving the paralysed man his sins, to the shock of the religious teachers, and then raising him up from his bed to walk. They are, literally in the Greek, ‘ecstatic’ – beside themselves with amazement and awe; they exclaim that they have seen, again in the Greek, a ‘paradox’ – something which should not be and yet has taken place, something contrary to reason – the only time in the New Testament that this word appears. Jesus is not bound by flat human reasoning; He leaps over the wall, both to erase failure and to raise the paralysed. No wonder they were ‘ecstatic’! (Interestingly, Luke’s words here seem to have echoes of a verse in Greek found in the Deuterocanonical writings, in Wisdom 5.2 – ‘When they see Him, they will be struck with awe, ecstatic about His extraordinary rescue.’)

Also on You Tube at <https://www.youtube.com/watch?v=fV6nIG6wT4>

תְּלַמְיָהּ רִוְחָ נַחַת גְּדוּדָהּ בְּרִבְיָבַיִם תִּמְגַּגְנָה צְמֻחָה תְּבַרְךָ  
Telamèyha ravvèh, nachèt gedudèha; bi-rebhibhìm temogegènnah, tzimchàh tebharekhh.  
You soak the terraces and water the furrows, softening them with showers and blessing their budding.  
Psalm 65.10/אה"י סה"י

A reflection on Psalm 65.10 ‘In northern climes, we take rain so much for granted, often complaining of its coming; yet in the middle East, it is seen as a great blessing, as life-giving. The Singer here celebrates the spring rains, soaking the prepared ground, causing the crops to germinate, something worth giving thanks for. In a world where so many are looking for rain after long periods of drought, we can be thankful for the gift of God that waters the ground.’

Also on You Tube at <https://www.youtube.com/watch?v=VyqYz-Uytg>

תְּאֹת צְדִיקִים אֶרֶץ טוֹב תִּקְוַת רְשָׁעִים עֲבָרָה  
Ta'avàt tzaddiqim akh tobh, tiqvàt resha'im ebhràh.  
People of integrity have a delightful outlook to come, but the evil can expect only disaster.  
Proverbs 11.23

A reflection on Prov.11.23 ‘The Sage does not beat around the bush in making clear the outcome of living God’s way as opposed to living without taking Him seriously. The one who lives in relationship with the Maker can expect delight, while without Him, only disaster awaits.’

Also on You Tube at <https://www.youtube.com/watch?v=GwBAmj57Ek4>

**March 23 Day 82 Readings Numbers 36:1-Deuteronomy 1:46, Luke 5:29-6:11, Psalm 66:1-20, Proverbs 11:24-26**

וַיְהִי בְּאַרְבַּעִים שָׁנָה בְּעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל כָּל  
אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם  
Va-yehì be-arba'im shanàh be-ashtèy-asàr chòdesh be-echàd la-chodèsh dibbèr Moshèh el-  
benèy Yisra'èl ke-khòl ashèr tzivvàh Adonài otò alèyhem.  
So it was in the fortieth year, in the eleventh month, on the first day of the month that Moses spoke to the children of Israel of all that the Lord had directed him about them.  
Deuteronomy 1.3/אה"י

A reflection on Deuteronomy 1.3 ‘Now forty years have passed for the people of Israel in the desert; all those over twenty at the time of the refusal of Israel to enter the land have died in the wilderness, including Aaron and Miriam; Moses has also been told by the Lord that he will not enter the promised land. Now, it is time for Moses to reveal to the new generation the call of God upon them, and their destiny to enter the promise of God. The word ‘Deuteronomy’ by which we call this book means ‘the second lawgiving’, the impartation of the Lord’s life-words to Israel. The Jews call it simply, ‘The Words’ (Debharim), from the opening lines of the book, recalling that God speaks and leads His people by His voice in each generation, continuing the narrative of His unfolding purposes.

Also on You Tube at <https://www.youtube.com/watch?v=QCUD3zeuQOY>

Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψόχοντες ταῖς χερσί.

Eyèneto dhe en sabhàto dhevteropròto dhiaporèvesthai avtòn dhià ton sporìmon; kai ètillon i matheetài avtòu tous stàchyas kai èsthion psòchondes tais chersì.

It happened that on the first sabbath following the second day of Passover, they were passing through the fields of crops; and his apprentice-followers picked the grain-heads, rubbing them with their hands and eating from them.

Luke /Λουκᾶν 6.1

A reflection on Luke 6.1 ‘Luke presents the reader with a nice puzzle in this verse. He sets this event on ‘the second-first Sabbath’, the only place such a timing is mentioned in the Scripture or in Rabbinical writings. It is harvest time, and therefore fits with the Jewish understanding of both Alfred Edersheim and the translators of the New Testament into Hebrew that this is a reference to the first Sabbath following the second day of Passover, when the first sheaf of ripened barley was waved before the Lord on the Feast of Firstfruits and the countdown begun towards Shavu’ot, the Feast of Weeks. While scholars debate this interpretation, it is clear that Luke’s readers would have understood his reference without further explanation as a common Jewish expression. They are waiting for Pentecost, both chronologically and spiritually, for the bringing in of a new era of the Spirit, when the Lord of the Sabbath comes to write the Torah on their hearts!’

Also on You Tube at <https://www.youtube.com/watch?v=quWHih2GCUc>

כִּי-בְחַנְתָּנוּ אֱלֹהִים צָרָפְתָּנוּ כַּצָּרֶךָ-כֶּסֶף

Ki bhechantàni Elohìm, tzeraphtàni kitzràph kàseph.

For You have tested me, o God, You have refined me as silver is refined.

Psalm 66.10 תהילים סו"א

A reflection on Psalm 66.10 ‘The Singer likens his hardships to the refining of silver here; fire does not destroy previous metal, it purifies it. When we experience tough times, even though they are not welcome, we can be sure that God is holding on to us and that, to use Paul’s words, ‘our light affliction, which is temporary, is producing a far greater and eternal weight of glory.’ (2 Cor. 4.17)’

Also on You Tube at <https://www.youtube.com/watch?v=tIjGqX8IaEs>

יש מפזר ונוסף עוד וחשך מישר אך-למחסור

Yesh mephazèr ve-nosàph od, ve-chosèkh mi-yòsher, akh le-machsòr

It's giving away that leads to greater increase, while holding on to more than is right just leads to poverty.

Proverbs 11.24/כד"א משלי יא

A reflection on Proverbs 11.24 'God's economics turn the world's upside-down; to increase, says His wisdom, give more away. Hoarding what you have, thinking you will safe, just leads to loss. Jesus enshrines this understanding when He says, 'Give, and it will be given unto you in good measure, pressed down, shaken together and running over.' (Lk.6.38)

Also on You Tube at <https://www.youtube.com/watch?v=1PRK7kT06jw>

**March 24 Day 83 Readings Deuteronomy 2:1-3:29, Luke 6:12-38, Psalm 67:1-7, Proverbs 11:27**

כי יהוה אלהיך ברכך בכל מעשה ידך ידע לכתך את-המדבר הגדל הזה זה ארבעים שנה יהוה אלהיך עמך לא חסרת דבר

Ki Adonài Elohèykha beyrakhekhà be-khòl ma'asèh yadèkha; yadà lekhtekhà et-ha-midbàr ha-gadòl ha-zèh zeh arbayim shanàh Adonài Elohèykha immàkh lo chasàrta dabhàr.

For the LORD your God blessed you in all the works of your hands; He knows your walking through this great desert these forty years the LORD your God has been with you; you have not gone without anything

דברים ב"ז/2v7

A reflection on Deuteronomy 2.7 'The desert for the people of Israel was not a place of lack, but a place of dependent sufficiency. If we try and do our own thing without Jesus' help and sustaining, we will be impoverished. If we make His presence and His glory the fulcrum of our lives, then He will supply all we need from His treasury of blessing.'

Also on You Tube at <https://www.youtube.com/watch?v=Ny5C-lbdTxM>

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

Dhìdhote, kai dhothèsetai ymìn; mètron kalòn, pepiesmènon kai sesalevmènon kai yperenchynomènon dhòsousin ees ton kòlpon ymòn. To gar avtò mètro o metrèete, andimetrethèsetai ymìn.

Give, and it will be given to you; in good measure, packed in, shaken up and overflowing they will give back into your lap. For the measure you use will be the same measure used to give back to you.

Luke /Λουκᾶν 6.38

A reflection on Luke 6.38 'One of the most pernicious things about the so-called prosperity gospel is that, in its abuse, it becomes about manipulating God to get things from Him, to accumulate for our own pleasure. Jesus makes it clear here that the main event is generosity, not getting. The key here is, what measure are we using to give? If we sow sparingly, we will reap sparingly. But if we pour out our hearts in generosity, God will not be anyone's debtor and we will experience abundance to enable us to pour out again in more generosity. This is the economics of God's kingdom.'

Also on You Tube at <https://www.youtube.com/watch?v=AIGA5COe6uk>

אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ יְאֵר פְּנֵינוּ אֶתְנוּ סֵלָה

Elohìm, yechonèynu vi-bharkhèynu; ya'èyr panàv itànu, Sèlah.

May God favour us and bless us; let His face illuminate us. [pause for music]

תהילים סז"ב/1/67.1

A reflection on Psalm 67.1 'The Singer here picks up the great invocation of the priestly blessing of Israel from Numbers 6.24; the Lord bless you, the Lord favour you, the Lord shine on you. There is no place more fulfilling for a human being than bathing in the reflected glory of the Maker, empowered by His favour and blessing, royal priests created in His image to worship Him and steward His world.'

Also on You Tube at <https://www.youtube.com/watch?v=Q4uVgd2l05s>

שׁוֹחֵר טוֹב יִבְקֹשׁ רָצוֹן וְדֹרֵשׁ רָעָה תְּבוֹאֲנוּ

Shòcher tobh yebhakèsh ratzòn ve-dorèsh ra'àh tebho'ènu.

Whoever pursues good will find what they desire, but if you seek evil, it will come to you.

Proverbs 11.27

A reflection on Proverbs 11.27 'There is an invitation here, to pursue good; good is in the very nature of God, so its seeking can only bring benefit. There is something ominous, however, about going after evil – it will come and overwhelm us, for we are not made for it.'

Also on You Tube at [https://www.youtube.com/watch?v=cTpK7X\\_Oa38](https://www.youtube.com/watch?v=cTpK7X_Oa38)

**March 25 Day 84 Readings Deuteronomy 4:1-49, Luke 6:39-7:10, Psalm 68:1-18, Proverbs 11:28**

וַיִּגְדֵּל לְכֶם אֶת-בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת--עֲשֵׂרֵת הַדְּבָרִים וַיְכַתְּבֵם עַל-שְׁנֵי לְחוֹת אֲבָנִים

Va-yagèd lakhèm et-beritò ashèr tzivvàh etkhèm la'assòt asèret ha-debharìm va-yikhtebhèm al shney luchòt abhanìm.

And He declared His covenant with you which He directed you to enact, in ten articles, and wrote them on two stone tablets.

דברים ד"ג/13/4v Deuteronomy

A reflection on Deuteronomy 4.13 'In the English language, we have become so familiar with the term 'the ten commandments' that we forget the fact that the original Hebrew (and its Greek translation later) speak of the 'ten words'. Even the Latin Vulgate has them as 'verba' – words. These are something akin to the articles of a constitution, the basic matrix of relationship between the Lord and His people. The English translators, somewhat focussed on the forensic nature of law, rendered them as 'commandments', but that is to miss the weight of their substance. These are what can be expected from a people covenanted to God – exclusivity of worship, no rivals to His affection, and His nature pouring out through them in honour, love, integrity and compassion. To reduce the 'ten words' to simple legal sanctions outwith their relational context is to devalue their unique nature as the covenanted outworking of the life of God's people.'

Also on You Tube at <https://www.youtube.com/watch?v=4A9BaaupGiU>

ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμός, καὶ εὐθὺς ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

O dhe akdusas kai mee pi-èesas òmi-òs-estìn anthròpo ikodhomèesandi ikìan epì teen yeen choris themeliou, ee prosèrreexen o potamòs, kai evthýs èpese, kai eyèneto to rèegma tees ikias ekìnees mèga.

But anyone who hears but doesn't take action is like a man who built a house on a piece of ground without a foundation, and the river burst over it and suddenly, it fell, and the collapse of that house was great.

Luke /Λουκᾶν 6.49

A reflection Luke 6.49 'Jesus uses an obvious principle of building – the establishment of a foundation at the start – to highlight the foolishness of just listening to Jesus' teaching without taking any action out of it. Every so often in life, the river of circumstances bursts its banks and throws its force against us, but if we have taken Jesus' words to heart and by acting on them, woven them into the fabric of our lives day to day, after the adverse waters recede, we will still be standing.'

Also on You Tube at <https://www.youtube.com/watch?v=K6ELTLOpvjE>

אַרְץ רַעְשָׁה אֶרֶץ-שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים  
זֶה סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל

Èretz rasha'à aph shamàyim natphù mi-pnèy Elohim,  
Zeh Sinài, mi-pnèy Elohim, Elohèy Yisra'èl.

The earth shook, and even the heavens were distilled into droplets in the presence of God,  
That is, at Sinai, in the face of God, the God of Israel.

Psalm 68.8/ט"ח תהילים

A reflection on Psalm 68.8 'In Deuteronomy 4, verses 33 and 36 Moses reminds Israel that they heard the voice of God Himself speaking to them out of the fire on Sinai. Tragically, they recoiled from Him in fear, refusing to listen, asking Moses to mediate instead. But God's desire is to be with His people in the full-weighted glory of His presence, close up with them face to face, cheek to cheek. When this happened at Sinai, the Singer of Israel says, earth was moved and heaven condensed into drops among them. With the removal of the veil between God and His people by the death of Jesus, His resurrection, ascension and immersion of us in His Spirit now, we can experience those drops of heaven distilling into our lives and earth around us, as His presence-face comes close each day to us, His beloved children.'

Also on You Tube at <https://www.youtube.com/watch?v=-L4K3g4992U>

בוֹטֵחַ בְּעֶשְׂרוֹ הוּא יִפּוֹל וְכַעֲלָה צְדִיקִים יִפְרָחוּ

Botèach be-ashrè yippòl, ve-khe-alèh tzaddiqim yiphrachù.

The one who puts in confidence in their wealth will fall, but people of integrity will flourish like a verdant branch.

Prov.11.28

A reflection on Proverbs 11.28 'Putting confidence in material possessions gives no true security and will end in loss, but growing in integrity and right relationship with the Maker of all will cause us to flourish like leaves in the spring, whatever the material situation we are in.'

Also on You Tube at <https://www.youtube.com/watch?v=2Lo458riUQg>

**March 26 Day 85 Readings Deuteronomy 5:1-6:25, Luke 7:11-35, Psalm 68:19-35, Proverbs 11:29-31**

שמע ישראל יהוה אלהינו יהוה אחד  
ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך

Shemà Yisraèl; Adonài Elohèynu Adonài Echàd.

Ve-ahabhtà et-Adonài Elohèykha be-khòl lebhobh-khà u-bhe-khòl naphshekhà u-bhe-khòl me'odèkha.

Hear, O Israel; the Lord our God, the Lord is One.

And you will love the Lord your God with all your heart, with all your inner being, and with all your outward strength.

Deuteronomy 6.4,5/ה' דברים ו"ד

A reflection on Deuteronomy 6.4,5. ‘Hear, O Israel...’ These profound words spoken by God through Moses to Israel are underlined to followers of Messiah Jesus as chief of all directives by which He shapes our lives. Notice, though, they are not, in fact, a command but a promise; the imperative is not used here. It is not a demand for worship but a call to love, something which can never be coerced. When we connect with the supreme uniqueness, the soaring One-ness of our Creator who is also our Father, and His love and desire for us, our logical response can only be abandonment of all we are and have to our incomparable Beloved.’

Also on You Tube at <https://www.youtube.com/watch?v=dGPPXjm98pU&t=10s>

ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

Elèlythen o Yiòs tou anthròpou esthìon kai pìnon, kai lèyete; idhòu ànthropos phàgos kai inopòtees, philos telonòn kai amartolòn. Kai edhikaidòthee ee sophìa apò ton tèknon avtèes pànton.

The Son of man came eating and drinking, and you say, 'Look, a greedy wino, who hangs out with fraternising taxmen and low-lifes.' But wisdom is proved right by all those born of her.

Luke/Λουκᾶν 7.34,35

A reflection on Luke 7.34,35 ‘Jesus speaks out against those who are not listening to God, who accuse John of being of the devil because of his ascetic lifestyle, while they malign Jesus as a hedonist because He goes to parties with sinners. There is no pleasing these people, who are showing themselves not to be ‘children of wisdom.’

Also on You Tube at <https://www.youtube.com/watch?v=rMc-XOVyas&t=2s>

ברוך אדני יום יום יעמס-לנו--האל ישועתנו סלה  
האל לנו אל למושעות וליהוה אדני--למנות תצאות

Barùkh Adonài yom yom ya'màs lànù, ha-Èl Yeshu'atèynu, Sèlah;

Ha-Èl lànù El le-mosha'òt ve-l'Elohìm Adonài la-màvet totza'òt.

Blessed be the Lord, who carries our burden for us day to day, the God of our Rescue;

(Pause for an instrumental)

The God who is for us, the God of salvation and the LORD God who knows the exit route from death.

Psalm 68.19,20/כ"ט סח"י תהילים

A reflection on Psalm 68.19,20 ‘Holy Saturday; our rescue sealed by the blood of the Lamb at the cross; as at the ending of J S Bach’s St Matthew Passion, we wish Him the ‘selah’ of ‘gentle rest’ (‘sanfte Ruh’), sharing with us our grave and its silence. Yet, the Psalmist prophesies, this One will show us the exit-route from the tomb on Easter Day, for He has in His mouth the last word over it, and it will not give death the final say!’

Also on You Tube at <https://www.youtube.com/watch?v=LTzIK2HrIDE>

הן צדיק בארץ ישלם אף כי-רשע וחוטא

Heyn, tzaddiq ba-àretz yeshulàm aph ki rashà ve-chotèh.

Look, integrity brings much greater fulfilment to the earth than crime and wrongdoing.

Proverbs 11.31/א"ל לא משלי

A reflection on Proverbs 11.31 ‘When we are tempted to believe that keeping to the straight path is a futile pursuit, it’s good to note what the Sage of the Proverbs is saying, that integrity brings much greater fulfilment and wellbeing to the earth than crime and wrongdoing. There is a peace and joy in walking in wholeness with God which nothing else can match or produce.’

Also on You Tube at <https://www.youtube.com/watch?v=xHxkjZuHvq4>

**March 27 Day 86 Readings Deuteronomy 7:1-8:20, Luke 7:36-8:3, Psalm 69:1-18, Proverbs 12:1**

כי מאהבת יהוה אתכם ומשמרו את-השבועה אשר נשבע לאבתיהם הוציא יהוה אתכם ביד חזקה ויפדך מבית עבדים מיד פרעה מלך-מצרים

Ki mey-ahabhàt Adonài etkhèm u-mi-shamrò et ha-shebhu’ àh ashèr nishbà’ la-abhotèykhèm, hotzì Adonài etkhèm be-yàd chazaqàh va-yiphdekhà mi-bèyt abhadìm, mi-yàd Par’ò, mèlekh Mitzràyim.

For because of God’s love for you and to keep the vow He vowed to your forefathers, the Lord brought you out by His mighty hand and ransomed you from the state of slavery, from the control of Pharaoh, king of Egypt.

Deuteronomy 7.8/דברים ז"ח

A reflection on Deuteronomy 7.8 ‘The Lord makes it clear to His people that it is not because of their merit that He has delivered them from Egypt and brought them to the threshold of His land for them, but because of His own love and vow to the patriarchs to do so. We can never deserve or earn God’s love, we can only ever respond and express awe-struck gratefulness in light of it and His releasing us from slavery to the powers, through Messiah Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=gAS9O5dqpEo>

καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. Kai straphèes pros teen yeenàika to Simoni èphee, ‘Bhlèpis tàvteen teen yeenàika? Isèel-thòn-sou ees teen ikìan, ýdhor epì tous pòdhas mou ouk èdhokas; avtèe dhe tis dhàkrysin èbhrex-èμου tous pòdhas kai tais thrixì tees kephalèes avtèes exèmaxe.

And turning to the woman, he said to Simon, ‘Do you see this woman? I came into your house, and you didn’t give me any water to wash my feet; yet she has washed my feet with her tears, and wiped them with the hair of her own head.

Luke/Λουκαν 7.44

A reflection on Luke 7.44 ‘How often in the accounts of Jesus’ life have women been there where the men have not; here, the men sit judging Jesus while the woman bathes His feet in tears. A few verses later, at the start of Luke 8, women are supporting Jesus from their own means; and it is women who stand weeping at the cross when the twelve have gone, all apart from John. No wonder then, in the bringing in of the new age, that the women are the first witnesses of His breaking out of the tomb; they come to care and anoint, with their tears, with their spices, and leave, their hearts in awe but alive with good news of resurrection!’

Also on You Tube at <https://www.youtube.com/watch?v=DW3Skb7yaI0>

וְאֲנִי תְפִלַּתִּי לְךָ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב-חַסְדֶּךָ עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ  
Va-anì tephillatì le-khà Adonài et ratzòn; Elohim be-ràbh chasdèkha anèyni be-èmet yishèkha  
As for me, my prayer is coming to you, LORD, just at the right moment; O God, in the abundance of your covenant-bonded grace, respond to me out of the reliability of your rescue.  
Psalm 69v13/ג"י ס"יג/13 תהילים

A reflection on Psalm 69.13 ‘God’s rescue comes out of His covenant. It is because He has obliged Himself to His people that we can be sure of His response. His salvation, His rescue is assured by His own character; He cannot be untrue to His nature.’

Also on You Tube at <https://www.youtube.com/watch?v=TEU43bHHXxk>

אֱהָב מוֹסֵר אֱהָב דַּעַת וְשׂוֹנֵא תוֹכַחַת בְּעַר  
Ohèbh musàr, ohèbh da’at ve-sonèh tokhàchat ba’ar.  
To love the formation discipline brings is to love insight, but to hate correction is stupid.  
Prov.12.1

A reflection on Proverbs 12.1 ‘Our ego is so blind sometimes, that we miss the opportunity to grow because we take offence at correction. If we embrace the initially negative emotional impact, and work through it to see how we could mature through change, our character would be deepened and our fulfilment heightened.’

Also on You Tube at <https://www.youtube.com/watch?v=zcSrkmvARI>

### **March 28 Day 87 Readings Deuteronomy 9:1-10:22, Luke 8:4-21, Psalm 69:19-36, Proverbs 12:2-3**

וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שָׁאֵל מֵעַמָּךְ כִּי אִם-לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּכָל-  
דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבֹּד אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
Ve-attàh, Yisraèl, mah Adonài Elohèykha sho’èl mey-immàkh, ki im le-yiràh et-Adonài  
Elohèykha, la-lèkhet be-khòl derakhàyv, u-le-ahavàh otò ve-la’avòd et-Adonài Elohèykha  
bekhòl levovekhà u-ve-khòl naphshèkha?  
And now, Israel, what is the LORD your God asking of you, other than to be in awe of the LORD your God, to walk in all His ways, to love Him and to serve the LORD your God with all your heart and with all your being? Deuteronomy 10v12/י"ב/12 דברים

A reflection on Deuteronomy 10.12 ‘Here in one verse is summed up the life lived close to God – a living in awed dependence, loving and heeding Him, and wholeheartedly carrying out His desires. It is not hard, when lived out of passionate relationship with Him, made eminently possible for us this side of Calvary by the Holy Spirit living in us day by day.’

Also on You Tube at <https://www.youtube.com/watch?v=3JjdKN2ZBPg>

Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.  
Èsti dhe avtèe ee parabolèe; o spòros estin o lògos tou Theòu.  
This is the metaphor; what is sown is the word of God.  
Luke/Λουκᾶν 8.11

A reflection on Luke 8.11 ‘A parable is a metaphor; it stands for something behind its surface meaning. For those who live on the surface, it is simply a story from everyday life, a tale. For those who look and listen deeper, it is a signpost to more profound truth. The disciples struggle to connect with the meaning beyond the story. Jesus unveils it; the broadcasting of the seed is the broadcasting of the word of God, in particular, of Jesus, who is the Word of God incarnate. This is not so much about the study of a book as about the Spirit of God reproducing the image of the Man in every corner of history. Will I let Him produce in me the harvest He intends?’

Also on You Tube at <https://www.youtube.com/watch?v=19iVjQV6Sag>

וַיִּתְּנוּ בְּבָרוּתֵי רֹאשׁ וְלִצְמַאי יִשְׁקוּנִי חֶמֶץ  
Va-yittenù be-bharutì rosh, ve-litzma’ì yashqùni chòmetz.  
And in my food they put poison and for my thirst they made me drink vinegar.  
Psalm 69v21/כב"ט תהילים

A reflection on Psalm 69.21 ‘No doubt Matthew, in writing his account of the crucifixion of Jesus (Mt.27.34) is aware of this line from the Singer as he records the Lord being given sour wine spiked with an opiate on the cross, which, though He tastes, He does not drink. The Song pours out the bitterness of heart against the malevolence of the Singer’s opponents, yet, like the bitter account of the cross, it ends with celebration of God’s justice and rescue of the oppressed, the hope of new creation.’

Also on You Tube at <https://www.youtube.com/watch?v=seCKDy0LUMY>

לֹא-יִכּוֹן אָדָם בְּרָשַׁע וְשָׂרָשׁ צְדִיקִים בְּלִ-יְמוֹט  
Lo yikkòn adàm be-reshà’, ve-shòresh tzaddiqim bal-timòt.  
The evil person will not last, but roots of integrity will not be pulled up. Proverbs 12.3

A reflection on Proverbs 12.3 ‘Wickedness is like weeds, here today, gone tomorrow, unfruitful and invasive; life lived in integrity and right relationship with God, however, will be well-rooted and not easily pulled up, lasting long and fruitfully.’

Also on You Tube at <https://www.youtube.com/watch?v=mhkqmUvv4dk>

**March 29 Day 88 Readings Deuteronomy 11:1-12:32, Luke 8:22-39, Psalm 70:1-5, Proverbs 12:4**

הִשָּׁמַר לָךְ פֶּן-תִּנְקַשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְּׂמֵדָם מִפְּנֵיךָ וּפֶן-תִּדְרֹשׁ לְאֱלֹהֵיהֶם לֵאמֹר אֵיכָה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת-אֱלֹהֵיהֶם וְאֶעֱשֶׂה-כֵן גַּם-אֲנִי לֹא-תַעֲשֶׂה כֵן לַיהוָה אֱלֹהֶיךָ  
Hishamèr lekhà pen tinnaqèsh acharèyhem acharèy ha-shomdàm mipnèkha, u-phèn tidròsh l’elohèyhem lemòr, ‘Eykhàh ya’abhdù ha-goyim ha-èleh et-elohèyhem? Ve-e’ esèh ken gam anì.’ Lo ta-asèh khen l’Adonài Elohèykha.

Beware that you don't get trapped into behaving like the vanquished nations before you, in case you investigate their gods saying 'How did those nations worship their gods? Maybe I'll do the same.' Don't do that to the LORD your God

Deuteronomy 12v30,31/לא ל דברים יב"ל

A reflection on Deuteronomy 12.30 ‘God’s warning here about comparing Him with the religious practices of the non-god-worshipping nations is a very personal one. When they weigh the Lord’s covenant with the rituals of empty idolatry, they are doing something unfaithful to Him. They will not listen, of course, and they will become enmeshed in the base practices of the other peoples, leading them to break covenant with the Lover of their souls. For us, there is a warning here about putting our God on a par with any other being. Jesus is the name above every name; there is no other name through which rescue and meaning comes to us. When we refuse this uniqueness, we insult the One who loved and gave Himself for us.’

Also on You Tube at <https://www.youtube.com/watch?v=QRjk1hqYOPA>

ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπήλθε καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

‘Ypòstrephe ees ton èkòn-sou kai dhi-eeghòu òsa epì-eesè-si o Theòs’; kai apèlthe kath’òleen teen pòlin keerýsson òsa epì-eesen avtò o Yeesòus.

(Jesus is speaking to the Gadarene, delivered of demons.)

‘Go back to your home and report fully the things God has done for you’; and he went off, announcing through the whole city the things Jesus had done for him.

Luke/Λουκᾶν 8.39

A reflection on Luke 8.39 ‘Despite the local efforts to shut Jesus up about His deliverance of the demonised man of Gadara, Jesus commissions him to recount to others his being set free, which he immediately does. Our story cannot be silenced, the story of a Rescuer who has transformed our bondage into liberty. The powers would have us go quietly into a stone box and sing our songs there, but Jesus commissions us to go into the open market-place to celebrate the awesome things God has done. Note also, that where the Lord tells the man to share about God’s deliverance, Luke has him speaking of what Jesus has done – the two being One!’

Also on You Tube at <https://www.youtube.com/watch?v=pS48l28w7rM>

יְשִׁישׁוּ וְיִשְׂמְחוּ בְךָ כָּל-מְבַקְשֶׁיךָ וְיֹאמְרוּ תָמִיד יִגְדַל אֱלֹהִים אֲהַבִּי יְשׁוּעָתְךָ

Yasìsu ve-yismechù bekhà kol mebhageshèykha, ve-yomrù tamìd ‘Yigdàl Elohim’ ohabhèy yeshu’atèkha.

Let all who desire You party and celebrate over You, with those who love how You rescue, constantly saying, ‘Let God be greater!’

Psalms 70.4/תהילים ע"ה

A reflection on Psalm 70.4 ‘The infectious nature of Biblical joy is reflected in the fact that there are many words for celebrating and expressing delight in God, overflowing into music, dance and song in the culture of His people. Here, two frequent words ‘yasìsu’ and ‘yismechù’ appear together, encouraging us to throw off sadness and apathy to engage our whole beings in exuberant witness to the greatness of our beloved Rescuer.’

Also on You Tube at <https://www.youtube.com/watch?v=11Cq7eTiCno>

אִשָּׁת-חַיִל עֲטֹרַת בַּעֲלָהּ וְכִרְקַב בְּעֲצָמוֹתָיו מְבִישָׁהּ

Èshet chàyil atèret ba’alàh, u-khe-raqàbh be-atzmotàv mebhishàh.

A woman of noble character is a crown to her husband, but the woman who puts him down rots his bones.

Proverbs 12.4

A reflection on Proverbs 12.4 ‘Marriage is a beautiful space shared and tended by both partners; it flourishes when lovely things are placed into it. But the toxic waste of bitterness and criticism poison the place where love should be, the place where children grow too. For both husband and wife, to build the other up is the pinnacle of shared joy. To do otherwise is folly.’

Also on You Tube at <https://www.youtube.com/watch?v=wSRb5Cru1E4>

**March 30 Day 89 Readings Deuteronomy 13:1-15:23, Luke 8:40-9:6, Psalm 71:1-24, Proverbs 12:5-7**

מִקְצֵט שְׁבַע-שָׁנִים תַּעֲשֶׂה שְׁמִטָּה

Miqqètz shèbha shanìm ta’asèh shmittàh.

At the end of each seven years, you will enact a writing-off (of debt.)

Deuteronomy 15v1/דברים ט"א

A reflection on Deuteronomy 15.1 ‘The Lord knows how tying debt can be and so directs the writing-off of debt every seven years. In the days of the giving of Torah, a debtor could be enslaved to the creditor until repayment in service was made. But the Lord both reminds Israel that He freed them for freedom, having been slaves to Pharaoh, and also ensures that no one of His people can hold another in perpetuity – unless there is a bond of love which gives itself freely to serve (see Deut.15.16-17). The seven-year debt amnesty is puzzling for us in modern times, but reminds us that we are not the owners of the earth, only stewards, and do not have the right to enslave anyone by indebtedness, for this outrages the heart of God.’

Also on You Tube at <https://www.youtube.com/watch?v=eA6o0MKFxyY>

καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν τὴν βασιλείαν τοῦ Θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας

Kai apèsteelen avtòus keerýssin teen bhasilèian tou Theòu kai yàsthai tous asthenòundas.

And He commissioned them to announce the reign of God and to heal those suffering illness.

Luke 9.2/Λουκᾶν 9.2

A reflection on Luke 9.2 ‘Jesus has modelled to His disciples His mission, and now He sends them as His envoys to establish new colonies of heaven under His Father’s reign, announcing that the Lord is King and demonstrating His authority by releasing people from suffering as a sign of the coming new creation. Jesus’ commission to His first disciples is ours also, since it is the same Holy Spirit who resides in all of us, His people. He is the power of the King who actions the proclamation of freedom; we are the heralds, He is the enactor of the promise.’

Also on You Tube at <https://www.youtube.com/watch?v=yXaLtA11onw>

וְצִדְקַתְךָ אֱלֹהִים עַד-מְרוֹם אֲשֶׁר-עָשִׂיתָ גְדֹלוֹת אֱלֹהִים מִי כְמוֹךָ

Ve-tzidqatkha Elohìm ad maròm, ashèr asità gedolòt; Elohìm, mi ka-mòkha?

For Your high level of faithful integrity, O God, has achieved great things; O God, who is like You?

Psalm 71.19/תהילים עא"ט

A reflection on Psalm 71.19 ‘The Hebrew word ‘tzedaqàh’, used here by the Singer, is one of those words fraught with meaning which are hard to render fully into other tongues. Usually translated ‘righteousness’, it also carries in it faithfulness and constancy; it is more than about just ‘doing right’, but includes wholeness and integrity in character and action. The Singer praises God for ‘Your tzedaqàh’ which has done great things; in this, He is matchless, He is peerless.’

Also on You Tube at <https://www.youtube.com/watch?v=Wzbv1EN3lhM>

הַפּוֹךְ רָשָׁעִים וְאֵינָם וּבֵית צְדִיקִים יִעֲמֵד

Haphòkh resha'im ve-eynàm, u-beyt tzaddiqim ya'amòd.

The wicked tumble and are gone, but the house of integrity will stand.

Prov.12.7

A reflection on Proverbs 12.7 ‘Jesus maybe had this ‘mashal/life-saying’ in mind when He shared His insight on the fool who builds their house on the sand, without foundations, the outcome of which is collapse into nothing, while the wise build on the rock of His revelation and when the storms come, their house is still standing.’

Also on You Tube at <https://www.youtube.com/watch?v=z0-KGc587q4>

**March 31 Day 90 Readings Deuteronomy 16:1-17:20, Luke 9:7-27, Psalm 72:1-20, Proverbs 12:8-9**

אֶת־תְּהַמְשִׁיכַת לֹא תִכְיַר פְּנִים וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲוֶר עֵינֵי חֲכָמִים וְיִסְלֹף דְבָרֵי צְדִיקִים

Lo tàtteh mishpàt, lo takkìr panim velò tiqqàch shochàd, ki ha-shochàd ye'abhèr eynèy chokhamim vi-sallèph devarèy tzaddiqim.

Do not pervert justice, do not show favouritism and do not take a bribe, for a bribe blinds the eyes of the wise and twists the words of the upright

דְּבָרִים טוֹי"ט 16v19 דְּבָרִים

A reflection on Deuteronomy 16.19 ‘In Hebrew, the term ‘to show favouritism’ is ‘to scrutinise the face.’ When we prefer one person over another, it is often because we are looking for their favourable, or even are afraid of their unfavourable reactions, so we act according to what we want their face to say. Justice, so the Romans had it, is blind. And so, it seems, is the justice God looks for. We should not administer justice to either get or avoid a reaction, but according to wisdom and integrity.’

Also on You Tube at [https://www.youtube.com/watch?v=P\\_CZvFBw4xU](https://www.youtube.com/watch?v=P_CZvFBw4xU)

καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

Kai èphaghon, kai echortàstheesan pàndes, kai èerthee to perissèvsan avtìs klasmàton kòphini dhòdheka.

And they ate, and everyone was satisfied, and they gathered up the leftovers and had twelve basketfuls of crumbs.

Luke/Λουκᾶν 9.17

A reflection on Luke 9.17 ‘Sometimes we are in danger of making God out to be stingy, just giving enough and no more. Yet here, from the miracle-feast of loaves and fishes we find, not that the food just stretched and then stopped, but that there was a great surfeit of crumbs! It reminds us that this is the God whom Jesus teaches us to ask ‘give us today plenty of bread’ (in Greek, ‘epiousion’, above what is essential.) We have a God who supplies all our needs to the measure of His glorious wealth, not so that we can hoard it, but so that we have plenty and share what is left over!’

Also on You Tube at <https://www.youtube.com/watch?v=yd9J59liTTo>

בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֶׂה נִפְלְאוֹת לְבָדוֹ  
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ אָמֵן וְאָמֵן  
Barùkh Adonài Elohìm Elohèy Yisra’èl, osèh niphla’òt lebhado,  
U-bharùkh sheym kebhodò le-olàm ve-yimalè’ et kol ha-àretz amèyn ve-amèyn.  
Blessed be the Lord God, God of Israel, He alone is doing amazing things,  
And blessed be His glorious name without limit, filling the whole earth; so be it, yes, indeed!  
Psalm 72.18,19/ תהילים עב"ח/י

A reflection on Psalm 72.18 & 19 ‘As the Singer draws his Song about the fame and greatness of King Solomon to a close, he reminds us that, while Solomon is a great king, the true glory is the Lord’s alone and is filling the whole earth. While human celebrity catches the eye for a moment, the fame of the God of Israel is without limit; He alone does amazing things, to Him alone is due worship and adoration.’

Also on You Tube at <https://www.youtube.com/watch?v=HaL01RWTBnk>

לְפִי-שִׁכְלוֹ יִהְיֶה-לִּי אִישׁ וְנִעְוָה-לִּבִּי יִהְיֶה לְבוֹז  
Le-phì sikhlo yehullàl ish, ve-na’avèh lebh yihyèh labhùz.  
A prudent person will be praised, while a warped heart will be derided.  
Proverbs 12.8/ח/ משלי יב"ח

A reflection on Proverbs 12.8 ‘It is sad how tables are turned in the world, so that prudence becomes derided, while warped and perverse thinking is admired; with God, the tables are still upright – prudence and sense win His favour, while perversion is to be walked away from.’

Also on You Tube at <https://www.youtube.com/watch?v=-G8KWGAHkdk>

**April 1 Day 91 Readings Deuteronomy 18:1-20:20, Luke 9:28-50, Psalm 73:1-28, Proverbs 12:10**

אֲשֶׁר יְדַבֵּר הַנְּבִיא בְּשֵׁם יְהוָה וְלֹא-יְהִי הַדְּבָר וְלֹא יָבֹא--הוּא הַדְּבָר אֲשֶׁר לֹא-דִבְּרוּ  
יְהוָה בְּזָדוֹן דִּבְּרוּ הַנְּבִיאִים לֹא תִגּוֹר מִמֶּנּוּ  
Ashèr yedabbèr ha-nàbhi be-shèm Adonài ve-lò yihyèh ha-dabhàr ve-lò yabhò hu ha-dabhàr  
ashèr lo dibbrò Adonài, be-zadòn dibbrò ha-nàbhi lo tagòor mimènnu.  
If a prophet speaks in the name of the Lord and that thing doesn’t happen and the thing he said doesn’t come about, he has not spoken in the Lord’s name; that prophet has spoken out of presumption and you don’t need to worry about him.  
Deuteronomy 18v22/כב/ דברים יח"כב

A reflection on Deuteronomy 18.22 ‘There are so many voices that purport to speak with the Lord’s authority, sometimes in contradiction of one another. The litmus-test for the people of Israel of a prophet was whether the thing he said actually came about. If it did not, he was speaking out of presumption, and could safely be ignored. A few verses earlier, there is the promise of one prophet like Moses who is coming, in whose mouth would be the very words of God. All those who then speak afterwards are to be tested by His witness, for, as the Visionary John later says, ‘the testimony of Jesus is the spirit of prophecy.’ (Rev. 19.10)

Also on You Tube at <https://www.youtube.com/watch?v=ElsJM1fsBYU>

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλε πληροῦν ἐν Ἱερουσαλήμ. Kai idhòu àndres dhýo synelàloun avtò, ìtines èsan Moeesès kai Eelias, ee ophthèndes en dhòxee èlegon teen èxodhon avtòu een èemelle pleeròun en Ierousalèem.

And right there two men were talking to Him (Jesus), that is, Moses and Elijah, appearing in glory, speaking about His exodus which was about to be enacted in Jerusalem.

Luke 9.30,31/Λουκᾶν 9.30,31

A reflection on Luke 9.30,31. ‘Here, as Jesus is transformed before them into His resurrected glory, as though He were being fitted for the future, the two greatest prophets of Israel, Moses and Elijah break upon the scene in their transcendent state, anticipating the coming cataclysm which will see earth break into heaven, as the risen Jesus, triumphant from His death and resurrection will enter into His Father’s presence, and release the Holy Spirit upon His people. Luke deliberately uses the word ‘exodus’ here as the matter under discussion, since what is coming is a deliverance greater than the release from Egypt; mankind will be reconciled finally to God.’

Also on You Tube at <https://www.youtube.com/watch?v=6IBNP8MdcPs>

מי-לי בשמים ועמר לא-חפצתי בארץ

Mi li bha-shamàyim ve-imkhà lo chaphàtzti bha-àretz.

Whom else do I have in heaven? Beside You, there is nothing I want on earth.

Psalms 73.25/תהילים עג"כה

A reflection on Psalm 73.25 ‘In this Scripture-Song, the Singer has been tempted to envy the wicked for their ease and apparent prosperity (v.2-7), but in the end, those things are shallow puddles compared to the depth of God’s loving faithfulness; he has a hope which outlasts the ‘worldling’s pleasure’. When we come close to touch the face of the Father through the way into the holiest place, opened to us by Messiah Jesus, all else melts away into irrelevance.’

Also on You Tube at <https://www.youtube.com/watch?v=k0nQfAqjXpM>

יודע צדיק נפש בהמתו ורחמי רשעים אכזרי

Yodèa’ tzaddìq nephesh behemtò, ve-rahamèy resha’im akhzari.

A person of integrity knows what is best for his animal’s wellbeing, but even the compassion of crooks is cruelty.

Proverbs 12.10/משלי יב"י

A reflection on Proverbs 12.10 ‘The Wise Man here commends the person of integrity who knows how to look after his livestock’s wellbeing, while the uncaring crook is cruel even when they are supposing they are compassionate. To act humanely towards our fellow creatures reflects our calling as God’s regents of creation, called to tend and to husband the earth, while to oppress them is to betray humanity’s vocation.’

Also on You Tube at <https://www.youtube.com/watch?v=2w14e1nJdGw>

**April 2 Day 92 Readings Deuteronomy 21:1-22:30, Luke 9:51-10:12, Psalm 74:1-23, Proverbs 12:11**

כי תבנה בית חדש ועשית מעקה לגגך ולא-תשים דמים בביתך כי-יפל הנפל ממנו  
Ki tibhnèh bàyit chadàsh ve-asitah ma’aqèh le-gaggèkha ve-lò tasim damim be-bheytekha ki-yippòl ha-nophèl mimènnu.

So when you build a new house, you need to make a balustrade around the roof so that you don’t bring bloodguilt upon your home by someone falling down from it.

Deuteronomy 22v8/ח"כ דברים

A reflection on Deuteronomy 22.8 ‘In case we should ever think the directives given to Israel by God are just full of arcane and irrelevant statutes, here is an instruction which would fit well in the health and safety culture of twenty-first century developed nations; when a new house is built, it is to have a balustrade around the roof – the place people would use to rest and socialise – to prevent anyone accidentally falling from the height, for which liability would rest with the owner. Such is the wisdom of the Lord in Scripture, caring for the wellbeing of humanity.’

Also on You Tube at <https://www.youtube.com/watch?v=XGBBxJJtQME>

ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστῆρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ

Eyèneto dhe en to sympleeròusthai tas eemèras tees analèempseos avtòu kai avtòs to pròsopon estèerisen tou porèvesthai ees Ierousalèm.

So it was that, as the days counted down towards His being taken upward, He also resolutely set His face, on course for Jerusalem.

Luke/Λουκᾶν 9.51

A reflection on Luke 9.51 ‘Jesus now ‘sets his face’ to go to Jerusalem knowing that the time has come for a showdown with the religious leaders and agitators who are misrepresenting His Father so badly, knowing they will connive at His execution; but Jesus knows the final outcome is rescue for mankind from their self-inflicted exile from God.’

Also on You Tube at <https://www.youtube.com/watch?v=3FNEO2A1PhE>

לך יום אף-לך לילה אתה הכינות מאור ושמש  
אתה הצבת כל-גבולות ארץ קיץ וחורף אתה יצרתם

Lekhà yom aph lekhà làylah; atàh hakhinotà ma’òr va-shàmesh,

Atàh hitzàbhata kol gebhulòt àretz, qàyitz va-chòreph atàh yetzartàm.

Yours is the day, Yours is the night too; You have ordered the light and the sun,

You have settled all the borders of the earth; summer and winter, you established them.

Psalm 74.16,17/ז"טז תהילים

A reflection on Psalm 74.16,17 ‘Godfrey Birtill takes words from this Scripture-song to sing into his prayer, ‘Lord, turn Your footsteps toward these ruins’ (see verse 3 earlier); it echoes the heart-cry of the Singer in this poem, who sees the destruction of God’s sanctuary and cries out to Him. But here, there is the confession that God is maker of all, and the darkness is His as much as the light. Nothing takes Him by surprise, who set the seasons in order; because of this, hope revives and we open the door for the new creation in Messiah’s resurrection era.’

Also on You Tube at <https://www.youtube.com/watch?v=OsBGzrfV-8E>

עבד אדמתו ישבע לחם ומרדף ריקים חסר-לב

Òbhed admatò yisbà’ làchem u-meradèph reyqìm hasàr lebh.

The one who works his land will have plenty of food, but the idle daydreamer lacks sense.

משלי יב"א/Proverbs 12.11

A reflection on Proverbs 12.11 ‘Perhaps the Apostle Paul had this saying in mind when he taught the Thessalonians, ‘He who doesn’t work, doesn’t eat’ (2 Thess.3.10). The Wise Man commends industry, but condemns idleness. God has provided both work and rest for humanity, and the balance of both is key.’

Also on You Tube at <https://www.youtube.com/watch?v=Xsf-jwpsHHY>

**April 3 Day 93 Readings Deuteronomy 23:1-25:19, Luke 10:13-37, Psalm 75:1-10**

**Proverbs 12:12-14**

ולא-אבה יהוה אלהיך לשמע אל-בלעם ויהפך יהוה אלהיך לך את-הקללה לברכה כי אהבך יהוה אלהיך

Ve-lò avàh Adonài Elohèykha lishmòa el-Bil’àm va-yahaphòkh Adonài Elohèykha lekhà et-ha-qelalà li-bherakhàh ki ahèvkha Adonài Elohèykha.

But the LORD your God did not agree to listen to Balaam, so the LORD your God transformed that curse upon you into a blessing because the LORD your God loves you

דברים כג"ו/Deuteronomy 23v6

A reflection on Deuteronomy 23.6 ‘From the Northumbria Community’s ‘Celtic Daily Prayer’ comes this meditation;

‘Every curse becomes a blessing to the people of God’s choosing.

He who spoke it shall perform it, He shall bring on us the blessing,

Though the enemy may fight, my Jesus has done all things right.’

Also on you Tube at <https://www.youtube.com/watch?v=5iEx6loQFOE>

πλην ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.

Pleen en tòuto mee chàirete, òti ta pnèvmata ymìn ypotàssetai; chàirete dhe òti ta onòmata ymòn eghràphee en tis ouranìs.

All the same, don’t celebrate the fact that the spirits submit to you; instead, celebrate the fact that your names are written in heaven.

Luke/Λουκᾶν 10.20

A reflection on Luke 10.20 'When we see wonderful things happen in Jesus' name it is so easy to take the credit to ourselves for what is going on; we see people with great gifts promoted into celebrity. But Jesus points to the true miracle, the real glory, which is in the fact that His mercy has rescued us, lost people, and inscribed our names among the holy ones

Also on You Tube at <https://www.youtube.com/watch?v=wbM8cHxCjXc>

הוֹדִינוּ לְךָ אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְרוּ נִפְלְאוֹתֶיךָ  
Hodinu lekhà, Elohim, hodinu ve-qaròbh shmèkha sipprù niphle'otèkha.  
Thank You, God, we are so grateful; Your wonders witness to the closeness of Your name.  
Psalm 75.1/תהילים עה"ב

A reflection on Psalm 75.1 'The Singer launches this Scripture-song by expressing thankfulness to God for the closeness of His name, witnessed to by the wonders He does. If ever we are tempted to believe God is distant and detached 'upstairs' from us, we need only look at the intricacy and the rhythm built into everything around us to realise that He is still sustaining all things by His word. We need only call on His name to know He is intimately connected to us in His presence.'

Also on You Tube at [https://www.youtube.com/watch?v=gjpgVCpjp\\_E](https://www.youtube.com/watch?v=gjpgVCpjp_E)

חָמַד רָשָׁע מִצוֹד רָעִים וְשָׂרֵשׁ צְדִיקִים יִתֵּן  
Chamad rashà' metzòd ra'im, ve-shòresh tzadiqim yittèn.  
The crook just wants what the other crooks have grabbed, but the rootstock of the person of integrity produces their own fruit. Proverbs 12.12/משלי יב"ב

A reflection on Proverbs 12.12 'So much in the world is a dog-eat-dog fight for gain, with the unscrupulous just planning new ways of robbing each other. The Wise Man contrasts them with the settled, slow progress of the person of integrity, who will see the good fruit produced in its time.'

Also on You Tube at [https://www.youtube.com/watch?v=9k0TLwo4\\_ho](https://www.youtube.com/watch?v=9k0TLwo4_ho)

#### **April 4 Day 94 Readings Deuteronomy 26:1-27:26, Luke 10:38-11:13, Psalm 76:1-12, Proverbs 12:15-17**

הַשְׁקִיפָה מִמַּעוֹן קִדְשֶׁךָ מִן-הַשָּׁמַיִם וּבָרֵךְ אֶת-עַמְּךָ אֶת-יִשְׂרָאֵל וְאֶת הָאָדָמָה אֲשֶׁר נָתַתָּה  
לָנוּ--כִּי אֲשֶׁר נָשַׁבְעָתָּ לְאַבְתֵּינוּ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ  
Hashkìphah mime'òn qodshekhà, min ha-shamayim u-bharèkh et-amkhà, et Yisraèl ve-et ha-adamàh ashèr natàttah lānu, ka-ashèr nishbà'ta la-abhotèynu, èretz zabhàt chalàbh u-debhàsh.  
Look out from Your holy residence in heaven and bless Your people Israel, and the land which you gave to us by reason of an oath made to our forefathers, a land flowing with milk and honey. Deuteronomy 26v15/דברים כו"ט

A reflection on Deuteronomy 26.15 'The presentation of a basket of seven kinds of produce of the land (wheat, barley, grapes, figs, pomegranates, olives and dates) is derived from this directive in Deuteronomy 26 and connected with the feast of Shabhu'ot (Pentecost), when the plenty of the land is celebrated by an offering of the firstfruits (bikkurim). Jesus' resurrection took place on the initial festival of first harvest (reshit ha-qatzir), the second day of Passover, which related to the bringing of a sheaf of barley, but there is a wider fulfilment to come,

when the Spirit of God is poured out on His people and there is great fruitfulness, foreshadowed in Israel with this festival of joy.’

Also on You Tube at <https://www.youtube.com/watch?v=pfHKn7Axryc&t=1s>

εἶπε δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·

Èpe dhe avtis; ‘Òtan prosèvcheesthe, lèyete, ‘Pater eemòn, o en tees ouranis, ayiasthèto to ònomà-sou, elthèto ee bhasilèia sou, yeneethèto to thèleemà-sou, os en ouranò kai epì tees yees.’

Then He said to them, ‘When you pray, say, ‘Our Father in heaven, may Your name be unrivalled, may Your reign come, may Your desire be done on the earth as it is in heaven.’

Luke 11.2/Λουκᾶν 11.2

A reflection on Luke 11.2, ‘ In this, the most often-spoken prayer of Jesus, He teaches us to speak to God as our Father, acknowledging immediately our privileged place as His beloved children; we call for His name to remain unrivalled in our lives above all other things, and for His royal rule to materialise around and through us, His desire to be fulfilled in the visible world around us as it is in the unseen realm of His love. We can never exhaust the depth and breadth of this amazing expression of love for the One who has loved us forever through His Son.’

Also on You Tube at <https://www.youtube.com/watch?v=u4u51YiIYwk>

נְדַרו וְשַׁלְמוּ לַיהוָה אֱלֹהֵיכֶם כָּל-סְבִיבֵי וַיְבִילוּ שֵׁי לַמּוֹרָא

Nidrù ve-shalmù l’Adonài Elohèykhem; kol sebhìbhàv, yobhìlu shai la-morà.

Fulfil the promises made to the Lord your God; all you who surround Him, bestow gifts on this Awesome One.

Psalm 76.11/תהילים ע"ב

A reflection on Psalm 76.11 ‘There is always a danger in this loving relationship with our God that we reduce Him to a kind grandfather in an armchair who is a soft touch for our fickle humanity; but here, the Singer reminds us of the Lord’s integrity, which calls ours in return, to do what we have said, in light of that love. To echo C S Lewis’s words, our God is no tame lion, but the Awesome One whose glance is fire.’

Also on You Tube at <https://www.youtube.com/watch?v=D2bhLHIYhuc>

דֶּרֶךְ אֱוִיל יֵשֶׁר בְּעֵינָיו וְשָׁמַע לְעֶצֶה חָכָם

Dèrekh evil yashàr be-eynàv, ve-shomèa le-eytzàh chakhàm.

The way of a fool seems right in his own eyes, but the wise actively listen to advice.

Proverbs 12.15/משלי יב"ט

A reflection on Proverbs 12.15 ‘Where the individual is king, wise counsel is often despised as interference in personal affairs; the wise, however, continually welcome and actively seek input from others on how they can grow and form, bringing them to wholeness.’

Also on You Tube at <https://www.youtube.com/watch?v=UUKIJOPZP3g>

**April 5 Day 95 Readings Deuteronomy 28:1-68, Luke 11:14-36, Psalm 77:1-20, Proverbs 12:18**

וַתִּתֵּן יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי-תִשְׁמַע אֶל-מִצְוֹת  
יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם--לְשָׁמֵר וְלַעֲשׂוֹת

U-netankhà Adonài le-ròsh ve-lò le-zanàbh, ve-hayìtah raq le-ma'làh ve-lò tihyèh le-mattàh, ki tishmà el-mitzvòt Adonài Elohèykha ashèr anokhì metzàvvekha ha-yòm, lishmòr ve-la-assòt.

And the Lord will grant you to be the head and not the tail, and you will be on top and not beneath, if you will listen to the directions of the Lord your God in which I have directed you today, keeping to and doing them. Deuteronomy 28v13/ג"ג"ג

A reflection on Deuteronomy 28.13 ‘The tragedy of Israel is the tragedy of man; promised life, blessing and security, they choose strife, curses and death, all because they will not entrust themselves to the directives of the One who knows them because He made them. Yet God’s love is persistent and will not give up His people to His enemy. His stated purpose is to cover the earth with His glory as the waters cover the sea.’

Also on You Tube at <https://www.youtube.com/watch?v=R6L5yq4Y6ms&t=28s>

Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστὶ σημεῖον ζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

Ton dhe òchlon epathrizomènon, èerxato lèyin; ee yeneà avtèe yeneà poneerà esti; seemèion zeetèe kai seemèion ou dhothèsetai avtèe ee mee to seemèion Yonà tou prophèetou.

As the crowd pressed in He (Jesus) started by saying, ‘This generation is an evil generation; it looks for a spectacular sign, but nothing will be granted to it save the sign of Jonah the prophet.’ Luke /Λουκᾶν 11.29

A reflection on Luke 11.29 ‘Jesus speaks of the sign of the prophet Jonah, who was three days in the belly of the fish, pointing to Himself, the Messiah who would be confined to the tomb, but like Jonah, would be delivered from the depths to bring the good news of redemption. On the day of His resurrection, Jesus comes to us again from the darkness of death to promise us His Father’s kingdom presence and His loving pardon. Like that of Jonah, it is an outrageous sign!’

Also on You Tube at <https://www.youtube.com/watch?v=5L3Gzf6T8XI>

בַּיָּם דְּרַכְךָ וְשִׁבְלֶיךָ בְּמַיִם רַבִּים וְעַקְבוֹתֶיךָ לֹא נִדְעוּ

Ba-yàm darkèkha u-shebhilkhà be-mayìm rabbìm ve-iqbhotèkha lo nodà'u.

Your way is across the sea and Your path is through many waters, though Your footprints are not perceived. Psalm 77.19/כ"ז

A reflection on Psalm 77.19 ‘The Singer has been crying out to God during a disturbed night; he feels like God has let him down, but then he turns to considering the story of God’s great signs and wonders in history. The sea in this verse can represent both the chaos of pre-creation and the Red Sea at the time of the Exodus; the Lord is able to plant His feet on the waves and bring us through the storm, as he brought His people out of Egypt. Reading this verse, we think of Messiah Jesus Himself, who walked on the stormy water, and who brings us with Him through the troubled waves.’

Also on You Tube at <https://www.youtube.com/watch?v=sdwp9WoNbbs>

יש בוטה כמדקרות הרב ולשון חכמים מרפא

Yesh botèh ke-madqeròt u-leshòn chakhamim marpèh.

Malicious chatter can be like a stab, but the tongue of the wise brings healing.

Proverbs 12.18/ח"י"ב"שלי

A reflection on Proverbs 12.18 ‘The old saw, ‘Sticks and stones may break my bones, but names can never hurt me’ is not true, according these words of the Bible’s Sage. Malicious babble can really hurt inwardly and bring down; but the wise, those who are leading lives in the shadow of God’s awesome wing, will bring health and healing through their words.’

Also on You Tube at <https://www.youtube.com/watch?v=lskxo7eFF8A>

**April 6 Day 96 Readings Deuteronomy 29:1-30:20, Luke 11:37-12:7, Psalm 78:1-31. Proverbs 12:19-20**

הנסתרת ליהוה אלהינו והנגלת לנו ולבנינו עד-עולם לעשות את-כל-דברי התורה הזאת  
Ha-nistaròt l’Adonài Elohèynu, ve-ha-niglòt lanù u-le-bhanèynu ad-olàm, la’asòt et-kol-dibhrèy ha-toràh ha-zòt

The mysteries belong to the LORD our God, but the things revealed are ours and our children’s forever, so that we do everything directed here

Deuteronomy 29v29/כט"כט"כט

A reflection on Deuteronomy 29.29 ‘We know God only by the fact that He reveals Himself to us. We are not given to know everything God knows, since we are mortal and He is immortal and eternal. But the glorious thing is that God has let us know so much of His plans and intentions, particularly through the greatest of His revelations, our Lord Jesus Christ, making us wise, as Paul says, to the unending life offered to us through Him.’

Also on You Tube at <https://www.youtube.com/watch?v=KAB9S5PHkR8>

οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

Ouchi pènde strouthia polèetai assarion dhýo? kai en ex avtòn ouk èstin epileleeseemènon enòpion tou Theòu. Allà kai ai trìches tees kephalèes ymòn pàsai eerìthmeentai. Mee oun phobhèesthe; pollòn strouthìon dhiaphèrete.

Are not five sparrows sold for two assarion? Yet one of them is not overlooked before God. But also the hairs of your head are all counted. So then don’t be afraid. You worth more than many sparrows.

Luke/Λουκᾶν 12.6,7

A reflection on Luke 12.6,7 ‘Jesus infers that there will be great trouble and resistance ahead for His followers. He calls them not to be afraid of those who have the power of capital punishment, for they cannot touch the inner reality of man. His followers are worth more to God than the birds for which He also cares. Jesus encourages them to hold fast their confession, which will be challenged soon in courts and before tribunals. The Holy Spirit, against whom much will be said, will Himself aid them in their defence. Luke may well have in mind some of the testimony he will later record from Peter, Stephen and Paul before such courts.’

Also on You Tube at <https://www.youtube.com/watch?v=vfBEEQZd49w>

וְיָשִׁימוּ בְּאֱלֹהִים כְּסֻלָּם וְלֹא יִשְׁכַּחוּ מֵעֲלֵי-אֵל וּמִצְוֹתָיו יִנְצְרוּ  
וְלֹא יִהְיוּ כְּאֲבוֹתָם-- דֹּר סוֹרֵר וּמֵרָה  
דֹּר לֹא-הֶכִּיִן לְבוֹ וְלֹא-נִאֲמְנָה אֶת-אֵל רוּחוֹ

Ve-yasìmu bElohìm kislàm, ve-lò yishkechù ma'alelèy El u-mitzvotàv yintzòru,  
Ve-lò yihyù ka-abhotàm, dor sorèr u-moreh, dor lo heykhìn libbò ve-lò ne'emnàh et-Èl ruchò.  
So that (the next generation) might put their confidence in God, not forgetting what God did,  
sticking with His instructions,  
Unlike their fathers, a stubborn and bitter generation, with warped hearts and a spirit  
unfaithful to God.  
Psalm 78.7-8/ח/תהילים עח"ז

A reflection on Psalm 78.7-8 'The Singer of Israel is sure that God never gives up on anyone, even though they seem so hardhearted and unfaithful. He foresees a generation who will, unlike their faithless forefathers, remember who blessed them and gave them breath and will turn once more to Him and His life-key instructions, restoring again the wholeness and wellbeing of His people.'

Also on You Tube at <https://www.youtube.com/watch?v=IzbrgKfIN4A>

מִרְמָה בְּלֵב-חֲרָשֵׁי רָע וְלִיעָצֵי שְׁלֹמֹה שִׁמְחָה  
Mirmàh be-lèbh chòrshey ra u-le-yo'atzèy shalòm simchàh.  
Treachery lies in the heart of those planning evil, but for those who counsel wholeness and  
peace, there is joy.  
Proverbs 12.20/כ"י/משלי יב

A reflection on Proverbs 12.20 'Inward light is smothered when darkness is at work; evil may give fleeting satisfaction, but like a drug that wears off, it is an idol that pushes for ever more costly and desperate sacrifice. The Wisdom of Proverbs points to God's wholeness and peace as the key to joy and lightness inside, from the source of light and joy Himself.'

Also on You Tube at <https://www.youtube.com/watch?v=8Y8vfIiraw0>

**April 7 Day 97 Readings Deuteronomy 31:1-32:27, Luke 12:8-34, Psalm 78:32-55, Proverbs 12:21-23**

כְּנֶשֶׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כְּנָפָיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אַבְרָתוֹ יִהְיֶה בְּדָד יִנְחֲנוּ וְאֵין  
עֲמוּ אֶל נֶכֶר

Ke-nèsher ya'ir qinnò al-gozalàv, yerachèph yiphròsh kenaphàv, yiqachèhu yissa'èhu al-abhratò, Adonài badàd yanchènu, ve-èyn immò el nekhàr  
Like an eagle watches over its nest and broods over its young, as it spreads out its wings and takes and carries them on its pinions, so the LORD alone led them, without the involvement of any alien god  
Deuteronomy 32v11,12/יב/דברים לב"יא

A reflection on Deuteronomy 32.11,12 'The eagle trains her young to fly by pushing them out of the nest, causing them to flap their wings. But she is always ready to fly beneath them and catch them in case they come to harm. God is saying to us 'it's time to fly!' He is able to see us through every danger and to teach us to soar with Him on the currents of His Spirit.'

Also on You Tube at <https://www.youtube.com/watch?v=9LqXW8hCRN4&t=2s>

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι  
χρηζέτε τούτων. πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα πάντα  
προστεθήσεται ὑμῖν.

Tàvta gar pànda ta èthnee tou kòsmou epizeetèe; ymòn dhe o patèer ìdhen òti chrèezete  
tòuton. Pleen, zeetèete teen bhasilèian avtòu, kai tàvta pànda prostethèesetai ymìn.  
For all these things the masses of the world crave; but your Father sees that you need them.  
Rather, pursue His kingly rule and everything else will come with it.  
Luke/Λουκᾶν 12.30,31

A reflection on Luke 12.30,31 ‘Jesus does not teach an ethereal, immaterial detachment from physical life and its provisions; rather, He warns against making those the things we pursue. While the masses put their faith in perishable goods, Jesus calls His apprentices to go after the real treasure of the royal presence of God, who, in His loving Fatherhood knows already what we need, and plentifully provides for us.’

Also on You Tube at <https://www.youtube.com/watch?v=2x4BW2qNf9o>

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא-יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוּ וְלֹא-יַעִיר כָּל-חַמָּתוֹ  
Ve-hù rachùm yekhappèr avòn ve-lò yash-chìt ve-hirbàh le-hashìbh appò ve-lò ya’ir kol  
chamatò.

But He, compassionate as He is, covered their failure and did not destroy them, often turning His anger away from them and not reacting out of all His rage.

Psalm 78.38/תהילים עח"לח

A reflection on Psalm 78.38 ‘The Singer is recalling in this Song the journey of Israel with God in the desert, recalling how often they abused His love with their waywardness and failure; yet, because of His visceral compassion (the Hebrew word is connected with the gut, the innards, deep inside) He did not unleash His anger on them, but covered (the Hebrew word, ‘kapper’, linked to atonement and the mercy-seat of the ark) their failure, so committed was He to fulfil His word to them. In the cross of Jesus, who Himself becomes the meeting-place, the mercy-seat, God at last breaks the power of failure and evil, meting out His justice on those evil non-gods by His death, at last releasing us to be the people of God He intended from the start.’

Also on You Tube at <https://www.youtube.com/watch?v=V1bVwl-jXI0>

אָדָם עָרוּם כֹּסֶה דַּעַת וְלֵב כְּסִילִים יִקְרָא אֲנֹלֶת  
Adàm arùm kosèh da’at, ve-lèbh kesilìm yiqrà ivèlet.

The shrewd person is discrete about what they know, while unwise hearts blab their folly around.

Proverbs 12.23/משלי יב"כג

A reflection on Proverbs 12.23 ‘There are so many words in the world, most of them mere ephemera, spoken out and gone in the passing carnival of human folly. But there are those who choose their moments to speak, less often but with lasting effect; these are the words worth listening to.’

Also on You Tube at <https://www.youtube.com/watch?v=WgfATrog8PQ>

**April 8 Day 98 Readings Deuteronomy 32:28-52, Luke 12:35-59, Psalm 78:56-64, Proverbs 12:24**

כי לא-דבר רק הוא מכם כי-הוא חייכם ובדבר הזה תאריכו ימים על-האדמה אשר אתם עברים את-הירדן שמה לרשתה

Ki lo dabhàr reyq hu mikèm, ki hu chayèykhem u-bha-dabhàr ha-zèh ta'arikhu yamim al-ha-adamàh ashèr attèm obhrìm et-ha-Yardèn shàmah le-rishtàh.

For this (directive) is not some vacuous idea for you, but it will be life to you and by means of it you will extend your days in the land to which you are crossing over the Jordan, there to inherit it.

Deuteronomy 32.47/מז"מ דברים לב

A reflection on Deuteronomy 32.47 ‘Too often, like Israel, we regard God’s instruction as suggestion, not recognising that what He has given for our direction is not nice ideas, but life itself to us. When we do not take our Creator at His word, living in accordance with His perfect insight into us as His beloved children, we find ourselves rapidly sucked into the quicksands of human wilfulness and brokenness. Even as Moses hands over to Joshua, he laments that hard-necked Israel will not listen to God’s wisdom. Are we not kin to them and their independent minds?’

Also on You Tube at <https://www.youtube.com/watch?v=0ZKTNUWfUXQ&t=6s>

καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἤ ὥρα οὐ δοκεῖτε ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Kai ymès oun yìnesthe ètimi; òti ee òra ou dhokèete o Yiòs tou anthròpou èrchetai.

And so be ready; for at the moment you don’t expect it, the Son of man will come.

Luke/Λουκᾶν 12.40

A reflection on Luke 12.40 ‘On the headland of Dodman’s Point, Cornwall, minister Rev. George Martin had a cross erected in 1896; its inscription reads, ‘In the firm hope of the second coming of our Lord Jesus Christ and for the encouragement of those who strive to serve Him this cross is erected.’ Martin gave up his country living and went to serve the poor of Southwark in London for forty years, a man readying himself for the Lord’s coming. How am I myself preparing for that day which Jesus promises will come when I least expect it?’

Also on You Tube at [https://www.youtube.com/watch?v=Pqpt7Yc\\_bG0](https://www.youtube.com/watch?v=Pqpt7Yc_bG0)

וַיִּטֵּשׁ מִשְׁכַּן שְׁלוֹ אֵהָל שְׁכֵן בְּאֲדָם

Va-yitòsh mishkàn Shilò, ohèyl shikkèyn ba-adàm.

So He abandoned His residence at Shiloh, the tent He had stayed in among humankind.

Psalm 78.60/ס"ח תהילים

A reflection on Psalm 78.60 ‘The Singer remembers here the terrible events during the priesthood of Eli, guardian of Samuel, whose two sons, Pinchas and Hophni so abused the Lord, that He allowed the ark of the covenant, place of their meeting with God in the tent of worship, to be captured by the Philistines. The old tent at Shiloh never again hosted the ark, for King David established a new tent for the Lord’s worship, Solomon later building the Temple. Yet in the fulness of time, even they were obsolete, as the embodied God of Israel came among us and, as John has it (John 1.14), camped once again with humanity, this time in the ‘tent’ of the body of Messiah Jesus, Himself the new Temple (Rev.21.22)’

Also on You Tube at <https://www.youtube.com/watch?v=GdqIAZBiMc4>

יד-חרוצים תמשול ורמיה תהיה למס

Yad charutzim timshòl u-remiyah tihyèh lamas.

The industrious hand will rule, while the lazybones will end up labouring for someone else.

Proverbs 12.24/משלי יב"כד

A reflection on Proverbs 12.24 'The Wise Man again points out the benefit of diligent work, bringing with it leadership responsibility, while the lazy will end up bearing someone else's burden for small reward.'

Also on You Tube at <https://www.youtube.com/watch?v=sQsr6TxI7Vg>

**April 9 Day 99 readings Deuteronomy 33:1-29, Luke 13:1-21, Psalm 78:65-72, Proverbs 12:25**

אין כאל ישרון רכב שמים בעזרך ובגאותו שחקים

Eyn ka-Èl Yeshurùn, rokhèyv shamàyim be-ezrèkha, u-ve-ga'avatò shechaqim.

There is none like the God of Jeshurun, who rides the skies to come to your aid, whose majesty is in the clouds

Deuteronomy 33v26/דברים לג"כו

A reflection on Deuteronomy 33.26 'The word 'Jeshurun' used in this verse denotes the people of Israel, and derives from a word meaning upright, having integrity. It appears four times in the Bible, three times in Deuteronomy, and once in Isaiah, (Isa.44.2) where the promise is that this God of Jeshurun will pour our His Spirit on His people. The glory here goes not to Israel, but to the amazing rescuer God who brings heaven to earth to come the aid of those in need.'

Also on You Tube at <https://www.youtube.com/watch?v=xwJCYp-lbAs>

Καὶ πάλιν εἶπε· τίτι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυπεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Kai pàlin èepe, 'Tini omiòso teen bhasilèian tou Theòu? Omìa estì zýmee, een labhòusa yinèe èkrypsen ees alèvròu sàta trìà, èos ou ezymòthee òlon.

And another time He said, 'With what shall I parallel the royal reign of God? It's like yeast, that a woman takes and hides in a bushel of flour until the whole thing rises.'

Luke/Λουκᾶν 13.21

A reflection on Luke 13.21 'Jesus says that the coming in of God's presence to the current age is like yeast working on dough, a small amount, integrated but transformative, turning flour into bread. The kingdom of God is never forcibly imposed on the republic of man, but subverts and transforms it through its raising agent, the working of the Holy Spirit in God's people to reproduce heaven here.'

Also on You Tube at <https://www.youtube.com/watch?v=Evn6jcLMSnw>

וירעם כתם לבבו ובתבונות כפיו ינחם

Va-yir'em ketòm lebhabhò, u-bhitbhunòt kapàv yanchèm.

And (David) shepherded them with a whole heart, and with experienced hands he led them.

Psalm 78.72/תהלים עח"לח

A reflection on Psalm 78.72 ‘The Singer ends this extensive song retelling Israel’s story with King David, called from keeping sheep to care for Israel. Perhaps he has in mind the opening words of David’s most celebrated Psalm 23, ‘The Lord is my shepherd.. He leads me to calm waters’ as he remembers David’s wholehearted and wise reign. From this King, described as a man after God’s own heart, descends the line of the Messiah Himself, ‘great David’s greater Son.’”

Also on You Tube at <https://www.youtube.com/watch?v=m6u7ME7n6r8>

דָּאָגָה בְּלֵב-אִישׁ יִשְׁחַנָּה וְדָבָר טוֹב יִשְׁמַחְנָה

De’agàh bhe-lèbh ish yash-chènnah ve-dabhàr tobh yismechènnah.

Anxiety in a person’s heart is depressing, but a kind word brings joy.

Proverbs 12.25/משלי יב"כה

A reflection on Proverbs 12.25 ‘There’s a beautiful rhythm in the Hebrew of this saying – the word ‘depressing’ – yash-chènnah, rhymes with the word ‘brings joy’, yismechènnah. These kind of sayings are designed to be easily recalled, as guides to life – as Messiah Jesus says later, no one can add anything to themselves by anxiety, even though we wrongly insist to ourselves that it is a virtuous pastime; instead, words which lift up and enrich bring a breath of air to the heart bowed down.’

Also on You Tube at <https://www.youtube.com/watch?v=gp5EQSYEptI>

**April 10 Day 100 Readings Deuteronomy 34:1-Joshua 2:24, Luke 13:22-14:6, Psalm 79:1-13, Proverbs 12:26**

וְעַתָּה הִשְׁבַּעוּ-נָא לִי בִיהוָה כִּי-עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם-אִתָּם עִם-בֵּית אָבִי חֶסֶד  
וְנָתַתֶּם לִי אוֹת אֲמֶת

Ve-atàh hishabh’ù-na li b’Adonài ki asiti imakhèm chàsèd ve-asitèm gam-atèm im bet abhì chèsèd u-netàtem li ot èmet.

And now swear to me by the Lord, that as I have enacted chesed (the obligations of covenant) toward you, so you will also do chesed to my father’s household and give me a trustworthy sign of confirmation.

Joshua 2v12/יהושוע ב"ב"יב

A reflection on Joshua 2.12 ‘Rahab of Jericho, possibly a shrine prostitute of the Canaanite nature religion, understands the principles of covenant-making. She has taken the Israelite spies under her roof, putting her family at risk, offering the covenant of hospitality to them, a strong bond in middle eastern culture. Now she asks them to act towards her under the same mutual obligation to that covenant, (Hebrew, ‘chesed’) sparing her family from the coming destruction and giving a reliable, trustworthy guarantee of their safety. They do so, and she lives to become an ancestress of the Lord Jesus Christ, one of four women specifically mentioned in His lineage in Matthew 1.’

Also on You Tube at [https://www.youtube.com/watch?v=AM21LpXkl\\_8](https://www.youtube.com/watch?v=AM21LpXkl_8)

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητε ἕως ἄν ἦξη ὅτε εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Idhòu aphìetai ymìn o ìkos ymòn èreemos; lègo dhe ymìn òti ou mee me ìdheete èos an èexee òte èepeete, 'evloyeemènos o erchòmenos en onòmati kyriou.'

Look, your house is left to you deserted; I am telling you that you won't see me again until you find yourselves saying, 'Welcome to the One who has come in the Lord's name!'

Luke/Λουκᾶν 13.35

A reflection on Luke 13 'Jesus lifts up a lament over the city of Jerusalem, which He has longed to gather to Himself like a hen with chicks. He will not be going back there until the dénouement of His saving story.'

Also on You Tube at <https://www.youtube.com/watch?v=763-n7k6Xdw>

עזרנו אלהי ישענו על-דבר כבוד שמך והצילנו וכפר על-חטאתינו למען שמך  
Ozrèynu, Elohèy yish'èynu al-debhàr kebhòd shemèkha, ve-hatzilèynu ve-khappèr al-chattotèynu le-ma'àn shemèkha.

Help us, o God of our rescue, for the sake of the glory of Your name, and deliver us and cover our failures because of Your name.

Psalm 79.9/ט"ט תהלים

A reflection on Psalm 79.9 'God's people are in a place of great need, and call upon the Lord for His deliverance, forgiveness and rescue, not for their own sake, but for the reputation of God's own name. After all, He has made great promises to them and has bound Himself to them by that name. God has to come through for His people, in the end, to defend the integrity of His own word.'

Also on You Tube at <https://www.youtube.com/watch?v=AO9sLtdzP3E>

יתר מרעהו צדיק ודרך רשעים תתעם  
Yatèr mey-rey'èyhu tzaddiq, ve-dèrekh resha'im tat'èym.

A person of integrity guides his friends, but the malicious waylay them.

Proverbs 12.26/כו"ו משלי

A reflection on Proverbs 12.26 'The Scriptures, while urging us to love others, do not encourage us to be gullible. The Sage here in Proverbs makes a distinction between those of integrity whose motive is the good of others, and those of malicious intent who are out to waylay them. We need to ask for the Spirit's wisdom and insight to tell the difference.'

Also on You Tube at <https://www.youtube.com/watch?v=WN6-2H0M-iw>

**April 11 Day 101 Readings Joshua 3:1-4:24, Luke 14:7-35, Psalm 80:1-19, Proverbs 12:27-28**

אֲשֶׁר-הוֹבִישׁ יְהוָה אֶלְהֵיכֶם אֶת-מִי הַיַּרְדֵּן מִפְּנֵיכֶם--עַד-עֲבַרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה  
אֶלְהֵיכֶם לַיָּם-סוּף אֲשֶׁר-הוֹבִישׁ מִפְּנֵינוּ, עַד-עֲבַרְנוּ לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ אֶת-יַד יְהוָה  
כִּי חֲזָקָה הִיא--לְמַעַן יֵרְאֹתֶם אֶת-יְהוָה אֶלְהֵיכֶם כָּל-הַיָּמִים

Ashèr hobhìsh Adonài Elohèykhèm et-mèy ha-Yardèn mipnèykhèm, ad obhrehkèm ka-ashèr  
asàh Elohìm le-Yàm Suph, ashèr hobhìsh mipanèynu, ad obhrèynu, le-ma'àn da'àt kol  
ammèy ha-àretz et-yàd Adonài ki chazaqàh hee, le-ma'àn yera'tèm et-Adonài Elohèykhèm  
kol ha-yamìm.

For the Lord your God dried up the waters of the Jordan before you, until you had crossed  
over, just as the Lord your God did to the waters of the Sea of Reeds, which He dried up  
before us until we had crossed over, so that all the peoples of the earth would know that the  
Lord's hand is powerful, and so that they may be in awe of the Lord your God in perpetuity.  
Joshua 4.23,24/ יהושוע ד"כג כד

A reflection on Joshua 4.23,24 'It is outrageous to human logic to suggest that God could  
hold up the waters to allow His people to cross over, but the Scriptures have Him doing so  
not once, but twice, and the second time, at the Jordan, leaving a cairn of stones from the  
middle of the river-bed as witness to it! This is so that those who saw and heard would be  
always in awe of this mighty God.'

Also on You Tube at <https://www.youtube.com/watch?v=gjM4-C96Po4>

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.  
Òti pas o ypsòn eavtòn tapinothèsetai kai o tapinòn eavtòn ypsothèsetai.

For everyone who promotes himself will be demoted, while the one who takes the low place  
will be promoted.

Luke/Λουκᾶν 14.11

A reflection on Luke 14.11. 'Modern westerners are obsessed with self-promotion. But Jesus  
reminds us that when we big ourselves up, there is only one way to go – down! Jesus' way is  
taking the low place, so that others can recognise our gifts and bring them forward without  
our pushing and shoving. As Proverbs 27.2 advises, 'let someone else praise you, don't praise  
yourself – another's words, not your own.'

Also on You Tube at <https://www.youtube.com/watch?v=IKEKTAHOpE0>

יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנו הָאֵר פְּנֵיךָ וְנִשְׁעָה  
Adonài Elohìm Tzebha'òt, hashibhèynu; ha'èyr panèkha ve-nivashèy'ah.

O Lord God of Hosts, turn us around; let Your face shine out and we will be rescued.

Psalm 80.19/ תהילים פ"כ

A reflection on Psalm 80.19 'Three times in this Scripture-song the Singer repeats the refrain,  
'O Lord God of Hosts, turn us around; let Your face shine out and we will be rescued', as he  
calls out to God for deliverance; and the God who broke the power of Pharaoh, of Babylon  
and, through His death on the cross, of death itself is able to answer that cry, as in Jesus' face  
we behold His risen glory and are delivered into life!'

Also on You Tube at <https://www.youtube.com/watch?v=eFAe9omBwnY>

בְּאֵרֶחַ צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָהּ אֵל-מָוֶת

Be-òrach tzedaqàh chayìm, ve-dèrekh netibhàh al màvet.

There is life on the path of integrity; that pathway knows no death.

Proverbs 12.28/משלי יב"כח

A reflection on Proverbs 12,28 ‘Not only the path of integrity hold blessings for this life; its pursuit brings an inheritance which outlasts death itself. Messiah Jesus promises that all who follow Him as the truth of God will live, even if they die.’

Also on You Tube at <https://www.youtube.com/watch?v=nMBcH0aXJ8M>

**April 12 Day 102 Readings Joshua 5:1-7:15, Luke 15:1-32, Psalm 81:1-16, Proverbs 13:1**

וַיְהִי כִּשְׁמֹרֶת יְהוֹשֻׁעַ אֶל-הָעָם וְשִׁבְעָה הַכֹּהֲנִים נוֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לְפָנָיו יְהוָה  
עָבְרוּ וַתִּקְעוּ בַשׁוֹפְרוֹת וְאֶרְוֹן בְּרִית יְהוָה הִלֵּךְ אַחֲרֵיהֶם

Va-yehì ke-emòr Yehòshuah el-ha-àm ve-shibh'ah ha-kohanìm nos'im shibh'ah shopherèt ha-yobhelìm liphnèy Adonài abhrù ba-shopherèt, va-aròn berit Adonài holèkh acharèyhem.

So it was that, when Joshua had spoken to the people, seven priests carrying seven loud rams-horn trumpets made their way before the Lord's presence, blasting out on their instruments, with the box chest of God's covenant coming behind them. Joshua 6v8/ו"ח ה'ושע

A reflection on Joshua 6.8 ‘The rams horn trumpet, or ‘shophar’ is the ceremonial instrument blown at Jewish festivals to announce the bringing in of the feast. So New Year, (Rosh HaShanàh in Hebrew) is properly called ‘the Feast of Trumpets’ or even ‘the Day of Shouting’, with loud blasts on the horn sounding through the land. Here the priests announce the coming of the Lord as they march around Jericho, preceding the box chest of God's covenant, sign of His Kingdom presence being established on the earth. It must have been an awesome sight. We are not to hide God's presence behind closed doors, but to carry Him with us, our very lives sounding the clear note of His rescue, bringing us joy and freedom, so that others can hear Him and respond.’

Also on You Tube at <https://www.youtube.com/watch?v=MrpxJvGj3qM>

εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολήν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας

Èepe dhe o patèer pros tous dhòulous avtòu, ‘Exenèngkate stolèn teen pròteen kai endhýsate avtòn, kai dhòte dhaktýlion ees teen chèera avtòu kai ypodhèmata ees tous pòdhas.’

Then the Father said to his slaves, ‘Get out the best robe and put it on him, and give him a ring on his hand and shoes on his feet.’ Luke/Λουκᾶν 15.22

A reflection on Luke 15.22 ‘The lost son is thinking in the mindset of the republic of man, where there is always payback demanded for wrongdoing, always vengeance required; he has reckoned without the compassion and covenant grace of the Father who is able to redeem and restore even from the most self-inflicted and wayward failure of his children. The Father not only receives his son home, but clothes him in the best outfit, gives him his signet with which to enact his Father's will, and shoes, a sign of being a freeman not a slave. Such is the amazing, loving, ‘chesed’-bonded grace of God in Christ, of which the demands of the systems of man knows nothing.’

Also on You Tube at <https://www.youtube.com/watch?v=7ZSosKHKo1s>

אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם הַרְחַב-פִּיךָ וְאִמְלֵאָהּ

Anokhì Adonài Elohèykha, ha-ma'alkhà méy-èretz Mitzràyim; ha-rechèbh pìkha va-amal'èyhu.

I am the Lord your God, your deliverer from the land of Egypt; open your mouth wide, and I will fill it.

תהילים פ"א/יא/81.10/Psalm

A reflection on Psalm 81.10 'The Singer in this song begins with directions to praise, but then the song turns into a prophetic speaking on behalf of the Lord, in the first person; He laments the unwillingness of His people to stay close to Him, even though He fed them, the manna ceasing only on the day after Passover when they reached the promised land (Josh.5.12). Today, the Lord still wants to fill us with His life, if only we will open up to Him fully.'

Also on You Tube at <https://www.youtube.com/watch?v=loxLov34pM>

בֶּן חָכָם, מוֹסֵר אֵב וְלֹץ לֹא-שֹׁמֵעַ גְּעָרָה

Ben chakhàm mùsar abh, ve-lèytz lo shamà' ge-aràh.

A wise son is trained by a father, but a loudmouth won't listen to correction.

משלי יג"א/13.1/Proverbs

A reflection on Prov.13.1 'The word used for discipline in this proverb is rooted in the concept of training by correction, like a tree made into an espalier against a wall to increase its fruitfulness; such is the wise son, trained by a father. Refusal to receive formation from those who precede us will lead to damage and unfruitfulness.'

Also on You Tube at <https://www.youtube.com/watch?v=CGO6DKyCUQ>

### April 13 Day 103 Readings Joshua 7:16-9:2, Luke 16:1-18, Psalm 82:1-8, Proverbs 13:2-3

לֹא-הָיָה דְבַר מִכָּל אֲשֶׁר-צִוָּה מֹשֶׁה אֲשֶׁר לֹא-קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל-קְהַל יִשְׂרָאֵל וְהַנָּשִׁים וְהַטָּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם

Lo hayàh dabhàr mi-kòl ashèr tzivvàh Moshèh ashèr lo qaràh Yehòshua nèged kol qehàl Yisra'èl ve-ha-nashìm ve-ha-tàph ve-ha-gèr ha-holèkh be-qirbàm.

There was not a word of all that Moses had directed that Joshua did not read before the whole assembly of Israel, including women and children and the foreigners that travelled among them.

יהושוע ח"לה/8.35/Joshua

A reflection on Joshua 8.35 'Having defeated Jericho and Ai, the people of Israel come to enact the recording of the Torah, the founding constitution of their God-called people at Mount Ebal and Mount Gerizim. Joshua reads aloud the instruction for all the people to hear, young and old, as well as those foreigners travelling with them; it's important that they hear it proclaimed, hear it spoken, for this is a story, as Jesus reminds His hearers in Luke 16.17 that stands for all time, of which not even a dot will fail.'

Also on You Tube at <https://www.youtube.com/watch?v=H884o2aACq8&t=1s>

καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

Kai epēnesen o kýrios ton eekonòmon tees adhikias, òti phronìmos epieesen; òti i yi-èe tou aiònos tòutou phronimòteri ypèr tous yìdus tou photòs ees teen yeneàn teen eavtòn èesi.  
And the master of the unrighteous factor commended him for this, that he had acted astutely; for the children of this age are in their generation more astute than the children of light.  
Luke/Λουκᾶν 16.8

A reflection on Luke 16.8 ‘The parable of the ‘cannie factor’ is notorious among interpreters as being one of the most difficult to understand. However, given that the manager has most likely been adding his own ‘commission’, inflating the debtors’ bills, (prohibited under the law of Moses, though common enough practice), by reducing the amount owed he is not only backtracking on his own sharp practice, but he is both making his master look good and sweetening the debtors so they will be nice to him when he is looking for a job shortly! It seems Jesus’ point in telling this parable is to make us look again at the use of money. Far from saying it is to be shunned and disregarded, Jesus advises us to put it to work, not for our own enrichment or to be hoarded, but in the service of the Kingdom, using it astutely to see resources put to gaining ground for the sake of His glory! Today’s Psalm perhaps helps us to see this more clearly – ‘Defend the poor and fatherless, set the cause of the downtrodden and poor to rights; deliver them and release them from the grasp of those of evil intent.’

Also on You Tube at <https://youtu.be/Ztz879K04Y4>

שָׁפוֹט-דָּל וְיִתּוֹם עֲנִי וְרֵשׁ הַצְּדִיקוֹ

Shiptù dal ve-yatòm; ani va-ràsh hatsdìqoo

Give justice to the needy and the orphan; with the oppressed and the poor, deal with integrity.  
Psalm 82.3/ג"ב תהילים פב

A reflection on Psalm 82.3 ‘There are certain people the Lord shows particular favour to. Today, we have come to know it as ‘God’s preferential option for the poor’. In dealing with them, we find we are dealing with Him. Jesus makes it clear that when we offer loving service to those who cannot repay us in kind for our help, we are doing it as a service for Him personally.’

Also on You Tube at <https://www.youtube.com/watch?v=EIUzjK4jP2k>

נֹצֵר פִּי שְׁמֵר נַפְשׁוֹ פֶּשֶׁק שְׁפָתָיו מְחַתֵּה-לוֹ

Nòtzer piv shòmer naphshò, pòseq sphatàv mechitàh lo.

The one who guards his speech defends his life, but the blabbermouth will meet with ruin.  
Proverbs 13.3/ג"ב משלי יג

A reflection on Prov.13.3 ‘An old adage from the Second World war was ‘careless talk costs lives.’ The Wise Man here establishes the wisdom of that counsel, and encourages guarding our mouths to keep our lives intact.’

Also on You Tube at <https://www.youtube.com/watch?v=PM8-Wbhlzpw>

**April 14 Day 104 Readings Joshua 9:3-10:43, Luke 16:19-17:10, Psalm 83:1-18, Proverbs 13:4**

וַיִּקְחוּ הָאֲנָשִׁים מִצִּידֵם וְאֶת-פִּי יְהוָה לֹא שָׁאֲלוּ וַיַּעַשׂ לָהֶם יְהוָשֻׁעַ שְׁלוֹם וַיַּכְרַת לָהֶם בְּרִית לְחַיֹּתָם וַיִּשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה

Va-yiqechù ha-anashìm mi-tzeydìm ve-èt pi Adonài lo sha'alù, va-ya'ass la-hèm Yehòshua shalòm va-yikhròt lahèm berìt le-chayotàm va-yishàbh'u lahèm nesiyèy ha-edah.

So the men sampled their provisions, but did not ask what the Lord had to say; Joshua made peace with them and cut a covenant to let them live, the leaders of the assembly making a vow to them.

יהושוע ט"ד טו/9v14-15

A reflection on Joshua 9.14-15 'Because Joshua and the leaders of Israel did not consult the Lord, they end up making a binding covenant with the Gibeonites and also getting pulled into their battle with the surrounding kings. If we go by our own logic and reason, and do not listen to the voice of the Holy Spirit we will end up compromising with all sorts of things which deflect us from God's true heart and desire for us. Beware of Gibeonites bearing mouldy bread and wearing old shoes!'

Also on You Tube at <https://www.youtube.com/watch?v=Yb6OhZu-HgE&t=57s>

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὅτι ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

Òtos kai ymèes, òtan pi-èeseete pànda ta dhiatachthènda ymìn, lèyete òti dhòuli achrèe-ì-esmen, òti o ophilomen pièesai pepi-èekamen.

So you, likewise, when you have done everything you were instructed to do, you will say 'we are still unprofitable servants, who have done only what we ought to have done.'

Luke/Λουκᾶν 17.10

A reflection on Luke 17.10 'Jesus is underlining in this parable of the servants who prepare their master's food that the master will never make a profit out of them. But the good news for Jesus' people is that they are Abba's children, not slaves, whom He adopts through His outrageous love for us, not because we are bringing Him a return on His investment. Jesus is making the point that we can never come near earning God's approval; all we have is from His costly, self-sacrificial grace. Even if we could do all His will, we will still be His beloved loss-leaders!'

Also on You Tube at <https://www.youtube.com/watch?v=V0fGrnXfJwo>

אֱלֹהִים אֶל-דָּמִי-לָךְ אֶל-תַּחַרְשׁ וְאֶל-תִּשְׁקֹט אֵל

Elohìm, al domì lakh, al techeràsh ve-àl tishqòt El.

O God, do not be silent, do not keep quiet; O God, don't stand back.

תהילים פג"ב/83.1

A reflection on Psalm 83.1 'The Singer here appeals to God to intervene against those who are humiliating Him and His people; he wants the Lord to carry out all sorts of retribution against them. Yet the tone of the song would suggest that God is not doing what the Singer is asking; God is holding back, and allowing the darkness to cause mayhem. Nowhere is this more evident than in the cross of Jesus, when the comment is made, 'He saved others, but He can't save Himself.' When God seems silent, it is not because He is impotent; rather, His power is at work to achieve a deeper and more comprehensive deliverance, breaking the power of death itself.'

Also on You Tube at <https://www.youtube.com/watch?v=EA6BfVTiyjc>

מתאוה ואין נפשו עצל ונפש חרצים תדשן

Mit'avàh va'ayin naphshò atzèl ve-nèpesh charutzim tedushàn.

A greedy layabout ends up with nothing, but the industrious soul ends up with plenty.

משלי יג"ד/Proverbs 13.4

A reflection on Proverbs 13.4 'While there are those who are needy through no fault of their own, the wise man warns against indolence and greed added together, which end up with nothing. The application to work and creativity leads on the other hand to prosperity and plenty.'

Also on You Tube at <https://www.youtube.com/watch?v=jUhvneqxBqE>

**April 15 Day 105 Readings Joshua 11:1-12:24, Luke 17:11-37, Psalm 84:1-12, Proverbs 13:5-6**

ויקח יהושע את-כל-הארץ ככל אשר דבר יהוה אל-משה ויתנה יהושע לנחלה לישראל כמחלקתם לשבטיהם והארץ שקטה ממלחמה

Va-yiqqàch Yehoshù'a et-kol-ha-àretz ke-khòl ashèr dibbèr Adonài el-Moshèh, va-yittenàh Yehoshù'a le-nachalàh le-Yisra'èl ke-machleqotàm le-shibhtèyhem ve-ha-àretz shaqtàh mi-milchamàh.

So Joshua took all of the land just as the Lord had said to Moses, and Joshua gave it as an inheritance to Israel by clans and by tribes, and the land had a break from warfare.

יהושוע יא"כג/Joshua 11v23

A reflection on Joshua 11.23 'It is hard for us in the twenty-first century to make sense of the warfare involved in the land of Canaan becoming Israel's home; but what we can know is that without God's supernatural intervention, His people should have been annihilated by the forces of the Canaanites that came against them to destroy them. It is God's hand that is with them, not their own might, which brings them victory. It is also salutary that, in spite of all the destruction, the people of Israel still succumb to the fruitless darkness of the idols of the nations; it would take a different kind of violence, that of God nailed to a cross by His own creatures to finally break the yoke of the non-gods upon mankind, redeeming us finally through the shed blood of Jesus and His resurrection.'

Also on You Tube at [https://www.youtube.com/watch?v=8VMw98U\\_GaA](https://www.youtube.com/watch?v=8VMw98U_GaA)

οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν

Oudè eròusin idhòu òdhe ee idhòu ekì; idhòu ghar ee bhasilèia tou Theòu endòs ymòn estin. 'And they won't be saying, 'Look, here it is!' nor, 'look, there it is!', for just look, the reign of God is within you!' Luke /Λουκᾶν 17.21

A reflection on Luke 17.21 'The awesome promise of the new covenant with Israel in Jeremiah 31.33 is that it will no longer be all about doing externals. The very formation of God, the Torah, will be imprinted deep into the being of all those who trust God and receive His Spirit. This is the context of Jesus' declaration that the reign of God will not be a geographical location nor a religious structure, but the flowing from within the believers of the very life of God. Every life given to Him becomes His embassy, and through them His authority is demonstrated.'

Also on You Tube at <https://www.youtube.com/watch?v=akivozbXMno>

Mah yedidòt mishkenotèkha, Adonài Tzebha'òt.  
How much I love Your home, O Lord of Hosts.  
Psalm 84.1/ב"ב/תהילים פד

A reflection on Psalm 84.1 ‘The Singer uses words of familiarity here in describing God’s home, His dwelling-place among men. King David established a whole new order of worship, superceding the old Tabernacle of Moses with a new one in his capital at Jerusalem, forerunner of the Temple. From the Songs recorded, we know that this was a place he delighted to be, a place of twenty-four hour prophecy and adoration. This is why it was so ‘lovely’ to him, as the place to be close up to the face of God.’

Also on You Tube at <https://www.youtube.com/watch?v=oMwLxsl8vtY>

צדקה תצר תם-דרך ורשעה תסלף חטאת  
Tzedaqàh titzòr tam dàrekh, ve-rishàh tesalèph chatàt.  
Doing right keeps the person of integrity on the road, but evil derails the wrongdoer.  
Proverbs13.6/ו"ג/משלי יג

A reflection on Prov.13.6 ‘Doing wrong is a recipe for upset, leading to fear, guilt and shame; the joy of doing right is in the security of progressing forward on the best path, even when it costs.’

Also on You Tube at <https://www.youtube.com/watch?v=2iua7k6EKA8>

**April 16 Day 106 Readings Joshua 13:1-14:15, Luke 18:1-17, Psalm 85:1-13, Proverbs 13:7-8**

ועתה תנה-לי את-ההר הזה אשר-דבר יהוה ביום ההוא כי אתה-שמעת ביום ההוא כי-  
ענקים שם וערים גדלות בצרות--אולי יהוה אותי והורשתיים כאשר דבר יהוה  
Ve-attàh, tenàh-li et-ha-hàr ha-zèh, ashèr dibbèr Adonài bayòm ha-hù, ki attàh shamà'ta ba-  
yòm ha-hù ki anakìm sham ve-arìm gedolòt be-tzuròt; ulài Adonài otì ve-horashtìm ka-ashèr  
dibbèr Adonai.

(85 year old Caleb is speaking) ‘And now, give me this mountain of which the Lord spoke on that day, for you heard on that day (at Kadesh-Barnea) that the giant Anakim are there in big settlements – it may well be that the Lord will be with me and I will expel them, as the Lord said.’

Joshua 14v12/ב"י/יהושוע יד

A reflection on Joshua 14.12 ‘Caleb, who with Joshua had been one of only two spies out of ten to bring a good report of the land to Kadesh-Barnea forty five years before, now reminds the people listening that, despite there being giants in the land, God had promised then that He would be with them to rescue them. These decades later, even in his old age, Caleb wants to go and prove God’s promise, by expelling the people mightier than his, by this sealing the vision the Lord had given him so long before. That city became famous in Israel as Hebron.’

Also on You Tube at <https://www.youtube.com/watch?v=bS1K0SSv8eg&t=3s>

καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁθεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Kai o telònees makròthen estòs ouk èthelen oudhè tous ophthalmòus ees ton ouranòn epàrai, all'ètypten ees to stèethos avtòu lèghon, 'Otheòs, ilàstheeti-mi to amartolò.

And the tax-collector keeping his distance did not even want raise his eyes, but just rapped on his chest saying, 'O God, take pity on me, a failure.'

Luke/Λουκᾶν 18.13

A reflection on Luke 18.13 'It is impossible to embrace someone who is blowing their own trumpet like the self-righteous Pharisee; the tax-collector, realising his brokenness, is swept up into the arms of the Father, and forgiven as he finds the low place before the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=7jz-BWtFHU0>

חֶסֶד וְאֱמֶת נִפְגָּשׁוּ צְדָק וְשְׁלוֹם נִשְׁקוּ אֶמֶת מֵאֲרֶץ תִּצְמַח וְצְדָק מִשָּׁמַיִם נִשְׁקָה  
Chèsed ve-èmet niphgashù, tzèdeq ve-shalòm nashaqu; èmet mey-ètez titzmàh ve-tzèdeq mi-shamayim nishqàph.

Covenant-bonded grace and truth have come close together, integrity and wholeness have kissed; truth will spring up from the earth and integrity will reach down from heaven.

Psalm 85.10,11 תהילים פה"י יא

A reflection on Psalm 85.10,11 'This Scripture-song celebrates the rescue God has effected for His people; all the integrity and faithfulness of God has flowed into one action of grace and wholeness, bringing heaven and earth together.

'Now the green blade riseth from the buried grain,

Wheat that in the dark earth many days hath lain;

Love lives again that with the dead hath been,

Love is come again, like wheat that springeth green.' (Easter Sunday 2017)

Also on You Tube at <https://www.youtube.com/watch?v=TGJGI2hIt98>

יֵשׁ מִתְעַשֵּׂר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוֹן רַב

Yesh mitashèr ve-èyn kol, mitroshèsh ve-hòn rabh.

There are people who make out they are rich but have nothing at all, and there are those who make out they are poor, but have great wealth.

Proverbs 13.7 משלי יג"ז

A reflection on Proverbs 13.7 'The Sage unmasks the deceptiveness of the heart in trying to project an image of itself other than who we truly are. He points out the duplicity of being poor but pretending to be rich, as well as of feigning poverty while having great wealth – both are blatant hypocrisy, and come of hiding from reality. Far better to live in transparent integrity.'

Also on You Tube at <https://www.youtube.com/watch?v=Bboo6RkpaAg>

**April 17 Day 107 Readings Joshua 15:1-63, Luke 18:18-43, Psalm 86:1-17**

**Proverbs 13:9-10**

וַתֹּמֶר תְּנָה-לִי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִי גִלְתַּי מִיָּם וַיִּתֶּן-לָהּ אֶת גִּלְתַּי עַל-יָמֶיךָ  
וְאֶת גִּלְתַּי תַּחְתִּיּוֹת

Va-tòmer, ‘Tenàh li bherakhàh, ki èretz ha-negèbh netatàni, ve-natatàh li gullòt màyim.’ Va-yitten lah et gullòt aliyòt ve-et gullòt tachtiyòt.

And she (Achsah, daughter of Caleb) said, ‘Give me a blessing, for you have given me a dry south-land; so grant me water-springs.’ So he gave her both the upper springs and the lower springs.  
יהושוע טו"ט/ט"ט Joshua 15v19

A reflection on Joshua 15.19 ‘Achsah, Caleb’s daughter, is given as wife to the victor Othniel, Caleb’s nephew, as a reward for helping Caleb conquer the city of Kiryat-Sepher. She then seeks a blessing from her father as well; since the land she has been given is in the south, and therefore very arid, she asks for the rights over the water in the land as well. She is bold in asking, for at that time women were not regarded as having rights in the land. But her loving father grants her request, giving her all the springs in the territory. Her forthrightness pays off, and she receives her father’s blessing; so may we be bold with our Father to ask for the springing up of His Spirit in our lives to change the atmosphere of the dry land where we are.’

Also on You Tube at <https://www.youtube.com/watch?v=GVI3dB0ywk4>

ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε· πῶς δυσκόλως οἱ τὰ  
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Idhòn dhe avtòn o Ieesòus perilypon yenòmenon èepe, ‘Pos dhyskòlos i ta chrèemata èchondes eeselèvsondai ees teen bhasilèian tou Theòu.’

Seeing how sad he had become, Jesus said, ‘How difficult it is for those having riches to come into the reign of God.’  
Luke/Λουκᾶν 18.24

A reflection on Luke 18.24 ‘So often, we do not have wealth, it has us. Jesus’ words about the rich young ruler indicate that he was under another regime, the rule of materialism. It was hard for him to come under the reign of God, not because God hates wealth, but because wealth was this man’s king. The only way to be free of its control is to foreswear its tyranny over us and abandon ourselves fully to God as our one true Provision.’

Also on You Tube at <https://www.youtube.com/watch?v=NKuNSDsIijI>

הוֹרֵנִי יְהוָה דְרָכְךָ אֱהַלְךָ בְאֱמֶתְךָ יַחַד לְבָבִי לִירְאָה שְׁמֶךָ  
Horèyni Adonài darkèkha, ahalèykh ba-amitèkha; yachèd lebhobhì le-yir’àh shemèkha.

Teach me Your way, Lord, I will walk by Your truth; make me single-hearted in awe of Your name.  
Psalm 86.11/פ"יא

A reflection on Psalm 86.11 ‘The Singer prays to be single-hearted in awe of the Lord, which infers that it is possible to be divided in heart when it comes to relationship with God; integrity means completeness, wholeness, so there is a sense of desire for a focus and a unity in intention, inward and outward, which comes from taking the Lord seriously, as the source and impulse of our being. May we live that kind of wholehearted devotion to His ways every day.’

Also on You Tube at <https://www.youtube.com/watch?v=T-fqUypYx3A>

Raq be-zadòn yittèn matzàh ve-èt no'atzim chokhmàh.

Pride produces nothing but contention, while wisdom resides with those who can consult together.

Proverbs 13.10 מְשָׁלִי יִגִּי

A reflection on Proverbs 13.10 'When our own opinion makes us deaf, we are in trouble; self-certainty which is not open to input from others is a sure recipe for disaster, a source of contention and, eventually, dangerous isolation from others. When our ears are open, when we learn what those around us have to give into our lives, we will be made wiser than we are.'

Also on You Tube at <https://www.youtube.com/watch?v=gHjgoRaucSg>

**April 18 Day 108 Readings Joshua 16:1-18:28, Luke 19:1-27, Psalm 87:1-7, Proverbs 13:11**

וַיִּקְהָלוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל שָׁלָה וַיִּשְׁכְּנוּ שָׁם אֶת-אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לְפָנֵיהֶם  
 Va-yiqqahalù kol-adàt benèy-Yisra'èl Shilòh va-yashkìnu sham et-ohèl mo'èd ve-ha-àretz  
 nikhbeshàh liphnèyhem.

Assembling the whole company of the sons of Israel at Shiloh, they installed there the tent of gathering, as the land had been made subject to them. Joshua 18v1 יְהוָה יִשׁוּעַ יְיָ א"ח

A reflection on Joshua 18.1 'For generations in Israel there was no permanent structure of worship in the land. The tented meeting place God had shown them to make in the desert was pitched at Shiloh in the hill country of Israel and there the priests served the Lord. In fact, no stone structure was ever required by the Lord. He does not live in buildings, but in lives. (Acts 17.24) The Lord is essentially mobile, and not contained in our structures, either physical or institutional. He is the God of no fixed abode.'

Also on You Tube at <https://www.youtube.com/watch?v=WyUbv5j47DY>

εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλὸς

Èepe dhe pros avtòn o Isòus òti sèmeron soteeria to ìko tòuto eyèneto, kathòti kai avtòs yiòs Abhraàm èstin; èelthe gar o Yiòs tou anthròpou zeetèesai kai sòsai to apololòs

Then Jesus said to him, 'Today salvation has materialised in this house, seeing that he is also a son of Abraham; for the Son of man has come to look for and rescue the life going to waste.'  
 Luke/Λουκᾶν 19.9,10

A reflection on Luke 19.9-10 'Zacchaeus is locally reviled, and of short stature to boot. Wanting to see Jesus pass by, but too short to see over the crowd, and too ashamed to push forward, he climbs a sycamore-fig tree, and watches the Messiah approach. At the tree, Jesus addresses him directly and calls him down to host Him for the night, where Zacchaeus is so touched by Jesus' acceptance and love to a sinner like him, that he repents, turns from his greed and agrees to make reparation for any damage done to people in the city, four times over. Jesus has again reached out to the marginalised and rejected in this little man.'

Also on You Tube at <https://www.youtube.com/watch?v=GGNXseHk-so&t=113s>

וְשָׂרִים כְּחֹלְלִים כָּל-מַעֲיָנֵי בָּךְ

Ve-sharim ke-cholelim, 'Kol ma'yanay bakh.'

Both singer and musicians say, 'All my sources are in You!'

Psalm 87.7/ז"ז תהילים

A reflection on Psalm 87.7 'When it comes to inspiration for music and song, the Lord God is an inexhaustible resource. Here the Singer has been celebrating the place where God meets man, for him the hill of Zion in Jerusalem. It is, in his reckoning, the place that brings the nations together, where the native air is praise. Whether we are physically near or far from Zion, the Spirit of the One who loves it more than anything causes its music to ripple through our being!'

Also on You Tube at [https://www.youtube.com/watch?v=V\\_y7eZyHoX0](https://www.youtube.com/watch?v=V_y7eZyHoX0)

הוֹן מְהֵבֵל יִמְעָט וְקִבֵּץ עַל-יַד יִרְבֶּה

Hon mey-hèbhèl yim'àt, ve-qobhèytz al-yàd yarbèh.

Wealth made quickly is soon wasted, but what is earned by one's hands gives increase.

Proverbs 13.11/יא"ג משלי

A reflection on Proverbs 13.11 'The Sage in this life-saying warns of the weakness of get-rich-quick schemes that want wealth without working for it; the word used for 'a quick buck' is 'hebhel', meaning transient or ephemeral, a breath and it's gone. This is counterbalanced with an encouragement to work with one's hands, which brings steady increase over time.'

Also on You Tube at <https://www.youtube.com/watch?v=cP67qIBrR0w>

**April 19 Day 109 Readings Joshua 19:1-20:9, Luke 19:28-48, Psalm 88:1-18, Proverbs 13:12-14**

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר תִּנְנוּ לָכֶם אֶת-עָרֵי הַמִּקְלָט אֲשֶׁר-דִּבַּרְתִּי אֵלֵיכֶם בְּיַד-מֹשֶׁה  
Dabbèr el-benèy Yisra'èl leymòr, 'Tenù lakhèm et-arèy hamiqlàt, ashèr dibbàrti aleykhèm be-yàd Moshèh.'

(The Lord speaks to Joshua:) Say to the children of Israel, 'Appoint for yourselves the cities of asylum, about which I spoke to you through Moses.' Joshua 20v2/ב"ב יהושוע

A reflection on Joshua 20.2 'In the very constitution of His people, the Torah, God had instructed through Moses for six cities to be designated for asylum-seekers who had committed manslaughter. (See Number 35.6ff.) This was because when someone was killed, an avenger of blood would pursue the killer to carry out retribution; when the death was accidental or unintended, God provides a shelter from vengeance. The six cities are now named, and are located throughout the territory of Israel, so that there is access to one from any part of the land. God provides, then, for asylum for the unjustly pursued – it is in His heart of visceral compassion to make a place of safety for those in danger.'

Also on You Tube at <https://www.youtube.com/watch?v=KfUzGqWWJPK>

λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

Lèghondes, 'Evloyeemènos o erchòmenos bhasilèvs en onòmati Kyriou; eerènee en ouranò kai dhòxa en ypsistis.'

Saying, 'Blessed is the King who is welcome in the name of the Lord; let there be peace in heaven and glory at the highest level!'

Luke/Λουκᾶν 19.38

A reflection on Luke 19.38 ‘The words the crowd are shouting are the traditional Jewish welcome, ‘Barukh ha-Ba!’ ‘Blessed is the coming!’ but they are welcoming here the King who comes not just in His own name, but in the name of the Lord Himself. The words are echoes of Psalm 118.26, and in the verse previous there, verse 25, the Singer has called ‘Hosanna’, ‘Rescue us.’ The people are acclaiming Jesus as the Chosen, the one prophetically promised from of old, who will deliver them, and they will not be silenced at His coming.’

Also on You Tube at <https://www.youtube.com/watch?v=FxJsO0tkCYk>

וְאֲנִי אֵלֶיךָ יְהוָה שׁוֹעֵתִי וּבִבְקָר תִּפְלְתִי תִקְדַּמְךָ

Va-anì elèkha Adonài shivà'ti u-bha-bòqer tephilatì teqadmèkha.

So I will shout out to You, Lord and in the morning my prayer will encounter You.

Psalm 88.13/תהילים פח"ד

A reflection on Psalm 88.13 ‘The Singer in this Scripture-song feels far from the Lord, as though He is consigning him to death, yet he does not give up on prayer. He senses that whatever his fickle emotions are telling him, his words are still getting through to the Lord. For this reason, he will shout out to Him, knowing that, as the sun rises again, his voice will encounter the Lord once more, whatever the circumstances.’

Also on You Tube at <https://www.youtube.com/watch?v=dRStC1IAA6A>

תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוּר מִמְּקָשֵׁי מוֹת

Tòrat chakhàm meqòr chayìm, lasùr mi-mòqshey màvet.

The instruction of the wise is a source of life, evading fatal traps.

Proverbs 13.14/משלי יג"ד

A reflection on Proverbs 13.14 ‘The key word in this life-guide saying is ‘torah’; it is linked to the following noun, ‘wise person’ and here means instruction, nurture and training, as the mother would give a child (cf. Prov.1.8). This formation, then, of the wise is a source of life, giving them the means to escape the deathly snares of evil which would otherwise destroy them.’

Also on You Tube at <https://www.youtube.com/watch?v=whH51LFBXM>

**April 20 Day 110 Readings Joshua 21:1-22:20, Luke 20:1-26, Psalm 89:1-13, Proverbs 13:15-16**

לֹא-נִפְלָדָבָר--מִכֹּל הַדְּבָר הַטּוֹב אֲשֶׁר-דִּבֶּר יְהוָה אֶל-בֵּית יִשְׂרָאֵל הַכֹּל בָּא

Lo naphàl dabhàr mi-kòl ha-dabhàr ha-tòv ashèr dibbèr Adonài el-bèyt Yisraèl; ha-kòl ba  
Not one thing failed of all the good things which the LORD had promised to the house of Israel; everything came about

Joshua 21v43/יהושוע כא"ג

A reflection on Joshua 21.43 ‘Not one thing failed of all the good things God had promised to the house of Israel.’ What a testimony to the durability of God’s covenant, that, even though Israel is not faithful to Him, He is faithful to Himself, for He cannot be untrue to His promise.’

Also on You Tube at <https://www.youtube.com/watch?v=6pYn6ivC5AY>

δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπον· Καίσαρος. ὁ δὲ εἶπεν πρὸς αὐτοῖς· ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

‘Dhixatè-mi dheenàrion; tinos èchee icòna kai epigraphèen?’ Apokrihèndes dhe, èpon ‘Kàisaros.’ O dhe èpen pros avtis, ‘Apòdhote tinyn ta Kàisaros Kàisari kai ta tou Theòu to Theò.’

(Jesus is speaking in answer to the religious leaders) ‘Show me a denarius; whose is the image and inscription on it?’ In aswering, they said, ‘Caesar’s.’ ‘So, give back to Caesar what is Caesar’s, and to God what is God’s.’ Luke/Λουκᾶν 20.24,25

A reflection on Luke 20.24,25 ‘By His very question, Jesus unmasks the hypocrisy of His questioners. They are in the Temple, where Roman coinage is supposed to be exchanged in favour of Temple currency (hence the money-changers’ tables.) But someone has a denarius in his pocket! The question therefore designed to trap Jesus turns back on the religious leaders, as in His divine wisdom, He marks out the clear boundaries of duty to Caesar versus obedience to God. We cannot give the state what is due the Lord, and it may not ask that of us.’

Also on You Tube at <https://www.youtube.com/watch?v=yrrdJ03Lnuo>

אֵל נִעְרָץ בְּסוּד-קְדוֹשִׁים רַבָּה וְנוֹרָא עַל-כָּל-סְבִיבָיו

El na’arätz be-sòd qedoshim rabbàh, ve-norà al kol sebhìbhàv.

God is to be held in great awe by the company of His holy people, and revered by all around Him.

Psalm 89.7/ח"פ ט"ח

A reflection on Psalm 89.7 ‘Although God is our all-loving Father, the One who is for us unconditionally, we are not to be flippant with or about Him. One of the directives given to Israel is not to use the Lord’s name lightly, but to honour and take seriously the awesome Maker of heaven and earth, especially among those who own Him as Lord and King of their lives.’

Also on You Tube at <https://www.youtube.com/watch?v=3DuPm5f2ST4>

כָּל-עֲרוּם יַעֲשֶׂה בְדַעַת וְכֹסִיל יִפְרֹשׁ אֲוֶלֶת

Kol arum ya’asèh bhe-da’at, u-khesil yiphròs ivèlet.

The prudent person acts with discretion, while the fool puts his stupidity on display.

Proverbs 13.16/טז ט"ג

A reflection on Prov.13.16 ‘Folly tends to advertise itself with noisy abandon, while prudence takes great care to tread warily, depending on actions more than words.’

Also on You Tube at <https://www.youtube.com/watch?v=44TvNDQAIp8>

**April 21 Day 111 Readings Joshua 22:21-23:16, Luke 20:27-47, Psalm 89:14-37, Proverbs 13:17-19**

כִּי אַם-בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כְאֲשֶׁר עֲשִׂיתֶם עַד הַיּוֹם הַזֶּה

Ki im b’Adonài Elohèykhem tidbaqu ka-ashèr asitem ad ha-yòm ha-zèh.

Rather, stick fast to the Lord your God, as you have done up until today.

Joshua 23v8/ח"ג טו"ח

A reflection on Joshua 23.8 ‘Joshua, now aged and at the end of his ministry to God’s people exhorts them to be faithful to the Lord God who has brought them out of slavery and established in the land He promised. The word he uses has the sense of adhering, cleaving, glueing ; it is the same word used of a woman and man being woven into one another in matrimony and their offspring in Genesis 2. Joshua looks to the fusion of God and His people, a fusion which we are today experiencing as God comes and lives in and through our lives.’

Also on You Tube at <https://www.youtube.com/watch?v=-KFhS5119Ug>

ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάλτου, ὡς λέγει  
Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.

Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

Ὅτι dhe eyèrondai i nekri, kai Moysès emènysen epì tees bhàtou, os lèyi Kýrion ton Theòn Abhraàm kai ton Theòn Isaàk kai ton Theòn Iakòbh. Theòs dhe ouk èsti nekròn, allà zòndon; pàndes ghar avtò zòsin.

So that there is resurrection of the dead even Moses indicates at the bush, because he speaks of the God of Abraham, the God of Isaac and the God of Jacob. But He is not God of the dead, but of the living; because for Him, everyone is alive.

Luke/Λουκᾶν 20.37,38

A reflection on Luke.20.37,38. ‘In a masterstroke of Biblical interpretation here, Jesus confounds the Sadducees (Tzadduqim) , who deny the resurrection because they say it is not found in the books of Moses, the ‘Torah’; Jesus demonstrates that by speaking to God as the God of the Patriarchs, Moses recognised that in God they still live, for God is not the God of the dead, but of the living! Here is a clear sign to us of the promise of eternal life for any who put their trust in God through the Messiah Jesus. We are never counted out of the ‘bundle of the living’!’

Also on You Tube at <https://www.youtube.com/watch?v=M9Xd6HmwSp0>

אֲשֶׁרֵי הָעַם יִדְעֵי תְרוּעָה יְהוָה בְּאוֹר-פְּנֵיךָ יִהְיֶה לָּךְ

Ashrèy ha-àm yod’èy teru’ah; Adonài be-òr panèkha yehalekhùn.

What contentment for the people who know how to acclaim You, Lord; they walk by the light of Your face.

Psalm 89.15/תהילים פט"ט

A reflection on Psalm 89.15 ‘There is something in the acclaim of God in expressed praise which makes us more fully human, and therefore more content; as we turn our faces toward the One who was, who is and is to come, our Maker, we find ourselves bathed in the light of His face and given the power to go forward.’

Also on You Tube at <https://www.youtube.com/watch?v=hFrknECnXNk>

מְלָאךְ רָשָׁע יִפֹּל בְּרַע וְצִיר אֱמוּנִים מְרַפָּא

Mal’akh rashà yippòl be-rà ve-tzìr emunim marpèh.

A malicious messenger will fall into trouble, while a truthful account brings healing.

Proverbs13.17/משלי יג"ז

A reflection on Proverbs 13.17 ‘Disinformation is not only a modern phenomenon – spreading fake news has always been project of the crooked, but the Sage says they will end up failing in their attempts; on the other hand, those who report the truth will bring health and healing to their hearers.’

Also on You Tube at [https://www.youtube.com/watch?v=yayUHQ7\\_XE](https://www.youtube.com/watch?v=yayUHQ7_XE)

**April 22 Day 112 Readings Joshua 24:1-33, Luke 21:1-28, Psalm 89:38-52, Proverbs 13:20-23**

וַיֹּאמְרוּ הָעָם אֶל-יְהוֹשֻׁעַ אֶת-יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע  
וַיִּכְרַת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיִּשָּׂם לוֹ חֶק וּמִשְׁפָּט בְּשֵׁכֶם

Va-yomerù ha-àm el Yehòshua, ‘et-Adonài Elohèynu na’abhòd, u-bheqolò nishmà.

Va-yikhròt Yehòshua berit la-àm ba-yòm ha-hù, va-yasèm lo choq u-mishpàt bi-Schèkem.

And the people said to Joshua, ‘We will serve the Lord our God and listen to His voice.’

So Joshua enacted a covenant for the people that day, and set in place for them at Shechem its statutes and principles.

Joshua 24v24,25/יהושוע כד"כ כה

A reflection on Joshua 24.24,25 ‘As his life draws to a close, Joshua rehearses to Israel at Shechem the whole story of their call and heritage from Abraham onward. He then calls on them to choose whom they will worship, and with one voice, they declare for the Lord, their God; to seal this declaration, Joshua enacts the ancient sign of irrevocable commitment for the nation in a covenant, literally ‘cut’ in the flesh of a sacrifice. This is no replacement covenant for the others that went before, but a renewing and embedding of all earlier ones, with the obligation of it recorded in statute and principle (the Hebrew word here is ‘mishpat’ – a setting right, putting in order) and witnessed to by a memorial stone.’

Also on You Tube at <https://www.youtube.com/watch?v=B9cooZmg0dE&t=4s>

πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ,  
αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

Pàndes gar òuti ek tou perissèvondos avtìs èbhalon ees ta dhòra tou Thèou, avtèe dhe ek tou ysterèematos avtèes àpanda ton bhìon on èechen èbhale.

For they all contributed out of their surplus to God’s offering-box, but she, even in her deficit, put in all she had left to live on.

Luke /Λουκᾶν 21.4

A reflection on Luke 21.4 ‘Most of us would not consider giving until we had enough to give. The widow Jesus points out to His disciples gives all she has, even though she does not have enough. God’s economics are not man’s. Man accumulates to feel secure; God’s way is to give away in order to receive blessing. For the follower of Jesus, generosity is not an option, it is a necessity.’

Also on You Tube at <https://www.youtube.com/watch?v=jmmmRbRQeww>

זָכַר-אֲנִי מֵה-חַלְדַּת עַל-מַה-שָּׂוִי בְּרֵאֵת כָּל-בְּנֵי-אָדָם

Zekhàr anì meh chalèd; al mah shav baratà khol bney adàm.

Remember how transient I am; to what end have You created fickle humankind?

Psalm 89.47/תהילים פט"ח

A reflection on Psalm 89.47 ‘The Singer is thinking about the shortness of life, and the transience of his days. What is mankind’s purpose; why such a fragile flowering? The key seems to be in the heart of God for His creative purpose, as the Singer of another Scripture-song has it, ‘What is man that you are mindful of him? Yet you make him little less than angelic and crown him with glory..’ If we see life in terms only of the decades we have, it seems so short; but when we trust in a Maker whose purpose for us goes beyond this brief span, it transforms our vision.’

Also on You Tube at <https://www.youtube.com/watch?v=RHguwQzBTuI>

Proverbs for Today; Prov.13.20-23

הולך את-חכמים יחכם ורעה כסילים ירוע

Holèkh et-chakhamim yekhkàm ve-ro’èh khesilim yeròà’

Walking with the wise makes you wise, while associating with fools brings harm.

משלי יג"כ/Proverbs 13.20

A reflection on Proverbs 13.20 ‘Because human beings are formed and developed through their relationships, the character of those we build those connections with has an unavoidable effect on us. If we sow into ourselves to the input of fools, we will end up reaping trouble, says the Sage, but if we hang out with those who pursue wellbeing in awe of God, we will ourselves become wise.’

Also on You Tube at [https://www.youtube.com/watch?v=OggsB\\_PQI34](https://www.youtube.com/watch?v=OggsB_PQI34)

**April 23 Day 113 Readings Judges 1:1-2:9, Luke 21:29-22:13, Psalm 90:1-91:16, Proverbs 13:24-25**

ואתם לא-תכרתו ברית ליושבי הארץ הזאת--מזבחותיהם תתצון ולא-שמעתם בקולי  
מה-זאת עשיתם

Ve-atèm lo tikhretù le-yoshebhèy ha-àretz ha-zòt mizbechotèyhem titotzùn ve-lò shema’tèm be-qolì; ma zot asitem?

(An Angel is speaking to Israel) ‘And you were to enact no covenant with the inhabitants of this land, rather you were to knock down their altars; but you have not listened to my voice. What have you done?’

שופטים ב"ב/ Judges 2.2

A reflection on Judges 2.2 ‘God is finding out the pain of having a people who are half-hearted in their walk with Him. The story of the book of Judges is a story of compromise and pollution of the relationship of the people of God, their Rescuer and Deliverer; this is also parabolic of the unfaithfulness of all mankind toward their Maker. But the book is also about God’s intention to rescue His people from their brokenness; the ‘Shophtim’, the ‘Judges’, far from being those who sit on thrones dishing out punishment, are those who, in the Hebrew concept of them, are intervening to restore ‘mishpat’ – equity, the right order, relationship, pushing back chaos, restoring the people to God; they are, then, the forerunners of Messiah, who will Himself be the one great ‘Shophet-Judge,’ through His cross and resurrection setting the world free from the outcomes of its failure.’

Also on You Tube at <https://www.youtube.com/watch?v=kZ1qUUBKbk>

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ἣ ἔδει θύεσθαι τὸ πάσχα,  
καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ  
πάσχα ἵνα φάγωμεν.

Èlthe dhe ee eemèra ton azýmon, en ee èdhee thýesathai to pàscha, kai apèsteele Pètron kai  
Ioànnen eepòn, ‘Porèvthendes etimàsate eemìn to pàscha ìna phàgomen.

So the day came for unleavened, (yeast-free) bread, on which the Passover lamb was to be  
slaughtered and He (Jesus) commissioned Peter and John, saying ‘Go and get things ready for  
us for Pesach (Passover) so we can eat.’

Luke /Λουκᾶν 22.7,8

A reflection on Luke 22.7,8. ‘God’s timing is perfect; Jesus knows that this is the moment the  
corrupt authorities will covertly move against him, for He is the Lamb of God, and so much  
of Israel’s story of deliverance is wrapped up in the unfolding of ‘Pesach’. This is the  
designated moment for His sacrifice, on the feast of the blood of the lamb on the lintel. There  
is, however, a traditional preparation to be done of the room where they are to eat; a search  
must be made, and all yeast and fermented products must be taken and burned, so that the  
passover may be holy. Yeast in this case is a symbol of impurity, and Peter and John go and  
make sure this Passover with Jesus will be, in keeping with the time-honoured traditions, a  
sacred meal.’

Also on You Tube at <https://www.youtube.com/watch?v=rQhj5MuFles>

שְׁבַענוּ בְּבִקְרַח חֲסֵדְךָ וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל-יְמֵינוּ

Sab’èynu bha-bòqer chasdèkha, u-nismechàh be-khòl yamèynu.

In the morning, let us be content with Your covenant-bonded grace, and we will be glad all  
our days.

תהילים צ"ד/יד/90

A reflection on Psalm 90.14 ‘The Singer says contentment results from one thing – the  
covenant-bonded grace of God, whose promise is unconditional, unbreakable and  
irrevocable; with such a basis for life, every day can be lived to the full.’

Also on You Tube at <https://www.youtube.com/watch?v=EL0SxhE17Z8>

יֵשֵׁב בְּסֵטֶר עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוֹנָן

Yoshèbh be-sèyter Elyòn be-tzèl Shaddài yitlonàn.

The one who dwells in the refuge of the Most High in the shade of El-Shaddai will reside.

תהילים צא"א/1/91

A reflection on Psalm 91.1 ‘There is a double security imparted by this promise of this verse;  
not only will there will be a hiding-place (seyter) afforded to the one taking refuge in the  
Lord, but His shadow will cover them, the shadow of El-Shaddai, the God who satisfies.’

Also on You Tube at <https://www.youtube.com/watch?v=ey9NdyTyoWY>

חֹשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְּנוֹ וְאָהָבוֹ שִׁחַרוּ מוֹסֵר

Chòshekh shibhtò sonèh bhenò ve-ohabhò shicharò musàr.

Whoever withholds correction from their child as good as hates them, while the one who  
loves them will form them with care.

משלי יג"כד/24/13

A reflection on Prov.13.24 ‘For long enough, this verse has been used as justification for corporal punishment of children, but that is to miss the point. The ‘rod’ spoken of here is the same as the ‘rod’ of Psalm 23, which comforts – it is also the word for a sceptre. There is direction, training and rule wrapped up in the concept, which means far more than a stick. And the word ‘musar’ (formation, my translation) likewise is not so much about punishment as about careful training of the next generation. It is therefore too easy to see this verse as about smacking children – it is all about being faithful to them and loving them with persistent and careful formation.’

Also on You Tube at <https://www.youtube.com/watch?v=USECMTd533E>

**April 24 Day 114 Readings Judges 2:10-3:31, Luke 22:14-34, Psalm 92:1-93:5, Proverbs 14:1-2**

וְגַם כָּל-הַדּוֹר הַהוּא נֶאֱסָפוּ אֶל-אֲבוֹתָיו וַיִּקָּם דּוֹר אַחֵר אַחֲרֵיהֶם אֲשֶׁר לֹא-יָדְעוּ אֶת-יְהוָה וְגַם אֶת-הַמַּעֲשֵׂה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל

Ve-gàm kol-ha-dòr ha-hù ne’esphù el-avotàyv, va-yaqàm dor acharèyhem ashèr lo-yad’ù et-Adonài ve-gàm et-ha-ma’asèh ashèr asàh le-Yisraèl.

And so that whole generation joined their forefathers in death, and another generation arose after them who had no relationship with the LORD and were ignorant of His intervention on behalf of Israel

Judges 2v10/י"א שופטים ב'

A reflection on Judges 2.10 ‘ Just after the beginning of the First World War, Valentin Bulgakov, last private secretary to Count Leo Tolstoy, wrote an appeal to his brother Russians. ‘*Our enemies are - not the Germans, and - not Russians or Frenchmen. The common enemy of us all, no matter what nationality to which we belong - is the beast within us. Nowhere is this truth so clearly confirmed, as now, when, intoxicated, and excessively proud of their false science, their foreign culture and their civilization of the machine, people of the 20th century have suddenly realized the true stage of its development: this step is no higher than that which our ancestors were at in the days of Attila and Genghis Khan. It is infinitely sad to know that two thousand years of Christianity have passed almost without a trace upon the people.*’ Today’s Scripture shows us that this intentional amnesia, writing God out of the equation, predates even the coming of Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=PNgwRAFExW8>

καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

Kai labhòn àrton evcharistèesas èklase kai èdoken avtis lègon, ‘Toutò-esti to somà mou to ypèr ymòn didòmenon: touto pièete ees teen emèen anàmneesin.’ Osàvtos kai to potèerion metà to deepnèesai lègon, ‘tòuto to potèerion ee kainèe diathèekee en to àimatì-mou, to upèr ymòn enchynòmenon.’

And taking bread, having given thanks, he broke it and gave it to them, saying, ‘This is my body which is given for you: do this as a record of me.’ Similarly, after supper he took the cup saying, ‘This cup is the new covenant in my blood, which is poured out for you.’

Luke/Λουκᾶν 22.19-20

A reflection on Luke 22.19-20 ‘In the Passover supper, there are many traditional elements, one of which is the breaking of the middle one of three wafers of unleavened bread held in a special pouch on the table. They seem to symbolise the Patriarchs, Abraham, Isaac and Jacob. The middle wafer is taken and broken, then shared between the diners; it is this wafer, the afikoman that Jesus takes and declares is His body given for them, the wafer which represents the spared son, Isaac, becomes the slain Son, Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=VjOvCAOV6oQ>

טוב להודות ליהוה ולזמר לשמך עליון להגיד בבקר חסדך ואמונתך בלילות  
Tobh le-hodòt le'Adonài, u-le-zamèr le-shimkhà, Elyòn; le-hagid ba-bòqer chasdèkha ve-emunatkhà ba-leylòt.

It is good to give thanks to the Lord, to make music to the Most High; to declare His covenant-grace in the morning and His faithfulness in the night.

Psalm 92.1,2/ג"ב צהילים

A reflection on Psalm 92.1,2 ‘Celebration is integral to relationship with the Lord; expression and music overflow from hearts in awe of our amazing Maker and Rescuer; each day, the grace covenanted to us, sustaining our lives leads to us into singing, and even at night, we whisper in amazement of His constancy towards us!’

Also on You Tube at <https://www.youtube.com/watch?v=3a5hK0opBIs>

יהוה מלך גאות לבש לבש יהוה עז התאזר אף-תכון תבל בל-תמוט  
Adonài malàkh, gey-ùt labhèsh, labhèsh Adonài oz hit-azàr, aph tikkòn tèybhel bal timmòt.

The Lord has become King, clothed in splendour; the Lord is clothed, equipped with strength; indeed, the world has been firmly founded, immovable.

Psalm 93.1/א"א צהילים

A reflection on Psalm 93.1 ‘The Singer here exults in the God who has become king over creation, subduing the waters of chaos, celebrated annually in the feast of trumpets, Rosh HaShanah, the birthday of the world. Because of His reign, we can rest in the security of His blessing, His dependable love.’

Also on You Tube at <https://www.youtube.com/watch?v=ztsHXzATVVY>

הולך בישרו ירא יהוה ונלז דרכיו בזהו  
Holèkh ba-yashrò yerè' Adonài u-nelòz derakhàv bozèyhu.

The person walking with integrity will be in awe of the Lord, while those crooked in their conduct disdain Him.

משלי יד"ב/ב

A reflection on Proverbs 14.2 ‘Because our God is a God of integrity, who acts in equity and justice, how we live and conduct ourselves in everyday life is measured by His standard; taking Him seriously at every turn, considering how we can mirror His beauty and purity in our lives will keep us from disdain Him in the way we live.’

Also on You Tube at [https://www.youtube.com/watch?v=4lecYhby\\_AE](https://www.youtube.com/watch?v=4lecYhby_AE)

**April 25 Day 115 Reading Judges 4:1-5:31, Luke 22:35-53, Psalm 94:1-23, Proverbs 14:3-4**

ותאמר הלה אלך עמך אפס כי לא תהיה תפארתך על-הדרך אשר אתה הולך כי ביד-  
אשה ימכר יהוה את-סיסרא ותקם דבורה ותלה עם-ברק קדשה

Va-tòmer 'Ha-lòkh elèykh immàkh; èphes ki lo tihyèh tiphàrtekha al-ha-dèrekh ashèr attàh holèykh, ki be-yàd ishàh yimkòr Adonài et-Siserà'; va-taqàm Debhoràh im-Baràq, Qèdshah. Then she (Deborah) said, ' I most certainly am going with you; however, this road you are taking will not lead to making you look wonderful, for the LORD is going to deliver Sisera into the hands of a woman'; and Deborah set off with Baraq for Qedesh.

שופטים ד"ט"ט/19v4 Judges

A reflection on Judges 4.19 'Deborah, the great prophetess and judge of Israel, has no interest in Baraq's male ego being polished. As if to emphasise the partnership between the sexes, she reveals that he is not going to get the acclaim for the victory God is going to bring about. That will go to the woman Jael, who overcomes the enemy decisively. It is interesting how men so often need recognition, while women tend to get on with the job at hand, regardless of the praise it might bring them.'

Also on You Tube at <https://www.youtube.com/watch?v=5gEO9picE0>

λέγω γὰρ ὑμῖν ὅτι ἐτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

Lègo gar ymìn òti èti tòuto to yegrammènon dheè telesthènai en emì, to kai metà anòmon eloyisthee; kai gar to perì emòu tèlos èchee.

(Jesus speaks to His disciples) 'For I tell you, that this scripture has to be fulfilled in me; 'and he was counted among the lawless', for this destiny too finds its completion in me.'

Luke/Λουκᾶν 22.37

A reflection on Luke 22.37 'On the brink of His arrest by the authorities, led to Him by Judas Iscariot, Jesus is completely conscious of how events are unfolding. He sees the ancient words of prophets coalescing to find their fulfilment in Him on this auspicious day; this is why He came. Even as Isaiah had foreseen, Jesus will be judged and executed as a criminal; the Lamb of God will also be the scapegoat for all the brokenness and injustice of mankind throughout history.'

Also on You Tube at [https://www.youtube.com/watch?v=2UrbEd\\_rFqc](https://www.youtube.com/watch?v=2UrbEd_rFqc)

אם-אמרתני מטה רגלי חסדך יהוה יסעדני

Im amàrti matàh raglì, chasdekhà Adonai yisadèyni.

When I said, 'My foot is slipping', Your covenant-bonded grace, Lord, sustained me.

תהילים צד"ח/18 Psalm 94.18

A reflection on Psalm 94.18 'The Singer recalls that when it felt like he could not hold on, the Lord's covenant-bonded grace, His 'chesed' came under him and lifted him up. As with Peter on the waves, when he felt like he was sinking, or with the disciples in the boat, afraid they were perishing, Jesus Himself transforms the situation by His presence, turning danger into hope.'

Also on You Tube at <https://www.youtube.com/watch?v=rGJvHjii0-I>

בְּאֵין אֲלֵפִים אֲבוּס בָּר וְרַב-תְּבוּאוֹת בְּכַח שׁוֹר

Be-èyn alaphim eybhùs bar, ve-ràbh tebhùt be-kòach shor.

Where there are no cattle, the trough stays clean, but there is a lot of profit in the strength of an ox.

Proverbs 14.4/מְשָׁלֵי יִדִּד"ד

A reflection on Proverbs 14.4 'If our priority is keeping everything neat and tidy, we won't see the fruitfulness which comes when we permit a little messiness in the process of creativity. Having no cattle means no clearing up, but the powerful ox leaves debris behind him!'

Also on You Tube at <https://www.youtube.com/watch?v=OS53xwIze2A>

**April 26 Day 116 Readings Judges 6:1-40, Luke 22:54-23:12, Psalm 95:1-96:13, Proverbs 14:5-6**

וַיֵּרָא גִדְעוֹן כִּי-מִלְאָף יְהוָה הוּא וַיֹּאמֶר גִּדְעוֹן אָהָה אֲדַנִּי יְהוָה כִּי-עַל-כֵּן רָאִיתִי מִלְאָף יְהוָה  
פָּנִים אֶל-פָּנִים וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם לָךְ אֶל-תִּירָא לֹא תָמוּת

Va-yàr Gide'on ki mal'akh Adonài hu, va-yòmer Gide'on, 'Ahà, Adonài Adonài, ki ra'iti mal'akh Adonài panim el panim.' Va-yòmer lo Adonài, 'Shalòm lekhà, al-tir'à, lo tamùt.' When Gideon realised that he was the Angel of the LORD, Gideon said, 'Oh no, LORD, LORD, for I have seen the Angel of the LORD face to face!', but the LORD said to Him, 'Peace to you, don't panic, you won't die.'

Judges 6v22, 23/שׁוֹפְטִים ו"כב כג/22, 23

A reflection on Judges 6.22 'It is so often the case that people expect to die when they have looked on the face of God in the Old Testament. Perhaps the awesome power of the encounter with the Living God's appearance causes people to be so overwhelmed that they feel that life will end suddenly. Yet God does not always hide His face from us; with Jacob, with Moses, and here with Gideon, he comes close up, almost cheek to cheek with them. The meeting may be terrifying, but God always tells us not to fear. And in Jesus, we see God in human flesh, and realise that through Him we are looking into His Father's eyes.'

Also on You Tube at <https://www.youtube.com/watch?v=xXYwaCcCTLc>

ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

Apò tou nyn èstai o Yiòs tou anthròpou kathèmenos ek dhexiòn tees dhynàmeos tou Theòu From now on, the Son of man (as a human being) will be seated at the right hand of the power of God

Luke/Λουκᾶν 22.69

A reflection on Luke 22.69 'At first light, the council reconvenes to deliver their judgement to Jesus, and He is brought before them again. They ask Jesus to reiterate His claim to be Messiah. Jesus rebukes their lack of faith in Him, but confirms He is, and that He is destined to sit at the right hand of the Father, a human being taking His place close up to the being of God. On the basis of this claim, they sentence him to die.'

Also on You Tube at <https://www.youtube.com/watch?v=-RqT5SoCVYk>

באו נשתחוה ונקרעה נברכה לפני-יהוה עשנו

Bo'ù, nishtachavèh ve-nikhra'áh, nibhrehhàh liphnèy Adonài osèynu.

Come, let's go flat out and bow down, let's kneel before the Lord our Maker.

Psalm 95.6/ו"א תהילים

A reflection on Psalm 95.6 'Our western concept of worship, of a word-based, rational address to God can look very different at times to the original Hebrew model; here the Singer exhorts his audience to go flat out, facedown, bowing and kneeling before the Lord who has made us. When we engage with God, it is more than our minds and voices involved – there is a physicality we can express which equates to loving the Lord 'with all our strength'.

Also on You Tube at <https://www.youtube.com/watch?v=0c9mUfxLfLk>

ישמחו השמים ותגל הארץ ירעם הים ומלאו

Yismechù ha-shamàyim ve-tagèl ha-àetz, yir'àm ha-yàm u-mel'ò

Let the skies celebrate, let the earth spin for joy, let the seas and all in them roar!

Psalm 96.11/יא תהילים צו"א

A reflection on Psalm 96.11 'The creation is called to celebrate its Maker, with the skies stretched out for joy, the sea roaring in praise and the earth dancing in a spinning dance as it turns in space!'

Also on You Tube at [https://www.youtube.com/watch?v=m-R203\\_iv68](https://www.youtube.com/watch?v=m-R203_iv68)

בקש-לץ חכמה ואין ודעת לנבון נקל

Biqqèsh leytz chokhmàh va-àyin, ve-dà'at le-nabhòn naqàl.

The cynic wants wisdom but gets none, but experienced knowledge comes easily to the discerning.

Proverbs 14.6/ו"א משלי

A reflection on Proverbs 14.6 'How we place ourselves in relation to the Lord and His goodness determines how wise we end up being. The Sage here warns that if we start from a cynical stance, a permanent scowl on our faces, we will look in vain for wisdom; but if we watch and discern His ways from the breadth of God's action around us, we find there is a sense and a rhythm built in by the Creator Himself, to be found without struggling for it.'

Also on You Tube at <https://www.youtube.com/watch?v=cs8lVGkDgII>

**April 27 Day 117 Readings Judges 7:1-8:17, Luke 23:13-43, Psalm 97:1-98:9, Proverbs 14:7-8**

ויאמר יהוה אל-גדעון רב העם אשר אתך מתתי את-מדין בידם פן-יתפאר עלי ישראל  
לאמר ידי הושיעה לי

Va-yòmer Adonài el Gide'on, 'Rabh ha-àm ashèr ittàkh mititti et-Midyàn, pen yitpa'èr alày Yisra'èl leymòr, 'yadi hoshiah li.'

And the Lord said to Gideon, 'There are too many people with you for Me to give you the Midianites, otherwise Israel will big themselves up and say, 'Our own hands rescued us!''

Judges 7v2/ב"ו שופטים ז"ב

A reflection on Judges 7.2 ‘God knows Israel so well! He is prepared to stack the odds totally against them so they have to rely on His power to deliver them from Midian, otherwise they will big themselves up and claim they were their own deliverers! Proud mankind constantly seeks to upstage God, but when He steps in and does what man cannot, man has only one response; God is awesome, and there is no one else like Him!’

Also on You Tube at <https://www.youtube.com/watch?v=6iWSzwKxDAE&t=131s>

καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

Kai òte apèlthon epì ton tòpon ton kalòumenon Kranìon, ekèe estàvrosan avton kai tous kakòurgous, on men ek dhexiòn on dhe ex aristeròn.

And when they reached the place called ‘Cranium’ (Golgotha, the Skull), there they crucified him along with the criminals, one on the right, and one on the left. Luke/Λουκᾶν 23.33

A reflection on Luke 23.33 ‘The very name of the place where they executed Jesus and the criminals, in Greek ‘the Cranium’, in Aramaic ‘Golgotha’, the Skull, conveys already a place of horror and pain. This would not have been a place specially picked out to mark Jesus’ last agony; this would be the ‘hanging place’, drenched with blood and death, where many benighted souls had met their end, and many more would follow. In our sanitised age, we find it hard to imagine the everyday nature of crucifixion. The sheer humdrum of the Roman soldiers’ task, another judicial punishment, another set of bodies to be taken down when they were fully gone, adds to the depth of our disgust at Jesus’ treatment. Yet, as the Good Friday hymn tells us ‘we believe it was for us He hung and suffered there.’

Also on You Tube at <https://www.youtube.com/watch?v=1qXiiOW1XQE>

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אַיִם רַבִּים

Adonài malàkh; tagèyl ha-àretz! Yismechù iyìm rabìm!

The Lord is King; let the earth spin for joy! Let the many islands celebrate!

תהילים צז"א/1/97.1 Psalm

A reflection on Psam 97.1 ‘The fact that God is king is a cause for creation to party! The word instructing the earth to rejoice is ‘tagèyl’, meaning to dance in a circle, which is exactly what the earth does, continually spinning. And the furthest reaches of creation, the islands in the mighty sea, even they are called into the celebration over the One who sustains everything.’

Also on You Tube at <https://www.youtube.com/watch?v=51F43kB5RU>

זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל רָאוּ כָל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ

Zakhàr chasdò ve-emunatò le-bhèyt Yisra’èl; ra’ù khol aphsèy àretz et yeshùat Elohèynu.

He has remembered His covenant-bonded grace and faithfulness to the house of Israel; all the furthest reaches of earth have seen our God’s rescue. Psalm 98.3/ג"ח/98.3 תהילים

A reflection on Psalm 98.3 ‘This is a Scripture-song of joy over the rescue God enacted for His people in releasing them from bondage; He has been true to His word to Abraham and to Israel, now all creation is recruited to the celebration and festivity in honour of God’s deliverance. It is powerful, too, that in the Hebrew of this verse, it is asserted that ‘the furthest reaches of earth have seen the ‘Yeshua’ of our God – for when He comes, Jesus is that deliverance embodied, by whom the whole earth is rescued from the powers of evil.’

Also on You Tube at <https://www.youtube.com/watch?v=z4nubeKsKko>

לך מנגד לאיש כסיל ובל-ידעת שפתי-דעת

Leykh mi-nèged le-ish kesil u-bhàl yada'tà siphtèy da'àt.

Go away from the foolish person when you know they are not speaking from knowledge.

Proverbs 14.7/ז"ז'י משי

A reflection on Proverbs 14.7 'The Wise Man counsels leaving a fool to their babble when it's clear they don't know what they are talking about.'

Also on You Tube at <https://www.youtube.com/watch?v=GjyMM0-LC1g>

**April 28 Day 118 Readings Judges 8:18-9:21, Luke 23:44-24:12, Psalm 99:1-9, Proverbs 14:9-10**

וַיֹּאמֶר אֱלֹהִים גְּדַעוֹן לֹא-אֶמְשֹׁל אֲנִי בְכֶם וְלֹא-יִמְשֹׁל בְּנֵי בְכֶם יְהוָה יִמְשֹׁל בְּכֶם

Va-yòmer alèyhem Gide'on 'lo emshòl ani bakhèm ve-lò yimshòl beni bakhèm Adonài yimshòl bakhèm.'

And Gideon said to them 'I will not rule over you, nor shall my son rule over you; the LORD will rule over you.'

Judges 8v23/כ"ג'ח שופטים

A reflection on Judges 8.23 'Issues of power and control are always driving forces in the affairs of men. But Gideon reveals his true depth of character when he refuses the offer of a crown, knowing that there is only One who is the true King of Israel, the Lord God Himself. Gideon's son betrays his father's wisdom, and ends up in tragedy by pushing himself forward. Jesus points us to the towel and the basin as the source of true leadership, not to the orb and sceptre.'

Also on You Tube at <https://www.youtube.com/watch?v=1T-fp0wRCIs&t=17s>

ἐμφοβῶν δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν εἶπον πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

Emphòbhon dhe yenomènon avtòn kai klinousòn to pròsopon ees teen yeen, èepon pros avtàs, 'Ti zeetèete ton zònda metà ton nekròn?'

Then, terrified, they fell facedown on the ground as they (the two angels) said to them, 'Why are you looking for the living among the dead?'

Luke /Λουκᾶν 24.5

A reflection on Luke 24.5 'One thing that is so striking about Luke's narrative of the resurrection of Jesus is the humanity it portrays. The women have come to soothe their grief by smearing oils and perfumes on the newly-buried corpse, and maybe sit awhile and weep. They arrive to find a scene of devastation – the grave desecrated, the body gone. Then, strange men in luminous clothing speaking to them, maybe the grave robbers caught in the act? They are terrified, and collapse in fear on the ground; their reaction is understandable. They are asked the strangest question; 'Why are you looking among the dead for someone who is alive?' – it might seem to mock their grief, but soon they realise and are up and running to tell the incredulous men of the cataclysmic event of which they have been told.'

Also on You Tube at <https://www.youtube.com/watch?v=OwJEqIWmlho>

רוממו יהוה אלהינו והשתחוו להר קדשו כי-קדוש יהוה אלהינו

Romemù Adonài Elohèynu ve-hishtachavù le-hàr qodshò, ki qadòsh Adonài Elohèynu.  
Lift up the Lord our God and go facedown towards His holy hill, for the Lord our God is unrivalled, One of a kind.  
Psalm 99.9/ט"ט תהילים

A reflection on Psalm 99.9 ‘The Singer here is homing in on the matchless uniqueness of the God of Abraham, Isaac and Jacob, who formerly met with His people in a uniquely designated place, the hill of Zion in Jerusalem. In Messiah Jesus, who is now the meeting place of God and man, no longer located in a building but in a glorious risen person, that uniqueness and One-of-a-kindness is summed up; it is Him we now promote, Him we now raise up and point to as worthy, with His Father and Spirit, of our full attention and adoration.’

Also on You Tube at [https://www.youtube.com/watch?v=mKsf3sbdC\\_k](https://www.youtube.com/watch?v=mKsf3sbdC_k)

אולים יליץ אשם ובין ישרים רצון

Evilim yalits ashàm u-bhèyn yesharìm ratzòn.  
Fools scoff at righting wrongs, but among people of integrity, they are willing.  
Proverbs 14.9/ט"ט משלי

A reflection on Proverbs 14.9 ‘It is folly not to want to put the wrongs we have done to rights, bringing restoration and reconciliation. While fools dismiss the idea with scorn, those of integrity, intent on making the right choices and living life well, are able to see the blessings and benefits of repairing relationships.’

Also on You Tube at [https://www.youtube.com/watch?v=jyKYaTQ\\_uKs](https://www.youtube.com/watch?v=jyKYaTQ_uKs)

**April 29 Day 119 Readings Judges 9:22-10:18, Luke 24:13-53, Psalm 100:1-5, Proverbs 14:11-12**

ויסירו את-אלהי הנכר מקרבם ויעבדו את-יהוה ותקצר נפשו בעמל ישראל  
Va-yasiru et-elohèy ha-nekhàr mi-qirbàm, va-ya’abhdù et-Adonài va-tiqtzàr naphshò ba-amàl Yisra’èl

And they (Israel) put a stop to the foreign gods among them, and they served the LORD, and He was grieved in His being about the misery of Israel.

Judges 10v16/טז שופטים

A reflection on Judges 10.16 ‘It’s surprising sometimes how God is portrayed by the writers of the Old Testament. Here, God is described as being ‘grieved in his being’ or ‘cut to the soul’ by Israel’s plight, as they act to put the Lord back in the centre of their national life and to reject the non-gods of the pagans. His people have an effect on God’s heart which provokes His compassion and covenant obligation, always reaching towards us.’

Also on You Tube at <https://www.youtube.com/watch?v=KHdMORpmokk>

Εἶπε δὲ αὐτοῖς· οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὄντων σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

Èepe dhe avtis, ‘Oùti ee lòyi ous elàleesa pros ymàs èti on syn ymìn, òti dhee pleerothèenai pànda ta yegrammèna en to nòmo Moysèos kai tis prophèetais kai psalmis perì emòu.’

Then he said to them, ‘ These are the same things I was saying to you when I was with you, that everything had to be fulfilled that was written in the Torah of Moses, the Prophets and the Psalms about me.’

Luke 24.44/Λουκᾶν 24.44

A reflection on Luke 24.44 ‘Jesus, in His resurrection body, reminds His friends in the upper room that He has taught them from all three sections of the Hebrew Scriptures; Torah, Nebhi’im (Prophets) and Ketubhim (Writings), the latter of which contain the Psalms. Jesus had no Greek Scriptures yet to draw on. His life, death and resurrection are the culmination to which the whole story of Israel points in what we call the Old Testament – perhaps better, Volume One of God’s story with His people! The Messianic Jewish believer, Alfred Edersheim, writing in His classic, ‘The Life and Times of Jesus the Messiah’, asserts of Him that ‘He has made the sublimer teaching of the Old Testament the common possession of the world, and founded a great brotherhood, of which the God of Israel is the Father....springing from such a people; born, living, and dying in circumstances and using means, the most unlikely of such results – yet, by universal consent, the Man of Nazareth has been the mightiest Factor in our world’s history: alike, politically, socially, intellectually and morally... If He be not the Messiah, the world has not, and never can have, a Messiah.’ (Vol.1, book 2, chapter 6)

Also on You Tube at <https://www.youtube.com/watch?v=foy9FmsTY7Y>

כִּי-טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ וְעַד-דּוֹר וָדוֹר אֱמוּנָתוֹ

Ki -tobh Adonài, le'olàm chasdò, ve-ad dor va-dor, emunato

For good is the LORD, unlimited His covenant-bonded grace, and from generation to generation, His faithfulness

Psalm 100v5/ה"ה ק"ה

A reflection on Psalm 100.5 ‘The covenant-bonded grace of God, His ‘hesed’, is the constant theme and refrain of Israel. In the depth of His being, God is good, and utterly dependable. His covenant declaration to Abraham obligates Him to His people, and this is their song throughout their history and ours: ‘The Lord is good, and His covenant grace and faithfulness endure to all generations. ’

Also on You Tube at <https://www.youtube.com/watch?v=YaFXOu4BB6k>

יֵשׁ דֶּרֶךְ יָשָׁר לְפָנַי אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-יָמוֹת

Yesh dèrekh yashàr liphnèy ish ve-acharìtah darkhèy màvet

There is a way that looks straight to man, but it finishes in a dead-end.

Proverbs 14.12/משלי יד"ב

A reflection on Proverbs 14.12 ‘The sad fact is that as humans we can be so blind to our own fallibility that we act as though we were our own ultimate authority. When we reckon without the wisdom of God, even though we think it is all very straightforward and logical, enough to count God out of the equation, He makes it clear that without Him it finishes in a very final and literal dead-end.’

Also on You Tube at <https://www.youtube.com/watch?v=yp3b4VYkAJg>

**April 30 Day 120 Readings Judges 11:1-12:15, John 1:1-28, Psalm 101:1-8, Proverbs 14:13-14**

וַיֹּמְרוּ לוֹ אֶמְרָנָא שִׁבְבוֹלֵת וַיֹּמְרָא סִבְלוֹת וְלֹא יִכּוֹן לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל-  
מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפֹּל בַּעַת הַהִיא מֵאֶפְרַיִם אֲרַבְעִים וּשְׁנַיִם אֶלֶף

Va-yomrù lo, ‘Emòr-na ‘Shibbolet’, va-yòmer ‘Sibbolet’, ve-lò yakhìn le-dabbèr ken; va-yochazù otò va-yish-chatùhu el-ma’beròt ha-Yardèn, va-yippòl be-èt ha-hì mé-Ephrà’im arba’im u-shnàyim àleph.

And (the Gileadites) would say to him, ‘ Say ‘Shibbolet’ (a corn-ear)’ and he would say, ‘Sibbolet’, because he could not pronounce it right; so they then siezed him and killed him at the Jordan fords, and in that way fell forty two thousand Ephraimites.

Judges 12.6/ו"ו שפטים יב

A reflection on Judges 12.6 ‘As Israel’s story darkens, it descends into civil war. The tribe of Ephraim threatens Jephthah’s Gileadites, and they in turn wreak a horrible slaughter on their brother Israelites at the Jordan Ford. These stories are not morally defensible, but portray the people of God who have slipped into a deep ravine of decadence and internal prejudice. When they are no longer in awe of the Lord, they do awful things to one another.’

Also on You Tube at <https://www.youtube.com/watch?v=Vlns3yi9XqE>

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο

Òti o nòmos dhià Moysèos edhòthee, ee chàris kai ee alèetheia dhià Ieesòu Christòu eyèneto

כִּי הַתּוֹרָה נְתוּנָה בְּיַד־מֹשֶׁה וְחֶסֶד וְאֱמֶת מִמְקוֹר יְשׁוּעַ הַמְּשִׁיחַ יֵצְאוּ

Ki ha-Tòrah netunàh be-yàd Moshèh ve-chèsed ve-èmet mimeqòr Yeshùa ha-Mashìach yatza’ù

For the life-rule of Torah was given through Moses, but covenant-bonded grace (CHESD) and faithful truth (EMET) materialised through Jesus Christ. John/Ἰωάννην 1.17

A reflection on John 1.17 ‘When John speaks a few verses earlier in John 1.14 of Jesus Christ as being *full of grace and truth*, he is echoing the words of the Lord God in revealing His very essence to Moses in Ex.34.6 (Heb *rabh chesed ve-emet*) This Jesus is the Lord in human form, beyond any doubt for John; while *Torah*, the rule of life comes through Moses, the man, through Christ comes *grace and truth* – *chesed ve’emet*, the very attributes of God Himself..’

Also on You Tube at <https://www.youtube.com/watch?v=JGkt1yTvlkM&t=19s>

לֹא-אֲשִׁית לְנֶגֶד עֵינַי דְּבַר-בְּלִיעַל עֲשֵׂה-סִטִּים שְׁנֵאתִי לֹא יִדְבַק בִּי

Lo ashèet le-nèged eynà debhàr beliyà’al, asòh seytim sanèyti lo yidbàq bi.

I will not get involved with looking at worthless stuff; I hate the actions of the perverse, I won’t get entangled with them.

Psalm 101.3/ג"ג תהילים קא

A reflection on Psalm 101.3 ‘The Singer in this Scripture-song commits himself to covenant faithfulness and justice; that involves for him standing away from the arts and actions of idol-inspired ideologies, saying no to their shallow pointlessness. He knows that like the web of the spider catches the fly, the schemes of evil entrap the unwary, and he does not want to get stuck in their clutches!’

Also on You Tube at <https://www.youtube.com/watch?v=iHSySPSnrhA>

מְדַרְכֵּי יִשְׁבַּע סוּג לֵב וּמַעֲלִיּוֹ אִישׁ טוֹב

The person turning their heart away from God will receive the outcome of their ways, as will the good person of theirs.

Proverbs 14.14/משלי יד"ד

A reflection on Proverbs 14.14 ‘Jesus spoke about the one who, setting their hand to the plough, turns back from following – they were not able to be called apprentices of the Master. True fulfilment comes from making the right choices, and walking the ways of God with Him.’

Also on You Tube at [https://www.youtube.com/watch?v=6Vj\\_V7G1BPI](https://www.youtube.com/watch?v=6Vj_V7G1BPI)

**May 1 Day 121 Readings Judges 13:1-14:20, John 1:29-51, Psalm 102:1-28, Proverbs 14:15-16**

וַיֹּאמֶר לוֹ מַלְאָךְ יְהוָה לְמָה זֶה תִּשְׁאַל לְשְׁמִי--וְהוֹא-פְלֵאִי

Va-yomèr lo mal'akh Adonài, ‘Lamàh zeh tish'al lishmi? Ve-hù phel'i.’

And the Angel of the LORD said to him (Manoah), ‘Why do you ask my name? It is Wonderful.’

Judges 13v18/שופטים יג"ח

A reflection on Judges 13.18 ‘Manoah, the father of mighty Samson, (in Hebrew, ‘Shimshon’, Sunshine) the right-wiser of Israel, encounters the angel of the Lord face to face. He is terrified that having seen the face of God, he will die, but his wife chides him, ‘Why would God reveal all these amazing things if He were going to just kill you?’ The man asks the divine messenger’s name, and is given just a pointer to the wonder that it signifies. It is this same word which Isaiah the prophet will later use to designate the Son who will be born as a sign, who, among other titles, will carry the name ‘Pèle’ - ‘Wonderful’ (Isa.9.6) He does, indeed, fill us with wonder.’

Also on You Tube at <https://www.youtube.com/watch?v=sfkldVbSMMA>

καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ.

Kagò ouk èedheen avtòn, all'ò pèmpsas mé bhaptìzin en ýdhati, ekinòs mi èepen, ‘Eph'òn an idhees to Pnèvma katabhàinon kai mènnon ep'avtòn, outòs-estin o bhaptìzon en Pnèvmati Agìo.’

And I did not know Him, but the One who sent me to immerse in water, He said to me, ‘The One on whom you see the Spirit coming down and staying on Him, He is the Immerser in the Holy Spirit.’

John/Ἰωάννην 1.33

A reflection on John 1.33 ‘All four gospel-writers include John the Baptist proclaiming Jesus as the One who immerses us in the Holy Spirit. As John has taken people down into the Jordan and plunged them into the water, so Jesus takes His people and plunges them into Him who is the life-giving River of God, carrying, empowering and designating them as His appointed envoys. We are, then, to live our whole lives in that River, in this new dimension of God’s presence daily flooding our lives.’

Also on You Tube at <https://www.youtube.com/watch?v=euqzp1gL9is>

Shaqàdti ve-ehyèh ke-tzippòr bodèyd al-gàg.  
I lay awake, feeling as lonely as a sparrow on a roof.  
Psalm 102.7/תהילים קב"ח

A reflection on Psalm 102.7 ‘This Song is prefaced with an explanation that the author is pouring out a prayer of lament, feeling overwhelmed. It is good to know that the Bible is not just for fair weather, but faces the reality of dark days head on. The Singer sings of lying awake, sleepless and feeling as alone as a sparrow on a rooftop, a poignant and evocative picture. When we are in those places, to come back to these heartfelt words and say or sing them back to the Lord enables us to find words to engage with Him in the midst of what can seem overwhelming emotions.’

Also on You Tube at <https://www.youtube.com/watch?v=BQDC3HoNYFY>

פְּתִי יֵאֱמִין לְכָל-דְּבַר וְעֵרוֹם יִבִּין לְאִשְׁרוֹ  
Pèti ya’amìn le-khòl dabhàr ve-arùm yabhìn la-ashurò.  
The naïve trust anything, but the prudent checks it out, step by step.  
Proverbs 14.15/משלי יד"ט

A reflection on Proverbs 14.15 ‘The Wise Man warns against naivety; only the fool believes everything they are told. The prudent will discern, will check and verify, so that they are not taken in.’

Also on You Tube at <https://www.youtube.com/watch?v=fYYno6LabIg>

**May 2 Day 122 Readings Judges 15:1-16:31, John 2:1-25, Psalm 103:1-22  
Proverbs 14:17-19**

וַיִּגְד־לָהּ אֶת-כָּל-לִבּוֹ  
וַיֹּאמֶר לָהּ מוֹרָה לֹא-עָלָה עַל-רֹאשִׁי--כִּי-נָזִיר אֶלֹהִים אָנִי מִבֶּטֶן אִמִּי אִם-גָּלַחְתִּי וְסָר מִמֶּנִּי  
כַּחַי וְחַלִּיתִי וְהִיִּיתִי כְּכָל-הָאָדָם  
Va-yagèd lah etkol libbò, va-yòmer la ‘moràh lo alàh al roshì ki Nezìr Elohim anì mi-bèten immi; im gulachtì ve-sàr mimèni kochì, ve-chalìti ve-hayìti ke-khòl ha-adàm.  
And (Samson) revealed to (Delilah) all his heart, and said, ‘A razor has never touched my head, for have been a Nazirite of God from my mother’s womb; if I were shaved, all my strength would leave me and I would be as weak as any other man.’  
Judges 16.17/שופטים טז"ז

A reflection on Judges 16.17 ‘It has often been said that what someone builds with their gift they can destroy with their lack of character. Samson was a child prophesied over, set apart from his birth, endowed with superhuman strength to deliver his people from their enemies, but when it came to self-control over his male drives, he was incontinent to the point of disaster. He reveals to Delilah (who has been paid to betray him to the Philistines) the secret of his call and his power, and pays for it dearly with his eyes. Scripture does not shrink from telling the full story, warts and all, so that we can recognise the threat of our own fickle humanity and its capacity to thwart the desire of God.’

Also on You Tube at <https://www.youtube.com/watch?v=V-vCgFRp4nk&t=32s>

καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

Kai tis tas peristeràs polðusin èpen, 'Árate tàvta endènthen; mee pièete ton èekon tou patròs mou èekon emporiou.'

And to the dove-sellers he said, 'Get this stuff out of here! Don't turn my Father's house into a market-place!'

John/Ἰωάννην 2.16

A reflection on John 2.16 'Perhaps Jesus is so harsh with the dove-sellers because doves are the offerings brought by the poor who cannot afford the lambs and bulls to sacrifice. This exploitation by those who are just out to make money, adding a premium to the sale because of their captive audience, angers Jesus to the point of force. Money is such a driver in a market-based society, that we have to watch that in making sure people are paid fairly for their service we do not manipulate those least able to pay, especially where that might exclude them from connecting with the Father who has provided freely for their salvation through His Son.'

Also on You Tube at <https://www.youtube.com/watch?v=aOzsht0Zvc0>

כרחם אב על-בָּנִים רחם יהוה על-יְרֵאָיו

Ke-rachèm Abh al-banìm, richèm Adonài al-yere'av

As compassionate as a Father to children, so compassionate is the LORD to those in awe of Him

Psalm 103v13/תהילים קג"ג

A reflection on Psalm 103.13 'The word compassion in Hebrew is connected to the word for the intestines, and , in women, the womb. When we read that the Lord has compassion on us, it is something visceral, something deep in His being that is going on towards us. It is not mere sympathy nor yet empathy, but a 'suffering with', which is the meaning of com-compassion if we break it down. In Jesus, we find the perfect expression of this compassion lived out in our very midst.'

Also on You Tube at <https://www.youtube.com/watch?v=aF2KhtNKIYY>

נחלו פְּתָאִים אַנְלָת וְעָרוּמִים יִכְתְּרוּ דַעַת

Nachalù pheta'im ivèlet va-arumìm yakhtirù da'àt.

The legacy of the naïve is folly, but the prudent are wreathed in insight.

Proverbs 14.18/משלי יד"ח

A reflection on Proverbs 14.18 'When wisdom, with the attendant awe of God are abandoned, foolishness is the inevitable follow-on, while living under the shadow of the divine reality brings the wise into a place of illumination and understanding.'

Also on You Tube at <https://www.youtube.com/watch?v=JfYKPLZkyAA>

**May 3 Day 123 Readings Judges 17:1-18:31, John 3:1-21, Psalm 104:1-24, Proverbs 14:20-21**

בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיִּשְׂרָר בְּעֵינָיו יַעֲשֶׂה

Ba-yamìm ha-hèm eyn mèlekh be-Yisra'èl, ish ha-yashàr be-eynàv ya'asèh

In those days there was no king in Israel; everyone did what they thought fit in their own eyes

Judges 17v6/שופטים יז"ו

A reflection on Judges 17.6 ‘In a society where there is no true magnetic north to the moral compass, no overarching authority to which appeal is made, self-opinion and popular whim blow people in every direction of the winds of chance. It is astounding that Israel, with her heritage of miracle and wonder, should have raced so fast to the bottom of the barrel in terms of her here chasing after non-gods of human manufacture. The refrain will mark the rest of the sorry book of Judges; ‘there was no king in those days, and everyone did as they saw fit.’

Also on You Tube at [https://www.youtube.com/watch?v=hHQBOfq\\_ICU](https://www.youtube.com/watch?v=hHQBOfq_ICU)

οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολέται, ἀλλ’ ἔχη ζωὴν αἰώνιον.  
Oùto gar eegàpeesen o Theòs ton kòsmon, òste ton yìon avtòu ton monoyenèe èdhoken, ìna pas o pistèvon ees avtòn mee apòleetai, all' èchee zo-èen ayònion.  
For God loved the world so much, that He gave the only Son He sired, so that anyone entrusting themselves to Him should not be destroyed, but should have life unlimited.  
John/Ιωαννην 3.16

A reflection on John 3.16 ‘Nicodemus is non-plussed, but Jesus makes clear that He is referring to acceptance of Himself as the Messiah, and as the One come to deliver and set mankind free from the power of death, to demonstrate God’s love for His creatures in the most quoted verse of Scripture, John 3.16. He refers to Himself as the light, but says that men hate light, preferring darkness – perhaps a reference to the fact that Nicodemus has not come in daylight but under cover of night.’

Also on You Tube at <https://www.youtube.com/watch?v=G5OkEwv1ujE>

מה-רבו מעשיך יהוה-- כלם בַּחֲכָמָה עָשִׂיתָ מְלֶאכָה הָאָרֶץ קִנְיָנֶךָ  
Mah rabbù ma’asèykha, Adonài; kullàm be-chokhmàh asìta, mal’ah ha-àretz qinyanèkha!  
What a lot you have made, O Lord; and you have made them all in wisdom, filling the earth with Your treasures!  
Psalm 104v24/תהילים קד"כ/כד

A reflection on Psalm 104.24 ‘The Singer has been marvelling at the intricacy of the creation round him; at the trees, the birds, the lions and man at his labour, and now bursts out in an expression of amazement at the sheer exuberance of all the Lord has made; God has been totally over-the-top with His workmanship, all of it demonstrating the depth of His wisdom and skill.’

Also on You Tube at <https://www.youtube.com/watch?v=ybNanhN1xbw>

בַּז-לְרַעְיָהוּ חוֹטֵא וּמְחַוֵּן עֲנִיִּים אֲשֶׁר־יו  
Baz le-reyèyhu chotèy, u-mechonèyn anavim ashràv.  
Despising friends is wrong, but favouring the poor brings contentment.  
Proverbs 14.21/משלי יד"כ/כא

A reflection on Proverbs 14.21 ‘The Wisdom of the Scriptures tells us that if we live turned in on ourselves, firing arrows at those around us, we will end up bent and out of sorts with God; if, on the other hand, we open our hands and hearts to those who need our help, we will find fulfilment and His favour.’

Also on You Tube at <https://www.youtube.com/watch?v=EkufTMZPp6c>

**May 4 Day 124 Readings Judges 19:1-20:48, John 3:22-4:3, Psalm 104:24-35, Proverbs 14:22-23**

וַיִּשְׁלַח חַוּ שִׁבְחֵי יִשְׂרָאֵל אַנְשִׁים בְּכָל-שִׁבְטֵי בְנֵימִן לֵאמֹר מַה הָרָעָה הַזֹּאת אֲשֶׁר נִהְיִיתָ בְּכֶם

Va-yishlechù shìbhthey Yisra'èl anashìm be-khòl shìbhthey Bhinyamin, leymòr, 'Mah ha-ra'áh ha-zòt ashèr nihyehàh bakhèm?'

And the tribes of Israel sent men to all the clans of Benjamin, saying, 'What is this terrible thing that has happened among you?'

Judges 20v12/כ"ב/שופטים

A reflection on Judges 20.12 'Judges 19 and 20 contain a narrative of unspeakable degradation and violence which reflect the nadir of Israel's departure from the covenant God has established with them. Disorder, sexual violence, civil war and the wiping out of almost a whole tribe from their midst are the outcome of a sordid story, and lead us to wonder, as the Israelites did, 'How could this evil have happened among you?' We cannot judge them; day by day evil still goes on in our midst which is equal to that they endured among them.'

Also on You Tube at <https://www.youtube.com/watch?v=77w2IBWEHMY>

ὄν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

On gar apèsteelen o Theòs, ta rhèmata tou Theòu lalèe; ou gar ek mètrou didosin o Theos to Pnèvma.

(John the Baptist says of Jesus) 'The One God sent is speaking the words of God; for God has not put a limit on the Spirit He is giving to Him.'

John/Ἰωάννην 3.34

A reflection on John 3.34 'John the Baptist states that when Jesus is speaking, He speaks the words of God. John uses here not the word 'logoi', (the big picture ) but the 'rhèmata' – the creative, now-words of God. And Jesus can do this, John says, because God is giving Him constantly the Holy Spirit without limit. There is an insight here into the amazing relationship in the Trinity – the Father releasing the full energy of the Holy Spirit to the Son to enact God's will in the earth. And Jesus entrusts to us His Name in which to continue His work by the Spirit.'

Also on You Tube at <https://youtu.be/5y42XSbbLaw>

תִּשְׁלַח רִיחֶךָ יְבָרְאוּן וַתְּחַדֵּשׁ פְּנֵי אָדָמָה

Teshalàch ruchakhà, yibare'ùn u-techadèsh pnèy adamàh.

You send Your Spirit, it's all created, and You renew the face of the earth.

Psalm 104.30/ל"ל/תהילים

A reflection on Psalm 104.30 'Just as at the beginning, the Spirit of God continues the work of creation ongoing; seedtime and harvest, summer and winter bear witness to the constant renewal of the earth which God has built into the rhythm of life. By that same Spirit, we too are made new, longing for the upgrade of all things in the resurrection which is to come.'

Also on You Tube at <https://www.youtube.com/watch?v=boGG8LNAF14>

בְּכָל-עֵצָב יִהְיֶה מוֹתֵר וּדְבַר-שְׁפָתַיִם אֵין-לְמַחְסוֹר

In all hard work there will be a profit, but just talking will surely lead to lack.

Proverbs 14.23/משלי יד"כג

A reflection on Proverbs 14.23 ‘Doing leads to increase, just talking leads to lack; as someone said, ‘when all is said and done, there’s a lot more said than done.’ Even though it takes energy, the creativity God gives us is productive, while our words alone will not make ends meet!’

Also on You Tube at <https://www.youtube.com/watch?v=GTouYhAphwk>

**May 5 Day 125 Reading Judges 21:1-Ruth 1:22, John 4:4-42, Psalm 105:1-15, Proverbs 14:25**

וְרֵאִיתֶם וְהִנֵּה אִם-יֵצְאוּ בְנוֹת-שִׁילוֹ לְחֹל בַּמְּחֹלוֹת וַיִּצְאֲתֶם מִן-הַכְּרָמִים וְחִטְפֹּתֶם לָכֶם אִישׁ אֶשְׁתּוֹ מִבְּנוֹת שִׁילוֹ וְהִלַּכְתֶּם אַרְץ בְּנֵימִן

U-re'itèm ve-hinnèh im yetze'ù bhenòt Shilò la-chùl bamcholòt vi-tza'tèm min ha-keramim va-chatphetèm lakhèm ish ishtò mi-b'nòt Shilo va-halakhtèm èretz Binyamìn.

(The Elders of Israel to the survivors of Benjamin )

So watch and see when the girls of Shiloh come out to dance their dances, then rush out from the vineyards and each one grab himself a woman of Shiloh and get away to the land of Benjamin

Judges 21v21/שופטים כא"כא

A reflection on Judges 21.21 ‘The book of Judges ends with events of such depravity and bloodshed, that it is hard to reconcile that this is the same people whom the Lord had rescued from slavery and made His own. In scenes reminiscent of Sodom and Gomorrah, the men of Gibeah commit terrible gang-rape on a young woman, leaving her dead. The fury this provokes in the rest of Israel leads to the virtual annihilation of the whole tribe of Benjamin. In remorse, it is agreed that the Benjamites may kidnap for themselves wives from Israel. The catalogue of horrific degradation warns us of the darkness of man’s heart, and of his need for a rescuer. The book closes with the refrain, ‘There was no king in Israel, and everyone did as he saw fit.’

Also on You Tube at <https://www.youtube.com/watch?v=bwB6drZYHR4>

τῆ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

Tee dhe yinaikì èleghon òti oukèti dhià teen seen laliàn pistèvomen; avtì gar akeekòamen, kai idhamen òti òutòs estin aleethòs o sotèer tou kòsmou, o Christòs.

They said to the woman, ‘We have not come to faith because of your words; for we ourselves have seen and know that this is truly the rescuer of the world, the Messiah.

John /Ιωάννην 4.42

A reflection on John 4.42 ‘We cannot know Jesus without a personal encounter with His reality. The words and reports of others will not substitute for the life-transforming touch of His presence. The Samaritans here have heard the woman’s reports of the prophet who told her all that she had done, but now they have seen and experienced themselves the living grace of His person, and entrust themselves to His unique ability as the anointed Messiah of God to rescue them and bring them into relationship with God the Father, whom they can now worship in Spirit and in truth.’

Also on You Tube at <https://www.youtube.com/watch?v=lr4py-HS28Y>

Dirshù Adonài ve-uzò, baqshù phanàyv tamìd

Pursue the Lord and His strength, always yearning for His presence-face.

Psalm 105v4/קה"ד תהילים

A reflection on Psalm 105.4 ‘Two words in Hebrew in this verse emphasise the quest of the worshipper in search of the Lord. The first is ‘dirshu’, which has the sense of pursuit, going after something with intent to take hold of it. The English word ‘seek’ can have a connotation of looking for something without necessarily finding it; the word here infers aim and target. The second word is ‘baqshu’, which conveys desire. It is in the heart of the modern Hebrew word for ‘please’ when asking for something wanted. To pursue and to desire with longing the presence-face of God is the first call on a believer’s life, one which the Lord Jesus delights to fulfil!’

Also on You Tube at <https://www.youtube.com/watch?v=pHZgChQA1f4>

מַצִּיל נַפְשׁוֹת עַד אֶמֶת וַיַּפֵּחַ קִזְבִּים מִרְמָה

Matzìl nephashòt eyd emèt, ve-yaphiàch kezabhìm mirmàh.

Truthful testimony is a life-saver, while the fraudster’s is a puff of lies.

Proverbs 14.25/משלי יד"כה

A reflection on Proverbs 14.25 ‘Because truth-telling is in the character of God, it has power to rescue, while lies pervert and destroy. The Wisdom of Scripture here urges faithful testimony as the way to life.’

Also on You Tube at <https://www.youtube.com/watch?v=DoFWeGVxVOY>

**May 6 Day 126 Readings Ruth 2:1-4:22, John 4:43-54, Psalm 105:16-36, Proverbs 14:26-27**

וַיֹּאמֶר מִי-אַתְּ וַתֹּאמֶר אֲנֹכִי רוּת אֲמִתְךָ וּפְרִשְׁתְּ כַנֶּפֶךָ עַל-אֲמִתְךָ כִּי גֵאל אֶתָּה וַיֹּאמֶר  
בְּרוּכָה אַתְּ לַיהוָה בְּתִי הֵיטִבַּת חֲסִדְךָ הָאֲחֵרוֹן מִן-הָרִאשׁוֹן לְבִלְתִּי-לָכֶת אַחֲרֵי הַבְּחוּרִים  
אִם-דָּל וְאִם-עָשִׁיר

Va-yomèr, ‘Mi at?’ va-tomèr, ‘Anokhì Rut, amatèkha; u-pharàshtha khenaphèkha al-amatèkha ki go’èl atàh.’ Vayòmer, ‘Barukhàh at l’ Adonài, bittì, heytabht chasidèkh ha-acharòn min harishòn le-bhiltì lèkhet acharèy ha-bachurìm im dal ve-im ashìr.’

And he (Boaz) said, ‘Who are you?’ And she replied, ‘I am Ruth, at your service; spread your cloak over your servant, for you are my kinsman-redeemer.’ And he said, ‘You are blessed of the Lord, my daughter, doing even more good latterly by your covenant-bonded grace than you did at first, not going after the young lads, whether poor or rich.’

Ruth 3v9,10/רות ג"ט י

A reflection on Ruth 3.9,10 ‘The story of Ruth is one of the most heartwarming and engaging of the whole Bible. Here, her mother-in-law, Naomi has sent Ruth into a very vulnerable situation, where an unscrupulous man might have taken advantage of her. Yet Boaz responds to her tender heart, and protects her honour, promising to rescue her from her poverty and need. Like Jesus to us, he is her redeemer, her ‘go’el’; he will transform her future through their kinship. He acknowledges the covenant-bonded grace which Ruth has shown to Naomi, not chasing after the lads, but staying faithful to her mother-in-law’s care. Now blessed by the Lord, joined together in marriage, Ruth and Boaz will go on to become human ancestors of King David, and through him, of the Lord Jesus Christ.’

Also on You Tube at <https://www.youtube.com/watch?v=kc9QcuVanro>

αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

Autòs gar o Yeesòs emartýreesen òti prophètees en tee idhìa patrìdhi timèen ouk èchee. For Jesus Himself said from experience that a prophet does not receive honour in His own homeland.

John /Ιωάννην 4.42

A reflection on John 4.42 ‘It is all too easy to lose the value of the servant of God through over-familiarity with them in the day to day. Jesus Himself said this from experience in Nazareth, that people took Him for granted and missed the treasure in the field, so that He had to move to Capernaum in order to be away from the stereotyping and patronising of His neighbours in Galilee. May we be asking always for eyes to see through the familiar so that we find in each other the nuggets of God’s gold which He has placed in each one of us, planted in the field of the humdrum.’

Also on You Tube at <https://www.youtube.com/watch?v=fldtkhjsUYc>

שָׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נִמְכָּר יוֹסֵף

Shalàch liphnèyhem ish, le-èbhed nimkàr Yosèph.

He sent a man ahead of them, Joseph, sold into slavery. Psalm 105.17/תהילים קה"ז

A reflection on Psalm 105.17 ‘This Scripture-song recounts the story of God’s dealings with Israel, going back to include the covenant with Abraham and, here, the selling of Joseph into slavery by his brothers. The Singer paints the picture of God using the cruelty of Joseph’s treatment and his subsequent raising to honour by Pharaoh as being part of His saving action to bring Israel to Himself. Joseph himself acknowledges to his brothers that ‘what you meant for harm, God meant for good.’ When bad thing happens, we do not give up hope in God who can take even the dark threads of our lives and weave them together into His tapestry of redemption.’

Also on You Tube at [https://www.youtube.com/watch?v=dLfVHOw\\_9B0](https://www.youtube.com/watch?v=dLfVHOw_9B0)

יִרְאַת יְהוָה מְקוֹר חַיִּים-- לְסוּר מִמִּקְשֵׁי מוֹת

Yir’at Adonài meqòr chayim, la-sùr mi-mòqshey màvet.

Keeping in awe of the Lord is a source of life, to escape the snares of death.

Proverbs 14.27/משלי יד"ז

A reflection on Proverbs 14.27 ‘While all humans die, being connected to the source of life in the Lord springs the traps of death through the power of Messiah’s resurrection, and the promise that we shall rise with Him!’

Also on You Tube at <https://www.youtube.com/watch?v=uYUst-XhK4Q>

**May 7 Day 127 Readings 1 Samuel 1:1-2:21, John 5:1-23, Psalm 105:37-45, Proverbs 14:28-29**

אֵין-קְדוֹשׁ כִּיהוָה כִּי אֵין בְּלִתֵּךְ וְאֵין צוּר כְּאַלְהֵינוּ

Eyn qadòsh k’Adonài, ki eyn biltèkha, ve-èyn tzur k’Elohèynu

(Hannah's song of thanks for her son Samuel )

There is none as holy as the LORD, for there is no one other than You, nor is there any rock of security like our God

1 Samuel 2v2/שמואל א ב"ב

A reflection on 1 Samuel 2v2 ‘In a sense, Samuel is the last of the judges, bringing to a close the era of tribalism in Israel. He is a gift-child of God to Hannah, and the prayer of thanks she brings to the Lord for answering her prayer is full of gratefulness to the God who can turn around the darkest situations. There is no rock like our God, indeed. ’

Also on You Tube at <https://www.youtube.com/watch?v=9p9DfDN9uXA>

διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

Dhià tòuto oun màllon ezèetoun avtòn ee Ioudhài-ee apoktèenai, òti ou mònon èlye to sàbhaton, allà kai patèra ìdhion èleye ton Theòn, ìson eavtòn piòn to Theò.

So after this the Jewish authorities sought all the more to kill Him, for not only was He relaxing the Sabbath, but also He said God was His own father, making Himself equal with God. John/Ἰωαννην 5.18

A reflection on John 5.18 ‘Even though Jesus is healing, because it is the Sabbath the religious leaders come after him. Jesus protests that His Father doesn’t stop working, and Jesus is only doing what He sees His Father doing. This makes the Jewish leaders want to kill Him all the more. Jesus goes on to make a fantastic claim for Himself to be the One who will call the dead to life at the great resurrection. Just as the Father’s nature is life, so the Son’s nature is life also, and this life is imparted to those who know the Son.’

Also on You Tube at <https://www.youtube.com/watch?v=zI0oE6jysa4>

And extra video at <https://www.youtube.com/watch?v=jlgYohymDxA&t=50s>

פָּתַח צוּר וַיִּזְבְּבוּ מַיִם הֵלְכוּ בַצִּיּוֹת נָהָר

Patàch tzur va-yazùbhù mayìm, halkhù ba-tziyòt nàhar.

He opened the rock and water gushed out, flowing over the dry ground as a river.

Psalm 105v41/תהילים קה"מא/

A reflection on Psalm 105.41 ‘Man cannot survive without water, particularly in the arid desert. The Singer celebrates the Lord’s magnificent provision of water for His people in the desert, enough for over a million people, by His own intervention. In Jesus, our Rock is opened up for us and living water still pours out in a life-giving river, where we can drink, bathe and swim daily.’

Also on You Tube at <https://www.youtube.com/watch?v=q6FOHW8xGEo>

אָרְךָ אַפַּיִם רַב-תְּבוּנָה וְקֶצֶר-רוּחַ מְרִים אִנְלֵת

Èrekh apàyim rabh tebhùnah, u-qetzàr rùach merìm ivvèlet.

Being slow to get angry shows great discernment, but the quick-tempered are full of folly.

Proverbs 14.29/משלי יד"כט/

A reflection on Proverbs 14.29 ‘Being slow to get angry is a facet of God’s character, which means that being quick-tempered and short-fused is not going to let us look like Jesus. When we hold back from lashing out, God blesses us with discernment; when we jump the gun in anger, He doesn’t have the chance!’

Also on You Tube at [https://www.youtube.com/watch?v=sc9ci\\_aUYpM](https://www.youtube.com/watch?v=sc9ci_aUYpM)

**May 8 Day 128 Readings 1 Samuel 2:22-4:22, John 5:24-47, Psalm 106:1-12, Proverbs 14:30-31**

וַיָּבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כְּפַעַם-בְּפַעַם שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שָׁמַע עַבְדְּךָ  
Va-yabhò Adonài va-yityatzàbh va-yiqqràh khe-pha'am be-pha'am, 'Shmu'èl, Shmu'èl';va-  
yòmer, 'Dabbèr ki shomè'a abhdèkha.'

And the Lord came and presented Himself, calling as He had previously, 'Samuel, Samuel';and he said, 'Speak, for your servant is listening.' 1 Samuel 3v10/ג"א שמואל

A reflection on 1 Samuel 3.10 'In the Hebrew of the story of the child Samuel's first encounter with the Lord, Eli the priest instructs Samuel to reply to the Lord with a simple, active response – 'dabbèr, ki shomèa abhdèkha', 'Speak for your servant is listening.' The word 'listen' here is not just a one-off hearing, but a continuing attentiveness, which is ready even when there is no sound of a voice. We need, like Samuel, to be ready to quieten our own noise and open our receivers, our ears, to pick up even the whispers of His word that might come at the most unexpected times.'

Also on You Tube at <https://www.youtube.com/watch?v=yypyzV3R341Y>

εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.  
εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;  
Ee gar epistèvete Moysèe, epistèvete an emì; perì gar emòu ekinos ègrapsen. Ee dhe tis ekènou gràmmasin ou pistèvete, pos tis emìs rhèemasi pistèvete?

(Jesus says) 'For if you had believed Moses, then you would believe me; for he wrote about me. But if you don't believe his writings, how then will you believe my words?'

John/Ἰωάννην 5.46,47

A reflection on John 5.46,47. 'Jesus asserts that His coming was prophesied by Moses, way back in Israel's story. Moses spoke in Deuteronomy 18.18-19 of a Prophet who was coming who would be of Moses' stature, whose words God would require to be heard. It is perhaps significant here that the word John uses to refer to Jesus' sayings, 'rheema', is the same word the Greek version of the Old Testament has Moses use to express the expressions of the Prophet who is to come. The rabbis and teachers are missing the life-words of Jesus because they are not discerning Him in the signposts of the Scriptures.'

Also on You Tube at <https://www.youtube.com/watch?v=MyNSjW27DBA>

וַיֹּשִׁיעֵם מִיַּד שׁוֹנֵא וַיִּגְאֹלֵם מִיַּד אוֹיֵב

Va-yoshi'èym mi-yad sonèh, va-yig'alèym mi-yàd oyèbh.

And he rescued them from the grip of hatred, redeeming them from the grasp of the enemy.

Psalm 106.10/תהילים קי"א

A reflection on Psalm 106.10 'The Singer is celebrating the awesome rescue by God of His people from the clutches of their hateful enemy, Pharaoh, who had them in slavery. Tom Wright makes the point that Jesus, in His choice of the moment to go to the cross for the rescue of the world, chose Passover, the commemoration of this stupendous moment in Israel's history, to show that by His death and resurrection He was achieving an even greater deliverance from the enemies of man, drowning them in the Red Sea of His blood, rising on the other bank, triumphant over 'the horse and rider' in His resurrection!'

Also on You Tube at [https://www.youtube.com/watch?v=Kx5\\_DXWQWt8](https://www.youtube.com/watch?v=Kx5_DXWQWt8)

עֶשֶׂה דָל חֲרֵף עֲשֵׂהוּ וּמְכַבְּדוּ חֲנֹן אֲבִיּוֹן

Òsheq dal chèreph osèyhu u-mekhabdò chonèyn ebhyòn.

The oppressor of the needy defames his Maker, but to favour the poor is to honour Him.

Proverbs 14.31/משלי יד"לא

A reflection on Proverbs 14.31 'God's option for the poor is a key to His heart; when we despise those He honours, we despise Him. But to honour those in need is to honour Him. As Jesus says, 'If you do this for the least of these my brothers, you do it for Me.'

Also on You Tube at <https://www.youtube.com/watch?v=z3H7uzCh0mg>

**May 9 Day 129 Readings 1 Samuel 5:1-7:17, John 6:1-21, Psalm 106:13-31, Proverbs 14:32-33**

וַיִּקְחוּ פְּלִשְׁתִּים אֶת-אֲרוֹן הָאֱלֹהִים וַיָּבֵאוּ אֹתוֹ בֵּית דָּגוֹן וַיִּצְיְגוּ אֹתוֹ אֶצֶל דָּגוֹן וַיִּשְׁכְּמוּ  
אֲשֻׁדּוֹדִים מִמַּחְרַת וְהָיָה דָּגוֹן נָפֵל לְפָנָיו אֲרָצָה לְפָנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת-דָּגוֹן וַיִּשְׁבּוּ אֹתוֹ  
לְמִקְוָמוֹ

Va-yiqechù Phlishtim et-aròn ha-Elohìm, va-yabhò'u otò beyt Dagòn, va-yatzìgu otò èytzel  
Dagòn va-yashkìmu mi-macheràt ve-hinèh, Dagòn nophèl le'phanàv artzàh liphnèy aròn  
Adonài va-yiqechù et-Dagòn va-yoshbhù otò li-mqomò

And the Philistines took God's covenant-chest and brought it into the temple of Dagon and placed it beside the idol. The folk of Ashdod got up next morning, and, look! - the idol of Dagon was flat on its face on the ground before God's chest and they had to take Dagon and set him upright back into place

First Samuel 5v2,3/שמואל א ה"ב ג

A reflection on 1 Samuel 5v2,3 'When non-gods mess with the only true God, fireworks ensue. The Philistines get more than they bargain for when they capture the box-chest of God's covenant and put it as a trophy beside their great fish-idol, Dagon. No rival can stand before the Maker of Heaven and Earth – so it falls down, defeated! '

Also on You Tube at <https://www.youtube.com/watch?v=fr-W8HoFoM>

וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-בֵּית יִשְׂרָאֵל לֵאמֹר אִם-בְּכָל-לְבַבְכֶם אַתֶּם שׁוֹבִים אֶל-יְהוָה הִסִּירוּ  
אֶת-אֱלֹהֵי הַנֶּכֶר מִתּוֹכְכֶם וְהַעֲשִׂיתֶם וְהִכִּינוּ לְבַבְכֶם אֶל-יְהוָה וְעַבְדֵתֶם לְבָדוֹ וַיִּצַּל אֶתְכֶם  
מִיַּד פְּלִשְׁתִּים

Va-yòmer Shmu'èl el kol beyt Yisra'èl leymòr, 'Im bekhòl lebhabhkhèm atèm shabhìm el  
Adonài, hasìru et elohèy ha-neykhàr mitokhekhèm, ve-ha-ashtaròt ve-hakhìnu lebhabhkhèm  
el Adonài ve-ibhdùhu lebhado ve-yatzèl etkhèm mi-yàd Pelishtim.

And Samuel spoke to the whole house of Israel and said, 'If with all your hearts you come back to the Lord, rejecting the alien gods you have among you and the totems of the idol Astarte, fixing your hearts on the Lord and serving Him, then He will rescue you from the clutches of the Philistines.' First Samuel 7v3/שמואל א ז"ג

A reflection on 1 Samuel 7.3 'The prophetic right-wiser Samuel has seen the terrible end of the priestly dynasty of Eli and his sons, and the capture of the focal box-chest of God's covenant by the Philistines, now returned to Israel, but not to its rightful place in the tent of worship. Samuel now speaks, offering reconciliation from the Lord for Israel, if they will wholeheartedly immerse themselves back into the covenant life of their Maker, and ditch the non-gods who are of no consequence. In a world full of competing rivals for our affection and adoration, only in the covenant-bonded grace of the Lord our Maker and Rescuer will we find the salvation we long for.'

Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

Ieesòus oun gnoos òti mèllousin èrchesthai kai arpàzin avtòn ìna pièesousin avtòn bhasilèa, anechòreese pàlin ees to òros avtòs mònòs.

Since Jesus knew that they intended to come and take him by force to make him king, he withdrew again to the hills, alone by himself.

John/Ἰωάννην 6.15

A reflection on John 6.15 ‘As a result of Jesus’ miracle of the feeding of the five thousand, the people want to grab Him and make Him king in a popular revolution, by political means. This, after all, is the time of Passover, the commemoration of their liberation from their enemies. But Jesus leaves for the hills, knowing that this is not the way for His kingship to arrive, by popular election; His kingdom comes when He is raised on a Roman cross at a later Passover, with the title ‘King of the Jews’ above His bleeding head, breaking the powers of death by death, a far deeper and more lasting kingdom than ever man’s politics could achieve.’

Also on You Tube at <https://www.youtube.com/watch?v=ACroER0ofHE>

וַיְמִירוּ אֶת-כְּבוֹדָם בְּתַבְנִית שׁוֹר אֲכָל עֵשֶׂב

Va-yamìru et-kebhodàm be-tabhnìt shor òkhel èysebh.

And they traded in their glory for the statue of a grass-eating ox.

Psalm 106.20/תהילים קו"כ

A reflection on Psalm 106.20 ‘The stupidity of idolatry is summed up here by the Singer in these terse words – by making the golden calf, the people of Israel turned their backs on the God who had delivered them from Egypt to bow down before the statue of bullock! N T Wright identifies sin, at its heart, as idolatry, putting rivals in place of God, which is the height of folly for a people made by the Creator of all things.’

Also on You Tube at <https://www.youtube.com/watch?v=1MEQ2l1ZzPc>

בְּלֵב נְבוֹן תְּנוּחַ חֵכְמָה וּבִקְרֹב כְּסִילִים תִּנְדָּע

Be-lèbh nabhòn tanùach chokhmàh, u-bhe-qèrebh kesilìm tivvadèa.

Wisdom is at rest in the heart of discretion, but fools advertise what’s inside them.

Proverbs 14.33/משלי יד"לג

A reflection on Proverbs 14.33 ‘Wisdom is at rest in the heart of discretion, but fools advertise what’s inside them’; Solomon here is reminding us that wisdom is at home with discretion and humility, while those who lack it can’t help making known the superficiality in their hearts. The fact is, wisdom can be learned when we put God first, and stay taking Him seriously instead of pushing ourselves and our opinions forward.’

Also on You Tube at <https://www.youtube.com/watch?v=6aDFFo-ukoY>

**May 10 Day 130 Readings 1 Samuel 8:1-9:27, John 6:22-42, Psalm 106:32-48, Proverbs 14:34-35**

וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר-יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֶתְּךָ מֵאֲסוּ כִּי-  
אֶתִי מֵאֲסוּ מִמֶּלֶךְ עֲלֵיהֶם

Va-yòmer Adonài el-Shmu'èl , 'Shemà be-qòl ha-àm le-khòl ashèr yomerù elèkha, ki lo otkhà ma'asù ki otì ma'asù mimlòkh alèyhem.'

And the LORD said to Samuel, 'Listen to the voice of the people and all they are saying to you, for it's not you they are despising, rather it's me they are refusing to have reigning over them.'

שְׁמוּאֵל א ח"ז/78

A reflection on 1 Samuel 8v7 'The refusal of Israel to receive the Lord as her true king is painful for Samuel to receive. He knows the fickleness of human rulers, and their hunger for power which oppresses subjects, and knows that in their clamour for a king, Israel is just wanting to be like the idol-worshipping nations around them. But God is not about to let go of them, even in their rejection of His rule. He will continue true and faithful to His covenant, moving toward the coming of His own Kingship in Jesus Christ in the ages ahead and the redemption of Israel and all things in Him. '

Also on You Tube at <https://www.youtube.com/watch?v=kZS223-2pLc>

εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ διψήσῃ πώποτε.

Èpe dhe avtis o Yeesòs, 'Egò-eemi o àrtos tees zoèes; o erchòmenos pros emè ou mee peenàsee, kai o pistèvon ees emè ou dhipsèesi pòpote.'

Then Jesus said to them, 'I am the bread of life; the one who comes to me will not hunger, and the one entrusting themselves to me will never thirst.'

John/Ἰωάννην 6.35

A reflection on John 6.35 'Because we are essentially persons, we need a person to satisfy our essential need. Impersonal, material supplies and abstract experiences will only ever meet physical and perhaps psychological needs. The person of Jesus Christ, however, promises to satisfy at a level beyond that of material food and drink, even beyond that which human relationship can ever do. He is the bread and water of life; by His Spirit, He is the unlimited resource which promises to meet our deepest level of hunger, that of our heart, our inner core.'

Also on You Tube at <https://www.youtube.com/watch?v=3NJ5-JfBB44>

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחַם כָּרַב חַסְדּוֹ

Va-yizkòr lahèm beritò, va-yinachèm ke-ròbh chasadàv.

But He remembered His covenant on their behalf, and He repented because of His many bonds of grace.

Psalm 106.45/תהילים קו"מה/106.45

A reflection on Psalm 106.45 'The Singer sings that although God's people let Him down so badly, giving themselves to the non-gods of the nations, His covenant made on behalf of Abraham and His descendants holds Him so strongly, that it causes Him to turn from punishing their faithlessness, to instead rescuing them from their reckless folly because of the ties of bonded grace by which He has willed to be held.'

Also on You Tube at <https://www.youtube.com/watch?v=oyzYKrME43I>

צְדָקָה תְרוֹמֵם-גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת

Tzedaqàh teromèm goy, ve-chèsed le-ummim chattàt.

Choosing the right promotes a nation, but doing wrong is a reproach upon a people.

Proverbs 14.34/משלי יד"לד

A reflection on Proverbs 14.34 ‘The pages of history are littered with disastrous choices by whole nations which lead to their humiliation and downfall, while other nations pursue God’s plan and flourish. No nation has a monopoly on righteousness, since all have sinned and fall short of God’s glory, needing a Saviour from themselves. But when as nations we put God in our sights, His grace can make all the difference to the unfolding narrative of a people.

Also on You Tube at <https://www.youtube.com/watch?v=ro9dDUcMU54>

**May 11 Day 131 Readings 1 Samuel 10:1-11:15, John 6:43-71, Psalm 107:1-43, Proverbs 15:1-3**

וְצָלְחָה עָלֶיךָ רוּחַ יְהוָה וְהִתְנַבֵּית עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר

Ve-tzalchàh alèkha Rùach Adonài, ve-hitnabìta immàm, ve-nehpàkhta le-ìsh achèr.

(Samuel is speaking to Saul)

And the Spirit of the Lord will break over you, and you will prophesy with them, and be transformed into another man. 1 Samuel 10v6/שמואל א י"ו/1 Samuel 10v6

A reflection on 1 Samuel 10.6 ‘Just as with the Rescuer-Judges before him, Saul is immersed into the personal dimension of God’s presence by His Spirit, pouring through him in ecstatic expression, transforming him for the royal purpose of God he is called to. For the follower of Jesus living this side of the tsunami of the Spirit that is Pentecost, this is the common experience, prophesied by Joel, that all are promised and may receive, the breaking over us of the wave of God Himself.’

Also on You Tube at <https://www.youtube.com/watch?v=GQEpcKNm2NI>

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Egò-eemi o àrtos o zon o ek tou ouranòu katabhàs; èàn tis phàyee ek tòutou tou àrtou, zèesetai ees ton ayòna. Kai o àrtos dhe on egò dhòso, ee sarx mòu-estin, een egò dhòso ypèr tees tou kòsmou zoèes.

I am the living bread that has come down from heaven; if anyone eats this bread, they will live forever. And the bread that I will give is my flesh, which I will give for the life of the world. John /Ιωάννην 6.51

A reflection on John 6.51 ‘Jesus’ words in John 6 are some of the hardest to grasp; some even say, ‘He is speaking in riddles’ (v.60). The context is Jesus’ recent feeding of the people by the miracle of the five loaves and two fish, satisfying thousands, who are now following Him to get more. But Jesus is pointing them away from just food, to the reality of His sacrifice which is to come, by which He will rescue the world; this is far more important for their eternal health than food. As they have received from His hands the broken bread to eat, so they need to receive His promise of unending life through His bloody death on the cross. For those who remain with Him when others turn away from His hard truth, they will break through to immeasurable joy and peace in the age to come, when they share in the life of the Living Bread in the gift of resurrection.’

Also on You Tube at <https://www.youtube.com/watch?v=qkoCatr7Kyg>

יאמרו גאולי יהוה אשר גאלם מיד-צָר

Yomerù ge'ulèy Adonài, ashèr ge'alàm mi-yàd tzar.

Let those the Lord has ransomed tell of it, those ransomed out of the grip of trouble.

Psalm 107.2/תהילים קז"מ/107.2

A reflection on Psalm 107.2 'The Singer is celebrating God's rescue of His people from the powers that oppressed them, and encourages them to tell their story as a record of His grace. When we are silent about the transformation God brings to our lives, it's like keeping our treasure hoarded from others; good news is worth sharing, particularly for us for whom that ransom means our freedom from the dark powers and death itself.'

Also on You Tube at <https://www.youtube.com/watch?v=OaDK9s5zuqY>

מענה-רף ישיב חמה ודבר-עצב יעלה-אף

Ma'anèh rakh yashìbh chèymah u-debhàr èytzebh ya'alèh aph.

A tender response deflects annoyance, but a rough word stirs up anger.

Proverbs 15.1

A reflection on Proverbs 15.1 'The Sage points out that politeness and kindness in our reactions to people will defuse feelings of anger, while prodding the fire will just stoke it and cause bad reaction. The wise will always choose the path of reconciliation over that of provocation.'

Also on You Tube at <https://www.youtube.com/watch?v=bkmV7Cns270>

**May 12 Day 132 Readings 1 Samuel 12:1-13:23, John 7:1-30, Psalm 108:1-13, Proverbs 15:4**

ואמר עתה ירדו פלשתים אלי הגלגל ופני יהוה לא חליתי ואתאפק ואעלה העלה  
Va-omàr attàh yerdù Phelishtìm elày ha-Gilgàl u-phnèy Adonài lo chilitì va-et'apàq va-a'alèh ha-olàh.

(Saul is speaking to Samuel in excuses)

'So I said to myself, 'the Philistines are coming down against me at Gilgal, and I have not consulted the face of the Lord', so I took it upon myself to make a sacrifice.'

First Samuel 13v12/שמואל א יג"ב/13v12

A reflection on 1 Samuel 13.12 'In the first occurrence in the Scripture of a king usurping the role of the priest, Saul, tired of waiting for Samuel to arrive has taken it upon himself to make a sacrifice by fire to the Lord. When Samuel arrives, Saul makes the lame excuse that he was worried about the Philistines attacking them before they had consulted the Lord; Samuel does not accept the reasoning, and pronounces that because of this the kingship will be removed from Saul's lineage and given to another. Ever since, when the state seeks to replace the servants of God for its own interests' sake, the outcome is always grievous to God, because it usurps His Lordship.'

Also on You Tube at <https://www.youtube.com/watch?v=JYT5JahBB7U>

ἔκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι καὶ κεῖνός με ἀπέστειλεν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, ‘Καμὲ ἰδῆτε, καὶ ἰδῆτε πόθεν εἰμι; καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. Εἰδὼς ἰδῆ αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι καὶ κεῖνός με ἀπέστειλεν.

Teaching in the Temple, Jesus shouted and said, ‘You know both who I am and where I am from; and I haven’t come on my own account, but the one who sent me is true, whom you are ignorant of. But I know Him, since I am from Him and He is the one who commissioned me. John/Ἰωάννην 7.28,29

A reflection on John 7.28,29 ‘The Feast of Tabernacles, the Jewish harvest festival, is a celebration connected with intense expectation of the Messiah. (See Zech.14.16ff.) This is perhaps why earlier in the chapter Jesus’ brothers urge Him to reveal Himself in Jerusalem at this moment, a call which Jesus resists. However, here, Jesus boldly stands up in the Temple and announces that He has been sent by God, knowing that the authorities are seeking to arrest Him for His claims. But it will be Passover, not Tabernacles which sees His saving act of redemption.’

Also on You Tube at [https://www.youtube.com/watch?v=j\\_Gr6bYBBeA](https://www.youtube.com/watch?v=j_Gr6bYBBeA)

עוֹרָה הַנְּבֵל וְכִנּוֹר אֶעֱרָה שָׁחַר

Ùrah ha-nèbhel ve-khinnòr; a’irah shachàr.

Wake up, lute and harp! I will wake up the dawn itself!

Psalm 108.2/תהילים קח"ג

A reflection on Psalm 108.2 ‘The Singer is up before dawn, engaged in praise as first light creeps across the sky. When our day starts with praise, with our mouths opening in love and thanks to the Lord, it sets our feet in a firm place to face whatever is ahead of us.’

Also on You Tube at <https://www.youtube.com/watch?v=XvAFW14pZMs>

מַרְפֵּה לְשׁוֹן עֵץ חַיִּים וְסֵלֶף בַּהּ שֹׁבֵר בְּרוּחַ

Marpèh lashòn eytz chayìm, ve-sèleph bah shèbher be-rùach.

Restorative words are a tree of life, but vicious ones crush the spirit.

Proverbs 15.4/משלי טו"ד

A reflection on Proverbs 15.4 ‘The Hebrew word ‘*marpèh*’, that opens this verse in the original, means ‘healing, curative,’ When words are used to restore, they have tremendous power for good; but words used to express vitriole and venom crush the wellbeing of spirit of those at whom they are aimed.’

Also on You Tube at <https://www.youtube.com/watch?v=tUoP-IN0i3o>

**May 13 Day 133 Readings 1 Samuel 14:1-52, John 7:31-53, Psalm 109:1-31. Proverbs 15:5-7**

וַיֹּאמֶר יוֹנָתָן עָכָר אָבִי אֶת-הָאָרֶץ רָא-נָא כִּי-אָרוּ עֵינָי כִּי טַעַמְתִּי מֵעַט דְּבַשׁ הַזֶּה  
Va-yòmer Yonatan, 'Akhàr abhì et-ha-àretz, re'ù-na ki orù eynàì ki ta'àmti me'àt debhàsh  
ha-zèh'

And Jonathan said, 'My father has oppressed the land; look how my eyes have brightened since I tasted a little of this honey!'

First Samuel 14v29/שמואל א יד"כט

A reflection on 1 Samuel 14.29 'Saul's reign as king is not a worthy one; he is presumptuous and self-opinionated, and his lack of consultation in this matter of war nearly leads to the death of his own son. Only the appeal of Saul's disgruntled army saves Jonathan from his father's vanity. This story is a reflection on the way of powerful men to overreach themselves, without a strong anchor in God. David will be, unlike Saul, a man after God's own heart.'

Also on You Tube at <https://www.youtube.com/watch?v=sVCve0-jMIQ&t=3s>

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

En dhe tee eschàtee eemèra tee megàlee tees eortèes, eestèeki o Yeesòus kai èkraxe lègon, 'Èàn tis dhypsà, erchèstho pros me kai pinèto. O pistèvon ees emè, kathòs èepen ee graphèe, potamì ek tees kilias avtòu rèvousin ýdhatos zòndos.'

On the great, final day of the festival (of Tabernacles), Jesus stood up and shouted out, saying, 'If anyone is thirsty, let them come to me and drink. Anyone who believes in me, just as the Scripture says, 'out of their depths will flow rivers of living water.'"

John/Ἰωάννην 7.37,38

A reflection on John 7.37,38. 'In his great commentary, 'The Life and Times of Jesus the Messiah', (vol.2, book IV, ch.VII) the Messianic Jewish writer, Alfred Edersheim describes the moment Jesus makes this stunning assertion. It is the culmination of seven days of celebrations of God's goodness to His people in providing for them in the desert after the Exodus, during which people build and live in 'sukkot', (booths or tabernacles). On this last day, the High Priest pours out at the Temple altar a pitcher full of almost a gallon of water drawn from the Pool of Siloam, as a sign of the provision of water in the wilderness. Jesus now ties together what has gone before with what is to come; at this moment He announces Himself as the Source, the Immerser in the Holy Spirit, whose glorious ascension will trigger the outpouring of the living presence of God on all who put their trust in Him.'

Also on You Tube at <https://www.youtube.com/watch?v=G5-QWyz23T4>

כִּי-עָנִי וְאָבִיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי

Ki àni ve-ebhyòn anòkhi, ve-libbì chalàl be-qirbì

For I am oppressed and poor, and my heart is broken inside me.

Psalm 109.22/תהילים קט"ב

A reflection on Psalm 109.22 ‘The Singer here is caught in a maelstrom of hatred and desire for vengeance against his enemy and oppressor, crying out to God to do terrible things to him and his family. Yet here in this verse, the real reason for his pain comes out – he is broken and needy, and his heart is battered and bruised by loss. For the believer in Jesus, forgiveness of our enemies releases us from the painful hooks of vengefulness and allows us to rebuild and find healing. It is counter-intuitive, but Jesus gives us the power not just to forgive those who sin against us, but to walk away from the cycle of failure and harm we otherwise would be held in.’

Also on You Tube at [https://www.youtube.com/watch?v=wrff\\_DNrz5o](https://www.youtube.com/watch?v=wrff_DNrz5o)

שִׁפְתַי חֲכָמִים יִזְרוּ דַעַת וְלֵב כְּסִילִים לֹא-כֹן

Sphatai chakhamim yezaru da'at ve-lebh kesilim lo khen.

Wise lips impart experience, while a fool's heart does not.

Proverbs 15.7/ז"ט משלי

A reflection on Proverbs 15.7 ‘The Scriptures make a frequent distinction between wisdom and folly; for the Sage of Proverbs, wisdom is inextricably linked to a relationship with the Lord, while folly comes from acting with no regard for His ways. The Wise speak out of their knowing, their knowing God and His ways; folly is recognisable by its lack of God and His stabilising gravity.’

Also on You Tube at <https://www.youtube.com/watch?v=T3egmZk4Rh4>

**May 14 Day 134 Readings 1 Samuel 15:1-16:23, John 8:1-20, Psalm 110:1-7, Proverbs 15:8-10**

וַיֹּאמֶר שְׂמוּאֵל לְיְהוָה בְּעֹלוֹת וּבִזְבָּחִים כִּשְׂמֵעַ בְּקוֹל יְהוָה הֲנֵה שָׂמַע מִזֶּבֶחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים

Va-yomèr Shmu'èl, 'Ha-chèyphetz l'Adonài be-olòt u-zebhachim ki-shemòà be-qòl Adonài? Hinèh, shemòà mi-zèbhach tobh le-haqshibh me-chèylebh eylim.'

And Samuel said, 'Does the LORD take pleasure in offerings and sacrifices as much as listening to the voice of the LORD? Look, doing what you hear God tell you is better than sacrifice, and paying attention is better than the fat of rams.'

First Samuel 15v22/כב"ט שמואל א

A reflection on 1 Samuel 15.22 ‘Saul's presumption in keeping the spoils of war for himself leads to his losing the throne. The Lord makes it clear here that we cannot string God along as a cover for our sins, assuming that He will just turn a blind eye to our waywardness. God's way involves surrender to His will, and surrender and our comfort do not sit easily together. Now Samuel will seek out the successor to Saul, who will be a man after God's own heart, in spite of his human fallibility.’

Also on You Tube at <https://www.youtube.com/watch?v=cpaHc9-Oj9k&t=1s>

Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Pàlin oun avtis o Yeesòs elàleese lègon, 'Egò-eemi to phos tou kòsmou; o akolouthòn emì ou mee peripatèesee en tee skotìa, all èxee to phos tees zoèes.

Again Jesus spoke to them, saying, 'I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life.'

John/Ἰωάννην 8.12

A reflection on John 8.12. 'Jesus is teaching here in the Temple on the eighth day after the beginning of Tabernacles. On this day, with all the booths and tents taken down, the people gathered to witness the lighting of great lampstands, or 'menorot' in the Temple courts, which illuminated the area around. They symbolised the light of Israel shining out to the nations from the Temple. At this point, Jesus declares Himself to be, not only the 'menorah', the lamp, but the light itself, which will go out into the nations of the world and reveal His Father's saving love.'

Also on You Tube at <https://www.youtube.com/watch?v=dNFqxb1g4IU>

נָאֵם יְהוָה לְאֲדֹנָי שֵׁב לִימִינִי עַד-אֲשִׁית אִיבֶיךָ הַדָּם לְרַגְלֶיךָ  
Ne'ùm Adonài l'adonì, 'Sheyv liminì, ad asit oyebhèkha hadòm le-raglèkha.'  
The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'  
תהילים קי"א/א/1 Psalm 110.1

A reflection on Psalm 110.1 'Jesus teaches from this verse of Psalm 110 in Mark 12.36, expressing the mystery of the Messiah's being both descended from David and his Lord. Week by week, believers in Jesus express in the creed their faith in this One who is seated at the right hand of the Father. He is now both God and man, in the courts of heaven, pouring out the promised Holy Spirit, and will one day return for His bride.'

Also on You Tube at <https://www.youtube.com/watch?v=kebGWRP460M>

זָבַח רְשָׁעִים תּוֹעֵבַת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנֹה  
Zèbhach reshayìm to'abhàt Adonài, u-tephìllat yesharìm retzonò.  
The religious acts of the crooked disgust the Lord; prayer with integrity is what He wants.  
משלי טו"ח/ח/8 Proverbs 15.8

A reflection on Proverbs 15.8 'So often the Scriptures teach us that actions speak louder than words when it comes to relationship with the Lord. If we are doing religious stuff to keep God happy, but living our everyday life with no engagement with Him, it appalls Him. There has to be integrity of heart in order for there to be wholeness of worship; if we pray 'Our Father', then give ourselves to the idols in the cupboard, we are fooling ourselves, but not the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=3BdK6GKM450>

**May 15 Day 135 Readings 1 Samuel 17:1-18:4, John 8:21-30, Psalm 111:1-10, Proverbs 15:11**

וַיֹּמֶר דָּוִד יְהוָה אֲשֶׁר הִצִּילָנִי מִיַּד הָאֲרִי וּמִיַּד הַדָּב הוּא יִצִּילָנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה וַיֹּמֶר  
שָׂאוּל אֶל-דָּוִד לָךְ יְהוָה יְהִיֵּה עִמָּךְ  
Va-yòmer David, 'Adonài ashèr hitzilàni mi-yàd ha-arì u-mi-yàd ha-dòbh, Hu yatzilèyni mi-yàd ha-Pelishti ha-zèh.' Va-yòmer Sha'ùl el-David, 'Leykh, v'Adonài yihyeh immàkh.'  
And David said, 'The LORD who rescued me from the claw of the lion and from the paw of the bear, He will rescue me from the hand of this Philistine.' And Saul said to David, 'Go, and the LORD be with you.'  
שמואל א יז"ל/לז/37v17 First Samuel 17

A reflection on 1 Samuel 17.37 ‘David has a perfect and balanced confidence, but not in his own ability. He knows that his life is under the protection of his Maker, and therefore ,to quote Bunyan’s hymn, ‘No lion can him fright; he’ll with a giant fight..’ They are all the same risk, faced in full recognition that the battle is the Lord’s to win, not David’s.’

Also on You Tube at <https://www.youtube.com/watch?v=1ErhfE-e1lk>

καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν· οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Kai o pèmpsas me met emòu-estin; ouk aphèkè-me mònnon o patèr, òti egò ta arestà avtò piò pàndote.

(Jesus is speaking) ‘And He who sent me is with me; the Father has not left me to go solo, for I always do the things which He favours.’

John/Ἰωάννην 8.29

A reflection on John 8.29 ‘Jesus makes it clear that He does not act solo, but always in concert with His Father, anointed by the Spirit. Jesus’ great driving ambition is to please His Abba Daddy, and to only do what He sees Him doing. Whenever we are tempted to act for our own ends, we need to hear these words of Jesus echoing in our hearts – all for Him, only for Him.’

Also on You Tube at <https://www.youtube.com/watch?v=1UkXccQiNgA>

פְּדוּת שְׁלַח לַעֲמוֹ צְוָה-לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ

Pedùt shalàch le-ammò, tzivvàh le-olàm beritò, qadòsh ve-noràh shemò.

He sent deliverance for His people, commanded His boundless covenant, matchless and awesome is His Name.

Psalm 111.9/ט"ט קי"א תהילים

A reflection on Psalm 111.9 ‘Reading the Songs of Scripture in translation, we miss the rhythm and beauty of the original Hebrew. Here, in nine Hebrew words, beautifully balanced, is the essence of our rescue – ‘ Pedùt shalàch le-ammò, tzivvàh le-olàm beritò, qadòsh ve-noràh shemò’ – ‘Deliverance sent to His people, He commanded His boundless covenant, matchless and awesome His name.’ So much story in so few words!’

Also on You Tube at <https://www.youtube.com/watch?v=K4iLkR1FEKA>

שְׂאוֹל וְאַבְדוֹן נֶגְדַּ יְהוָה אִף כִּי-לִבּוֹת בְּנֵי-אָדָם

She’òl va-abhadòn nèged Adonài aph ki libbòt benèy adàm.

Death and destruction are open before God; how much more the human heart!

Proverbs 15.11/יא"ט משלי

A reflection on Proverbs 15.11 ‘Nothing is hidden from the eyes of God, even death and hell itself; how strange that human beings would think that God can’t see into their lives. He is our all-seeing, all-powerful Maker, but also our all-loving Father.’

Also on You Tube at [https://www.youtube.com/watch?v=8\\_y-L7jZAb8](https://www.youtube.com/watch?v=8_y-L7jZAb8)

**May 16 Day 136 Readings 1 Samuel 18:5-19:24, John 8:31-59. Psalm 112:1-10, Proverbs 15:12-14**

וַיְהִי דָוִד לְכָל-דַּרְכּוֹ מִשְׁכִּיל וַיְהִי עִמּוֹ

Va-yehì David le-khòl maskìl, v'Adonài immò.

And David was prudent in everything, and the Lord was with him.

First Samuel 18v14/יד"א יח"ד

A reflection on 1 Samuel 18.14 'In the midst of a very dangerous and volatile political situation, David acts with integrity and skill, staying one step ahead of the jealous King Saul whose behaviour grows increasingly psychotic. Even in this very human situation, the Lord is with David, guiding and guarding him. The Lord is able to walk with us closely at all times, even through fraught and risky places.'

Also on You Tube at <https://www.youtube.com/watch?v=sxrVsgOusM0&t=7s>

εἶπεν αὐτοῖς Ἰησοῦς: ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμὶ.  
'Èpen avtis Yeesòus, 'Amèen, amèen lègo ymìn, prin Abhra'am genèsthai egò eemì'.

Jesus said to them, 'Truly, truly I say to you, before Abraham existed, I am.'

John 8.58/Ἰωάννην 8.58

A reflection on John 8.58 'This is one of the most outrageous things Jesus ever says. He claims not only to pre-exist the patriarch Abraham, the most revered of all Israel's ancestors, but He uses of Himself the divine title 'I am', by which the Lord made Himself known to Moses in the desert. No wonder the Jewish listeners around Him pick up stones to kill Him when they hear this claim to His being God which Jesus is clearly making. But Jesus at that moment disappears into the homegoing crowds, dispersing at the end of Tabernacles. He has left them in no doubt; He is the Messiah of God.'

Also on You Tube at <https://www.youtube.com/watch?v=WOa28Yhv4bE>

זָרַח בַּחֹשֶׁךְ אֹר לְיִשְׂרָאֵל חַנּוּן וְרַחֻם וְצַדִּיק

Zàrach ba-chòshekh or la-yesharìm, chanùn ve-rachùm ve-tzaddiq.

There dawns in the darkness a Light for the upright, who is kind and compassionate, with integrity.

Psalm 112.4/ד"ד קיב"ד

A reflection on Psalm 112.4 'The Singer tells of Light rising in darkness, full of kindness and integrity. Light is the first of God's creatures, sourced in Himself, who, in Jesus, calls Himself 'the Light of the world.' As darkness swirls around us, whether globally, locally or personally, we look for the One who has risen, 'the Sun of righteousness, with healing in His wings' who has promised to come.'

Also on You Tube at <https://www.youtube.com/watch?v=n42nE5uPYPg>

לֹא יֶאֱהָב-לְצַח הַכּוֹחַ לוֹ אֶל-חַכְמִים לֹא יֵלֵךְ

Lo ye'ehàbh leytz hokhèach lo, el chakhamìm lo yelèkh.

The lout does not like being corrected, they will not approach the wise.

Proverbs 15.12/יב"ט טו"ב

A reflection on Proverbs 15.12 ‘The Hebrew word ‘leytz’ about whom the Sage speaks here is hard to render in modern English; they are a ‘sneerer, mocker’ full of insults and telling jokes at others’ expense. They are louts, and will not be trained or formed, and are to be pitied in their arrogant ignorance.’

Also on You Tube at <https://www.youtube.com/watch?v=jypvAEyoXdo>

**May 17 Day 137 Readings 1 Samuel 20:1-21:15, John 9:1-41, Psalm 113:1-114:8, Proverbs 15:15-17**

וְלֹא-תִכְרִית אֶת-חֶסֶדְךָ מֵעַם בֵּיתִי עַד-עוֹלָם וְלֹא בְהִכְרַת יְהוָה אֶת-אֲבִי דָוִד אִישׁ מֵעַל פְּנֵי הָאָדָמָה וַיִּכְרַת יְהוָה עִם-בֵּית דָּוִד וּבִקֵּשׁ יְהוָה מִיַּד אֲבִי דָוִד

‘Ve-lò takrît et-chasdekhà mey’im beytì ad-olàm, ve-lò be-hakhrît Adonài et-oyebhèy David ish me-àl ha-adamàh’; va-yikhròt Yehònatàn im-bèyt David, ‘U-bhiqàsh Adonài mi-yàd oyebhèy David’

(Jonathan to David) ‘..And do not ever revoke your covenant-bonded grace towards my house, not even when the LORD has cut off every enemy of David from off the earth.’ So Jonathan covenanted with the house of David, saying ‘May the LORD require this promise, even from David’s enemies.’

שמואל א כ"ט טז/15,16

A reflection on 1 Samuel 20.15,16 ‘Chesed, the Hebrew word for the obligation imposed by making covenant with another, is one of the most potent concepts of Scripture. Jonathan and David understand it perfectly, even when David is driven from Saul’s presence. Jonathan invokes chesed, the power of their covenant, to call David to faithfulness to their shared brotherhood, even to their future offspring. No wonder that Israel sings over and over again of the ‘chesed of the Lord’ which lasts forever, true to His covenant. No wonder, when the New Testament is translated into Hebrew, the translators use this word, chesed, to render the Greek word for grace!’

Also on You Tube at <https://www.youtube.com/watch?v=aWOdCuyHeBI>

ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλὸς ἐστὶν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.

Apekrithee oun ekinos kai eipen, ‘Ee amartolòs-estin ouk idha; en idha, òti typhlòs òn arti bhlèpo.’

(The man born blind answers the Pharisees.) Then he answered and said, ‘Whether He is a sinner or not, I don’t know; one thing I do know, though - having been blind, from now on I can see!’

John/Ἰωάννην 9.25

A reflection on John 9.25 ‘There is more than a hint of comedy in this wonderful account of the healing by Jesus of the man born blind. The officious Pharisees look down their sniffy noses at the former beggar, accusing him of heresy for supporting Jesus’ healing on their misapplied Sabbath. The man’s parents, cowardly in the face of a possible shunning by the establishment, more or less disown him to avoid trouble for themselves. But the man is a living sign of God’s power to heal, Sabbath or not! He cannot disown the One who has dismissed his blindness; he cannot deny the evidence of his own eyes.’

Also on You Tube at <https://www.youtube.com/watch?v=nxluYPBLd84>

מִמְזֶרַח-שֶׁמֶשׁ עַד-מְבוֹאוֹ מֵהַלֵּל שֵׁם יְהוָה

Mi-mizràch shèmesh ad mebhò'ò, mehullàl shem Adonài

From the rising of the sun to its setting, the Lord's name is a cause for celebration!

Psalm 113.3/ג"ק תהילים

A reflection on Psalm 113.3 'Both Psalm 113 and 114 are included as the first of six Psalms making up 'the Great Hallel', sung at festivals, notably after Passover. The Singer here reminds us that there is no more fulfilling or fruitful employment than celebrating the name of the Lord, because His name is the most worthy of fame and glory!'

Also on You Tube at <https://www.youtube.com/watch?v=5TphJsDd4nE>

הַהֹפְכִי הַצּוּר אֶגָּם-מַיִם חֲלָמִישׁ לְמַעַיְנוּ-מַיִם

Ha-hophkhì ha-tzùr àgam màyim, chalamish le-ma'yenò mayim.

The One who turned the rock into a pool of water, the flint into springs of water.

Psalm 114.8/ח"ק תהילים

A reflection on Psalm 114.8 'In this second Psalm of the 'Big Praise' six, having overcome the natural barriers of sea, river and hills, the Lord provides His people with all-important water, not only from the rock, but from flint-hard rock, demonstrating the care for which He is rightly celebrated.'

Also on You Tube at <https://www.youtube.com/watch?v=AaejYRAVLSU>

טוֹב-מְעַט בְּיִרְאַת יְהוָה מְאוּצָר רַב וּמְהוּמָה בּוֹ

Tobh me-àt be-yiràt Adonài me-òtzar rabh u-mehùmah bho

Better to have little and be in awe of God than wealth a-plenty but trouble with it

משלי טו"ט/טז Proverbs 15.16

A reflection on Prov.15.16 'When we consider the troubles and pressures money brings, with its attendant anxiety, we understand the writer to the Proverbs here, saying that having little but knowing God is far better than having wealth with trouble. Perhaps Paul was thinking of this saying when he wrote later in 1 Timothy 6.6 'Being godly and content is a great gain.'

Also on You Tube at <https://www.youtube.com/watch?v=Xonwe2UeEHc>

**May 18 Day 138 Readings 1 Samuel 22:1-23:29, John 10:1-21, Psalm 115:1-18,**

**Proverbs 15:18-19**

וַיֹּאמֶר אֱלֹוֹ אֶל-תִּירָא כִּי לֹא תִמְצָאךָ יַד שָׁאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל-יִשְׂרָאֵל וְאַנְכִי אֶהְיֶה-  
לְךָ לְמִשְׁנֶה וְגַם-שָׁאוּל אָבִי יָדַע כִּן וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית לִפְנֵי יְהוָה וַיֵּשֶׁב דָּוִד בַּחֲרָשָׁה  
וַיְהוֹנָתָן הָלַךְ לְבֵיתוֹ

Va-yòmer elàv 'Al tirà, ki lo timtzà'akha yad Sha'ùl abhì, ve-attàh timlòkh al Yisra'èl ve-anokhì ehyèh lekhà le-mishnèh, ve-gàm Sha'ùl abhì yodèa ken.' Va-yikhreti shnèyhem berit liphnèy Adonài, va-yèshebh David ba-chorshàh, ve-Yehònatan halàkh le-bhèyto.

And (Jonathan) said to (David), 'Don't be afraid, for the forces of my father, Saul, won't find you, and you will be king over Israel, and I will be your number two, and Saul my father knows this, too.' And the two of them made a covenant-binding sacrifice before the Lord; then David stayed in the forest, and Jonathan returned home.

1 Samuel 23.17,18/ח"ז יז שמואל א כג

A reflection on 1 Samuel 23.17,18 ‘This moment in the relationship of David and Jonathan demonstrates the tie between them which put aside all competition for position; even though Jonathan is Saul’s heir, Jonathan knows David will be king, but offers his loving service for the future to his closest friend and brother-in-law. At this, they ‘cut’ a covenant – they kill an animal and stand in its shed blood and promise each other lifelong fealty – and then, because David is still an outlaw, they part. This must have been a huge encouragement to the persecuted David, a sign of love prepared to take a risk for what is right.’

Also on You Tube at <https://www.youtube.com/watch?v=uHGikY4NuSc>

ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν  
Egò-eemi o pimèen o kalòs, kai yinòsko ta emà kai yinòskomai ypò ton emòn.

‘I am the good shepherd, and I know those who are mine and I am known by those who are mine.’

John/Ἰωάννην 10.14

A reflection on John 10.14 ‘Walking with Jesus is an intensely personal experience; we are not following a moral code, nor a set of religious teachings, but are in relationship with a living, loving personality. Our chief call is to love Him, to worship Him and to know Him as He knows us.’

Also on You Tube at <https://www.youtube.com/watch?v=dq5yteehx8>

יִסְרָף יְהוָה עֲלֵיכֶם וְעַל בְּנֵיכֶם בְּרוּכִים אַתֶּם, לִיהוָה עֲשֵׂה שְׂמִים וְאַרְץ  
Yosèph Adonài aleykhèm, aleykhèm ve-àl beneykhèm; berukhìm atèm l'Adonài, osèh  
shamàyim va-àretz

May the LORD give you increase, you and your children; may you be blessed by the LORD, maker of heaven and earth

Psalm 115.14,15/תהילים קט"ד טו

A reflection on Psalm 115.14,15 ‘While we are not to desire riches to hoard, the blessing of the Lord is indicated by provision for our needs. The word for ‘blessing’ in the Hebrew is from the same root as the word for ‘knee’, the sense of God inclining, bending towards us as a Father towards little children. This Maker of heaven and earth then, comes close to us to bring us His loving gifts.’

Also on You Tube at <https://www.youtube.com/watch?v=BNSP0vHJTac>

אִישׁ חֲמָה יִגְרֶה מְדוֹן וְאַרְךָ אַפַּיִם יִשְׁקִיט רִיב  
Ish cheymàh yegarèh madòn, ve-èrekh apayim yashqìt ribh.

A hot-tempered person stirs up trouble, but being slow to anger quietens down contention.

Proverbs 15.18/משלי טו"ח

A reflection on Proverbs 15.18 ‘Flying off the handle is never an aid to solving problems; the Wise Man here proposes being like God, who describes Himself to Moses in Ex.34 as ‘èrekh apàyim’, slow to anger: this, we are told, will bring peace to troubled situations.’

Also on You Tube at <https://www.youtube.com/watch?v=i1W7IrQPRP0>

**May 19 Day 139 Readings 1 Samuel 24:1-25:44, John 10:22-42, Psalm 116:1-19, Proverbs 15:20-21**

וַיִּקַּם אָדָם לְרִדְפָךָ וּלְבַקֵּשׁ אֶת-נַפְשְׁךָ וְהִיתָה נַפְשׁ אֲדֹנָי צְרוּרָה בְּצִרּוֹר הַחַיִּים אֶת יְהוָה  
אֲלֵהִירָךְ וְאֶת נַפְשׁ אִיְבִירְךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקְּלַע

Ve-yaqàm adàm li-redòphkha u-le-bhaqèsh et-napshèkha, ve-haytàh nèphesh Adonì tzeruràh bitzròr ha-chayìm et-Adonài Elohèykha ve-et nèphesh oyebhèkha yiqall'èna be-tòph kaph ha-qalà

(Abigail speaking to David )

And though someone should rise and come after you seeking your life, may the life of my Lord be bound up in the bundle of the living by the LORD your God, and may the lives of your enemies be fired out like a slingshot

First Samuel 25v29/שמואל א כה"כט

A reflection on 1 Samuel 25.29 ‘Abigail, the wife of Nabal, saves her family from retribution for her husband’s arrogance at the hands of David and his men. Her meekness and winsome way wins David over, and, when her husband dies suddenly, causes the King to move in to take her to his wife. Her blessing upon David shows her dependence on God’s ability to keep His beloved secure ‘in the bundle of the living.’ ’

Also on You Tube at <https://www.youtube.com/watch?v=iMr4tUrbHZ4>

Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, χειμῶν ἦν·

Eyèneto tòte ta enkàinia en tis Yerosolýmìs, cheemòn een.

And it was the time of Hanukkah (the Rededication of the Temple); it was winter.

John/Ἰωάννην 10.22

A reflection on John 10.22 ‘John records for us that Jesus, being a Jew, kept the Jewish festivals, including those not instructed in the Mosaic constitution. This is the only mention in canon Scripture of the eight days of Hanukkah, the commemoration of the miracle of the provision of oil for the rededicated Temple in the period between the end of the Prophets and the Messiah’s day. It emphasises for us that Jesus is part of His people’s culture, and is found in the Temple teaching at their holiday occasions when many of them would be gathered.’

Also on You Tube at <https://www.youtube.com/watch?v=mK8e2ggJI00>

שׁוּבִי נַפְשִׁי לְמִנוּחַיְכִי כִי-יְהוָה גָּמַל עָלַיְכִי

Shùbhi naphshì limnukhàykhi, ki Adonài gamàl alàykhi.

Return, my soul, to your place of rest, for the Lord has brought me contentment.

Psalm 116.7/תהילים קטז"ז

A reflection on Psalm 116.7 ‘In this Scripture-song, the fourth in the series of six from Psalm 113 to 118 which Jewish liturgy designates ‘the Great Hallel’, or praise, the Singer has been acclaiming God’s power to rescue and transform his situation; here, in a line which has become a well-known song in Hebrew, there is a call to rest and calm, for the Lord is the one who brings contentment, who satisfies, because He bears the load for us. Jesus Himself calls us to rest, to bring our loads to Him, and lay them down, finding the rest for our souls of which the Singer sings here.’

Also on You Tube at <https://www.youtube.com/watch?v=gkXxU811zps>

בן חכם ישמח-אב וכסיל אדם בזוה אמו

Ben chakhàm yesamàch abh, u-khesìl adàm bozèh immò.

A wise child makes their father glad, but a foolish person shames their mother.

Proverbs 15.20/משלי טו"כ

A reflection on Proverbs 15.20 ‘Parenting is always a risk; there are no guarantees as to how children will turn out, but the child who lives well in the light of who God is will surely bring joy which makes all the hard work worthwhile, while the hard work gets harder with loving a child who chooses to spurn their parent.’

Also on You Tube at <https://www.youtube.com/watch?v=2sMBXQREoTU>

**May 20 Day 140 Readings 1 Samuel 26:1-28:25, John 11:1-54, Psalm 117:1-2, Proverbs 15:22-23**

ויהוה ישיב לאיש את-צדקתו ואת-אמנתו--אשר נתנך יהוה היום ביד ולא אביתי לשלח ידי במשיח יהוה

V’Adonài yashìbh la-ish et-tzidqatò ve-èt emunató ashèr netankhà Adonài ha-yòm be-yàd ve-lò abhìti lishlòach yadì bi-meshìach Adonài.

(David is speaking)

And may the Lord reward to each one his integrity and trustworthiness, for the Lord put you (Saul) within my grasp, but I was not willing to stretch out my hand against the anointed of the Lord.

First Samuel 26v23/שמואל א כו"כג

A reflection on 1 Samuel 26.23 ‘For the second time, David has Saul within his reach, and could finish him off once and for all. But David understands the call and the anointing of God, and refuses to harm him, even though Saul is intent on David’s destruction. David sees that repaying evil with evil does not result in good, but only more harm, and would bring him under the reproof of God. David also blesses his men for their integrity and restraint in following his lead; the maintaining of right action when quick vengeance beckons honours the God who Himself maintains compassion and justice, being slow to anger.’

Also on You Tube at <https://www.youtube.com/watch?v=6-Pdaf2AOrY>

εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμὲ, κἀν ἀποθάνῃ, ζήσεται

èepen avtèe o Isòus, 'Egò èemi ee anàstasis kai ee zoèe. O pistèvon ees emè, kan apothànee, zèesetai.

Jesus said to her, 'I am the resurrection and the life. The one believing in me, even though dead, will live.'

John/Ἰωαννῆν 11.25

A reflection on John 11.25 ‘Jesus makes a dynamic statement; He tells Martha that He Himself is the resurrection and the life. That is, in Him is vested all the power of death brought to life, which will be released in the final resurrection of all things. Martha confesses her faith in Him as Messiah and Son of God. Today, He is the One who was dead and is alive forevermore and who calls us into Life with Him.’

Also on You Tube at <https://www.youtube.com/watch?v=7NwMzgVBE0o>

הללו את-יהוה כל-גוים שבְּחוּהוּ כל-הָאֲמִים  
כי גבר עלינו חסדו וְאֶמֶת-יְהוָה לְעוֹלָם הַלְלוּ-יְהוָה

Hallelù et-Adonài kol goyìm, shabechùhu, kol ha-umìm,  
Ki gabhàr alèynu chasdò ve-èmet Adonài le-olàm, Hallelujàh!  
Celebrate the Lord, all you nations, shout to Him, all you peoples,  
For His covenant-bonded grace is stretched over us and the faithfulness of the Lord is  
unlimited – yes, celebrate Him!  
Psalm 117/ז' תהילים

A reflection on Psalm 117 ‘This short Scripture-song is the fifth of the six that make up the ‘Great Hallel’, the praise liturgy used in Jewish worship on high days and holy days; it calls for celebration of who God is among the nations of the world, because of His covenant obligation of grace and because of His unfailing dependability. It may be one of the briefest of the Psalms, but it is packed with joy and excitement about the Lord’s love!’

Also on You Tube at <https://www.youtube.com/watch?v=YeK2Cw8WLV4>

הַפֶּר מִחֲשָׁבוֹת בְּאֵין סוּד וּבְרַב יוֹעֲצִים תִּקּוּם  
Haphèr machshabhòt be-èyn sod u-bhe-robh yo’atzim taqùm.  
Without consultation plans come to nothing, but success lies in having the counsel of many.  
Proverbs 15.22/כב"ט משלי

A reflection on Proverbs 15.22 ‘Decisions taken without reference to anyone, the Wise Man says, will lead to failure; drawing on the experience and wisdom of others will lead to a settled outcome.’

Also on You Tube at <https://www.youtube.com/watch?v=2Iq6JPgGKDo>

**May 21 Day 141 Readings 1 Samuel 29:1-31:13, John 11:55-12:19, Psalm 118:1-18, Proverbs 15:24-26**

וַתֵּצֵר לְדָוִד מְאֹד כִּי-אָמְרוּ הָעָם לְסַקְלֹו--כִּי-מָרָה נִפְּשׁ כָּל-הָעָם אִישׁ עַל-בְּנֵוֹ וְעַל-בָּנָתָיו  
וַיִּתְחַזַּק דָּוִד בַּיהוָה אֱלֹהָיו

Va-tètzer le-David me’òd ki amrù ha-àm le-saqlò, ki marà nèphesh kol ha-àm, ish al banàv  
ve-àl benotàv, ve-yit-chazzèq David b’Adonài Elohàv.  
And David was under great pressure, for the people were talking about stoning him, since everyone was feeling bitter inside about the loss of their sons and daughters; but David found himself strength in the Lord his God.

שמואל א ל"ו/ו' 30v6/1

A reflection on 1 Samuel 30.6 ‘David finds himself in a dangerous position and threatened with death when his army discover their families have been kidnapped by the Amalekites in their absence. But in spite of the threat, David turns to the Lord and prays, finding the way forward. Great leadership does not let go of the provision of God, even in dire circumstances, and looks for the path through the dark place.’

Also on You Tube at <https://www.youtube.com/watch?v=6dLC8kgTTUQ>

ἔλαβον τὰ βάρια τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον·  
ὠσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.  
Èlabhon ta bha-ia ton phinikon kai exèlthon ees ypàndeesin avtò, kai èkrazon, ‘Osannà!  
Èvloyeemènos o erchòmenos en onòmati Kyriou, o bhasilèvs tou Israèel!’

וַיִּקְחוּ כַפּוֹת תְּמָרִים בְּיָדָם וַיֵּצְאוּ לִקְרַאתוֹ וַיְרִיעוּ הַשְּׁעֵנָא בְּרוּךְ הִבָּא בְּשֵׁם יְהוָה  
מֶלֶךְ יִשְׂרָאֵל:

Va-yiqechù kappòt temarim be-yadàm, va-yetze-ù liqratò, va-yarì-u,  
‘Hoshà-na! Barùkh ha-bà be-shèym Adonài, mèlekh Yisra’èl!’

And they took branches of palms in their hands and went out to greet him, shouting, ‘Rescue us! (Hosanna!) Blessed is the one coming in the name of the LORD, the King of Israel!’

John/Ἰωάννην 12.13

A reflection on John 12.13. ‘The Jewish writer and follower of Jesus, Alfred Edersheim, writes of the ‘Kingdom of Heaven’, ‘this rule of heaven and Kingship of Jehovah was the very substance of the Old Testament; the object of the calling and mission of Israel.. the underlying idea of all its institutions... the Advent of the promised Messiah, who would permanently establish (by His Spirit) the right relationship between the King and His Kingdom, by bringing in an everlasting righteousness and also cast down existing barriers by calling the kingdoms of this world to be the Kingdom of God. This would indeed be the Advent of the Kingdom of God, such as had been the glowing hope held out by Zechariah, (Zech 14.9) the glorious vision beheld by Daniel.(Dan.7.13-14)’ (Edersheim, Life and Times of Jesus the Messiah, vol 1, book II, ch.XI)

Also on You Tube at <https://www.youtube.com/watch?v=sgAkWfIWoEI>

עֲזִי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה

Ozzi ve-zimràt Yah, va-yehi li l’ishuah.

My strength and song is the Lord, and He has been my rescuer.

Psalms 118.14/תהילים יח"ד

A reflection on Psalm 118.14 ‘In this, the sixth and final song of the ‘Great Hallel’ (praise) cycle of Psalms 113 to 118, the Singer is celebrating the Lord’s unending, covenanted grace to him, even through dark and dangerous times. The Lord is not just a power, an action, He is the song, the melody as well, and that strength and song coalesce into the rescue the Singer needs.’

Also on You Tube at <https://www.youtube.com/watch?v=BJXQFifV7U8>

אַרְחַ חַיִּים לְמַעַלָּה לְמַשְׁכִּיל-- לְמַעַן סוּר מִשְׂאוֹל מָטָה

Òrach chayim le-ma’làh le-maskil, le-ma’àn sur mi-she’òl matah.

The path of life leads upwards for the wise, to enable them to evade the deathly place beneath.

Proverbs 15.24/משלי טו"כד

A reflection on Proverbs 15.24 ‘When we choose the way of wisdom, the way whose starting point is taking God and His ways seriously, we choose life and the way out of the traps of death which pull us downwards.’

Also on You Tube at <https://www.youtube.com/watch?v=xEsBKrSb6ME>

**May 22 Day 142 Readings 2 Samuel 1:1-2:11, John 12:20-50, Psalm 118:19-29, Proverbs 15:27-28**

צָר-לִי עֲלֶיךָ אַחִי יְהוֹנָתָן נִעַמְתָּ לִּי מְאֹד נִפְלְאַתָּה אֶהְבַּתְךָ לִּי מֵאַהֲבַת נְשִׁים  
Tzàr-li alèkha, achì Yehonatàn, na'amtà li me'òd; niphlatàh ahabhatkhà li mey-ahabhàt nashìm.

(David, on news of Jonathan's death)

I am so down about losing you, my brother Jonathan, you were so good to me; your love has been better for me than the love of women

Second Samuel 1v26/כ"א ב שמואל

A reflection on 2 Samuel 1.26 'It is abundantly clear from his story that when it comes to his male desires, David is a pursuer of women. This is a man who has several wives, and who even compromises his integrity to ravish Uriah's Bathsheba. But here in his lament over his covenant-brother, Jonathan, he declares that with his death he has lost a love better than that of women. Here were two men in close bond, with no sexual ambiguity in the motives for their friendship, bringing the possibility of a sharing of soul so deep, of a mutual trust, understanding and vulnerability so rich, without ulterior drives or motives, that it had brought them into a connection unknown across the genders. David has lost this kind of love in Jonathan, and later, he will act to honour that bond even beyond death. (See 2 Samuel 9)'

Also on You Tube at <https://www.youtube.com/watch?v=E8R-hCkBuas>

πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω.

'Pàter, dhòxasòn sou to ònoma.' Èelthen oun phonèe ek tou ouranou, 'Kai edhòxasa kai pàlin dhoxàzo.'

'Father, make Your name glorious.' Then came a voice from the sky, 'And I have made it glorious, and I will make it glorious again.'

John/Ἰωάννην 12.27

A reflection on John 12.27 'Jesus, in anguish at the storm brewing on the horizon, confirms His willingness to follow His Father's plan, so that God may become even more glorious, that is, both present and weighty among His people. At this moment, there is thunder across the sky, and as God speaks encouragement to His struggling Son. Jesus confirms the voice as God's, and gives notice to the devil that his time of reckoning is coming, as Jesus will be nailed to and raised up on an unmerited cross in a few days' time.'

ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

Egò phos ees ton kòsmon elèlytha, ina pas o pistèvon ees emè en tee skotìa mee mèenee I have come into the world as Light, so that everyone believing on me should not stay in darkness.

John/Ἰωάννην 12.46

A reflection on John 12.46 'Light is the first expression of creation, and Jesus is speaking as the One who brings the light of God into the world. To walk away from Him is to choose chaos and disorder, to embrace Him is to find the source of life itself.'

Also on You Tube at <https://www.youtube.com/watch?v=rEdOvNqflvo>

אָנָא יְהוָה הוֹשִׁיעָה נָא אָנָא יְהוָה הַצְלִיחָה נָא בְרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה  
Anà Adonài, hoshiàh-na, anà Adonài, hatzlichàh-na; barùkh ha-bà be-shèm Adonài,  
berakhnukhèm mi-bèyt Adonài.

O Lord, rescue! O Lord, bring success! A welcome blessing on the One who comes in the name of the Lord; we bless you from the house of the Lord!

Psalm 118.25-26/תהילים קיח"כה כו

A reflection on Psalm 118.25-26 ‘This refrain from the ancient worship of God’s people is taken up as the Messiah enters Jerusalem centuries later; ‘Hoshià-na, barùkh ha-bà be-shèm Adonài!’ – ‘Hosanna! (Rescue!) a welcome blessing on the One who comes in the Lord’s name!’ The song is still sung as part of the liturgy of many traditions, looking for His coming again, encountering the presence of His Spirit as He comes in the here and now.’

Also on You Tube at <https://www.youtube.com/watch?v=yJSyU5kywTk>

עֵכָר בֵּיתוֹ בּוֹצֵעַ בְּצַע וְשׂוֹנֵא מִתְנַת יְהוָה

Okhèr beytò botzèa’ batzà’, ve-sonè’ mattanòt yichyeh.

The one who is greedy to get rich quick is a scourge to his home; the one who has no time for bribes will really live.

Proverbs 15.27/משלי טו"כז

A reflection on Proverbs 15.27 ‘Though the words of the Sage of Proverbs were spoken millennia ago, they are as fresh as ever; going after riches to the neglect of one’s relationships leads to false success; the one who really lives is the one who rejects the bribery of ‘get-rich-quick’ promises which are really dead-end passages.’

Also on You Tube at <https://www.youtube.com/watch?v=0aatIaCLm90>

**May 23 Day 143 Readings 2 Samuel 2:12-3:39, John 13:1-30, Psalm 119:1-16, Proverbs 15:29-30**

וְכָל-הָעָם הִכִּירוּ וַיִּיטֹב בְּעֵינֵיהֶם כָּכֹל אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּעֵינֵי כָל-הָעָם טוֹב

Ve-khòl ha-àm hikkìru va-yitàbh be-eynèyhem ke-khòl ashèr asàh ha-mèlekh, be-eynèy ha-àm tobh.

And all the people noticed and approved all that the King had done; in their eyes it was good.

Second Samuel 3v36/שמואל ב ג"לו

A reflection on 2 Samuel 3.36 ‘The opening chapters of Second Samuel paint a picture of a divided and politically dangerous Israel; Abner, the general under Saul has been promoting Ishbosheth, Saul’s son as king, but after taking offence at the prince’s criticism, Abner defects to David and delivers the northern tribes to him. However, Joab, David’s general, takes the opportunity to avenge the earlier death of his brother, Asahel by killing Abner. David disassociates himself from this murder, and instead gives Abner a state funeral, which wins him favour in the eyes of the people. David is not only wise, but politically astute, and his integrity in this matter wins the approval of the now-united people.’

Also on You Tube at <https://www.youtube.com/watch?v=D8elWcHDeL8&t=61s>

εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησι τὰ ἱμάτια. καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν·

Eedhòs o Yeesòus òti pànda dhèdhoken avtò o patèer ees tas chèeras, kai òti apò Theòu exèelthe kai pros ton Theòn ypàyee, eyèretai ek tou dhèepnou kai tithesi ta imàtia, kai labhòn lèndion dhièzosen eavtòn.

Jesus, knowing that the Father had given him everything, and that He had come from God and was departing to God, got up from the dinner and took off his clothes, and taking a towel, wrapped it around Himself.

John 13.3,4/Ἰωάννην 13.3,4

A reflection on John 13.3,4 ‘These two verses seem to be at odds with each other; here is Jesus, the One who knows that everything that is, has been given to Him by the Father, and that He has His source and destiny in the Godhead, acting seemingly in total ignorance of that fact, by lowering Himself to the role of the meanest slave in the household, almost naked, wrapped in a linen loincloth, placing Himself before His apprentices to perform the most menial of service to them. Yet there is a deep mystery here; Jesus is totally secure in His identity and the love of His Father. Unlike the religious officials, who even now are plotting to take His life, He does not have to keep up any appearances, to stand on any ceremony. He is free to take the lowest place, knowing that it does not affect His Sonship. This is the stupendous lesson He wants His beloved to receive; abasing oneself to serve only draws them closer in the affection of the Father.’

Also on You Tube at <https://www.youtube.com/watch?v=LR5aariCHx0>

בְּכָל-לִבִּי דָרַשְׁתִּיךָ אֱלֹהֵי-תְשׁוּבָתִי

Be-khòl libbì derashtìkha; al tashgèni mi-mitzvotèkha.

With all my heart I have pursued You; don't let me stray from Your directions.

Psalms 119.10/תהילים קי"ט

A reflection on Psalm 119.10 ‘In the opening two stanzas of this superbly-crafted Scripture-song, every line of each stanza beginning with the same successive letter of the Hebrew alphabet, (these first two begin with Alpeh (א=A) and Beyt (ב=B) ) the Singer makes clear how much he values the instruction and direction of the Lord in His life. In this verse, he is not just ‘seeking’ but pursuing the Lord, not wanting to go off-course on his life journey of love and faithfulness. The way to full contentment and peace lies in the pursuit of the face of God above all else.’

Also on You Tube at <https://www.youtube.com/watch?v=t1a1ACIiwN4>

מְאוֹר-עֵינַיִם יְשַׂמַּח-לֵב שְׂמוּעָה טוֹבָה תִּדְשֵׁן-עֶצְמוֹ

Me'òr eynàyim yesamàch lebh, shemu-àh tobhàh tedashèn atzèm.

Cheerful eyes delight the heart; good news nourishes the bones.

Proverbs 15. 30

A reflection on Proverbs 15.30 ‘The benefit of cheerfulness and good news for wellbeing is commended by the Wise Man here; hope shows on the face, and encouragement is physically good for you!’

Also on You Tube at <https://www.youtube.com/watch?v=7piZ8TzLH4Q>

May 24 2015 - Day 144-144 Readings 2 Samuel 4:1-6:23, John 13:31-14:14, Psalm 119:17-32 Proverbs 15:31-32

וַיֹּאמֶר דָּוִד אֶל-מִיכָל לִפְנֵי יְהוָה אֲשֶׁר בָּחַר-בִּי מֵאֲבִיךָ וּמִכָּל-בֵּיתוֹ לִצְוֹת אֹתִי נָגִיד עַל-עַם יְהוָה עַל-יִשְׂרָאֵל וְשָׁחַקְתִּי לִפְנֵי יְהוָה

Va-yòmer Davìd el-Mikhàl, ‘Liphnèy Adonài ashèr bachàr bì me-abhìkh u-mi-kòl beytò le-tzavòt otì nagìd al-àm Adonài al-Yisraèl ve-sichàqti liphnèy Adonài.’

And David said to Michal, ‘This was for the LORD, who chose me rather than your father and all his house and charged me to be leader over the people of the LORD, over Israel, and I will enjoy myself before the LORD.’

2 Samuel 6v21/כ"א ב ו"שמואל

A reflection on 2 Sam.6.21 ‘David responds to his wife, Michal’s criticism of his exuberant and, in her eyes, undignified worship in the procession of the Box-Chest of God’s promise, by reminding her that his worship is not for her adjudication, but for the Lord’s glory. It seems Michal may have been offended by David’s unkingly behaviour compared to her father, Saul’s conduct, but David makes it clear that a new way of doing things has come, and part of David’s expression is a celebratory enjoyment of God’s presence among His people. We need to remember that the Lord loves all expression of praise that comes from a heart of abandonment to Him, whether loud or soft.’

Also on You Tube at <https://www.youtube.com/watch?v=PFsa0nhQyb8>

λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.

Lèyee avtò o Yeesòus, ‘Egò-eemi ee odhòs, kai ee alètheia kai ee zoèe; oudhèes èrchetai pros ton patèra ee mee dhi’emòu.

Jesus said to him (Philip), ‘I am the way and the truth and the life; no one comes to the Father other than by way of me.’

John/Ἰωάννην 14.6

A reflection on John 14.6 ‘Jesus makes it clear to Philip that connection with our Father is not through any ideology nor theology nor religion; the only access to Him is through vital, personal relationship with Jesus the Messiah, the One whom the Father sent to bring us home to His heart.’

Also on You Tube at <https://www.youtube.com/watch?v=TwWIpNX7Zws>

דַּבַּקְתִּי בְעֲדוֹתֶיךָ יְהוָה אֱלֹהֵי-תִבְיָשָׁנִי

Dabhàqti bhe-edotèykha; Adonài, al tebhishèyni.

I have stuck to Your story, Lord, don’t let me regret it.

Psalm 119.31/לא"ק"יט תהלים

A reflection on Psalm 119.31 ‘In this beautifully-crafted song of praise, where every stanza begins with a consecutive letter of the Hebrew alphabet, the Singer describes a reliance on the formation received through the Lord’s nurturing and instruction. Here is a cry from the heart, ‘I have stuck with your story, Lord – don’t let me regret it.’ God has to come through for His people, for the sake of His own reputation. Relying on Him and His account of this world’s unfolding alone is never misplaced.’

Also on You Tube at <https://www.youtube.com/watch?v=i8mRiPzTUpq>

אֵזֶן שׁוֹמָא'ת תּוֹכַחַת חַיִּים בְּקֶרֶב הַחֲכָמִים תִּלְוֶן

Òzen shoma't tokhechàt chàyim be-qèrebh chokhamìm talìn.

The ear that listens to the correction of life will reside among the wise.

Proverbs 15.31/משלי טו"ל א

A reflection on Proverbs 15.31 'The Proverbs speak much of receiving discipline and correction. In a culture which is proud of individuality, we can struggle with the concept that being changed through correction is an evidence of wisdom; yet, Scripture makes clear, if we can go counter to the culture and take on board change through hearing the insight of others when they see us heading off-course, we will find a rich seam of life which will guard us from complacency and arrogance.'

Also on You Tube at <https://www.youtube.com/watch?v=C7Auo73ijrw>

**May 25 5 Day 145-145 Readings 2 Samuel 7:1-8:18, John 14:15-31, Psalm 119:33-48, Proverbs 15:33**

לֵךְ וְאָמַרְתָּ אֶל-עַבְדִּי אֶל-דָּוִד כֹּה אָמַר יְהוָה הֲאֵתָה תִבְנֶה-לִּי בַיִת לְשִׁבְתִּי כִּי לֹא יִשְׁבְּתִי בְּבַיִת לְמִיּוֹם הָעֹלָמִית אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאָהִיָּה מִתְהַלֵּךְ בְּאֶהֱל וּבְמִשְׁכָּן

Leykh ve-amàrta el-abhdì, el-Davìd, 'Ko amàr Adonài, Ha-atà tibhnèh-li bhàyt lishbetì? Ki lo yashàbhti be-bhèyt le-mi-yòm ha-alotì et-benèy Yisra'èl mi-Mitzràim ve-àd ha-yòm ha-zèh va-ehyeh mithalèykh be-òhel u-bhe-mishkàn.'

'Go and say to my servant, to David, 'Thus says the LORD, are you going to build a house for me to live in? Actually, I have never lived in a house since the day that I brought the sons of Israel up from Egypt right up until today, but have gone about in a tent, a temporary dwelling-place.'

2 Samuel 7.5,6/שמואל ב ז"ה ו

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on 2 Sam.7.5,6 'It is key to remember that, unlike the Tent of meeting, God did not order the building of the Temple. This was David's project, his heart to have God dwelling close to Him. But the Lord reminds David that He cannot be contained or limited to a stone box; He is a mobile, all-present God, who travels in and with His people. In New Testament terms, He is living in them as His true temple. Indeed, in Revelation 21.22, we are told that in the new heaven and new earth it has gone, for the Lamb and the Lord God are its temple. It is good to remember, when we build our buildings, that they are facilities, not shrines.'

Also on You Tube at <https://www.youtube.com/watch?v=hFMX0qrpalw>

ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

O dhe paràkleetos, to Pnèvma to Àyion o pèmpsi o patèer en to onòmati-mou, ekinos ymàs dhidhàxi pànda kai ypomnèesi ymàs pànda a èepon ymìn.

But the Advocate, the Holy Spirit whom the Father will send in my name, He will teach you everything and remind you of everything I said to you.

[John/Ἰωάννης 14.26](#)

A reflection on John 14.26 ‘Jesus promises to His apprentice-followers the ‘paràkleetos’, the Advocate, the one who will stand alongside them and support and intercede for them; this is the Holy Spirit, God in receivable form, who is sent by the Father in the name of the Son, reflecting the concerted action of the Trinity in continuing the ministry of Jesus on earth. The Spirit’s role is to instil all that Jesus has taught, and to bring to His people’s mind all Jesus has said. He is the shaper of our lives, the energy of our faith, the reflector of our Saviour’s love. We cannot live without interaction with His life, His person intersecting ours.’

Also on You Tube at <https://www.youtube.com/watch?v=5PGnb-WejIM>

הַבִּינֵנִי וְאַצְרֵה תּוֹרַתְךָ וְאַשְׁמְרֵנָה בְּכָל-לֵב

Habhinèyni ve-etzràh toratèkha, ve-eshmerènnah bhe-khòl lebh.

Give me insight and I will maintain your *Torah*-formation, and keep to it with my whole heart.

Psalm 119.34/תהילים קיט"לד

A reflection on Psalm 119.34. ‘To understand the Hebrew concept of ‘Torah’ simply as ‘law’ is to seriously miss the point. While the Torah (the name given to the first five books of the Bible) contains the law, it also contains much more – the creation, the covenant with Abraham, the establishment of God’s relationship with His people and the stormy story of His staying with them through thick and thin in the desert, up to the threshold of the land of promise. Torah is the basic teaching a child receives at this mother’s knee (cf. Prov.1.8), a rule for life which is full of wisdom. When we understand it in this context, we can see why the Singer wants to keep to the ‘Lord’s education’ which has been imparted to him, and why it is so key for him.’

Also on You Tube at <https://www.youtube.com/watch?v=sWJaLUdCHtE>

יִרְאַת יְהוָה יְהוּסָר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנֹה

Yir’at Adonài musàr chokhmàh ve-liphnèy khabhòd anavàh.

Being in awe of the Lord is a training in wisdom, and humility precedes glory.

Proverbs 15.33

A reflection on Proverbs 15.33 ‘The starting point of all wisdom, we are told often enough, is being able to wonder before the Lord, to stand before Him and simply be left saying ‘Wow, God!’ This trains our beings in discernment and get our priorities in order. It also brings us into a low place, from where God can elevate us to honour; when we bow low, we are told, God can lift us up.’

Also on You Tube at <https://www.youtube.com/watch?v=ibc9t1L0xWA>

**[Read the rest of Colin’s notes on today’s readings in 2 Sam.6-8 and 1 Chron 16-17](http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf)**  
**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

Greek John 13-21 9m09 Heb John 13-14 7m54 Ps 119 3m29

**שְׂקֵר הַחַן וְהַבֵּל הַיָּפִי אֲשֶׁר יֵרָאֵת יְהוָה הִיא תִתְהַלֵּל**

**Shèqer ha-chèn ve-hèbhèl ha-yòphi-ishàh yiràt Adonài-hee-tit hallèl**

**Fairness is fickle and beauty is fleeting, but a woman in awe of the LORD, she is to be celebrated**

**Proverbs 31:30 / ל"א / ל**

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on Prov.31.30 'The latter part of Proverbs 31 is in celebration of the woman of character, one who does not find her identity in her looks but in how God sees her. She is in awe of God and loves Him, and because of that she does not need to look for security in her image. This woman's actions will commend her, and she is to be celebrated.'

Read the rest of Colin's notes on today's readings in Proverbs at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

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**May 26 4 Day 146-146 Readings 2 Samuel 9:1-11:27, John 15:1-27, Psalm 119:49-64, Proverbs 16:1-3**

וַיֹּאמֶר לוֹ דָוִד אֶל-תִּירָא כִּי עֲשֵׂה אֶעֱשֶׂה עִמָּךְ בְּעִבּוֹר יְהוֹנָתָן אֲבִיךָ וְהִשְׁבַּתִּי לְךָ אֶת-  
כָּל-שְׂדֵה שָׁאוּל אֲבִיךָ וְאַתָּה תֹאכַל לֶחֶם-עַל-שֻׁלְחָנִי תָמִיד

Va-yomèr lo David, 'Al-tirà, ki asòh e'esèh imkhà chèsed ba'abhùr Yehònatan abhikha, ve-hashibhoti lekhà et-kol-sedèh Sha'ùl abhikha ve-atàh tokhèl lèchem al-shulchani tamid.'

And David said to him (Mephibosheth), 'Don't be scared, because I intend to enact covenant-bonded grace towards you for the sake of your father, Jonathan, and to return to you all the estates of Saul your grandfather, and you will eat at my table from now on.'

2 Samuel 9.7 / ט"ז / ב

A reflection on 2 Samuel 9.7 'The disabled, exiled son of the late Prince Jonathan of Israel, Mephibosheth, hears words from King David he could never have hoped to hear; where he expects a sword to fall on his neck, instead, blessing crowns his head, as David fulfils the covenanted obligation which binds him to the promise made to one who should have been his enemy. Mephibosheth, redeemed by a promise made before his birth, is shown grace he could never have earned and restored to his lost inheritance, brought to feast at the King's table. What an amazing foretaste of our redemption, restoration and inheritance in Jesus, our covenant head, the One who has bound Himself through His blood to rescue us, who were once His enemies!'

Also on You Tube at <https://www.youtube.com/watch?v=wUaEQ06K1y8>

ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γένησθε ἐμοὶ μαθηταί.; Psalm 127, Song of Songs 1.1-8.14

דֹּדֵי לִי וְאַנִּי לוֹ הִרְעָה בִּשְׁוֹשָׁנִים

Dodì li, va'anì lo, ha-ro'èh ba-shoshannim

~~My lover's mine, and I'm His, who shepherds among the lilies~~

~~Song of Songs 2v16/שיר השרים ב"טז~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

~~And a cross-reference key at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>~~

~~A reflection on Song of Songs 2.16 'Anyone who doubts God's plan for great sexual connection between man and woman needs to read Song of Songs. This erotic love poem, a metaphor for the relationship between God and man, is a beautiful, sensuous, profound exploration of human physical love. It ends by stressing the irrevocable bond of covenant which faithful, matrimonial love brings (8.6-7); such a powerful force in human beings takes a lifetime for a husband and wife to fully express.'~~

En tòuto edhoxàsthee o patèer mou, ina karpòn polýn phèreete, kai yèneesthe emì matheetài.  
By this my Father's glory is made greater, in your producing a lot of fruit, so becoming my apprentice-followers.

[John/Ἰωάννης](#) 15.8

A reflection on John 15.8 'To understand what Jesus means by 'producing a lot of fruit', that which brings His Father greater honour, we need to look at the fruit Jesus produces. He transforms the world He encounters, bringing freedom, hope, resurrection and healing; we do His words an injustice if we just internalise and spiritualise His words here into either just increased inner 'niceness' or getting more souls for heaven. We show we are Jesus' apprentices when we do what our Master does.'

Also on You Tube at [https://www.youtube.com/watch?v=jIZ4CDN4K\\_M](https://www.youtube.com/watch?v=jIZ4CDN4K_M)

חסדך יהוה מלאה הארץ חקיר למדני

Chasdekhà Adonài mal'ah ha-àretz; chuqqèkha lamdèyni.

Your covenant-bonded grace, Lord, fills the earth; teach me Your principles.

Psalm 119.64/תהילים קיט"ד

A reflection on Psalm 119.64 'The Singer celebrates in this stanza of the long Psalm 119 the extent of God's faithfulness to His covenant, in His self-obligated 'chesed' grace which fills the whole earth. (An understanding of this grace can be had from reading the story of David's action toward Mephibosheth in today's reading from 1 Samuel 9.) The Singer wants to learn God's principles, which cause Him to be so loving and faithful to His creation.'

Also on You Tube at [https://www.youtube.com/watch?v=CD\\_gbk-47pQ](https://www.youtube.com/watch?v=CD_gbk-47pQ)

גל אל-יהוה מעשיך ויכנו מחשבותיך

Gol el Adonài ma'asèykha, ve-yikkonù machshabhotèykha.

Unroll what you are doing before the Lord, and your plans will be established.

Proverbs 16.3

A reflection on Proverbs 16.3 'The word 'unroll' here ('gol' in Hebrew) evokes the image of a scroll being unfurled to see its contents. When we let God in on our plans, the outcome will be much more secure than if we try and keep things to ourselves to fly solo.'

Also on You Tube at [https://www.youtube.com/watch?v=xIU3jOwvA\\_s](https://www.youtube.com/watch?v=xIU3jOwvA_s)

**Read the rest of Colin's notes on today's readings in Psalms and Song of Songs at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

**And a cross-reference key at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>**

**May 27 4 Day 147-147 Readings 2 Samuel 12:1-31, John 16:1-33, Psalm 119:65-80, Proverbs 16:4-5**

מדוע בזית את-דבר יהוה לעשות הרע בעיני את אוריה החתי הכית בחרב ואת-אשתו לקחת לך לאשה ואתו הרגת בחרב בני עמון

'Madua bazita et-debhàr Adonài, la-asòt ha-rà be-eynày, et-Uryàh ha-Chittì hikkìta bha-chèrebh ve-èt ishtë la-qàchat le-khà le-ishàh, ve-otò haràgta be-chèrebh benèy Ammòn?'

(Nathan the Prophet is speaking to David) :

'Why have you despised the word of the Lord by doing this evil thing in my sight, having Uriah the Hittite killed by the sword and taking his wife to become your own, having had him killed by the weapons of the Ammonites?'

**2 Samuel 12.9/ט"ו ב' שמואל ב**

A reflection on 2 Samuel 12.9 'The Scriptures do not shrink from revealing the full depths of man's brokenness, even when that man is the favoured King David. The Bathsheba debacle is notorious in demonstrating even the most Godly person's ability to crash the vessel of their lives on the rocks of lust and deception. Nathan's words convey the Lord's exasperation, that, having provided David with all the blessings of kingship, having rescued him from Saul's clutches and having established covenant with him, David is prepared to override the promise of his destiny for a moment of tawdry liaison, with tragic consequences. David thought to hide his sin, but too much is riding on this man in the unfolding plan of redemption for God to allow him to get away with it.'

Also on You Tube at <https://www.youtube.com/watch?v=uuYQkXeEP9g>

**ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρι ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ πέμψω αὐτὸν πρὸς ὑμᾶς.**

**All' egò teen alètheian lègo ymìn; symphèri ymìn ìna egò apèltho. Èàn gar mee apèltho, o paràkleetos ouk elèvsetai pros ymàs; èàn dhe porèvtho, pèmpso avtòn pros ymàs.**

**(Jesus is speaking to His disciples.)**

**'But I'm telling you the truth; it's to your advantage that I'm leaving. Because if I don't leave, the advocate can't come to you; but if I go, I will send Him to you.'**

**John /'Ιωάννην 16.7**

**; 1 Kings 11.1-40**

**וְהִי לְעַת זְקִנַּת שְׁלֹמֹה נָשְׂיוּ הַטּוֹ אֶת לְבָבוֹ אַחֲרֵי אֱלֹהִים אַחֲרִים וְלֹא הָיָה לְבָבוֹ שְׁלֵם עִם יְהוָה אֱלֹהָיו כְּלָבָב דָּוִד אָבִיו**

**Va-yehì le-èt ziqnàt Shlomò, nashàyv hittù et-lebhabhò acharèy elohim acherim, ve-lò hayàh lebhabhò shalèm im-Adonài Elohàyv ki-lbhàbh David-abhiv**

And so it was that as Solomon grew old, his wives turned his heart away to go after alien gods, and his heart was not wholly with the LORD his God as David his father's heart had been

מלכים א י"ד/1 Kings 11v4

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 11.4 'Solomon, despite the gift and covenant he had received from the Lord, allowed himself to be subverted by his many wives to the worthless worship of the non-gods of other nations. Anything or anyone who draws us away from Jesus, our first love, is to be strenuously resisted and rejected, however reasonable it seems.'

Read the rest of Colin's notes on today's reading in 1 Kings 11 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on John 16.7 'Jesus has to go; He tells His disciples that His time with them is coming to a close, that the next phase is approaching. If Jesus had stayed around, He would have been limited to His one earthly body. Because He has left and is in the presence of the Father, interceding for His bride, the Advocate, God's Spirit, who travels with and in us, working through and for us has been released to us, and is reproducing the works and character of Jesus throughout the earth, for the rest of time. This is why Pentecost is so key; this is why John the Baptist announced Jesus as the 'immerser in the Holy Spirit.' Jesus affirms that the Spirit's life and action in us is indispensable to the story of the presence of God coming to us; for this Jesus died and rose, now present with us by His Spirit.'

Also on You Tube at [https://www.youtube.com/watch?v=Lqq\\_aSEAKSc](https://www.youtube.com/watch?v=Lqq_aSEAKSc)

טוב-אתה ומטיב למדני חקיר

Tobh attàh u-meytìbh; lamdèyni chuqqèkha.

You are good and You do good; apprentice me in Your principles.

תהילים קיט"ח/ Psalm 119.68

A reflection on Psalm 119.68 'In his travels in this, the longest Scripture-song, through the Hebrew alphabet, the Singer has arrived at the letter ט (Tet = t) for, among other things, tov, the word for 'good'. He simply sings to the Lord 'You are good, and you do good'; in the depth of His being, God is good. For this reason, the composer asks the Lord to apprentice him in the principles of this goodness, in order to lead his life in line with the Lord's purposes for him.'

Also on You Tube at <https://www.youtube.com/watch?v=VEWiovj354Y>

תועבת יהוה כל-גבה-לב יד ליד לא ינקה

To'abhàt Adonài kol gebhàh leb; yad le-yàd lo yinaqèh.

The Lord is disgusted by the haughty heart; He will never turn a blind eye to that.

Proverb 16.5

A reflection on Proverbs 16.5 'There are some things which are repulsive to God; overweening pride, that self-idolatry which displaces the glory of God is one of them. The word used for the Lord's reaction is that which He assured Moses of in Ex.34 – I will not pretend evil is good, I will not turn a blind eye, though I can pardon all sin. We need to flee from anything that puts us in God's place, and once again come in awe before Him.'

Also on You Tube at <https://www.youtube.com/watch?v=2KHtXRaX9fM>

**May 28 2014 Day 1488 Readings 2 Samuel 13:1-39, John 17:1-26, Psalm 119:81-96, Proverbs 16:6-7**

וַיַּעַן יוֹנָדָב בֶּן-שִׁמְעָה אֶחֱי-דָוִד וַיֹּאמֶר אֶל-יְאִמֵּר אֲדֹנָי אֵת כָּל-הַנְּעָרִים בְּנֵי-הַמֶּלֶךְ הִמִּיתוּ--  
כִּי-אֲמַנּוֹן לְבַדּוֹ מֵת כִּי-עַל-פִּי אֲבִשְׁלוֹם הַיְתֵה שׁוֹמֵה מִיּוֹם עָנְתוּ אֵת הַתָּמָר אַחֲתוֹ  
Va-ya'an Yonadabh ben-Shim'ah achi David va-yomer, 'Al-yomàr Adonì et kol ha-ne'arim  
benèy ha-mèlekh hemìtu; ki Amnòn lebhado meyt, ki al pi Abhshalòm haytàh sumàh mi-yòm  
anotò Tamàr ashotò.'

Then Jonadab, son of David's brother Shimeah, answered, saying, 'Do not say that all the boys, the King's sons have been murdered; only Amnon is dead, because Absalom ordered it; he has been plotting this since the day Amnon raped his sister Tamar.'

**2 Samuel 13.32/ג"ל ב' שמואל ב'**

A reflection on 2 Samuel 13.32 'In the previous chapter, David's failure with Bathsheba was uncovered. In this chapter we see the brokenness seeping into his growing family; incest and fratricide, among people who are supposed to carry the hopes of Israel for the future, leading to a saving Messiah! Amnon's rape of Tamar and Absalom's vengeance on Amnon warn us that the poisoned shard of evil lying in us can warp and wound God's intentions for our lives. Only God's faithfulness and covenanted grace can rescue this family, and man as a whole from the downward spiral of darkness.'

Also on You Tube at <https://www.youtube.com/watch?v=x5w70ni7Mdc&t=87s>

**; Ecclesiastes part 1 (see notes for readings)**

ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι

Ayiason avtous en tee aletheia; o logos o sos aletheia-esti

Make them wholly distinctive by Your authenticity; Your meaning-filled word is itself totally authentic.

John/Ἰωάννην 17.17

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on John 17.17 'Jesus prays for **their-His friends**' complete joy, and their enabling to continue in that joy in the midst of a world which will hate them and kill them. Jesus is not asking for their rescue, but for their empowering to stand fast in the battle. Jesus prays that they may be commissioned to their one, holy, single purpose, yielded wholly and unavailable to all other claimants – for this is what sanctification is. This is why Jesus is also about to yield to the Father without reserve, so that they may **be-do** the same.'

Also on You Tube at [https://www.youtube.com/watch?v=aPG7nPP\\_oc](https://www.youtube.com/watch?v=aPG7nPP_oc)

לְעוֹלָם יְהוָה דְּבַרְךָ נִצָּב בַּשָּׁמַיִם

Le-olàm Adonài debharekhà nitzàbh ba-shamayim.

Without limits, Lord, Your word is established in heaven.

Psalm 119.89/פ"ט קי"ט תהילים

A reflection on Psalm 119.89 'The Singer has reached his stanza where each line begins with Hebrew letter ל lamed, letter 'l'; he opens the section with the word 'le-olàm', meaning not

so much 'forever' as 'without limits' – further than the human understanding can reckon. The word 'olàm' can also mean 'the world', something bigger than we can get our heads around. We are being invited to see that God's word is not subject to our limitations, and is set in place, not according to the rules of man's sphere, but of God's sphere, which we call 'heaven'.

Also on You Tube at <https://www.youtube.com/watch?v=MIEh7ZdPFUQ>

בְּחֶסֶד וְאֱמֶת יִכַּפֵּר עוֹן וּבִירְאַת יְהוָה סוּר מֵרָע

Be-chèsed ve-èmet yekhuppàr avòn, u-bhe-yir'at Adonài sur mey-rà.

In covenant-bonded grace and truth, sin is forgiven, and in awe of the Lord is escape from evil.

Proverbs 16.6

A reflection on Proverbs 16.6 'The words *chesed* (covenanted grace) and *emet* (truth) go often together in Scripture, notably as part of the 'thirteen attributes' of God of Exodus 34. Here, these two facets of God's nature combine to release us from our guilt and set us on the path of life. No wonder John describes Messiah Jesus as being 'full of grace and truth'.'

Also on You Tube at <https://www.youtube.com/watch?v=njroL1mh5xI>

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

**דְּבָרֵי חֲכָמִים בְּנֶחַת נִשְׁמָעִים מִזַּעַקַת מוֹשֵׁל בַּכֶּסֶלִים**

**Dibhrè chakhamim benàchat nishma'im mi-za'qat moshèl ba-kesilim**

**The words of the wise are more favourable to hear than the shouts of a leader of fools**

**קוהלת א ט"ז/יז/9**

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

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**A reflection on Ecclesiastes 9.17 'Often, wisdom speaks quietly without pushing itself forward. Folly, on the other hand, tends to make a big noise. In a day of brash promotionalism and transient celebrity, we need to be sure to drink at the wells of wisdom, whose source is the awe of God.'**

**Read the rest of Colin's notes on today's reading in Ecclesiastes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

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**May 29 2014 - Day 149-149 Reading; Ecclesiastes part 2 (see notes for readings)s 2**

**Samuel 14:1-15:22, John 18:1-24, Psalm 119:97-112, Proverbs 16:8-9**

**כי-מות נמות וכמים הנגרים ארצה אשר לא יאספו ולא-ישא אלהים נפש וחשב מחשבות  
לבִּלְתִּי יִדַּח מִמֶּנּוּ נִדַּח**

Ki mot-namùt ve-kha-màyim ha-niggarim artzàh ashèr lo ye'asephù, ve-lò yissà Elohim nèphesh, ve-chashàbh machashavòt le-bhilti yiddàch mimènu niddàch.  
(The Tekoan woman appeals to David to bring back his exiled son, Absalom)  
'For we all have to die, like water spilled on the ground that can't be picked up again; but God doesn't take our life away, rather He has worked out a way for the exile not to remain in exile away from Him.'  
Second Samuel 14v14/ שמואל ב יד"ד

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>  
A reflection on 2 Sam.14.14 'Death is a robber, and unwelcome whenever it comes. But the Tekoan woman, appealing to David to be reconciled to his son Absalom, reminds the king that God does not allow even death to keep us from Him, providing a way for the estranged to be brought close to Him. In Jesus Christ, God has broken the power of death, and promises in John 11.25 that, even though we die, we shall live in Him.'

Also on You Tube at <https://www.youtube.com/watch?v=8PWLTvY5B2I>

εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πίω αὐτό;  
Èpen oun o Yeesòus to Pètro, 'Bhàle teen màchairan ees teen thèeken; to potèerion o dhèdhokè-mi o patèer, ou mee pìo avtò?'  
Then Jesus said to Peter, 'Put that sword back in its sheath; will I not drink the cup which the Father has given me?'  
John/Ἰωαννῆν 18.11

A reflection on John 18.11 'In cutting off the High Priest's ear, Peter acts from the best human motives – the defence of His beloved Rabbi; yet Peter reckons without the overview of the Father which Jesus has. This midnight rabble, come to arrest Him, is the very means to reach the altar on which the Son will be given as Passover Lamb for the world. Jesus is ready for the ordeal, even though Peter does not understand.'

Also on You Tube at <https://www.youtube.com/watch?v=6k3M3WvYRXU>

נר-לרגלי דברך ואור לנתיבותי  
Ner le-raglì debharèkha, ve-òr lintibhatì.  
A candle for my feet is Your word, and a light on my way.  
Psalm 119.105/  
תהילים קיט"ה

A reflection on Psalm 119.105 'The Singer has sung his stanza with every line beginning with the Hebrew letter ם (mem = m) and now he opens his next verse with the letter ן (nun = n), for 'ner', a candle or lamp. He goes on to balance this with the Hebrew word for light, ('or') – the word God speaks in Genesis 1 to create light itself. However he looks at it, the Singer sees what God has spoken as both a spark in the darkness and as the brightness of daylight around him. His word, in fact, sustains the universe, and is embodied in Jesus, Messiah, who calls Himself 'the light of the world.'

Also on You Tube at <https://www.youtube.com/watch?v=qCSbv5pUKhQ>

## טוב-מעט בצדקה מרב תבואות בלא משפט

Tobh me'at bitz-daqaḥ mey-ròbh tebhū'òt be-lò mishpàt.

Better to have a little with integrity than a great income without justice.

Proverbs 16.8

A reflection on Proverbs 16.8 'The Wise Man says in several places that having little with integrity is better than having much with trouble. Jesus warns later of the troubles that go with riches in His story of the sower; better to have contentment than wealth ill-gotten.'

Also on You Tube at <https://www.youtube.com/watch?v=Uv0GurtD4MI>

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

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**~~A reflection on Ecclesiastes 12.12 'In an age where we are bombarded with information at every moment, it is worth hearing the words of the ancient sage speaking in a day before printing and before mass literacy. He reminds us that there will always be more available than we can assimilate, and that our intake needs to be at a humane level. We cannot know everything, and we need to be at rest within our limitations.'~~**

**Read the rest of Colin's notes on today's reading in Ecclesiastes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

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### **May 30 2014 - Day 1500 Readings; 2 Samuel 15:23-16:23, John 18:25-19:22, Psalm 119:113-128, Proverbs 16:10-11**

ויאמר המלך לצדוק השב את-ארון האלהים העיר אם-אמצא חן בעיני יהוה  
והשבני והראני אתו ואת-נוהו ואם כה יאמר לא חפצתי בך הנני יעשה-לי כאשר  
טוב בעיניו

Va-yomèr ha-mèlekh le-Tzadòq, 'Hashèbh et-aròn ha-Elohìm ha-ìr; im emtzà cheyn be-eynèy Adonài, ve-heshibhàni, ve-hiranì otò ve-èt navèhu, ve-ìm koh yomèr 'lo chaphàtzti bakh', hinenì ya'asèh-li ka-ashèr tobh be-eynàv.

And the King said to Zadok, 'Take God's ark back to the city. If I find favour in the LORD's eyes, He will bring me back and let me see it and His house, but if He says, 'I am displeased with you', well then, let Him do with me as He sees best.

2 Samuel 15.25,26/ שמואל ב טו"כ כו

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

A reflection on 2 Sam.15.25,26 'Here is David at his nadir, ousted from the throne in favour of his popular, scheming son Absalom. He recognises his own weakness and dependence on the Lord for rescue, but does not insist on keeping the box-chest of God's presence with Him. This would have the been the most painful separation, to be apart from the one place he loved

above all to be, close to the presence-power of God. He commits his future, for good or ill, to the God whom he trusts to right-wise all things. ’

Also on You Tube at <https://www.youtube.com/watch?v=FQYJ2qQs9NA>

; [Ecclesiastes part 3 \(see notes for readings\)](#)

ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσηλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

Apekritheesan avtò i Ioudhaïee, 'Eemèes nòmôn èchomen, kai katà ton nòmôn ophìlee apothanìn, òti eavtòn yìòn tou Theou epèeisen.' Òte oun èekousen o Pilàtos tòuton ton lògon, màllon ephobhèethee, kai eesèlthen is to praitòrion pàlin kai lèyei to Isou, 'Pòthen ee see?' o dhe Ieesòus apòkrisin ouk èdhoken avtò.

The Jews responded to (Pilate), 'We have a law, and by that law he ought to die, because he has made himself out to be a son of God.' Then when Pilate heard this statement, he was even more scared, and went back into the Praetorium and said to Jesus, 'Just where are you from?' But Jesus gave him no reply.

John/Ιωαννην 19.7-9

[Read today's notes at http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf](http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf)

[Find the whole year's notes at http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf](http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf)

[And a cross-reference key at http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf](http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf)

A reflection on John 19.7-9 'Pilate is now fearing a mass uprising, and takes Jesus into the palace again. He knows something beyond his control is going on, sees the terrible drama being played out, and wonders how he has got enmeshed in this tragic story. 'Where are you from?' he says, and when Jesus is silent, reminds the broken man that he is in charge around here, and has power to hand Jesus over or to save Him.'

Also on You Tube at <https://www.youtube.com/watch?v=PRqz3sxIn58>

סְתִירִי וּמַגִּנִּי אֶתָּה לְדַבְרְךָ יְחִלְתִּי

Sitrì u-maginì àttah; lidbarkhà yichàlti.

My hiding place and shield are you; I am expectant for Your word.

Psalms 119.114 תהילים קיט"ד/119

A reflection on Psalm 119.114 'The Singer of Israel often speaks of hiding in God and taking refuge in Him as a shield. There is no shame in sheltering under the protection of the Most High from the onslaughts of evil and pain; in fact, it is there that the Singer expects to hear God speaking most clearly.'

Also on You Tube at <https://www.youtube.com/watch?v=aJJ-LKo1ROc>

פְּלֶס וּמֵאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשָׂהוּ כָּל-אֲבָנֵי-כִּיס

Pèles u-moznèy mishpàt l'Adonài, ma'asèyhu kol abhnèy kis.

Just scales and balances belong to the Lord; all the weights in the trader's bag are His work.

Proverbs 16.11 משלי טז"א/16

A reflection on Proverbs 16.11 'The Sage of Proverbs tells us that, since the Lord put all things in balance and in harmony in His creation, a false balance misrepresents His equity; all

weights and balances which are fair represent His original intention. They are more than just pounds and ounces, they are a reflection of His rule over chaos.'

Also on You Tube at <https://www.youtube.com/watch?v=pCaf4OgL6-Y>

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

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**Read the rest of Colin's notes on today's readings in 2 Samuel 14-16 and Psalm 3 at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**טוֹב לְלֶכֶת אֶל-בַּיִת אַבְל מַלְכֶת אֶל-בַּיִת מִשְׁתֶּה בְּאִשֶּׁר הוּא סוֹף כָּל-הָאָדָם  
וְהַחַיִּיתָן אֶל-לִבּוֹ**

**Tobh la-lèkhet el-bèyt èybhel mi-lèkhet el-bèyt mishtèh, ba-ashèr hu soph kol-ha-adàm, ve-ha-chài-yittèn el-libbò**

**Better to go to a house of mourning than to a house of feasting, for there is the outcome of every man, and the living will take it to heart.**

**קוהלת א'ז"ב/7v2**

**Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

**And a cross-reference key at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>**

**A reflection on Ecclesiastes 7.2 'There is something about funerals, says the Preacher, which teaches us more than parties. They teach us to value each day of our life and be thankful for it, and that we are not boundless; all of us die. Mourning may be more formative of long-term character and dependence on God than pleasure, even though it is unpleasant. I heard a great preacher say not so long ago, 'I'm not afraid of dying, I'm afraid of not living first.'**

**Read the rest of Colin's notes on today's reading in Ecclesiastes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

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**May 31 4 Day 1514 Readings 2 Samuel 17:1-29, John 19:23-42, Psalm 119:129-152, Proverbs 16:12-13**

**וַיֹּמֶר אֲבִשְׁלֹום וְכָל-אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשֵׁי הָאֲרָכִי מֵעֲצַת אַחִיתֹפֶל וַיְהוֶה צָוָה לְהִפָּר אֶת-עֲצַת אַחִיתֹפֶל הַטּוֹבָה לְבַעֲבוֹר הַבֵּיָא יְהוָה אֶל-אֲבִשְׁלֹום אֶת-הָרָעָה**

**Va-yòmer Abhshalòm ve-khòl Yisra'èl, 'Tobhàh atzàt Chùshai ha-Arkì mey-atzàt Achitòphel.' V'Adonài tzivàh le-haphèr et-atzàt Achitòphel ha-tobhàh le-bha'abhùr habhì Adonài el-Abhshalòm et-ha-ra'àh.**

**And Absalom with all of Israel said, 'The advice of Hushai the Arkite is better than the advice of Ahitophel'; for the Lord was directing their rejection of Ahitophel's sound counsel in order for the Lord to bring disaster on Absalom. Second Samuel 17.14/יד"ז**

A reflection on 2 Sam. 17.14 ‘In our pride, we humans do not want to think of God intervening in any way in our affairs; we see ourselves as free agents, lords of our own destiny. To think in this way is to reckon without the right of God to intervene in His Story to direct the action; to vindicate the oppressed, to deliver the enslaved, to frustrate the plans of evil. In the case of Absalom, a simple rejection of advice was all that was needed on his part to seal his downfall.’

Also on You Tube at <https://www.youtube.com/watch?v=xjuAJqAZ1HI> עשות ספרים הרבה אין קץ ולהג הרבה יגעת בשר  
**Asòt sepharim harbèh cyn qeyts, ve-lahàg harbèh yegì'at basàr**  
**Of the making of books galore, there's no end, but studying much wears the body**  
Ecclesiastes 12v12/קהלת א יב"יב

ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς εἶπε· τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

Òte oun èlabhe to òxos, o Yeesòs èepe, ‘Tetèlestai’; kai klinas teen kephalèn parèdhoke to pnèvma.

וַיִּטַּעַם יֵשׁוּעַ מִן־הַחֹמֶץ וַיֹּאמֶר נִשְׁלַם וַיִּט אֶת־רֹשׁוֹ וַיִּפְקַד אֶת־רוּחוֹ  
Va-yitàm Yeshùà min ha-hòmetz, va-yòmer, ‘Nishlà’m’, va-yèt et-roshò va-yaphqèd et-ruchò.  
So when He had taken the sour wine, Jesus said, ‘It is complete.’; and bowing his head, he yielded His spirit.  
John 19.30/Ἰωάννην 19.30

A reflection on John 19.30. ‘Jesus comes to the moment on the cross where He knows all is done; John records His last word in the Greek as ‘tetèlestai’, meaning, ‘it is accomplished, it is achieved.’ The tense of the verb is perfect, meaning it has been done with an ongoing effect still in force. Jesus completed the work, and it is still complete. In the Hebrew version, Jesus says ‘Nishlà’m’, ‘it is paid for, it is made whole’, the same root as the word ‘shalom’, completion and peace. This was not a cry of exhaustion, of despair. Jesus’ last word was a word of attainment, having bought for us our restoration to God by His sacrifice.’

Also on You Tube at <https://www.youtube.com/watch?v=UttHElhORS4>

פְּלֹאוֹת עֲדוּתֶיךָ עַל-כֵּן נִצְרָתָם נַפְשִׁי

Pela’òt edotèykha, al ken netzaratàm naphshì.

Your stories are wonderful, hence my being treasures them

תהילים קיט"קכט/119.129 Psalm

A reflection on Psalm 119.129 ‘The Singer is coming into the final stanzas of his epic Scripture-song, reaching the Hebrew letter פ (peh= p), leaving only ר (resh=r), ש (shin=s/sh) and ת (tav = t) to go. This verse begins with p for ‘pèle’, meaning wonderful; here the Singer celebrates the accounts, the ‘testimonies’ or stories of God’s relationship with the world; they are so key to the fabric of his life that he guards them, treasuring them in his heart. The record of God’s action in the earth in Scripture is constantly yielding new insights and encouragements; like the Singer, we need to explore them as our treasury of life.’

;Ecclesiastes part 4 (see notes for readings)

Also on You Tube at <https://www.youtube.com/watch?v=TukI3x07eO8>

רצון מלכים שפתי-צדק ודבר ישרים יאהב

Retzòn melakhim siphtèy tzèdeq, ve-dòbher yesharim ye-ehàbh.

Lips that show integrity are the delight of kings, and they love when honest people speak.

Proverbs 16.13/משלי טז"ג

A reflection on Proverbs 16.13 ‘One of the hazards of rule and power is the tendency of people who serve leaders to speak out of self-interest and flattery. Those in government are best served by people who are not out to impress, but who care enough for the wellbeing of the many to speak out and be honest before rulers, even when they are going against the grain. A good governor will value that quality in those around them.’

Also on You Tube at <https://www.youtube.com/watch?v=qmkYPNkR26I>

הַבֵּל הַבְּהַלִּים אָמַר הַקּוֹהֵלֶת הַכֹּל הַבֵּל

Habhèl habhalim, amàr ha-qohèlet, ha-kòl hàbhèl

So-transient and ephemeral, says the Preacher, everything is so-transient

Ecclesiastes 12v8/קוהלת יב"ח

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

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And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on Ecclesiastes 12.8 ‘The word in the Hebrew original of this verse for ‘transient’ is ‘habhel’, a puff of breath. It’s the same root from which the name Abel comes, the first man to die in the Bible, and reminds us that life is a visit, not a stay. The good news is that Jesus Christ has come to give us life that goes beyond this transient breath—it’s why His shed blood ‘speaks a better outcome than that of Abel’s’ (Heb.12.24)’

Read the rest of Colin’s notes on today’s reading in Ecclesiastes at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

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**June 1 Day 152-152 Reading; 1 Kings 12:1-33, 2 Chron. 11.13-17, 1 Kings 13.1-32s 2 Samuel 18:1-19:10, John 20:1-31, Psalm 119:153-176, Proverbs 16:14-15**

וַיִּרְגַז הַמֶּלֶךְ וַיַּעַל עַל-עֲלִית הַשַּׁעַר וַיִּבֶה וְכֹה אָמַר בְּלָכְתוּ בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם  
מי-יתן מותי אני תחתיך אבשלום בני בני

Va-yirgàz ha-mèlekh, va-ya’al al-aliyàt ha-sha’ar va-yèbhk, ve-khòh amàr be-lekhtò, ‘Benì Abhshalòm, benì, bhenì Abhshalòm! Mi yittèn muti anì takhtèkha, Abhshalòm, benì, bhenì!’  
And the King (David) was overwhelmed and went up to the gate-room and wept, and said as he went, ‘My son, Absalom, my son, my son Absalom! Would that someone had killed me instead of you, Absalom, my son, my son!’

Second Samuel 18v33/שמואל ב יט"א

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on 2 Sam.18.33 ‘Despite Absalom’s treachery against him, David’s love for his son is not diminished. It is clear that David wanted the usurper’s life preserved, and he mourns deeply for his killing, to the point that his troops feel disgraced rather than congratulated on their victory. Perhaps David had envisaged reconciliation and forgiveness, just as he had shown to Mephibosheth in 2 Samuel 9. But the human hunger for revenge snuffed out that hope. David’s heart is after God, who, we are told, loved the world, even while we were His enemies, and sent Christ to die for us.’

Also on You Tube at <https://www.youtube.com/watch?v=TyprcWouMol>

εἶτα λέγει τῷ Θωμᾶ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

Èeta lèyei to Thomà, 'Phère ton dhàktylon sou kai ìdhe tas cheeràs mou, kai phère teen cheerà sou kai bhàle ees teen plevràn mou, kai mee yìnou àpistos allà pistòs.'

Then He (Jesus) said to Thomas, 'Put your finger here and examine my hands, and take your hand and stick it into my side, and don't be faithless but faith-full.' John/Ιωαννην 20.27

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on John 20 .27 'A week later, they are in the same place, with the doors locked, and Jesus returns, this time confronting Thomas's doubt, inviting him to fulfil his morbid intention. Thomas is abashed and can only worship – 'my Lord and my God' - Jesus does not correct him, nor reject the title. He simply blesses those who will not have the privilege of seeing those wounds with their own eyes before they believe on Him and entrust themselves to their Lord and God.'

Also on You Tube at <https://www.youtube.com/watch?v=JpeEC2ZQn-I>

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

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וַיִּנְעֹץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב לָכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֶיךָ  
יִשְׂרָאֵל אֲשֶׁר הֵעֵלֹךְ מֵאֶרֶץ מִצְרַיִם

Va-yiva'atz ha-mèlekh, va-ya'às shenèy eglèy zahàbh, va-yòmer alèyhem, 'Rabh lakhèm mey-alòt Yerushalàyim; hinèh elohèykha Yisraèl, ashèr he'elùkha mey-èretz Mitzràyim.'

So the King (Jeroboam of Israel) conferred, and made two calves of gold, and said to them, 'It's too much for you to go up to Jerusalem; look, these are the gods of Israel, who brought you up from the land of Egypt.'

מלכים יב"כ"ח/1 Kings 12v28

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

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And a cross-reference key at

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A reflection on 1 Kings 12.28 'It is hard to understand how most of Israel was misled into accepting a calf idol as their focus of worship, having experienced as a nation the powerful deliverance of the Lord and His bonded grace and love. At the division of the kingdom, here in 1 Kings 12, the northern king is interested only in keeping his separated people's allegiance, at any cost. The political drive for power means he must distract his subjects from the southern Temple. Hence, Jeroboam foists on

~~them this meaningless non-god and the decline of the northern kingdom sets in, as the worship of the true Lord, Maker of heaven and earth, is abandoned.~~

~~Read the rest of Colin's notes on today's reading in 1 Kings and 2 Chronicles at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

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ראה כי פקודיך אהבתי יהוה כחסדך חייני

Re'èh, ki phiqudèkha ahabhti, Adonài; ke-chasdekhà chayèni

See how I have loved your principles, LORD; in keeping with Your covenant-bonded grace, bring me life!  
תהילים קיט"קנט/ Psalm 119v159

A reflection on Psalm 119.159 'This, the longest of the Psalms, is a literary masterpiece. Divided into alphabetical sections (called 'acrostic'), every line of each section begins with the same letter. Here, towards the end of the song, the Singer delights in the Lord's divine boundaries which give structure to his existence. He appeals to God's 'hesed' obligation to His covenant to bless him with that life of which those principle are the anchors. '

Also on You Tube at [https://www.youtube.com/watch?v=Z31UhmXT5\\_o](https://www.youtube.com/watch?v=Z31UhmXT5_o)

שלום רב לאהבי תורתך ואין-למו מכשול

Shalòm rabh le-ohabhèy toratèkha ve-èyn lamò mikhshòl.

Great wholeness peace have those who love Your *Torah*, with no reason to stumble.

תהילים קיט"קסה/ Psalm 119v165

Also on You Tube at <https://www.youtube.com/watch?v=SxmJ8NvHRuU>

באור-פני-מלך חיים ורצונו כעב מלקוש

Be'òr penèy mèlekh chayìm ve-retzonò ke-àbh malqòsh.

In the light of the King's face there is life, and His favour is like a cloudful of spring rain.

משלי טז"ט/ Proverbs 16.15

A reflection on Proverbs 16.15 'Rain is a key factor in life in a hot climate; the rains are a sign of blessing and life. In the same way, an anointed leader can bring life and regeneration to arid places, especially when that leader is the King of all Kings, the light of life Himself, Jesus the Messiah!'

Also on You Tube at <https://www.youtube.com/watch?v=laonb3HKvzY>

**June 2 4 Day 1533 Readings 2 Samuel 19:11-20:13, John 21:1-25, Psalm 120:1-7,**

**Proverbs 16:16-17; From Kings and Chronicles (see notes for readings)**

ויאמר דוד מה-לי ולכם בני צרויה כי-תהיו לי היום לשטן היום יומת איש בישראל כי הלוא ידעתי כי היום אני-מלך על-ישראל

Va-yòmer David, 'Mah li ve-lakhèm, benèy Tzeruyàh? Ki tihyù li ha-yòm le-satàn! Ha-yòm yumàt ish be-Yisra'èl, ki ha-lò yadà'ti ki ha-yòm anì mèlekh al-Yisra'èl?'

And David said 'What have I to do with the kind of things you are suggesting, sons of Zeruiyah? For today you are turning out to be more like my enemies! Should any Israelis be killed today since I already know I am King over Israel? '

שמואל ב יט"כג/ Second Samuel 19v23

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on 2 Sam. 19.23 'Shimei, the man who cursed David on his leaving Jerusalem, is now begging for pardon upon David's restoration to the throne. Abishai wants to dispatch the plaintiff with the sword of vengeance, but David, confident in his own identity, is not looking for a head to roll. 'Do I need anyone to die to prove my power?' he is asking. David lets Shimei live this day, though his eventual death is at the hands of Solomon, whom David asks to bring Shimei to justice for his treason.'

Also on You Tube at <https://www.youtube.com/watch?v=UecKQWf8lhA>

; From Kings and Chronicles (see notes for readings)

λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου.

Lèyee avtò to triton, 'Simon Yonà, philèes me?' elypèethee o Pètros òti èpen avtò to triton, 'philèes me?' Kai èpen avtò, 'Kýrie, see pànda òdhas, see yinòskis òti philò se.' Lèyee avtò o Yeesòus, 'Bhòske ta pròbhata-mou.'

The third time, He (Jesus) said to him, 'Simon son of John, are we friends?' Peter was upset that the third time He had used the words 'are we friends?' and said to Him, 'Lord, you know everything, you know we are friends!' Jesus said to him, 'Feed my sheep.'

John /Ἰωάννην 21.17

A reflection on John 21.17 'The point John is making clearly here in relaying the conversation between Jesus and Simon after breakfast on the beach, is that while the previous twice Jesus has asked Peter, 'Do you love me?', now, instead of asking in Greek, 'agapàs me?', He uses back to Peter the word the disciple has been using in response to Jesus' questions – 'Are we really friends? (Philèes me?)' Simon is painfully aware that on the eve of Jesus' death, he thrice denied his Master, having promised he would be faithful to Him. Now, Jesus restores him, but needs Read the rest of Colin's notes on today's readings in 2 Samuel 19 to 20 at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

~~וּבְרֵאיוֹת יְהוָה כִּי נִכְנְעוּ הָיָה דְבַר יְהוָה אֶל שְׁמַעְיָה לֵאמֹר נִכְנְעוּ לֹא אֲשַׁחֲתֵם וְנָתַתִּי לָהֶם כְּמַעֲט לְפָלִיטָה וְלֹא תִתֵּן הַמֶּלֶךְ הַמְּחַיֵּי בִירוּשָׁלַם בְּיַד שִׁישַׁק~~

~~U-bhi-re'òt Adonài ki nikna'ù, hayàh debhàr Adonài el Shemayàh lemòr, 'Nikkna'ù lo ashehitem ve natàti lahèm ki me'at liphleytàh, ve lò tittàkh chamatì bi Yerushalàyim be yàd Shìshaq~~

~~When the LORD saw that they were humbling themselves, the word of the LORD came to Shemaiah saying, 'They have humbled themselves, so I will not destroy them but will give them a little bit of rescue and my displeasure will not be poured out on Jerusalem by means of (the enemy) Shishaq.~~

~~דְּבַרֵי הַיָּמִים יב"ז/ז' 2-Chronicles 12v7~~

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

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~~A reflection on 2 Chronicles 12.7 'While the northern kingdom has separated and gone after worthless non-gods and political separation, the southern kingdom is not doing much better. Rehoboam, son of Solomon, also abandons God's ways and plays fast and loose with the covenant. However, when the Egyptians attack, the leaders of Judah turn to God for help, and through the prophet Shemaiah are told they will get 'a little bit of deliverance'. But overall~~

the Chronicler draws the conclusion that Rehoboam's is an evil regime, because he misleads the people away from the Lord. People bent on power have little regard for the ways of God.<sup>2</sup> Read the rest of Colin's notes on today's reading in 1 Kings and 2 Chronicles at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>  
Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>  
And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>  
him to come face to face with his own failure, not brushing it under the carpet, so that he can recognise the incredible grace Jesus offers him as He calls the one who denied Him to take up again His call to 'feed my sheep.'  
Also on You Tube at <https://www.youtube.com/watch?v=HAnV4yz9HUE>

יהוה הצילה נפשי משפת-שקר מלשון רמיה

Adonài hatzilàh naphshì mis-phàt shèqer, mi-lashòn remiyàh.  
Lord, rescue me from lying lips, from a treacherous tongue.  
Psalm 120.2/תהילים קכ"ב

A reflection on Psalm 120.2 'In the New Testament (Jas.3.6), the Jewish apostle Jacob, whom we call James, leader of the Jerusalem assembly of disciples, recalls the dangers of the unbridled tongue, which he says is 'a whole world of unrighteousness'; no doubt, as a Jew he had in mind the words of the Singer of Israel, who cries out here to God for rescue from lying lips and a treacherous tongue, his own as much as those of others around him. Deceit is a trap, and lies are webs of oppression, from which only speaking truth in integrity frees us.'

Also on You Tube at <https://www.youtube.com/watch?v=8I0i7BheNU>  
; From Kings and Chronicles (see notes for readings)

קנה-חכמה מה-טוב מחרוץ וקנות בינה נבחר מכסף

Qenòh chokmàh, mah tobh mey-charùtz, u-qenòt binàh nibhchàr mi-kàseph.  
How much better it is to obtain wisdom than gold, to choose getting discernment over silver.  
Proverbs 16.16/משלי טז"ט

A reflection on Proverbs 16.16 'No one on their death-bed says, 'I wish had spent more of my life making money.' What lasts is what our character is made of, and the relationships we carry with us into life beyond this life. The Sage of Proverbs reminds us that striving for possessions rather than understanding and insight is going after 'fools' gold.' Who we are is always infinitely more important than what we have.'

Also on You Tube at <https://www.youtube.com/watch?v=HN2SRj9-Nco>

**Acts 1 Gk 0'0 Heb 0'00**

**June 3 2014 - Day 154-154 Readings 2 Samuel 20:14-21:22, Acts 1:1-26, Psalm 121:1-8, Proverbs 16:18**

ויעזר-לו אב'שי בן-צרויה ויה את-הפלישת'י וימתהו אז נשבעו אנשי-דוד לו לאמר לא-  
תצא עוד אתנו למלחמה ולא תכבה את-נר ישראל

Va-ya'azàr lo Abhishàì ben Tzeruyàh, va-yàkh et ha-Pelishtì va-yemitèyhu; az nishbe'ù anshèy David lo leymòr lo teytzè od ittànù la-milchamàh ve-lò tekhabèt et-nèyr Yisra'èl.  
Then Abishai son of Zeruah rescued him (David) and struck down the Philistine and killed him; then David's men gave him an ultimatum, saying, 'You will not go out to battle with us any longer; we do not want the Lamp of Israel extinguished!'

שמואל ב כא"ז/21v17

### June 3 2014 Day 154 Reading

A reflection on 2 Sam. 21.17 'In his last battle, David is almost taken out by a Philistine warrior, but his back is covered by Abishai Ben-Zeruiah who comes to his rescue and kills David's attacker. At this point, David's inner council give him an ultimatum – it is time for the King to retire from the field of battle, to prevent the 'Lamp of Israel' from being snuffed out before his time. Here is a pointer to those who are a long way down the path of life to be realistic about their faculties when age comes calling, and to act in accordance with their life-stage so that they stay around to bring the wisdom of experience if not the zest of youth.'

Also on You Tube at <https://www.youtube.com/watch?v=cyalOu4RIHQ>

ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

Ὅτι Ioànnes men ebhàptisen ýdhati, ymèes dhe bhaptisthèsessthe en Pnèvmati Ayìo ou metà pollàs tàvtas eemèras.

For while John immersed people in water, you will actually be plunged into the Holy Spirit not many days hence.

Acts/Πραξεις 1.5

A reflection on Acts 1.5 'It is worth noticing that, in His resurrection body, Jesus can still sit and eat with His friends! Jesus at this meal instructs them again to wait until they have received the promised gift of the Father of which He has already spoken to them, the immersion, the plunging into the river of God, the living water of the Holy Spirit of which Jesus spoke in John 7.37. If these first messengers of Jesus needed this encounter, how much more do we, who succeed them!'

Also on You Tube at <https://www.youtube.com/watch?v=oSddKe5Gzqo&t=3s>

### ~~– Kings & Chronicles on Asa and Ba'asha (see notes for readings)~~

הַגֵּה לֹא-יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל

Hinnèh lo-yanùm ve-lò yishàn shomèr Yisra'èl

Look, He won't doze off or fall asleep, this Guardian of Israel.

Psalm 121v4/ד"ד קכ"א תהילים

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on Psalm 121.4 'As the Singer looks to the hills, where the pagan shrines are located in the high places, he knows that he has a source of help in the One who Himself made those hills, and that this One is the Lord of all the earth, and, unlike mortals, needs no sleep to refresh Him. Rather, He keeps constant vigil over His people, even while they rest.'

Also on You Tube at <https://www.youtube.com/watch?v=dx8VIIaer9s>

לִפְנֵי-שֹׁבֵר גָּאוֹן וְלִפְנֵי כְּשִׁלּוֹן גְּבוּה רֹחַ

Liphnèy shèbher, ga'òn, ve-liphnèy khishalòn gòbhah rùach.

Before ruin comes pride, and before a collapse goes an arrogant attitude.

Proverbs 16.18/ח"ח טז משלי

A reflection on Proverbs 16.18 ‘There is an old proverb that says ‘Pride goes before a fall’; it comes from this older Proverb in the Scriptures, ‘ruin is preceded by pride, and collapse by arrogance.’ When we make ourselves the source of our own authority and raise ourselves as the focus of events, we rob God of His place and deny our dependency on Him. Right from the beginning, at the construction of the tower of Babel, man seeks to rival God by his actions, but God will always bring down the house of cards of man’s self-deception to reveal the reality of our creatureliness and our need of God’s loving fatherhood.’

Also on You Tube at <https://www.youtube.com/watch?v=mj114VKoHQ0>

Read the rest of Colin’s notes on today’s readings in Psalms at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

– נִיהַי הַנֶּקֶל לְכַתּוֹ בְּחַטָּאוֹת יִרְבְּעֵם כִּן נָבַט וַיִּקַּח אִשָּׁה אֶת אֵיזָבֵל בַּת אֶתְבַּעַל מֶלֶךְ צִידוֹנִים וַיִּלְךָ וַיַּעֲבֹד אֶת-  
הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ

Va-yehi hanaqel lekhtò be-chattòt Yarobho’am ben-Nebhàt va-yiqqàch ishàh et-Izebhèl bat-Etba’al mèlekh Tzidonim va-yèlekh ve-ya’abhòd et-ha-Ba’al va-yishtaechù lo  
And as if it wasn’t enough to keep going in the sins of Jeroboam Ben-Nebhat, (Ahab) took to wife Jezebel, daughter of Etbaal, King of the Sidonians and he went and served Baal (‘the Master’) and worshipped him.

1 Kings 16v31/א טז"ל/ו

Read today’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 2 Chronicles 16.31 ‘As the northern kingdom of Israel sinks ever deeper into godlessness, there emerges the character who will become a byword for bad kingship throughout history—Ahab. He has in tow his Sidonian wife, Jezebel, who reintroduces the cult of the ‘Master’ (Ba’al) into Israel. She manipulates her husband, and her name has become synonymous with evil in woman. But even now, God will not leave Himself without a witness in the apostate kingdom, and prophets speak through the mist to point to the true light.’

Read the rest of Colin’s notes on today’s reading in 1 Kings and 2 Chronicles at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

**June 4 4 Day 155-155 Readings 2 Samuel 22:1-23:23, Acts 2:1-47, Psalm 122:1-9, Proverbs 16:19-20**

**1 Kings 17.1—19.21**

(Some of King David’s last words).

רוח יהוה דבר בי ומלתו על-לשוני

Rùach Adonài dibbèr-bee u-millatò al-leshonì

The Spirit of the LORD spoke through me, and His word was on my tongue

שמואל ב כג"ב/ב'23

Read today’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on 2 Sam.23.2 ‘In the closing days of his life, King David, the ‘sweet singer of Israel’, acknowledges the source of the amazing creativity which has enabled his composing of songs which have endured three thousand years to be still inspired and inspiring today. It is

the Spirit of the Lord who has spoken through him, giving him the words to speak. Here then we have clear testimony to the inspiration of God from the poet's mouth himself.'

Also on You Tube at <https://www.youtube.com/watch?v=4wY0gMMs4xc>

οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ:  
Ou gar, os ymìs ypòlambhànete, òuti methý-ousin; èsti gar òra tríteee tees eemèras. Allà tòutò-esti to eerimènon dhià tou prophèetou Yo-èel.  
(Peter is addressing the crowd on the day of Pentecost.)  
'For this is not what you think, they are not drunk; after all, it's only nine o'clock in the morning. Rather, this is what was spoken about by the prophet, Joel.'  
Acts/Πραξεις 2.15,16

A reflection on Acts 2.15,16 'The Jesus people were so ecstatic when the Holy Spirit came, that those hearing their outbursts of big praise had no other explanation than intoxication; but Peter takes them into another realm – heaven is breaking in, and this phenomenal event is what Israel has been waiting for for centuries – the inhabiting by the God of Abraham, Isaac and Jacob of His people, living in and speaking through them by the presence and energy of His own Spirit!'

Also on You Tube at <https://www.youtube.com/watch?v=a2KLPtDDAg4>

שְׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְיֶה  
Sha'alù shalòm Yerushalàyim; yishlayù ohabhàyikh.  
Pray for the peace of Jerusalem; those who love you find success.  
תהילים קכב"ו / Psalm 122.6

A reflection on Psalm 122.6 'In the Hebrew language, Jerusalem is most often said as 'Yerushalayim', though it is written usually in the Scriptures as 'Yerushalem'. This is one of those occasions where the reader sees one word written and speaks another, supplying the extra vowel. Chief Rabbi Ephraim Mirvis of the Commonwealth has been pointed out that this puts Jerusalem into the range of words in Hebrew that have no singular, such as water (mayim), life (chayim) and heaven (shamayim); it says that there is something spacious, something enduring, something capacious about these words which is worth special attention. Here, the Singer urges the hearer to pray for the wellbeing of Jerusalem, for it is the barometer of world wellbeing, the place of God's choosing and, for followers of Jesus, the place of His death, resurrection and promised return.'

Also on You Tube at [https://www.youtube.com/watch?v=iSz\\_vDJRRF4](https://www.youtube.com/watch?v=iSz_vDJRRF4)

מִשְׁכִּיל עַל-דָּבָר יִמְצָא-טוֹב וּבֹטֵחַ בִּיהוָה אֲשֶׁרֵי  
Maskil al dabhàr yimtzàh tobh, u-bhotèach b'Adonài ashràv.  
The one considered in their words will find good, and trusting the Lord brings contentment.  
משלי טז"כ / Proverbs 16.20

A reflection on Proverbs 16.20 'The Wise Man presents here a picture of wholeness and well-being; the person of considered words who lives their life dependent on the Lord will be in a good and contented place, one well worth going after.'

Also on You Tube at <https://www.youtube.com/watch?v=-a5XQBddLP4>

Read the rest of Colin's notes on today's readings in Samuel, Kings and Chronicles at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>  
Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>  
And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

וַיִּגַּשׁ אֵלֵיהֶם אֵל כָּל הָעָם וַיֹּאמֶר עַד מָתַי אַתֶּם פֹּסְחִים עַל נְשֵׁי הַסַּעֲפִים אִם יְהוָה הָאֱלֹהִים לָכֵן אֶחְרִיבוּ וְאַם-  
הַבַּעַל לָכֵן אֶחְרִיבוּ וְלֹא-עֲנוּ הָעָם אֹתוֹ דָּבָר  
Va-yiggàsh Eliyàhu el-kòl ha-àm, va-yòmer, 'Ad matày atèm posehim al-shtèy ha-se'ippim?  
Im Adonài ha-Elohìm, lekhù acharàyv, ve-ìm ha-Ba'al, lekhù acharàyv.' Ve-lò anù ha'àm  
otò-dabhàr.

Then Elijah approached all the people and said, 'How long are you going to keep swerving from one ideology to the other? If the LORD is God, go for Him, but if it's the Master-idol, Ba'al, then follow him.' But the people answered him not a word.

מלכים א' י"ח כ"א/1 Kings 18v21

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>  
Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>  
And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>  
A reflection on 1 Kings 18.21 'As the nation slides into apostasy, in thrall to the non-god Ba'al and its cohorts, Elijah, prophet of the Lord arises and challenges the dualistic thinking of the fickle people; 'How long are you going to keep swerving from one ideology to the other?' he asks. We are all too ready to believe that God is OK with our compromises, that His love will allow for our unfaithfulness, ignoring His call to have no other claim to our loyalty but His. Perhaps the challenging words of Elijah to Israel are all too apt for us today?'

Read the rest of Colin's notes on today's reading in 1 Kings 17 to 19 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>  
Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>  
And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

**June 5 4 Day 1566 Readings 2 Samuel 23:24-24:25, Acts 3:1-26, Psalm 123:1-4, Proverbs 16:21-23**

וַיֹּאמֶר הַמֶּלֶךְ אֶל-אַרְוֹנָה לֹא כִי-קִנֹּנוּ אֶקְנֶה מֵאוֹתְךָ בְּמַחִיר וְלֹא אֶעֱלֶה לַיהוָה אֱלֹהֵי עֲלוֹת  
חֲנָם וַיִּקֶּן דָּוִד אֶת-הַגֶּרֶן וְאֶת-הַבֶּקֶר בְּכֶסֶף שְׁקָלִים חֲמִשִּׁים

Va-yòmer ha-mèlekh el-Aràvnah, 'Lo, ki qanò eqnèh mey-otkhà bimchìr ve-lò a'alèh  
l'Adonài Elohài olòt chinnàm'; va-yiqèn David et-ha-gòren ve-èt ha-baqàr be-khèseph  
sheqalìm chamishìm.

But the King said to Araunah, 'No, I am determined to buy it from you at full price, for I will not offer the Lord my God offerings that were free gifts to me'; and David bought the threshing-place and the cattle for fifty shegels of silver.

שמואל ב כד"כד/2 Samuel 24v24

A reflection on 2 Samuel 24.24 'As a response for his sin in taking an unauthorised census of God's people, which has led to plague coming on Israel, David intends to establish an altar of offering to the Lord, and chooses Aravnah the Jebusite's threshing-place for it. Aravnah, honoured to be asked, offers the land for free, but David refuses to give the Lord something that has cost him nothing. "I will not give freebies as offerings" David says. This is a provocation to us as we come to a God who needs nothing from us and yet resources us to be a blessing and a provision back to Him and to the world. Have I David's assessment when it comes to giving of my best to the Lord?'

Also on You Tube at <https://www.youtube.com/watch?v=72C25sgACjc>

ὁμοῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

Ymèes-este i yee-ì ton propheetòn kai tees dhiathèekees ees dhiètheti o Theòs pros tous patèras ymòn, lègon pros Abhra'àm, 'kai en to spèrmati-sou enevloyeethèesondai pàsai ai patriài tees yees.' Ymin pròton o Theòs anastèesas ton pàidha avtòu Yeesòun apèstilen avtòn evloghòunda ymàs en to apostrèphin èkaston apo ton poneeriòn ymòn.

(Peter is addressing the crowd after healing the lame man in the Temple)

'You are the sons of the prophets and of the covenant which God established with our forefathers, when He said to Abraham, 'And through your offspring all the families of the earth will be blessed.' To you primarily, God, having resurrected His child Jesus, has sent Him to bless you by reversing each of you out of the direction your evil would take you.'  
Acts/ Πραξεις 3.25,26

A reflection on Acts 3.25,26. 'Peter, in addressing the Jews at the Temple after the lame man's healing, makes it clear that the resurrection of Jesus the Messiah is the culmination of the story which started with Abraham and the covenant of Genesis, of the whole earth's blessing through his descendants. (Genesis 12.2-3) Jesus crowns the covenanted people of God through His risen life, deepening and widening the promise made to the patriarchs to embrace and pardon all mankind in their families and ethnicities, precisely because He is the Messiah of Israel, the Key of David who has opened what cannot now be shut.'

Also on You Tube at <https://www.youtube.com/watch?v=ZSKXOmJ793c>

הִנֵּה כְּעֵינֵי עֲבָדִים אֶל-יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל-יַד גְּבוּרָתָהּ  
כִּן עֵינֵינוּ אֶל-יְהוָה אֱלֹהֵינוּ עַד שִׁיחַנֵּנוּ

Hinèh, khe-eynèy abhadim el-yàd adonèyhem, ke-eynèy shiphchàh el-yàd gebhirtàh, ken eynèynu el-Adonài Elohèynu ad she-yechanèynu.

See, as the eyes of man-slaves look for the provision of their masters, as the eyes of bondwomen look to the open-handedness of their mistresses, so too our eyes are upon the Lord our God to show us favour.

Psalm 123.2/ב"ב קכג תהילים

A reflection on Psalm 123.2 'The point the Singer is making in this verse of his Song is that slaves are totally dependent for their lives on their masters and mistresses. In a society where slavery was still practiced, it was possible for a slave to experience care and favour from the owner, hence Joseph's rising to a place of responsibility in the house of Potiphar. In the same way, Israel depends totally on the provision of her Lord, the Maker of heaven and earth, knowing that in His hand is the most perfect provision and love for them as His people.'

Also on You Tube at <https://www.youtube.com/watch?v=P3GzTS3jJKM>

מְקוֹר חַיִּים שְׂכָל בְּעָלְיוֹ וּמוֹסַר אֲוִלִּים אֲוִלָּת

Meqòr chayim sèykhel be'alàv, u-musàr evilim ivvèlet.

Insight is a source of life to those who possess it, but training fools is itself folly.

Proverbs 16.22/משלי טז"כב

A reflection on Proverbs 16.22 'Two stark realities are presented here by the Sage; for those who purpose to gain insight and understanding of things, they find a well, a source of life, but to those who despise learning and formation, believing themselves to be sufficient of themselves, trying to train them is a waste of time. The call is to be, every day of our lives, apprentices who seek to be ever-more formed and shaped in the image of Jesus who is our pattern and guide.'

Also on You Tube at <https://www.youtube.com/watch?v=uHMdmYpIJ3Y>

### **; 1 Kings 20–22 (see notes for readings)**

וַיֹּאמֶר רְאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְצָיִם אֶל-הַהַרִים כְּצֹאן אֲשֶׁר אֵין-לָהֶם רֹעֶה וַיֹּאמֶר יְהוָה לֹא-אֶלְנִים לְאַלְהֵי-יִשְׂרָאֵל לְשׁוּבוֹ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם

Va-yòmer, 'Ra'iti et kòl Yisra'èl nephotzim el he harim, ka tzòn ashèr eyn lahèm ro'èh, va-yomèr Adonài, 'lo adonim la èyleh; yashùbhù ish le bheyto be shalom.'

And he (Micaiah the prophet) said, 'I saw all Israel driven into the hills, like sheep with no shepherd and the LORD said, 'they have no leaders; let them return each to his home in peace.'

מלכים א כב"יז/1 Kings 22v17

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 22.17 'King Ahab complains that the prophet of the Lord never speaks anything positive to him, and Micaiah's words about the scattering of Israel are no promise of deliverance. But as Micaiah says, he cannot say other than what the Lord gives him to say. In the event, Ahab has the opportunity to repent and seek God, but declines to do so. God's word is always for our benefit, even when it appears negative at first hearing.'

Read the rest of Colin's notes on today's reading in 1 Kings 20 to 22 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

### **June 6 4 Day 157-157 Readings; 1 Kings 1:1-53, Acts 4:1-37, Psalm 124:1-8,**

#### **Proverbs 16:24**

וַיִּקַּח צְדוֹק הַכֹּהֵן אֶת-קַרְנֵי הַשֶּׁמֶן מִן-הָאֹהֶל וַיִּמְשַׁח אֶת-שְׁלֹמֹה וַיִּבֶן שֹׁפָר בְּשׁוֹפָר וַיֹּאמְרוּ כָל-הָעָם יְחִי הַמֶּלֶךְ שְׁלֹמֹה

Va-yiqqàch Tzadòq ha-kohèn et-qèren ha-shèmen min ha-òhel, va-yimshàch et-Shlomòh va-yitqe'ù ba-shophàr, va-yomrù kol ha-àm, 'Yechi ha-mèlekh Shlomòh!'

And Zadok the Priest took a flask of the oil from the Tent, and anointed Solomon and had a ram's-horn trumpet sounded, and all the people said, 'Long live King Solomon!'

מלכים א א"לט/1 Kings 1.39

A reflection on 1 Kings 1.39 'As David's life draws to a close, political manoeuvring breaks out, with one of David's sons, Adonijah, having himself proclaimed king by the military. However, he lacks one essential factor in his planning – that it is the anointed one who carries the blessing of kingship. Through the intercession of the prophet Nathan and the priest, Zadok, David declares Solomon his successor, and it is he who is sealed with the oil from

God's presence to sit on David's throne, as ancestor of the King of Kings, Jesus the Messiah, who will one day sit on His Father's throne over all rule and authority.'

Also on You Tube at <https://www.youtube.com/watch?v=sODli2Ofbow>

**1 Kings 22; 2 Chronicles 18,19 (see notes for readings)** καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία: οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

Kai ouk èstin en állo oudhenì ee soteerìa; oudè gar ònomà-estin èteron ypò ton ouranòn to dhedhomènon en anthròpis en o dhèe sothèenai ymàs

Peter, speaking of Jesus;

And in no other is there rescue; for there is no other name given to men under the skies through which rescue can come to us.

Acts/Πραξεις 4.12

A reflection on Acts 4.12 'The Holy Spirit fills Peter – the Spirit's filling is not a one-off event, but continuous – and He is now standing up to those whom he so feared and fled a few weeks before. He is unequivocal in his message – Jesus of Nazareth is the source of their ministry, crucified at the authorities' instigation, but now alive , and in His name alone is deliverance and rescue. They have rejected the foundation stone of God's new order.'

Also on You Tube at <https://www.youtube.com/watch?v=7lrlVQXyx8Y>

נִפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפַּח יוֹקְשִׁים הַפַּח נִשְׁבַּר וְאֲנַחְנוּ נִמְלְטוּנוּ  
Naphshèynu ke-tzippòr nimletàh mi-pàch yoqshìm, ha-pàch nishbàr ve-anàchnu nimlàtnu.  
We have escaped with our lives like a bird from a trap; the snare is broken, and we have got away.

תהילים קכד"ז/ז  
Psalm 124.7/ז

A reflection on Psalm 124.7 'The Singer expresses relief at his escape from the hands of his oppressors, like a bird flown from a trap that has broken. When God steps in and delivers us from evil, the sense of release is palpable. The Lord wants us to be free, not tied, and by His Spirit guides us onto the paths where we can walk away from the darkness where the snares lie.'

Also on You Tube at <https://www.youtube.com/watch?v=nGD0P71jSTU>

צוּף-דְּבַשׁ אִמְרֵי-נֶעֱם מִתּוֹק לִנְפֶשׁ וּמִרְפָּא לְעַצְם  
Tsuph debhàsh ìmrey noàm, matòq la-nèphesh u-marpèh la-àtsem.

Like the honeycomb are pleasant words, sweet to the soul and health to the bones.

משלי טז"ד/כד  
Proverbs 16.24/כד

A reflection on Proverbs 16.24 'When words of encouragement and love are spoken to us, how they refresh and enrich. It's of note that honey has healing qualities because of its antiseptic properties, and in the same way, words of care and connection bring an antidote to sadness and despair.'

Also on You Tube at <https://www.youtube.com/watch?v=0dd2ELcVjgg>

וַיָּשָׁב יְהוֹשֻׁפָט בִּירוּשָׁלַם וַיָּשָׁב וַיֵּצֵא בָעַם מִבְּאֵר שֶׁבַע עַד-הָר אֶפְרַיִם וַיְשִׁיבֵם אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם

Va yèshebh Yehoshaphàt bi Yerùshalayim, va yashàbh, va yetzè bha àm mi Be'èr Shebhà ad hàr Ephràyim, va yashibhèm el Adonài Elohèy abhotèyhem.

So Jehoshaphat resided in Jerusalem, and then he went out among the people from Beer-Sheba to the Ephraim hills, and he turned them back to the LORD God of their ancestors.

דכרי הימים ב יט"ד/4/19 כרניס

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 2 Chronicles 19.4 'Jehoshaphat's name means 'the Lord will right-wise', and in his action to restore the worship of the true God to Judah, he brings the nation to a turning point. He doesn't do it by issuing an edict from Jerusalem; we are told he personally goes from the south to the north of the kingdom, bringing people back into an encounter with the God of their forefathers. As a result of this, the nation prospers and is delivered.'

Read the rest of Colin's notes on today's reading in 1 Kings 20 to 22 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf> **June 7 4 Day 158-158**

**Readings 1 Kings 2:1-3:2, Acts 5:1-42, Psalm 125:1-5, Proverbs 16:25**

וְשָׁמַרְתָּ אֶת-מִשְׁמַרְתּוֹ יְהוָה אֱלֹהֶיךָ לִלְכַת בְּדַרְכָּיו לְשֹׁמֵר חֻקָּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֲדוּתָיו כַּכְּתוּב בְּתוֹרַת מֹשֶׁה--לִמְעַן תִּשְׁכִּיל אֶת כָּל-אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל-אֲשֶׁר תִּפְנֶה שָׁם

Ve-shamàrta et-mishmèret Adonài Elohèykha la-lèkhet bi-derakhàv lishmòr chuqqotàv, mitzvotàv u-mishpatàv ve-edotàv ka-katùbh be-toràt Mosheh, le-ma'àn taskil et kol ashèr ta'asèh ve-èt kol ashèr tiphnèh sham.

(David is speaking his last instructions to his son and heir apparent, Solomon)

'And guard the commission of the Lord your God to walk in His ways, to keep to His instructions, His directives and statutes, and His narrative as recorded in Moses' Torah (life-rule) so that you will be successful in all you do and in all you undertake for yourself.'

1 Kings 2.3/ג"א ב"א מלכים

A reflection on 1 Kings 2.3 'David, giving last instructions to his son and heir apparent, Solomon, hands him the key to blessing and wholeness; 'keep the commission of the Lord your God – stick to His life-rule revealed in the Torah of Moses, and you will be successful.' By the next chapter, we find Solomon watering down his father's direction, believing he knows better - but he is no better; in fact, his departure from the Lord's ways, in spite of his sparkling reign, sets a downward course for the people of God which will end in the division of the kingdom, the destruction of the temple, and the exile of the people. The future can only be built in wholeness by carrying faithfully the story of the past and of the God whose story it is.'

Also on You Tube at <https://www.youtube.com/watch?v=FNMvaf0CyRc&t=3s>

εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό, μή ποτε καὶ Θεομάχοι εὔρεθῆτε. ἐπέισθησαν δὲ αὐτῷ

Ee dhe ek Theou-estin, ou dhýnasthe katalýsai avtò, mèepote kai Theomàchi evrètheete, epìstheesan dhe avtò.

(Gamaliel speaking to the Jewish leaders opposing the believers.)

'If this is from God, you will not be able to destroy it; you might even find yourselves being God-fighters!' So they agreed with him.

Acts/ Πραξεις 5.40

A reflection on Acts 5.40 ‘Gamaliel wisely counsels the Sanhedrin, the Jewish council, to leave God to be the arbiter of whether preaching in the name and by the power of Jesus is of Him or not. Two thousands years later, God is still standing by His Messiah, Jesus, answering prayer made in His name, proving that to resist Him and His Word is to be a God-fighter!’

Also on You Tube at <https://www.youtube.com/watch?v=SKGPY-kEYdg>

ירושלם הרים סביב לה ויהוה סביב לעמו מעתה ועד-עולם  
Yerushalāyim harim sabhibh la, v’Adonài sabhibh le-ammò mey-attàh ve-àd olàm.  
As Jerusalem is surrounded by hills, so the Lord surrounds His people now and forever.  
Psalm 125.2/תהילים קכה"ב

Also on You Tube at <https://www.youtube.com/watch?v=kVWhoOXsJ3Q>

A reflection on Psalm 125.2 ‘Rabbi Ephraim Mirvis in his address for Israel Independence Day 2017 points out that Jerusalem is an unlikely capital city, without port or river, or even a major water-source. Yet it has one advantage; it is hidden in the hills. Here, the Singer looks at its situation and sees it as a picture of the Lord’s enfolding of His people into His protection, sealed with the enduring self-obligation of His covenanted love.’

יש דרך ישר לפני-איש ואחריתה דרכי-מות  
Yesh dèrekh yashàr liphney ish, ve-acharitàh darkhèy màvet.  
There’s a way that looks right to people, but it’s a road with a dead-end.  
Proverbs 16.25/משלי טז"כה

A reflection on Proverbs 16.25 ‘When there are no anchors, the ship drifts aimlessly; without God’s ways guiding our lives, the darkness of a dead end is before us.’

Also on You Tube at <https://www.youtube.com/watch?v=t17uQIWWAzE>

;2 Kings 2,4 et al (see notes for readings)

עַתָּה רוּץ נָא לְקִרְאָתָהּ וְאָמַר לָהּ הַשְּׁלוֹם לְךָ הַשְּׁלוֹם לְאִישׁוֹךָ הַשְּׁלוֹם לְיָלְדוֹ וְתֹאמַר שְׁלוֹם-  
Attà ròots na liqratah, ve emàr lah, ‘Ha shalòm lakh? Ha shalòm le ishèkh? Ha shalòm la-  
yàled?’ Va tòmer, ‘Shalòm.’

(Elisha sends Gehazi to enquire of the woman whose son has just died.)

‘Now, run and call to her, and say to her, ‘Is all well with you? Is all well with your husband? Is all well with the child?’ ; and she said, ‘All is well.’

2 Kings 4v26/מלכים ב' ד"כו

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 2 Kings 4.26 ‘The response to Elisha’s enquiry of the Shunammite woman whose son has just died is inexplicable without an understanding of trust in the Lord. When asked if all is well with her and her family’s wellbeing, she responds ‘Shalom’—‘we are in wholeness.’ She is in such expectation of God’s faithfulness and bonded grace, that she cannot see things other than being well when she is in his hands.’

Read the rest of Colin’s notes on today’s reading in 1 Kings 20 to 22 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

**June 8 2014 - Day 159-159 Readings 1 Kings 3:3-4:34, Acts 6:1-15, Psalm 126:1-6, Proverbs 16:26-27; 2 Kings and 2 Chronicles – (see notes for readings)**

וַיִּשְׁמְעוּ כָּל-יִשְׂרָאֵל אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפֵט הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי-חֲכָמָת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט

Va-yishme'ù kol-Yisra'el et-ha-mìshpat ashèr shaphàt ha-mèlekh, va-yire'ù mipnèy ha-mèlekh, ki ra'ù ki chokhmàh Elohim be-qirbò la'asòt mìshpat.

And all Israel heard of the decision by which the King (Solomon) had set things to rights, and were in awe of the King because they recognised that the wisdom of God was in him, enabling him to do the just thing.

1 Kings 3v28/כח"ג

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 3.28 'The story of Solomon's arbitration between the two prostitutes arguing over whose the baby is, demonstrates the keen insight into the human heart which God had gifted to David's son. But what is recognised is that this wisdom is God's, the source of wisdom, who has equipped the King with the most necessary element of a successful reign. '

Also on You Tube at <https://www.youtube.com/watch?v=EjEz47FGenA&t=7s>

προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον· οὐκ ἀρεστόν ἐστὶν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις.

Proskalesàmeni dhe i dhòdheka to plèethos ton matheetòn èpon, 'Ouk arestòn-estin eemàs katalèpsandas ton lògon tou Theòu dhiakonìn trapèzais.'

So the twelve, having called together the whole group of the disciples said, 'It is not right for us to be leaving the word of God to wait on tables.' Acts/ Πραξεις 6.2

A reflection on Acts 6.2 'It might seem at first glance as though the apostles are being haughty in their assertion that they should not wait on tables, getting involved in the fair distribution of food to the widows. Surely they should be serving the needy? But on closer reading, we see that they are calling on those pastorally gifted to care for the church, while they give themselves, not just to poring over Scripture behind closed doors, but to publicly proclaiming Jesus as Messiah and His kingdom breaking in through signs and wonders (v.7). As a result of these wise actions, not only are the pastors released into their caring service of the believers, but the assembly of the disciples mushrooms as many, including priests, respond to the word of God proclaimed and demonstrated by the apostles. If the church ties up all God's resources in caring for herself, her growth will be stunted.'

Also on You Tube at <https://www.youtube.com/watch?v=OPeuAbQsBMw>

אֲזַיִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַיִמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם-אֱלֹהֵי אֲזַיִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַיִמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם-אֱלֹהֵי

Then our mouths were filled with laughter and our tongues with song; then among the nations they said, 'The Lord has done great things for them!'

Psalm 126.2/ב"ב תהילים

A reflection on Psalm 126.2 'Whoever said laughter was inappropriate in God's house needs to read the Singer's words here – 'our mouths were filled with laughter, our tongues with song!' Indeed, the Lord is known as the God of Abraham, Isaac and Jacob, and Isaac in

Hebrew means, 'He will laugh'! Laughing is a release of joy, and in its right place, when not used as an abuse of others, is a wholly Godly expression. No wonder God's ancient people, the Jews, are famed, despite their often tragic history, for having some of the richest sense of humour in the world!

Also on You Tube at <https://www.youtube.com/watch?v=wnbKp7QZkhw>

אִישׁ בְּלִיעַל כָּרָה רָעָה וְעַל-שִׁפְתּוֹ כָּאֵשׁ צָרְבֶת

Ish beliyà'al kòreh ra'àh, ve-àl sphatò ke-èsh tzarabhèt.

A good-for-nothing digs up trouble, his lips are like a raging fire.

Proverbs 16.27 טז"כז/משלי

A reflection on Proverbs 16.27 'It is sad that there are people who are driven by evil, who get kicks from making trouble; the Wise Man warns against them, and the damage they can do with their loose lips.'

Also on You Tube at <https://www.youtube.com/watch?v=N1ZJIMK1O8s>

Read the rest of Colin's notes on today's readings in Samuel, Kings and Chronicles at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

וַיָּבֹא אֵלָיו מִכְתָּב מֵאֵלֵיהֶוּ הַנְּבִיא לְאֹמֵר כֹּה אָמַר יְהוָה אֱלֹהֵי דָוִד אֲבִיךָ תַחַת אֲשֶׁר לֹא-  
הִלַּכְתָּ בְּדַרְכֵי יְהוֹשָׁפָט אֲבִיךָ וּבְדַרְכֵי אֲסָא מֶלֶךְ-יְהוּדָה

Va-yabhò elàyv mikhtàbh me-Eliyàhu ha-nabhì, leymòr, 'koh amàr Adonài Elohèy David abhikhà, tàchat ashèr lo-halàkhta be-darkhèy Yehoshaphàt abhikha u-bhe-darkhèy Asà mèlekh-Yehùdah

Now a letter came to him (King Jehoram of Judah) from Elijah the (late) prophet saying, 'Thus says the LORD, the God of David, your ancestor; you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa King of Judah.'

Two Chronicles 21v12/כ"א י"ב

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 2 Chronicles 21.12 'This is one of those mysteries of Scripture; a letter written years before by the late prophet Elijah is brought to King Jehoram, upbraiding him for his refusal to follow the Lord. Was this written prophetically while Elijah was on earth, or is it a letter from the still living prophet in heaven? What we can know is that God counts it important enough to get Jehoram's attention by writing to him through one of His most famous servants to warn him of the dire consequences of his disobedience.'

Read the rest of Colin's notes on today's reading in 2 Kings and 2 Chronicles at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

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**June 9 4 Day 160-160 Readings 1 Kings 5:1-6:38, Acts 7:1-29, Psalm 127:1-5, Proverbs 16:28-30**

וְהַבַּיִת בְּהִבְנָתוֹ אֲבָן-שְׁלֵמָה מִסַּע נִבְנָה וּמִקְבוֹת וְהִגְרָן כָּל-כְּלֵי בַרְזֶל לֹא-נִשְׁמַע בַּבַּיִת  
בְּהִבְנָתוֹ

Ve-ha-bàyt be-hibbanotò èbhen shleyràh massà' nibhnàh, u-maqqabhòt ve-ha-garzèn kol  
keli barzèl lo nishmà' ba-bàyt.

And during the building of the (Temple), the stone for its construction was prepared at the  
quarry so that no hammering or axe-work, nor any sound of iron tools was heard in the house  
as it was being built.

1 Kings 6.7/ז' א ו' מלכים

A reflection on 1 Kings 6.7 'It's well known how distracting the sound of hammering and  
sawing can be when one is trying to find space for reflection. Solomon ordered that this  
problem be overcome in the building of the Temple by having all stone prepared and cut at  
the quarry so that it just fitted in place with the minimum of sound. There may be a picture  
here for us of how so much of our life is taken up with busyness, rather than making space for  
just touching the face of God. Our building should not distract from the focus of worship and  
listening to the Lord so necessary for our wellbeing.'

Also on You Tube at [https://www.youtube.com/watch?v=NINNPE\\_L2Y8](https://www.youtube.com/watch?v=NINNPE_L2Y8)

καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγέλατο  
δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ  
ὄντος αὐτῷ τέκνου.

Kai ouk èdhoken avtò kleeronomìan en avtèe oudhè bhèema podhòs, kai epeengìlato dhòunai  
avtò ees katàskesin avtèen kai to spèrmati avtòu met avtòn, ouk òndos avtò tèknou.

And while He (God) did not give him (Abraham) an inheritance in that land on which to plant  
his feet, He also promised to give it to him as a possession, and to his descendants after him,  
even though he had no children.

Acts/ Πραξεις 7.5

A reflection on Acts 7.5 'Stephen, full of the Holy Spirit, is giving a panoramic account of  
the story of God's people before the accusing witnesses against him. He reminds them here of  
the start of that story, in a promise to Abraham which at the time seemed preposterous, made  
to an old man with no land, that from him would come a people to bless the planet from a  
land that he would possess. God does not deal in logical assumptions and deductions; when it  
comes to His promise, all is by faith and seeing what cannot be seen in the natural.'

Also on You Tube at <https://www.youtube.com/watch?v=pYh7oc8vyxM>

אִם-יְהוּה לֹא-יִבְנֶה בַּיִת-- שׁוֹא עֲמֵלוּ בּוֹנוּ בּוֹ

**Obadiah 1-21** אִם-יְהוּה לֹא-יִשְׁמַר-עִיר שׁוֹא שְׂקֵד שׁוֹמֵר

וְבָהָר צִיּוֹן תְּהִי פְּלִיטָה וְהָיָה קֹדֶשׁ וְיָרְשׁוּ בַּיִת יַעֲקֹב אֶת מוֹרָשֵׁיהֶם

U-bhe hàr Tziyòn tihyèh pheleytàh ve hayàh qòdesh ve yorshù beyt Ya'aqòbh et  
morashèyhem.

But on Mount Zion there will be rescue, and there will be holiness and the house of  
Jacob will inherit their possessions.

**עֹבַדְיָה י' Obadiah v17**

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on Obadiah 17 'The core of Obadiah's message is addressing the unfaithfulness of Judah's neighbour, Edom, descendants of Jacob's brother, Esau; they have not only declared independence from Judah, but are aiding their enemies.

Yet those who touch the Lord's people find He defends and vindicates them, not because of their worth or righteousness, but because of His covenant-bonded grace towards them. Their holiness is not because of their deeds, but because of His call:

In His shelter is their safe place of rescue.'

Read the rest of Colin's notes on today's reading in Obadiah at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

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Im Adonài lo yibhnèh bhàyt, shav amlù bhonàyv bo;

Im Adonài lo yishmòr eer, shav shaqàd shomèr.

If the Lord isn't building the house, it's a waste of the builders' labour;

If the Lord isn't guarding the city, it's futile for the watchman to stay alert.

תהילים קכז"א/1/127

A reflection on Psalm 127.1 'The first verse of Psalm 127, 'If the Lord isn't building the house, it's a waste of the builders' labour', is abbreviated into three Latin words 'Nisi Dominus, Frustra' – 'Unless the Lord - futility' in the city motto of the Scottish capital, Edinburgh. The words were spoken over the city by the Godly covenanter leaders of the mid-seventeenth century. How true that when man expels God from his plans and efforts, all he builds is a meaningless Babel. When God is in the house, fruitfulness, hope and vision ensue.'

Also on You Tube at <https://www.youtube.com/watch?v=E75oqINUM8>

אִישׁ תְּהַפְּכֹת יִשְׁלַח מְדוֹן וְנִרְגַן מִפְּרִיד אֱלוֹף

Ish tahpukhòt yeshalàch madòn, ve-nirgàn maphrìd alùph.

A deceitful person incites conflict, and a gossip breaks up friendships.

משלי טז"ח/28/16

A reflection on Proverbs 16.28 'It is beyond reasoning, why there are people who delight in slander and gossip; the Wise Man warns of the price of such loose lips – conflict and broken friendship, which work directly against the law of love.'

Also on You Tube at <https://www.youtube.com/watch?v=Zacnj7oQqTA>

**June 10 3 Day 161-161 Readings 1 Kings 7:1-51, Acts 7:30-50, Psalm 128:1-6, Proverbs 16:31-33**

וּתְשַׁלֵּם כָּל-הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיְבֵא שְׁלֹמֹה אֶת-קִדְשֵׁי דָוִד  
אֲבִיו אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב וְאֶת-הַכֵּלִים נָתַן בְּאֶזְרוֹת בֵּית יְהוָה

Va-tishlà kol ha-melakhàh ashèr asàh ha-mèlekh Shlomòh beyt Adonài va-yabhèy Shlomòh et godshèy David abhiv, et ha-kèseph ve-et-ha-zahàbh ve-et-ha-keylìm natàn be-otzròt beyt Adonài.

So all the work was completed which King Solomon had commissioned for the house of the Lord, and Solomon brought all the endowed things given by David his father, the silver and gold and utensils into the treasury of the house of the Lord.

1 Kings 7.51/מלכים א' ז"א/7.51

A reflection on 1 Kings 7.51 'Although it is Solomon who sees through all the work associated with the Temple, the house of the Lord, it is actually his father, David's vision; David was not able to do the work because of his violent past, but he endows the treasures which are placed there, and makes provision for the furnishing of the Sanctuary. In the story of the Lord, it takes generations to unfold His purposes, and we do well to carry faithfully what is handed on to us by the Lord, to pass on to the next generation to fulfil.'

Also on You Tube at <https://www.youtube.com/watch?v=9yLCYq-eAIU>

ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει· ὁ οὐρανός μοι θρόνος, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;  
All'òch o ýpsistos en cheeropièetis na-èes katikì, kathòs o prophèetees lèyi, 'O ouranòs mi thrònos, ee dhe yee yporòdhion ton podhòn-mou; pìon èekon eekodhomèsetè-mi, lèyi Kýrios, ee tis tòpos tees katapàvseòs-mou?'

But the Most High does not reside in hand-made temples, as the prophet says, 'Heaven is my throne, and earth the stool for my feet; what kind of house would you build for me, says the Lord, or what place for me to rest?'

Acts/ Πραξεις 7.48

A reflection on Acts 7.48 'One of the threads which runs throughout Stephen's testimony before the hostile Council in Jerusalem involves questioning the centrality of the Temple in their worship. After all, God spoke with Abraham, Moses and Israel without any permanent structure being needed; and here, Stephen homes in on the prophecy of Isaiah 66.1, where God is looking for a heart of integrity not houses of sacrifice, for the people of God, filled with His very Spirit have become the living Temple, superceding and outgrowing the stone box in Jerusalem! In an age where our cities are littered with our own stone boxes built with hands, we must be careful not to equate church with buildings, but, as Stephen did, with the living stones of His Spirit-indwelt people. Church is always personal, never abstract.'

Also on You Tube at <https://www.youtube.com/watch?v=08gHIOGwyYc>

אַשְׁתְּךָ כְּגֶפֶן פְּרִיָה בְּיַרְכְּתֵי בֵיתְךָ בְּנֵיךָ כְּשִׁתְּלֵי זֵיתִים סְבִיב לְשֻׁלְחָנְךָ  
Eshtekhà ke-gèphen poriyàh be-yarketèy beytèkha, banèkha kishtilèy zeytìm sabhìbh le-shulchanèkha.

Your wife will be like a fruitful vine at the side of your house, your children like olive-shoots around your table.

Psalm 128.3/תהילים קכח"ג/128.3

A reflection on Psalm 128.3 'The Singer paints a picture in song here of a thriving home, where the Lord is honoured, where a fruitful wife sees the outcome of her life praised and children grow up, full of life and hope for harvest. It's worth noting the place the table has in

this family, a place of not only eating, but experiencing home together and training the next generation; a shared table bespeaks a shared life.’

Also on You Tube at <https://www.youtube.com/watch?v=H924pnNXVuU>

לֵב טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מֶלֶכֶד עִיר 8—5 Kings 2;

Tobh èrekh-apàyim mi-gibbòr, u-moshèl be-ruchò mi-lokhèd eer

Better to be slow to anger than a warrior, and to control one's spirit than to capture a city

משלי טז"ב/לב 32/16v Prov.

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

~~And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>~~

A reflection on Prov.16.32 ‘The words in the Hebrew which the writer uses here for ‘slow to anger’ are the same words used in God’s revelation of Himself to Moses in Ex.34.6. To be slow-burning when it comes to bearing with the brokenness and failure of others is to share in the nature of God Himself, since He calls us to be as He is. ’

Also on You Tube at [https://www.youtube.com/watch?v=k6C21F\\_cZBY](https://www.youtube.com/watch?v=k6C21F_cZBY)

### **June 11 2014 \_Day 162-162 Readings 1 Kings 8:1-66, Acts 7:51-8:13, Psalm 129:1-8, Proverbs 17:1**

וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין-כַּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת שָׁמַר  
הַבְּרִית וְהַחֲסֵד לְעַבְדֶּיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל-לְבָבָם

Va-yomàr, ‘Adonài Elohèy Yisra’èl, eyn kamòkha Elohim ba-shamayim mi-ma’al ve-àl ha-àretz mi-tàchat, shomèr ha-berit ve-ha-chèsed la-abhdèykha ha-holkhìm le-phanèkha be-khòl libbàm.’

(Solomon is praying at the dedication of the Temple in Jerusalem)

And he said, ‘Lord God of Israel, there is no God like you in heaven above or on earth below, keeping the covenant and covenant-bonded grace towards Your servants who walk before You with all their hearts.’

1 Kings 8v23/כג"ח מלכים א

A reflection on 1 Kings 8.23 ‘At this dedication of the Temple, Solomon sees at last fulfilled not only his own vision, but that of his late father David, who first desired to build a house where the people of God could meet Him. All of the expansive prayer and blessing which Solomon prays on this stand-out day of joy and celebration in Israel hinges on this one fact, that the Maker of heaven and earth has bound Himself by covenant, worked out in a commitment to ever-flowing grace to His people, to bless this rebel planet with His presence and glory, and to win it back to Himself as its people’s one true Lover and Rescuer.’

Also on You Tube at [https://www.youtube.com/watch?v=zAIDyEmG\\_-l&t=16s](https://www.youtube.com/watch?v=zAIDyEmG_-l&t=16s)

**; 2 Kings 8 to 9** ὑπάρχων δὲ πλήρης Πνεύματος Ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ καὶ εἶπεν· ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους καὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

Υπάρχων dhe plèerees Pnèvmatos Ayiou, atenisas ees ton ouranòn èedhe dhòxan Theòu kai Ieesòun estòta ek dexiòn tou Theòu kai èepen, 'idhòu theorò tous ouranòus aneogmènous kai ton Yìon tou anthròpou ek dexiòn estòta tou Theòu.'

(As Stephen is being stoned to death)

But, being sustained by the fulness of the Holy Spirit, (Stephen) fixed his eyes on the skies and saw God's glory (a visible manifestation of God's presence) and Jesus stood at the right side of God, and he said, 'Look, I can see heaven (the unseen dimension) opened up and the Son of man (the epitome of humanity) stood at the right hand of God.'

Acts/Πραξεις 7.55,56

A reflection on Acts 7.55,56 'As Stephen's body is breaking beneath the hail of wrath-propelled stones, spilling the red river of his witness into the dust, he remembers the words of his dying Saviour, nailed to the cross, and calls on the Lord not to count this sin against his murderers, rendering his spirit to God as His Master has done. Saul sees the last breath of this saint of God, and is glad he is gone.'

Also on You Tube at <https://www.youtube.com/watch?v=seznq8Vh3K4>

יהוה צדיק קצץ עבות רשעים

Adonài tzaddìq; qitzètz 'abhòt resha'im.

The Lord is integrity itself; He has severed the ties to those who do wrong.

Psalm 129.4/ד"ד קכט תהלים

A reflection on Psalm 129.4 'In Calvin Miller's beautiful allegorical poem, 'The Singer', the Grand Musician has had the word 'LIAR' branded into the Singer's forehead before he is executed; when he is raised from death, the child, encountering him, asks why the word is no longer across his brow. He replies, 'It is.. because Earthmaker cannot bear a lie. He could not let me wear the word for He is Truth. He knows no contradiction in Himself. So learn this, my little friend, no man may burn a label into flesh and make it stay when heaven disagrees.' (Calvin Miller, 'The Singer', Falcon books 1976.)

Also on You tube at <https://www.youtube.com/watch?v=rYcMasRL0L0>

טוב פת חרבה ושלום-בה מבית מלא זבחי-ריב

Tobh pat char**e**bhàh ve-shalvàh-bah, mi-bayit malè zìbhchey rìv

Better a stale crust in quietness, than a house-full of **festiva**l-feasting and fighting.

Prov.17v1/א"א משלי

A reflection on Prov.17.1 ' It is said that Christmas is the most likely time for families to fight. When concentration is more upon the material than the meaning, trouble ensues. The writer ~~to~~**of the** Proverbs here prefers to go without the feasting **if** it means avoiding the fighting.'

Also on You Tube at <https://www.youtube.com/watch?v=pqmtEQ-FSNU>

**June 12 4 Day 163-163 Readings 1 Kings 9:1-10:29, Acts 8:14-40, Psalm 130:1-8, Proverbs 17:2-3**

יהי יהוה אלהיך ברוך אשר חפץ בך לתתך על-כסא ישראל באהבת יהוה את-ישראל לעלם וישמר למלך לעשות משפט וצדקה

Yehi Adonai Eloheykha barùkh ashèr chaphètz bekhà le-titkhà al-kisèh Yisraèl be-ahabhàt Adonai et-Yisra'el le-olàm va-yesimkhà le-mèlekh la-asòt mishpàt u-tzedaqàh.

(The Queen of Sheba is speaking to King Solomon)

May the Lord your God be blessed, who has taken pleasure in you to set you on the throne of Israel, because of the Lord's unlimited love for Israel, placing you as king to achieve equity with integrity.

1 Kings 10.9/ט"ו מלכים

A reflection on 1 Kings 10.9 'Many legends have grown up around the person of the Queen of Sheba, or Saba, in the region of present-day Yemen. She comes with rich gifts to assess Solomon's wisdom, and concludes that what she has heard does not begin to describe the insight given to Israel's king. She blesses the Lord whose love for Israel has been demonstrated in giving them such wise leadership, primarily because it is shown in the fruit of equity with integrity, two qualities which mirror the character of God. When godly rule is in place, it results in the blessing of the people.'

Also on You Tube at <https://www.youtube.com/watch?v=IB1QfHbR6bg>

ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος: ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

Os dhe eporèvondo katà teen odhòn, èlthton epì ti ýdhor, kai phèesin o evnòuchos, 'Idhòu ýdhor; to kolý-ee me bhaptisthèenai?' Èepe dhe o Philippos, 'Ee pistèvis ex òlees tees kardias, èxestin.' Apokrithis dhe èepe, 'Pistèvo ton Yion tou Theòu èinai ton Yeesòun Christòn.'

(Philip is travelling with the Ethiopian Eunuch in his chariot.)

As they continued on the road, they came across some water, and the eunuch said, 'Look, water; what stops me being baptised?' Then Philip said, 'If you trust with all your heart, you can be.' He replied, 'I believe the Son of God to be Jesus the Messiah.'

Acts 8/ Πραξεις 8.36-37

A reflection on Acts 8.36-37. 'This is an immense moment in the sequel to Jesus' ministry on earth, here in the Acts of the Apostles. Philip is led by an angel to an Ethiopian eunuch, someone forbidden by the law of Moses to come into the presence of God; he finds him reading Isaiah 53, the seven centuries-old passage so clearly describing the sacrifice of Jesus on the cross. Philip shares the good news of the death and resurrection of Messiah, and as they see water, the heart of the eunuch leaps to respond, asking if he can get immersed with Jesus. Philip puts only one condition on this gateway into life – that the eunuch entrust himself and his life totally to following Jesus. The eunuch confesses Jesus is the Son of God, and is plunged into life and hope with God. This is why we still immerse those who confess their wholehearted trust in Jesus as Messiah today.'

Also on You Tube at <https://www.youtube.com/watch?v=Zu82bER4RL4>

יחל ישראל אל-יהוה כי-עם-יהוה החסד והרבה עמו פדות

Yachèl Yisra'èl el Adonài, ki im Adonài ha-chèsed ve-harbèh immò phedòot.

Let Israel put her trust in the Lord, for with the Lord is covenant-bonded grace and immense redemption is His.

תהילים קל"ז/Psalm 130.7

A reflection on Psalm 130.7 'In the midst of this Song of Ascent, sung by those going up to pilgrimage for the feasts in Jerusalem, there is expectation of pardon and forgiveness. The singers encourage each other to patiently trust God's promises, for the Lord's commitment to them is sealed by His covenant made with Abraham, and, as they have already seen on many occasions, He is ready to rescue them at great cost to Himself when they stray – this redemption, they sing, is immense!'

Also on You Tube at <https://www.youtube.com/watch?v=thMVBbT0IOs>

מִצְרָף לְכֶסֶף וְכוּר לְזָהָב וּבַחֵן לִבּוֹת יְהוָה

Matzròph la-kèseph ve-khur la-zahàbh, u-bhochèn libbòt Adonài.

The crucible for silver, the furnace for gold, but the Lord examines hearts.

Proverbs 17.3

A reflection on Proverbs 17.3 'The Assay Office still exists to hallmark precious metals, to define their purity. The word *bochèn* in this verse has that sense, of testing of precious metal to see how pure it is, but here it is the Lord who is assaying hearts. Everyone has issues to be weighed up by the Lord, but His purpose is not to destroy but to purify and refine.'

Also on You Tube at <https://www.youtube.com/watch?v=ubiyMtNu1Ag>

; 2 Kings 10 to 12, 2 Chronicles 22 to 23

וַיֵּצְאוּ אֶת-מַצְבֹּת בַּיִת-הַבַּעַל וַיִּשְׂרְפוּהָ וַיִּתְּצוּ אֶת-מַצְבַּת הַבַּעַל וַיִּתְּצוּ אֶת-בַּיִת הַבַּעַל וַיִּשְׂמְדוּהוּ לְמוֹצָאוֹת עַד-הַיּוֹם

Va-yotzi'u et-matzbhòt beyt ha-Ba'al va-yisrephùha, va-yitetzù et-matzbhàt ha-Ba'al va-yitetzù et beyt ha-Ba'al, va-yasimu le-motza'òt, ad ha-yòm.

So they brought the statues out of the Master-idol, Ba'al's temple and burned them, then they broke up the main image of Ba'al and demolished its shrine, since when it has been used as a toilet, until today.

2 Kings 10:26 & 27 מלכים ב' י"ז כ"ו

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

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A reflection on 2 Kings 10.26-27 'The living God brooks no rivals; we need to root out the non-gods that vie with Him for devotion and have no sympathy for their emotional

~~pull. If the desecration of the shrine of Ba'al offends us, we are not getting the message of the reality of the uniqueness of the living God, Maker of Heaven and Earth and of His call on our allegiance to Him alone.'~~

~~Read the rest of Colin's notes on today's reading in 2 Kings at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

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~~June 13 2013- Day 164-164 Reading; s 1 Kings 11:1-12:19, Acts 9:1-25, Psalm 131:1-3, Proverbs 17:4-5 Joel 1.1-3.21~~

~~וַיְהִי לַעֲת זְקֵנָת שְׁלֹמֹה נָשָׂיו הָטוּ אֶת-לִבָּבוּ אַחֲרַי אֱלֹהִים אַחֲרַי וְלֹא-הָיָה לִבָּבוּ שְׁלֹמֹה עִם-יְהוָה אֱלֹהָיו כְּלִבְבֵי דָוִד אָבִיו~~

~~Va-yehì le-èt ziqnàt Shlomò, nashàyv hittù et-lebhabhò acharèy elohìm acherìm, ve-lò hayàh lebhahhò shalèm im-Adonài Elohàyv ki-lebhàbh Davìd abhìv~~

~~And so it was that as Solomon grew old, his wives turned his heart away to go after alien gods, and his heart was not wholly with the LORD his God as David his father's heart had been~~

~~1 Kings 11v4/ד"א מלכים~~

~~A reflection on 1 Kings 11.4 'Solomon, despite the gift and covenant he has received from the Lord, allows himself to be subverted by his addictive devotion to his many wives, and their worthless worship of the non-gods of other nations. In making room for competing idols, Solomon ceases to be in awe of the Lord, and by his folly, the rot in his nation sets in. Anything or anyone that draws us away from Jesus, our first love, is to be strenuously resisted and rejected, however reasonable it seems.'~~

Also on You Tube at <https://www.youtube.com/watch?v=2TL7zsjl4pE>

Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἧ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς Πνεύματος Ἁγίου.

Apèlthe dhe Ananias kai eesèlthen ees teen ikian, kai epithèes ep-avtòn tas chèeras èepe, 'Saòul adhelphè, o Kýrios apèstalkè-me, Ieesòus o ophthèes si en tee odhò ee èerchou, òpos anablèpsis kai pleesthèes Pnèvmatos Ayìou.

So Ananias arrived and went to the house, and laid his hands on him and said, 'Saul, brother, the Lord, Jesus the one who showed Himself to you on the road as you were coming here, has sent me to restore your sight and so you can be filled with the Holy Spirit.'

Acts/Πραξεις 9.17

Also on You Tube at <https://www.youtube.com/watch?v=esu522IDxAk>

A reflection on Acts 9.17 'Ananias goes to the house and meets Saul, addressing him as 'brother'. Ananias is there to pray for Saul to be filled with the Holy Spirit, laying hands on him as Peter and John did in Samaria. This time, Ananias is not an emissary, an apóstolos of Jesus, one of the twelve, but a regular believer. A covering falls from Saul's eyes, and he can see. He has been filled with the Holy Spirit of God, and immediately he is baptised in water, even before he eats after his three days of fasting. This communicates the importance of

baptism in the early church. Saul now stays for a few days with the believers' community in Damascus.'

אם-לא שויתי ודוממתי נפשי כגמל עלי אמו כגמל עלי נפשי

Im lo shiviti ve-domamti naphshi; ke-gamul alèy immò, ka-gamul alày naphshi  
I really have come to calm and quietened down my being; like a satisfied child with his mother, so is my being within me.

Psalm 131v2/ב"קלא תהלים

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

A reflection on Psalm 131.2 'In three short stanzas in Psalm 131, the Singer conveys a depth of rest in God which catches our breath in a sigh of peace. The image of the babe asleep on its mother's breast, sated and filled, is unique in its ability to convey to us the refuge and satisfaction found in the shelter of our loving God.'

Also on You Tube at <https://www.youtube.com/watch?v=Ru3AUcluonc>

לעג לרש חרף עשהו שמח לאיד לא ינקה

Lo-èyg laràsh chèreph osèyhu, samèach le-èyd lo yinnaqèh.

Mocking the poor insults their Maker, and rejoicing over disaster cannot be excused.

משלי יז"ה/17.5 Proverbs

A reflection on Proverbs 17.5 'Because the Lord has made every person in His own image, any disregard or insult to someone, especially someone down and out, is an insult against God; the Wise Sage here makes it clear that God will not turn a blind eye to laughing at those who have experienced suffering and loss.'

Also on You Tube at <https://www.youtube.com/watch?v=5k76OKfuBEY>

Read the rest of Colin's notes on today's readings in Psalms at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

~~וקרעו לבבכם ולא בגדיכם ושובו אל יהוה אלהיכם כי חנוך ורחום הוא~~

~~אך אפים ורב חסד ונחם על הרעה~~

~~Ve-qir'ù lebhàbhkhem ve-lò bigdèykhem, ve-shùbhu el-Adonài~~

~~Elohèykhem, ki-channùn ve-rachùm hu, èrekh apàyim ve-rabh-chèsed, ve-nichàm al-ha-ra'à.~~

~~Tear your hearts, not your clothes, and come back to the LORD your God, for He favours you and He is compassionate, slow to get angry and big on covenant-committed grace, turning away from doing harm~~

~~מלכים ב י"ג/13 Joel 2~~

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

~~A reflection on Joel 2.13 'Joel recalls Israel to their first love, reminding them of the character and nature of God revealed to Moses in Exodus 34.6-7. It is he who speaks of the promise of the immersion of God's people in His Holy Spirit which Peter quotes on the day of Pentecost; down the corridors of time, Joel sees a time of God's abiding presence coming permanently to His people.'~~

~~Read the rest of Colin's notes on today's reading in Joel at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

~~And a cross-reference key at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>~~

**June 14 2013 Day 165-165 Readings 1 Kings 12:20-13:34, Acts 9:26-43, Psalm 132:1-18, Proverbs 17:6**

; 2 Kings 12,13 and 2 Chronicles 24

וַיֹּעַץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגָלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב-לְכֶם מֵעִלּוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֵי־יִשְׂרָאֵל אֲשֶׁר הָעֵלּוּךְ מֵאֶרֶץ מִצְרַיִם

Va-yiva'atz ha-mèlekh, va-ya'as shenèy eglèy zahàbh, va-yòmer alèyhem, 'Rabh lakhèm mey-alòt Yerushalàyim; hinèh elohèykha Yisraèl, ashèr he'elùkha mey-èretz Mitzràyim.'

So the King (Jeroboam of Israel) conferred, and made two calves of gold, and said to them, 'It's too much for you to go up to Jerusalem; look, these are the gods of Israel, who brought you up from the land of Egypt.'

1 Kings 12v28/מלכים יב"כח

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 12.28 'It is hard to understand how most of Israel was misled into accepting a calf idol as their focus of worship, having experienced as a nation the powerful deliverance of the Lord and His bonded grace and love. At the division of the kingdom, here in 1 Kings 12, the northern king is interested only in keeping his separated people's allegiance, at any cost. The political drive for power means he must distract his subjects from the southern Temple. Hence, Jeroboam foists on them this meaningless non-god and the decline of the northern kingdom sets in, as the worship of the true Lord, Maker of heaven and earth, is abandoned. Co-opted religion for political ends always perverts the glory of God.'

Also on You Tube at <https://www.youtube.com/watch?v=KzPQAWk9vWM>

καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ

Kai een met'avtòn eesporevòmenos kai ekporevòmenos en Yerusalèm, kai parreesiazòmenos en to onòmati tou Kyriòu Yeesòu.

And he (Paul) was coming and going with them (the apostles) around Jerusalem, emboldened in his speaking in the name of the Lord Jesus.

Acts/Πραξεις 9.28

A reflection on Acts 9.28 ‘The description of the reborn Saul of Tarsus as ‘emboldened to speak’ occurs twice in a short space – once in verse 27 of his testimony in Damascus and then of his speaking in Jerusalem. The power of the Holy Spirit drives out timidity, and for Paul, it was a natural sequel to His encounter with Jesus to fearlessly declare Him as Messiah, regardless of the danger to his own person. When Jesus reveals Himself in all His glory to our lives, we cannot but speak in His name of His beauty.’

Also on You Tube at <https://www.youtube.com/watch?v=R1i3S5hm86U&t=5s>

וּכְהַנְיָהּ אֲלִבִּישׁ יֵשַׁע וְחַסִּידֶיהָ רַנְּן יִרְנְנוּ

Ve-khohanèyha albish yèsha’ va-chasidèyha ranèyn yeranèynu.

And her (Zion’s) priests I will clothe with deliverance and her covenanted ones will greatly celebrate in song.

תהילים קלב"ט/132.16

A reflection on Psalm 132.16 ‘Twice in this song the Singer speaks of the priests, those who bring the Lord worship, being clothed; first in verse 9 with integrity and here in verse 16 with deliverance and rescue. It is the Lord who clothes them, not themselves, and the people living in covenant-bonded grace, the chasidim, are able to do so because of the Lord’s making covenant for them. No wonder there is celebration and song, as the people of God stand arrayed in hope and holiness, not of their own doing but of God’s own loving purpose.’

Also on You Tube at <https://www.youtube.com/watch?v=LmXloKCJxtc>

Read the rest of Colin’s notes on today’s reading in 1 Kings and 2 Chronicles at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

עֹטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אָבוֹתָם

Atèret zeqenim benèy bhanim, ve-tiphèret banim abhotàm

The crown of the old are grandchildren, and the glory of children, their parents

משלי יז"ו/17.6

A reflection on Prov.17.6 ‘ Parenthood forms something in human beings which nothing else does; the call to growth in character and faithfulness, the thousand small sacrifices which lay down the path to maturity for the young, all this is to be worn as a glory and, for the aged, a crown. It is a high honour and blessing indeed.’

Also on You Tube at <https://www.youtube.com/watch?v=Xwub0uOWCGU>

~~וְלֹא זָכַר יוֹאֵשׁ הַמֶּלֶךְ הַחֶסֶד אֲשֶׁר עָשָׂה יְהוִיָדָע אֲבִיו עִמּוֹ וַיְהַרְגֵהוּ אֶת-בְּנוֹ  
וְכַמּוֹתוֹ אָמַר יְרָא יְהוָה וַיִּדְרֹשׁ~~

~~Ve-lò zakhàr Yo’àsh ha-mèlekh ha-chèsed ashèr asàh Yehòyada abhibh  
immò, va-yaharèg et-benè u-khe-motè amàr, ‘Yer Adonài ve-yidrèsh.’~~

~~And King Joash did not remember the covenant commitment (chesed)  
enacted toward him by Jehoiada, (Zechariah the priest’s) father, but killed~~

**his son who as he died said, 'May the LORD see this and vindicate me.'**

**Second Chronicles 24v22/כ"ב דכרי הימים ב כד**

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 15 2013 Day 166-166 Readings 1 Kings 14:1-15:24, Acts 10:1-23, Psalm 133:1-3, Proverbs 17:7-8**

והבמות לא-סרו רק לבב-אסא היה שלם עם-יהוה--כל-ימיו

Ve-ha-bamòt lo sarù, raq lebhàbh Asà hayàh shalèm im Adonài kol yamàv.

Although he did not close down the high places, still Asa was wholeheartedly with the Lord all his days.

מלכים ט"ו כד/1 Kings 15v14

A reflection on 1 Kings 15.14 'Before the building of Solomon's temple, many of Israel's worshippers had sacrificed on hills and high places; this was to be made obsolete by the central shrine in Jerusalem. But, wedded to traditions and local practices, many people continued to do this, not only to the Lord but some to the non-gods. King Asa, grandson of Solomon and great-grandson of David removes most of the pagan practices which have plagued Israel during his father, Rehoboam's reign in Judah, but he does not go the whole way, leaving the hill-shrines in place. In spite of this, his heart is 'shalèm', full and complete with the Lord and he continues in David's ways all his life. Lord, may my heart be 'shalèm' for You also, united in awe of Your Name and Your ways.'

Also on You Tube at [https://www.youtube.com/watch?v=EUZi3k\\_4NUA](https://www.youtube.com/watch?v=EUZi3k_4NUA)

οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.

Ee dhe èperon, 'Kornèelios ekatonàrchees, anèr dikaios kai phobhòumenos ton Theòn, martyroumenòs-te ypò òloo too èthnoos ton Youdhàion echreematisthee ypò angèloo ayíoo metapèmpsasthai se ees ton èekon avtòo kai akòusai rhèemata parà soo.

Then they (messengers from Caesarea) said, 'Cornelius, a centurion, a man of integrity and in awe of God, as testified to by all of the ethnic Jews, was told by revelation from a holy angel to send for you at your house, and to hear what you have to say.' Acts 10.22/ Πραξεις 10.22

A reflection on Acts 10.22 'Peter, who has just had a vision from God commanding him not to call unclean anything God has purified, is confronted by non-Jewish messengers from an officer of the Roman occupation asking him to come and speak to them about the things God has given him to share. This is a pivotal moment; an angel has spoken to a Roman soldier! God is about to turn through Peter another of the keys he has been given to the kingdom of God, to admit those who until now have been 'aliens to the commonwealth of Israel and strangers to the covenants of promise.'

Also on You Tube at <https://www.youtube.com/watch?v=TrWQ4zfx1zo>

הנה מה-טוב ומה-נעים שבת אחים גם-יחד

Hinèh, mah tobh u-màh nayìm shèbhet achìm gam-yàchad.

yaskh

תהילים קלג"א/ Psalm 133.1

A reflection on Psalm 133.1 'The Singer extols the joy of being in community with those who are one in spirit and heart. The pleasure of shared experience in mutual love and

acceptance is one of the greatest human delights known, because it also participates in the love shared within the community of God Himself; therefore, this is the place where God releases life and blessing without limit.'

Also on You Tube at <https://www.youtube.com/watch?v=-mK5Cgh9SpA> ; **2 Kings 13 to**

אָבן-חן השחַד בְּעֵינֵי בַעְלֵיו אֶל-כָּל-אֲשֶׁר יִפְנֶה יִשְׁכִּיל  
Èbhen cheyn ha-shòchad be-eynèy be-alàv; el kol ashèr yiphnèh yaskìl.

A donation works like a magic charm in the eyes of the giver; everything he turns his hand to succeeds.

Proverbs 17.8/ח"ז משלי

A reflection on Proverbs 17.8 'At first reading, this Scripture, which uses the word 'shochad' for donation, could be misread to be condoning a bribe. But bribes are expressly against God's heart; more likely here is the idea that a gift judiciously given can make way for progress in an area. It is a call to generosity, not to corruption!'

Also on You Tube at <https://www.youtube.com/watch?v=4zJnwRWJAo0>

~~וַיַּחַן יְהוָה אֹתָם וַיִּרְחַמֵם וַיִּפְּחֵן אֲלֵיהֶם לְמַעַן בְּרִיתוֹ אֶת-אַבְרָהָם יִצְחָק וַיַּעֲקֹב  
וְלֹא אָבָה הַשְׁחִיתָם וְלֹא הִשְׁלִיכָם מֵעַל-פְּנֵיו עַד-עַתָּה  
Va-yachàn Adonài otàm va-yerachamèm va-yiphèn alèyhem le-ma'àn  
beritè et-Abhrahàm Yitzehàq ve-Yà'aqobh ve-lè abhàh ha-shechitàm ve-lè  
hishlikhàm me-àl panàyv ad-atàh~~

~~(God is faithful to Israel, even though they are unfaithful to Him)~~

~~And the LORD maintained favour towards them and was compassionate to them, and God has kept them in His sight because of His covenant with Abraham, Isaac and Jacob and has not destroyed them nor dismissed them from His presence right up until today~~

~~מַלְכִים בַּיּוֹם כִּג' / 2 Kings 13v23~~

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 16 3 Day 167-167 Readings 1 Kings 15:25-17:24, Acts 10:24-48, Psalm 134:1-3, Proverbs 17:9-11**

; Jonah 1.1 4.11, 2 Kings 13.5-6, 2 Kings 14.25-27

וַיְהִי הַנֶּקֶל לְכַתּוֹ בְּחַטָּאוֹת יִרְבְּעָם בֶּן-נִבְט וַיִּקַּח אִשָּׁה אֶת-אִיזְבֵּל בַּת-אֶתְבַּעַל מֶלֶךְ צִידוֹנִים וַיֵּלֶךְ וַיַּעֲבֹד אֶת-הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ

Va-yehì hanaqèl lekhtò be-chattòt Yarobho'àm ben-Nebhàt va-yiqqàch ishàh et-Izebhèl bat-Etba'àl mèlekh Tzidonim va-yèlekh ve-ya'abhòd et-ha-Ba'àl va-yishtachù lo

And as if it wasn't enough to keep going in the sins of Jeroboam Ben-Nebhat, (Ahab) took to wife Jezebel, daughter of Etbaal, King of the Sidonians and he went and served Baal ('the Master') and worshipped him.

1 Kings 16v31/לו"טז"א מלכים

A reflection on 1 Kings 16.31 'As the northern kingdom of Israel sinks ever deeper into godlessness, there emerges the character who will become a byword for bad kingship throughout history – Ahab. He has in tow his Sidonian wife, Jezebel, who reintroduces the cult of the 'Master' (Ba'al) into Israel. She manipulates her husband, and her name has become synonymous with evil in woman. But even now, God will not leave Himself without

a witness in the apostate kingdom, and prophets speak through the mist to point to the true light.'

Also on You Tube at <https://www.youtube.com/watch?v=iqJqTXyyeRA>

καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ Ἁγίου Πνεύματος ἐκκέχυται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος· μήτι τὸ ὕδωρ κολῦσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ Ἁγιον ἔλαβον καθὼς καὶ ἡμεῖς;

Kai exèsteesan i ek peritomèes pistì òsi synèlthon to Pètro, oti kai epì ta èthnee ee dhoreà tou Ayìou Pnèvmatos ekkèchytai; èekouon gar avtòn lalòundon glòssais kai megalynòndon ton Theòn. Tòte apekrìthee o Pètros, 'Mèeti to ýdhor kolýsai dhýnatài-tis tou mee bhaptisthèenai tòutous, ìtines to Pnèvma to Àyion èlabhon kathòs kai ymèes?'

And the circumcised (Jewish) believers who had come with Peter were ecstatic that the gift of the Holy Spirit had been poured out on other nations; for they heard them speaking in unlearned languages, celebrating God. Then Peter responded, 'How can anyone refuse the water of immersion to these people, which the Holy Spirit has taken on in the same way that happened to us?'

Acts 10.45-47/ Πραξεις 10.45-47

A reflection on Acts 10.45-47 'Until this point in the story, only Jews have been plunged into the river of God's Holy Spirit, at Shavu'ot (Pentecost). Now, they are standing in a house in the HQ of the Roman occupation of Palestine, where non-Jews are worshipping God in unlearned languages, without being circumcised, without being kosher (keeping food laws) and without even having been immersed in water in Jesus' name! This moment, more than any other, is God's opening the floodgates of covenant-bonded grace for the whole world; God has broken out, not only among His people Israel, but now across the face of the planet!'

Also on You Tube at <https://www.youtube.com/watch?v=fYuJ-j3gPmg>

הַנָּה בָּרַכּוּ אֶת-יְהוָה כָּל-עַבְדֵי יְהוָה הַעֹמְדִים בְּבֵית-יְהוָה בְּלֵילוֹת  
שָׂאוּ-יְדֵיכֶם קֹדֶשׁ וּבָרַכּוּ אֶת-יְהוָה יְבָרַךְ יְהוָה מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאָרֶץ

Hinèh, barkhù et-Adonai, kol-abhdèy Adonai, ha-omdim be-bheyt Adonai ba-leylòt

Se'ù yedèykhem qodèsh u-bharkhù et-Adonai, yebharèkhekha Adonai mi-Tziyòn,

Osèh shamàyim va-àretz.

Look, bless the LORD, all servants of the LORD, standing in the house of the LORD nightly,

Lift your hands in holiness and bless the LORD; the LORD bless you from Zion,

Maker of heaven and earth.

Psalm 134/תהילים קלד

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on Psalm 134 'This short song of blessing pictures for us an extending of our hands to the Lord, echoed by His hands reaching in love to us. The lifting of hands is an ancient physical expression of worship, like a little child reaching out to be picked up by its

father or like the surrender of one conquered in battle. They are holy hands, yielded and forfeit to their Maker, active in the presence of God to celebrate His faithfulness. When we raise our hands, we also lift our face towards Him, open to His view, not hiding our eyes from His sight. No wonder the Singer gives us this exhortation to praise. ’

Also on You Tube at <https://www.youtube.com/watch?v=I2mMqDp0TKE>

מְכַסֶּה-פֶּשַׁע מְבַקֵּשׁ אַהֲבָה וְשׁוֹנֶה בְּדַבָּר מִפְּרִיד אֱלוֹף

Mekhasèh peshà’ mebhaqèsh ahabhàh, ve-shonèh bhe-dabhàr maphrìd alùph.

To forgive wrong is to seek love, but harping on about it breaks up connection.

Proverbs 17.9/ט"ט ז"ל

A reflection on Proverbs 17.9 ‘Holding on to a grievance, says the Sage, is the quickest way to bring discord into relationship; forgiveness allows love to flourish. Nursing a grudge is like drinking poison and expecting someone else to die, yet we so often believe our unforgiveness will lead to our vindication. The way of love is the way of release, not least of ourselves from the knotted chain of inner anguish and remorse.’

Also on You Tube at [https://www.youtube.com/watch?v=r2GVDwo0W\\_Y](https://www.youtube.com/watch?v=r2GVDwo0W_Y)

**Read the rest of Colin’s notes on today’s readings in Psalms at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**מְשַׁמְרִים הַבְּלִי-שׁוֹא חַסְדָּם יַעֲזֹבוּ**

**Meshamrìm haveley-shàv chasdàm ya’zèvu**

**Those who stick with futile sham forfeit the integrity of covenant-bonded grace which could be theirs**

**יוֹנָה ב"ח/ח-2v8**

**Read today’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year’s notes at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>**

**June 17 3 Day 168-168 Readings 1 Kings 18:1-46, Acts 11:1-30, Psalm 135:1-21,**

**[Proverbs 17:12-13; Hosea 1.1—3.5](#)**

וַיִּגַּשׁ אֵלֵיהֶם אֵל-כָּל-הָעָם וַיֹּאמֶר עַד-מַתַּי אַתֶּם פּוֹסְחִים עַל-שְׁתֵּי הַסַּעֲפִים אִם-יְהוָה וְהָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם-הַבַּעַל לְכוּ אַחֲרָיו וְלֹא-עֲנוּ הָעָם אֶתֹו דְבַר

Va-yiggàsh Eliyàhu el-kòl ha-àm, va-yòmer, ‘Ad matày atèm pos-chim al-shtèy ha-se’ippim? Im Adonài ha-Elohìm, lekhù acharàyv, ve-ìm ha-Ba’al, lekhù acharàyv.’ Ve-lò anù ha’àm otò dabhàr.

Then Elijah approached all the people and said, ‘How long are you going to keep swerving from one ideology to the other? If the LORD is God, go for Him, but if it’s the Master-idol, Ba’al, then follow him.’ But the people answered him not a word .

1 Kings 18v21/כ"א יח"ל מלכים

Read today’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 18.21 ‘As the nation slides into apostasy, in thrall to the non-god Ba’al and its cohorts, Elijah, prophet of the Lord arises and challenges the dualistic thinking of the fickle people; ‘How long are you going to keep swerving from one ideology to the other?’ he asks. We are all too ready to believe that God is OK with our compromises, that

His love will allow for our unfaithfulness, ignoring His call to have no other claim to our loyalty but His. Perhaps the challenging words of Elijah to Israel are all too apt for us today?'

Also on You Tube at [https://www.youtube.com/watch?v=Yuvc\\_fkEnMg&t=20s](https://www.youtube.com/watch?v=Yuvc_fkEnMg&t=20s)

ἐν δὲ τῷ ἄρξασθαι με λαλεῖν ἐπέπεσε τὸ Πνεῦμα τὸ Ἅγιον ἐπ' αὐτοὺς ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ.

En dhe to àrxasthàì me lalèen epèpese to Pnèvma to Àgion ep-avtòus òsper kai eph-eemàs en archèe. Emnèestheen dhe tou rhèematos Kyriòu os èleyen, 'Ioànnees men ebhàptisen ýdhati, ymèes dhe bhaptisthèsesesthe en Pnèvmati Ayìo.'

Peter recounting the Spirit's outpouring in the house of Cornelius;

'Then as I began to speak, the Holy Spirit fell on them just as He had originally done with us. Then I remembered the words of the Lord when He said, 'While John immersed into water, you however will be plunged into the Holy Spirit.'

Acts/Πραξεις 11.15,16

A reflection on Acts 11.15,16 'Suddenly, there is uproar in the room, as the Holy Spirit rushes into the listening Gentiles, and they begin to praise and worship God in other languages, while Peter is still speaking the message to them. The Jews are astounded at what they are seeing – the Lord is breaking out of the national bounds, and blessing the nations, the Gentiles! They cannot but immerse them in water in Jesus' name, since they have been immersed in the presence of God the Spirit by sovereign intervention of the Lord. Peter then stays on in Caesarea a few days, finding his feet in the new milieu God is creating.'

Also on You Tube at <https://www.youtube.com/watch?v=mNAxKC8aVqg&t=3s>

הללו-יה כּי טוב יהוה זמרו לשמו כּי נעים

Hallelù Yah, ki tobh Adonài! Zamrù li-shmò ki na'èem!

Celebrate the LORD, for the LORD is good! Set His Name to music, for it is delightful!

Psalm 135.3/תהילים קלה"ג

A reflection on Psalm 135.3 'Music and song express something transcendent of man; when expressing the praise of his Maker, that music lets heaven into earth, changing the atmosphere. No wonder that for centuries this delightful Name of the Lord has been sung and played, inspiring awe and wonder in generations of His people.'

Also on You Tube at [https://www.youtube.com/watch?v=fhP\\_0VOnLzw](https://www.youtube.com/watch?v=fhP_0VOnLzw)

משיב רעה תחת טובה לא-תמוש רעה מביתו

Meyshibh ra'àh tàchat tobhàh, lo tamùsh ra'àh mi-beytò.

For the one who repays good with evil, evil will not leave his home.

Proverbs 17.13/משלי יז"ג

A reflection on Proverbs 17.13 'The evil action begets evil; it is a force for which humans are not designed and over which they have no control. If someone deliberately acts wickedly to a benefactor, it will initiate a spiral of wrong which is not quickly dealt with.'

Also on You Tube at <https://www.youtube.com/watch?v=dqRI7DyPmZg>

Read the rest of Colin's notes on today's reading in 1 Kings 17 to 19 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

~~וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְרַחֲמִים~~

~~וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה וְיָדַעַת אֶת־יְהוָה~~

~~Ve-erasstikh li-le olàm, ve-erasstikh li-be tzèdeq u-bhe mishpat u-bhe-~~

~~chèsed u-bhe-rechamim, ve-erasstikh li-be-emunah, ve-yada'ti et Adonai~~

~~And I will betroth you to myself forever, and I will betroth you to me with~~

~~integrity and equity, with covenant-bonded grace and with compassion,~~

~~and I will betroth you to me with faithfulness, and you will intimately~~

~~know the LORD~~

~~הוֹשֵׁעַ בַּיַּיִט כ־/Hosea 2v19,20~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

~~June 18 3 Day 169-169 Readings 1 Kings 19:1-21, Acts 12:1-23, Psalm 136:1-26,~~

~~Proverbs 17:14-15~~

ואחר הרעש אש לא באש יהוה ואחר האש קול דממה דקה

Ve-achàr ha-ra'ash, esh; lo bha-èsh Adonai. Ve-achàr ha-èsh, qol demamàh, daqqàh.

(Elijah is at Horeb, the mountain of God)

And after the earthquake came fire; but the Lord was not in the fire. And after the fire, a

voice gently whispering.

1 Kings 19.12/מלכים א יט"ב

A reflection on 1 Kings 19.12 'To hear someone whisper, you have to be close up and intimate with them. Elijah, in fear for his life, fleeing from Jezebel after the battle on Carmel, needs to know that the Lord is not all about fire and noise; here is a moment of connection, a moment near God's face, on the mountain where God showed Himself to Moses as the favouring, compassionate and covenant-gracious Lord of all. From this moment, Elijah will recover strength and go on to a glorious finish in the chariot of fire, but for now, he needs to be wrapped in his cloak and in God's loving hand.'

Also on You Tube at <https://www.youtube.com/watch?v=Nx6N6nxitYU>

καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπεν· νῦν οἶδα ἀληθῶς ὅτι ἐξάπεστειλε Κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

Kai o Pètros yenòmenos en eavtò èpen, 'Nyn idha aleethòs òti exapèstile Kýrios ton àngelon avtòu kai exìle-tò-mé ek chèeros Eeròdhou kai pàsees tees prosdhokìas tou laòu ton Ioudhàion.'

Then Peter, having come to, said 'Now I realise that Lord in fact sent his angel and rescued me from Herod's clutches and from all of the plots of the Jewish establishment.'

Acts/Πραξεις 12.11

A reflection on Acts 12.11 'One thing which is so telling in terms of the authenticity of the account of Peter's miraculous release from Herod's clutches is the shock and surprise recounted by those involved in it from a human point of view. Peter thinks he is dreaming,

and then 'comes to' to realise the angel has indeed freed him from jail. And Rhoda, who goes to the door when Peter knocks, is so confused that she forgets to even open the door! When God steps in, we are, like the believers praying, 'ecstatic' – taking out of the confines of our selves, realising that heaven breaks into earth when God and His messengers are at work.'

Also on You Tube at [https://www.youtube.com/watch?v=yxI\\_XFjOofk](https://www.youtube.com/watch?v=yxI_XFjOofk)

הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים כִּי לְעוֹלָם חֲסָדוֹ לְעֹשֶׂה נִפְלְאוֹת גְּדֻלוֹת לְבַדּוֹ כִּי לְעוֹלָם חֲסָדוֹ  
Hodu l'Adonèy ha-Adonim, ki le-olàm chasdò; le-osèh niphla'òt gedolòt lebhado, ki le-olàm chasdò.

Give thanks to the Lord of lords, for His covenant-bonded grace is without limit, to the One who alone does great wonders, for His covenant-bonded grace is without limit.

תהילים קל"ג ד/ב 136.3,4

A reflection on Psalm 136.3,4 'The refrain of this Song, repeated twenty-six times, is the refrain of the ages sung by God's people – 'Give thanks, for the Lord is good, His covenant-bonded grace is without limit'; the Singer tells of the Lord of lords who creates, orders, delivers and redeems, whose faithfulness to His word has no bounds.'

Also on You Tube at <https://www.youtube.com/watch?v=3LMNMIJyiOOE>

פוֹטֵר מַיִם רֵאשִׁית מְדוֹן וְלִפְנֵי הַתְּגַלֵּעַ הַרִיב נְטוּשׁ

Potèr màyim reyshit madòn, ve-liphnèy hitgalà ha-rihb netòsh.

Starting a fight is like springing a leak, so stop arguing before it gets out of hand.

משלי יז"ד/ב 17.14

A reflection on Proverbs 17.14 'This terse and pithy warning from the Sage of Proverbs is really a statement of the obvious; starting an argument is like breaching a watercourse – the pressure of water held back breaks out and widens the gap, making it hard to repair the damage. The simple message is 'stop arguing, before it gets out of hand!'

Also on You Tube at <https://www.youtube.com/watch?v=4PdenLDPZd8>

June 19 Day 170 Readings 1 Kings 20:1-21:29, Acts 12:24-13:15, Psalm 137:1-9, Proverbs 17:16

; Hosea 4.1-9.17

~~בָּאוּ יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי הַשְּׁלֵם יָדְעוּ יִשְׂרָאֵל אֲוִיל הַנְּבִיא מִשְׁגַּע אִישׁ הָרוּחַ  
עַל רֶב עוֹנֵךְ וְרֵבָה מִשְׁטָמָה~~

~~Ba-ù yemèy ha-phequdah, ba-ù yemèy ha-shilèm, yeda-ù Yisra'èl, evìl ha-nàbhi, meshuggàh ish ha-rùach al-ròbh avonkhà ve-rabbàh mastemàh.~~

~~The days of reckoning are coming, the days of payback, let Israel know, the prophet is called 'fool' and the man of the Spirit is called 'a madman' because of the weight of your sin and the extent of your prejudice~~

~~הוֹשֵׁעַ ט"ז/ב 9.17~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

ויאמר נבֹּת אל-אחאב חלילה לי מיהוה מתתי את-נחלת אבתי לך  
June 19 2013 Day 170 Reading

Va-yòmer Nabhòt el-Ach'abh, 'Chalilah li mey-Adonài mitìti et-nachalàt abhotài lakh.'  
And Naboth said to (King) Ahab, 'The Lord forbid that I should ever give away to you my  
ancestors' inheritance!'  
1 Kings 21.3/ג"א כא

A reflection on 1 Kings 21.3 'Because Naboth the Jezreelite stands up to the greedy and  
egregious King Ahab, who goes into a despicable sulk, Jezebel his queen plots to have  
Naboth falsely accused and killed and then grabs the land her husband wants. When violence  
seeks to silence integrity, God is angered. Naboth will not give up his heritage to the whim of  
a tyrant. God will bring a right-wising justice in the final analysis for those who show  
faithfulness to Him and His ways.'

Also on You Tube at <https://www.youtube.com/watch?v=lql6Koa54HI>  
λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστεύοντων εἶπε τὸ Πνεῦμα τὸ ἅγιον·  
ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι  
αὐτούς.

Leetourgòndon dhe avtòn to Kyriò kai neestevòndon èepe to Pnèvma to àyion, 'Aphorísate  
dhee mi ton Bharnàbhan kai ton Sàvlon ees to èrgon o proskèkleemai avtòus.'  
As they were praying to the Lord and fasting, the Holy Spirit said to them 'set apart for me  
Barnabas and Saul for the work I have designated them to.'  
Acts 13.2/ Πραξεις 13.2

A reflection on Acts 13.2 'In Luke's account, it is clearly the Holy Spirit who speaks to the  
praying prophets. Any doubts we have that the Holy Spirit is able to speak as a person of the  
Godhead are addressed by these words. It is the Holy Spirit who commissions Barnabas and  
Saul to their calling to take the good news of Jesus to the world. He is as worthy of Father  
and Son of honour and adoration.'

Also on You Tube at <https://www.youtube.com/watch?v=puF7HDfNjzE>

איך נשיר את-שיר-יהוה על אדמת נכר

Eykh nashir et shir Adonài al admàt neykhàr?  
How will we sing the song of the Lord on foreign soil?  
Psalm 137.4/ד"ד קלז"ד

A reflection on Psalm 137.4 'With the destruction of Jerusalem and exile to Babylon, a  
convulsion ran through God's people which led to a complete recasting of their worship. The  
Singer asks here, 'how can we sing the Lord's song on foreign soil, when we have no land,  
no home, no Temple?' The story of the people of God has been all along one of maintaining  
encounter with the Lord in the midst of upheaval – the flood, the going into Egypt, the  
Exodus, the entering of the promised land, the exile. The key to connection is always being  
before His face, not being in a place; God is mobile, not tied to our buildings, and meets with  
us where we are. In that sense, nowhere is foreign to Him.'

Also on You Tube at <https://www.youtube.com/watch?v=eOMVqIRbbOg>

למה זה מחיר ביד-כסיל לקנות חכמה ולב-אין

Làmah zeh mechir be-yàd kesil liqnòt chokhmàh ve-lèbh àyin.  
Why should a fool have money to buy wisdom, when they have no sense?  
Proverbs 17.16/טז"ז

A reflection on Proverbs 17.16 ‘ The Wise Man seems to be commenting here that because someone has money doesn’t mean they have sense (the word in the original is *lebh* – *heart*). Those who think that wealth buys wisdom should reconsider, and align their lives first to being in awe of the Lord, who is the source of that treasure.’

Also on You Tube at <https://www.youtube.com/watch?v=IOT80mG5CGA>

; Hosea 10.1—14.9, 2 Kings 14, 2 Chronicles 25–26

זָרְעוּ לָכֶם לְצִדְקָה קָצְרוּ לְפִי חֶסֶד נִירוּ לָכֶם נִיר וְעַת לְדָרוּשׁ אֶת יְהוָה עַד יָבוֹא יוֹרָה צֶדֶק לָכֶם  
Zir’ù lakhèm li tzedaqàh, qitzrù le-phì chèsed, nirù lakhèm nir, ve-èt lidròsh et Adonài ad yabhò ve yorèh tzèdeq lakhèm.

Sow for yourselves with integrity, harvest with covenant-bonded grace, plough up the fallow ground, for it’s time to pursue the LORD until He comes and waters you with righteousness.

Hosea 10v12/הושע י"ב

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 20 3 Day 1714 Readings ; 1 Kings 22:1-53, Acts 13:16-41, Psalm 138:1-8,**

**Proverbs 17:17-18**

וַיֹּאמֶר רֵאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְצִים אֶל-הַהָרִים כַּצֹּאֵן אֲשֶׁר אֵין-לָהֶם רֹעֵה וַיֹּאמֶר יְהוָה לֹא-אֲדֹנִים לְאֵלֶּה יָשׁוּבוּ אִישׁ-לְבֵיתוֹ בְּשָׁלוֹם

Va-yòmer, ‘Ra’iti et-kòl Yisra’èl nephotzim el-he-harim, ka-tzòn ashèr eyn lahèm ro’èh, va-yomèr Adonài, ‘lo adonim la-èyleh; yashùbhù ish le-bheytò be-shalòm.’

And he (Micaiah the prophet) said, ‘I saw all Israel driven into the hills, like sheep with no shepherd and the LORD said, ‘they have no leaders; let them return each to his home in peace.’

One1 Kings 22v17/ז"י א כלבים

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 1 Kings 22.17 ‘King Ahab complains that the prophet of the Lord never speaks anything positive to him, and Micaiah’s words about the scattering of Israel are no promise of deliverance. But as Micaiah says, he cannot say other than what the Lord gives him to say. In the event, Ahab has the opportunity to repent and seek God, but declines to do so. God’s word is always for our benefit, even when it appears negative at first hearing.’

Also on You Tube at <https://www.youtube.com/watch?v=j-1FNrRCJoo>

γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.

Gnostòn oun èsto ymìn, àndres adhelphì, òti dià tòutou ymìn àphesis amartiòn katangèletai, kai apò pàndon ón ouk ydhynètheete en to nòmo Moysèos dhikaiothènai, en tòuto pas o pistèvon dhikaiòutai.

So let it be known to you, brothers, that because of this man (Jesus), forgiveness of sins is being proclaimed to you and by believing in Him you are cleared of all the things that you could not be cleared of by means of the regulations of Moses. Acts/Πραξεις 13.38-39

A reflection on Acts 13.38-39 ‘Here we have one of the only occasions where Paul’s preaching is recorded; his message to his fellow Jews is full of references to the Scriptures and their pointing to Jesus as the One to come; he even quotes the chapter number for the Second Psalm of which he speaks in verse 33. Now he comes to the crux of his message, that what the Mosaic regulations are unable to do, that is, to remove the stain of failure and sin from their lives, Jesus, by His saving death as Messiah of Israel has done for them once and for all.’

Also on You Tube at <https://www.youtube.com/watch?v=ugNgXtcEJNc>

כי-רם יהוה ושפל יראה וגבה ממרחק יידע

Ki ram Adonài ve-shaphàl yir’èh, ve-gabhòah mi-merchàq ye-yedà.

Though the Lord is exalted, He sees the lowly, but the high-ups He knows from a distance.

Psalm 138.6/תהילים קלח"ו

A reflection on Psalm 138.6 ‘There is a strange paradox in man’s relationship to the Lord which the Singer highlights here; though the Lord is exalted, He is close to the lowly, while held at a distance from the high-ups. If our view of others is downward from above, we will find it hard to relate to the Lord from that false vantage-point. Jesus models to us looking up to others, and connects us there with His Abba-Daddy’s love.’

Also on You Tube at <https://www.youtube.com/watch?v=5CuBLMPdL44>

בכל-עת אהב הרע ואח לצרה יולד

Be-khòl et ohèybh ha-rèya ve-àch le-tzaràh yivvalèd.

The love of a friend is for every season, and a brother is born for troubled times.

Proverbs 17.17/משלי יז"ז

A reflection on Proverbs 17.17 ‘Human beings cannot survive without connection and relationship to other human beings. When struggles and difficulties come, to have a close confidant, a friend or family to support, is a treasure indeed.’

Also on You Tube at <https://www.youtube.com/watch?v=Fc0I1osfA8Y>

Read the rest of Colin’s notes on today’s reading in 1 Kings 20 to 22 at

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year’s notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

**כי-לא יעשה אדני יהוה דבר כי-אם גלה סודו אל עבדיו הנביאים**

**Ki-lo-ya-asèh Adonài-Elohim dabhàr ki-im galàh sodò-el-abhadàyv, ha-  
nebhì'im**

~~For the the Lord God will not do a thing unless He has revealed His counsel to His servants, the prophets.~~

~~עמוס ג"ז/3v7~~

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 21 3 Day 1722 Readings 2 Kings 1:1-2:25, Acts 13:42-14:7, Psalm 139:1-24, Proverbs 17:19-21**

ויקח את-אדרת אליהו אשר-נפלה מעליו ויכה את-המים ויאמר איה יהוה אלהי אליהו אף-הוא ויכה את-המים ויחצו הנה והנה ויעבר אלישע

Va-yiqqàch et-adèret Eliyàhu, ashèr naphlàh mé-alàyv, va-yakkèh et-ha-màyim, va-yòmer, 'Ayèh Adonài Elohèy Eliyàhu?' Aph hu va-yakkèh et-ha-màyim va-yechatzù hènna va-hènna, va-ya'abhòr Elishà.

And he (Elisha) picked up Elijah's cloak, which had fallen off him and he hit the water with it, and said, 'Where is the Lord God of Elijah?' And having thus struck the waters, they divided in two and Elisha walked across.

2 Kings 2.14/מלכים ב ב"ד

A reflection on 2 Kings 2.14 'Elisha has seen Elijah taken from him in a whirlwind departure and a chariot of fire. He is left on the bank of the Jordan, in silence, but with Elijah's cloak beside him. He does what he has seen Elijah do, and strikes the river with the garment, with the same result, and crosses over into his future, to be marked by twice the signs and wonders of his mentor and father. Whatever God has done in the past, He will renew His witness in every generation, for He is the God who will be known by every generation.'

Also on You Tube at <https://www.youtube.com/watch?v=EyYWnN9QHtl>

οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

Oùto gar endètaltoi eemìn o Kýrios; tètheekà-se ees phos ethnòn tou eènài-se ees soteerian èos eschàtou tees yees.

For this is how the Lord has charged us; 'I have set you as a light to the nations, to be there for deliverance to the furthest reaches of the world.'

Acts/Πραξεις 13.47

A reflection on Acts 13.47 'It's important to remember that Saul-Paul is speaking here to his fellow Jews in the synagogue at Pisidian Antioch; he is not setting himself apart from them, but reminding them of their corporate calling in God to the world, quoting here Isaiah 49.6, a calling which they are in danger of ignoring. Jesus, Paul maintains, is the culmination of God's message through His people descended from Abraham, and the gateway for their story to bring rescue to the whole world. Saul-Paul is not advocating a new world religion, but the explosion outward of the good news of the Lord's love and redemption of all mankind to the whole planet, heralded by Israel and her Messiah, Jesus, in His death and resurrection.'

Also on You Tube at <https://www.youtube.com/watch?v=dtBxdLZy2Vw>

גם-חשך לא-יחשיך ממך  
ולילה כיום יאיר כחשיכה כאורה

Gam chòshekh lo yachshìkh mimekka,

Ve-làyla ka-yòm ya-èer, ka-chashekhàh ka-eerà.

Even darkness is not dark for You,

And the night shines like the day; darkness and light are the same to You.  
תהילים קלט"ב/ב/139.12 Psalm

A reflection on Psalm 139.12 ‘When we are at our darkest, these words sustain us. Darkness is no different to God from light; He still sees us clearly and holds us perfectly. It doesn’t stop the darkness being dark for us, but for Him, it is as clear as day. The darkness cannot overwhelm His light. (see John 1.5) ’

Also on You Tube at <https://www.youtube.com/watch?v=npCx8i0W81Q>

עֲקֹשׁ-לֵב לֹא יִמְצֵא טוֹב וְנִהְפָּךְ בְּלִשׁוֹנוֹ יִפּוֹל בְּרַעָה  
Iqqèsh lebh lo yimtzàh tobh, ve-nehpàkh bi-lshonò yippòl be-ra’ah.  
A twisted heart will find no good, and the perverted tongue will tumble into trouble.  
משלי יז"כ/כ/17.20 Proverbs

A reflection on Prov.17.20 ‘It is the prophet Jeremiah who later echoes these words, speaking of the heart that is ‘twisted and desperately wicked’ (Jer.17.9) ; why humanity is so set on its own downfall beggars understanding, but the Lord has created a way of escape through the offer of rescue and life in Messiah Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=8PENPd8RbMo>

~~;Amos 5.1—7.9, 8.1—9.15~~

~~דְּרֹשׁוּ טוֹב וְאַל רַע לְמַעַן תַּחֲיוּ וַיְהִי כֵן יְהוָה אֱלֹהֵי צְבָאוֹת אֲתֶכֶם כְּאִשֶׁר  
אָמַרְתֶּם  
Dirshù tobh ve-àl ra, le-ma’àn tichyù, vi-yehi khen Adonài Elohèy tzebha’èt  
itkhèm ka-ashèr amartèm  
Pursue good and not evil, so that you will live, and thus the LORD God of  
armies will be with you, as you claim.~~

~~עֲמוֹס ה'י"ד/14v5 Amos~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

**June 22 3 Day 1733 Readings 2 Kings 3:1-4:17, Acts 14:8-28, Psalm 140:1-13,  
Proverbs 17:22**

וַיְהִי כִמְלֵאת הַכֵּלִים וַתֹּאמֶר אֶל-בְּנֵהּ הַגִּישָׁה אֵלַי עוֹד כְּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כְּלִי וַיַּעֲמֵד  
הַשֶּׁמֶן

Va-yehì kimlòt ha-kelìm va-tomèr el-benàh, ‘Hagìshah elài od kèli’, va-yòmer elèha, ‘Ayn od kèli.’ Va-ya’amòd ha-shàmen.

So it was that when the containers were full, she said to her son, ‘Fetch me another one’ but he said to her, ‘There isn’t another one’; then the oil stopped.

מלכים ב ד"ו/ו/4.6 Kings 2

A reflection on 2 Kings 4.6 ‘Elisha, like his mentor Elijah before him, initiates this miracle of multiplication of olive oil to rescue a prophet’s widow from having her sons enslaved to pay

off their debts. It is the woman, however, who takes the action of gathering as many containers as possible, filling them with the increasing supply of oil; when she has nothing more to fill, the oil ceases. God calls us to co-operate with Him in the wonders He does, so that our faith and reliance on Him grows as He acts to transform situations by His love and power.'

Also on You Tube at <https://www.youtube.com/watch?v=2hL5HKkPET0>

παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.

Parayenòmeni dhe kai synagogòndes teen ekkleesiàn, anèngelan òsa epì-eesen o Theòs met'avtòn, kai òti ènixe tis èthnesi thýran pìsteos.

Arriving back, then, they got the assembly of believers together and recounted to them the things God had done with them, and how He had opened the door of faith to the nations.

Acts / Πραξεις 14.27

A reflection on Acts 14.27 'Barnabas and Paul return from their Turkish trip, full of stories of what God had done among the people they encountered. No longer was faith in the God of Abraham, Isaac and Israel the preserve of ethnic Jews alone; because of Messiah Jesus, all nations were now called into His covenanted family of peoples. We need to remember the power of our story to build up faith in the hearts of the community of Jesus ; God's wonders are not for our private benefit, but for the glory of His Name.'

Also on You Tube at <https://www.youtube.com/watch?v=FZe9vfEfCfU>

יהוה אֲדֹנָי עֲזַרְתִּי יְשׁוּעַתִּי סִכְתָּה לְרֹאשִׁי בְיוֹם נֶשֶׁק

Adonài Adonài, oz yeshuatì, sakòtah le-roshì be-yòm nàsheq.

O Lord, my Lord, my rescue-force, You covered my head in the day of conflict.

Psalm 140.7/תהילים קמ"ח

A reflection on Psalm 140.7 'The Singer celebrates here the Lord's power to rescue him, covering his head in the day of battle. Conflict is inevitable in human life, but we can call upon the Lord for protection against malicious attack, and know His defence and deliverance. The head is the seat of the thoughts and imagination, and we need to invoke the Lord's cover of our mind and thought-life, especially when the going gets tough.'

Also on You Tube at <https://www.youtube.com/watch?v=fzoQ-l6toCQ>

לֵב שְׂמֵחַ יִיטִיב גְּהָה וְרוּחַ נְכָאָה תִיבֶשׂ-גָּרָם

Lebh samèach yeytìbh gèhah, ve-rùach nekhèah teyabèsh gàrem.

A joyful heart is a good therapy, but an afflicted spirit drains the strength.

Proverbs 17.22/משלי יז"כב

A reflection on Proverbs 17.22 'It's clear that our emotions can affect our physical well-being. While we cannot always be sunny and bright, it is worth remembering that finding joy will help bring life to our body as well as to our soul.'

Also on You Tube at <https://www.youtube.com/watch?v=1UjjPPxY-HU>

**;Amos 7.10-17, 2 Kings 14.28-29, 15.8-18, 2 Chron.26.16-21**

ובית אל לא תוסיף עוד להנבא כי מקדש מלך הוא ובית ממלכה הוא

U-bhey't Èl lo tosiph od le hinnabhè, ki miqdàsh mèlekh hu u-bhèyt mamlakhàh hu

As for Bethel, don't prophesy there any more, because it is the king's sanctuary and property of the state.

עמוס ז"ג/7v13

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 23 3 Day 1744 Readings 2 Kings 4:18-5:27, Acts 15:1-35, Psalm 141:1-10, Proverbs 17:23**

עתה רוץ-נא לקראתה ואמר-לה השלום לך השלום לאישה השלום לילד ותאמר שלום  
Attà ròots-na liqratah, ve-emàr-lah, 'Ha-shalòm lakh? Ha-shalòm le-ishèkh? Ha-shalòm la-yàled?' Va-tòmer, 'Shalòm.'

(Elisha sends Gehazi to enquire of the woman whose son has just died.)

'Now, run and call to her, and say to her, 'Is all well with you? Is all well with your husband? Is all well with the child?'; and she said, 'All is well.'

2 Kings 4v26/כ"ו

A reflection on 2 Kings 4.26 'The response to Elisha's enquiry of the Shunammite woman whose son has just died is inexplicable without an understanding of trust in the Lord. When asked if all is well with her and her family's wellbeing, she responds 'Shalom' – 'we are in wholeness.' She is in such expectation of God's faithfulness and bonded grace, that she cannot see things other than being well when she is in his hands.'

Also on You Tube at <https://www.youtube.com/watch?v=z2AhqQcJSso&t=25s>

ויאמר משרתו מה אתן זה לפני מאה איש ויאמר תן לעם ויאכלו--כי כה אמר יהוה אכל והותר

Va-yòmer meshartò, 'Mah etèyn zeh liphnèy mé'ah ish?'; va-yòmer, 'Ten la-àm ve-okhèylu, ki koh amàr Adonài, akhòl ve-hotèr'

And (Elisha's) servant said, 'What! Am I to give just this to the hundred men?' and (Elisha) said, 'Give it to the people; they will eat and there will be some left over.'

2 Kings 4.43/מג"ד

A reflection on 2 Kings 4.43 'We readily connect the miracles of multiplication of bread with Jesus in the New Testament, but, in this chapter in 2 Kings recording the wonders done through Elisha, there is found the Bible's first such miracle, here of twenty loaves feeding and satisfying a hundred hungry men, with some left over. So when Jesus feeds five thousand with a little food, His Jewish audience would connect His actions with the prophets of old, a sign that He is the continuation of God's story of love for His people Israel.'

וירד ויטבל בירדן שבע פעמים כדבר איש האלהים וישב בשרו כבשר נער קטן ויטהר  
Va-yèred va-yitbòl ba-Yardèn shevà pe-amim ki-debhàr ish ha-Elohìm va-yashàbh besarò ki-bhesar na'ar qatòn va-yit-hàr.

And he (Naaman) went down and immersed himself in the Jordan seven times according to the word of the man of God and his skin was restored to that of a little child and he was clean. 2 Kings 5v14/ה"ד"י"ד מלכים ב

A reflection on 2 Kings 5.14 'Elisha's last request of Elijah before he ascends in the fiery chariot is for a double measure of the Spirit that is upon him, and Elisha's ministry sees twice the miracles and wonders of Elijah's. The Lord's plan is for His wonders to extend, not contract. Here with Naaman the Syrian, the scope of God's healing power is extended beyond the Jewish nation; Elisha is walking into the promise made to Abraham of God's people being a blessing to the nations, heaven materialising through them on the earth. That promise still stands.'

;Isaiah 1.1-26, 2.6-18, 3.8-4.1, 5.1-23, 32.9-11 ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κάκεῖνοι.

Allà dhià tees chàritos tou Kyriou Ieesou pistèvomen sothèenai kath'òn tròpon kakèeni. But through the grace of the Lord Jesus we believe we shall be rescued, the same way they are.

Acts/Πραξεις 15.11

Also on You Tube at <https://www.youtube.com/watch?v=AjLIyH5OmlA>

A reflection on Acts 15.11 'A meeting takes place of the twelve and the leaders of the church in Jerusalem. Peter, as the one who first took the good news of Christ to the Gentiles, points out that the Lord has poured out the Holy Spirit on the non-Jews with no qualification needed – in fact, their hearts have been purified (like being circumcised?) by faith, not by a physical action. He objects to the placing of burdensome requirements on the Gentiles which even the Jews don't manage to fulfil. Peter then makes the key statement, which Paul also takes up in his writings, 'We believe it is through the grace of our Lord Jesus that we are saved, just as they are.' He is saying, then, that even as Jews, the obedience to the law is not what makes them fit for God, but the chesed-grace of God's covenant action in Christ.'

יְהִלְמֵנִי צְדִיק חֶסֶד וְיִוְכִיחֵנִי שְׁמֵן רֹאשׁ אֶל-יָנִי רֹאשֵׁי כִי-עוֹד וּתְפַלְתִּי בְרַעוּתֵיהֶם  
Yehelmèyni tzaddìq chèsed, ve-yokhichèyni shèmen rosh, al yanì roshì, ki od u-tephillatì  
bera'otèyhem.

Let those of integrity in covenant grace upbraid me, yes, let them rebuke me; it will be like protective oil on my head, it won't harm it at all; and yet I will pray against those who intend evil.

Psalm 141.5/תהילים קמ"ה

A reflection on Psalm 141.5 'The Singer is in the midst of a song here about discernment; it seems that he is facing choices about whether to work with those of dubious motives. At this point, he declares that he would happily be taken to task by those of integrity, in fact, being corrected in love by those who intend grace to him is like protective oil on the head; but he needs to resist the overtures of those who act underhandedly. Knowing which is which is the challenge...'

Also on You Tube at <https://www.youtube.com/watch?v=GRiHopBUxY>

שחַד מַחֵק רָשָׁע יִקַּח לְהַטּוֹת אַרְחוֹת מִשְׁפָּט

Shòchad mechèq rashà le-hatòt archòt mishpàt.

A crook takes a bribe and keeps it close to his chest, to pervert the course of justice.

Proverbs 17.23/משלי יז"כג

A reflection on Proverbs 17.23 ‘The image the Wise Man presents here is of the crook who hides a bribe close to his chest so that others do not see it, acting underhandedly to deceive others and stop the just outcome being achieved. Bribes are not the friends of justice.’

Also on You Tube at <https://www.youtube.com/watch?v=hcZbPnVoOF0>

[Read the rest of Colin's notes on today's reading in Obadiah at](http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf)

<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

[Find the whole year's notes at http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf](http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf)

[And a cross-reference key at http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf](http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf)

צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וְשָׁבִיָּה בְצִדְקָה

Tzi-yòn be-mishpàt tipadèh, ve-shavèhah bi-tzedaqàh

Zion will be redeemed with equity, and her returnees with righteousness.

ישעיהו א"י"ד/Isaiah 1v14

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 24 3 Day 1755 Readings 2 Kings 6:1-7:20, Acts 15:36-16:15, Psalm 142:1-7,**

**Proverbs 17:24-25**

וַיִּתְפַּלֵּל אֱלִישָׁע וַיֹּאמֶר יְהוָה פָּקַח-נָא אֶת-עֵינָיו וַיִּרְאֶה וַיִּפְקַח יְהוָה אֶת-עֵינָיו הַנֶּעַר וַיִּרְאֵהוּ

וַהֲנִה הַהָר מֵלֵא סוּסִים וּרְכָב אֲשֶׁר סְבִיבֹת אֱלִישָׁע

Va-yitpalèl Elishà, va-yomàr, ‘Adonài peqàch-na et-eynàvv ve-yir’èh’, va-yiphqàch Adonài et-eynèy ha-nà’ar, va-yàr, ve-hinèh, ha-hàr malè susìm ve-rèkhebh esh sebhìbhòt Elishà.

And Elijah prayed, saying, ‘Lord, open his eyes and let him see’, so the Lord opened the boy’s eyes and he saw, and there it was - the hillslopes packed with horses and chariots of fire all around Elisha.

2 Kings 6v17/ז"ז/מלכים ב'

A reflection on 2 Kings 6.17 ‘Just at the moment when all seems so dark for Israel, and the Syrians are massed against them, Elisha asks the Lord to let his young attendant see into the unseen realm to view things from the Lord’s vantage point. At that moment, the young man envisions the hosts of God around them, and sees that the Lord’s strength is not compromised by the army of Syria. ‘Don’t be afraid’ says Elisha in v.16, ‘there are more with us than with them.’ We need not be shackled to the human outlook when the Holy Spirit shows us heaven’s perspective and the goodness of the Lord, who has all our circumstances in His hand.’

Also on You Tube at <https://www.youtube.com/watch?v=jjxDnXzMoEI>

καί τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν, ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

Kai tees yinèe onòmati Lydhìa, porphyròpolis pòleos Thyatèron, sebhomènee ton Theòn, èekouen ees o Kýrios dhièenixe teen kardhian prosèchin tis lalouménis ypò tou Pàvlou. And one woman named Lydia, a purple-seller from the town of Thyatira, reverent toward God, listened and the Lord opened up her heart to accept the things Paul was saying. Acts / Πραξεις 16.14

A reflection on Acts 16.14 ‘It surely is of note that, although in Acts 16.9 it is the vision of a man calling Paul over to Macedonia, the first European to respond to the good news of Jesus is a woman, and a woman of means at that. The good news of Jesus is good news for men but particularly for hitherto closeted women; just as Jesus entrusted to His sister-followers the first telling of His resurrection to the brothers, now Lydia is the pioneer of believers in this new phase of the sequel to Jesus’ ministry; she is not any second-class disciple here. She is the convenor of the first gathering of believers on the European continent!’

Also on You Tube at <https://www.youtube.com/watch?v=U0Fb4Jq9mJc>

זַעַקְתִּי אֱלֹהֵי אֲרֶץ יְהוּדָה אֲמַרְתִּי אַתָּה מַחְסֵי חֶלְקִי בְּאֶרֶץ הַחַיִּים  
Za’aqti elèkha, Adonài, amàrti, ‘Attàh machsi, chelqì be-èretz ha-chayìm.  
I shouted out to you Lord, and said, ‘You are my shelter, my legacy in the land of the living.’  
[Psalm 142.5/תהילים קמב"ו](#)

A reflection on Psalm 142.5 ‘This is a plaintive song of deep need, in the midst of which the Singer makes the declaration, ‘Lord, You are my shelter and my inheritance.’ When the journey takes us through narrow gorges, where the walls close in and we feel overshadowed, the Lord walks us through in hope and dependence, because He is the one who sustains us even in the barren places.’

Also on You Tube at <https://www.youtube.com/watch?v=iH2EE04nixk>

אַת-פְּנֵי מַבִּין חֶכְמָה וְעֵינַי כְּסִיל בְּקֶצֶה-אֶרֶץ  
Et pney meybhin chokhmàh, ve-eynèy khesìl biqtzèh àretz.  
The insightful stay focussed on wisdom, while the fool’s eyes wander across the earth.  
Proverbs 17.24

Proverbs 17.24 ‘The gist of this Proverbs is about focussing on what is important, and not chasing the latest fad, thereby ending up driven by folly across the face of the earth. Wisdom, living well in awe of God means paying attention to things that really matter.’

Also on You Tube at <https://www.youtube.com/watch?v=ZkKDWSeQ42o>

; Isaiah (see notes for details.)

~~וְקָרָא זֶה אֶל זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָל הָאָרֶץ  
כְּבוֹדוֹ~~

~~Ve-qaràh zeh el-zèh ve-amàr, 'Qadòsh, Qadòsh, Qadòsh, Adonài Tseva'èt,  
melè-khol ha-àrets-kebhodè'~~

~~And each one called to the other and said~~

~~'Holy, holy, holy, the Lord of armies; all the earth is full of His glory'~~

~~ישעיהו ו'ג/ג' 6v3/3~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~Find the whole year's notes at~~

~~<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>~~

~~June 25 3 Day 1766 Readings 2 Kings 8:1-9:13, Acts 16:16-40, Psalm 143:1-12.~~

~~Proverbs 17:26; Micah 1.1-2.13~~

וַיָּקָם וַיֵּבֵא הַבַּיִתָּה וַיִּצְקֵם הַשֶּׁמֶן אֶל-רֹאשׁוֹ וַיֹּאמֶר לוֹ כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִשְׁחִיתִיךָ  
לְמַלְכָּךָ אֶל-עַם יְהוָה אֶל-יִשְׂרָאֵל

Va-yaqàm, va-yabhòh ha-bàytah, va-yitzòq ha-shèmen el-roshò, va-yòmer lo, 'Koh amàr  
Adonài Elohèy Yisra'èl, meshachtikha le-mèlekh el-àm Adonài, el Yisra'èl.'

(Elisha sends a prophet to consecrate Jehu king in secret.) And (the young prophet) got up  
and went into the house, and poured the oil on his head, and said, 'Thus says the LORD, the  
God of Israel, I have consecrated/anointed you king over the people of the LORD, Israel.'

מלכים ב ט"ו/6 2 Kings 9v6/10

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on 2 Kings 9.6 'The Lord anoints whom He will to kingship, in spite of the  
machinations of man. As Israel continues her descent into idolatry and degradation, Elisha  
commissions one of the school of prophets to anoint Jehu King in secret. Jehu exacts terrible  
retribution on the house of Ahab, including the horrible demise of Jezebel. 'God is not  
mocked' says Paul much later, 'Whatever a man sows, that he will also reap.'

Also on You Tube at <https://www.youtube.com/watch?v=b0tkzUInv9I>

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν·  
ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.

Katà dhe to mesonyktion Pàvlos kai Silas prosevchòmenoi ýmnoun ton Theòn; epeekro-òndo  
dhe avtòn i dhèsmiee.

Then around midnight, Paul and Silas were praying, singing songs of God; and the prisoners  
were listening to them.

Acts / Πραξεις 16.25

A reflection on Acts 16.25 'Paul and Silas are in prison unjustly. As Roman citizens, they  
should have been tried first. But even in the midst of the injustice, they fix their hearts on the  
Lord and celebrate His love, singing aloud in the middle of the night, their feet in the stocks.  
They are about to be miraculously released and will lead their gaoler and his family into life  
in Christ before the dawn breaks. But for now, their hearts are focussed and full of hope and  
expression in the Spirit, in spite of their bonds. Joy and justice will come in the morning.'

Also on You Tube at [https://www.youtube.com/watch?v=7dP1alvf\\_ZA](https://www.youtube.com/watch?v=7dP1alvf_ZA)

;**Micah 1.1-2.13**

הַשְׁמִיעֵנִי בַבֶּקֶר חֶסֶדְךָ-- כִּי-בֶרֶךְ בִּטְחֹתִי הוֹדִיעֵנִי דֶרֶךְ-זוֹ אֶלֶיךָ-- כִּי-אֶלֶיךָ נִשְׁאֲתִי נַפְשִׁי  
Hashmi'èyni bha-bòqer chasdèkha, ki bhekhà bhataçhti; hodi'èyni dèrekh zu eylèykh, ki elèkha nasàti naphshì.

Let me hear of Your covenant-bonded grace in the morning, for I trust in You; let me know the way I should go, for I am bringing my life to You.

תהילים קמג"ח/ח Psalm 143.8

A reflection on Psalm 143.8 'The Singer of Israel says his heart is desolate, but in the midst of his turmoil, He listens for the sure word of the self-sacrificial, covenant-bonded grace, the 'chesed' of the Lord, which has been promised to him, the only certain thing in a sea of trouble. Directing his whole being towards the One who is His source, he asks to know direction and the way he should go, expecting to find it, because God cannot be untrue to His own word and Name.'

Also on You Tube at <https://www.youtube.com/watch?v=s0x1RAxwsF8>

גַּם עָנוּשׁ לְצַדִּיק לֹא-טוֹב לְהִכּוֹת נְדִיבִים עַל-יִשְׂרָאֵל

Gam anosh la-tzaddiq lo tobh, le-hakkòt nedibhìm al yoshèr.

Also, penalising the honest is not good, nor hitting out at leaders to get even.

משלי יז"כ/כו Proverbs 17.26

A reflection on Proverbs 17.26 'There is such a drive in humankind to make someone suffer when things go wrong; while justice is to be desired, sometimes we strike at the wrong targets, making scapegoats of leaders or good people; the Sage here warns against picking on them to get even – we need to be questioning our motives and handling one another with grace and forgiveness, as the Lord does with us. An eye for an eye and a tooth for a tooth leaves the whole world blind and toothless!'

Also on You Tube at <https://www.youtube.com/watch?v=O-1ty6Hd5AM>

Read the rest of Colin's notes on today's reading in 2 Kings at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

And a cross-reference key at

<http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

*(Micah expresses the LORD's unhappiness with false prophets)*

~~לוֹ-אִישׁ הֵלֵךְ רוּחַ וְשִׁקָּר כְּזָב אֶטֶף לְךָ לִיַיִן וְלִשְׂכָר וְהָיָה מְטִיף הַעַם הַזֶּה~~  
Lu ish holèkh rùach va-shèqer, kizzèbh attiph lekhà la-yàyin ve-la-shekhàr, ve-hayàh mattiph ha-àm ha-zèh

~~If someone comes to you full of wind and rubbish, burbling lying promises to you about wine and liquor, he somehow turns into a guru for this people~~

**מיכה ב"א/יא Micah 2v11**

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

June 25 2013 Day 176 Reading; Micah 1.1-2.13

*(Micah expresses the LORD's unhappiness with false prophets)*

לוֹ-אִישׁ הִלֵּךְ רוּחַ וְשָׁקֶר כְּזָב אֶטֶף לְךָ לַיּוֹן וְלִשְׁכָר וְהָיָה מְטִיף הָעָם הַזֶּה

Lu ish holèkh rùach va-shèqer, kizzèbh attìph lekha la-yàyin ve-la-shekhàr, ve-hayàh mattìph ha-àm ha-zèh

If someone comes to you full of wind and rubbish, burbling lying promises to you about wine and liquor, he somehow turns into a guru for this people

**מיכה ב"א/2v11**

Read today's notes at <http://www.colinsymes.pwp.bluevonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.bluevonder.co.uk/TheStory.pdf>

**June 26 3 Day 1777 Readings 2 Kings 9:14-10:31, Acts 17:1-34, Psalm 144:1-15, Proverbs 17:27-28**

וַיֵּצְאוּ אֶת-מַצְבֹּת בַּיִת-הַבַּעַל וַיִּשְׂרְפוּהָ וַיִּתְּצוּ אֶת מִצְבַּת הַבַּעַל וַיִּתְּצוּ אֶת-בַּיִת הַבַּעַל וַיִּשְׂמְהוּ לְמוֹצָאוֹת עַד-הַיּוֹם

Va-yotzi'u et-matzbhòt beyt ha-Ba'al va-yisrephùha, va-yitetzù et matzbhàt ha-Ba'al va-yitetzù et beyt ha-Ba'al, va-yasìmu le-motza'òt, ad ha-yòm.

So they brought the statues out of the Master-idol, Ba'al's temple and burned them, then they broke up the main image of Ba'al and demolished its shrine, since when it has been used as a toilet, until today.

2 Kings 10v26 &27/מלכים ב י"כו

A reflection on 2 Kings 10.26 -27 'The living God brooks no rivals; we need to root out the non-gods that vie with Him for devotion and have no sympathy for their emotional pull. If the desecration of the shrine of Ba'al offends us, we are not getting the message of the reality of the uniqueness of the living God, Maker of Heaven and Earth and of His call on our allegiance to Him alone.'

Also on You Tube at <https://www.youtube.com/watch?v=n-b7MnudNMg>

διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστω Θεῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.

Dhierchòmenos gar kai anatheoròn ta sebhàsmata ymòn, èvron kai bhomòn en o epeyègrapto, 'Agnòsto Theò': on oun agnoòntes evsebhèete, tòuton egò katangèlo ymìn.

Paul speaks to the Athenians:

For as I walked about, I saw your religiosity, even finding a shrine on which was written, 'To An Unknown God': so that which you are venerating in ignorance, I now present clearly to you.

Acts/Πραξεις 17.23

A reflection on Acts 17.23 'The most striking thing about Paul's address to the Athenians is that he speaks to them on their cultural plane. He acknowledges their religion, and their search for spiritual reality. He uses the 'unknown god' inscription as a bridge into sharing his heart with them, and wants them to know that this is no other than the One True God, who made everything. In some ways, this is familiar territory to the Athenians, for they would know the teachings of Plato on the idea of one god.'

Also on You Tube at <https://www.youtube.com/watch?v=bXJWRTgI4Pk>

אשר בנינו כנטעים-- מגדלים בנעוריהם בנותינו כזוית-- מחטבות תבנית היכל

Ashèr banèynu kinti'im megudalim binurèyhem, benotèynu khe-zaviyòt mechutabhòt tabhnit heykhàl.

May our sons become mature plants in their youth, and our daughters, crafted cornerstones, like those of a palace.

Psalm 144.12/תהילים קמד"ב/ב

A reflection on Psalm 144.12 'The Singer here blesses the generation to come, and prays for their maturity, beauty and glory as they know the Lord's transforming power to rescue. The blessing and forming of the young is a key indicator of the health of a civilisation, the message sent through the generations to the future.'

Also on You Tube at <https://www.youtube.com/watch?v=cRotdbOXIsA>

גם אָויל מַחְרִישׁ חָכָם יִחְשָׁב אֹטָם שְׁפָתָיו נָבוֹן

Gam evìl macharìsh chakhàm yechashèbh; otèm sphotàyv nabhòn

Even a fool staying silent sounds wise; Keeping lips still speaks discernment

משלי יז"כח/Prov 17v28

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

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And a cross-reference key at <http://www.colinsymes.pwp.blueyonder.co.uk/crossreflist.pdf>

A reflection on Proverbs 17.28 'When a fool stays silent, he sounds like a wise man'; in a world where there are trillions of words written and spoken on the planet every day, all looking to be received, read or heard, it is sobering to consider the power of silence in its season as one of the most eloquent communications we can express.'

Also on You Tube at [https://www.youtube.com/watch?v=rmB5p8\\_ccm0](https://www.youtube.com/watch?v=rmB5p8_ccm0)

**Read the rest of Colin's notes on today's readings in Proverbs at**

**<http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>**

**Find the whole year's notes at**

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**וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֹן וְנֵעַלָה אֶל-הָר-יְהוָה וְאֶל-בַּיִת אֱלֹהֵי יַעֲקֹב  
וַיִּזְרְנוּ מִדְּרָכָיו וְנִלְכָה בְּאַרְחֵתָיו כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וְדָבַר יְהוָה מִירוּשָׁלַם  
Ve-halkhù goyim rabbim ve-omrù, 'Lekhù, ve-na'alèh el-hàr Adonài ve-el-  
bèyt Elohèy Ya'aqòbh ve-yorènu mi-derakhàyv ve-nelkhàh be-orchotàyv,  
ki-mi-Tziyòn tetzèh toràh u-debhàr Adonài mi-Yerushalàyim.'**

**And many nations will travel, saying, 'Come on, let's go to the LORD's hill and to the house of the God of Jacob and let's learn His ways and walk in His paths, for from Zion will go out the Torah rule of life and the word of the LORD from Jerusalem (city of peace).'**

**מיכה ד"ב/ב/Micah 4v2**

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

**June 27 3 Day 178-178 Readings 2 Kings 10:32-12:21, Acts 18:1-22, Psalm 145:1-21, Proverbs 18:1**

וּבִשְׁנַת הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָע וַיִּקַּח אֶת-שָׂרֵי הַמְּאוֹת לְכָרִי וְלִרְצִים וַיָּבֵא אֹתָם אֵלָיו בֵּית  
יְהוָה וַיִּכְרַת לָהֶם בְּרִית וַיִּשָּׁבַע אֹתָם בְּבֵית יְהוָה וַיֵּרָא אֹתָם אֶת-בֶּן-הַמֶּלֶךְ  
U-bha-shanàh ha-shebhi'it shalàch Yehoyadà va-yiqqàch et-sarèy ha-meyòt la-karì ve-la-  
ratzìm va-yabhèh otàm elàv beyt Adonài va-yikhròt lahèm berit va-yashbà otàm be-bhèyt  
Adonài va-yàr otàm et-ben-ha-mèlekh.

And in the seventh year Jehoiada (the priest) sent for the regimental overseers, captains and royal guard and gathered them to him in the house of the Lord and established a covenant with them and had them take an oath in the house of the Lord and showed them the king's son.

2 Kings 11.4/ד"ב יא"ד

A reflection on 2 Kings 11.4 'The human politics of the era of the kings of Israel and Judah are shot through with danger and daring acts. Here, the heir to the throne, Joash, has been hidden in the Temple for years to protect him from the pretender, Queen Athaliah, who would have killed him. Now, the Priest Jehoiada reveals him to the military, and has them restore him to his rightful place, through a covenant and an oath. This all takes place in the house of the Lord, which acts both as a refuge and as a flashpoint for action. As a result, the rightful king is restored and the worship of the non-gods brought to a halt in Judah.'

Also on You Tube at <https://www.youtube.com/watch?v=uwkH2es382U>

εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης, διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

Èepe dhe o Kýrios dhi'oràmatos en nykti to Pàvlo, 'Mee phobhòu, allà làlee kai mee siopèesees, dhiòti egò-eemi metà sou, kai oudhèes epithèesatai si tou kakòsai-se, dhiòti la-òs estì mi polýs en tee pòlee tàvtee.'

Then the Lord spoke through a dream in the night to Paul, 'Don't be afraid, but speak out and don't keep quiet, for I am with you and no one will be able to attack and hurt you, for I have many people in this city.'

Acts/Πραξεις 18.9,10

Also on You Tube at [https://www.youtube.com/watch?v=8LEK\\_FdZV\\_o](https://www.youtube.com/watch?v=8LEK_FdZV_o)

A reflection on Acts 18.9,10 'In the midst of opposition to the good news of the Messiah, the Lord speaks to Paul in a dream and urges him not to keep quiet about Jesus, but to speak out and let the story be known, because there are many still to come to know Him in Corinth. If we soft-pedal the saving grace of God because we fear offending others, we will be depriving the world of the one hope they have to hear of their Maker's love and provision of life unlimited for them. As He called to Paul, so the Lord calls to us who still follow Him, 'Don't be afraid and don't keep quiet, for there are many still to come to the Rescuer and His transformative power.'

מי אל כְּמוֹךָ נִשְׂא עוֹן וְעִבֵר עַל-פְּשָׁע לְשִׁאֲרֵית נִחְלָתוֹ לֹא-הִחְזִיק לְעַד אִפּוֹ כִּי חָפַץ  
הוּא

Mi-El ka-mòkha, nossè' avòn ve-obhèr peshà' lisherit nachaltò lo-he cheziq la-àd  
appè ki-chàphets chèsed hu

Who is a God like you, bearing sin and covering failure to the remnant of his inheritance? He does not nurture his anger for always, for he delights in covenant

commitment

מיכה ז'יח/7v18

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at

<http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

Malkhutkhà malkhùt kol-olamim, u-memshaltkhà bekhòl dor va-dòr

Your kingship is a kingship that goes on without limit, and Your government through all generations.

תהילים קמה"ג/145.13 Psalm

A reflection on Psalm 145.13 'The Hebrew word the Singer of Israel uses here is not the word meaning a geographical area ruled over by a king (mamlakhàh), but the quality of the King's action, His Kingship. The Kingship of God is not restricted to a place or time, but is present throughout space and the ages and overrules all other power. No wonder, then, that the Messiah, Jesus, in the version used by Hebrew-speaking New Testament readers comes announcing the arrival of the 'kingship of God', which will transform the earth in the release of heaven's presence in its midst.'

Also on You Tube at <https://www.youtube.com/watch?v=c2kFu7CiwRA>

לתאוה יבקש נפרד בכל-תושיה יתגלע

Le-ta'avàh yebhakèsh niphràd, be-khòl tushiyah yitgalà

Because of greed, people seek to separate themselves, in opposition to all good sense.

משלי יח"א/18.1 Proverbs

(For the record, Proverb of the day the Monday after the UK voted to part from the EU in 2016; I had never noticed this before...)

A reflection on Proverbs 18.1 'When someone cuts themselves off in self-protective greed, they close their ears to good sense, the Sage says. Just like the fool who built bigger and bigger barns in the parable of Jesus, selfishness leads to great loss and disconnection between people.'

Also on You Tube at <https://www.youtube.com/watch?v=otGDIBIVges>

**June 28 3 Day 180-179 Readings 2 Kings 13:1-14:29, Acts 18:23-19:12. Psalm 146:1-10, Proverbs 18:2-3**

ויחן יהוה אתם וירחמם ויפו אליהם למען בריתו את-אברהם יצחק ויעקב ולא אבה השחיתם ולא-השליכם מעל-פניו עד-עתה

Va-yachàn Adonài otàm va-yerachamèm va-yiphèn alèyhem le-ma'àn beritò et-Abhrahàm

Yitzchàq ve-Yà'aqobh ve-lò abhàh ha-shechitàm ve-lò hishlikhàm me-àl panàyv ad-atàh

(God is faithful to Israel, even though they are unfaithful to Him)

And the LORD maintained favour towards them and was compassionate to them, and God has kept them in His sight because of His covenant with Abraham, Isaac and Jacob and has not destroyed them nor dismissed them from His presence right up until today

מלכים ב יג"כג/2 Kings 13v23

A reflection on 2 Kings 13.23 'In spite of Israel's rank adultery with the non-gods of the pagans, the God of Abraham, Isaac and Jacob maintains His covenant-bonded grace and visceral compassion towards them. This is because He has vowed by His integrity to be true to Himself. He is not in a contract with His people, but an unconditional love-bond which

cannot ever be rescinded, however the people of God renege on their part. No wonder Israel's song has ever been 'give thanks to the Lord, for He is good, and His covenant-bonded grace has no limits.'

Also on You Tube at <https://www.youtube.com/watch?v=j7MYFszxVIA>

εἶπέ πρὸς αὐτούς· εἰ Πνεῦμα Ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν· ἄλλ' οὐδὲ εἰ Πνεῦμα Ἅγιον ἔστιν ἠκούσαμεν.

Èpe pros avtòus, 'ee Pnèvma Àgion elàbete pistèvsandes?'; ee dhe pros avtòn, 'All'oudhè ee Pnèvma Àgion èstin eekòusamen.'

(Paul speaking to the Ephesian new believers, after Apollos had preached to them;)

He said to them, 'Did you accept the Holy Spirit when you believed?' ; so they said to him, 'But we've never heard there is such a thing as the Holy Spirit.' Acts/Πραξεις 19.2

A reflection on Acts 19 .2 'When Paul meets up with the small group of believers whom Apollos has trained and mentored, Paul asks after their encounter with the Holy Spirit. They seem to be asking, 'The Holy Who?' – they have not been introduced to Him. The baptism they have received is John's baptism for forgiveness, but this has not imparted to them the full experience of the living God in receivable form. The Ephesian believers are then immersed in water in Jesus' name, and laying his hands on them, Paul is delighted to witness them then being immersed by Him in the Holy Spirit, speaking in tongues and prophesying, about a dozen of them together.'

Also on You Tube at <https://www.youtube.com/watch?v=p6FYm7H6asI>

אל-תבטחו בנדיבים-- בבן-אדם שאין לו תשועה תצא רוחו ישב לאדמתו ביום ההוא אבדו עשתנתיו אשרי--שאל יעקב בעזרו שברו על-יהוה אלהיו

Al tibhtechù bhindibhìm, be-bhèn adàm she-èyn lo teshuàh; teytzèh ruchò yashùbh le-admatò ba-yòm ha-hù abhdù eshtonotàv. Ashrèy she-Èl Ya'aqòbh be-ezrò, shibhrò al-Adonài Elohayv.

Don't put your confidence in rulers or in humankind, for there is no salvation in them; their breath will leave them, and they return to the earth and on that day, their plans fall. How fulfilled are those whose aid comes from the God of Jacob, whose expectation is of the Lord their God.

תהילים קמו"ג ד ה/ה 146.3-5

A reflection on Psalm 146.3-5 'On days when human systems of self-organisation reveal their fragility and fallibility, the words of the Singer of Israel remind us that there is only one source of rescue and certainty, the Lord God of Jacob. Human leaders come and go with rapid regularity, but the dependability of the Maker of heaven and earth is unlimited.'

Also on You Tube at <https://www.youtube.com/watch?v=cybDKa16dJ4>

בבוא רשע בא גמ-בז ועם-קלון חרפה

Be-bhò rashà ba gam buz, ve-ìm qalòn, cherpàh.

When evil arrives, shame comes with it, and with disgrace, reproach.

Proverbs 18.3/ג"ח משלי יח

A reflection on Proverbs 18.3 'Because evil dehumanises mankind, it leaves us wounded and damaged; guilt, shame and loathing follow in its wake. But our loving Creator has provided a powerful antidote to evil's toxic aftermath, in the carrying of our failures by Jesus on the cross; 'He was wounded for our wrongdoing, He was abused for our injustices; the penalty that brings us peace is borne by Him, - He was bruised and we are healed.' (Isa.53.5)

Also on You Tube at <https://www.youtube.com/watch?v=7Yc31Aw08eI>

~~וַיַּעַר אֱלֹהֵי יִשְׂרָאֵל אֶת רוּחַ פּוּל מֶלֶךְ אַשּׁוּר וְאֶת רוּחַ תִּלְגַּת פִּלְנֶסֶר מֶלֶךְ  
אַשּׁוּר וַיְגַלְמֵם לְרַאשׁוֹנֵי וּלְגִדֵי וּלְחֻצֵי שְׂבֵט מְנַשֶּׁה וַיְבִינֵאֵם לְחֶלֶח וְחַבּוֹר וְהָרָא  
וְנָהָר גּוֹזָן עַד הַיּוֹם הַזֶּה~~

~~Va-ya'ar Elohey Yisra'el et ruach Pul melekh Ashur ve-et ruach Tilgat  
Pilneser melekh Ashur va-yaglem la-Re'ubhèni ve-la-Gadi ve-la-chàtzi  
shèbhet Menassèh va-yebhi'em la-Chelàch ve-Chabhòr ve-Harà u-nehàr  
Gozàn ad ha-yòm ha-zèh~~

~~And the God of Israel provoked the spirit of Pul and the spirit of Tilgat-  
pilneser, kings of Assyria and they exiled the Reubenites, the Gadites and  
the half-tribe of Manasseh, and carried them off to Helach and Habor and  
Hara, as far as the River Gozan, where they remain to this day.~~

~~דְּבַרֵי הַיָּמִים א ה"כו/1~~

~~Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>~~

~~June 29 3 Day 181-180 Readings 2 Kings 15:1-16:20, Acts 19:13-41, Psalm 147:1-20,  
Proverbs 18:4-5~~

~~וַיֵּלֶךְ הַמֶּלֶךְ אַחָז לִקְרַאת תִּגְלַת פִּלְאֶסֶר מֶלֶךְ-אַשּׁוּר דּוֹמְשֵׁק וַיִּרְא אֶת-הַמִּזְבֵּחַ אֲשֶׁר  
בְּדַמְשֵׁק וַיִּשְׁלַח הַמֶּלֶךְ אַחָז אֶל-אֹרִיָּה הַכֹּהֵן אֶת-דַּמּוֹת הַמִּזְבֵּחַ וְאֶת-תְּבֻנֹתָיו--לְכָל-מַעֲשָׂהּ  
Va-yèlekh ha-mèlekh Achàz liqràt Tiglat Pilèser, mèlekh Ashùr, Dumèseq, va-yàr et-ha-  
mizbè-ach ashèr be-Damàseq, va-yishlàch ha-mèlekh Achàz el-Uriyàh ha-kohèyn et-demùt  
ha-mizbè-ach ve-et tabhnitò le-khòl ma'asèyhu.~~

~~Then King Ahaz (of Israel) went to visit King Tiglat-Pileser of Assyria at Damascus, and saw  
there the Damascan altar; then King Ahaz sent to Urijah the Priest a picture of the altar, and  
its dimensions with all its assembly details.~~

~~מַלְכִים ב טז"י/16.10~~

A reflection on 2 Kings 16.10 'In case we are shocked that King Ahaz of Israel should be importing plans for a pagan altar, we need to remember that in his era, Israel as a nation has already abandoned the worship of the Lord at Jerusalem to sacrifice before calf-idols at Dan and Bethel. The further Israel gets from the heart of God and His covenant with them, the more misled their actions; their apostate king is now into designer, do-it-yourself religion, impressed by the artefacts of the very ruler whose armies are about to crush his wayward nation.'

Also on You Tube at [https://www.youtube.com/watch?v=-v\\_14N8dXPM](https://www.youtube.com/watch?v=-v_14N8dXPM)

πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὔρον ἀργυρίου μυριάδας πέντε.

Pollì te ton pepistevkòton èrchondo exomologòumeni kai anangèllondes tas pràxis avtòn. Ikanì dhe ton ta perièrga praxàndon synenenkandes tas bhibhlous katèkaion enòpion pàndon' kai synepsèphisan tas timàs avtòn kai èvron argyriou myriàdhas pènde.

(The Ephesians turn to Christ.)

Many of those who had believed came and professed faith, renouncing their former practices. Some of them who had practiced the occult publicly burned their books; when they calculated the value of them, they found it was fifty thousand silver coins.

Acts 19/ Πραξεις 19.18-19

; Isaiah 7.1-9.21

כִּי־יֵלֵד יֵלֵד לָנוּ בֶן־נִתָּן לָנוּ וְתִהְיֶה הַמִּשְׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלֵא יוֹעַץ אֶל־גְּבוּר־אָבִי עַד שָׁר־שְׁלוֹם

Ki-yèled yulàd lanù, ben nittàn lanù, va-tehì ha-misràh al-shichmò, va-yigrà shemò Pèle; Yo-ètz; El Gibbòr; Avì ad; Sar Shalòm

For a child is born to us, a son is given to us, and the government will rest on his shoulder, and his name will be called;

Miraculous; Mentor; God of Might; Father forever; Ruler of Complete Peace

Isaiah 9v5/ ט"ה/ה' ט' שְׁעִירָהוּ

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on Acts 19.18-19 'When the reality of Jesus' presence by the power of Spirit shows up, no other claim to spiritual authority can survive. The story is told of Ceofi, pagan high priest of King Edwin of Northumbria, who in 627ad confessed that the old religion of the Angles which he had served had never yielded any benefit, and he went from the king's presence to desecrate the shrine of his non-gods, confessing Christ to be the one true God. In the account here of the Ephesian awakening, things once priced as precious lost all value in the light of the Pearl of Great Price, Jesus, beside whom nothing can be measured.'

Also on You Tube at [https://www.youtube.com/watch?v=Vm0WJq\\_RUI8](https://www.youtube.com/watch?v=Vm0WJq_RUI8)

הַרְפָּא לְשִׁבּוּרֵי לֵב וּמְחַבֵּשׁ לַעֲצָבוֹתָם

Ha-rophèh lishbhurèy lebh u-mechabèsh le-atzbhotàm.

He is the healer of broken hearts, and binds up their wounds.

Psalm 147.3/ תהילים קמז"ג

A reflection on Psalm 147.3 'The Singer here celebrates the power of the Lord to heal inner wounds, the wounds of the heart. In His proclamation at the outset of His ministry in Israel, Jesus also takes up the promise of Isaiah 61.1 that through Him the Holy Spirit would bind up the inwardly broken. He does this by bringing people into living encounter with the healing King, lifting their spirit and giving praise in place of despair. When we invite Him, Jesus will also heal our broken hearts and souls by the presence of His life in us.'

Also on You Tube at <https://www.youtube.com/watch?v=wmoRIjM6mGo>

מִים עֲמֻקִּים דְּבָרֵי פִי־אִישׁ נָחַל נִבֵּעַ מִקּוּר חֲכָמָה

Mayim amuqim dibhrey phi ish, nachal nobhe-a meqor chokmah.

A person's words are deep waters, a spring of wisdom like a bubbling stream.

Proverbs 18.4

A reflection on Proverbs 18.4 'The Wise Man refers to words of wisdom as being like a bubbling stream. The word 'to bubble' used here is the root of the word for 'prophet' in Hebrew – *nabhi*. When the Spirit of God is given room in someone's life, the outflow is, just as Jesus promised in John 7.37, a stream of living water bringing life and hope to those around.'

Also on You Tube at [https://www.youtube.com/watch?v=gAYU\\_vuUNYE](https://www.youtube.com/watch?v=gAYU_vuUNYE)

**June 30 Day 181 Readings 2 Kings 17:1-18:12, Acts 20:1-38, Psalm 148:1-14, Proverbs 18:6-7**

בִּיהוָה אֱלֹהֵי-יִשְׂרָאֵל בָּטַח וְאַחַרָיו לֹא-הָיָה כָמוֹהוּ בְכָל מַלְכֵי יְהוּדָה וְאַשֶׁר הָיוּ לְפָנָיו  
B'Adonai Elohey Yisra'el batach, ve-acharav lo-hayah khamohu be-khol malkhey Yehudah  
va-ashèr hayu le-phanav

Written about Hezekiah, King of Judah:

In the LORD God of Israel he trusted, and after him there was none like him of all the kings of Judah, nor of those who had been before him. 2 Kings 18v5/ה"ה ב יח"ה

A reflection on 2 Kings 18.5 'Given the chequered history of the Kings of Judah, to find one who stands out to the extent to which he is remembered here gives Hezekiah a great place in the record of God's people. Miraculously healed, delivered from the Assyrians, patron of the prophet Isaiah, builder of the still famous tunnel which provided water to the city, while his name, which means 'strength of the Lord' does not often get mentioned in the annals of God's story, he is a most faithful witness to the joy of the life lived close to the His heart.'

Also on You Tube at [https://youtu.be/XtrEuT3v\\_zQ](https://youtu.be/XtrEuT3v_zQ)

ἀλλ' οὐδενὸς λόγου ποιῶμαι οὐδὲ ἔχω τὴν ψυχὴν τιμίαν ἐμαυτῶ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

All'oudhenos logou pioumai oudhe echo teen psychen timian emavto, os teleosai ton dromon mou metà charàs kai teen diakonian een elabhon parà tou Kyriou Yeesou, diamartyrasthai to evangèlion tees charitos tou Theou.

(Paul is taking his leave of the Ephesian church leaders.)

'But none of this does anything for me, neither do I regard my life as of value for myself, in order to complete my race with joy as well as the commission I have received from the Lord Jesus to fully witness to the good news of the grace of God.' Acts/ Πραξεις 20.24

A reflection on Acts 20.24 'Paul has burned his bridges with his old life among the Pharisees. He knows, as he heads back across Europe and Asia towards Israel that anger and vengeance lie in wait for him there. Yet he also knows the commission, the call of his Messiah, his Lord Jesus upon him and like a soldier ordered into dangerous territory, he cannot put his own safety before the joy of seeing his life's work done. This is the immense power of the message of the good news of Jesus. For Paul, even life itself is not worth the joy of imparting His outrageous message of love to a lost and hostile world.'

Also on You Tube at <https://www.youtube.com/watch?v=FfWDTKH-v74>

יהללו את-שם יהוה כי הוא צוה ונבראו

Yehallelù et-shèm Adonài, ki Hu tzivväh ve-nibhra'ù.

Celebrate the Lord's name, for He directed and they were created.

Psalm 148.5/תהילים קמח"ה

A reflection on Psalm 148.5 'This Psalm is a celebration of God's creative genius, calling on everything that exists to express praise to its Maker, the God of Abraham, Isaac and Jacob; stars and planets, flora and fauna, even weather systems are all part of the joyful party, with humankind, young and old. Yet this Creator of all is not aloof and separated, for the Song ends with a reminder that God is close to the people of His covenant.'

Also on You Tube at <https://www.youtube.com/watch?v=Izy6GIgPHbY>

פי-כסיל מחתה-לו ושפתיו מוקש נפשו

Pi khesil mechittàh lo u-sphatàv moqèysh naphshò.

The fool's mouth is his downfall and his own lips entrap his being.

Proverbs 18.7/משלי יח"ז

A reflection on Proverbs 18.7 'The Scriptures have much to say about the trouble our mouths can get us into. Here the Sage is very straight; the fool, (that is, in Scriptural terms, the one who is not in awe of God, who is trying to make life work for themselves without Him) will fall into the trap of their own mouth and will destroy themselves through unwise words. How careful we need to be of the 'motor-mouth' syndrome which could end up crashing our lives.'

Also on You Tube at <https://www.youtube.com/watch?v=vm3OSesT3ns>

**July 1 Day 182 Readings 2 Kings 18:13-19:37, Acts 21:1-17, Psalm 149:1-9, Proverbs 18:8**

ויקח חזקיהו את-הספרים מיד המלאכים ויקראם ויעל בית יהוה ויפרשהו חזקיהו לפני יהוה

Va-yiqqàch Chizqiyàhu et-ha-sepharim mi-yàd mal'akhim, va-yiqra'èm va-ya'al beyt Adonài va-yiphresèyhu Chizqiyàhu liphnèy Adonài.

So Hezekiah took the letter delivered by the messengers, and read it, went up to the House of the Lord, where Hezekiah stretched it out before the Lord. 2 Kings 19.14/מלכים ב יט"ד

A reflection on 2 Kings 19.14 'Hezekiah, King of Judah, received a letter from a formidable enemy, Sennacherib of Assyria, urging him not to think that the Lord will deliver him and the people from the advancing armies of the north. But Hezekiah, in humility and dependence on God alone, submitting the nation to the Lord, takes the threats and unrolls them before the Lord in the Temple. The outcome is a supernatural intervention which totally wipes out the Assyrian hordes, and topples Sennacherib in a bloody coup, without a single blow struck by the Judeans.'

Also on You Tube at [https://youtu.be/nQ73P\\_E\\_uOs](https://youtu.be/nQ73P_E_uOs)

ἀπεκρίθη τε ὁ Παῦλος· τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

Apekrithee te o Pávlos, 'Ti pièete klàiontes kai synthréptondes mou teen kardhian? Egò gar ou mònnon dhethèenai, allà kai apothanèen ees Ierousalèem etimos ècho ypèr tou onòmatos tou Kyriou Ieesòu.'

Then Paul replied, 'What are you doing weeping and discouraging my heart? For I am ready not only to be tied up, but even to die in Jerusalem for the sake of the name of the Lord Jesus.'

Acts/Πραξεις 21.13

A reflection on Acts 21.13 'While at Caesarea, a prophet named Agabus arrives from Judea, and taking Paul's belt, ties the emissary's hands with it and says this is how the Jews will treat him when gets to Jerusalem. Everyone appeals to Paul not to continue to Jerusalem, where his life will be in jeopardy, but Paul confesses he is ready to be imprisoned and even to die for Jesus if required. Luke seems to have been included in this appeal to Paul to stay away from Jerusalem, for he says that 'when we could see it was of no use, we gave up and left it to the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=qmAFfXscs20>

הללו-יה שירו ליהוה שיר חדש תהללתו בקהל חסידים

Hallelù-Yah! Shiru l'Adonai shir chadash, tehillatò biqehal chasidim.

Celebrate the Lord! Sing a new song to the Lord, celebrating Him in the gathering of those living in His covenant-bonded grace!

Psalm 149.1/תהילים קמט"א

A reflection on Psalm 149.1 'The overflow of the Lord's creativity and the energy of His Holy Spirit are constantly flowering in new compositions, celebrating His inexhaustible majesty! When the Spirit moves, we sing new songs; the songs of God come from our spirits, not our heads. The Singer here reflects that heart to worship; every new song delights the ear of God and expresses something fresh of His character.'

Also on You Tube at <https://www.youtube.com/watch?v=3efMI7CWgRk>

דברי נרגן כמתלהמים והם ירדו חדר-בטן

Dìbhrey nìrgàn ke-matlahamìm, ve-hèm yordù chadrèy bhàten.

Gossiped whispers are like tasty titbits, but they go down and cause inner turmoil.

Proverbs 18.8

A reflection on Proverbs 18.8 'The Wise Man warns of the dangers of gossip, which can seem sweet at the time, but which ends up causing deep disquiet, unsettling the innards, like bad food.'

Also on You Tube at <https://www.youtube.com/watch?v=Fe15Cij21Us>

**July 2 Day 183 Readings 2 Kings 20:1-22:2, Acts 21:18-36, Psalm 150:1-6, Proverbs 18:9-10**

וישב ויבן את-הבמות אשר אבד חזקיהו אביו ויקם מזבחת לבעל ויעש אשרה  
כאשר עשה אחאב מלך ישראל וישתחו לכל-צבא השמים ויעבד אתם

Va-yashàbh va-yibhèn et-ha-bamòt ashèr ibbàd Chizkiyàhu abhìv, va-yaqèm mizbechòt la-Ba'al, va-ya'às Asheràh ka-ashèr asàh Achàbh mèlekh Yisra'èl va-yishtachù le-khòl tzebhàh ha-shamàyim va-ya-abhòd otàm.

And (King Manasseh of Judah) rebuilt the hilltop shrines which his father Hezekiah had demolished, and he set up altars to the Master-idol (Ba'al) and made an Asherah-totem like Ahab, king of Israel had once done and he prostrated himself before all the constellations of the heavens and did obeisance to them

Second Kings 21v3/מלכים ב כא"ג

A reflection on 2 Kings 21.3 ‘How terrible that after the outstanding reign of King Hezekiah, during which Isaiah prophesied the coming of the Messiah and the glory of the Lord upon His people, with miracles and deliverance, the next generation with Manasseh reverts to the old non-gods, exchanging truth for a lie. But God does not leave Himself without a witness in every generation, and there are those coming, like Jeremiah and Ezekiel, who will continue to hear and to communicate the unchanging covenanted heart of God toward His wayward people.’

Also on You Tube at <https://youtu.be/ZtabbTtXfSs>

ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

Àlli dhe àllo ti ebhò-ón en to òchlo; mee dhynàmenos dhe gnònai to asphalès dhià to thòrybhon, ekèlevsen àyesthai avtòn ees teen parembholèen.

So the crowd was shouting incoherently; not being able to make out exactly what had caused the riot, (the commander) ordered (Paul) to be taken into the fortress.

Acts/Πραξεις 21.34

A reflection on Acts 21.34 ‘Paul’s presence in the Temple has started a riot among his fellow Jews who are scandalised by his teaching about Jesus as Messiah. At this moment, Paul is in terrible danger; it is only the intervention of the Roman commander which rescues him from being lynched by the mob. This moment sees both the beginning of Paul’s enforced journey to Rome and his rescue by the very authorities who a few years before had crucified his Master. God’s unfolding of the story is full of surprises; as Psalm 76.10 says, ‘Indeed, man’s anger will be to Your praise, and You will restrain its excess.’”

Also on You Tube at <https://www.youtube.com/watch?v=WSnrcBxHxOQ>

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה

Kol ha-neshamàh tehallèl YAH, Hallelu YAH!

Let everything that has breath, praise the LORD! Praise the LORD! Ps.150v6/תהילים קנ"ו

A reflection on Psalm 150.6 ‘If we needed Scriptural permission for exuberant worship, Psalm 150 provides it incontrovertibly. It begins and ends with the word ‘Hallelujah’, which is a call to boisterous, celebratory praise of the Lord, entailing the ram’s horn shophar, strings, woodwind, drums, percussion and whirling dance – with an appeal finally for everything that breathes to let out a cry of joy in honour of God! ’

Also on You Tube at <https://www.youtube.com/watch?v=EKvrmst44d8&t=2s>

מִגְדָּל-עַז שֵׁם יְהוָה בּו-יְרוּץ צְדִיק וְנִשְׁגָּב

Migdàl oz shem Adonài; bo yarùtz tzaddìq ve-nisgàbh.

The Lord’s name is a tower of strength; the person of integrity runs into it and is secure.

Proverbs 18.10/משלי יח"א

A reflection on Proverbs 18.10 ‘The name of the Lord, the God of Abraham, Isaac and Jacob, the Father of our Messiah, Jesus, is a place of refuge and security for those who live with integrity in His covenant. At times when other names fail and other towers fall, this name has proved throughout history to be the stronghold of safety.’

Also on You Tube at <https://www.youtube.com/watch?v=AJVtI65GIps>

**July 3 Day 184 Readings 2 Kings 22:3-23:30, Acts 21:37-22:16, Psalm 1:1-6, Proverbs 18:11-12**

אף לא-יחשב אתם הכסף הנתן על-ידם כי באמונה הם עשים  
Akh lo-yechashèv ittàm ha-kèseph ha-nittàn al-yadàm, ki ve-emunàh hem osim  
(King Josiah's instructions about the workmen repairing the Temple in his time)  
'Only there is no need to keep accounts for the money given into their keeping, for they are working with such trustworthiness'  
Second Kings 22v7/ מלכים ב כב"ז

A reflection on 2 Kings 22.7 'King Josiah has such confidence in the trustworthiness of workmen who are rebuilding the Temple that he tells them not to bother accounting for the money he gives them for the work. In a day where everything has to be paper-trailed and verified, to check and double-check each other, there is a longing in our hearts for this kind of integrity in our dealings.'

Also on You Tube at <https://youtu.be/SXHMrP7fk4s>

וכמהו לא-היה לפניו מלך אשר-שב אל-יהוה בכל-לבבו ובכל-נפשו ובכל-מאדו ככל  
תורת משה ואחריו לא-קם כמהו  
Ve-khamòhu lo-hayàh le-phanàyv mèlekh ashèr shabh el-Adonài be-khòl lebhobhò u-bhe-  
khòl naphshò u-bhe-khòl me'odò, ke-khòl Toràh Moshèh, ve-acharàyv lo-qàm kamòhu  
(Of Josiah) And before him there had not been a king like him who had turned to the LORD with all his heart and with all his soul and with all his strength, in accordance with the Torah life-rule of Moses, and after him there arose none like him  
Second Kings 23v25/ מלכים ב כג"ה

ὁ δὲ εἶπεν· ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα  
αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ  
O dhe èpen, 'O Theòs ton patèron eemòn pro-echeerisatò-se gnònai to thèleema avtòu kai  
idhèen ton dhikaion kai akòusai phonèn ek tou stòmatos avtou.  
(Paul is speaking of Ananias' words to him)  
He then said, 'The God of our fathers has selected you to know His intention and to see the Righteous One and to hear His voice from His own mouth.'  
Acts/Πραξεις 22.14

A reflection on Acts 22.14 'Paul before the hostile crowd in the Jerusalem temple is telling the story of his calling and mission, and recalls how Ananias, the faithful brother who came to pray for him in Acts 9.17, revealed to him the truth of what he had experienced; Paul had been chosen to know God's will, to have a physical manifestation of the risen Jesus, whom Luke calls 'the Righteous One' and to hear His actual voice. All this to a man who had only the day before been pursuing and imprisoning the followers of this Messiah. No wonder Paul wants to speak of this conversion, even before an angry crowd baying for his blood.'

Also on You Tube at <https://www.youtube.com/watch?v=fNwq2G2jyoQ>

אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב  
Ashrèy ha-ish ashèr lo halàkh ba'atzàt resha'im, u-bhe-dèrekh chata'im lo amàd, u-bhe-  
moshàbh leytzìm lo yashàbh.

Contentment belongs to the person who doesn't follow the advice of criminals, who doesn't hang about with wrongdoers and doesn't hang out with abusive people.

תהילים א"א/1.1/Psalm

A reflection on Psalm 1.1 'The Singer opens the book of Scripture Songs with a word in Hebrew which sums up the contentment of the life lived with the Lord, 'ashrey'. But that life will be cultivated in ground not polluted, not made toxic by bad influences and compromising company. While Jesus spends time with sinners and low-lives, He never endorses the empty ideology that has put them on the skids; He always leaves them hungry for more of the life of the man whose contentment is in the way of the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=REIQOc5sQtU&t=309s>

הוֹן עֲשִׂיר קִרְיַת עֲזוֹ וְכַחֲזֹמָה נִשְׁגַּבָּה בְּמִשְׁכַּתוֹ

Hon ashir qiryat uzzi u-khe-chomah nisgabham be-maskito.

In their fancy, the rich think their wealth is a strong city defended by secure walls.

משלי יח"א/18.11/Proverbs

A reflection on Proverbs 18.11 'In a moment, fortunes are lost; in the blink of an eye, millions disappear, yet people still put their faith in money. The Sage warns against this fanciful ideology, echoing what he has just shared about the Lord being the only true safe-deposit for our lives and wellbeing.'

Also on You Tube at <https://www.youtube.com/watch?v=8qQQC58SxaY>

**July 4 Day 185 Readings 2 Kings 23:31-25:30, Acts 22:17-23:10, Psalm 2:1-12, Proverbs 18:13**

וַיִּקְמוּ כָל-הָעָם מִקָּטָן וְעַד-גָּדוֹל וְשָׂרֵי הַחַיָּלִים וַיָּבֵאוּ מִצְרַיִם כִּי יִרְאוּ מִפְּנֵי כְשָׁדִים

Va-yaqumu kol-ha-am mi-qatn ve-ad gadol ve-sarey ha-hayalim ve-yabhdu Mitzrayim ki yar'u mipney Khasdim.

So the people mobilised, from the small to the great, along with the generals of the armies, and came to Egypt, for they were terrified of the Babylonians.

מלכים ב כה"ו/2 Kings 25.26

A reflection on 2 Kings 25.26 'So here, after all the amazing story of God's deliverance and covenanted grace towards His beloved people, they find themselves back where they started, in Egypt, dependent on a weak Pharaoh to defend them from the marauding masses of Babylon. The Temple is destroyed, the King deported, his sons murdered. It is a terrible end to a glorious chapter. But the book is not finished, and even as God's people languish in exile, hope will rise that redemption will come, for the Lord cannot forsake His covenant.'

Also on You Tube at <https://youtu.be/bOOzfZZaF6k>

Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

Gnous dhe o Pavlos oti to en meros esti Saddoukaion, to dhe eteron Pharisaiou, ekraxen en to synedhrio, 'Andres adelphi, egò Pharisai-òs-eemi, yiòs Pharisaiou; perì elpidhos kai anastaseos nekròn egò krinomai.

So Paul, knowing that one faction were Sadducees and the other Pharisees, called out to the Sanhedrin (the ruling assembly of the Jews), 'Men and brothers, I am a Pharisee, the son of a Pharisee; I am being judged because of my hope for the resurrection of the dead.'

Acts/Πραξεις 23.6

A reflection on Acts 23.6 ‘Paul is in a terribly dangerous situation. He has come to Jerusalem, where many of his brother Jews are furious about his defection to the Jesus followers; the Roman official guarding him for his own protection has now brought Paul into the Sanhedrin, the ruling assembly of Jewish matters, where Paul sees an opportunity to find support among his fellow Pharisees, who, unlike the materialist Sadducees, believe in a life to come and in resurrection. In confessing the resurrection of Jesus, Paul is being true to his Pharisee roots, and the ensuing tumult between the two factions over his right to hold this teaching results in Paul’s being hurried away by his Roman guards.’

Also on You Tube at <https://www.youtube.com/watch?v=WH89gpMQbFs>

אֲסַפְּרָה אֶל-חֵק יְהוָה אֲמַר אֵלַי בְּנֵי אֲתָהּ אֲנִי הַיּוֹם יְלִדְתִּיךָ

Asaprah el choq Adonai; amàr elai ‘Beni attah, ani ha-yòm yelidtikha.’

I will recount the Lord’s decree; He has told me, ‘You are my son, today I have generated you.’

Psalm 2.7/ז"ב תהילים

A reflection on Psalm 2.7 ‘In its first singing, this Song of Scripture spoke of the Lord’s adoption of Israel’s King in Zion as his own son; this anointed one, the ‘Mashiach’, standing at the intersection of earth and heaven, bringing the fulness of his heavenly Father to impact on his kingdom and the nations beyond. For us who own Jesus as the Messiah of God, the culmination of the story, we take Him to be the living, eternal embodiment of the Singer’s prophetic words, witnessed to by Saul-Paul in Acts 13 and by the writer to the Hebrews in Hebs 1.5, quoting these words, ‘You are my Son, today I have generated you.’

Also on You Tube at <https://www.youtube.com/watch?v=5WBUpM0jfoM>

מְשִׁיב דָּבָר בְּטֶרֶם יִשְׁמַע אֲנִי לֹא וְכִלְמָה

Meyshibh dabhàr be-tèrem yishmà, ivèlet hi lo u-khlimàh.

To reply with a word before you’ve heard is both foolish and absurd.

Proverbs 18.13

A reflection on Proverbs 18.13 ‘The Sage has no time for the fool who, instead of listening to what is being spoken, is intent on making his own voice heard; this, he says, is stupid and disgraceful.’

Also on You Tube at <https://www.youtube.com/watch?v=yOgmi5CcrQ4>

**July 5 Day 186 Readings 1 Chronicles 1:1-2:17, Acts 23:11-35, Psalm 3:1-8, Proverbs 18:14-15**

וַיֹּלֵד אֲבְרָהָם אֶת-יִצְחָק בְּנֵי יִצְחָק עָשׂוּ וַיִּשְׂרָאֵל

Va-yòled Abrahàm et Yitzchàq; benè Yitzchàq Esàv ve-Yisra’èl.

And Abraham fathered Isaac; the sons of Isaac were Esau and Israel.

1 Chronicles 1.34/דברי הימים א ט"ל

A reflection on 1 Chronicles 1.34 ‘In the Hebrew Bible, the two books of Chronicles, (in Hebrew, ‘Dibhrèy Yamim’, the Words of the Days), are placed last, as a kind of resumé of the whole story, starting with Adam, ending with the return to the land at Cyrus’ decree. In the first two chapters, the all-important family tree of Israel is given, from Adam to David. In this verse, we recall that the God who put it all together rejoices to be known by all as the God of Abraham, Isaac and Jacob, the men with whom He cut the covenant and to whose

people He commits Himself in ‘chesed’, covenant-bonded grace; through His Messiah, Jesus, all who trust that grace are included in the commonwealth of His people.’

Also on You Tube at [https://youtu.be/Ro2\\_Z\\_Wjc50](https://youtu.be/Ro2_Z_Wjc50)

Τῆ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

Tee dhe epìdusi nyktì epistàs avtò o Kýrios èepe, ‘Thàrsi, Pàvle; os gar diemartýro ta perì emòu ees Yerousalèem, òuto se dee kai ees Ròmeen martyrèesai.

’But the next night, the Lord stood beside him and said, ‘Courage, Paul; for as you have given account for me in Jerusalem, so you must also give account in Rome.’

Acts/ Πραξῆς 23.11

A reflection on Acts 23.11. ‘It is clear from this and other passages in Acts that Paul’s journey with Jesus is not just a cerebral philosophising about life, but a mystical, supernatural interaction of heaven and earth; here, Jesus Himself appears and speaks with Paul to encourage him in the midst of His suffering. These words spoken are words of Jesus the risen, glorified Lord, coming to stand at Paul’s side to direct his coming course. The Lord is not confined to invisibility, and never has been!’

Also on You Tube at [https://www.youtube.com/watch?v=T1so\\_uSJWoE](https://www.youtube.com/watch?v=T1so_uSJWoE)

וַאֲתָהּ יְהוָה מִגֵּן בְּעַדִי כְבוֹדִי וּמְרִים רֹאשִׁי

Ve-attàh Adonài magèn ba’adi, kebhòd u-meyrìm roshì.

And You Lord are a shield for me, the glory and raiser of my head. Psalm 3.3/תהילים ג"ד

A reflection on Psalm 3.3 ‘When David is usurped by Absalom his son, he sings this song of hope in God in the face of oppression and injustice. He celebrates the Lord as his defence, his shield and, having lost his crown, his true glory and raiser of his head. When things seem to play out against us, and we walk through narrow gorges of pain, we can hide squarely in the hand of God as our shelter, and know that His delight in us is not based on our circumstances, but on His irrevocable covenant.’

Also on You Tube at <https://www.youtube.com/watch?v=IJy9AM4P9IA>

רוּחַ-אִישׁ יִכְלָכֵל מַחְלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנֶּה

Rùach ish yekhalkèl machalèyhu, ve-rùach nekhèyah mi yissa’èynah?

A person’s spirit can cope with illness, but who can bear a broken spirit?

Proverbs 18.14/משלי יח"ד

A reflection on Proverbs 18.14 ‘The Wise Man points out the challenge of dealing with spiritual or mental illness, as opposed to physical. When a spirit is broken, the courage needed to overcome trials is lacking; we need to reach out to those in despair and brokenness in mind as much as we would reach out to those in need of physical healing.’

Also on You Tube at [https://www.youtube.com/watch?v=CJb1Ewp\\_dQo](https://www.youtube.com/watch?v=CJb1Ewp_dQo)

**July 6 Day 187 Readings 1 Chronicles 2:18-4:4, Acts 24:1-27, Psalm 4:1-8, Proverbs 18:16-18**

שָׁשָׁה נִוְלַד-לוֹ בְּחִבְרוֹן וַיִּמְלֶךְ-שָׁם שִׁבְעַ שָׁנִים וְשָׁשָׁה חֳדָשִׁים וְשָׁלֹשׁ יָמִים וְשָׁלוֹשׁ שָׁנָה מְלֶךְ בִּירוּשָׁלַם

Shìshah nolàd lo bhe-Chebhròn, va-yimlakh sham shèbha shanìm ve-shìsha chadashìm, u-sheloshìm ve-shalòsh shanàh malàkh b'Irushalàyim.

Six sons were born to (David) in Hebron, and he reigned there seven years and six months, then thirty three years he reigned in Jerusalem. 1 Chronicles 3.4/דברי הימים א ג"ד

A reflection on 1 Chronicles 3.4 'Amidst the lists of names of Israel's key figures, David's life appears, highlighting in particular the two episodes of his reign, beginning in Hebron then, after the fall of Ishbosheth, his accession to the throne of all twelve tribes of Israel, based in Jerusalem. His forty year rule was a golden age for the monarchy, a model and measure for the rest of the kings to come and the signpost to the nature of his descendant, Messiah's to come.'

Also on You Tube at <https://youtu.be/MV6S8Bk4Elw>

ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἴρεσιν, οὕτω λατρεύω τῷ πατρώῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις.

Omologò dhe tòutò si, òti katà teen odhòn een lègousin àiresin, òuto latrèvo to patrò-o Theò, pistèvon pàsi tis katà ton nòmon kai tis en tis prophètais yegrammènis.

(Paul is speaking before Governor Felix)

I admit, though, this much to you, that it is according to the Way, which they say is a heresy, that I worship the God of my forefathers, believing everything that is written in His life-rule and in the prophets.

Acts/Πραξεις 24.14

A reflection on Acts 24 .14 'Defending himself, Paul acknowledges Felix's role as judge in this matter, and then states that he is an orderly Temple worshipper, to which fact he can find witnesses, and not a stirrer of trouble. He admits that he is a follower of what he calls The Way (Greek 'ee Odhós' ), which seems to be the name the believers were calling themselves by. This word can mean road, or way or journey, and is a title Jesus gave Himself in John 14.6 '

Also on You Tube at <https://www.youtube.com/watch?v=vQMizAi740k>

נָתַתָּה שִׂמְחָה בְּלִבִּי מֵעַתָּה דְגָנָם וְתִירוֹשָׁם רַבּוּ

Natatàh simchàh ve-libbì me-èt deganàm ve-tiroshàm rabbù

You have given me greater joy in my heart than all their time spent with much grain and new wine brings them

תהילים ד"ז/ז"ד Psalm 4v7/ז"ד

A reflection on Psalm 4.7 'Some years ago, a visitor to one of our 'dry house' cèilidh dances where alcohol is not served exclaimed that this was the most fun he had ever had without being drunk! Speaking to the abuse of alcohol so rife today, here in Scripture we find the Singer claiming to have more joy and fun in his heart than any drinker finds in their drink. Followers of Jesus are not told to shun alcohol – Jesus made the best wine, after all! – but we don't resort to it as an escape or refuge. That place of riotous joy we find only in Him. '

Also on You Tube at <https://www.youtube.com/watch?v=D80Pm-pS1zc>

מִתֵּן אָדָם יֶרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יִנְחֵנוּ

Mattàn adàm yarchìbh lo ve-liphnèy gedolim yanchèynu.

Someone's gift makes space for them, and brings them favour among the great.

Proverbs 18.16/משלי יח"טז

A reflection on Proverbs 18.16 ‘In the days of the Sage, bringing a gift demonstrated one’s wise stewardship of resources, showing that there was enough to spare to give to others, bringing favour from the receivers. We would not see things quite the same way now, but in terms of our skills and abilities, when we allow our natural abilities to flow rather than advertise ourselves, the fruit of our lives becomes visible and obvious and allows others to promote us and bring us favour.’

Also on You Tube at [https://www.youtube.com/watch?v=n9ltG\\_wiSgo](https://www.youtube.com/watch?v=n9ltG_wiSgo)

**July 7 Day 188 Readings 1 Chronicles 4:5-5:17, Acts 25:1-27, Psalm 5:1-12, Proverbs 18:19**

וַיִּקְרָא יַעֲבֹץ לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אִם-בְּרַךְ תְּבָרַכְנִי וְהִרְבִּית אֶת-גְּבוּלֵי וְהִיִּתָּה יְדֶךָ עִמִּי  
וַעֲשִׂית מְרַעָה לְבִלְתִּי עֲצָבִי--וַיָּבֹא אֱלֹהִים אֶת אֲשֶׁר-שָׂאֵל

Va-yiqrà Ya'bèytz l'Elohèy Yisra'èl leymòr, 'Im barèkh tebharkhèyni ve-hirbìta et-gebhulì, ve-haytàh yadkhà immì ve-asìta mey-ramàh lebhilti atzbi'; va-yabhè Elohim et-ashèr sha'al. And Jabez called on the God of Israel, saying, 'Would You really bless me and extend my boundaries, and would Your hand be with me, not letting any evil thing harm me'; and God granted what he asked.'

דברי הימים א ד"י/1 Chronicles 4.10

A reflection on 1 Chronicles 4.10 ‘In the midst of all the names in the opening chapters of the Chronicles, (In Hebrew, ‘Dibhrèy ha-Yamim’, the account of days), comes this simple prayer of Jabez, about whom we know little, other than that he was of the tribe of Judah, around the time of the Judges. His name means ‘grief’ or ‘sorrow’, but he reaches out to God and asks Him for blessing and growth of his boundaries, a prayer which God grants. His prayer has become known and reproduced often, exemplifying to us the love of a heavenly Father who is willing to bless and to increase our wellbeing in Him.’

Also on You Tube at <https://youtu.be/uPGPh47pmeA>

ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

Zeetèmata dhè-tina perì tees idhìas dhisidhaimonìas èechon pros avtòn kai perì-tinos Ieesòu tethneekòtos, on èphaken o Pàvlos zeen.

(Governor Festus is explaining Paul’s case to King Herod Agrippa)

They (the religious authorities) only had some contentions against him (Paul) about their own religion, concerning the dead Jesus, whom Paul claims to be alive. Acts/Πραξεις 25.19

A reflection on Acts 25.19 ‘Paul refuses to go back to the kangaroo court of the Sanhedrin in Jerusalem, appealing to be judged by Caesar in Rome, a right of every Roman citizen. Of course, the Lord has told Paul that he will serve him in Rome (Acts 23.11), and this is Paul’s ticket to get there! By the time King Herod Agrippa comes to Caesarea, the Roman occupation HQ, Paul has been under house arrest there for two years. Now, the new Governor Festus raises with Agrippa the strange case of Paul, and goes to the nub of the issue; Jesus, whom Pilate had crucified, is claimed by the captive Pharisee to be alive!’

Also on You Tube at <https://www.youtube.com/watch?v=IMMfEmATD0k&t=2s>

וְאֲנִי--בְּרַב חֶסְדְּךָ אָבֹא בֵּיתְךָ אֶשְׁתַּחֲוֶה אֶל-הַיְכָל-קִדְשְׁךָ בִּירְאֶתְךָ  
Va-anì be-ròbh chasdekhà abhò bheytèkha; eshtachavèh el-heykhàl qodshekhà be-yiratèkha

As for me, in the greatness of Your covenant-bonded grace I will come to Your house; I will bow myself down towards the place You have set apart, in awe of You.

תהילים ה"ז/57 Psalm

A reflection on Psalm 5.7 'There is something in the Biblical approach to the Lord which cannot help but react physically to the sheer magnitude of God's provision. Here the Singer is so overwhelmed by the enormity and durability of the Lord's covenanted, inexhaustible supply of self-giving grace in 'hesed', that he prostrates his body in wonder in the direction of the place of God's dwelling. This is a full-blooded, engaged worship; no self-conscious, half-hearted quietism here. This worshipper comes confident in God and abandoned to His adoration.'

Also on You Tube at <https://www.youtube.com/watch?v=HfxcyWEmwvo>

אַח נִפְשָׁה מִקִּירֵית-עוֹ וּמִדְּיָנִים כְּבָרִיחַ אֲרָמוֹן

Ach niphshà mi-qiryàt oz u-midyanìm kibhriach armòn.

A brother offended is more resistant than a city and arguments are like the bars of a fortress.

Proverbs 18.19

A reflection on Proverbs 18.19 'It is terribly sad when family and close friends become locked in hurt and recrimination against one another. These are supposed to be some of the most supportive relationships in our lives, but can also become some of the most intransigent when people feel hurt. The key to preserving the space between us is finding the bridges which allow us to cross and understand one another, without judging, in pursuit of reconciliation.'

Also on You Tube at <https://www.youtube.com/watch?v=JnS84BYZfGo>

### July 8 Day 189 Readings 1 Chronicles 5:18-6:81, Acts 26:1-32, Psalm 6:1-10, Proverbs 18:20-21

וַיַּעַר אֱלֹהֵי יִשְׂרָאֵל אֶת-רוּחַ פּוּל מֶלֶךְ-אַשּׁוּר וְאֶת-רוּחַ תִּלְגַּת פִּלְנֶסֶר מֶלֶךְ אַשּׁוּר וַיִּגְלוּם לְרֵאשִׁיטוֹן וְלִגְדֵי וְלִחְצֵי שִׁבְטֵי מְנַשֶּׁה וַיְבִיאוּם לְחֶלֶח וְחַבּוֹר וְהָרָא וְנָהָר גּוֹזָן עַד הַיּוֹם הַזֶּה  
Va-ya'ar Eloheì Yisra'el et-rùach Pul mèlekh Ashùr ve-èt rùach Tilgàt Pìlnèsèr mèlekh Ashur va-yaglèm la-Re'ubhèni ve-la-Gadì ve-la-chàtzi shèbhet Menassèh va-yebhì'em la-Chelàch ve-Chabhòr ve-Harà u-nehàr Gozàn ad ha-yòm ha-zèh

And the God of Israel provoked the spirit of Pul and the spirit of Tilgat-pilneser, kings of Assyria and they exiled the Reubenites, the Gadites and the half-tribe of Manasseh, and carried them off to Helach and Habor and Hara, as far as the River Gozan, where they remain to this day.

דברי הימים א ה"כ/1 Chronicles 5v26

A reflection on 1 Chronicles 5.26 'The terrible consequences of Israel's affairs with the non-gods around them and their bowing down to statues of them is seen first in this deportation of three of the tribes to Gozan in modern day Syria and Iraq. It seems puzzling that God is the agent of this terrible decision to carry them away, until we recognise that it is also important to see that all that happens is within the overview of God; He has his hand on the tiller of human history, even when that history brings darkness and disaster.'

Also on You Tube at <https://youtu.be/gpwRmWvPbtI>

τί ἄπιστον κρίνεται παρ' ὑμῶν εἰ ὁ Θεὸς νεκροὺς ἐγείρει;

Ti àpiston krinetai par'ymin ee o Theòs nekroùs eyèeri?

(Paul is addressing King Agrippa)

‘Why should it be considered beyond belief by you that God should raise the dead?’  
Acts/Πραξεις 26.8

A reflection on Acts 26.8 ‘Paul gets the chance to tell his story to King Agrippa, and he holds nothing back; why would a Jewish king think it incredible that God would raise the dead? After all, there are accounts in the prophets of resurrection, and Job asserts that he shall stand on the last day on the earth. Paul is passionate in wanting all people everywhere, even the king, to share his life-changing encounter with the living Messiah, Jesus, raised by His Father from the grave; his chains do not deter his challenge to his hearers to respond to faith in the Lord.’

Also on You Tube at <https://www.youtube.com/watch?v=NR2QRmyq6K8&t=3s>

שמע יהוה תחנותי יהוה תפילתי יקח

Shamà Adonài techinnàh, Adonài tephilatì yiqqàch.

The Lord has heard me asking for His favour, the Lord has received my request.

Psalm 6.9/ט"ו שלי מ

A reflection on Psalm 6.9 ‘In the midst of trouble, the Singer knows that the Lord has heard his request and will respond. Prayer is the most direct address we have to the Father’s heart, and Jesus in His teaching encourages us to ask. We have access to come boldly to Him, and He does not ignore us, even when He does not answer in the way we would want or like.’

Also on You Tube at <https://www.youtube.com/watch?v=N-6F7E3e7Y>

מפרי פי-איש תשבוע בטנו תבואת שפתיו ישבע

Mi-perì phi ish tisbà bitnò, tebhùat sphotàv yisbà.

From the fruit of the mouth can come satisfaction, and the produce of the lips brings contentment.

Proverbs 18.20

A reflection on Proverbs 18.20 ‘The Sage commends wise words as being as good as a satisfying meal. When we use our mouths for good purposes, they bring sustenance and nourishment to ourselves and others.’

Also on You Tube at <https://www.youtube.com/watch?v=okVtztaPCH4>

**July 9 Day 190 Readings 1 Chronicles 7:1-8:40, Acts 27:1-20, Psalm 7:1-17, Proverbs 18:22**

ויהיו בני-אולם גבורי-חיל דרכי קשת ומרבים בנים ובני בנים--מאה  
וחמשים כל-אלה מבני בנימן

Va-yihyù bhenèy-Ulàm anashìm gibborèy chàyil dorkhèy qèshet u-marbìm banìm u-bhenèy bhanìm, meàh va-chamishìm kol èyleh mi-benèy Bhinyamìn.

And the sons of Ulam were mighty men of valour, archers and with many sons and grandsons, a hundred and fifty in total. These are all the descendants of Benjamin.

1 Chronicles 8.40/מ"ח דברי הימים א

A reflection on 1 Chronicles 8.40 ‘While for the reader of today the lists of names upon names in the book of First Chronicles may seem tedious, they are the witness to the faithfulness of God throughout generations, and His value set on every person. In the case of the tribe of Benjamin, almost wiped out in the time of the Judges, their survival and thriving

is testimony to the covenanted grace of the Lord, who continues His unfailing commitment right up to our very generation.’

Also on You Tube at [https://www.youtube.com/watch?v=V\\_EgJ1tj2dY](https://www.youtube.com/watch?v=V_EgJ1tj2dY)

λέγων αὐτοῖς· ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. ὁ δὲ ἑκατοντάρχη τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ Παύλου λεγομένοις.

Lègon avtìs, ‘Àndres, theorò òti metà ýbhreos kai pollèes zeemìas ou mònon tou phòrtou kai tou plìou, allà kai ton psychòn eemòn mèllin èsesthai ton ploun.’ O dhe ekatondàrchees to kybhernèetee kai to navklèero epèetheto màllon ee tis ypò Pàvlou legomènìs.

(Paul) said to them, ‘Guys, I believe that this voyage risks of a lot of damage not only to the cargo and ship, but to our lives as well.’ But the centurion trusted the captain and the ship-owner more than Paul’s words.

Acts/Πραξεις 27.10,11

A reflection on Acts 27.10-11 ‘The Lord gives Paul insight into the dangers of the winter voyage to Italy, but the majority choose to ignore him, and they set off. Great store is set by the reason of man, but Scripture shows us again and again the fickleness and fallibility of his decisions, when his ears are closed to God. Even so, the Lord intends for Paul to get to Rome, and in His compassion, He will intervene to rescue them from the consequences of their foolhardiness.’

Also on You Tube at <https://www.youtube.com/watch?v=lZuJHXSXiXM&t=10s>

יְגַמַר נָא רַע רְשָׁעִים וְתִכְוֶנֶן צְדִיק וּבַחַן לְבוֹת וּכְלִיּוֹת אֱלֹהִים צְדִיק  
Yigmàr na ra resha’im, u-tekhonèyn tzaddìq u-bhochèyn libbòt u-khelayòt Elohìm tzaddìq.  
Oh, make the evil of criminals stop and establish integrity, for the heart and inner depths are assessed by the God of equity.

Psalms 7.9/תהילים ז"י

A reflection on Psalm 7.9 ‘There is a cry in the human heart for integrity and equity, because evil and wrong dehumanise us. The Singer here cries out for the God of justice to act, since no one else sees the deep, inner intentions of people; He alone can bring redress of wrongs.’

Also on You Tube at [https://www.youtube.com/watch?v=Bg2\\_r7NbqFA](https://www.youtube.com/watch?v=Bg2_r7NbqFA)

מָצָא אִשָּׁה מָצָא טוֹב וַיִּפֶּק רָצוֹן מִיהוָה  
Matzàh ishàh matzàh tobh va-yaphèq ratzòn mey-Adonài.

The one who finds a wife finds something good, and receives pleasure from the Lord.

Proverbs 18.22

A reflection on Proverbs 18.22 ‘In his book, *Morality*, Rabbi Jonathan Sacks writes, ‘One day.. I saw a girl who was everything I was not. She smiled, she radiated sunshine, she was full of joy... Forty-nine years, three children and nine grandchildren later, I know it was the best decision of my life, because it’s the people not like us who make us grow. Marriage is the supreme embodiment of openness to others.’

Also on You Tube at [https://www.youtube.com/watch?v=w-eVgR\\_rAGs](https://www.youtube.com/watch?v=w-eVgR_rAGs)

**July 10 Day 191 Readings 1 Chronicles 9:1-10:14, Acts 27:21-44, Psalm 8:1-9, Proverbs 18:23-24**

וְסַבִּיבוֹת בַּיִת-הָאֱלֹהִים יָלִינוּ כִּי-עָלִיָּהֶם מִשְׁמֶרֶת וְהֵם עַל-הַמִּפְתָּח וְלִבְקָר לִבְקָר  
U-sebhibhòt beyt Elohim yalinu, ki alèyhem mishmèret ve-hèm al ha-maphtèach ve-la-bòqer la-bòqer.

So they (the four Levite gatekeepers) lived around the House of God, since it was their duty to open it up every morning.

דברי הימים א ט"ז כ"ז 1 Chronicles 9.27

A reflection on 1 Chronicles 9.27 ‘The Singer of Israel says in Psalm 84.10 that he would rather be a doorkeeper in the house of the Lord than dwell with wickedness; here, we read of the four Levite priests whose task it was to give access to God’s presence day by day, living in the vicinity so that they could be sure to promptly open the doors. We, however, do not need such a shrine made with hands; instead, morning by morning, we open the doors of our hearts to access the Lord’s holy presence, living as He does in the fabric of our lives.’

Also on You Tube at <https://youtu.be/kVVdfYzHah8>

διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ̄ ἐκ τῆς κεφαλῆς πεσεῖται.

Diò parakalò ymàs metalabhìn trophèes, tòuto gar pros tees ymèteras soteerias ypàrchi; Oudhènos gar ymòn thrix̄ ek tees kephalèes pesètai.

So I recommend you all have some food, for this is part of your rescue; for not a single hair of your head will fall out.

Acts/ Πραξεις 27.34

A reflection on Acts 27.34 ‘In peril at sea, Paul and his fellow travellers have not eaten for two weeks. Now, having received the promise of the Lord that everyone on board will be rescued, Paul urges them all to do what they can practically to co-operate with God’s will. Paul confidently proceeds to give thanks and eat, even though they are in imminent danger of shipwreck, because He has entrusted himself to the sure word of God.’

Also on You Tube at [https://www.youtube.com/watch?v=al-aVH1\\_T7w](https://www.youtube.com/watch?v=al-aVH1_T7w)

יְהוָה אֲדֹנָינוּ מֵה-אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ אֲשֶׁר תִּנְהַ הַיָּדָךְ עַל-הַשָּׁמַיִם  
Adonài Adonèynu, mah adir shimkhà be-khòl ha-àretz, ashèr tenàh hodkhà al ha-shamayim.  
O Lord, our Lord, how magnificent Your name is throughout the earth, the One who has set His glory across the heavens.

תהילים ח"ב/1 Psalms 8.1

A reflection on Psalm 8.1 ‘When we stand under a starry sky at night, seeking to plumb the depths of space and wonder at the breathtaking beauty over our heads, the Singer’s words here might well come to mind. The awesomeness of the cosmos, the intricacy and beauty of earth around us, are all signed with the Designer’s mark and witness to His astounding creativity – and this Lord is our Lord!’

Also on You Tube at <https://www.youtube.com/watch?v=xXvuroCFkSo>

אִישׁ רְעִים לְהִתְרַעַע וְיֵשׁ אֶהֱב דָּבַק מֵאָח

Ish reyim le-hitro'eya, ve-yesh ohèbh dabhèq mey-àch.

Someone who just collects acquaintances will end up regretting it, but loving friendship sticks closer than a brother. Proverbs 18.24

A reflection on Proverbs 18.24 ‘In an age where we collect ‘friends’ and ‘likes’ on social media, it is worth remembering that true friendship is not something experienced digitally, but requires encounter, the face-to-face of real relationship, which, when found, can last a lifetime.’

Also on You Tube at <https://www.youtube.com/watch?v=TKARHV-Irhw>

**July 11 Day 192 Readings 1 Chronicles 11:1-12:18, Acts 28:1-31, Psalm 9:1-12, Proverbs 19:1-3**

וַיָּבֹאוּ כָל-זִקְנֵי יִשְׂרָאֵל אֶל-הַמֶּלֶךְ חֶבְרוֹנָה וַיִּכְרַת לָהֶם דָּוִד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה  
וַיִּמְשְׁחוּ אֶת-דָּוִד לְמֶלֶךְ עַל-יִשְׂרָאֵל כְּדָבַר יְהוָה בְּיַד-שְׁמוּאֵל

Va-yavò'u kol ziqnèy Yisra'èl el ha-mèlekh Chebhrònah, vayikhròt lahèm David berit be-Chebhròn liphnèy Adonài, va-yimshechù et-David le-mèlekh al-Yisra'èl, ki-debhàr Adonài be-yàd Shmu'èl.

And all the elders of Israel came to Hebron, to the king and David cut a covenant with them in Hebron before the presence-face of the LORD, and they anointed David as king over Israel, as the LORD had promised through Samuel.

One Chronicles 11v3/ג"א יא דברי הימים א

A reflection on 1 Chron. 11.3 ‘The Chronicler here makes the point that David’s eventual anointing as king is not a mere human political action, but one which has already been established by the Lord through the action of Samuel at the beginning of this story. A covenant is cut – the Hebrew term involves sacrifice – and this is done in a way intimately connected with the Lord, invoking His blessing over the nation as they move forward into a new chapter.’

Also on You Tube at <https://youtu.be/7UT66ZG5eGU>

κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρισ Ἀππίου Φόρου καὶ Τριῶν Ταβερνώων, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρσος.

Kàkithen i adhelphì akdusandes ta eemòn exèelthon ees apàndeesin eemìn àchris Appiou Phòrou kai Triòn Tabhernòn, ous idhòn o Pàvlos evcharistèesas to Theò èlabhe thàrsos.

From there (Rome), when the brothers heard about us, they came as far as the Appian Forum to meet us, to the Three Taverns; when Paul saw them, he thanked God and was encouraged. Acts/Πραξεις 28.15

A reflection on Acts 28.15 ‘Nearing Italy, they call in at Syracuse, ( modern Siracusa in Sicily), then on to Rhegium (modern Reggio di Calabria) on the mainland before sailing up the west coast of Italy, to land at Puteoli (modern Puozzoli, six or seven miles west of Naples). Here they spend a week with some believers, before finally reaching Rome, by road along the Appian Way. Forty miles south of the city, at the Appian Forum, they are joined by brothers from Rome, and at the Three Taverns, seven miles or so further towards Rome, where the first relay station was situated, thirty three miles south of the capitol. At last, Paul with Luke his narrator, arrive at the centre of the Empire.’

Also on You Tube at <https://www.youtube.com/watch?v=BF78evE8wN0>

ויהי יהוה משגב לדרך משגב לעתות בצרה

Vihì Adonài misgàbh la-dàkh, misgàbh le-itòt ba-tzaràh.

And the Lord will be a stronghold for the oppressed, a stronghold in troubles times.

Psalm 9.9/ תהילים ט"י

A reflection on Psalm 9.9 ‘The picture the Singer portrays here is of the Lord as a refuge carved out of a cliff-face, a hiding-place from pursuers. Such rocky fastnesses are found in desert places, and offer defensive positions often in unassailable positions; so the Lord is a place to climb into, a place to shelter, a place of safety.’

Also on You Tube at <https://www.youtube.com/watch?v=MmhRTZnCYAQ&t=3s>

טוב-רש הולך בתמו מעקש שפתיו והוא כסיל

Tobh rash holèykh be-tumò mey-iqqèsh sphotàv ve-hù khesìl.

Better to be poor with integrity than a crooked-mouthed fool.

Proverbs 19.1/ משלי יט"א

A reflection on Proverbs 19.1 ‘In a pithy and forthright saying, the Sage of Proverbs maintains it’s better to be poor but have integrity than be a fraudster-fool with a crooked mouth – ‘nuff said!’

Also on You Tube at <https://www.youtube.com/watch?v=zZdGo3nG3ug>

## July 12 Day 193 Readings 1 Chronicles 12:19-14:17, Romans 1:1-17, Psalm 9:13-20, Proverbs 19:4-5

וְדָוִד וְכָל-יִשְׂרָאֵל מְשַׁחֲקִים לְפָנֵי הָאֱלֹהִים--בְּכָל-עַז וּבְשִׁירִים וּבְכַנְרֹת וּבְנִבְלִים וּבַתְּפִילִּים  
וּבַמְצִלְתִּים וּבַחֲצֹצְרוֹת

Ve-David ve-khòl Yisra’èl mesachaqim liphnèy ha-Elohìm, be-khòl oz u-bhe-shirìm u-bhe-khinnoròt u-bhe-nebhalìm u-bhe-tuppìm u-bhi-metziltàyim, u-bhe-chatzotzeròt.

And David and all Israel partied before God for all they were worth, with songs and strings, pipes and drums, cymbals and trumpets.

1 Chronicles 13v8/ דברי הימים א יג"ח

A reflection on 1 Chronicles 13.8 ‘Anyone who doubts that the praise of God can be expressive and full of celebration need only look at David’s leading of his people in welcoming the box-chest of God’s promises back among them. The word used first of David and Israel in this verse is that they laughed before the Lord, partying with song and dance,

music and joy. Sombre silence is definitely not obligatory around the Maker of Heaven and Earth!’

Also on You Tube at <https://youtu.be/LzN7U6uHNg4>

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

Ou gar epaischýnomai to evagghèlion tou Christou; dýnamis gar Theou estin ees soteerian pandi to pistevondi, Youdhàio te pròton kai Èlleeni.

For I am not embarrassed by the good news of Messiah; for it is God’s power for rescuing all those who trust to it, primarily for the Jew, but also for the Greek.

Romans/Προς Ρωμαίους 1.16

A reflection on Romans 1.16 ‘Paul is writing to believers in Rome who are both Jews and non-Jews. He makes it clear that the good news of Messiah is above all the crown of the rescue-story which God has been telling through His people Israel, and for them He is the One they have been waiting for. But because Israel’s Messiah has now, by His death, resurrection and ascension, widened and deepened the scope of the embrace of this story, even those beyond Israel are now called to entrust themselves to the rescuing arms of this King of the Jews, becoming in the process part of the commonwealth of God’s own people.’

Also on You Tube at <https://www.youtube.com/watch?v=ACYsSdr2Dp4>

שִׁיתָה יְהוָה מוֹרָה לָהֶם יִדְעוּ גוֹיִם אֲנֹשׁ הִמָּה סְלָה

Sheetàh Adonài moràh lahèm, yed’ù goyim enòsh hèmah. Sèlah.

Lord, make them overawed at You, let the nations know they are just human. (Pause for music).

Psalm 9.20/תהילים ט"כא

A reflection on Psalm 9.20 ‘Ever since the days of Babel, men have been trying to make life work without reference to their loving Maker, and every time their house of cards comes tumbling down at a breath, because man is not made for self-rule – it leads only to war and destruction. When we stand in awe before the Lord and see ourselves as needy humanity, only then we find we become fully human, made the mirror-image of our Creator, fulfilled only in relationship with Him, through the loving redemption provided for us in Jesus.’

Also on You Tube at [https://www.youtube.com/watch?v=ZgIXZE0hu\\_0&t=4s](https://www.youtube.com/watch?v=ZgIXZE0hu_0&t=4s)

עַד שְׁקָרִים לֹא יִנָּקֶה וַיִּפְיַח כְּזָבִים לֹא יִמָּלֵט

Eyd sheqarim lo yinaqèh, ve-yaphiach kezabhim lo yimalèt.

A lying witness will not get away with it and the one who pours out falsehood will not escape.

Proverbs 19.5

A reflection on Proverbs 19.5 ‘Because the Lord is the Lord of truth, falsehood and lies are diametrically opposed to His very character. When we lie, we let chaos in, and we gainsay the power of reality and faithfulness. To represent falsehood as truth is to invite the ‘mishpat’, the ability of God to turn right-way-up what is up-ended to come in and exert His power on the lies told.’

Also on You Tube at <https://www.youtube.com/watch?v=hT5ZskPTPok>

**July 13 Day 194 Readings 1 Chronicles 15:1-16:36, Romans 1:18-32, Psalm 10:1-15, Proverbs 19:6-7**

הודו ליהוה כי טוב כי לעולם חסדו ברוך יהוה אלהי ישראל  
מִן־הָעוֹלָם וְעַד הָעוֹלָם וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהִלֵּל לַיהוָה

‘Hodù l’Adonài ki tov, ki le’olàm chasdò; barùkh Adonài Elohèy Yisraèl min-ha’olàm ve-ad ha-olàm’, ve-imrù kol-ha-àm, ‘Amèyn’ ve-‘Hallèl l’Adonài.’

‘Thank the LORD for He is good, for unlimited is His covenanted-bonded grace; blessed be the LORD God of Israel from eternity to eternity’ and all the people said ‘Amen’ and ‘Celebrate the Lord!’

1 Chronicles 16v34,36 דברי הימים א טז"לד לו

A reflection on 1 Chron.16.34,36 ‘There is one refrain which Israel never tires of singing, that the ‘chesed’ of God, His self-sacrificial, self-obliging covenanted grace will never fail them. In Jesus Christ and the New Covenant in His blood, shed for many for the forgiveness of sins, this ‘chesed’ breaks out to reach the whole family of needy mankind. No wonder the people affirm this faithful God who is worth celebrating for all time!’

Also on You Tube at <https://youtu.be/CJ7JRshQpyY>

τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους  
Ta gar àdrata avtòu apò ktiseos kòsmou tis peeìmasin no-ðumena kathoràtai, ee te àidhios avtòu dhýnamis kai theiðtees, ees to èenai avtòus anapoloyèetous.

For His invisible nature has been evidently shown since the creation of the world, understood from the things He has made, displaying His power and Deity, so that they cannot explain it away.

Romans/ Προς Ρωμαίους 1.20

A reflection on Romans 1.20 ‘Paul is crystal clear; reason leads inevitably to the conclusion that the order of the universe points to a Maker, as surely as the construction of a house points to the builder. Despite human attempts to write their Creator out of the script, the beauty and majesty, the power and awesome might of the cosmos keep giving away the reality of a Designer whose brilliance is only denied by folly and arrogance.’

Also on You Tube at [https://www.youtube.com/watch?v=OqUK0\\_CJUG8](https://www.youtube.com/watch?v=OqUK0_CJUG8)

קומה יהוה אל נשא ידך אל-תשכח עניים

Qùmah Adonài, El nesà yadèkha, al tishkàch anavìm.

Rise up, Lord; God, lift up Your hand, don’t forget the afflicted. Psalm 10.12/תהילים י"ב

A reflection on Psalm 10.12 ‘The Singer is appealing to the Lord here to deliver him from those who are oppressing him; sometimes our prayer becomes a cry, an appeal, from hearts feeling shut in and overwhelmed. The call is for God to rise up, to move and remember the afflicted; the expectation is for God to rescue as He has promised.’

Also on You Tube at <https://www.youtube.com/watch?v=t4Rh6deT4eE>

רבים יחלו פני-נדיב וכל-הרע לאיש מתן

Rabìm yechalù phenèy nadìbh ve-khòl harèya le-ish mattàn.

Many are after the attention of a leader, and everyone wants to befriend a generous person.

## Proverbs 19.6

A reflection on Proverbs 19.6 ‘The Wise Man points out here the fickle nature of people who pursue the attention of those who are wealthy or powerful, while the following verse 7 points out the tendency of people to shun those who are in difficulty. As followers of Jesus, we are warned against favouritism on the basis of power or wealth, and are rather encouraged to show God’s favour to those who are not in a position to repay His love.’

Also on You Tube at <https://www.youtube.com/watch?v=CSvzWhe-7LY>

## July 14 Day 195 Readings 1 Chronicles 16:37-18:17, Romans 2:1-24, Psalm 10:16-18, Proverbs 19:8-9

כי לא יִשְׁבְּתִי בְּבַיִת מִן-הַיּוֹם אֲשֶׁר הֶעֱלִיתִי אֶת-יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאָהֳנָה מֵאֵהָל אֶל-  
אֵהָל וּמִמִּשְׁכָּן

Ki lo yashàbhti be-bhèyt min hayòm ashèr he-elèyti et-Yisra’èl ad ha-yòm ha-zèh ve-ehyèh mey-ohèl el ohèl u-mimishkàn.

For I have not lived in a house since the day I raised Israel up until this very day, but I went from tent to tent and from dwelling-place to dwelling-place.

1 Chronicles 17v5/ה"ה יז דברי הימים א

A reflection on 1 Chronicles 17.5 ‘King David feels ashamed that he is living in a luxurious palace, while God is making do with a tent! But God reminds him through the prophet Nathan that He has never asked for a permanent residence made with hands; the Lord is a mobile God, moving with His people where they are, not held in stone boxes and architectural structures. We have become so wedded to our idea of God inhabiting our fine shrines that we need to see that the Lord will not be bounded by our buildings, and neither should we, when it comes to celebrating His praise and honouring Him in the world He has made, for even that is not big enough to contain Him!’

Also on You Tube at <https://www.youtube.com/watch?v=lnzqqzwBhIw>

οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ

Ou gàr-esti prosopoleempsìa parà to Theò.

For there is no ‘putting on a face’ before God.

Romans/ Προς Ρωμαίους 2.11

A reflection on Romans 2.11 ‘Both in the Greek and Hebrew language, we are told that we can’t put on a face before God, we can’t mask who we are in our hearts, by claiming privilege of race, creed or lineage, or some other special status. Paul says whether Jew or non-Jew, God looks for the same integrity of heart and action in all; but in Jesus He has broken the hold of the powers of sin over us, so that we can come face-to-face with the Father without hiding behind a false face.’

Also on You Tube at <https://www.youtube.com/watch?v=wDIJ0IbRGYE>

תָּאֲזַת עֲנוּיִם שְׁמַעַת יְהוָה תִּכְיֶן לִבָּם תִּקְשִׁיב אָזְנְךָ

Ta’avàh anavim shamàta Adonài, takhìn libbàm taqshìbh oznèkha.

Lord, You have listened to the longing of the oppressed; you garrison their heart, as your ear picks up the call

Psalm 10.17/י"ז תהילים

A reflection on Psalm 10.17 ‘The Singer knows God listens, that, like us, He has ears. His response is to strengthen and garrison the hearts of the oppressed, to let them know His undergirding love and presence in the midst of their stress.’

Also on You Tube at <https://www.youtube.com/watch?v=1SZtQG0jbU>

קנה-לב אהב נפשו שמר תבונה למצא-טוב

Konèh lebh ohèbh naphshò; shomèr tebhunàh limtzò tobh

The possessor of good sense loves his life; the one who maintains discernment finds what is good.

משלי יט"ח/19.8 Proverbs

A reflection on Proverbs 19.8 ‘The word for Proverbs in Hebrew is ‘meshalim’ – words of authority, words for direction. In a world where so much wisdom is rejected, where dissolution and lack of self-control are often exalted, this millennia-old guidance, Scripture’s treasury of insight, still holds the key to hope and meaning even when folly is all around.’

Also on You Tube at <https://www.youtube.com/watch?v=-X6U0twETbc>

**July 15 2016- Day 197-196 Readings 1 Chronicles 19:1-21:30, Romans 2:25-3:8, Psalm 11:1-7, Proverbs 19:10-12**

ויאמר המלך דויד לארנן לא כי-קנה אקנה בכסף מלא כי לא-אשא אש-לך ליהוה והעלות עולה חנם

Va-yòmer ha-mèlekh David le-Ornàn, ‘Lo, ki qanòh eqnàh be-khèseph malè, ki lo essàh ashèr lekha lAdonài ve-ha-alòt chinnàm.’

And King David said to Ornan, ‘No; I must pay the full money for it. I can’t offer what belongs to you to the Lord or sacrifice what are free gifts to me.’

1 Chronicles 21.24/כד"א דברי הימים א

A reflection on 1 Chronicles 21.24 ‘David, in his pride and against the counsel of his advisers, has taken an unauthorised census of the people, which has resulted in retribution upon his people; yet God relents just as His angel is poised to strike Jerusalem at the barns of Ornan. David seeks to be reconciled to the Lord, but knows that he cannot bring something that has cost him nothing in sacrifice. He therefore pays Ornan in full, in gold to have the ground to dedicate as a place for an altar to restore peace. David is humbled before the awesome hand of God; he will not quickly presume to slight God in this way again.’

Also on You Tube at <https://www.youtube.com/watch?v=H0UcFDcHx4Y>

οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ περιτομή, ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ’ ἐκ τοῦ Θεοῦ.

ou gar en to phanerò Youdhàios èstin, òudhe ee en to phanerò en sarkì peritomèe, all' o en to kryptò Youdhaios, kai peritomèe kardhìas en pnèvmati, ou gràmmatì, ou ò èpainos ouk ex anthròpon, all' ek tou Theòu.

For being a Jew isn't about externals, neither is the external physical sign of circumcision what it's all about; rather, it's in the inner man one is a Jew, and circumcision is about what the Spirit does in the heart, not because of laws; such a one isn't out for man's approval, but God's.

Romans/Ρωμαιοὺς 2.28,29

A reflection on Romans 2.28-29 'Being one of God's people, Paul says, is not a matter of outward marks and behaviours, but it is the encounter of having the self-protective, self-justifying cover of the heart removed and sacrificed to God which is the real issue, which only the Holy Spirit of God can bring about in new birth.'

Also on You Tube at <https://www.youtube.com/watch?v=3amvc5JVcqo>

כי-צדיק יהוה צדקות אהב ישר יחזו פנימו

Ki tzaddiq Adonai tzedaqot ahèbh, yashàr yechezù phanèymo

For the Lord of integrity love those with integrity, His face gazes in contemplation upon the right-doers.

Psalm 11.7/ז"א תהילים

A reflection on Psalm 11.7 'The Singer sings of the Lord who delights in the right, who gazes with pleasure on integrity. The same word, to gaze in contemplation, is used in Psalm 27.4 in the prayer to 'gaze upon the beauty of the Lord and seek Him in His temple.' Here then is a mutual gaze, the Lord and the seeker of His face connected in loving engagement.'

Also on You Tube at <https://www.youtube.com/watch?v=JyzlObm2Gao&t=55s>

שכל אדם האריך אפו ותפארתו עבר על-פשע

Sèkel adàm he'erikh apò ve-taphartò abhèr al pasha.

A person with sense is slow to get angry, and is admirable for overlooking offences.

Proverbs 19.11

A reflection on Proverbs 19.11 'It is not a sign of wisdom to fly off the handle at every provocation. The person admired for their good sense is able to show discretion for offences, and is known for their winsome ways.'

Also on You Tube at <https://www.youtube.com/watch?v=LWWIeFy0CqE>

**July 16 2016 - Day 198-197 Readings 1 Chronicles 22:1-23:32, Romans 3:9-31, Psalm 12:1-8, Proverbs 19:13-14**

וארבעת אלפים שערים וארבעת אלפים מהללים ליהוה בכלים אשר עשיתי להלל  
Ve-arba'at alaphim sho'arim ve-arba'at alaphim mehalelim l'Adonai ba-keylim ashèr asiti le-hallèl

(David ordering the worship in His praise-tent)

And four thousand were to be gate-keepers and four thousand were to be worshippers of the LORD, bringing their instruments with which they praised

**First-1** Chronicles 23v5/ה כג"א דברי הימים

A reflection on 1 Chron.23.5 'David believes the expressive, audible worship of God to be important enough to appoint four thousand 'mehalelim' (from the Hebrew word 'halal' meaning to loudly acclaim) – praise-givers with instruments who would be on duty 24/7 in the Holy Place, in shifts, exulting in God and declaring His attributes to the world. In our modern Christian culture that has tended to emphasise silence, we need to be aware that God also values noisy, abandoned expression of His praise, and fully embrace and explore both ends of the spectrum.'

Also on You Tube at <https://www.youtube.com/watch?v=xx-vfBO0ck0>

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιοῦμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρόσεως τῆς ἐν Χριστῷ Ἰησοῦ  
Pàndes gar èemarton kai ysteròundai tees dhòxees tou Theòu, dhikaiòumeni dhoreàn tee avtòu chàriti dhìa tees apolytròseos tees en Christò Yeesòu.  
For everyone has failed and missed the target of God’s glory, having instead to be made worthy by the free gift of His grace, buying us back through Messiah Jesus.  
Romans/Ρωμαίους 3.23,24

A reflection on Romans 3.23,24 ‘So often, people have quoted the first of these two verses and forgotten the second; Paul is not trying to rub our faces in the dirt of our human failure, but to point out that our best efforts at self-improvement will never bring us to the level of worth and value God has placed on us by giving us the priceless gift of His covenant-bonded grace by means of the spilt blood and bruised body of Jesus the Messiah. Trying to make ourselves worthy would be like trying to earn the place of a daughter or son, when we already are because of His selfless love!’

Also on You Tube at <https://www.youtube.com/watch?v=isAJn4xjvG4>

אמרות יהוה אמרות טהרות כסף צרוף בעליל לארץ מזקק שבעתים  
Imròt Adonài amaròt tehoròt, kèseph tzarùph ba’alil la’àretz mezuqàq shibhatàyim.  
What the Lord speaks are words of purity, like silver, refined in an earthen oven, smelted down seven times.  
Psalm 12.6/ז"ב תהילים

A reflection on Psalm 12.6 ‘The Singer likens the Lord’s word to silver purified over and over, seven times in an earthen oven, so precious is it. Beautiful things go through fire to consume the surplus and the dross, leaving what is most prized. The words of God have stood the test of millennia and come out, still speaking valuable and rich insights that lead to us becoming fully human.’

Also on You Tube at <https://www.youtube.com/watch?v=K4iOI9t0pYo>

בית והון נחלת אבות ומיהוה אשה משכלת  
Bàyt va-hòn nachalàt abhòt u-mey-Adonài ishàh maskàlet.  
A house and wealth are inherited from parents, but an insightful wife comes from the Lord.  
Proverbs 19.14

A reflection on Proverbs 19.14 ‘The Wise Man points out what is really worthwhile in life; we may have property and possessions, but the gift of a fulfilled and fruitful marriage is far beyond what material provision can provide, and comes from the open hand of the Father.’

Also on You Tube at <https://www.youtube.com/watch?v=bEyKLeH78kc>

**July 17 2016- Day 199-198 Readings 1 Chronicles 24:1-26:11, Romans 4:1-12, Psalm 13:1-6, Proverbs 19:15-16**

ויפילו גורלות משמרת לעמת כקטן כגדול--מבין עם-תלמיד  
Va-yapìlu goralòt mishmèret le-ummàt, ka-qatòn ka-gadòl, meybhìn im talmid.

So they took a draw for the duties, watch by watch, including small and great, the experienced as well as the disciple-apprentice.

1 Chronicles 25v8/ח"ה דברי הימים א

A reflection on 1 Chronicles 25.8 ‘Here is the only occurrence of the Hebrew word for ‘disciple’ (talmid) in the Old Testament. It comes in the context of the allocation of the rota for the duties of the 24/7 worship going on in the Tent of Meeting. The purpose of the grouping, the previous verse tells us, is ‘for instruction in the song of the Lord’, with the experienced men training the apprentices, each group comprising of twelve singer-prophets. From this we realise that the calling together by Jesus of His twelve apprentices for His school of the kingdom was in continuity with the life of the people of Israel and the rhythm of their story.’

Also on You Tube at <https://www.youtube.com/watch?v=kKosEEf0N-s>

καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην  
Kai seemèion èlabhe peritomèes, sphrayìdha tees dikaiosýnees tees pìsteos tees en tee akrobhystìa, ees to ènai avtòn patèra pàndon ton pìstevòndon di’ akrobhystìas ees to loyisthènai kai avtis teen dikaiosýneen.

And he (Abraham) received the sign of circumcision, the seal of the justification after he had trusted at the time he still had a foreskin, so that he would be the father of all uncircumcised believers, so that right standing with God would also be credited to them as well.

Romans / Προς Ρωμαίους 4.11

A reflection on Romans 4.11 ‘Paul is making the point that the Lord’s covenant with Abraham and his inclusion in God’s heart did not depend on whether the patriarch had a foreskin or not. Abraham was not yet circumcised when he trusted God’s promise made to him, which resulted in his being counted as in right standing with God. Circumcision comes several chapters later in the story. Paul is wanting us to see that Abraham is the father of all who trust God’s promise, circumcised or uncircumcised, because of his self-surrendering faith, not because of his later physical operation.’

Also on You Tube at [https://www.youtube.com/watch?v=k22eT\\_4YQXs](https://www.youtube.com/watch?v=k22eT_4YQXs)

הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהֵי הָאֵרֶה עֵינַי פֶּן-אִישָׁן הַמּוֹת  
Habìtah anèyni Adonài Elohày, ha-ìrah eynài pen ishàn ha-màvet.  
Listen to me and answer, O Lord my God; give light to my eyes so that I don’t sleep in death.  
תהילים יג"ד/13.3

A reflection on Psalm 13.3 ‘The Singer seems to be in dire straits here; if the Lord doesn’t come through for him, and bring light back into his eyes, it will be terrible. It is so often when we become inescapably dependent on the Lord, staring the abyss in the face, that He comes and speaks, He acts, He brings us comfort, as the end of this Song reveals – ‘I will sing to the Lord, for He has satisfied me.’

Also on You Tube at <https://www.youtube.com/watch?v=HB7TWYriDRM>

שֹׁמֵר מִצְוַה שְׁמֵר נַפְשׁוֹ בּוֹזֵה דַרְכָיו יָמוּת  
Shòmer mitzvah shòmer naphshò, bozèh derakhàv yamùt.  
The one who keeps God’s directive protects their life, the one who scorns His ways will die.

Proverbs 19.16

A reflection on Proverbs 19.16 'The Sage is clear about the way to life; following God's directive leads to fulfilled humanity, while despising it leads downhill to a dead end. We are made to purpose, which the Lord reveals, and we divert at our peril.'

Also on You Tube at <https://www.youtube.com/watch?v=stD8AfAOrc0>

**July 18 2016- Day 200-199 Readings 1 Chronicles 26:12-27:34, Romans 4:13-5:5, Psalm 14:1-7, Proverbs 19:17**

ולא-נשא דויד מספרם למבן עשרים שנה ולמטה כי אמר יהוה להרבבות את-ישראל ככוכבי השמים

Ve-lò nasà David misparàm le-mi-bèn esrìm shanàh u-le-matàh ki amàr Adonài le-harbòt et-Yisra'èl ke-khokhebhèy ha-shamàyim.

But David didn't record the number of men of twenty years of age and less, because the Lord had said that He would multiply Israel like stars in the heavens.

1 Chronicles 27v23/כג"כ דברי הימים א

A reflection on 1 Chronicles 27.23 'We recall from earlier reading in 2 Samuel 24 that David did in fact take an unauthorised census, which caused great harm to Israel, but we find here the reason that David had crossed the line with the Lord in doing it; his head-count dishonoured the promise of God that Israel would be multiplied to rival the number of stars in the heavens. Even though we can read the numbers in the record in 2 Samuel, the outcome is not recorded here in the official records of Israel, as a sign of faith in God's ability to fulfil His promise.'

Also on You Tube at <https://www.youtube.com/watch?v=TsJny0y30J4>

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Dhikaiothèndes oun ek pìsteos irèneen èchomen pros ton Thèon dhià tou Kyriou eemòn Yeèsou Christòu

So being given right standing as a result of faith, we have peace towards God through our Lord Jesus Christ.

Romans/ Προς Ρωμαίους 5.1

A reflection on Romans 5.1 'Continuing with his interpretation of Abraham's story, Paul makes it clear that the patriarch and his wife, Sarah, received the promise not by what they did, but by believing what God said He would do. In the same way, our peace with God now comes not from doing things to appease Him, but by entrusting ourselves to His promise of rescue from our guilt and shame because of the reconciling life, death, resurrection and ascension of our Lord, Jesus the Messiah. This brings us deep and lasting peace, not dependent on our deeds.'

Also on You Tube at [https://www.youtube.com/watch?v=hPovfOIOD\\_k](https://www.youtube.com/watch?v=hPovfOIOD_k)

מי יתן מציון ישועת ישראל בשוב יהוה שבות עמו יגל יעקב ישמח ישראל

Mi yittèn mi-Tziyòn Yeshù'at Yisra'èl? Be-shùbh Adonài ammò, yagèl Ya'aqòbh, yismàch Yisra'èl.

Who from Zion will bring the rescue of Israel? When the Lord returns His exiled people, Jacob will dance around and Israel will celebrate! Psalm 14.7/תהילים יד"ז

A reflection on Psalm 14.7 'The Singer paints in this Song a sad picture; people have ignored and forgotten God, making fools of themselves. But the hope with which the last verse closes out the work is of God's bringing back the exiles of His people, and rescuing them, leading to celebration and dance. The word in this verse for 'Rescue' in Hebrew is 'Yeshua', which also happens to be the name of Messiah, Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=coCkuskTuTs>

מְלוֹה יְהוָה חוֹנֵן דָּל וְגָמְלוֹ יִשְׁלֵם-לוֹ

Malvèh Adonài chonèyn dal u-gemulò yeshalèm lo.

Favouring the poor is a loan to the Lord, and He will pay back in full!

Proverbs 19.17

A reflection on Proverbs 19.17 'Pope Francis often speaks of God's 'option for the poor' and this verse gives great Scriptural warrant to his insistence that the Lord views them with special favour, so that when we bless them, it is like loaning the Lord of our substance, and He will repay in full.'

Also on You Tube at <https://www.youtube.com/watch?v=m5mWYtwulFw>

### July 19 2016 - Day 201-200 Readings 1 Chronicles 28:1-29:30, Romans 5:6-21, Psalm 15:1-5, Proverbs 19:18-19

וְאַתָּה שְׁלֹמֹה-בְנִי דַע אֶת-אֱלֹהֵי אֲבִיךָ וְעִבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֹצָה כִּי כָל-לִבְבוֹת דּוֹרֵשׁ יְהוָה וְכָל-יֵצֵר מַחְשָׁבוֹת מִבֵּין אִם-תִּדְרָשׁוּנִי יִמָּצָא לָךְ וְאִם-תִּעְזָבֵנִי יִזְנִיחֶךָ לְעַד  
'Ve-attàh, Shlomò bhenì, da et-Elohèy abhikha va-abhdèyhu be-lèbh shalèm, u-bhe-nèphesh chaphetzàh, ki khol lebhobhòt dorèsh Adonài ve-khòl yètzer machshabhòt meybhin; im tidreshèynu, yimmatzèh lakh, ve-im ta'azbhènnu, yaznìchakha la-èd.'

(David speaking before the Assembly of Israel)

'And you, Solomon, my son, get to know the God of your fathers and serve Him wholeheartedly, with all the desire in your being, for the LORD pursues every heart and understands every idea and its motivation; if you go after Him, He will let you find Him, but if you forsake Him, He will walk away from You forever.'

דברי הימים א כח"ט/1 Chronicles 28v9

A reflection on 1 Chron.28.9 'In this final, powerful charge of King David to his son Solomon is recorded the priority which David gives to relationship with the Lord. He calls him to be wholehearted in his pursuit of God, promising that the one who goes after God will encounter His revelation. But if Solomon turns away, He will find the Lord turning also away from him. Let us also be sure that the direction of our travel is always into Him, never away from Him.'

Also on You Tube at [https://www.youtube.com/watch?v=NIDfDP\\_HRtU](https://www.youtube.com/watch?v=NIDfDP_HRtU)

ותבנית כל אשר היה ברוח עמו לחצרות בית-יהוה ולכל-הלשכות סביב--לאצרות בית האלהים ולאצרות הקדשים

Ve-tabhnit kol ashèr hayàh ba-rùach immò, le-chatzròt beyt Adonài u-le-khol ha-leshakhòt sabhìbh, le-otzròt bèyt ha-Elohìm u-le-otzròt ha-qodashìm.

And the plan of all that was in him (David) by the Spirit, for the courts of the Lord's house and for all the facilities surrounding it, for the treasuries of God's house and for the holy treasures.

1 Chronicles 28v12/ב"כ יב/1

A reflection on 1 Chronicles 28.12 'While we call the building which was erected in Jerusalem for Israel's worship the Temple of Solomon, the plans and the vision for it were given by the Holy Spirit to his father, King David. David was not permitted to build it, because of the blood on his hands, but it was to him that the Lord revealed the blueprint which was then passed on to Solomon, along with the materials for its construction. The Temple is therefore a work of revelation in the Spirit, which David transcribes in his own hand. (See v.19)'

εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

Èe ghar to tou enòs paraptòmati o thànatos ebhasilevse dhià tou enòs, pollò màllon i teen perissèian tees chàritos kai tees dhoreàs tees dhikaiosýnees lambhànondes en zoèe bhasilèvsousi dià enòs, Yeesòu Christòu.

For if, because of one man's failure, death took control through that one event, how much more will those are receiving the overflow of covenanted grace and the free gift of being acquitted reign in life because of that one man, Jesus Christ.

Romans/ Προς Ρωμαίους 5.17

A reflection on Romans 5.17 'Paul's reasoning is clear; if death took control because of one man's failure, then one man, Messiah Jesus, can also turn the tide of death and give us an overflow of grace and freedom, so that we who entrust ourselves to Him will not just lead a life, but reign in life!'

Also on You Tube at <https://www.youtube.com/watch?v=ZSOuu4NxCFY>

כספו לא-נתן בנִשְׁךְ וְשַׁחַד עַל-נְקִי לֹא לָקַח עֲשֵׂה-אֶלֶּה לֹא יִמוּט לְעוֹלָם  
Kaspò lo natàn be-nèyshekh ve-shòchad al naqì lo laqàch, osèh èyleh lo yimmòt le-olàm.

He doesn't charge interest on his money nor take bribes from the poor; the one who does this will never be moved.

Psalm 15.5/ה' טו"ה

A reflection on Psalm 15.5 'The Singer here is very specific about the nature of the life of closeness to God. It involves not just ritual observance, but integrity of life and behaviour, including finances and financial dealings, especially where that gives the option of taking advantage of the disadvantaged. When we rob the poor, we rob God; when we bless them, God established our ways.'

Also on You Tube at <https://www.youtube.com/watch?v=CCTfWDvoEeY>

יִסַּר בְּנֵךְ כִּי-יֵשׁ תִּקּוּהָ וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא נַפְשֶׁךָ  
Yasèr binkhà ki yesh tiqvàh, ve-èl hamitò al tissà naphshèkha.

Form your child while there is still hope, otherwise you implicate yourself in their death.  
Proverbs 19.18

A reflection on Proverbs 19.18 'Dr Jordan Petersen in his book '12 Rules For Life: An Antidote To Chaos' writes, 'the fundamental moral question is not how to shelter children completely from misadventure and failure so they never experience any fear or pain, but how to maximise their learning so that useful knowledge may be gained with minimal cost.... You can discipline your children, or you can turn that responsibility over to the harsh, uncaring, judgmental world – and the motivation for the latter decision should never be confused with love.' (Rule 5; Do Not Let Your Children Do Anything That Makes You Dislike Them.)

Also on You Tube at <https://www.youtube.com/watch?v=JC46oJ27YhY>

**July 20 2016- Day 202-201 Readings 2 Chronicles 1:1-3:17, Romans 6:1-23, Psalm 16:1-11, Proverbs 19:20-21**

ומי יעצר-כח לבנות-לו בית כי השמים ושמי השמים לא יכלכלהו ומי אני אשר אבנה-לו בית כי אם-להקטיר לפניו

U-mì ya'atzàr kòach libhnòt lo bhàyt, ki ha-shamàyim u-shemèy ha-shamàyim lo yekhalkelùhu, u-mì ashèr ebhnàh lo bàyt ki im le-haqtìr le-phanàyv.

But who has the power to build Him a house, whom the sky above us and space beyond cannot contain? And how could I do any more than build Him a place just to burn incense before His face?

דברי הימים ב ב"ה/2v6

'Solomon is fully aware that the place he is building for Israel's worship centre cannot ever contain God's presence, filling as He does the whole universe, nor can it ever be more than a facility to which people can bring their offerings and prayers to present before His face. It is key in our coming before the Lord to recognise the true perspective of His awesome greatness and our small contribution, which nonetheless delights His heart and is welcomed by Him, who made the moon and stars.'

Also on You Tube at [https://www.youtube.com/watch?v=k1Rx5hHOi\\_Y](https://www.youtube.com/watch?v=k1Rx5hHOi_Y)

νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ Θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ τέλος ζωῆν αἰώνιον.

Nynì dhe elevtherothèndes apò tees amartias dhoulouthèndes dhe to Theò èchete ton karpòn ymòn ees ayaismòn, to dhe tèlos zoèn aiònion.

So now, being liberated from failure and sin, and serving God you have the fruit of being unreservedly His, with the outcome being life ~~forever~~unlimited.

Romans-6.22/ Προς Ρωμαίους 6.22

A reflection on Romans 6.22 'God's covenanted grace in Christ liberates us from our past failure and sin, and brings us into the place of being unreservedly His – holy, His without rival. Now we have this incredible relationship with our loving Father-Maker, who has promised us with Jesus not only this closeness and belonging we have now, but the guarantee in Jesus' resurrection of a life that stretches out into unlimited future with Him.'

Also on You Tube at <https://www.youtube.com/watch?v=ykOOzqs-sCo>

שמרני אל כִּי־חסיתי בך

Shomrèyni Eyl, ki chasiti bekhà.  
Defend me O God, for I am relying on You.  
תהילים טז"א/ Psalm 16.1

A reflection on Psalm 16.1 ‘The Singer puts himself in a place of confessed dependency before God; there is nowhere else to turn, He alone has the means of defence. It reminds us of the words of the disciples to Jesus in John 6, ‘Where else can we go? You alone have the words of eternal life.’

Also on You Tube at <https://www.youtube.com/watch?v=d7n7dnJNnyw>

שמע עצה וקבל מוסר למען תחכם באחריתך  
Shemà eytzàh ve-qabèl musàr le-ma’àn techkàm be-acharitèkha.  
Listen to counsel and take on board correction, so that you will end up wise.  
Proverbs 19.20

A reflection on Proverbs 19.20 ‘Being open to formation is the key to growth, the road to wisdom. If we reject the input of others, we will not become fully who we are meant to be.’

Also on You Tube at <https://www.youtube.com/watch?v=eF7kBTsDxLc>

**July 21 2016- Day 203-202 Readings 2 Chronicles 4:1-6:11, Romans 7:1-13, Psalm 17:1-15, Proverbs 19:22-23**

וַיְהִי כִּאֲחֵד לַמַּחְצְרִים (לְמַחְצְרִים) וְלַמְשֻׁרְרִים לְהַשְׁמִיעַ קוֹל־אֶחָד לְהַלֵּל וּלְהַדוֹת לַיהוָה  
וּכְהָרִים קוֹל בְּחֻצְרוֹת וּבְמִצְלֹתַיִם וּבְכָל־יְהוָה וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ  
וְהַבַּיִת מְלֵא עָנַן בֵּית יְהוָה

Va-yehì ke-echàd lamchatzrìm ve-lamshorerìm le-hashmìa qol-echàd le-hallèl u-le-hodòt  
l’Adonài u-khe-harìm qol bach-tzotzeròt u-bhìmtziltàyim u-bhe-khelèy ha-shìr u-bhe-hallèl  
l’Adonai ki tobh ki le-olàm chasdò ve-ha-bàyt malè anàn beyt Adonài.

And so it happened as the trumpeters and the singers came together to be heard as one voice to celebrate and to thank the Lord and as they came to a crescendo of trumpets and cymbals during the song ‘Praise the Lord, for He is good for His covenant-~~bondeded~~ grace goes on forever’, the building, the house of the Lord, was filled with a cloud.

2 Chronicles 5.13/דברי הימים ה"ג

A reflection on 2 Chronicles 5.13 ‘There is something about the celebrating of God by His people that He cannot resist. In their enjoyment of the unfailing grace of God, the musicians and singers of Israel engage all their energy, and as they reach a crescendo of praise, heaven and earth come together and a cloud condenses the atmosphere around the very presence of God in the newly-completed Temple. How God enjoys the praise of His people!’

Also on You Tube at [https://www.youtube.com/watch?v=3Nf\\_Pa5aXrc](https://www.youtube.com/watch?v=3Nf_Pa5aXrc)

ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἑτέρω, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

Òste, adhelphì-mou, kai ymèes ethanatòtheete to nòmo dhià tou sòmatos tou Christòu ees to yenèsthai ymàs etèro, to ek nekròn eyerthèndi, ina karpophorèesomen to Theò.  
So, brothers and sisters, you also died to the regulations through the body of Messiah, in order to become someone else's, that is, His, who was raised from the dead, so that we would produce fruit for God.

Romans/ Προς Ρωμαίους 7.4

A reflection on Romans 7.4 'It is tragic that following Jesus could ever be seen as a code of regulations, when Paul says explicitly that when our lives are connected to the death and resurrection of Jesus, we are dead to the idea of pleasing God by keeping a set of directives. Life with Jesus means our spirits are married to Him in the devotion of love, on the basis of living to bring joy to His heart, not on a set of do's and dont's which we hope will make us good enough for God – that is fruitless human religion, not relationship with Messiah!'

Also on You Tube at [https://www.youtube.com/watch?v=\\_1WMrMPgz9Y](https://www.youtube.com/watch?v=_1WMrMPgz9Y)

אני בצדק אחזה פניך אשבעה בהקיץ תמונתך

Anì be-tzèdeq echezèh phanèkha; esbe'ah be-haqìtz temunatèkha.

In integrity, I will gaze on Your face; when I wake, I will be satisfied in Your presence.

Psalm 17.15 תהילים יז"ט

A reflection on Psalm 17.15 'In the later Psalm 27, the Singer sings of the one thing he desires, to gaze with delight upon the Lord; here is the same longing to gaze, to have a sense of complete satisfaction in the encounter with the One who made us, and in whose worship we become complete.'

Also on You Tube at <https://www.youtube.com/watch?v=9xBPSntvFK0>

תאות אדם חסדו וטוב-רש מאיש קזב

Ta'avàt adàm chasdò ve-tòbh rash mey-ìsh kazàbh.

What is admirable in a person is keeping to their covenant; better to be poor than a liar.

Proverbs 19.22

A reflection on Proverbs 19.22 'The word in the Hebrew here for that obligation to covenant is *'hesed'*, the bond that holds our being to our word. It is better to stay true to what we have committed to, even if that means materially being in need, than lying to get rich, while betraying our promise.'

Also on You Tube at <https://www.youtube.com/watch?v=ts3uftICMqA>

**July 22 2016- Day 204-203 Readings 2 Chronicles 6:12-8:10, Romans 7:14-8:8, Psalm 18:1-15, Proverbs 19:24-25**

ועתה קומה יהוה אלהים לנוחך--אתה וארון עזר כהניך יהוה אלהים ילבשו תשועה  
וחסידך ישמחו בטוב

יהוה אלהים אל-תשב פני משיחך זכרה לחסדי דויד עבדך

Ve'attah qùmah Adonài Elohim le-nuchèkha, attah ve-aròn uzzèkha;

Kohanèykha, Adonài Elohim, yilbeshù teshua Ve-chasidèkha yismechù bha-tòv.

Adonài Elohim, al-tashèv penèy meshichèkha; Zokhràh le-chasdèy-David avdèkha

And now, arise, LORD God, and come to Your rest, You and the Ark of Your strength;

May Your priests, O LORD God, be clothed with deliverance and Your committed ones rejoice in the good. LORD God, do not turn Your face from Your anointed; Remember the covenant commitment to David Your servant.

2 Chronicles 6.41, 42/מב' ו"מא דברי הימים ב'

A reflection on 2 Chron.6.41,42 'Solomon's prayer recalls the prayer of Israel when she arrived at a new point on the nation's wanderings – 'Arise O Lord God and come to Your resting place'. The King calls on the *hesed* of God, His obligation of grace to the covenant, which was shown to David, and desires the face, the presence of God to remain in this new venue for Israel's meeting with Him.'

Also on You Tube at [https://www.youtube.com/watch?v=47jEG\\_1U5T8](https://www.youtube.com/watch?v=47jEG_1U5T8)

וַיִּכְנְעוּ עַמִּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְלוּ וַיִּבְקְשׁוּ פָנַי וַיִּשְׁבוּ מִדַּרְכֵיהֶם הַרְעִים וְאֲנִי  
אֲשָׁמַע מִן-הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת-אֶרְצָם

Ve-yikàne'u ammi ashèr niqrà shemi aleyhèm ve-yitpalelù v'ibhaqeshù phanày ve-yashùbhu mi-darkhèyhem ha-ra'im, va-anì eshmàh min-ha-shamayim, ve-eslàch le-chat'atàm ve-erpàh et-artzàm.

If my people, upon whom is my name, submit themselves and pray, and desire my presence-face, and turn back from their evil conduct, I will hear from heaven, I will pardon their sins and I will heal their land. Second Chronicles 7v14/מב' ז"יד דברי הימים ב'

A reflection on 2 Chron.7.14 'In the course of this wonderful promise from the service of dedication of the Temple of Solomon, the Lord enjoins on His people self-abasement, intercession and repentance, but also the seeking of His face, which is the same in Hebrew as His presence. Often when these words are used to exhort, there is much focus on humbling and praying and repenting, but not so much on just being before His face, in His holy presence. God will hear us more easily when we are close up to His face, breathing our yearnings directly into His ear.'

Also on You Tube at [https://www.youtube.com/watch?v=47jEG\\_1U5T8](https://www.youtube.com/watch?v=47jEG_1U5T8)

Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου  
τούτου;

Talàiporos egò ànthropos! Tis me rýsetai ek tou sòmatos tou thanàtou tòutou?

What a man in a crucible am I! Who will rescue me from this mortal body?

Romans/ Προς Ρωμαίους 7.24

A reflection on Romans 7.24 'The word Paul uses of himself in this cry of anguish at being still in the battle with his sinful old man speaks of one being assayed like gold in the fire. Paul is not simply 'wretched' or 'miserable', for there is a process to this trial; he is in the crucible of God, but the outcome is assured – Jesus Christ his Lord has freed him from the mortal trap of sin, and from the gravitational pull of death!'

Also on You Tube at <https://www.youtube.com/watch?v=9Xp9nvFawn4>

מהלל אקרא יהוה ומר־איבי אושע

Mehullàl eqrà Adonài, u-mìn oyevày invvashèya.

I cry to the praiseworthy Lord, and from my enemies I am delivered.

Psalms 18.3/ד"ח תהילים

A reflection on Psalm 18.3 ‘This Psalm is ascribed to David, when he was delivered from the power of Saul. David is a man who knows how powerful turning to God in praise can be. In Acts 15, the leader of the Jerusalem church, James, describes the coming in of the non-Jews to salvation in Messiah as ‘the rebuilding of the tent of David’, quoting Amos 9.11,12. So in Jesus, we are also included in the descendants of David, man of worship, man after God’s heart.’

Also on You Tube at <https://www.youtube.com/watch?v=6wh1TmphJ0&t=3s>

טמן עצל ידו בצלחת גמ-אל-פיהו לא ישיבנה

Tamàn atzèl yaddò ba-tzalachàt gam el pihù lo yeshibhènàh.

The lazybones shoves their hand in the pie, and doesn’t even bother bringing it back to their mouth!

Proverbs 19.24

A reflection on Proverbs 19.24 ‘The Wise Man scorns the fool who is so greedy, they bury their hands in the pie (in Hebrew, the dish) and don’t even bring it back to their mouth to eat. When avarice takes over, there is something dehumanising in its appearance.’

Also on You Tube at <https://www.youtube.com/watch?v=2JuGVShHsNQ>

**July 23 2016- Day 205-204 Readings 2 Chronicles 8:11-10:19, Romans 8:9-25, Psalm 18:16-36, Proverbs 19:26**

ובדבר-יום ביום להעלות כמצות משה לשבתות ולחדשים ולמועדות שלוש פעמים  
בשנה בחג המצות ובחג השבועות ובחג הסוכות

U-bhidbhàr yom be-yòm le-ha-alòt ke-mitzvah Moshèh la-shabbatòt ve-le-chadashim ve-la-mo’adòt shalòsh pe-amim ba-shanàh be-chàg ha-matzòt u-bhe-chàg ha-shavu’òt u-bhe-chàg ha-sukkòt.

(Of Solomon’s Temple) He appointed the daily pattern of offerings according to the directives of Moses, for seventh day rests, for new moons and for the festivals three times a year, the feast of yeastless bread, the feast of weeks and the feast of shelters.

2 Chronicles 8v13/ג"ח הימים ב

A reflection on 2 Chron.8.13 ‘Solomon’s temple is a new structure in the life of Israel’s journey with God, but Solomon sticks with the rhythm of life and worship given to Moses from the heavenly perspective. In our desire to refresh faith and practice in the age of Jesus Christ, we need to keep a clear eye on the first principles and patterns of Scripture, so that we don’t stray into humanistic novelty.’

Also on You Tube at <https://www.youtube.com/watch?v=mbBcK-OYUmY>

ὁμοῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ’ ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν.  
εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

Ymèis dhe ouk estè en sarkì, all’ en Pnèvmati, èper Pnèvma Theòu ikèe en ymìn. Èe dhe tis Pnèvma Christòu ouk èchee, òutos ouk estin avtòu.

You however are not just physical, but connected to the Spirit, seeing that the Spirit of God is at home in you. But if someone doesn’t have the Spirit of Christ, then they are not His.

Romans/Ρωμαίους 8.9

A reflection on Romans 8.9 ‘When the Spirit of Christ is poured into us, we live from another source – from God Himself who inhabits us. It’s as though our own inner engine, choked up with pollutants and blockages, has been overridden by an external source of power which now drives us, so that the old mechanism is redundant. This source of power in God is enough not only to give us inner life now, but will be enough to reignite our dead bodies when they finally conk out, giving us a new, Spirit-powered body like that of Jesus after His resurrection.’

Also on You Tube at <https://www.youtube.com/watch?v=56TgzH2ltvI>

מְשַׁוֶּה רַגְלֵי כְּאַיִלוֹת וְעַל בְּמַתִּי יַעֲמִידֵנִי

Meshavèh raglày ka-ayalòt, ve-àl bamotày ya’amidèyni.

He gives my feet their balance, like the deer, enabling me to stand even when I am high up.

Psalm 18.33/תהילים יח"לד

A reflection on Psalm 18.33 ‘The picture the Singer uses here of God’s sustaining power is that of the deer on the high mountain places, where she does not lose her footing because of the Creator’s gift to her of balance and equilibrium, even on the heights where men might lose their footing. The Psalm is written about evading the grip of enemies, and delights in God’s gift of nimble-footed escape, even on the exposed, high places of life.’

Also on You Tube at [https://www.youtube.com/watch?v=NTr\\_jErU2Co](https://www.youtube.com/watch?v=NTr_jErU2Co)

מְשַׁדְּד-אֵב יִבְרִיחַ אִם בֶּן מְבִישׁ וּמַחְפִּיר

Meshadèd abh, yabhrèyach eym, beyn meybhìsh u-machpìr.

Running down Dad, cutting themselves off from Mum, the kid who brings shame and reproach.

Proverbs 19.26/משלי יט"כו

A reflection on Proverbs 19.26 ‘It’s become almost a cliché that in our youth we are expected to rebel against our parents, as though it were part of necessary human development. But the Sage says the unsayable, highlighting the pain and broken heartedness that parent-youngster struggle can bring. How much better if there is openness and honour both ways, love and mutual respect shown between generations. The last verse of the Hebrew Scriptures (in our ordering of them) tells of a Messiah coming who will turn the hearts of parents to children, and children to parents, breaking the curse of enmity, a sign of the Kingdom of God coming. (Mal.4.6)’

Also on You Tube at <https://www.youtube.com/watch?v=h5kwfuirJwE>

**July 24 2013- Day 206-205 Readings 2 Chronicles 11:1-13:22, Romans 8:26-39, Psalm 18:37-50, Proverbs 19:27-29**

וּבְרָאוֹת יְהוָה כִּי נִכְנְעוּ הָיָה דְבַר-יְהוָה אֶל-שְׁמַעְיָה לֵאמֹר נִכְנְעוּ לֹא אֲשַׁחֲתֵם וְנָתַתִּי לָהֶם כְּמַעַט לְפָלִיטָה וְלֹא-תִתֶּן חֲמַתִּי בִירוּשָׁלַם בְּיַד-שִׁישַׁק

U-bhi-re’òt Adonài ki nikna’ù, hayàh debhàr Adonài el-Shemayàh lemòr, ‘Nikkna’ù lo ashchitem ve-natàti lahèm ki-me’at liphleytàh, ve-lò tittàkh chamatì bi-Yerushalàyim be-yàd Shìshaq.’

When the LORD saw that they were humbling themselves, the word of the LORD came to Shemaiah saying, ‘They have humbled themselves, so I will not destroy them but will give

them a little bit of rescue and my displeasure will not be poured out on Jerusalem by means of (the enemy) Shishaq.'

דברי הימים יב"ז/7 2 Chronicles 12v7

A reflection on 2 Chronicles 12.7 'While the northern kingdom has separated and gone after worthless non-gods and political separation, the southern kingdom is not doing much better. Rehoboam, son of Solomon, also abandons God's ways and plays fast and loose with the covenant. However, when the Egyptians attack, the leaders of Judah turn to God for help, and through the prophet Shemaiah are told they will get 'a little bit of deliverance'. But overall the Chronicler draws the conclusion that Rehoboam's is an evil regime, because he misleads the people away from the Lord. People bent on power have little regard for the ways of God.'

Also on You Tube at <https://www.youtube.com/watch?v=m6zWql8Qod4&t=1s>

πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Pèpeesmai gar òti òute thàntos òute zoèe, òute àngeli òute archài, òute dhynàmees, òute enestòta, òute mèllonda, òute ýpsoma òute bhàthos òute tis ktisis etèra dhynèsetai eemàs chorìsai apò tees agàpees tou Theòu tees en Christò Yeesòu to Kyriò eemon.

For I am convinced that nothing – not death nor life, angels, princes nor powers, present nor future, not high-up nor low-down, nor anything else in all of creation could ever separate us from the love of God in Messiah Jesus our Lord.

Romans/Ρωμαίους 8.38,39

A reflection on Romans 8.38.39 'Paul has an unshakeable conviction that, whatever the world system or the dark powers behind it throw at him, he is unbreakably anchored into the love of God because of the completed rescue effected by His Messiah, Jesus Christ. We simply rest in this truth, therefore, with Paul and all the people of God, unavailable to all other claims to our attention or allegiance.'

Also on You Tube at <https://www.youtube.com/watch?v=HA8PrgTfAY0>

חי-יהוה וגבורת צורי ויְרוּם אֱלֹהֵי יִשְׂרָאֵל

Chay Adonài u-bharùkh tzurì, ve-yarùm Elohey yishì.

The Lord lives and blessed be my rock, and let the God of my rescue be lifted up!

תהילים יח"מ/46 Psalm 18.46

A reflection on Psalm 18.46 'In this Song of escape from Saul, David declares the deliverance he has experienced, and continues to experience as being from God who is his rock. When we lift up the name of God, and give Him full credit for His intervention in our lives, He has space to do more for and in us; He is indeed the God who in Messiah Jesus has taken us out of the hand of the powers that oppressed us, and is worth celebrating!'

Also on You Tube at <https://www.youtube.com/watch?v=9rN4bQ0uAWA>

חַדַּל-בְּנֵי לִשְׁמַע מוֹסֵר לְשִׁגוֹת מְאִמְרֵי-דָעַת

Chadàl benì lishmò-a musàr, lishgòt mey-imrèy da'àt.

Stop listening to formative input, my son and you will wander off from the words of experience.

Proverbs 19.27

A reflection on Proverbs 19.27 ‘No one can live without formative input into their lives, developing, stretching and correcting them. To live as though we knew better than everyone else will lead down a dead-end corridor, which will leave us stuck and isolated.’

Also on You Tube at [https://www.youtube.com/watch?v=q7xD1CJ\\_low](https://www.youtube.com/watch?v=q7xD1CJ_low)

**July 25 Day 206 Readings 2 Chronicles 14:1-16:14, Romans 9:1-24. Psalm 19:1-14.**

**Proverbs 20:1**

וַיִּקְרָא אָסָא אֶל-יְהוָה אֱלֹהָיו וַיֹּאמֶר יְהוָה אֵין-עִמָּךְ לְעֶזֶר בֵּין רַב לְאֵין כַּח עֲזָרְנוּ יְהוָה  
אֱלֹהֵינוּ כִּי-עֲלִיךָ נִשְׁעַנּוּ וּבִשְׁמֶךָ בָּאנוּ עַל-הַהֶמוֹן הַזֶּה יְהוָה אֱלֹהֵינוּ אַתָּה אֵל-יַעֲצָר עִמָּךְ  
אָנוּשׁ

Va-yiqrà Àsa el-Adonài Elohayv, va-yomèr, ‘Adonài, eyn imkhà la-azòr beyn rabh le-èyn kòach; azrèynu Adonài Elohèynu, ki alèykha nish’ànù u-bhe-shimkhà bhànù al-hehamòn ha-zèh. Adonài Elohèynu attàh al-ya-atzòr imkhà enòsh.’

Then Asa called out to the Lord his God and said, ‘O Lord, it doesn’t matter to you whether those you are helping are many or powerless; You are our help, O Lord our God, for we are relying on You, and in Your Name we go are going out against this horde. Lord, You are our God; do not let mankind constrain You!’

[דברי הימים י"ד](#) 14.11 [2 Chronicles 14.11](#)

A reflection on 2 Chronicles 14.11 ‘Asa, King of Judah, has kept covenant with the Lord; now he is faced with an enormous Ethiopian invasion which it is impossible to repulse. Yet this forces him into dependence on the only One who can rescue, the Lord God of Israel. God’s response is miraculous deliverance and salvation of Judah; yet before the end of his reign, Asa forgets this source of hope, and turns to Syria for help against Israel, bringing danger and humiliation upon God’s people. We need to keep our eyes fixed constantly on the One on whom we rely, and call on His Name daily.’

Also on You Tube at <https://www.youtube.com/watch?v=LZrh8fqdVbg>

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς  
εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

On i patères kai ex on o Christòs to katà sàrka, o on epì pàndon Theòs evloyeetòs ees tous aìdnas; amèen.

(Paul speaks of his fellow-Jews)

Theirs are the fathers, and from them is Christ, in terms of his physical being, who is over all, blessed be God forever. Amen.

Romans 9.5/ Ρωμαίους 9.5

A reflection on Romans 9.5 ‘Paul is clear how important the legacy of God’s Jewish people is to the person of the Messiah Himself. God has chosen them, and called them, and promised them through Abraham that they would be a blessing to all the families of the earth. Jesus is the crown of that story, the culmination of God’s story reaching out to all, bringing them into the embrace of His Father and the commonwealth of His beloved.’

Also on You Tube at [https://www.youtube.com/watch?v=KHrXmk\\_zHbk](https://www.youtube.com/watch?v=KHrXmk_zHbk)

הַשְּׂמִים מְסֻפְּרִים כְּבוֹד-אֵל וּמַעֲשֵׂה יְדִיו מְגִיד הַרְקִיעַ

Ha-shamàyim mesaprim kebhdò Eyl, u-ma'asèh yadav maggìd ha-raqià.  
The heavens are recounting the glory of God, and the skies display His handiwork.  
Psalm 19.1/תהילים יט"ב

A reflection on Psalm 19.1 'Standing under the stars, looking up into the vast vault of space, we wonder at the Maker's craft; such beauty, such variety. Likewise, on a day full of sunshine, when blue skies are over us, or on a day of storms, when the clouds shake with thunder and lightning, we are in awe of their greatness compared to our smallness. The Singer assures us in this Song that they are the great advertisement for God, inviting us to see beyond the creation into worship of the Creator, who put them all in place.'

Also on You Tube at <https://www.youtube.com/watch?v=0g2abvVpkIQ>

לץ היין המה שכר וכל-שגה בו לא יחכם

Leytz ha-yàyin hòneh shèkhar ve-khol shogèh bo lo yechkàm.  
Wine is a lout and beer causes fights, and everyone who is taken in by them is unwise.  
Proverbs 20.1

A reflection on Proverbs 20.1 'While there is no injunction in Scripture against alcohol, (Jesus makes the best wine, after all!) when people are inebriated by it it has a dehumanising effect, and leads into unreality. Wisdom knows when enough is enough...'

Also on You Tube at <https://www.youtube.com/watch?v=qBI7QbGtTd0>

**July 26 Day 207 Readings 2 Chronicles 17:1-18:34, Romans 9:25-10:13, Psalm 20:1-9, Proverbs 20:2-3**

ויאמר יהושפט אל-מלך ישראל דרש-נא כיום את-דבר יהוה

Va-yòmer Yehòshaphat el-mèlekh Yisra'èl, 'Deràsh-na ka-yòm et debhàr Adonài.'  
Then Jehoshaphat (King of Judah) said to (Ahab) the King of Israel, 'Let's enquire today what the word of the Lord is.'

[דברי הימים יח"ד/2 Chronicles 18v4](#)

A reflection on 2 Chronicles 18.4 'With the simple suggestion of seeking God's word, Jehoshaphat opens up a whole sorry tale. Ahab of Israel complains about Micaiah, the Lord's prophet, that he only ever speaks ill of him. Micaiah is called, and at first goes along with the crowd of other yea-saying voices, but when pressed, he reveals that the battle about to be undertaken will be the end of Ahab. For his pains, Micaiah is imprisoned, but the outcome is as the Lord told him; Jehoshaphat is rescued when he calls on the Lord, Ahab is injured and dies. Ahab's problem of course was not just one word from Micaiah, but his whole life lived with his back to the Lord, while Jehoshaphat puts the Lord's word and wisdom in prime position.'

Also on You Tube at <https://www.youtube.com/watch?v=pgpBUV9ovCA&t=3s>

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως, Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου·  
Ti oun eròumen? Òti èthnee ta mee dhiòkonda dhikaiosýneen katèlabhe dhikaiosýneen, dhikaiosýneen dhe teen ek pìsteos, Israèel dhe dhiòkon nòmmon dhikaiosýnees ees nòmmon dhikaiosýnees ouk èphthase. Dhiatì? Òti ouk ek pìsteos, all' os ex èrgon nòmou.

What are we saying then? That the non-Jewish nations, who were not going after getting right with God, have received right relationship with God, a right relationship based on complete reliance on Him alone. But Israel, trying to get right with God by obeying rules have not

achieved it. Why not? Because they didn't rely totally on God, but relied instead on their living by rules. Romans /Ρωμαιοϋς 9.30-32

A reflection on Romans 9.30-32 'Paul now leads on by stating that Jews and non-Jews alike are now accepted by God on the basis of trust in God's provision in Christ, while the Jews in the past have sought to be acceptable to God through the carrying out of what was expected anyway of a covenanted people, which they have not been able to fulfil. This has caused them to trip up and fall over the very thing which God has put in place to rescue them, as Paul points out from Isaiah 8.14 and 28.16, because their eyes were on their own doings, and not on God's gracious provision.'

Also on you Tube at [https://www.youtube.com/watch?v=5\\_LIPA-aKqA](https://www.youtube.com/watch?v=5_LIPA-aKqA)

יעֲנֶךָ יְהוָה בְּיוֹם צָרָה יִשְׁגָּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב

Ya'ankhà Adonài be-yòm tzaràh, yesagèbhkha sheym Elohèy Ya'aqòbh.

May the Lord answer you in troubled times, may the name of the God of Jacob keep you safe. Psalm 20.1/א"א תהילים כ"

A reflection on Psalm 20.1 'This Song is ascribed to David, who had many troubled days, even days when his life was in danger. Here he prays for his hearers that they may know the response of the God who has answered him in the days of trouble, and that the name of the God of Jacob would put them in a place of refuge, a safe place out of sight of all malice and cruelty an enemy would bring.'

Also on You Tube at <https://www.youtube.com/watch?v=jh2rWj8TqDg&t=1s>

כְּבוֹד לְאִישׁ שֶׁבֵּת מְרִיב וְכֹל-אֹיִל יִתְגַּלֵּעַ

Kabhòd la-ish shèbhet mey-rìbh, ve-khòl evil yitgalà.

It is honourable for someone to stop quarrelling, but every fool carries it on.

Proverbs 20.3

A reflection on Proverbs 20.3 'It is always encouraging to hear of a quarrel coming to reconciliation, and to see people released from the trap of enmity, but so often, we continue our petty squabbling thinking we are entitled to our contention, when all we do is show ourselves to be fools.'

Also on You Tube at [https://www.youtube.com/watch?v=0ER1S\\_DSJHQ](https://www.youtube.com/watch?v=0ER1S_DSJHQ)

**July 27 Day 208 Readings 2 Chronicles 19:1-20:37, Romans 10:14-11:12, Psalm 21:1-13, Proverbs 20:4-6**

וַיָּשֶׁב יְהוֹשָׁפָט בִּירוּשָׁלַם וַיֵּשֶׁב וַיֵּצֵא בְעַם מִבְּאֵר שֶׁבַע עַד-הַר אֶפְרַיִם וַיֵּשִׁיבם אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם

Va-yèshebh Yehoshaphàt bi-Yerùshalayim, va-yashàbh, va-yetzè bha-àm mi-Be'èr Shebhà ad-hàr Ephràyim, va-yashibhèm el-Adonài Elohèy abhotèyhem.

So Jehoshaphat resided in Jerusalem, and then he went out among the people from Beer-Sheba to the Ephraim hills, and he turned them back to the LORD God of their forefathers.

דְּכָרֵי הַיָּמִים ב יט"ד/4v19 Chronicles 2

A reflection on 2 Chronicles 19.4 'Jehoshaphat's name means 'the Lord will right-wise', and in his action to restore the worship of the true God to Judah, he brings the nation to a turning point. He doesn't do it by issuing an edict from Jerusalem; we are told he personally goes from the south to the north of the kingdom, bringing people back into an encounter with the God of their forefathers. As a result of this, the nation prospers and is delivered.'

וַיַּעַזְבֵם אֶל-הָעָם וַיַּעֲמֵד מְשֻׁרְרִים לַיהוָה וּמְהַלְלִים לְהַדְרַת-קֹדֶשׁ--בְּצִאת לִפְנֵי הַחַלּוּץ  
וְאֶמְרִים הוֹדוּ לַיהוָה כִּי לְעוֹלָם חַסְדּוֹ

Va-yivva'atz el-ha-àm, va-ya'amèd meshorerim l'Adonài u-mehalelim le-hadràt qòdesh, be-tzèyt liphnèy hechalùtz ve-omrìm, 'Hodù l'Adonài, ki le-olàm chasdò.'

And having consulted the people, he (King Jehoshaphat) set in place singers to the Lord to celebrate the majesty of His unrivalled holiness, going out ahead of the army and declaring 'Give thanks to the Lord, for His covenant-bonded grace is without limit.'

[2 Chronicles 20v21/כ"א דכרי הימים ב](#)

A reflection on 2 Chronicles 20.21 'In this unprecedented scenario, where a prophetic word from Jahaziel Ben Zechariah has called on the nation of Judah not to fight the Ammonites, but to praise the Lord in the face of their enemies, it is of note, first, that King Jehoshaphat consults with the people. He does not just decree the action to be taken; it is all their lives on the line, and they need to stand in faith together. Then, the singers are sent out ahead of the army, to celebrate the unrivalled (holy) majesty of the Lord and to declare His covenant-bonded grace (His 'chesed') which has no limits. By this alone, they overcome, and see their enemies fall. Such is the power in the celebration of the unique might of the name of the Lord our Maker!'

Also on You Tube at [https://www.youtube.com/watch?v=F4Obz1Y5e\\_w](https://www.youtube.com/watch?v=F4Obz1Y5e_w)

πῶς οὐν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;

Pos oun epikalèsondai ees on ouk epistevsan? Pos dhe pistèvsousin ou ouk èkousan? Pos dhe akòsousi choris keerýsondos?

So how will they appeal to Him in whom they have not put their trust? But how can they put their trust in Him if they haven't heard of Him? And how will they hear of Him without someone to proclaim Him to them?

Romans /Ρωμαίους 10.14

A reflection on Romans 10.14 'Paul lays out the amazing offer of the good news of God that we can be reconciled with Him; but that good news entails someone bringing it to people and proclaiming it, like a herald bringing a royal proclamation to a people freed from tyranny by the victory of a deliverer. But how, Paul asks, can they hear if those entrusted with the message refuse to proclaim? This grace is too amazing and too wide for us to keep it to ourselves; it is the key to open the prison doors of every person on the planet, for all time!'

Also on You Tube at [https://www.youtube.com/watch?v=\\_zjXzmWLjYc](https://www.youtube.com/watch?v=_zjXzmWLjYc)

רוֹמָה יְהוָה בְּעֶזֶר נְשִׁירָה וּנְזַמְרָה גְבוּרָתְךָ

Rùmah, Adonài ve-uzzèkha; nashìrah u-nezàmrah gebhuratèkha

Be exalted, LORD, in Your strength; we will sing and play music celebrating your might

Psalm 21v13/ג"א תהילים

A reflection on Psalm 21.13 'Music and song are an integral feature of the worship of the Lord. From the making of the first instruments by Jubal in Genesis 4.21 to the song of Moses and the Lamb in Revelation 15.3, the praise of God is sung and played by every generation. Indeed, the prophet Zephaniah, in 3.17, tells us that God Himself rejoices over His people

with singing. No wonder then, that the Singer here wants to lift up God's name with music and celebratory song, for this is part of the heritage of heaven!'

Also on You Tube at <https://www.youtube.com/watch?v=1EHj4dFNtzc>

רב-אדם יקרא איש חסדו ואיש אמונים מי ימצא

Rabh adàm yiqrà ish chasdò, ve-ìsh emunim mi yimtzah?

Many declare they will keep to their covenant, but who will actually prove dependable?

Proverbs 20.6/א"ו כ"ו משלי

A reflection on Proverbs 20.6 'In a day when the world accepts that covenants and treaties will be kept until no longer convenient, the words of the Sage of Proverbs lead us to question what dependability really looks like. The Scriptures point us, in the end, to only One who is fully faithful, whose covenant-bonded commitment lasts forever, the Lord Himself. But whoever walks with Him and owns Him as Lord will also image His dependability in their own commitment to others, so that covenant life is modelled in His people to a high degree.'

Also on You Tube at <https://www.youtube.com/watch?v=g9EIPHjmtg>

**July 28 Day 209 Readings 2 Chronicles 21:1-23:21, Romans 11:13-36, Psalm 22:1-18, Proverbs 20:7**

ויבא אליו מכתב מאליהו הנביא לאמר כה אמר יהוה אלהי דויד אביך תחת אשר לא-  
הלכת בדרכי יהושפט אביך ובדרכי אסא מלך-יהודה

Va-yabhò elàyv mikhtàbh me-Eliyàhu ha-nabhì, leymòr, 'koh amàr Adonài Elohèy David  
abhikhà, tàchat ashèr lo-halàkhta be-darkhèy Yehoshaphàt abhikha u-bhe-darkhèy Asà  
mèlekh-Yehùdah

Now a letter came to him (King Jehoram of Judah) from Elijah the (late) prophet saying,  
'Thus says the LORD, the God of David, your ancestor; you have not walked in the ways of  
Jehoshaphat your father, nor in the ways of Asa King of Judah.'

2 Chronicles 21v12/יב"כא דכרי הימים ב

A reflection on 2 Chronicles 21.12 'This is one of those mysteries of Scripture; a letter  
written years before by the late prophet Elijah is brought to King Jehoram, upbraiding him for  
his refusal to follow the Lord. Was this written prophetically while Elijah was on earth, or is  
it a letter from the still living prophet in heaven? What we can know is that God counts it  
important enough to get Jehoram's attention by writing to him through one of His most  
famous servants to warn him of the dire consequences of his disobedience. '

Also on You Tube at <https://www.youtube.com/watch?v=QDyZIZNVk0k>

ᾠ βάθος πλούτου και σοφίας και γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα  
αὐτοῦ και ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

O bhàthos plòutou kai sophìas kai gnòseos Theòu! Os anexerèvneeta ta krimata avtòu kai  
avexichniasti ai odhì avtòu.

Oh, how deep is the wealth and wisdom and insight of God! His decisions are unfathomable,  
and His ways are beyond explanation! Romans /Ρωμαίους 11.33

A reflection on Romans 11.33 ‘It is as though Paul runs out of ways of explaining God’s plans to unite the Jews and the rest of the nations in His plan to rescue both, and he almost sings here in praise of the depth of God’s insight and wisdom, beyond human explanation. Yet there is also the sense that the Lord has all things in His hand, and is unfolding His purposes; the wild olive of the nations will be grafted into the stock of the tree, and the branches of the original tree, the Jews, distanced because of unbelief can also be grown in again – all things are possible, because all things are in His hand.’

Also on You Tube at <https://www.youtube.com/watch?v=-fBg3jYVOP8>

וַאֲתָהּ קְדוֹשׁ יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל

Ve-atàh qadòsh, yoshèbh tehillàt Yisra’èl.

For you are matchless, holy, dwelling in Israel’s celebration of You.

Psalm 22.3/תהילים כב"ד

A reflection on Psalm 22.3 ‘This Song of Scripture is a cry from the Singer to a God who seems far away and unhearing; yet he also knows that this God is the only hope, and meets with His people in the midst of their celebration of Him. Worship is often the only certainty we have when circumstances are taking us into dark places; when we express gratefulness and love for our Lord, even from the place of brokenness, the atmosphere is changed, and the Holy Spirit fills the heart with hope in the closeness of His love.’

Also on You Tube at <https://www.youtube.com/watch?v=ta9JtAlu5Z0&t=1s>

מִתְהַלֵּךְ בְּתַמּוֹ צְדִיק אֲשֶׁרֵי בְנָיו אַחֲרָיו

Mithalèkh be-tumàh tzaddìq, ashrèy bhanàv acharàv.

Those of integrity live beyond reproach; how content are the children who come after them.

Proverbs 20.7/משלי כ"ז

A reflection on Proverbs 20.7 ‘The Sage praises those who live in their integrity beyond reproach. This is because they not only find their full humanity realised in relationship with the loving God, but their family, their offspring can build on a strong example in following them.’

Also on You Tube at [https://www.youtube.com/watch?v=ud3Ex\\_AEcXQ](https://www.youtube.com/watch?v=ud3Ex_AEcXQ)

**July 29 Day 210 Readings 2 Chronicles 24:1-25:28, Romans 12:1-21, Psalm 22:19-31, Proverbs 20:8-10**

וְלֹא-זָכַר יוֹאָשׁ הַמֶּלֶךְ הַחֶסֶד אֲשֶׁר עָשָׂה יְהוֹיָדָע אָבִיו עִמּוֹ וַיְהַרְגֵהוּ אֶת-בְּנוֹ וְכַמּוֹתוֹ אָמַר יְרָא יְהוָה וַיִּדְרֹשׁ

Ve-lò zakhàr Yo’àsh ha-mèlekh ha-chèsed ashèr asàh Yehòyada abhìbh immò, va-yaharòg et-benò u-khe-motò amàr, ‘Yer Adonài ve-yidròsh.’

And King Joash did not remember the covenant commitment (chesed) enacted toward him by Jehoiada, (Zechariah the priest’s) father, but killed his son who as he died said, ‘May the LORD see this and vindicate me.’

2 Chronicles 24.22/דכרי הימים ב כד"כב

A reflection on 2 Chron. 24.22 ‘To offend against covenant-bonded commitment as Joash did is to create an issue with God Himself, the One who is ‘rich in covenant-bonded grace and faithfulness.’ One of the greatest issues of Western society is, like Joash’s, its despising of the sacred nature of covenant, breaking faith and leaving a trail of brokenness in its wake.’

Also on You Tube at <https://www.youtube.com/watch?v=SJS9Z87s6n4>

ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως

Èchondes dhe charismata katà teen chàrin teen dothèesan eemìn dhiàphora, èete propheetèian, katà teen analogìan tees pìsteos.

So having gifts according to the grace given to us in diversity, if it is prophecy, let that happen according to the level of our faith.

Romans/ Ρωμαίους 12.6

A reflection on Romans 12.6 ‘The word ‘gift’ in Greek is ‘charisma’, which is derived from the word for ‘grace’, ‘charis’. In communities where we seek to practice the precious gifts of the Holy Spirit, we need to keep in mind that they are always the workings of grace, never allowing them to become tools of judgement or badges of spirituality. These ‘gracelets’ have been given in such diversity, that there is space for everyone to bring their part to the party. Hearing from God and speaking what we understand Him to be saying is just one of those precious actions of His grace which build up the one body.’

Also on You Tube at <https://www.youtube.com/watch?v=g7L7npaZw4s>

יִזְכְּרוּ וַיֵּשְׁבוּ אֶל-יְהוָה כָּל-אֶפְסֵי-אָרֶץ וַיִּשְׁתַּחֲוּוּ לְפָנָיךָ כָּל-מְשַׁפְּחוֹת גּוֹיִם  
כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם

Yizkerù ve-yoshùbhù el-Adonài kol àsphey-àretz, ve-yishtachavù le-phanèykha kol mishpechòt goyìm, ki l’Adonài ha-melukhàh u-moshèyl ba-goyìm.

Even the furthest parts of the earth will recall and return to the Lord, and all the families of the nations will worship before Your presence-face, for rule and reign over the nations belong to the Lord.

Psalms 22.27,28 תהילים כב"כ כט

A reflection on Psalm 22.27,28 ‘Whatever systems of self-organisation man devises, and whatever delusions of self-determination he falls into, the Singer of Israel is clear, in this Song which foresees the suffering and glory of Israel’s Messiah; because of His self-donation in sacrifice for all, God as Saviour has been given all rule and reign. The republic of man, the outfall of Babel, is a doomed project; the reign of God is breaking in, with love, hope, justice and meaning, which will culminate in the coming again of Messiah when all things are raised and reconciled.’

Also on You Tube at <https://www.youtube.com/watch?v=d2ao305LSZg>

מִי-יֹאמֵר זְכִיתִי לְבִי טְהַרְתִּי מִחַטָּאתַי

Mi yomàr, ‘Zikìti libbì, tahàrti mey-chattati’?

Who can possibly say, ‘My heart is flawless, uncontaminated by my failures’?

Proverbs 20.9 משלי כ"ט

A reflection on Proverbs 20.9 ‘It is as if the Sage of Proverbs is holding up a mirror to the reader of Scripture, saying ‘Who are you trying to kid?’ As human beings, we are all too aware of our missing the mark, from childhood spite to aged cynicism. However we try and

spin it, God has seen our desperate need, and has sent Jesus, Yeshua, ‘for He will rescue His people from their failures’ – the good news of His love which picks us up and redeems us.’

Also on You Tube at <https://www.youtube.com/watch?v=fAnDk7u0oWw>

**July 30 Day 211 Readings 2 Chronicles 26:1-28:27, Romans 13:1-14, Psalm 23:1-6, Proverbs 20:11**

וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר-נִקְבוּ בְשֵׁמוֹת וַיַּחֲזִיקוּ בְשִׁבְיָהּ וְכָל-מַעֲרַמְיָהֶם הִלְבִּישׁוּ מִן-הַשָּׁלָל  
וַיִּלְבָּשֶׂם וַיַּנְעִלוּם וַיִּשְׁקוּם וַיִּסְכּוּם וַיַּנְהִלוּם בַּחֲמָרִים לְכָל-כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר-  
הַתְּמָרִים אֶצֶל אַחֵיהֶם וַיֵּשְׁבוּ שְׁמֵרוֹן

Va-yaqumu ha-anashim ashèr niqbhù bhe-shemòt va-yachaziqu bha-shibhyàh ve-khòl  
ma'arumèyhem hilbishu min ha-shalàl, va-yalbishum, va-yan'ilum, va-ya'akhilum, va-  
yashqum va-yesukhum va-yenahalum ba-chamorim le-khòl koshèyl, va-yebhi'um Yerechò ir  
ha-temarim èytzel achèyhem, ve-yashubhu Shomeròn.

So the men previously named got up and took charge of the prisoners and clothed all of them who were naked from their booty; having dressed them and given them footwear, they fed them and gave them drink, protected them with oils and put all of those too weak to walk on donkeys, then took them to Jericho, the City of Palms, beside their countrymen, before returning to Samaria.

[2 Chronicles 28.15](#) דכרי הימים ב כח"ט"ט

A reflection on 2 Chronicles 28.15 ‘Relations between the northern tribes of Israel and southern tribes of Judah have degraded to such a level that when Israel attacks Judah and captures two hundred thousand hostages, it takes them north with the intention of enslaving them. However, a prophet named Oded warns of the Lord’s anger at their cruel handling of their fellow Jews, and as a result, four men, Azariah, Berekiah, Jehizkiah and Amasa take action to avert judgement on Israel, by giving humanitarian help to the Judah prisoners, providing transport for those unable to walk any further, and returning them back across the border to Jericho, to their home territory. Amidst the terrible outrages catalogued in this part of Scripture, this action shines as a beacon of mercy at a time of great sadness.’

Also on You Tube at <https://www.youtube.com/watch?v=-Mm77VxK21w&t=5s>

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

Ee aghàpee to pleesìo kakòn ouk ergàzetai; plèeroma oun nòmou ee aghàpee.

Love does no wrong to a fellow-human; love is therefore the full meaning of the law.

Romans / Ρωμαίους 13.10

A reflection on Romans 13.10 ‘**W**hile Paul is here using the Greek language, as a Jew, always in his mind when he speaks of the ‘law’ is the Hebrew word ‘Torah’, primarily the five books of Moses which open the Scriptures. These are far more than mere law. Law is an unlovely structure of limitations, while Torah is the very formation of God from the creation of the world through the covenant with Abraham, the calling of the Patriarchs, the deliverance from Egypt and the encounters in the desert. Certainly within it are what the rabbis discerned as the 613 legal directives, but the overall impact of Torah is that of a parent’s loving instruction to their children. No wonder, then, that Paul says that the whole of this amazing story is summed up in the word ‘agàpee’, the sacrificial, self-giving love sourced in the Father Himself, embodied in His Son and imparted through His Spirit.’

Also on You Tube at <https://www.youtube.com/watch?v=g5oQSgIa2y8>

אך טוב וחסד ירדפוני כל-ימי חיי ושבתי בבית-יהוה לארף ימים  
Akh tobh va-chèsed yirdephùni kol yemèy chayày, ve-shabhti be-bhèyt Adonài le-òreykh yamim.

Certainly, goodness and covenant-bonded grace will pursue me all the days of my life, and I will live in the house of the Lord for the length of days.

Psalm 23.6/1 תהלים כג"ו

A reflection on Psalm 23.6 ‘The Singer is settled in his heart with the goodness and the faithful grace of God which not only never leaves him, but pursues him all the days of his life, bringing him to the place of shelter in the Lord’s home, with Him forever.’

Also on You Tube at <https://www.youtube.com/watch?v=zkh3rCu62h0>

גם במעלליו יתנכר-נער אם-זך ואם-ישר פָּעֵלוּ  
Gam be-ma'alalàv yitnakèr na'ar, im zakh ve-im yashàr pa'alò.

Even a young person’s deeds can disclose whether their actions are pure and right.

Proverbs 20.11/יא כ"א משלי

A reflection on Proverbs 20.11 ‘It is amazing how soon in life we begin to make right and wrong choices. Certainly, children need room to make mistakes, but the selfish bent is in all from early on, and it’s key that we are trained in the right way. Otherwise, as Dr Jordan Peterson observes of our children ‘if their actions make you dislike them, think what effect they will have on other people, who care much less about them than you. Those other people will punish them, severely, by omission or commission. Don’t allow that to happen.’

Also on You Tube at <https://www.youtube.com/watch?v=LOLHUwN-QQE>

**July 31 Day 212 Readings 2 Chronicles 29:1-36, Romans 14:1-23, Psalm 24:1-10, Proverbs 20:12**

ויאמר יחזקיהו המלך והשרים ללויים להלל ליהוה בדברי דוד ואסף החזנה ויהללו עד-  
לשמחה ויקדו וישתחוו

Va-yòmer Yechizkiyàhu ha-mèlekh ve-ha-sarim la-Levi'im le-hallèl l'Adonài be-dibhrèy David ve-Asaph ha-chozèh, va-yehalelù ad le-simchàh va-yiqdù va-yishtachavù.

Then King Hezekiah and his nobles told the Levites to celebrate before the Lord using the words of David and Asaph the Visionary, so they celebrated with exuberant joy, also bowing and prostrating themselves in worship.

2 Chronicles 29.30/ל כט"ב דברי הימים ב

A reflection on 2 Chronicles 29.30 ‘When King Hezekiah comes to the throne of Judah, after the awful reign of Ahaz, he quickly reinstates the worship of the Lord, cleaning up the Temple, re-engaging the Priests and Levites to worship and sacrifice, bringing hope to the land. Just as we do today, they use the Songs of David and Asaph, (who is called ‘the visionary’ here), acclaiming and celebrating God’s name, bowing and going face-down in worship before Him in their joy – there is no holding back in their commitment to praise!’

Also on You Tube at <https://www.youtube.com/watch?v=tjzNxDK71A4>

οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις. ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι Ἁγίῳ·

Ou gàr-estin ee bhasilèia tou Theou bhròsis kai pòsis, allà dhikaiosýnee kai eerèenee kai charà en Pnèvmati Ayìo.

For God's reign is not about food and drink, but is righteousness and peace and joy in the Holy Spirit.

Romans/ Ρωμαίους 14.18

A reflection on Romans 14.18 'Paul in this chapter has been asking the Roman believers, who are a mixture of Jews and non-Jews, not to divide over food-laws and observance of feast-days. So often in Jesus' family we have made walls out of what is not essential to the reign of God in our midst – whether that be Sunday observance, abstinence or not from alcohol or the way we celebrate the Lord's supper. Paul makes clear that cultural preferences are not to be confused with God's kingship among us, which is full of purity, peace and joy because the Holy Spirit is at work.'

Also on You Tube at <https://www.youtube.com/watch?v=JGLcteU7gHc>

ליהוה הארץ ומלואה תבל וישבי בה

L'Adonài ha-àretz u-melo'àh, teybhèl ve-yòshebhey bhah.

The earth is the Lord's, in its entirety, the planet and its inhabitants.

Psalm 24.1/א"א תהילים

A reflection on Psalm 24.1 'The Singer celebrates the fact that this is not an orphan planet, aimlessly wandering in space; it is a creation of its Maker, to whom it belongs, and to whom the awesome intricacy of its balance is due. To be fully human, therefore, is to understand the heart of Him who made us and to respond to Him in relationship and trust, made possible in spite of our failures by His Messiah-Son, Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=sf89zclfhas>

אזן שמעת ועין ראה יהוה עשה גם-שניהם

Òzen shomà'at ve-àyin ro'àh, Adonài asàh gam shnèyhem.

The listening ear and the observant eye, the Lord made them both.

Proverbs 20.12/כ"יב משלי

A reflection on Proverbs 20.12 'There is more to this authoritative saying than just the obvious, that the Lord has made us with eyes and ears; the word *shama* in Hebrew carries the implication of listening, attending to what is said. In a similar way, the word *ra'ah* means not just seeing, but perceiving and discerning. The Wise Man indicates that the Lord's gift is of attentiveness and perception which is the way of wisdom, to a deeper level than merely that which our senses take in.'

Also on You Tube at <https://www.youtube.com/watch?v=zhP3KalwER0>

**August 1 Day 213 Readings 2 Chronicles 30:1-31:21, Romans 15:1-22, Psalm 25:1-15, Proverbs 20:13-15**

כי מרבית העם רבת מאפרים ומנשה יששכר וזבלון לא הטירו כי-אכלו את-  
הפסח בלא ככתוב כי התפלל יחזקיהו עליהם לאמר יהוה הטוב יכפר בעד כל-  
לבבו הכין לדרוש האלהים יהוה אלהי אבותיו ולא כטהרת הקדש וישמע יהוה  
אל-יחזקיהו וירפא את-העם

Ki marbit ha-àm rabbàt me-Ephràyim, u-Menassèh, Yissachàr u-Zebhulùn lo hitteharù, ki okhlù et-ha-pèsach be-lò kha-katùbh. Ki titpalèl Yechizqiyàhu alèyhem lemòr, ‘Adonài ha-tòbh, yekhappèr be-àd kol lebhobhò hekhìn lidròsh ha-Elohìm Adonài Elohèy abhotàyv, ve-lò ke-taharàt ha-qòdesh.’ Va-yishmà Adonài el-Yechizqiyàhu va-yirpàh et-ha-àm.

For a whole lot of the people from Ephraim, Manasseh, Issachar and Zebulun were not ceremonially clean, so they were eating the Passover in contravention of what was written. But Hezekiah prayed for them saying, ‘O LORD, the one who is good, cover over the sin of everyone who has his heart set on seeking the LORD God of their fathers, albeit they are unclean for the holy place’. And the Lord listened to Hezekiah and healed the people.

2 Chronicles 30.18-20/כ"י יט כ/דברי הימים ב ל"י יט כ

A reflection on 2 Chronicles 30.18-20 ‘King Hezekiah’s grace-filled heart is to be seen here as he appeals to the Lord for dispensation for those who are eating Passover without necessarily being ritually clean. He does not want any of Israel’s tribes to be left out of the blessing of celebrating this Passover which is being enacted in a manner not seen since the days of David and Solomon and God hears his prayer and makes them all ritually whole. The Lord has the power to heal and cleanse, including us.’

Also on You Tube at <https://www.youtube.com/watch?v=aybyuYeZwFI&t=1s>

ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος Ἁγίου.

O dhe Theòs tees elpidhos pleeròsai ymàs pàsees charàs kai eerèenees en to pistèvin, ees to perisèvin ymàs en tee elpidhi en dhynàmee Pnèvmatos Ayìou.

So may the God of hope fill you with total joy and peace as you trust Him, so that you may be saturated with hope through the power of the Holy Spirit.

Romans/Ρωμαίους 15.13

A reflection on Romans 15.13 ‘Paul’s prayer is that they will be filled with the outrageous hope which brings so much joy and peace, so that in turn hope will be produced by the Holy Spirit’s empowering of their lives.’

Also on You Tube at <https://www.youtube.com/watch?v=G04mGbv4SHk>

כָּל-אֲרָחוֹת יְהוָה חֻסָּד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֹדוֹתָיו

Kol archòt Adonài chèsed ve-emèt le-notzrèy bheritò ve-edotàv.

All the ways of the Lord display bonded grace and authenticity to the keepers of His covenant and His story.

Psalms 25.10/תהילים כה"א

A reflection on Psalm 25.10 ‘Because the themes of His covenant and His story are so integral to knowing and encountering the Lord, all those who keep going deeper in His unfolding narrative of promise find constant evidences of His covenant-sealed, bonded grace and authenticity revealed through it.’

Also on You Tube at <https://www.youtube.com/watch?v=IYqS6-LATrw>

רַע רַע יֵאמֶר הַקּוֹנֵה וְאֵל לֹא אֵז יִתְהַלֵּל

‘Ra, ra’ yomàr ha-qonèh, ve-ozèl lo az yithalàl.

‘It’s rubbish, it’s rubbish!’ the buyer says, but when he’s away, he congratulates himself.  
Proverbs 20.14/משלי כ"ד

A reflection on Proverbs 20.14 ‘The Sage turns his insight here to the world of commerce, and the art of bargaining, noting the lack of integrity in the buyer who drives down the price by rubbishing the goods, then congratulates themselves on getting a great deal afterwards. God sets value on each one of us, and does not dismiss our worth; so we need to be dealing winsomely with those who provide for our needs, giving a fair price for good quality, not trying to get something for next-to-nothing.’

Also on You Tube at <https://www.youtube.com/watch?v=BqwwQ38rJGs>

**August 2 Day 214 Readings 2 Chronicles 32:1-33:13, Romans 15:23-16:9, Psalm 25:16-22, Proverbs 20:16-18**

עמו זרוע בִּשְׂר וְעַמְנוּ יְהוָה אֱלֹהֵינוּ לְעֶזְרֵנוּ וְלִהְיוֹתֵנוּ מִלְחָמָתָנוּ וְיִסְמְכוּ הָעַם עַל-דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ-יְהוּדָה

Immò zeròda basàr, ve-immànu Adonài Elohèynu le-azrèynu u-le-hillachèm milchamotènu va-yismakhù ha-àm al-dibhrèy Yechizqiyàhu, mèlekh Yehudàh.

‘He (Sennacherib of Assyria) may have a muscled arm, but the Lord our God is our help to fight our battles’ and the people put their trust in the words of Hezekiah, King of Judah.

2 Chronicles 32.8/דברי הימים ב לב"ח

A reflection on 2 Chronicles 32.8 ‘The pagan King of Assyria, Sennacherib, is filling the airwaves with his propaganda warning the people of Judah not to rely on their God. After all, the non-gods of the other nations have not been able to halt the Assyrian war-machine in its advance; why should tiny Judah’s deity be any different? But Hezekiah, the covenanted, godly ruler in the line of David, reminds the people whom they serve and whose they are – the Lord God, who has delivered them so often before. The people reject the vaunting broadcasts of the pagan and commit to Hezekiah’s words of hope and faith. The outcome is miraculous deliverance for Judah and failure for the boasting, godless Assyrian.’

Also on You Tube at <https://www.youtube.com/watch?v=ZF8NQGEy18s>

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ἵνα ῥυθθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις

Parakalò dhe ymàs, adhelphì, dhià tou Kyriou eemòn Yeèsou Christòu kai dhià tees ayàpees tou Pnèvmatos synagonìsas-thài-mi en tais prosevchàis ypèr emòu pros ton Theòn, ìna rysthò apò ton apithòundon en tee Youdhàia kai ìna dhiakonìa mou ee ees Yerousalèm evpròsdhektos yèneetai tis ayì-ees.

So I am requesting of you, brothers, through our Lord Jesus Christ and through the love of the Spirit that you wrestle alongside me in praying for me to God that He will rescue me from the faithless ones in Judaea so that my ministry that takes me to Jerusalem will also be well received by the holy people there.

Romans/Ρωμαίους 15.30,31

A reflection on Romans 15.30,31 ‘Paul knows the indispensable key prayer is in the unfolding of God’s purposes in his life, and he appeals to his readers in Rome to wrestle alongside him in calling on God as he prepares for his decisive trip to Jerusalem, where he knows his life is at risk. Just as Jacob wrestled with God at Peniel, and would not let go until

he received God's word for him, we are called to wrestle, to exert ourselves in pursuing God's face; this uncovers to God our commitment to His call and purpose, which in Jesus and in the love of the Spirit He has already destined us for.'

Also on You Tube at <https://www.youtube.com/watch?v=118QaUiBfx0>

צרות לבבי הרחיבו ממצוקותי הוציאני

Tzaròt lebbabhì hirchibhù, mi-metzuqotài hotziyèni.

Many are the troubles of my heart; release me from my confinement.

Psalm 25.17/תהילים כה"ז

A reflection on Psalm 25.17 'The Singer looks for the deliverance of God in the midst of troubled days. In spite of the narrow place he feels in, he is putting his confidence in the Lord, expecting to be released from the confinement of many troubles into a new, spacious place, choosing to be grateful and full of hope for redemption in the meantime.'

Also on You Tube at [https://www.youtube.com/watch?v=Ag7iJ\\_wk-go](https://www.youtube.com/watch?v=Ag7iJ_wk-go)

לקח-בגדו כי-ערב זר ובעד נכרים חבלהו

Leqàch bigdò ki aràv zar, u-bhe'àd nokhrim chabhlèyhu.

You may as well take the clothes off the back of the one who gives guarantee for a stranger, or gives references for people he doesn't know.

Proverbs 20.16/משלי כ"טז

A reflection on Proverbs 20.16 'Sometimes Scriptures seem quite obscure to us, because of the cultural gap between us and the writers. Here, the Sage of Proverbs points out the foolishness of giving guarantees without knowing the people we are giving them for, or in our context, giving references for strangers. While we are called to love and show kindness to all, we are not supposed to be credulous, or to compromise integrity by going beyond what we know as true. That, says the Sage, is as good as taking the clothes off our back.'

Also on You Tube at <https://www.youtube.com/watch?v=S8bGcV8tqYw>

**August 3 Day 215 Readings 2 Chronicles 33:14-34:33, Romans 16:10-27, Psalm 26:1-12, Proverbs 20:19**

ויעל המלך בית-יהוה וכל-איש יהודה וישבי ירושלים והכהנים והלויים וכל-העם מגדול ועד-קטן ויקרא באזניהם את-כל-דברי ספר הברית הנמצא בית יהוה

Va-ya'àl ha-mèlekh beyt-Adonài ve-khòl ish Yehùdah ve-yoshebhèy Yerushalàyim ve-ha-kohanìim ve-ha-Levi'im ve-khòl ha-àm mi-gaddòl ve-àd qatàn, va-yiqràh be-oznèyhem et-kòl dibhrèy sèpher ha-berit ha-nimtzàh beyt Adonài.

And the King (Josiah) went up to the house of the Lord, with every man of Judah and the inhabitants of Jerusalem, the priests and the Levites, and with all the people from the greatest to the least, and he read in their hearing the words of the book of the covenant found in the house of the Lord.

2 Chronicles 34.30/דברי הימים ב לד"ל

A reflection on 2 Chronicles 34.30. 'It seems strange to us, for whom books are commonplace, to think that such an important writing as the Scriptures of Israel could have been lost in the temple; but such scrolls were rare and kept in safety, and with the idolatry of the previous generations, the use of the Scriptures had been lost. Here, King Josiah, having discovered the ancient works, and having realised how Judah has compromised her story with God her Saviour, wants everyone to hear the foundational words God has spoken to them, to allow once again their deep message to touch everyone's heart. As a result, they renew the covenant before the Lord. The scrolls would not have been put aside again in Josiah's reign, at least. We have that same privilege of reading God's story today; are we enriching our lives with those words, or have we laid them aside for other pursuits?'

Also on You Tube at <https://www.youtube.com/watch?v=zZSv1fT0b4o>

ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

Aspàzomai ymàs egò Tèrtios, o gràpsas teen epistolèen en Kyriò.

I, Tertius, who wrote down this letter, send my greetings in the Lord.

Romans/Ρωμαίους 16.22

A reflection on Romans 16.22 'Every so often in the Scriptures, we come across something obscure which transports us into the very moment of their writing. We know Paul had amanuenses, professional scribes, to write down his letters; parchment was expensive, and needed to be handled with skill, which Paul did not feel he had. In this short verse at the end of Romans, we come face to face with Tertios, Paul's scribe here, who actually adds his own greeting to those of the apostle to the believers in Rome. Here is the authenticity of the Bible, an unedited moment in time, where the very writer, otherwise unknown and unsung, records his own words which two thousand years later we may read and smile at in wonder.'

Also on You Tube at <https://www.youtube.com/watch?v=YqT15uuQHtw&t=1s>

רגלי עמדה במישור במקהלים אברך יהוה

Raglì amdàh bhe-mishòr, be-maqhelìm abharèykh Adonài.

My feet are standing on level ground; in community, I will bless the Lord.

Psalm 26.12/תהילים כ"ב

A reflection on Psalm 26.12 'The Singer is grateful for the safety of where he is standing in God, on level ground, in the midst of community around him. He has shunned the ways of evil and its practitioners, and loves the place where God's glory dwells. This is the place of peace and integrity, a place where, together with others, we can bathe in the presence of God.'

Also on You Tube at <https://www.youtube.com/watch?v=IjSILTR9mvo>

גולה-סוד הולך רכיל ולפתה שפתיו לא תתערב

Golèh sod holèykh rakhìl u-le-photèh sphetàv tit'aràbh.

A revealer of secrets goes around slandering, so don't hang out with gossips.

Proverbs 20.19/משלי כ"ט

A reflection on Proverbs 20.19 ‘The secret told behind the concealing hand, the whispered knowledge, these go unchallenged because they are not open. Hidden words are toxic to good relationship.’

Also on You Tube at [https://www.youtube.com/watch?v=Qewi5y4I\\_2c](https://www.youtube.com/watch?v=Qewi5y4I_2c)

**August 4 Day 216 Readings 2 Chronicles 35:1-36:23, 1 Corinthians 1:1-17, Psalm 27:1-6, Proverbs 20:20-21**

לְמַלְאוֹת דְּבַר-יְהוָה בְּפִי יִרְמְיָהוּ עַד-רַצְתָּהּ הָאָרֶץ אֶת-שַׁבְּתוֹתֶיהָ כָּל-יְמֵי הַשָּׁמָה שְׁבַתָּה  
לְמַלְאוֹת שַׁבְּעִים שָׁנָה

Le-malo'ot debhàr-Adonài be-phi Yirmeyàhu, ad-ratztàh ha-àretz et-shabtotèyha, kol yemèy ha-shàmmah shabhtàh, le-malo'ot shibh'im shanàh

In fulfilment of the word of the LORD in the mouth of Jeremiah, until the land had enjoyed its full rest-day Sabbaths, through all the days of its desolation, it rested, to the full tally of seventy years

2 Chronicles 36.21/ דברי הימים ב לו"כא

A reflection on 2 Chronicles 36.21 ‘Things could have been very different for God’s people Israel as they dwelt in His land. He had promised them that if they rested the land once each seven years, He would provide a harvest for them which not only grew of itself, but also produced enough for the next year as well. Yet they went instead after the non-gods of fertility, the Ba’alim and the Ashtoreths. But God makes sure that the land now has its Sabbath, as for seventy years the people are removed forcibly from the region in exile.’

Also on You Tube at <https://www.youtube.com/watch?v=3FH971jQfuM>

μὲμῆρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Memèristai o Christòs? Mee Pàvlos estavròthee ypèr ymòn? Ee ees to ònoma Pavlòu ebhaptìsthe?

Is Christ divided? Or was Paul crucified for you? Or were you immersed into Paul’s name?  
1 Corinthians/Κορινθίους Α 1.13

A reflection on 1 Corinthians 1.13 ‘Paul’s pointed questioning of the Corinthians over their doctrinal splits resounds to us still, to us who have so squabbled and fought and even killed in Christ’s name those who diverge from us in their understanding of the faith of Jesus. The answer to Paul’s question is obvious; Christ is not divided, no stream or denominational leader was crucified for us and it is into Christ’s name alone that we are all immersed. Scripture witnesses against us in our stubborn refusal to worship with those who do not agree with our faction. We need as a whole family of Jesus to turn from our arrogance and embrace one another, wherever He is pouring out His Holy Spirit in new life. By this we will fulfil His prayer to the Father for our being one in Him.’

Also on You Tube at [https://www.youtube.com/watch?v=z\\_AdvO26ac](https://www.youtube.com/watch?v=z_AdvO26ac)

אחת שאֵלתי מֵאת-יְהוָה אוֹתָהּ אֶבְקֵשׁ שְׁבַתִּי בְּבֵית-יְהוָה כָּל-יְמֵי חַיֵּי לַחַזוֹת בְּנַעַם-יְהוָה  
וּלְבַקֵּר בְּהִיכָלוֹ

Achàt sha'alti meyèt Adonài, otàh abhaqèsh; shibhti be-bhèyt Adonài kol yemèy chayà, la-chazòt be-no'am Adonài, u-le-bhaqèr be-heykhalò.

One thing I have asked for from the Lord, this is what I desire; to stay in the Lord's house all the days of my life, to gaze into the splendour of the Lord, to explore His residence.

Psalm 27.4/תהילים כז"ד

A reflection on Psalm 27.4 'The Singer sings of one thing that is his passion, the connection with the presence of the Lord which he desires to be the main event of his life. Jesus uses the term 'one thing' when He is addressing Martha's stress in Luke 10.41 – 'Martha, only one thing is actually necessary...', that which her sister Mary had chosen, to immerse herself in gazing into Jesus' face, drinking in His words of life. Whatever we give ourselves to, only one thing is necessary – to be saturated with the cloud of His delight and beauty, which transforms everything else we do.'

Also on You Tube at <https://www.youtube.com/watch?v=k3yTrjsFhIc>

מקלל אביו ואמו ידעך נרו באשון חשך

Meqalèyl abhìv ve-immò yid'akh neyrò be'eshùn chòshekh.

Whoever curses their father and mother will end up like a lamp going out in obscurity and darkness.

Proverbs 20.20/משלי כ"כ

A reflection on Proverbs 20.20 'The Scriptures are uncompromising about not abusing the generation which has gone before; the Sage here paints a picture of obscurity and darkness for the one who curses the father and mother through whom God gave them life. How can we expect honour from our children if we have not modelled it in our own lives towards our parents?'

Also on You Tube at <https://www.youtube.com/watch?v=omOefq4PyRA>

**August 5 Day 217 Readings Ezra 1:1-2:70, 1 Corinthians 1:18-2:5, Psalm 27:7-14, Proverbs 20:22-23**

וְאֵלֶּה בְּנֵי הַמְּדִינָה הָעֹלִים מִשְּׁבֵי הַגּוֹלָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל לְבָבֶל וְיָשׁוּבוּ לִירוּשָׁלַם וְיְהוּדָה אִישׁ לְעִירוֹ

Ve-èyleh benèy ha-medinàh ha-olìm mishbhì ha-golàh ashèr heglàh Nebhuchadnètzar, mèlekh Babhèl, le-Bhabhèl, va-yashùbhu l'Iruslahàyim v'Ihudàh, ish le-irò.

And these are the children from the region who went up out of the captivity of exile into which Nebuchadnezzar King of Babylon had transported them to Babylon, and they returned to Jerusalem and to Judah, each to their own town.

Ezra 2.1/עזרא ב"א

A reflection on Ezra 2.1 'At the end of the seventy years prophesied by Jeremiah of terrible exile in Babylon, Cyrus of Persia, who has swept away the Babylonians, encourages Jews to return to rebuild the Temple and resettle their land. These are the days of the Song in Psalm 126, 'When the Lord brought back Zion's captives from exile, we thought we were dreaming; our mouths were filled with gales of laughter, our tongues with song!'(Ps 126.1)'

Also on You Tube at [https://www.youtube.com/watch?v=SC9E\\_Z23ReQ](https://www.youtube.com/watch?v=SC9E_Z23ReQ)

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν·

Eemìs dhe keeryssomen Christòn estàvromenon, Youdhàiees men skàndhalon, Èlleesi dhe morian, avtìs dhe tees kleetìs, Youdhàios te kai Èlleesi, Christòn Theòu dhýnamin kai Theòu sophìan.

But we proclaim the crucified Messiah; yes, offensive to the Jews and nonsense to the Greeks, but to those invited, whether Jew or Greek, Messiah is the power of God and the wisdom of God.  
1 Corinthians/Kορινθίους Α 1.23,24

A reflection on 1 Corinthians 1.23,24 ‘However cleverly and persuasively the good news of life unlimited through Messiah Jesus is presented, it will always be offensive to some and nonsense to others, because its logic is only discernible when the Holy Spirit of God is at work making Him known in the moment. To those who open their heart to the invitation, this crazy, incredible story releases the energy of heaven which plugs us into the deep insight of God, and transforms our whole being. The Spirit’s work through our words is the key to God breaking in.’

Also on You Tube at [https://www.youtube.com/watch?v=HafKnXd8\\_hg](https://www.youtube.com/watch?v=HafKnXd8_hg)

קוה אֶל-יְהוָה חֲזַק וַיֵּאמֶץ לִבְךָ וְקוה אֶל-יְהוָה  
Kavvèh el-Adonài, chazàq ve-ya'amètz libbèkha, ve-kavvèh el-Adonài  
Hope in the LORD, be strong and embolden your heart, and hope in the LORD

Psalm 27v14/תהילים כז"יד

A reflection on Psalm 27.14 ‘The word ‘to hope’ in Hebrew has within it a sense of expectancy and of endurance. This is not an invitation to wish, but to expect. It calls for boldness and courage, as the Singer exhorts his hearer to maintain that hope for the Lord, even when storms come, because His promise is certain.’

Also on You Tube at <https://www.youtube.com/watch?v=6AvKNQrdBnk>

תוֹעֵבַת יְהוָה אָבֶן וְאָבֶן וּמֵאזְנֵי מִרְמָה לֹא-טוֹב  
To'abhàt Adonài èbhen va-èbhen u-moznèy mirmàh lo tobh.  
Double standards disgust the Lord, and there is no good in false scales. Proverbs 20.23

A reflection on Proverbs 20.23 ‘The original Hebrew here speaks of ‘a stone and a stone’, that is, having two stones of different weight used by sharp practitioners to favour one buyer over another when weighing things out – double standards, in other words, which are disgusting to the Lord, as are false scales.

Also on You Tube at <https://www.youtube.com/watch?v=t81vNKVExng>

**August 6 Day 218 Readings Ezra 3:1-4:23, 1 Corinthians 2:6-3:4, Psalm 28:1-9, Proverbs 20:24-25**

וַיִּכְנֹוּ הַמִּזְבֵּחַ עַל-מְכוֹנֹתָיו כִּי בְּאֵימָה עָלִיהֶם מַעֲמֵי הָאֲרָצוֹת וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה עֹלוֹת  
לבקר ולערב

Ve-yakhìnu hamizbè-ach al mekhonotàv ki be'èmah alèyhem me-amèy ha-artzòt, ve-ya'alù alòt l'Adonài, alòt la-bòqer ve-la'àrebh

And they set up the altar on its pedestals, despite their fear of the peoples of the territories around, and they offered up the offerings to the LORD, the offerings for morning and for evening.  
עזרא ג"ג/ Ezra 3v3/

A reflection on Ezra 3.3: ‘When a period has elapsed to allow people to get settled in to their homes, everyone comes ‘as one man’ to Jerusalem. Jeshua Ben Jozadak leads the priests, and Zerubbabel Ben Shealtiel the people, and they set to work with the building of the altar first,

so that sacrifice can recommence in accordance with Torah. This happens even before the foundations of the new temple have been laid.’

Also on You Tube at <https://www.youtube.com/watch?v=259ITG2JohY>

ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἔστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

Psychikòs dhe ànthropos ou dhèchetai ta tou Pnèvmatos tou Theòu; morìa gar avtò èsti, kai ou dhýnatai gnònai, oti pneumatikòs anakrìnetai.

So man living just from his own psyche cannot accept the things of the Spirit of God; for they are stupidity to him, and he is not able grasp them, for they are rightly evaluated only with the perspective of the Spirit. 1 Corinthians /Κορινθίους Α 2.14

A reflection on 1 Cor. 2.14 ‘Paul says in 1 Cor. 2.8 that if the rulers of the age had been able to reason out Jesus and his kingdom of love by their own intelligence, they would never have crucified him. The crucifixion, says Paul, is proof that human cleverness fails when it comes to getting a handle on Jesus Christ. Rather, Paul says here at the end of chapter 2, we need the Holy Spirit. Only He, with His presence and light, can make any sense of the story of the cross and resurrection. In 2.12, Paul says, we are not working out of the spirit of the world, the cleverness of men, but out of God’s Spirit, who really knows God, because He is God.’

Also on You Tube at <https://www.youtube.com/watch?v=dAEiltMsvC4>

יְהוָה עֲזָרְתִּי וּמִגְּבִי בּוֹ בָטַח לִבִּי וְנִעְזַרְתִּי וַיַּעֲלֵז לִבִּי וּמִשִּׁירֵי אֲהוֹדֶנּוּ

Adonài uzzi u-maginnì; bo bhatach libbì, ve-ne'ezàrti; vaya'alòz libbì u-mishirì ahodènnu

The LORD is my strength and my shield, on Him my heart has relied and I have been helped; my heart jumps for joy and in song I will thank Him. Psalm 28v7/ז"ח תהילים

A reflection on Psalm 28.7 ‘This is a Psalm of two halves; up until this point, the Singer has been crying out for rescue, and now the tone changes to one of ecstatic joy at God’s deliverance. His heart is jumping for joy, and he just has to express his praise in song. When God breaks out in rescue, we cannot but break out in celebration!’

Also on You Tube at <https://www.youtube.com/watch?v=iXIu2FVKE4Q>

מִיְהוָה מִצְעָדֵי-גִבֹר וְאָדָם מֵה-יָבִין דָּרְכוֹ

Mey-Adonài mitz’adèy gàbher, ve-adàm mah yabhìn darkò?

The progress of man comes from the Lord; how then can humanity discern their own pathway?

Proverbs 20.24/כ"ד משלי

A reflection on Proverbs 20.24 ‘The Sage of Israel points to the Lord in this proverb as the source of all human progress, of every step forward mankind takes. How is it possible, then, he asks, for humanity to be able to work out their own way forward without Him? We come back again to that deep principle of Scripture, that without our being in awe of the Lord who put us together, there is no true insight and wisdom.’

Also on You Tube at <https://www.youtube.com/watch?v=JIRhrEIR08g>

**August 7 Day 219 Readings Ezra 4:24-6:22, 1 Corinthians 3:5-23, Psalm 29:1-11, Proverbs 20:26-27**

ואֱלֹהָא דִּי שְׁכַן שְׁמֵהּ תַּמָּה יִמְגַר כָּל-מְלָךְ וְעַם דִּי יִשְׁלַח יְדָהּ לְהַשְׁנִיחַ לְחַבְלָהּ בֵּית-אֱלֹהָא  
דְּדִי בִירוּשָׁלַם אָנָּה דְרִיּוּשׁ שְׁמַת טַעַם אֶסְפְּרָנָא יִתְעַבְד

Ve-Elahà di shakkìn shemèh tàmmah yemagàr kol-mèlekh ve-àm di yishlàch le-hashnayàh  
le-chabbalàh beyt Elahà dekh di b'Irushlèm anà Daryàvesh samèt te'èm asparnà yit-abhìd  
And may God who has made His name dwell there overthrow every king and people who  
raises a hand to deface or harm this same house of God which is in Jerusalem. I Darius make  
this decree; let it be speedily enacted

Ezra 6v12/ עזרא ו"ב

A reflection on Ezra 6.12: 'On Darius' command, a search of the archives is made, and Cyrus' original decree comes to light, confirming the permission for the rebuilding of the Jerusalem Temple. On the basis of this, Darius warns Tattenai and Shethar-Bozenai to stop hindering the Jews in their work, rather they are to see that the Jews receive the royal funding needed to complete the work! He lays on the Jews, however, to pray for the King's wellbeing – Darius sees this as an opportunity to keep in with whatever god is in his empire! Thus, God turns around a threat of oppression into the protection of His people.'

Also on You Tube at <https://www.youtube.com/watch?v=WuFIJgCPE4>

ὥστε μηδεὶς καυχᾶσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,  
εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε  
ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ  
Θεοῦ.

Òste meedhìs kavchàstho en anthròpis; pànda gar ymòn-estin, èete Pàvlos, èete Apollòs, èete  
Keephàs, èete kòsmos, èete zoèe èete thànatos, èete enestòta èete mèllonda, pànda ymòn-  
estin, ymèes dhe Christòu, Christòs dhe Theòu.

So stop all this promotion of one man over another, for everything is yours anyway –  
including Paul, Apollos, Peter, the world, life and death, the present and future, it's all yours,  
since you are Messiah's, and Messiah is God'

1 Corinthians/ Κορινθίους Α 3.21-23

A reflection on 1 Corinthians 3.21-23 'Saul-Paul rounds off his appeal to his friends in Corinth to stop competing about their favourite preachers and promoting them over each other, by stating that all those names already belong to all of them – Apollos, Peter, Paul – as does earth, life, death and the future! This is because everything is summed up in Messiah, Jesus, who is God's final word to the world. Instead of waving the scarf and shouting the chant of our favourite doctrinal team, we are invited here to feast on the wide-open riches and heritage of all of Messiah's people, who bring us such a wealth and depth of insight from all over the globe and down through history!'

Also on You Tube at <https://www.youtube.com/watch?v=-KnXkyAT1J4>

יְהוָה עֲזֵ לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם

Adonài oz la-ammò yittèn, Adonài yebharèkh et-ammò bha-shalòm.

The Lord will give strength to His people, the Lord will bless His people with wellbeing.

תהילים כט"א/ Psalm 29.11

A reflection on Psalm 29.11 ‘The strength and resilience God’s people have comes not from their own self-possession, but from the One whose they are; He bends towards them in blessing and fulfils them, imparting that ‘shalom’ which is more than just peace, but is also wellbeing, wholeness and health; what a heritage from the Lord His people enjoy!’

Also on You Tube at <https://www.youtube.com/watch?v=hMRD05vzXzk>

נר יהוה נשמת אדם חפש כל-חדרי-בטן

Ner Adonài nishmàt adàm, chòphesh kol chadrèy bhàten.

Human life is light from the Lord; He is searching out the innermost being.

Proverbs 20.27/משלי כ"ז

A reflection on Proverbs 20.27 ‘The Lord has put within humanity in their very life His light and power; as Creator, He knows everything in our deepest beings, which He sustains by His word every day.’

Also on You Tube at <https://www.youtube.com/watch?v=IJ-46AXktEs>

**August 8 Day 220 Readings Ezra 7:1-8:20, 1 Corinthians 4:1-21, Psalm 30:1-12, Proverbs 20:28-30**

ברוך יהוה אלהי אבותינו אשר נתן כזאת בלב המלך לפאר את-בית יהוה אשר בירושלם  
Barùkh Adonài Elohèy abhotèynu ashèr natàn ka-zòt be-lèybh ha-mèlekh le-pha’èr et-bèyt Adonài ashèr bi-Yerushalàyim.

Blessed be the Lord God of our fathers for putting something like this in the heart of the king, to restore the house of the Lord in Jerusalem to its former glory.

Ezra 7v27/עזרא ז"כז

A reflection on Ezra 7.27 ‘Ezra blesses the Lord after quoting in the original Aramaic the decree of King Artaxerxes I Longimanus, which augments Cyrus’ earlier permission for the Jews’ rebuilding of the Temple, now supplying them with all they need to continue. In his blessing, Ezra acknowledges it is the Lord who has inspired this thought in the king’s heart, showing God once again to be the Overseer of human history.’

Also on You Tube at <https://www.youtube.com/watch?v=cGIK1HfcvJ0>

ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

Eemèes morì dhià Christòn, ymèes dhe phrònimi en Christò; eemèes asthenèes, ymèes dhe ischyri; ymèes èndhoxi, eemèes dhe àtimi.

We are treated as morons because of Christ, while you in Christ are clever; we are seen as weak, while you are strong; you are seen as splendid, while we are dishonoured.

1 Corinthians/Κορινθους A 4.10

A reflection on 1 Corinthians 4.10 ‘Paul takes the Corinthian believers to task over their assessment of themselves as really quite something. They have divided themselves up politically into ‘denominations’ and are proud of their spirituality, but Paul provokes them to think again. While they are promoting their own intelligence, power and honour, Paul and his

fellow emissaries of the King of Kings are scorned, abased and despised. The modern church so often complains that it does not have the place it once had in society, seeking again its influence and control. Yet Paul invites us to step down from the plinths we have built, to come alongside him, sharing Christ's own rejected way, the way of the crown, not of jewels but of thorns.'

Also on You Tube at <https://www.youtube.com/watch?v=bicqSJ9E3UU>

כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרִצּוֹנוֹ בְּעֶרְבַּי לַיִן בְּכִי וְלִבְקֶר רֶנָּה

Ki règa be-appò, chayyìm birtzonò; ba-èrebh yalin bèkhi, ve-la-bòqer rinnàh.

For His anger is momentary, there is life in His favour; weeping may stay for the evening, but by morning there is joy.

Psalm 30.5/תהילים ל"א

A reflection on Psalm 30.5 'Just as creation turns from light to dark and back again, so our human lives experience seasons of joy and pain. This Song of David, composed for the dedication of his house, embraces both – the exuberant celebration of festivity as well as the threat of being engulfed by death. He sees that even though pain and sadness come as evening guests, and maybe stay overnight, the morning brings rejoicing and hope again.'

Also on You Tube at <https://www.youtube.com/watch?v=R4uf8WkjHQg>

חֶסֶד וְאֱמֶת יִצְרוּ-מֶלֶךְ וְסֵדַת בְּחֶסֶד כִּסְאוֹ

Chèsed ve-èmet yitzrù mèlekh ve-sa'ad ba-chesed kis'ò.

Covenanted grace and faithful truth protect a king, and his throne is sustained by covenanted grace.

Proverbs 20.28/משלי כ"ח

A reflection on Proverbs 20.28 'The theme of covenanted grace, the obligation coming from the self-sacrificial commitment of covenant is applied here to rule and government. When a ruler or sovereign keeps to their word, they are known to be trustworthy and will be honoured by those they oversee. (A great example of this kind of faithfulness is seen in David and his covenant grace shown to Mephibosheth in 2 Samuel 9.)

Also on You Tube at <https://www.youtube.com/watch?v=XFQxt7xb704>

**August 9 Day 221 Readings Ezra 8:21-9:15, 1 Corinthians 5:1-13, Psalm 31:1-8, Proverbs 21:1-2**

כִּי בִשְׁתִּי לִשְׂאוֹל מִן-הַמֶּלֶךְ חִיל וּפָרָשִׁים לְעֲזָרְנוּ מֵאֵיבִי בַדֶּרֶךְ כִּי-אִמְרָנוּ לַמֶּלֶךְ לֵאמֹר יְיָ-  
אֱלֹהֵינוּ עַל-כָּל-מִבְקָשׁוֹ לְטוֹבָה וְעֲזוֹ וְאַפּוֹ עַל כָּל-עֲזָבָיו

Ki bhoshtì lish'òl min-ha-mèlekh chàyil u-pharashìm le-azrèynu me-oyèv ba-dàrekh, ki-amàrnu la-mèlekh lemòr, yad Elohèynu al-kol-mebhakeshàv le-tobhàh ve-uzzò ve-appò al-kol-ozbhàv

For I was embarrassed to ask of the king troops and cavalry to protect us from attack on the road, because we had said to the king that the hand of our God was with all those who sought Him to do them good, while His might and His anger was against those who forsake Him

Ezra 8.22/עזרא ח"כב

A reflection on Ezra 8.22: 'The Jewish returnees pray and fast before setting out, seeking a safe passage. Ezra has told the King that God will protect them on the journey, so they are not

protected with any cavalry or defensive force. This is a major miracle, given the large amount of treasure and provisions they are carrying with them through open country!’

Also on You Tube at <https://www.youtube.com/watch?v=V1eDFLHKpb4>

ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.  
καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός·

Ekkathàrate oun teen palaiàn zýmeen, ìna èete nèon phýrama, kathòs-este àzymi. Kai gar to pàscha eemòn ypèr eemòn etýthee Christòs.

So clean out the old stuff with any yeast in it, so that you can be a brand new batch of dough. For also, Messiah our Passover lamb has been slaughtered for us.

1 Corinthians/Kορινθους Α 5.7

A reflection on 1 Cor. 5.7 ‘Paul is addressing the rank sexual sin the church in Corinth is tolerating in their midst, and to illustrate his recommended action, he points to the traditions of Passover, in particular, the cleaning through of a house to get rid of all fermented and yeasted products on the night before unleavened bread is eaten for seven days. He has in mind Jesus’ references to yeast as a picture of the toxic nature of sin (Matt.16.11), and calls them to be a new, unyeasted kind of dough, for they now live in the era of eternal Passover, Jesus, the Messiah, lamb of God, having been slaughtered and given for the sins of the world.’

Also on You Tube at <https://www.youtube.com/watch?v=rXZ7YJ6AMKI>

בִּידְךָ אֶפְקִיד רוּחִי פְּדִית אוֹתִי יְהוָה אֵל אֱמֶת

Be-yadkhà aphqìd ruchì; padìta otì Adonài El emèt.

Into Your hand I surrender my spirit; redeem mé, O Lord God of truth.

Psalm 31.5/ו"א תהילים לא

A reflection on Psalm 31.5 ‘The Singer is feeling in a trapped place, a place of threat. Where else would he take refuge, but in the shadow of the God of truth, the God who is reliable and faithful? When we are hemmed in on all sides, the Lord offers us refuge and redemption in Himself.’

Also on You Tube at <https://www.youtube.com/watch?v=AYnhVFnmJDC>

כָּל-דֶּרֶךְ-אִישׁ יִשָּׂר בְּעֵינָיו וְתוֹכֵן לִבּוֹת יְהוָה

Kol dèrekh ish yashàr be-eynàv, ve-tokhèyn libbòt Adonài.

Everyone considers their own way right, but the Lord assesses the motives of the heart.

Proverbs 21.2/ב"ב משלי כא

A reflection on Proverbs 21.2 ‘In the latter part of the book of Judges, there is a sad refrain; ‘And there was no king in those days, and everyone did what was right in own eyes.’ Human beings have a fatal tendency to self-righteousness, considering themselves to be the arbiters of good and evil, right and wrong. The Wise Man reminds us here that we are not the referees of our own lives, since the Lord who created us made us to purpose, seen supremely in the life of Jesus our Lord, in light of whom our lives are assessed.’

Also on You Tube at <https://www.youtube.com/watch?v=KjpNoHUukgE>

**August 10 Day 222 Readings Ezra 10:1-44, 1 Corinthians 6:1-20, Psalm 31:9-18, Proverbs 21:3**

וְכַהֲתַפְלֵל עֶזְרָא וְכַהֲתוֹדֹתוֹ בְּכַה וּמִתְנַפֵּל לְפָנַי בֵּית הָאֱלֹהִים נִקְבְּצוּ אֵלָיו מִיִּשְׂרָאֵל קְהָל  
רַב-מְאֹד אַנְשִׁים וְנָשִׁים וְיִלְדִים כִּי-בָכוּ הָעָם הַרְבֵּה-בְכָה

U-khe-hitpalèl Ezrà u-khe-hitvadotò bokhèh u-mitnapèl liphnèy beyt ha-Elohìm, niqbetzù elàyv mi-Yisra'èl qahàl rabh-mé'òd, anashim ve-nashim, viladim, ki bhakhù ha-àm harbèh bhekhèh.

And as Ezra was praying, and confessing with weeping and falling down in front of God's house, a huge number of the people of Israel assembled to him, men, women and children, with lots of weeping and sobbing.

Ezra 10.1/א"א

A reflection on Ezra 10.1 'Tears tend to be wrongly seen in our culture as weakness; yet in the Scriptures, they are a sign of humble hearts and passionate souls. As Ezra cries out to the Lord for the restoration of God's people in their holiness, with weeping, a great crowd assembles, men, women and children moved to their hearts by their desperate need of God's presence. When the Spirit of God speaks into our lives, our emotions are not left in cold storage, but are fully engaged as part of our being as whole people. Indeed, Psalm 56.8 tells us that God keeps a record of our tears as evidence of our seeking after Him.'

Also on You Tube at <https://www.youtube.com/watch?v=Q3YrR9WBejc>

ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;

Ee ouk idhate òti to sòma ymòn naòs tou en ymìn Ayìou Pnèvmatòs-estin, ou èchete apò Theòu, kai ouk estè eavtòn.

Don't you realise that your bodies are the temple of the Holy Spirit in you, whom you have received from God, and that you don't belong to yourselves? 1 Corinthians/Κορινθους Α 6.19

A reflection on 1 Corinthians 6.19 'With all the modern talk of our human rights, for the most part, as Jesus' people we don't take seriously this reality that our lives are forfeit to God and that we are now the possession of the Holy Spirit, being bought with the blood of Christ. Paul talks of us in Romans 6.18 as 'slaves of righteousness', having no right to choose evil. He now develops that theme, making us see that our physical being is as much a part of Christ as our spiritual. We are filled with the Holy Spirit, we are available to no other power or force.'

Also on You Tube at <https://www.youtube.com/watch?v=N900YdobNSc&t=1s>

וְאֲנִי עָלַיךָ בָּטַחְתִּי יְהוָה אֱמַרְתִּי אֱלֹהֵי אֶתָּה

Va-anì alèkha bhataçhti Adonài, amàrti Elohay àttah.

As for me, I have put my confidence in You, Lord, saying 'You are my God.'

Psalm 31.14/ט"א

A reflection on Psalm 31.14 'Even in the midst of stomach-churning, bone-aching troubles (v.9-10), the Singer declares his confidence, his reliance and his dependence are in God; if he cannot lean His whole weight on the One who promises to be His shield in danger, what is his faith for? This is where God shows Himself to be God!'

Also on You Tube at <https://www.youtube.com/watch?v=08DjPGyD0TQ>

עָשָׂה צְדָקָה וּמִשְׁפָּט נִבְחַר לַיהוָה מִזְבַּח

Asòh tzedaqàh u-mishpàt nibhchàr l'Adonài mi-zàbhach.

To do justice with integrity pleases the Lord more than sacrifice. Proverbs 21.3/משלי כא"ג

A reflection on Proverbs 21.3 'There are echoes in this life-saying of the Sage's of Samuel's words to King Saul in 1 Samuel 15.22, when the prophet says, 'to obey is better than sacrifice.' The Lord is more interested in the integrity and right action of our character than He is in our religious observances, which, as in Saul's case, can mask a whole raft of proud and rebellious characteristics in our heart.'

Also on You Tube at <https://www.youtube.com/watch?v=IYIG2pHNpdQ>

**August 11 Day 223 Readings Nehemiah 1:1-3:14, 1 Corinthians 7:1-24, Psalm 31:19-24, Proverbs 21:4**

וְאֶגִּיד לָהֶם אֶת-יַד אֱלֹהֵי אֲשֶׁר-הִיא טוֹבָה עָלַי וְאֶף-דִּבְרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר-לִי  
וַיֹּאמְרוּ נִקּוּם וּבְנִינוּ וַיַּחֲזְקוּ יְדֵיהֶם לְטוֹבָה

Va-agìd lahèm et-yàd Elohay ashèr hi tobhàh alày, ve-àph dibhrèy ha-mèlekha ashèr amàr li va-yomrù 'naqùm u-bhaninu' va-yechàzqu yedèyhem la-tobhàh.

And I shared with them (the returned Jews) how the hand of the Lord was upon me for good, and also what the king had said to me, and they said, 'Let's get on and build, then', and they took strength in their hands for the good.

Nehemiah 2.18/ נחמיה ב"ח

A reflection on on Nehemiah 2.18: 'Without declaring his intentions, Nehemiah does a night inspection of the state of the city's defences. He says nothing to any of the local government officials of his plans. Nehemiah proceeds to put his programme of rebuilding works to the local leaders, and backs it up with the royal support he has received.'

Also on You Tube at <https://www.youtube.com/watch?v=oHOrD4iOUeQ>

ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελευθέρους Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

O gar en Kyriò kleethèes dhòulos apelèvtheros Kyriou estìn; omìos kai o elèvtheros kleethèes dhòulos-estì Christòu. Timèes egoràseesthe; mee yinesthe dhòuli anthròpon.

For anyone called by the Lord while a slave is the Lord's freed person; likewise, anyone called while a free citizen is actually a slave of Christ. You were purchased at a price; don't let yourselves be enslaved to any other person. 1 Corinthians/Kορινθους A 7.22-23

A reflection on 1 Corinthians 7.22-23 'Paul turns upside-down the class systems of this world; he tells the slave to regard themselves as free in the Lord, and the free citizen to reckon themselves as a slave to Christ. He follows this up by reminding his brothers and sisters that they cannot reckon themselves slaves to any human, for they are captive to the love of Christ, purchased by His redemption by blood. Paul infers here that is possible to be free in spirit even when we are bound in body, and conversely, to be bound in spirit even when we call ourselves free. Only in Christ are we at one and the same time free while yoked in service to Him.'

Also on You Tube at <https://www.youtube.com/watch?v=PMdwLkuyi18>

וְאֲנִי אָמַרְתִּי בְּחַפְזִי נִגְרַזְתִּי מִנְגֹד עֵינַיךָ אֲכֵן שָׁמַעְתָּ קוֹל תַּחֲנוּנַי בְּשׁוּעֵי אֲלֶיךָ

Va-anì amàrti bhe-chophzi, 'Nigràzti mi-nèged eynèkha', akhèn shamàta qol tachanunài be-shav'i eylèkha.

Though I said in my haste, 'I have been disconnected from His sight', yet You were listening to the sound of my requests when I was calling out to You!

Psalm 31.22/תהילים לא"כג

A reflection on Psalm 31.22 'Sometimes we are so caught up in the wash of our own emotion that we completely overlook the fact that the Lord is responding to the very prayers we are praying; the Singer here confesses that while he was saying to himself, 'The Lord has lost sight of me', God was actually in process of answering him!'

Also on You Tube at <https://www.youtube.com/watch?v=ILDB209U7-w>

רום-עינים ורחב-לב נר רשעים חטאת

Rum eynàim u-rùm lebh, nir resha'im chat'àt.

With a haughty look and a haughty heart, even the ploughing bad people do is offensive.

Proverbs 21.4/משלי כא"ד

A reflection on Proverbs 21.4 'When pride fills the mind and the heart, it infects every aspect of our lives. Whatever is done against a background of self-superiority is offensive to the Lord, even the simple everyday tasks.'

Also on You Tube at <https://www.youtube.com/watch?v=fxLuMgEa6Ho>

**August 12 Day 224 Readings Nehemiah 3:15-5:13, 1 Corinthians 7:25-40, Psalm 32:1-11, Proverbs 21:5-7**

וַיִּמְלֶךְ לִבִּי עָלַי וְאָרִיבָה אֶת-הַחֹרִים וְאֶת-הַסִּגְנִים וְאָמַרְתָּ לָהֶם מִשָּׂא אִישׁ-בְּאָחִיו  
אֲתֵם נֹשְׂאִים (נָשִׁים) וְאֲתֵן עֲלֵיהֶם קִהְלָה גְדוֹלָה

Va-yimmalèkh libbì alài va-aribhàh et-ha-chorim ve-et-ha-seganim va-omrah lahèm 'Mashah ish be-achiv nosim'; ve-ettèn alèyhem qehillah gedolàh.

Having thought it over, I brought a case against the nobility and the rulers, saying to them, 'You are charging interest on loans to your brother (Jews)'; and I gathered a large protest group against them. Nehemiah 5.7/נחמיה ה"ז

A reflection on on Nehemiah 5.7 'When Nehemiah finds out that the rich elite have been making loans to their poorer brother-Jews with interest, causing them great hardship, he takes action. He takes them to task before a gathering of the people, accusing them of acting contrary to the law of Moses by charging interest on loans. As a result, the nobility and rulers relent and release the poor from their bonds, making a public oath before the priest that they will not extort from the needy again.'

Also on You Tube at <https://www.youtube.com/watch?v=rQ33qRgVnPI>

Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

Perì dhe ton parthènon, epitayèn Kyriou ouk ècho; gnòmeen dhe dhidhomi os eele-eemènos ypò Kyriou pistòs èenai.

Now on the matter of unmarried women, I have no directive from the Lord; but I give my opinion as one who has been favoured by the Lord to be trustworthy.

1 Corinthians/Κορινθους Α 7.25

A reflection on 1 Corinthians 7.25 'Having shared in the first part of the chapter on the situation of married people, Paul now shares his thoughts about the singles, particularly the

young women. He makes clear that this is not a directive from the Lord (perhaps he realises how dogmatic the Corinthians can become around their human teachers!), but an opinion from one whom the Lord has graced with some insight on various matters. There is a care in Paul in what follows to leave room for different outcomes, with all done out of love for Christ, valuing both the single and married gift equally.'

Also on You Tube at <https://www.youtube.com/watch?v=XTCYEXy7DG8>

חטאתי אודיעך ועוני לא-כסיתי אמרתי אודה עלי פשעי ליהוה ואתה נשאת עון חטאתי  
סלה

Chat'ati odì'akha va-avonì lo khisìti, amartì 'odèh alèy phesha'ày l'Adonài' ve-attàh nasàta avòn chatàti. Sèlah.

I have admitted my failures to you and not covered over my wrongdoing; I said, 'I will own up to the Lord about my sin' and You took away the guilt of my failings. (Interlude)

Psalm 32.5/תהילים לב"ה

A reflection on Psalm 32.5 'When we let our wrongdoing and failure break into our relationship with God, we lose out and He loses out; the longer it festers, the worse the break in closeness gets. The Lord is ready to take out the shard of evil that has lodged in our hearts, restoring communion, but we have to be ready to open up and let it be drawn out of us, before it poisons us any more.'

Also on You Tube at <https://www.youtube.com/watch?v=Qs22vQd2LK4>

מחשבות חרוץ אך-למותך וכל-אץ אך-למחסור

Machshebhòt charùtz akh le-motàr, ve-khòl atz akh le-machsòr.

Well-made plans lead to plenty, while everyone hasty ends up in loss.

Proverbs 21.5/משלי כא"ה

A reflection on Proverbs 21.5 'The Wise Man commends the thoughtful preparation of good planning, but warns of the hasty path to poverty without it.'

Also on You Tube at <https://www.youtube.com/watch?v=Jz4kcGVgfao>

**August 13 Day 225 Readings Nehemiah 5:14-7:73, 1 Corinthians 8:1-13, Psalm 33:1-11, Proverbs 21:8-10**

ויהי כאשר שמעו כל-אויבינו ויראו כל-הגוים אשר סביבתינו ויפלו מאד בעיניהם  
וידעו כי מאת אלהינו נעשתה המלאכה הזאת

Va-yehi ka'ashèr shama'ù kol-oyebhèynu va-yire'ù kol-ha-goyim ashèr sebhivotèynu, va-yiplù me'òd be-eynèyhem va-yede'ù ki me-èt Elohèynu ne'estàh ha-mel'akhàh ha-zòt

And so it was that when all our enemies heard and all the peoples around us saw this, they went way down in their own estimation because they realised that we had done all this work with God's involvement.

נחמיה ו"טז/ Nehemiah 6v16/

A reflection on Nehemiah 6.16: 'The wall is completed; the enemies are discredited and give up, realising that the Lord has been helping in this great work. When we push through with God, the opposition cannot overwhelm us.'

Also on You Tube at <https://www.youtube.com/watch?v=IHE-N5gml7A>

καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ τῆς γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ

ἡμεῖς εἰς αὐτόν, καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

Kai gar èeper eesì legòmeni theì èete en ouranò èete epì tees yees, òsper eesì theì pollì kai kýri-ee pollì, all eemìn ees Theòs o patèer, ex ou ta pànda kai eemèes eis avtòn, kai ees Kýrios Yeesòus Christòs, dhi ou ta pànda kai eemèes dhi'avtòu.

For though there are entities said to be gods, whether in heaven or on earth, (since there are many so-called gods and lords), yet for us there is just one God the Father, from whom all things derive, and we belong to Him, likewise one Lord Jesus, Messiah, because of whom all things exist, including us.

1 Corinthians/Κορινθους Α 8.5,6

A reflection on 1 Corinthians 8.5,6 'In Paul's era, the followers of the Way, the Jesus people, became objectionable for their insistence that there was only one, unseen, Creator God, rejecting the plethora of Greek and Roman (and Babylonian and Persian) non-gods. The Romans had been very adept in their conquests at subsuming local idols into their pantheon of powers, thus keeping peace and keeping local sensibilities appeased. However, the new Jewish Messiah-movement which had spilled over to attract many non-Jewish adherents refused all claims to deity for anything other than the One Father God and His Messiah-Son, Jesus whom they also called 'Lord', rivalling even Caesar's supreme title. Many early Christians were killed for being 'atheists', for denying the stone statues any metaphysical reality. We are their sons and daughters, we confess one God, Father Almighty, and one Lord Jesus Christ. All other claimants are irrelevant and without effect.'

Also on You Tube at <https://www.youtube.com/watch?v=TaRgOB0WpOU>

רָנְנוּ צְדִיקִים בִּיהוָה לְיִשְׂרָאֵל נְאוּה תְהִלָּה

Ranenù tzaddiqim b'Adonài, la-yesharim na'väh tehilläh.

Let the justified make a big noise about the Lord, for it's right for people of integrity to celebrate!

Psalm 33.1/א"ג תהילים

A reflection on Psalm 33.1 'So often in our age, living God's way is painted as killjoy and narrow; the Singer counters that lie by calling those God has made right with Him to raise a big noise in celebration, because living good and feeling good go together!'

Also on You Tube at <https://www.youtube.com/watch?v=rr0jmsB-f2w>

טוֹב לְשֹׁבֵת עַל-פְּנֵת-גַּג מֵאֶשֶׁת מְדִינִים וּבֵית חֶבֶר

Tobh la-shèbhet al pinàt gag mey-èshet midyanim u-bhèyt chàbher.

Better to live in the corner on the roof than in a house shared with a quarrelsome wife!

Proverbs 21.9/ט"א משלי

A reflection on Proverbs 21.9 'There is no reason for either spouse in a marriage to be oppressed by the other; sharing life together is meant to reflect and re-image God's unity in His own person. Where there is insulting and belittling by one of the other, whether husband or wife, the space between is infested with toxic waste which needs to be cleaned out, so that life in love can flourish.'

Also on you Tube at <https://www.youtube.com/watch?v=rFB5qOEErPo>

**August 14 Day 226 Readings Nehemiah 7:73-9:21, 1 Corinthians 9:1-18, Psalm 33:12-22, Proverbs 21:11-12**

וַיֹּאמֶר לָהֶם לֵכוּ אַכְלוּ מִשְׂמְנֵי וּשְׁתוּ מִמִּתְקִים וְשַׁלְחוּ מְנוֹת לְאִין נְכוֹן לוֹ כִּי-קָדוֹשׁ הַיּוֹם  
לְאֲדֹנָינוּ וְאֵל-תַּעֲצְבוּ כִּי-חֲדוֹת יְהוָה הִיא מְעַזְכֶּם

Va-yòmer lahèm ‘Lekhù, ikhlù mashmanim, u-shtù mamtaqim, ve-shilchù manòt le-èyn nakhòn lo, ki qadòsh ha-yòm la-Adonèynu, ve-àl tey-atzèybhu, ki chedvåt Adonài hi ma’uzkhèm.’

Then he said to them, ‘Go, eat rich food and drink sweet drinks, and give a share to those who have nothing prepared, for this is a holy day for our Lord, so don’t be sad, for celebrating the Lord makes you strong!’

Nehemiah 8.10/חמיה ח"א

A reflection on Nehemiah 8.10 ‘The returnees from exile have rebuilt the Temple and the walls of Jerusalem, but as they hear the Story of God read to them in His book of Formation, the Torah, they weep, realising how short they fall of the glory of their God. Yet Ezra and Nehemiah comfort them, declaring a holiday and feasting, and the sharing good things with one another, for, they say, when the people of God celebrate His goodness, they are strengthened and find new energy.’

Also on You Tube at <https://www.youtube.com/watch?v=PvJbHtmZLdU>

οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ  
θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; οὕτω καὶ ὁ  
Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

Ouk idhate òti i ta yerà ergazòmeni ek tou yerou esthiousin, i to thysiasteerìo  
prosedhrèvondes to thysiasteerìo symmerìzondai? Outo kai o Kýrios dhiètaxe tis to  
èvangèlion katangèllousin, ek tou evangelìou zeen.

Don’t you realise that those who work in the Temple get their food from the Temple, and that those who attend at the altar of sacrifice get a share of the Temple sacrifices? So also the Lord has directed that those whose work is sharing the good news should make their living from the good news.

1 Corinthians /Κορινθους Α 9.13-14

A reflection on 1 Corinthians 9.13-14. ‘From Paul’s tone in this chapter to the Corinthian community of Christ, it seems that they are not materially honouring those who have given their working lives to the service and promotion of the good news of Jesus. For Paul, there is an obvious continuation from the story of Israel and her worship; he says that, just as the priesthood of Israel were supplied from the sacrifices made at the Temple and the Tabernacle, so those who continue to serve the Lord are to benefit, under the Lord’s command, from being supplied with a living because of their work in the good news. A church which keeps the servants of the gospel poor, Paul says, is a church not true to the story of God.’

Also on you Tube at [https://www.youtube.com/watch?v=wAAh\\_PKRJGI](https://www.youtube.com/watch?v=wAAh_PKRJGI)

אֲשֶׁר־יִגְוֶי אֶשְׁר-יְהוָה אֱלֹהָיו הָעַם בָּחַר לְנַחֲלָה לוֹ

Ashrèy ha-gòy ashèr Adonài Elohàv, ha-àm bachàr le-nachalàh lo.

Contentment dwells with the nation whose God is the Lord, the people He chose for His own inheritance.

Psalms 33.12/תהילים לג"ב

A reflection on Psalm 33.12 ‘The Singer revels in the contentment found in Israel because of her peace and fulfilment found in the Lord. It is not because she is greater or wiser than any other nation, but just because of the Lord’s love; she is chosen by grace and sealed to Him in covenant – what better heritage could there be?’

Also on You Tube at <https://www.youtube.com/watch?v=yQtuVm-xALU>

בְּעוֹשׂ-לֵץ יִחְכַּם-פְּתִי וּבְהַשְׁכִּיל לְחָכָם יִקַּח-דַּעַת

Ba’anàsh leytz yech-kàm pèti, u-bhe-haskil le-chakhàm yiqàch da’at.

If you fine the lout, you make the simple wise and if you train the wise, they will be even wiser.

Proverbs 21.11/משלי כא"יא

A reflection on Proverbs 21.11 ‘Correction and training are essential in the development of wisdom, which is not a mental state, but a way of living well. Stupidity and mockery are not compatible with fulfilment and good living, and need to be removed, as well as wisdom being increased in those who already are on the wise path.’

Also on You Tube at <https://www.youtube.com/watch?v=K0QsjWWFsC4>

**August 15 Day 227 Readings Nehemiah 9:22-10:39, 1 Corinthians 9:19-10:13, Psalm 34:1-10, Proverbs 21:13**

וּבְרַחֲמֶיךָ הַרְבִּים לֹא-עָשִׂיתָם כְּלָה וְלֹא עָזַבְתָּם כִּי אֶל-חַנוּן וְרַחוּם אַתָּה

U-bhe-rachamèkha ha-rabim lo asitàm kalàh ve-lò azabhtàm ki El chanùn ve-rachùm àttah.

But in Your great compassion, You did not bring them to an end, and You did not forsake them, for You are God, kind and compassionate. Nehemiah 9.31/נחמיה ט"ל

A reflection on Nehemiah 9.31 ‘Our human tendency is always to excuse our evil bent, vilifying God for His right assessment of us. Here, the returnees from exile retell the story of God’s people from their calling in Abraham, and recognise their hard-hearted, stiff-necked waywardness toward this God who, through it all, has determined not to finish them off but to stay true to His own covenant and promised grace, despite their crooked behaviour, redeeming them by His unassuaged love.’

Also on You Tube at [https://www.youtube.com/watch?v=9D52ITL\\_ols](https://www.youtube.com/watch?v=9D52ITL_ols)

πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.

Peerasmòs ymàs ouk èeleephen ee mee anthròpinos; pistòs dhe o Theòs, o ouk èasi ymàs peerasthènai ypèr o dhýnasthe, allà pièsee syn to peerasmò kai teen èkbhasin, tou dhýnasthai ymàs ypenenkèen.

There is no testing that you have gone through which is not common to humanity; God can be trusted, and He will not allow you to be tested beyond what you can bear, but along with that trial He will also give you a way out so you are able to cope with it.

1 Corinthians 10.13/Κορινθους Α 10.13

A reflection on 1 Corinthians 10.13 ‘Our lives are all subject to testing and trying, like gold in a fire. Sometimes the fire in the crucible seems hotter than we can imagine or bear; but Paul reminds us, first that our experience is commonly human but then that God is not going

to break us, and will provide a way out for us. In any time of trial, when the fire is keen, we can hold on to our Father's hand and know he loves us through it.'

Also on You Tube at <https://www.youtube.com/watch?v=fvIMV9xAQhE>

אַבְרָכָה אֶת-יְהוָה בְּכָל-עֵת תָּמִיד תְּהַלְתּוּ בְּפִי

Abharakhàh et Adonài be-khòl eyt, tamìd tehillatò be-phì.

I will bless the Lord in every season, my mouth will be constantly celebrating Him.

Psalm 34.1/א"ל תהילים

A reflection on Psalm 34.1 'It is Job, who in the midst of great sorrow and loss, still declares the name of the Lord is to be blessed (Job 1.21). It is easy to celebrate the name of the Lord when the sun is shining and birds are singing; but He is still worthy of that honour when things seem dark and overcast. The Singer here speaks of giving the Lord praise in every season (kol et), for He alone brings sense to both light and darkness.'

Also on You Tube at <https://www.youtube.com/watch?v=DVhg6L2Cjds>

אִם אָזְנוּ מִזְעָק־דָּל גַּם-הוּא יִקְרָא וְלֹא יַעֲנֶה

Otèm oznò mi-za'aqàt dal gam hu yiqrà ve-lò ye-anèh.

Whoever closes their ear to the cry of the poor, they will call out and not be answered.

Proverbs 21.13/ג"ל משלי

A reflection on Proverbs 21.13 'To refuse the appeal of those in need is to refuse the heart of God, and to invite His refusal to our requests. Jesus in His teaching makes it clear that when we say no to the poor, we say no to Him.'

Also on You Tube at [https://www.youtube.com/watch?v=jP\\_S-RI55mw](https://www.youtube.com/watch?v=jP_S-RI55mw)

**August 16 Day 228 Readings Nehemiah 11:1-12:26, 1 Corinthians 10:14-33, Psalm 34:11-22, Proverbs 21;14-16**

כִּי-מִצְוֹת הַמֶּלֶךְ עָלֵיהֶם וְאִמְנָה עַל-הַמְשֻׁרְרִים דְּבַר-יוֹם בְּיוֹמוֹ

Ki mitzvàh ha-mèlek alèyhem va-amànah al ha-meshorerìm debhàr yom be-yomò.

For the King's directive about them was for an allowance for the singers to be given every day.

Nehemiah 11.23/ג"ל נחמיה יא

A reflection on Nehemiah 11.23 'The importance of the praise and worship established in the restored temple of the time of Nehemiah is this instruction which comes from the king himself for the singers to be given a daily allowance, so that they can give themselves to the music and song for which they were anointed and called.'

Also on You Tube at <https://www.youtube.com/watch?v=qLaO8oeocTg>

τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστὶ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν;

To potèerion tees evloyias o evlogòumen, oochi kinonia tou àimatos tou Christou esti? Ton àrton on klòmen, oochi kinonia tou sòmatos tou Christou?

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?

1 Corinthians /Κορινθους Α 10.16

A reflection on 1 Corinthians 10.16 ‘Whatever doctrine or dogma we hold on the nature of the bread and wine in the eucharist, we see unequivocally in Paul that this food of blessing draws into the very body and blood of Christ in a way which Jesus already envisaged in John 6. Unless we eat His flesh and drink His blood, He says, we can have no part in Him. He has left these simple elements of bread and wine which, by the action of His Holy Spirit, become for us the currency of the Kingdom, bearers of His salvation promises, just as any banknote bears the promise of its value in gold.’

Also on You Tube at <https://www.youtube.com/watch?v=ie0RdWLCp44>

קרוב יהוה לנשברי-לב ואת-דכאי-רוח יושיע

Qaròbh Adonài le-nishberèy lebh, ve-et dakkèy rùach yoshia.

The Lord comes close to the broken-hearted, and rescues those whose spirit is crushed.

Psalms 34.18/ט"ו תהלים

A reflection on Psalm 34.18 ‘The Singer commends to us this God who is full of visceral compassion, who stays close when we are at our lowest ebb, when others might have given up on us; He will never abandon us.’

Also on You Tube at <https://www.youtube.com/watch?v=azt4FEpF2m0>

שמחה לצדיק עשות משפט ומחנה לפעלי און

Simchàh la-tzaddìq asòt mishpat u-mechitàh le-pho'alèy àven.

Enacting justice is the joy of people of integrity, but terrifying to doers of injustice.

Proverbs 21.15/ט"ו משלי

A reflection on Proverbs 21.15 ‘The word justice (mishpat in Hebrew) is full of hope and restoration, bringing back into balance what has been broken and harmed by the inrush of chaos. The old English word ‘right-wising’ captures its sense well, putting back what has been disturbed. However, for those who let the chaos in, who act against what is right, the bringing of justice is a death-knell to wrong and injustice, and they will suffer loss.’

Also on You Tube at <https://www.youtube.com/watch?v=MOfpS0D4uw>

**August 17 Day 229 Readings Nehemiah 12:27-13:31, 1 Corinthians 11:1-16, Psalm 35:1-16, Proverbs 21:17-18**

ויזבחו ביום-ההוא זבחים גדולים וישמחו כי האלהים שמחם שמחה גדולה וגם הנשים והילדים שמחו ותשמע שמחת ירושלם מרחוק

Va-yizbechù ba-yòm ha-hù zebhachìm gedolìm, va-yismechù ki ha-Elohìm simchàm simchàh gedolàh, ve-gam ha-nashìm ve-ha-yeladìm samechù va-tishamà simchàt Yerushalàyim mé-rachòq.

And that day they made great sacrifices and celebrated, for God had released great joy upon them, so that the women and children were included in the celebrations, and the sound of Jerusalem partying was heard from far away.

Nehemiah 12.43/מג"ב נחמיה

A reflection on Nehemiah 12.43 'In spite of the opposition, the returnees of Judah have completed the restoration of the Temple and the walls of Jerusalem, and they take time for dedication (the Hebrew word *chànnukkah* is used here) of the finished work, with sacrifice and celebration. The word for rejoicing here is *simchàh*, a God-given, active, exuberant joy, which entails such a level of noisy expression that Jerusalem's partying can be heard a long way off!'

Also on You Tube at <https://www.youtube.com/watch?v=279zjGXEIAk>

πλὴν οὐτε ἀνὴρ χωρὶς γυναικὸς οὐτε γυνὴ χωρὶς ἀνδρὸς ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

Pleen òute anèer chorìs gynaikòs òute gynèe chorìs andròs en Kyriò; òsper gar ee gynèe ek tou andròs, òuto kai o anèer dhia tees gynaikòs, ta dhe pànda ek tou Thèou.

Furthermore, the man cannot do without woman, neither can the woman do without man in the Lord; for while woman derives from man, and man exists through woman, everything is derived from God.

1 Corinthians/Kορινθίους Α 11.11,12

A reflection on 1 Corinthians 11.11,12 'The first thing Paul points out is the interdependence humans experience. Gender roles could be quite adversarial in pagan Rome, with women being seen as unnecessary by men. But Paul knits them together, teaching that though woman was sourced from man, man is born of woman, and both are from God. What Paul isn't saying, and it would be unchristian to say it, is that man is the Lord of the woman. It's interesting that he uses the word head of God to man, in this way. It's not about authority so much as about creative purpose.'

Also on You Tube at <https://www.youtube.com/watch?v=8m2BEQtNjCE>

וְהִרְקֵךְ חֲנִית וְסֶגֶר לְקִרְאֵת רִדְפֵי אִמְרֵי לִנְפְשִׁי יִשְׁעֲתֶךָ אָנֹכִי

Ve-harèyq chanit u-segòr liqràt rodephày; emòr le-naphshì yeshuatèkha àni.

Take out your spear and block the way of those chasing me; say into my being, 'I am Your Rescuer!'

תהילים לה"ג/ג

A reflection on Psalm 35.3 'The Singer is experiencing danger from those chasing after him; he calls on God to block the way with His spear, and to speak into his being that God is the Singer's rescuer. The word 'rescue' in Hebrew is 'Yeshua'; the word is full of hope and freedom to its hearer, the promise of deliverance from threat and disaster. Messiah's name is 'Yeshua', for He will rescue – as Simeon says to the Lord in Luke 2.30, 'Lord, now dismiss Your servant in fulfilled peace, for my eyes have seen Your 'Yeshua'.'

Also on You Tube at <https://www.youtube.com/watch?v=ZT2fVNNaEKE&t=2s>

אִישׁ מַחְסוֹר אֶהְיֶה שִׂמְחָה אֶהְיֶה יַיִן-וְנֶשֶׂמֶן לֹא יַעֲשִׂיר

Ish machasòr ohèbh simchàh, ohèbh yàyin va-shèmen lo ya-ashìr.

Poverty will accompany the pleasure-lover, the lover of wine and oil will not be rich.

משלי כא"ז/ז

A reflection on Proverbs 21.17 'Hedonism has a cost, according to the Sage. When someone makes material pleasure their aim, they are driven by want, both in the sense of their desire,

but also in the sense of not having the means to supply their voracious appetites for things. The word for pleasure here, simchah in Hebrew, is used elsewhere of the joy which only the Lord brings, the true enricher of our humanity.'

Also on You Tube at <https://www.youtube.com/watch?v=nOq6Yrm89Z4>

**August 18 Day 230 Readings Esther 1:1-3:15, 1 Corinthians 11:17-34, Psalm 35:17-28, Proverbs 21:19-20**

וַיֵּרָא הָמָן--כִּי אֵין מֶרְדֵּכָי כֹרַע וּמִשְׁתַּחֲוֶה לּוֹ וַיִּמְלֵא הָמָן חֲמָה וַיִּבֶז בְּעֵינָיו לְשַׁלַּח יָד  
בְּמֶרְדֵּכָי לְבַדּוֹ--כִּי הִגִּידוּ לוֹ אֶת-עַם מֶרְדֵּכָי וַיִּבְקֹשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְהוּדִים אֲשֶׁר  
בְּכָל-מַלְכוּת אַחַשְׁוֶרֶשׁ--עַם מֶרְדֵּכָי

Va-yàr Hamàn ki eyn Mòrdekhai korèa u-mishtachavèh lo, va-yimalèh Hamàn chèmah, va-yabhèz be-eynàv lishlòach yad be-Mòrdekhai lebhaddò, ki higìdu lo et-àm Mòrdekhai, va-yebhaqèsh Hamàn le-hashmìd et-kol-ha-Yehudìm asher be-khòl malkhùt Achashveròsh, am Mòrdekhai.

So when Haman saw that Mordechai did not bow down and prostrate himself before him, Haman was filled with anger; but he loathed the idea of just getting his hands on Mordechai alone, so when he was informed of Mordechai's ethnicity, Haman sought to destroy all the Jews in the whole realm of Ahasuerus, because they were Mordechai's people.

Esther 3.5,6/ אסתר ג"ה

A reflection on Esther 3.5,6 'Because the Jew Mordechai will not entertain rivals to the Lord's supremacy in His life, and therefore will not worship Haman the King's favourite, he and his people are singled out for destruction. Putting the Lord in the place of unrivalled holiness in our lives will not please the world around us, and will even lead to our suffering, but it will result in our rescue by the God who is able to deliver us from evil.'

Also on You Tube at <https://www.youtube.com/watch?v=wbIhr1zcPKU>

καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

Kai evcharistèesas, èklase kai èepe, 'Làbhetè, phàyete; toutò moud-esti to sòma to ypèr ymòn klòmenon; tòuto pi-èete ees teen emèen anàmneesin.'

And when He had given thanks He broke it and said, 'Take and eat; this is my body broken for you; do this as a record of me.'

1 Corinthians/Kορινθίους Α 11.25

A reflection on 1 Corinthians 11.25 'There is something in the nature of the bread and wine Jesus shares with His friends at the Passover before His passion which is deeper than a memorial; just as a Jew eating Passover becomes a participant in the very night of deliverance of Israel from Egypt so long before, so Jesus implicates all who partake of the bread and wine of His feast in His redeeming death and resurrection. Just as we re-run a video to witness the events of the past, so the bread and wine of the Lord's Supper are a faithful record of His promise and a sign of His presence.'

Also on You Tube at <https://www.youtube.com/watch?v=jKfsispy5P4>

אוֹדֶךָ בְּקֶהֱל רַב בְּעַם עֲצוּם אֶהְלֶכָּה

Odèkha be-qahàl rabh, be-àm atzùm ahalelèkka.

I will express thanks to You in the great gathering, with many people I will celebrate You.

Psalm 35.18/ תהילים לה"ח

A reflection on Psalm 35.18 ‘Praising God with great crowds of people is a wonderful expression of worship of the God who has called us as a people to celebrate Him. The Singer here looks forward to giving thanks to the Lord in the great assembly, where he can hear the ‘Amen!’ of many voices joined with his.’

Also on You Tube at <https://www.youtube.com/watch?v=Zx0oS-CeSyc>

אוֹצֵר נְחָמָד וְשִׁמְן--בִּנְוֶה חֶכֶם וְכֶסֶל אָדָם יִבְלְעֵנּוּ

Otzàr nechmàd va-shèmen binvèh chakhàm, u-khesil adàm yebhalènu.

The wise store away delicacies and oil, while the foolish person gobbles them up.

Proverbs 21.20/משלי כא"כ

A reflection on Proverbs 21.20 ‘The Sage commends the wise storage of resources, and frowns on their thoughtless consumption. Just like Joseph in the seven years of plenty, thinking ahead to make provision for dry times is an option for wellbeing.’

Also on You Tube at <https://www.youtube.com/watch?v=mJ3iK3w8OII>

**August 19 Day 231 Readings Esther 4:1-7:10, 1 Corinthians 12:1-26, Psalm 36:1-12, Proverbs 21:21-22**

כִּי אִם-הַחַרֶּשׁ תַּחְרִישִׁי בַעַת הַזֹּאת רֹחַ וְהִצֵּלָה יַעֲמוּד לַיהוּדִים מִמְּקוֹם אַחַר וְאֶת וּבֵית-  
אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם-לֵעֵת כְּזֹאת הִגַּעַת לַמַּלְכוּת

Ki im ha-charèsh tachrishi ba-èt ha-zòt, rèvach ve-hatzèlach ya'amòd la-Yehudim mi-maqòm achèr, ve-àt u-vèyt avìkh to'vèdu; u-mi yodè'a im le-èt ka-zòt higga'àt la-malkhùt

For if by keeping silent you don't speak up at such a time, then rescue will appear for the Jews from another place, but you and the family of your father will perish; and who knows but whether for just such a time as this you have attained rulership

Esther 4v14/ אסתר ד"יד

A reflection on Esther 4.14: ‘Mordekhai points out that Esther is doomed either way, because she will not escape the slaughter, if it is found out that she is a Jewess. And perhaps, says Mordekhai, she has received her royal position for such a moment as this? Esther bravely agrees to take her life in her hands and to go to the king. She asks for support by fasting from her people, and prepares to go uncalled for to Xerxes.’

Also on You Tube at <https://www.youtube.com/watch?v=xpVvgm0Zvnmw>

ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

Ekàsto dhe dhìdhotai ee phanèrosis tou Pnèvmatos pros to symphèron.

So the expression of the Spirit is given to each one for mutual benefit.

1 Corinthians/Κορινθίους Α 12.7

A reflection on 1 Corinthians 12.7 ‘The word Paul uses here of the gifts of the Spirit is the Greek ‘phanèrosis’, meaning to appear or to materialise. When the Holy Spirit is given space among the people of God, He expresses Himself through them by ‘gracings’, letting His people see the presence of God through miracles, healing, words of insight, prophecy and unlearned languages. These are not human expressions, but the Spirit’s, through human agency. The assembly which gives itself to be available to the Spirit is the venue for heaven being seen on earth.’

Also on You Tube at <https://www.youtube.com/watch?v=wYSK9xpQQoY>

כי-עמך מקור חיים באורך נראה-אור

Ki-imkhà meqòr chayyìm; be-orkhà nìr'eh òr

For with You is the source of life; by Your light we can see light

Psalm 36v9/תהילים ל"ט

A reflection on Psalm 36.9 'When the Singer sings of the Lord as the source of life and light, he is not speaking only of Him as the distant, prehistoric origin of our being and our illumination; he is also ascribing to God the ongoing, vital, daily inspiration by which all things continue and cohere, for 'in Him everything holds together' (Colossians 1.17) Three thousand years later, the words of this psalm still resonate as we flourish in the light and life of God.'

Also on You Tube at [https://www.youtube.com/watch?v=Rw6FHx13F\\_I&t=26s](https://www.youtube.com/watch?v=Rw6FHx13F_I&t=26s)

רדף צדקה וחסד ימצא חיים צדקה וכבוד

Rodèph tzedaqàh va-chàsed, yimtzàh chayyìm, tzedaqàh ve-khabhòd.

Whoever pursues integrity and covenant-bonded grace will find life, righteousness and glory!

Proverbs 21.21/משלי כא"כא

A reflection on Proverbs 21.21 'The Sage of Scripture knows what is really worth giving one's life to pursue – not fame, material wealth or pleasure, but integrity and God's amazing, covenanted grace; these are the riches which lead to life, wholeness and glorious fulfilment!'

Also on You Tube at <https://www.youtube.com/watch?v=8Ojggir8zrw>

**August 20 Day 232 Readings Esther 8:1-10:3, 1 Corinthians 12:27-13:13, Psalm 37:1-11, Proverbs 21:23-24**

כי מרדכי היהודי משנה למלך אחשורוש וגדול ליהודים ורצוי לרב אחיו דרש טוב לעמו  
ודבר שלום לכל-זרעו

Ki Mòrdekhai ha-Yehudì mishnèh la-mèlekh, Achashveròsh, ve-gadòl la-Yehudìm ve-ratzuì le-ròbh achìv, dòresh tobh le-ammò ve-dobhèr shalòm le-khòl zar'ò

For Mordekhai the Jew was second in rank to the King, Ahasuerus, a hero to the Jews and held in favour among the host of his brothers, as one seeking the good of his people and imparting wellbeing and peace to all his offspring. Esther 10v3/ אסתר י"ג

A reflection on Esther 10.3: 'Like Joseph and Daniel before him, Mordekhai rises to be prime minister of a foreign nation, ensuring the survival of his people. Once again, a Jew is the vehicle of good government and blessing to an empire not his own land. The promises of Jeremiah 29 are coming to pass.'

Also on You Tube at [https://www.youtube.com/watch?v=Oo0PAFTd2\\_s&t=1s](https://www.youtube.com/watch?v=Oo0PAFTd2_s&t=1s)

βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην

Bhlèpomen gar àrti dhi esòptrou en enigmati, tòte dhe pròsopon pros pròsopon; àrti yinòsko ek mèrous, tòte dhe epignòsomai kathòs kai epegnòstheen.

For now we are just looking into a blurred reflection, but then it will be face to face; for now my knowledge is partial, but then I will fully know, as I am fully known.

1 Corinthians/Kορινθιους A 13.12

A reflection on 1 Corinthians 13.12 ‘Far from being a master in his field, Paul admits to having only a blurry insight into the glory ahead with Christ. That reflection now is wonderful, but the man of God looks towards that moment when there is no more ‘enigma’, as the Greek has it, but we stand ‘face to face’ with Him, at that moment totally vulnerable, totally known but totally beloved, forgiven and accepted.’

Also on You Tube at <https://www.youtube.com/watch?v=hTLmBRz3enE>

דום ליהוה והתחולל-לו אל-תתחר במצליח דרכו באיש עשה מזמות

Dom l’Adonài ve-hitcholèl lo; al-titchàr be-matzlìach darkò be-ìsh osèh mezimmòt.

Rest in the Lord and hang on for Him; don’t get worked up about the seeming success of the ways of people who act underhandedly.

Psalm 37.7/ז"ז תהילים

A reflection on Psalm 37.7 ‘With so much injustice and evil in the world, it is possible to become deflected from focus on the Lord and His kingdom, even to being distracted into despair. The Singer of Israel calls on the hearer to quieten their being and, even though sensing pain, to hang on for the Lord’s intervention. He does not sleep, allowing us to be refreshed in the midst of the battle.’

Also on You Tube at <https://www.youtube.com/watch?v=ieA6vkDmCJQ>

שמר פיו ולשונו שמר מצרות נפשו

Shòmer piv u-leshonò, shòmer mitzaròt naphshò.

Whoever guards their mouth and tongue keeps their life away from trouble.

Proverbs 21.23/כ"א משלי

A reflection on Proverbs 21.23 ‘When James, the brother of Jesus writes his instructions in James 3 about guarding against misuse of the tongue, he is drawing on an already long-established wisdom in the Jewish tradition. The Sage of Proverbs advises guarding mouth and tongue as a means of keeping out of trouble; how much damage is done, as James later says, by a hastily spoken word which cannot be taken back easily.’

Also on You Tube at <https://www.youtube.com/watch?v=5qlHRxxxHWk>

**August 21 Day 233 Readings Job 1:1-3:26, 1 Corinthians 14:1-17, Psalm 37:12-29, Proverbs 21:25-26**

ויאמר ערם יצתי מבטן אמי וערם אשוב שמה יהוה נתן ויהוה לקח יהי שם יהוה מברך  
Va-yòmer, ‘aròm yatzàti mi-bèten immi, ve-aròm ashùbh shàmmah; Adonài natàn, ve-Adonài laqàch. Yehi shem Adonài me-bhoràkh.’

And (Job) said, ‘Naked I emerged from the womb of my mother, and naked I shall return there; the LORD has given and the LORD has taken. May the name of the LORD be blessed.’

Job 1.21/כ"א איוב

A reflection on Job 1.21: ‘Everything Job has is stripped away – his family, his livestock, his livelihood. Yet here, his reaction is to fall down prostrate and worship the one who is the source of all, so total is his trust, as God said it would be.’

Also on You Tube at <https://www.youtube.com/watch?v=TkRuG6eB7gU>

ἐὰν γὰρ προσεύχωμαι γλώσσει, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι.

Eàn gar prosènychomai glòssee, to pnèvma mou prosènychetai, o dhe nous mou àkarpòs-esti.  
For if I pray in an unlearned language, my spirit is praying, but my mind is unproductive.  
1 Corinthians/Κορινθίους Α 14.14

A reflection on 1 Corinthians 14.14 ‘Prayer in tongues has become such a contentious issue because it is in the realm of mystery and not under the mastery of the mind, which is anathema to western rational ideology. Paul makes clear here what is happening when he prays in an unlearned language (as he says he often does); his spirit is praying, but his mind is at rest, not active. This does not mean his mind is shut down or disengaged; it is just not running the show. When we pray in unlearned languages, he says, our spirit is praying at the impulse of God’s Holy Spirit, which gives us access to the realm of the Spirit, exceeding the scope of our own thought and imagination. It allows our inner depths to be expressed and enhanced beyond the trammels of our own understanding – mystery indeed!’

Also on You Tube at <https://www.youtube.com/watch?v=ysqsgtZeXvE&t=21s>

נַעַר הַיְיִתִּי גַם-זָקֵנִתִּי וְלֹא-רָאִיתִי צְדִיק נִעְזֵב וְזָרְעוֹ מִבְּקֶשׁ-לֶחֶם

Na’ar hayìti, gam zaqànti ve-lò ra’iti tzaddiq ne’ezàbh ve-zar’ò mebhàqèsh làchem.  
I was young, now I am old, but I have not seen the righteous abandoned nor their children begging bread.

Psalm 37.25/תהילים לז"כה

A reflection on Psalm 37.25 ‘The Singer here, in his old age, testifies to the faithfulness of God, saying that he has not seen people of integrity abandoned nor their children begging bread. Earlier (v.7) he has encouraged his hearers to rest secure in the Lord and not fret because of crime seeming to pay. Faith does not need exercise in plentiful times so much as in scarcity; thin stretches are the places where we learn to trust in spite of what our eyes and minds want to tell us.’

Also on You Tube at <https://www.youtube.com/watch?v=ieA6vkDmCJQ>

כָּל-הַיּוֹם הַתְּאוֹהָה תְּאוֹהָה וְצַדִּיק יִתֵּן וְלֹא יִחַשֵׁךְ

Kol ha-yòm hit’avàh ta’avàh ve-tzaddiq yittèn ve-lò yakh-shòkh.

(The lazy person) just spends all day wanting things, while the person of integrity gives without holding back.

Proverbs 21.26/משלי כא"כו

A reflection on Proverbs 21.26 ‘The two verses 25 and 26 describe the workshy, lazy person who just spends their time daydreaming about getting ‘stuff’, while the person of integrity delights, not in holding on to what they have, but in giving way to the blessing of others. The former is constantly looking down, while the latter is constantly looking up.’

Also on You Tube at <https://www.youtube.com/watch?v=NSMR9znMEhY>

**August 22 Day 234 Readings Job 4:1-7:21, 1 Corinthians 14:18-40, Psalm 37:30-40, Proverbs 21:27**

מה-אנוש כי תגדלנו וכי-תשית אליו לבך

Mah enòsh ki tegadlènnu, ve-khi tashit eylàv libbèkha?

What is man, that you set so much store by him, or that you have set your heart upon him?

Job 7.17/ אויב ז"י

A reflection on Job 7.17 'In the deep lament of his soul over the loss of his family, wealth and health, Job wants to die; he wonders why God bothers with man, why God sets so much store by this weak, fragile being, who seems so at odds with Him. Job's words are shocking, yet worthy of meditation, being so real, so wounded, yet so God-aware. Even in the midst of the deepest pit, God's love for us does not let go.'

Also on You Tube at <https://www.youtube.com/watch?v=h93jjKNOIAI>

Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Òste, adhelphì, zeelòute to propheetèvin, kai to lalèin glòssais mee kolýete; pànda evscheemònos kai katà tàxin yinèstho

So, brothers, get excited about speaking out God's mind, but don't shut down the speaking in tongues either; let it all happen in a well-managed way, by turns.

1 Corinthians/Kορινθίους Α 14.39,40

A reflection on 1 Corinthians 14.39,40 'Paul commends his words to them for evaluation, but urges that they be heeded and not ignored. In case in reading his words the Corinthians apply them harshly, Paul encourages them again to be eager to prophesy, but not to clamp down on tongues because of what he has said. His aim to restore to them decency and order (Greek evscheemónos kai katá táxin.)'

Also on You Tube at <https://www.youtube.com/watch?v=muZ11rYeTiA>

ותשועת צדיקים מיהוה מעוזם בעת צרה

U-teshu'àh tzaddiqim mey-Adonài, ma'uzzim be-èyt tzaràh.

But the rescue of the justified comes from the Lord, their strength in troubled times.

Psalms 37.39/ תהלים לז"ל ט

A reflection on Psalm 37.39 'Human life is laced with trouble; we can either fight it ourselves, pretend it is not happening, or call out to God for His intervention. The Singer is clear about where rescue and deliverance comes from – the Lord is the strength of those whom He has justified.'

Also on You Tube at <https://www.youtube.com/watch?v=NEfIoIQ6YA&t=37s>

זבח רשעים תועבה אף כי-בזמה יביאנו

Zèbhach resha'im to'ebhàh, aph ki bhe-zimmàh yebhi'ènu.

The sacrifice of a crook is disgusting, especially when it is motivated by evil.

Proverbs 21.27/ משלי כא"כז

A reflection on Proverbs 21.27 'Nothing stinks in the nostrils of God like a religious action done from an evil motive. It perverts all of the holiness and majesty of the Lord into an outward conformity to cover up darkness: the Lord will not accept it.'

Also on You Tube at <https://www.youtube.com/watch?v=1VwkuFR5A-g&t=9s>

**August 23 Day 235 Readings Job 8:1-11:20, 1 Corinthians 15:1-28, Psalm 38:1-22, Proverbs 21:28-29**

חיים וחסד עשית עמדי ופקדתך שמרה רוחי

Chayim va-chèsed asita immadi u-phequdàtkha shomràh ruchì

You have created me for life and covenant-bonded grace, and your engagement preserves my spirit.

Job 10.12/ אויב י"ב

A reflection on Job 10.12: 'Has God just made Job for the purpose of destroying him? Job recalls the wonder of his creation, the process of conception and gestation which leads to the human child being born. In giving life, God has also shown Job 'chesed', His self-sacrificial grace-obligation, and cared for him lovingly. God's action protects Job's very existence.'

החקר אלוה תמצא אם עד-תכלית שדי תמצא

Ha-heyqer Elòah timtzà? Im ad-takhlit Shaddài timtzà ?

Can you ever find God by reason? Can you ever fathom the Almighty completely?

Job 11v7/ אויב י"ז

reflection on Job 11.7: 'Zophar questions Job's perspective, since the Lord's nature is beyond measuring or human comprehension. As Paul later writes to the Romans, 'How unsearchable His judgements and His ways beyond tracing out'. We can never by our reason fathom totally the abyss of His fulness.'

Also on You Tube at <https://www.youtube.com/watch?v=1hFuxoJaOCU>

παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς

Parèdhoka gar ymìn en pròtis, o kai parèlabhon, òti Christòs apèthanen ypèr ton amartiòn eemòn katà tas graphàs, kai òti etàphee, kai òti eyèeyertai tee trìtee eemèra katà tas graphàs. For I passed on to you as of prime importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose on the third day according to the Scriptures.

1 Corinthians/Kορινθίους Α 15.3,4

A reflection on 1 Corinthians 15 .3,4 'Paul states for the record what he sees as the core of the good news of Jesus Christ. That is, the death of Jesus for the forgiveness of sins, his burial and his resurrection from the dead, being witnessed by hundreds of people, including Paul himself. Paul counts himself among those who have seen the risen Christ. Not just a vision, or a hallucination, but the Lord Himself. Paul witnesses to how crazy this is, seeing how he set out to destroy the church of Jesus by persecution. Yet, he says, by God's grace I am what I am – an apostle, one sent by Jesus to bear witness to His saving death and resurrection.'

Also on You Tube at <https://www.youtube.com/watch?v=eTIWD3soe70>

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

Ee Christòs ouk eyèeyertai, kenòn àra to kèerygma eemòn, kenèe dhe ee pìstis ym òn.  
So if Messiah has not been raised from the dead, our announcement of it is futile and then also your faith is futile.

1 Corinthians 15.14/Κορινθιούς Α 15.14

A reflection on 1 Corinthians 15.14 ‘Paul is unequivocal about the fact of the physical resurrection of Jesus the Messiah. If His breaking out of the tomb is a myth, then everything Paul promises in his retelling of the story of the rescue by God of His people is futile, and people are believing a fairy-tale. But, he says, Christ has truly risen from the dead, the firstfruits of those who have died. Faith in Jesus is not a philosophical proposition, but an outrageous assertion that God has overturned the last enemy!’

אל-תעזבני יהוה אלהי אל-תרחק ממני חושה לעזרתי אדני תשועתי

Al-ta'azbhèyni, Adonài; Elohài, al-tirchàq mimmènni. Chushàh le-ezratì, Adonài teshu'ati.  
Don't leave me, Lord; my God, don't back off from me. Hurry up and help me, O Lord, my Rescuer.

Psalm 38.21,22/תהילים לח"כא כב

A reflection on Psalm 38.21,22 ‘The Singer is in great distress here, suffering physically and feeling abandoned by his friends. Even in this low state, he is expecting the Lord to come through for him, and this last appeal is for God to stay close, not to back off, but to be His Rescuer. He is not giving up on God, and he asks God not to give up on him.’

Also on You Tube at <https://www.youtube.com/watch?v=9AD1DLXtcb0&t=11s>

העז איש רשע בפניו וישר הוא יבין דרכו

He'èz ish rashà be-panàv, ve-yashàr hu yabhìn darko.

The crook puts on a big show, but the person in the right considers their way carefully.

Proverbs 21.29/משלי כא"כט

A reflection on Proverbs 21.29 ‘While the fraudster bluffs a way through, fooling everyone into thinking they know what they are doing, the good person carefully considers their way forward to maintain integrity.’

Also on You Tube at <https://www.youtube.com/watch?v=VBzH528AB6E&t=4s>

**August 24 Day 236 Readings Job 12:1-15:35, 1 Corinthians 15:29-58, Psalm 39:1-13, Proverbs 21:30-31**

בישׁישים חכמה וארך ימים תבונה

Bi-shishìm chokhmàh ve-òrekh yamìm tebhùnàh.

Wisdom comes with age, and discernment with the extension of time.

Job 12.12/אויב יב"ב

A reflection on Job 12.12 ‘What a wonderful thing it would be if we were born with the gift of hindsight! Job here reflects, however, that time is a great teacher, and experience a great treasury of wisdom. If we want insight, and to see the bigger picture, listening to those long in days is a tree which yields fruit.’

Also on You Tube at <https://www.youtube.com/watch?v=gt5ZV5ksXd0>

ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος: κατεπόθη ὁ θάνατος εἰς νῆκος.

Ὅταν dhe to phthartòn tòuto endhýseetai aphtharsian kai to thneetòn tòuto endhýseetai athanasian, tòte yenèsetai o lògos o yegrammènos, 'katethòpee o thánatos ees nikos.'

So when this perishable body has put on the imperishable one, and this mortality clothes itself in deathlessness, then the word will come about which is written, 'Death is engulfed in triumph!'

1 Corinthians/Κορινθίους Α 15.54

A reflection on 1 Corinthians 15.54 'As a Pharisee, Paul would have been very familiar with the Hebrew Scriptures which speak of resurrection and God's final judgement on death itself, breaking its hold on humanity and all of creation. He refers here to Isaiah 25.8 and 26.19, where God will destroy death, going on to cite Hosea 13.14. For him, Jesus was the forerunner of that promise in which all those who put their trust in Him alone will one day share, when we receive those new, undying bodies, like His is now.'

Also on You Tube at <https://www.youtube.com/watch?v=RtqGFr38IrE>

וַעֲתָה מֵה־קִּוִּיֹּתִי אֲדַנִּי תוֹחֲלֹתִי לָךְ הִיא

Ve-attàh, mah qivìti, Adonài? Tochàlti lekhà hi.

So now, what I am expecting, Lord? My confidence is in You. Psalm 39.7/ח"ח לט"ח

A reflection on Psalm 39.7 'The Singer has been considering the briefness of life ('my days are a handbreadth', v.5) but here affirms his hope, his confidence is in the Lord who created him. Only the Lord lifts us transcendent beyond the bounds of mortality; 'You alone have the words of eternal life' (John 6.68).'

Also on You Tube at <https://www.youtube.com/watch?v=RNSNm4aAw18&t=81s>

סוּס־מִוֶּכֶן לַיּוֹם מִלְחָמָה וְלִיהוֹה הַתְּשׁוּעָה

Sus mukhàn le-yòm milchamàh, ve-l'Adonài ha-teshù'ah.

The horse may be got ready for the day of battle, but deliverance is the Lord's.

Proverbs 21.31/א"ל לא משלי

A reflection on Proverbs 21.31 'Although horses are now rarely used in warfare, the boast of the powerful is still that their weaponry can deliver from evil. The Sage reminds, however, that real rescue, in Hebrew *teshù'ah*, from which the Messiah's name *Yeshù'ah* derives, comes only from the Lord. All other claims to deliver are man-made and ultimately bring more bondage than rescue.'

Also on You Tube at <https://www.youtube.com/watch?v=DRXYuRycdfY>

**August 25 Day 237 Readings Job 16:1-19:29, 1 Corinthians 16:1-24, Psalm 40:1-10, Proverbs 22:1**

גַּם־עַתָּה הִנֵּה־בַשָּׁמַיִם עֵדִי וְשֹׁהַדִּי בַמְרֹמִים

Gam attàh, hinèh ba-shamayim eydì, ve-sahadì bam-romìm.

But even now, look, I have one who testifies for me in heaven, and my witness is in the highest place.

Job 16v19/ אויב טז"יט

A reflection on Job 16.19: ‘Job again makes reference to one who can mediate for him with the Lord; somewhere in the unseen realm, Job looks for a witness (Heb. saḥèd, from a root meaning to record or to witness), one who can stand before God and argue his case from the perspective of the divine. Here would be one who could intercede with God on man’s behalf. Could such a one exist?’

וְאֲנִי יֹדַעְתִּי גֹאֲלֵי חַי וְאַחַרְוֹן עַל-עֶפְרָר יִקּוּם

Ve-anì yadà-ti goalì chai, ve-acharòn al-aphàr yaqùm

For I know my redeemer lives, and at the end He will rise over the earth

Job 19.25/ אִיב יִט"כָּה

A reflection on Job 19.25: ‘Despite all his rock-bottom anguish, Job is holding on to what he believes, that his vindication will come. He is anchored in a relationship with God which cannot be shaken, which is rock-solid, and thus he wants to go on record in His beautiful, simple Hebrew to say ‘I know that my redeemer lives’ (Heb וְאֲנִי יֹדַעְתִּי גֹאֲלֵי חַי /Va-anì yadà’ti, go’alì chai) – Job knows that the nature and character of God is in His deepest essence good, and His purpose is to transform even the darkest moments. Thus, even though Job is racked with pain and suffering, he believes that he will still see God, even in the midst of death.’

Also on You Tube at <https://www.youtube.com/watch?v=rnBzKMdhmig>

Ῥσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ῥσίας. ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ῥκύλας καὶ Πρίσκιλλα σὺν τῇ κατ’ οἶκον αὐτῶν ἐκκλησίᾳ.

Aspàzondai ymàs ai ekkleesìai tees Asìas; aspàzondai ymàs en Kyriò pollà Akýlas kai Priskilla syn tee kat’èekon avtòn ekkleesia.

The assemblies of Asia send their greetings; Aquila and Priscilla are sending you lots of greetings along with the gathering in their house.

1 Corinthians/Κορινθίους Α 16.19

A reflection on 1 Corinthians 16.19 ‘As Paul draws his first letter to Jesus’ people in Corinth, southern Greece, to a close, we pick up some personal notes about the situation he is in. He is writing from Ephesus, on the western seaboard of Asia Minor (modern Turkey), and so includes the best wishes of the believers in that part of the empire. In particular, he sends greetings from Aquila and Priscilla, the Jewish couple expelled from Rome who settled in Corinth and worked alongside Paul in tent-making, also later assisting Apollos’ formation in the Spirit, (Acts 18). They are now apparently in Asia Minor, and have a group of believers meeting in their home; this reminds us that there are no Christian-owned public buildings at this time, the followers of Jesus meeting to eat, learn and worship together in houses whose doors are open to them.’

Also on You Tube at <https://www.youtube.com/watch?v=IVYzO3dbPGM>

בִּשְׂרָתִי צִדְקַת בְּקָהָל רַב הִנֵּה שְׂפָתַי לֹא אֶכְלָא יְהוָה אַתָּה יֹדַעְתָּ

Bissàrti tzèdeq be-qahàl rabh, hinèh, sphotày lo ekhlà, Adonài, attàh yadà’ta.

I have delivered good news of justification to the great gathering; look, I just can’t keep my mouth shut – O Lord, you know!

Psalm 40.9/ תהילים מ"ט

A reflection on Psalm 40.9 ‘The word the Singer uses here in the Hebrew about his message denotes bringing good news of victory, the word connected to the modern Hebrew word for ‘gospel’ in the New Testament. It’s good news of being made right, of integrity, of

justification, and it's so exciting, he can't keep quiet about it! We are entrusted with the good news of Jesus' rescue and resurrection – like the Singer, how can we keep our mouths shut about it?'

Also on You Tube at <https://www.youtube.com/watch?v=j6u2js9yLSg>

נְבַחַר שֵׁם מַעֲשֵׂר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב

Nibhchàr shem mey-òsher rabh, mi-kèseph u-mi-zahàbh cheyn tobh.

A good name is worth more than riches, and good standing, worth more than silver and gold.

Proverbs 22.1/א"א משלי כב

A reflection on Proverbs 22.1 'The Sage knows the corrupting power of the pull of money to compromise integrity, but maintains that to keep that integrity and reputation exceeds the worth of material possessions. The blessing of a good name outlasts the shine of precious metals.'

Also on You Tube at [https://www.youtube.com/watch?v=3nBe4\\_DiKnc](https://www.youtube.com/watch?v=3nBe4_DiKnc)

**August 26 Day 238 Readings Job 20:1-22:30, 2 Corinthians 1:1-11, Psalm 40:11-17, Proverbs 22:2-4**

קח-נא מפיו תורה וְשִׁים אֲמַרְיוּ בְּלִבְבְּךָ

Qàch-na mippiv torah, ve-sèem amarav bi-lebhabhèkha.

From His mouth, take on board formation (torah) , and set His words in your heart.

Job 22.22/ אויב כב"כב

A reflection on Job 22.22 'In this verse in Job is the only occurrence in the whole book of the word 'Torah'. Given the importance attached by Jews to this Narrative and Formation of God's people, it is worth noting that Job does not have more to say on it; but here, Eliphaz urges Job to received God's 'torah' – 'law' is a very inadequate translation of this word – as the formative guide for his life, establishing it in the core of his being, his heart.'

Also on You Tube at <https://www.youtube.com/watch?v=9BCqK3rRhqs>

ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

Òti kathòs perissèvi ta pathèmata tou Christòu ees ymàs, òuto dhìa Christòu perissèvi kai ee paràkleesis eemòn.

So just as the sufferings of Christ are overflowing onto us, so also through Christ our comfort is overflowing.

2 Corinthians/Κορινθίους Β 1.5

A reflection on 2 Corinthians 1.5 'As an ambassador of Jesus Christ, Paul shares in the rejection and violence endured by Jesus, as those hearing the good news of Messiah react not only gladly but also badly, and cause harm. In this sense, the suffering of Jesus is overflowing onto His servants, as He said it would. But also, because of the power of God's Spirit to hold back evil, there is a contrary flow rising, the comfort and hope of God, the one who is called the Comforter, to counter that trial with joy.'

Also on You Tube at [https://www.youtube.com/watch?v=C2kjZ0E41\\_0](https://www.youtube.com/watch?v=C2kjZ0E41_0)

רָצָה יְהוָה לְהַצִּילֵנִי יְהוָה לְעֲזָרְתִּי חוֹשָׁה

Rètzeh Adonài le-hatzilèyni; Adonài, le-ezratì chòoshah!  
Lord, let it be Your will to rescue me; O Lord, hurry to help me!  
Psalm 40.13/תהילים מ"ד

A reflection on Psalm 40.13 ‘The Singer presses the urgency of his need on the Lord, praying that the Lord’s will would include his rescue. In verse 17, he asks the Lord to not hesitate in coming, and reminds Him how helpless he is without His aid. Far from being a nuisance to the Lord, there is an owning up to our nature as dependent creatures in this cry for help. Jesus doesn’t say ‘Go away and work it out yourself’, but ‘Come to me and I will give you rest’.

Also on You Tube at <https://www.youtube.com/watch?v=Xji3AAZIJAA>

עֵקֶב עֲנָה יִרְאֵת יְהוָה עֲשֶׂר וְכָבוֹד וְחַיִּים  
Èyqebh anavàh yir’at Adonài, òsher ve-khabhòd ve-chayìm.  
The outcome of humility and keeping in awe of the Lord is prosperity, glory and life.  
Proverbs 22.4/משלי כב"ד

A reflection on Proverbs 22.4 ‘The Sage is quite clear that the path to human fulfilment is not through pride and self-realisation, but through acknowledging the Lord as source of all life and well-being, and living in filial dependence upon Him and His love.’

Also on You Tube at <https://www.youtube.com/watch?v=G6crrkIsXe8>

**August 27 Day 239 Readings Job 23:1-27:23, 2 Corinthians 1:12-2:11, Psalm 41:1-13, Proverbs 22:5-6**

כִּי יָדַע דְּרֶךְ עַמְדִּי בְּחַנְנִי כִזְהַב אֶצֶא  
Ki yadà dèrekh immadi; be-chanàni ka-zahàv etzè  
For He knows the way it is with me; He is assaying me, seeing what I am made of , and I will turn out like gold.  
Job 23v10/אויב כג"י

A reflection on Job 23.10: ‘Job senses there is something of proving going on for him here, a testing which is like a crucible of fire. If he can hold on, if he can stay faithful and not curse God, he will at last understand what this is all about.’

Also on You Tube at <https://www.youtube.com/watch?v=KINn-ZojK-Y>

ὄσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι’ ἡμῶν.  
Òsai gar epangeliai Theòu, en avtò to nai kai en avtò to amèn, to Theò pros dhòxan dhi’eemòn.

For however many promises God has made, Jesus is the ‘yes’ to them all and the ‘so be it’ said on our behalf, bringing glory to God.  
2 Corinthians/Κορινθίους Β 1.20

A reflection on 2 Corinthians 1.20 ‘Paul wants his readers in Corinth to know that he does not blow hot and cold with regards to his being sold out for Jesus and the good news of His life unlimited, because Jesus whom he proclaims is Himself utterly dependable, the seal on God’s promises and the authentication of God’s plans for the rescue of His people.’

Also on You Tube at <https://www.youtube.com/watch?v=NZWWRkHvXkA>

וְאֲנִי בְתַמִּי תִמְכַּת בִּי וְתַצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם

Va-anì be-toomì tamàkhta bee va-tatzibhèyni le-phanèykha le-olàm

As for me, You maintain me in my integrity and You place me before Your face constantly.

Psalm 41.12/ תהילים מא"ב

A reflection on Psalm 41.12 ‘The Singer of Israel is experiencing opposition even from his friends – verse 9 is the text John remembers Jesus speaking about His betrayal by Judas in John 13.18 – but the writer is not overcome by his antagonists, knowing that his integrity is maintained by the Lord, who keeps him in His sight, before His face day and night, in spite of the adverse conditions around him.’

Also on You Tube at <https://www.youtube.com/watch?v=vat9gunKdgU>

חֲנֹךְ לְנֶעַר עַל-פִּי דְרָכּוֹ גַם כִּי-יִזְקִין לֹא-יִסוּר מִמְּנָה

Chanòkh le-nà’ar al pi darkò, gam ki yazkìn lo yasùr mimènnah.

Train a child to know the way they should take, and even when they are old they will not stray from it.

Proverbs 22.6/ משלי כב"ו

A reflection on Proverbs 22.6 ‘All of us are like lumps of plasticine – our different colours and shapes infinitely variable; but we need shaping and forming to grow character in us – the Greek word ‘character’ means something impressed into metal – and our childhood is the most impressive period of our lives. This is why it’s vital that as parents we give our children godly training to equip them for life in its fulness; we will endow them with gifts which last a lifetime if we do.’

Also on You Tube at <https://www.youtube.com/watch?v=uVtWFlvjWsg>

**August 28 Day 240 Readings Job 28:1-30:31, 2 Corinthians 2:12-17, Psalm 42:1-11, Proverbs 22:7**

וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חֻכְמָה וְסוּר מִרַע בִּינָה

Va-yomèr le-adàm hen yiràt Adonài hi chokhmàh ve-sùr me-rà binàh

And He told humanity that to be in serious awe of the LORD is true wisdom and to steer away from evil choices is real discernment.

Job 28.28/ אויב כח"כ

A reflection on Job 28.28: ‘God alone is the source of wisdom, because He has a perfect experience of all things. Job is certain that his situation has a reason behind it, and he is willing to trust God’s integrity even in the midst of his suffering. The key to wisdom and discernment is therefore an awe of God which entrusts itself to His reliability and refuses to act in ways which abuses His person and covenant.’

Also on You Tube at <https://www.youtube.com/watch?v=aS5xkiQ7upk>

ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σφζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·

Òti Christòu evodhìa esmèn to Theò en tis sozomènìs kai en tis apollymènìs.

For we are Christ's fragrance for God among the rescued as well as those who are lost.  
2 Corinthians/Korinthoys B 2.15

A reflection on 2 Corinthians 2.15 'The life of Jesus expressed in His people changes the atmosphere from acrid smoke to clear air, wherever they go. Like a spring fragrance, the lives Jesus has transformed are designed to bring refreshment to God, to others in His body and to those who are still to know His rescuing power.'

Also on You Tube at <https://www.youtube.com/watch?v=SPWeGCdCO-0>

כַּאֲיֵל תַּעֲרַג עַל-אֶפְיִקֵי-מַיִם כִּן נִפְשֵׁי תַעֲרַג אֵלַיךְ אֱלֹהִים  
Ke-ayàl ta'aròg al-aphiqèy mayim, ken naphshì ta'aròg elèkha, Elohim  
Like a hind braying for burns of water, so my being groans for You, O God  
תהילים מב"א/א"א 42v1/א  
Psalm 42v1/א

A reflection on Psalm 42.1 'The picture the Singer gives here of the deer thirsting for water is not of a European hart in a woodland scene, but of a Middle Eastern animal in searing heat, looking for scarce resources. The word chosen for the sound of the deer is 'braying', a groaning from its depths after a resource without which it will die. This is how the Singer experiences his longing for the presence of God – a deep yearning for that upon which life itself depends.'

Also on You Tube at [https://www.youtube.com/watch?v=Nu\\_UYMomOis](https://www.youtube.com/watch?v=Nu_UYMomOis)

עֲשִׂיר בְּרָשִׁים יִמְשׁוּל וְעֶבֶד לֹהֵאִשׁ מְלוֹה  
Ashìr be-rashim yimshòl, ve-èbhed lovèh le-ish malvèh.  
The rich govern the poor, and the borrower is slave to the lender.  
משלי כב"ז/ז  
Proverbs 22.7/ז

A reflection on Proverbs 22.7 'The Sage of Proverbs does not depict poverty as a desirable place to live; here the dependence of the poor on the rich is highlighted, and in particular the servility of debt, when one's life is owed to another, since money is the token of our time traded for income. In Scripture, remission of debt and associated slavery is provided for at the Jubilee, since the Lord's heart for us is to be free of any binding obligation apart from to His love.'

Also on You Tube at <https://www.youtube.com/watch?v=8IkiiQ9pfCY>

**August 29 Day 241 Readings Job 31:1-33:33, 2 Corinthians 3:1-18, Psalm 43:1-5, Proverbs 22:8-9**

אִמַּרְתִּי יָמַיִם יִדְבְּרוּ וְרַב שָׁנִים יִדְעוּ חֻכְמָה אֲכַן רוּחַ-הַיָּה בְּאֵנוֹשׁ וְנִשְׁמַת שְׂדֵי תְבִינִם  
Amàrti. 'Yamim yedabbèru, ve-ròbh shanìm yodi'ù chokmàh,' akhèn rùach hi be-enòsh, ve-nishmàt Shaddài tebhìnèm.

I said to myself, 'Length of days should speak up and wealth of years should be experienced in wisdom', yet in fact it is the Spirit who works in man, and the inspiration of the Most High that brings insight.'

איוב לב"ז ח/ח 32.7,8/ח  
Job 32.7,8/ח

A reflection on Job 32.7,8 'The young man Elihu has been listening respectfully to the conversation of the deaf going on between Job and his friends; he has been waiting for some

wise insight from those whose years should have brought them more experience of God's goodness and reliability. At last, he intervenes and upbraids his elders for their spiritual ineptitude, observing that it is not the passage of time that brings insight, but the Spirit of the Most High; without the revelation and inspiration of God's own person, the old men are living lost in the mist of their own intellect.'

Also on You Tube at <https://www.youtube.com/watch?v=JCSetufV340>

ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.  
O dhe Kýrios to Pnèvmà-estin; ou dhe to Pnèvma Kyriou, ekèe elevtherìa  
So the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.  
2 Corinthians/Kορινθίους Β 3.17

A reflection on 2 Corinthians 3.17 'So now, there is no need to hide the glory which the Holy Spirit is imparting through the good news of Jesus, rather, it can be seen and seen to be increasing among them, because of the liberating work of the Holy Spirit. He is changing believers from one degree of glory, from one level of the full import of God's life to another, forming Christ ever more deeply in their lives. This is the joy of the work of the Lord, who is the Spirit.'

Also on You Tube at <https://www.youtube.com/watch?v=OyVYQ7-jdes>

שְׁלַח-אוֹרְךָ וְאִמְתְּךָ הַמָּה יִנְחוּנִי וְבִאוּנִי אֶל-הַר-קֹדֶשְׁךָ וְאֶל-מִשְׁכְּנוֹתֶיךָ  
Shlach orkhàh va-amìtkha,hèymah yanchùni yebhi'ùni el har qodshekhà ve-èl mishkenotèkha  
Send Your light and truth, let them guide me, bringing me to Your holy hill, to Your dwelling  
Psalm 43.3/ג"ג תהילים

A reflection on Psalm 43.3 'When there seems confusion and gloom, the Singer calls for the Lord to send His light and truth, not just to be able to see, but to guide and lead him to the actual dwelling place of God, to His very presence; this is where he will find safety.'

Also on You Tube at <https://www.youtube.com/watch?v=87pL2-cUHBE>

טוֹב-עֵין הוּא יְבָרַךְ כִּי-נָתַן מִלְחָמוֹ לְדָל  
Tobh àyin hu yebhoràkh, ki natàn mi-lachmò la-dàl.  
The person who has an eye to do good will be blessed, because they gave their food to the needy.  
Proverbs 22.9/ט"ב משלי

A reflection on Proverbs 22.9 'The Scriptures are insistent on the blessing that accrues to those who themselves bless those in need. Withholding from the poor is a sure road to trouble, while fulfilment in life is linked to generosity and looking for the opportunity to release what we have to others.'

Also on You Tube at <https://www.youtube.com/watch?v=bvEPaLLKQgg>

**August 30 Day 242 Readings Job 34:1-36:33, 2 Corinthians 4:1-12, Psalm 44:1-8, Proverbs 22:10-12**

הַ-אֵל שְׂגִיָּא וְלֹא נִדְעַ מִסְפָּר שָׁנָיו וְלֹא-חֶקֶר

Heyn, El saggì ve-lò nèyda, mispàr shanàv ve-lò hèyqer.

Look, God is so amazing, we cannot get our minds round Him, nor can we count the sum of His years.

Job 36.26/ אויב לוי"כו

A reflection on Job 36.26 'The young man Elihu continues his discourse on the goodness and faithfulness of God and the fragility of man; when man pontificates about God and His nature, he puts himself at a strong disadvantage. However clever our insight appears, God is beyond full comprehension, not discovered by our investigation but known only by His self-revelation.'

Also on You Tube at [https://www.youtube.com/watch?v=ge\\_VUxQgsIQ](https://www.youtube.com/watch?v=ge_VUxQgsIQ)

ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκοτῶν φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ὅτι ὁ Θεὸς ὁ εἶπεν ἐκ σκοτῶν φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

For God, who said 'Let light shine out of the darkness' has shone in our hearts, to light up the experience of God's glory in the face of Jesus Christ.

2 Corinthians/Κορινθίους Β 4.6

A reflection on 2 Corinthians 4.6 'Paul is likening the human heart's experience of God's whole gravity seen in the face of Jesus Christ with the very creation of light itself at the beginning. In the Hebrew mindset, the word for face is also the word for presence; when we encounter the presence of Christ by His Spirit, we are also touching His face, even though we do not see it, leading us to what Peter later describes in 1 Peter 1.8 as 'joy beyond words, full of glory.'

Also on You Tube at <https://www.youtube.com/watch?v=x9RALyUE8ac>

בְּאֵלֹהִים הִלְלָנוּ כָּל-הַיּוֹם וְשִׁמְךָ לְעוֹלָם נוֹדֶה סֵלָה

B'Elohìm hillàlnu khol ha-yòm ve-shimkhà le-olàm nodèh. [Sèylah.]

We will celebrate God all day long, never ceasing to be grateful for Your name. (Musical pause) Psalm 44.8/ט"ח תהילים

A reflection on Psalm 44.8 'This Scripture song is a choral setting for a group, the 'sons of Korach', and is a 'maskil', a reflective poem with instructive content. The first part is recalling the miracle of God's people being placed in His land against all likelihood. This first section comes to a climax with this declaration – 'we will celebrate God's name all day long', (which of course, was literally done, 24/7, in David's worship-tent). Then follows a pause, (Selah) most likely for the musicians to play a short instrumental passage while everyone savours the full weight of the words just sung. Living in gratefulness to God is a full-time occupation, one which brings us hope in every circumstance of life.'

Also on You Tube at <https://www.youtube.com/watch?v=MnVi6lZbJjo>

גַּרֶשׁ לְצַדִּיק וְיִצְאָ מִדוֹן וְיִשְׁבֹּת דִּין וְקָלוֹן

Garèsh leytz ve-yetzèh madòn, ve-yishbòt din ve-qalòn.

Get rid of contention, and arguing will go too, then quarrelling and shame will stop.

Proverbs 22.10/משלי כב"א

A reflection on Proverbs 22.10 ‘Contention is committed to making trouble and to bringing people down; when it is evicted from the premises, the atmosphere changes, and shame is banished, giving room for love and trust.’

Also on You Tube at <https://www.youtube.com/watch?v=pd5XnDcsb08>

**August 31 Day 243 Readings Job 37:1-39:30, 2 Corinthians 4:13-5:10, Psalm 44:9-26, Proverbs 22:13**

שְׂדֵי לֹא-מִצְאָנְהוּ שְׂגִיָּא-כֹּחַ וּמִשְׁפָּט וְרַב-צְדָקָה לֹא יֵעָנֶה

Shaddài lo-metzanùhu, sagì-khòach u-mishpàt, ve-ròv tzedaqàh, lo-ya'anèh

The Almighty is inscrutable to us, exceedingly powerful and just, and great in integrity, not oppression.

Job 37v23/ אויב לז"כג

A reflection on Job 37.23: ‘Elihu concludes with an invitation to Job to be in awe before the God who brings both clouds and clear skies, who puts the sun in the heavens which man cannot even countenance in its glory. God is beyond our judgement, and inscrutably powerful, but in the depth of His being, God is just and not vindictive.’

Also on You Tube at <https://www.youtube.com/watch?v=9MpkmXRnAkE>

τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν

To gar paravtika elaphròn tees thlipseos eemòn kath'yperbholèn ees yperbholèn aiònion bhàros dhòxees katergàzetai.

For our momentary, passing trouble is accomplishing in us an exceptionally greater weight of glory without limit.

2 Corinthians/Kορινθίους Β 4.17

A reflection on 2 Corinthians 4.17 ‘We so often lose perspective when we run into challenges and difficulties in our journey with Jesus; we easily choose to believe either that He has failed us or that we have failed Him. Yet Paul makes clear that the ‘passing trouble’ we go through in life is not pointless, nor wasted, but is actually formative, shaping us into vessels of unlimited glory for the age to come. From this transcendent vantage-point we can go forward in undimmed hope.’

Also on You Tube at <https://www.youtube.com/watch?v=Fs4gRfiARyU>

קוּמָה עֲזַרְתָּהּ לָנוּ וּפְדֵנוּ לְמַעַן חֶסֶדְךָ

Qùmah ezratàh lànù, u-phedèynu le-ma'an chasdèkha.

Rise up, Lord, as our help, and free us because of Your covenant-bonded grace.

Psalm 44.26/תהילים מד"כז

A reflection on Psalm 44.26 ‘The Singer has been lamenting that God seems to have forgotten His people, and even neglected them, but here in the last verse, he appeals to the covenant-bonded grace which God is irrevocably promised to demonstrate to His people. The power of His own commitment guarantees He will not turn His back on those who trust in Him and in His Messiah.’

Also on You Tube at <https://www.youtube.com/watch?v=RscszdMtyLo>

אמר עצל ארי בחוץ בתוך רחבות ארצח

Amàr atzèl àri bha-chùtz be-tòkh rechobhòt eyratzèach.

The lazybones says, 'There are lions about, I could get killed out there!'

Proverbs 22.13/משלי כב"ג

A reflection on Proverbs 22.13 'The lazy, lacking in commitment, will find an excuse, hiding in the risk to themselves, leaving them disempowered and a hostage to fear.'

Also on You Tube at [https://www.youtube.com/watch?v=Ygw\\_J1jICss](https://www.youtube.com/watch?v=Ygw_J1jICss)

**September 1 Day 243 Readings Job 40:1-42:17, 2 Corinthians 5:11-21, Psalm 45:1-17, Proverbs 22:14**

לשמע-אזן שמעתיה ועתה עיני ראתך

Le-shemà-ozèn shematikha, ve-atàh eynì ra'atkha

With my ears I heard of You, but now my eyes have seen You. Job 42v5/ אויב מב"ה

A reflection on Job 42.5: 'Job is left humbled at last before the Almighty. He has been overreaching in his arguments, and finds himself way out on a limb. Job has come face to face with God's wonderful person, and having seen Him, realises his own frailty, and repents. This turning in his heart leaves God in a place to restore and redeem.'

Also on You Tube at <https://www.youtube.com/watch?v=SyQbHG4OOVM>

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα·

Òste ee tis en Christò, kainèe ktìsis; ta archàia parèlthen, idhòu yègone kainà ta pànda.

So then, if anyone is included into Christ, they are a new creature; the old has gone – look, everything has become new!

2 Corinthians/Κορινθίους Β 5.17

A reflection on 2 Corinthians 5.17 'Paul is given direct insight into the nature of the one infused with the Spirit of God through Jesus – they are now part of the new creation, a new creature. What was has gone, everything is now on a different basis since the resurrection of Christ, who gives us the promise of life unlimited with Him.'

Also on You Tube at <https://www.youtube.com/watch?v=vRD4C5IUnNM>

כל-כבודיה בת-מלך פנימה ממשבצות זהב לבושה

Kol kebhudàh bhat mèlekh penimàh; mimishbetzòt zahàbh lebhushàh.

The King's daughter is totally glorious to behold; she is clothed in gold-stitched brocade.

Psalm 45.13/תהילים מה"ד

A reflection on Psalm 45.13 'In this, a 'Lovers' Song', The Singer's breath is taken away by the sight of the King's daughter coming to her marriage, in gold-stitched brocade. Needlework involves piercing and threading, a picture of the way our lives are sometimes made glorious through trial and suffering. Yet the outcome is a breathtaking work of golden grace, revealing

the design of the one who is both Lord and bridegroom to us, with whom we are destined to reign.’

Also on You Tube at <https://www.youtube.com/watch?v=xd5jiWh6Hao>

שוחה עמקה פי זרות זעום יהנה יפל- שם

Shuchàh amuqàh pi zaròt, ze-ùm Adonài yippòl sham.

The mouth of a prostitute is a deep pit, into which falls the one estranged from the Lord.

Proverbs 22.14/משלי כב"ד

A reflection on Proverbs 22.14 ‘The Wise Man makes no bones about the path followed by the morally incontinent; it is destined for a place far from the home God intends for fulfilled human being.’

Also on You Tube at <https://www.youtube.com/watch?v=OfD7BC-g2TM>

**September 2 Day 245 Readings Ecclesiastes 1:1-3:22, 2 Corinthians 6:1-13, Psalm 46:1-11, Proverbs 22:15**

ופניתי אני בכל-מעשי שעשו ידי ובעמל שעמלתי לעשות והנה הפל הכל ורעות רוח ואין יתרון תחת השמש

U-phanìti anì be-khòl ma-asèy she-asù yadài u-bhe-amàl she-amàlti la-asòt, ve-hinèh, ha-kòl hèbhèl u-re’ùt rùach ve-èyn yitròn tàchat ha-shàmesh.

And, turning to all the busyness my hands had got into and how stressed I was doing it, just look – it’s all so transient! It’s just chasing the wind, with no lasting gain under the sun’s daily round.

Ecclesiastes 2.11/קוהלת ב"יא

A reflection on Ecclesiastes 2.11 ‘Solomon, the man granted wisdom from God, is appalled at the futility of godless human industry. Without the perspective of our divine eternal meaning, which he says is written into our hearts, (though many ignore it ) all our struggle is futile and just ‘chasing the wind.’ In an age where man is full of his own self-importance, Ecclesiastes is a book of insight into what is really going on and into what really matters. What we do is only passing; who we are in relation to God is everlasting.’

Also on You Tube at <https://www.youtube.com/watch?v=zVWCTTfbzrA>

ἀλλ’ ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις

All’èn pandì synistòndes eavtòus os Thèou dhiàkoni, en ypomonèe pollèe, en thlìpsesin, en anàngkais, en stenochoiràis

Bu in everything, we ourselves model what it is to be servants of God, through patience, under pressure, through making the best of it, through constraints.

2 Corinthians/Kορινθίους B 6.4

A reflection on 2 Corinthians 6.4 ‘This verse launches a long list of situations in life in which the follower of Jesus has the opportunity to model what difference living in the power of the Spirit of God makes to us; in every circumstance, Jesus invites us to live in joyful dependence on His provision, even on the most difficult days, as those who reign in life.’

Also on You Tube at [https://www.youtube.com/watch?v=4PiCb9\\_AZ40](https://www.youtube.com/watch?v=4PiCb9_AZ40)

הרפו ודעו כי-אנכי אלהים ארום בגוים ארום בארץ

Harpù u-de'ù ki anochì Elohim, arùm ba-goyìm, arùm ba-arètz.

Relax, knowing that I am God; I am exalted among the nations, famed throughout the earth.

תהילים מו"א/10/46.10 Psalm

A reflection on Psalm 46.10 'When the circumstances of our human life seem overwhelming, and our white-knuckled hands are gripping the steering wheel for security, to hear God say, 'relax' seems to jar on our reason; yet if we trust Him as our readily-found hope in trouble, as the Singer declares Him to be, it is the natural position for those committed to His care. This vehicle is not driverless, it is guided by His love and power!'

Also on You Tube at <https://www.youtube.com/watch?v=KQskrdurKns>

אִלְתָּ קְשׁוּרָה בְּלֵב-נָעַר שְׁבֵט מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ

Ivèlet qeshuràh bhe-lèbh na'ar, shèbhet yarachiqènah mimènu.

Foolishness is bound up in the heart of youth, but hard knocks will send it far away from them.

משלי כב"ט/15/22.15 Proverbs

<https://www.youtube.com/watch?v=9BDSi9UTOeM>

A reflection on Proverbs 22.15 'Originally, in the context of this writing centuries before Messiah's coming, the Sage was speaking of corporal or physical correction; we live in times where this is thankfully gone, but the school of hard knocks is still the place where correction comes in our youth, and tough consequences will shape the naivety of the inexperienced heart. As Scripture says elsewhere, 'no discipline seems pleasant at the time, but it will produce the sweet fruit of right living.'

Also on You Tube at <https://www.youtube.com/watch?v=9BDSi9UTOeM>

**September 3 Day 246 Readings Ecclesiastes 4:1-6:12, 2 Corinthians 6:14-7:7, Psalm 47:1-9, Proverbs 22:16**

וְאִם-יִתְקַפּוּ הָאֶחָד--הַשְּׁנַיִם יַעֲמְדוּ נִגְדָו וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנְתָּק

Ve-ìm yitqephò ha-echàd, ha-shnàyim ya'amdù negdò, ve-ha-chùt ha-meshulàsh lo bhimheràh yinatèyq.

But if someone tries to overpower the one, two can withstand him, for a three-stranded cord is not quickly severed.

קוהלת ד"ב/12/4.12 Ecclesiastes

A reflection on Ecclesiastes 4.12 'Man was made for relationship, including relationship with His maker and Father, God. When we try to go it alone, we struggle to stand; but when we are folded into another, when we give ourselves away instead of trying to be big in the face of adversity on our own, a synergy happens which makes the sum of the whole greater than its individual parts. According to the Teacher, two are definitely better than one.'

Also on You Tube at <https://www.youtube.com/watch?v=ZRdGRhcgvac&t=70s>

καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

Kai èsomai ymìn ees patèra, kai ymèes èsesthè-mi ees yiòus kai thygatèras, lèyi Kýrios pandokràtor.

And I will be a father to you, and you will be to me sons and daughters, says the Lord All-powerful.

2 Corinthians/Kορινθιους Β 6.18

A reflection on 2 Corinthians 6.18 ‘Paul has just been explaining to the Corinthians why they cannot mix worship of the pagan non-gods with worship of the God of Abraham. The clincher is that they are not slaves, but children, beloved sons and daughters of the Lord all-powerful. Why would they then look for consolation to any other source, when their very life comes from the One in whom all things cohere?’

Also on You Tube at <https://www.youtube.com/watch?v=snZxCmqmaPg>

עֲלֵה אֱלֹהִים בְּתִרְוָעָה יְהוָה בְּקוֹל שׁוֹפָר

Alàh Elohim bitru’ah, Adonai be-qòl shophàr.

God has risen up with a fanfare, the Lord, with the sound of the shophar-horn.

Psalm 47.5/תהילים מז"ו

A reflection on Psalm 47.5 ‘The Singer announces that God has risen up, with the sound of a fanfare and with the blowing of the shophar, the ram’s horn which announces great occasions in Israel’s year and history. God is not averse to advertising His presence, and we need not be afraid of doing the same in our lives!’

Also on You Tube at <https://www.youtube.com/watch?v=Hr-EoM2sD9w>

עֹשֶׂק דָּל לְהַרְבּוֹת לוֹ נִתֵן לְעֹשִׂיר אֶי-לְמַחְסוֹר

Oshèq dal le-harbòt lo notèn le-ashìr akh le-machsòr.

The oppressor of the poor to enrich themselves while currying favour with the rich will end up in poverty.

Proverbs 22.16/משלי כב"טז

A reflection on Proverbs 22.16 ‘The Sage continues to warn those who want to enrich themselves by oppression of the poor, while currying favour with the rich, that their greed is the path to poverty. Generosity and open-handedness to the needy is the key to true wellbeing with God.’

Also on You Tube at <https://www.youtube.com/watch?v=liNxjLRmzyM>

**September 4 Day 247 Readings Ecclesiastes 7:1-9:18, 2 Corinthians 7:8-16, Psalm 48:1-14, Proverbs 22:17-19**

טוֹב לְלַכֵּת אֶל-בֵּית-אֶבֶל מִלַּכֵּת אֶל-בֵּית מִשְׁתֵּה בְּאִשֶׁר הוּא סוֹף כָּל-הָאָדָם וְהַחַי יִתֵּן אֶל-לִבּוֹ

Tobh la-lèkhet el-bèyt èybhel mi-lèkhet el-bèyt mishtèh, ba-ashèr hu soph kol-ha-adàm, ve-ha-chài yittèn el-libbò

Better to go to a house of mourning than to a house of feasting, for there is the outcome of every man, and the living will take it to heart.

קוהלת א ז"ב/ב 7v2

A reflection on Ecclesiastes 7.2 ‘There is something about funerals, says the Preacher, which teaches us more than parties. They teach us to value each day of our life and be thankful for it, and that we are not boundless; all of us die. Mourning may be more formative of long-term character and dependence on God than pleasure, even though it is unpleasant. I heard a great preacher say not so long ago, ‘I’m not afraid of dying, I’m afraid of not living first.’

Also on You Tube at <https://www.youtube.com/watch?v=vttYa59idTU>

דברי חכמים בנחת נשמעים מזעקת מושל בכסילים

Dibhrèy chakhamim benàchat nishma'im mi-za'qàt moshèl ba-kesilim

The words of the wise are more favourable to hear than the shouts of a leader of fools

Ecclesiastes 9v17/ז"י א קוהלת

A reflection on Ecclesiastes 9.17 ‘Often, wisdom speaks quietly without pushing itself forward. Folly, on the other hand, tends to make a big noise. In a day of brash promotionalism and transient celebrity, we need to be sure to drink at the wells of wisdom, whose source is the awe of God.’

ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

Ee gar katà Theòn lýpee metànoian ees soteerìan ametamèleeton katergàzetai; ee dhe tou kòsmou lýpee thànaton katergàzetai.

For sorrow expressed towards God produces a transformation of mind that brings rescue, with no looking back; but the world’s remorse just ends up in death.

2 Corinthians/Κορινθίους Β 7.10

A reflection on 2 Corinthians 7.10 ‘Paul is expressing his sadness at having caused the church in Corinth pain, by writing to them so strongly about the immorality among them, back in 1 Corinthians 5; but he does not regret causing them sorrow, since sorrow that turns to God for healing and restoration is transformative, while the world apart from God experiences sorrow as a life-sapping, destructive force.’

Also on You Tube at <https://www.youtube.com/watch?v=YF1aV2dTz-U>

גדול יהוה ומהלל מאד בעיר אלהינו הר-קדשו

Gadòl Adonài, u-mehullàl me'òd, be-èer Elohèynu, har-qodshò

Great is the LORD and to be praised much in our God's city, on His holy hill

Psalm 48v1/א"ח תהלים

A reflection on Psalm 48.1 ‘Coming together to worship the Lord is a delight commended by the Singer here. His achievements are worth committing time to celebrate, so great are they, and this is best done in a place of gathering, in His place set apart for that purpose. The gathering of God’s people should always be vibrant with praise, and focussed on His person.’

Also on You Tube at <https://www.youtube.com/watch?v=qITeokV20jk>

להיות ביהוה מבטחך הודעתוך היום אף-אתה

Lihyòt b'Adonài mibhtakhèkha, hoda'tikha ha-yòm, aph attàh.

So that your confidence will be in the Lord, I have shared this knowledge with you today, yes, just for you!

Proverbs 22.19/יט"כ משלי

A reflection on Proverbs 22.19 ‘The Sage of this book of guidelines for life, the Proverbs, makes it clear here that he is not just sharing his insight and wisdom to make his child clever, but so that they will entrust themselves fully into the hands of Him who is the source of all things, the ground of being, the Lord Himself. Knowledge and wisdom only ever find fulfilment if they bring us into a deeper trust of our Maker, Creator of all things.’

Also on You Tube at <https://www.youtube.com/watch?v=9bbEIHQy-gw>

**September 5 Day 248 Readings Ecclesiastes 10:1-12:14, 2 Corinthians 8;1-15, Psalm 49:1-20, Proverbs 22:20-21**

הבל הבליים אמר הקוהלת הכל הבל

Habhèl habhalim, amàr ha-qohèlet, ha-kòl hàbhèl

So transient and ephemeral, says the Preacher, everything is so transient

Ecclesiastes 12v8/ח"ב קוהלת יב"ח

A reflection on Ecclesiastes 12.8 ‘The word in the Hebrew original of this verse for ‘transient’ is ‘habhel’, a puff of breath. It’s the same root from which the name Abel comes, the first man to die in the Bible, and reminds us that life is a visit, not a stay. The good news is that Jesus Christ has come to give us life that goes beyond this transient breath– it’s why His shed blood ‘speaks a better outcome than that of Abel’s’ (Heb.12.24)’

Also on You Tube at <https://www.youtube.com/watch?v=no0oPJ2ITSU&t=2s>

עשות ספרים הרבה אין קץ ולהג הרבה יגעת בשר

Asòt sepharim harbèh eyn qeyts, ve-lahàg harbèh yegì'at basàr

Of the making of books galore, there’s no end, but studying much wears the body

Ecclesiastes 12v12/יב"ב קוהלת א יב"ב

A reflection on Ecclesiastes 12.12 ‘In an age where we are bombarded with information at every moment, it is worth hearing the words of the ancient sage speaking in a day before printing and before mass literacy. He reminds us that there will always be more available than we can assimilate, and that our intake needs to be at a humane level. We cannot know everything, and we need to be at rest within our limitations.’

καθὼς γέγραπται· ὁ τὸ πολὺ οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησε.

Kathòs yègraptai, ‘O to polý ouk epleònase, kai o to oligon ouk eelattòneese’.

As it is written, ‘The one with a lot had no excess, and the one with a little had no lack.’

2 Corinthians/Κορινθίους Β 8.15

A reflection on 2 Corinthians 8.15 ‘As Paul encourages the Corinthians to be as generous in their material giving as are the Macedonians, he reminds them of the need to share what God has given, so that there is no lack in the body, particularly among the famine-struck believers in Judaea. He quotes Exodus 16.18 and the miracle of the manna, the food in the desert that sustained Israel; whether someone gathered much or little, they had neither excess nor lack, for God ensured all were fully provided for in His grace.’

Also on You Tube at <https://www.youtube.com/watch?v=NvNyQIxCHjM>

אך-אלהים יפדה נפשי מיד-שאול כי יקחני סלה

Akh Elohim yiphdèh naphshì mi-yàd She'òl, ki yiqqachèni. (Selàh)

But God will set my being free from the control of the underworld, for He will receive me. (Pause for thought during the instrumental)

Psalm 49v15/ט"ט תהילים

A reflection on Psalm 49.15 ‘There are moments in life where we feel like life is in the charge of evil powers. But the Singer here is convinced that the Lord has the power to free from the tyranny of the shadows, and that He will bring him into safety. He takes a moment as the music plays, a ‘selah’ moment, to dwell in the comfort of that promise.’

Also on You Tube at [https://www.youtube.com/watch?v=5B\\_QpZSK1io](https://www.youtube.com/watch?v=5B_QpZSK1io)

הלא כתבתני לך שלשים במעצות ודעת

Halò khatàbhti lekhà shalishìm be-mo’etzòt va-da’at?

Haven’t I written down for you thirty sayings, full of guidance and insight?

Proverbs 22.20/כ"כ משלי

A reflection on Proverbs 22.20 ‘The Sage is here introducing a series of wise sayings, thirty of them, which run to Proverbs 24.22; attached is a helpful setting out of them in order, with their divisions. They are designed to give guidance, counsel and knowledge, insight which is more than just ‘in the head’, but for life and the heart. We all need the wisdom of those ahead of us on the journey to keep us from making the same mistakes over and over again, and to keep in continuity with the unfolding purposes of God in His-Story.’

<https://sharingthegoodnews.files.wordpress.com/2011/09/the-thirty-sayings-of-the-wiseman.pdf>

Also on You Tube at [https://www.youtube.com/watch?v=Qthpr8\\_pRY4](https://www.youtube.com/watch?v=Qthpr8_pRY4)

**September 6 Day 249 Readings Song of Solomon 1:1-4:16, 2 Corinthians 8:16-24, Psalm 50:1-23, Proverbs 22;22-23**

[דודי לי ואני לו הרעה בשושנים](#)

[Dodi li, va'anì lo, ha-ro'èh ba-shoshannìm](#)

[My lover’s mine, and I’m His, who shepherds among the lilies](#)

[שיר השירים ב"ט/ז](#)

[A reflection on Song of Songs 2.16 ‘ Anyone who doubts God’s plan for great sexual connection between man and woman needs to read Song of Songs. This erotic love-poem, a metaphor for the relationship between God and man, is a beautiful, sensuous, profound exploration of human physical love. It ends by stressing the irrevocable bond of covenant which faithful, matrimonial love brings \(8.6-7\); such a powerful force in human beings takes a lifetime for a husband and wife to fully express.’](#)

Also on You Tube at <https://www.youtube.com/watch?v=yjmM4UmcifY>

εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Èete ypèr Titou, kinonòs emòs kai ees ymàs synergòs; èete adhelphì eemòn, apòstoli ekkleesiòn, dhòxa Christòu.

With regard to Titus, he is my partner and co-worker on your behalf; as for our other brothers, they are envoys of the assemblies, displaying Christ's glory.

2 Corinthians/ Κορινθίους B 8.23

A reflection on 2 Corinthians 8.23 'In case we get the impression of Paul that he somehow is a solo act, a star turn, he is constantly pointing away from himself to the key role others play alongside him in service of Christ's glory. All his letters to the churches are written in the names of more than just himself, a fact we often ignore, and here he points out the importance to him of Titus and the other envoys of the assemblies, (Gk. apòstoli) without whom he could not function. It's vital to remember Christ's body is many-membered, and that 'lone stars' often burn out without accountable interhuman relationships.'

Also on You Tube at <https://www.youtube.com/watch?v=n6lLq6fzQdE>

אם-אָרעב לא-אמר לך כי-לי תבל ומלאה

Im er'abh, lo omàr lakh, ki li tèybhel u-melòah.

If I were hungry, I wouldn't tell you, for the world and everything in it is mine!

Psalm 50.12/ תהילים נ"ב

A reflection on Psalm 50.12 'In case we believe that our activity is somehow indispensable to God and that by it we earn brownie points, the Singer reminds God's people that even if He were in need of something, He wouldn't tell us about it, for everything that exists is already His for the taking! What he wants, the Song goes on, is our love and thankfulness for all He showers on us.'

Also on You Tube at <https://www.youtube.com/watch?v=q9-WGw1csaE&t=24s>

אל-תגזל-דל כי דל-הוא ואל-תדכא עני בשער  
כי-יהוה יריב ריבם וקבע את-קבעיהם נפש

Al tìgzàl dal, ki dal hu, ve-àl tedakkè anì bha-sha'ar,

Ki Adonài yarìbh ribhàm ve-qabhà'et-qobh'èyhem nàphesh.

Don't steal from the poor just because they are poor, nor crush the needy with a legal case; For the Lord will be their defence, and will deprive of life any who deprive them.

Proverbs 22.22-23/ משלי כב"כג

A reflection on Proverbs 22.22-23 'In this, the first a set of thirty life-sayings, the Wise Man warns against the oppression of the poor and needy, either by stealing from them illegally because they are unable to withstand, or by crushing them by legal means – the original Hebrew has here 'at the gate', the place of legal redress in ancient times. The reason is that the Lord will be their defence counsel and will deprive any who seek to ruin them of their very life. This shows the seriousness of God's heart for the poor, and is a pointer to us to give them our full attention.'

Also on You Tube at <https://www.youtube.com/watch?v=GPNAtYZP1k8>

**September 7 Day 250 Readings Song of Solomon 5:1-8:14, 2 Corinthians 9:1-15, Psalm 51:1-19, Proverbs 22:24-25**

שִׁמְעֵנִי כְּחֹתֶם עַל-לִבֶּךָ כְּחֹתֶם עַל-זְרוּעֶךָ כִּי-עֲזָה כְּמֹת אַהֲבָה קֶשֶׁה כְּשֹׂאֹל קִנְיָה  
Simèyni kha-chotàm al libbèkha, kha-chotàm al zro'èkha, ki azzàh kha-màvet ahabhàh,  
qashàh khi-she'òl qin'àh.

Set me as a seal on your heart, as a seal on your arm, for love is strong as death, passion as unyielding as the grave.

Song of Songs 8.6/שיר השרים ח"ו

A reflection on Song of Songs 8.6 ‘In the closing lines of this sensual love song between lovers, the power and passion of love comes to a crescendo in this appeal for total exclusivity of relationship, for the lover to carry the beloved unique in his affections, for this love is strong, as strong as death itself, and its passion as unyielding as the grave. This quality of love mirrors the love of God for His people, and is imaged in the self-surrendered, irrevocable love of the human being for their one, covenanted spouse.’

Also on You Tube at <https://www.youtube.com/watch?v=jo5-ivYCof0>

χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

Chàris to Theò epì tee anekdhiyèeto avtòu dhoreà.

Thanks be to God for His inexpressible gift.

2 Corinthians/Kορινθίους Β 9.15

A reflection on 2 Corinthians 9.15 ‘At the end of his encouragement to the Corinthians to act on their promises to contribute to the material needs of the Jewish believers in Jerusalem, Paul calls them to recognise the incalculable value of the gift God has given of Himself in Jesus the Messiah; however much we offer to Him of what we have, we can never outgive the Lord!’

Also on You Tube at <https://www.youtube.com/watch?v=aRBIvxQ8xCI>

לב טהור ברא-לי אלהים ורוח נכון חדש בקרבי  
אל-תשליכני מלפניך ורוח קדשך אל-תקח ממני

Lebh-tahòr berà-li, Elohim, ve-rùach nakhòn chaddèsh be-qirbì

Al-tashlikhèyni mil-phanèykha, ve-rùach qodshekhà al-tiqqàch mimèni

Create me a pure heart, God, and make my spirit right and like new inside me; don't send me away from Your presence-face, and don't take Your Holy Spirit from me

Psalm 51v12&13/שמואל ב ז"ה

A reflection on Psalm 51.12-13 ‘David knows that He cannot do without being close up to and in touch with the presence-face of God, nor without His precious, ever-present Spirit. His own sin of adultery and conspiracy to murder has been uncovered, but in Psalm 51 he appeals to God’s ‘hesed’, His covenant grace-obligation, asking Him to blot out that sin as David bows his heart in true repentance. There is something very New Covenant about David’s approach, asking for pardon in this way. In Jesus Christ, every sin, however disgusting, however heinous, has been buried under His blood, restoring our failed humanity to the Father’s embrace as we turn to Him in a change of direction and heart.’

Also on You Tube at <https://www.youtube.com/watch?v=51Ti1LOvrHo>

אל-תתרע את-בעל אף ואת-איש חמות לא תבוא  
פן-תאסף ארחתו ולקחת מוקש לנפשך

Al titrà et-ba’al aph ve-èt ish cheymòt lo tabhò,

Pen te’elaph orchotàv ve-laqachtà moqèsh le-naphshèkha.

Don’t keep company with the bad-tempered or associate with angry people,

In case you learn their ways and end up endangering your life.

Proverbs 22.24-25/משלי כב"כד

A reflection on Proverbs 22.24-25 ‘In the second of these thirty life-sayings, the Wise Man counsels against hanging out with aggressive, bad-tempered people, in case their aggression reproduces itself and endangers the life of the hearer. Given the tendency of people to be influenced by those they spend their time with, this is a welcome caution.’

Also on You Tube at <https://www.youtube.com/watch?v=-ukOrMiyXlg>

**September 8 Day 251 Readings Isaiah 1:1-2:22, 2 Corinthians 10:1-18, Psalm 52:1-9, Proverbs 22:26-27**

צִיּוֹן בְּמִשְׁפַּט תִּפְדֶּה וְשָׁבִיָּה בְצִדְקָה

Tzi-yòn be-mishpàt tipadèh, ve-shavèhah bi-tzedaqàh

Zion will be redeemed with equity, and her returnees with integrity.

ישעיהו א"ד/14

A reflection on Isaiah 1.14 ‘Isaiah foresees the time of Judah’s reckoning, her coming exile on the horizon, the upshot of her adultery with the non-gods of the nations. But he also sees her restoration, her being put back to rights, which is the concept behind the Hebrew word ‘mishpat’ – justice, restoring what has become chaotic to order; and a number of those displaced will come back to Zion, the place of God’s presence and reign, to live in integrity and uprightness before the Lord who has rescued her. This is always our Father’s heart – to redeem and to restore, to set to rights what has been corrupted and broken.’

Also on You Tube at <https://www.youtube.com/watch?v=rWxDJLyQNqQ&t=31s>

‘Ο δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·

O dhe kavchòmenos en Kyriò kavchàstho.

הַמְתַּהַלֵּל יִתְהַלֵּל בִּיהוָה

Ha-mit-hallèl yit-hallèl b’Adonai!

So if anyone has something to crow about, let it be about the Lord!

2 Corinthians/Κορινθίους Β 10.17

A reflection on 2 Corinthians 10.17 ‘Humans love to big themselves them up. Paul is letting us know, however, quoting from Jeremiah 9.24, that there is only One worth really getting excited about, and that is Jesus!’

Also on You Tube at <https://www.youtube.com/watch?v=PYAwRklhCCM>

וְאֲנִי כְזֵית רֶעֶן בְּבַיִת אֱלֹהִים בְּטַחַתִּי בְּחֶסֶד-אֱלֹהִים עוֹלָם וָעֶד

Va-anì ke-zàyt ra’anàn be-bhèyt Elohim; batàchti bhe-chèsed Elohim olàm va-èyd.

And I am like a green olive-tree in the house of God; I have put my confidence in the covenant-bonded grace of God, time out of mind.

Psalm 52.8/תהילים נב"א

A reflection on Psalm 52.8 ‘Some of the most ancient olive trees in the world are to be found in the Garden of Gethsemane in Jerusalem, dating up to nine centuries old; the word ‘Gethsemane’ is from the Aramaic ‘gat-shemen’, olive-press, and is the place where Jesus prayed on the night of His arrest. The Singer in this psalm likens himself to a green olive tree in the house of the Lord, celebrating the enduring, unfailing covenant grace of God, time out of mind; and yet, the fruit of the olive yields its finest produce only under great pressure, a paradox of life which Jesus Himself models in His death and resurrection.’

Also on You Tube at <https://www.youtube.com/watch?v=mUERNr5LuHw>

אל-תהי בתקעי-כף בערבים משאות  
אם-אין-לך לשלם למה יקח משכבך מתחתך

Al-tehì bhe-toq'èy khaph ba-orbhìim masha'òt,  
Im eyn lekhà le-shalèm, lamàh yiqàch mishkàbhkha mi-tachtèkha.  
Don't shake hands on a deal to guarantee someone's debt;  
If you can't pay in full, why wouldn't they take your bed from under you?  
משלי כב"כ כז/Proverbs 22.26-27

A reflection on Proverbs 22.26-27 'In the third of thirty life-sayings, the Sage warns against taking on another's debt, which, if not paid in full, will obviously lead to the impounding of goods and perhaps even slavery.'

Also on You Tube at <https://www.youtube.com/watch?v=v1KYPbthfhE>

**September 9 Day 252 Readings Isaiah 3:1-5:30, 2 Corinthians 11:1-15, Psalm 53:1-6, Proverbs 22:28-29**

וּבְרָא יְהוָה עַל כָּל-מְכוֹן הַר-צִיּוֹן וְעַל-מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנִגְהָ אֵשׁ לְהַבָּה לַיְלָה כִּי  
עַל-כָּל-כְּבוֹד חָפָה

U-bharàh Adonài al kol mekhòn har-Tziyòn ve-àl miqra-èyha anàn yomàm, ve-ashàn ve-nògah esh le-habhàh làyla, ki al kol kabhòd chùppah.  
And the Lord will create over every dwelling in Mount Zion and over her gatherings a cloud-cover by day and the smoking brilliance of a flaming fire by night, so that over all, the heavy glory will be a canopy.

[Isaiah 4.5/ה'ד"ה ישעיהו](#)

A reflection on Isaiah 4.5 'Having spelled out the terrible consequences of Israel's forsaking the covenant, the Lord through Isaiah, His servant, promises a restoration of the intimacy between God and His people in their desert wanderings; daytime cloud-cover to shield from the sun, brilliant fire to light the night-time, a canopy of heavy glory over them. The word Isaiah uses here for 'canopy' is for Jews the immediately recognisable word 'chùppah', the covering under which a bride and groom make their vows to each other, to this day. The Lord is saying, Israel will again be His beloved bride, and He their husband.'

Also on You Tube at [https://www.youtube.com/watch?v=zkK25Z0Cj\\_U](https://www.youtube.com/watch?v=zkK25Z0Cj_U)

ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλω· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνήν  
παραστήσαι τῷ Χριστῷ· φοβοῦμαι δὲ μήπως, ὡς ὁ ὄφεις Ἐὔαν ἐξηπάτησεν ἐν τῇ  
πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν  
Χριστόν.

Zeelò gar ymàs Theòu zèelo; eermosàmeen gar ymàs enì andrì, parthènon agnèen parastèesai  
to Christò, phobhòumai dhe mèepos os o òphis Èvan exeepàteesen en tee panouryia avtòu,  
òuto phtharèe ta noèemata ymòn apò tees aplòteetos tees ees ton Christòn.

For I am jealous for you with God's jealousy; for I betrothed you to one husband, as a virgin untouched, to give you away to Christ, but I fear lest, as the snake seduced Eve by his treachery, your thinking might be subverted away from the simplicity which is in Christ.  
2 Corinthians/Kορινθίους Β 11.2,3

A reflection on 2 Corinthians 11.2,3 'Paul continues this theme, reminding them of his foundational teaching, and his promising them for Christ alone. He fears that the present teachers who are seeking to mislead them are teaching them a different Jesus than the one

originally presented to them and that they are pulling the readers away from the simplicity of Christ. If our relationship with Jesus is based on complicated theological systems, we have probably missed the simple heart of relationship with Him.'

Also on You Tube at <https://www.youtube.com/watch?v=IXTLQaywPx0>

אלהים משמים השקיף על-בני-אדם לראות היש משכיל דרש את-אלהים  
Elohìm mi-shamàyim hishqìph al benèy adàm, lir'òt ha-yèsh maskìl dorèsh et-Elohìm.  
God took a look out of heaven onto humankind, to see if there were any intelligent enough to be pursuing God.  
תהילים נג"ג/ Psalm 53.2

A reflection on Psalm 53.2 'It is astounding that modern man does not link intelligence with the pursuit of God; the Singer here depicts God as looking across the swathes of humanity to see who is intelligent enough to be seeking Him out, implying that not to actively go after Him is foolishness, which is stated explicitly in the first verse of the Song – 'the fool has decided in his heart there is no God.' It is an act of intellectual folly, he is saying, to rule out God's part in the universe.'

Also on You Tube at [https://www.youtube.com/watch?v=i5KBFXOpZ\\_8](https://www.youtube.com/watch?v=i5KBFXOpZ_8)

אל-תסג גבול עולם אשר עשו אבותיך  
Al tasèg gebhùl olàm ashèr asù abhotèkha.  
Don't remove the ancient boundary-markers which your forefathers made.  
משלי כב"כ / Proverbs 22.28

A reflection on Proverbs 22.28 'When we ignore the boundaries of generations, we are saying, 'we know better', when in fact, we are no better. In a time addicted to change, some things are to be held in trust for the future.'

Also on You Tube at <https://www.youtube.com/watch?v=2r1mH-i6drs>

**September 10 Day 253 Readings Isaiah 6:1-7:25, 2 Corinthians 11:16-33, Psalm 54:1-7, Proverbs 23:1-3**

וקרא זה אל-זה ואמר קדוש קדוש קדוש יהוה צבאות מלא כל-הארץ כבודו  
Ve-qaràh zeh el-zèh ve-amàr, 'Qadòsh, Qadòsh, Qadòsh, Adonài Tseva'òt, melò khol-ha-àrets kebhodò'  
And each one called to the other and said;  
'Holy, holy, holy, the Lord of armies; all the earth is full of His glory'  
ישעיהו ו"ג/ Isaiah 6.3

A reflection on Isaiah 6.3 'The angelic beings Isaiah sees in the Temple, overawed by the complete transcendence of the Lord, sing of the whole earth being filled with His glory – His full weight, His gravity. Nothing that exists can exist without His sustaining word; He is over and above His creation, yet described by it. What an awesome world, what a tremendous God!'

Also on You Tube at <https://www.youtube.com/watch?v=SkGaXhugqG4>

χωρὶς τῶν παρεκτὸς ἢ ἐπισύστασίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Chorìs ton parektòs ee episýstatis-mou ee kath' eemèran, ee mèrimna pasòn ton ekkleesiòn.  
And besides those external matters I am dealing with every day, I carry concern for all the assemblies.

2 Corinthians/Kορινθίους Β 11.28

A reflection on 2 Corinthians 11.28 'Whatever else takes up Paul's attention, he cannot take his heart off the wellbeing of all of the assemblies of Jesus' people that he is related to; he carries them in his heart, in his prayer. They are not 'out of sight, out of mind'; God has placed them deep in his being, even when he is away from them. Such is the burden of the apostle.'

Also on You Tube at <https://www.youtube.com/watch?v=w4qoycic460>

הִנֵּה אֱלֹהִים עִזָּר לִי אֲדֹנָי בְּסִמְכֵי נַפְשִׁי

Hinèy, Elohim ozèr li, Adonài be-somkhèy naphshì.

Look, God is my helper, the Lord is the upholder of my being.

Psalm 54.6/ו"ל תהילים נד

A reflection on Psalm 54.6 'A friend of mine once said, 'Some people say your faith is just a crutch for weak people, but I say, in fact, it's not a crutch – it's an ambulance!' In this Song of Scripture, the fugitive David is depicted as in a dangerous situation; he has been betrayed to his pursuer, Saul, by the people where he is living. In his need, he cries out for God to rescue him. We all need a rescuer, we all need a saviour from the consequences of our brokenness and failure, to restore us to our destiny as God's own, designer-made kids – Jesus is the one whose name means 'rescuer', and He is the upholder of my being.'

Also on You Tube at <https://www.youtube.com/watch?v=LD93PTRc7qc>

כִּי-תֵשֶׁב לְלַחֹם אֶת-מוֹשֶׁל בֵּין תְּבִין אֶת-אִשָּׁר לְפָנָיִךְ

Ki tëyshebh lilchòm et-moshèl, been tabhèn et-ashèr le-phanèkha.

When you sit down to eat with a governor, be very wary about what is set before you.

Proverbs 23.1/א"א משלי כג

A reflection on Proverbs 23.1 'In this continuation of a collection of thirty sayings, there is more than a little warning here about allowing oneself to be taken into the confidence of a politician; the subsequent verses caution against being influenced with rich food, which the Sage calls 'morsels of trickery' (verse 3), for the powerful are also pursuing a 'quid pro quo', something in return for their largesse. Woe betide the one who is swayed by his stomach into coalescing with trouble!'

Also on You Tube at <https://www.youtube.com/watch?v=yQGT9zWJQcg>

**September 11 Day 254 Readings Isaiah 8:1-9:21, 2 Corinthians 12:1-10, Psalm 55:1-23, Proverbs 23:4-5**

כִּי-יֻלַּד יֻלַּד-לָנוּ בֶן נָתַן-לָנוּ וַתְּהִי הַמִּשְׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלָא יוֹעֵץ אֶל גִּבּוֹר אַבִּי-  
עַד שָׁר-שְׁלוֹם

Ki-yèled yulàd lanù, ben nittàn lanù, va-tehì ha-misràh al-shichmò, va-yiqrà shemò

Pèle; Yo-ètz; El-Gibbòr; Abhì-Ad; Sar-Shalòm

For a child is born to us, a son is given to us, and the government will rest on his shoulder,

and his name will be called;  
Miraculous; Mentor; God of Might; Forever Father; Ruler of Complete Peace  
ישעיהו ט"ו ה'69 Isaiah

A reflection on Isaiah 9.6 'The words of Isaiah here, read each Christmas in carol services everywhere, can become so familiar; Isaiah is foretelling one who will come, a child who will be miraculous (Hebrew, pele), a mentor to the nations (Yo-etz), the God of power (El-Gibbor), the Father unlimited (Abhi ad) and Prince of wholeness and peace (Sar-shalom). We too easily pass over these awesome attributes of the coming Messiah, whom we encounter in Yeshua of Nazareth, born for us, living, dying and rising for us, praying for us now before the Father's face, coming again for us as His bride.'

Also on You Tube at <https://www.youtube.com/watch?v=j-W4MuA6Whc>

καὶ εἰρηκέ μοι ἄρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ  
τελειοῦται. ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα  
ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

Kai èereekè-mi, 'Arki si ee chàris mou; ee gar dhýnamis mou en asthenèia teliòutai.' Èedhista oun màllon kavchèesomai en tes asthenì-es mou, ìna episkeenòsee ep emè ee dhýnamis tou Christòu.'

And He said to me, 'My grace is enough for you; for the purpose of my power is revealed in the midst of weakness.' So with delight, I prefer to advertise how weak I am, so that Messiah's power can set up camp in me!'

2 Corinthians/Κορινθίους Β 12.9

A reflection on 2 Corinthians 12.9 'Paul has asked the Lord to take from him an ongoing challenge; whether that is physical, moral or emotional, he does not say. But the Lord tells him that this challenge is keeping him dependent on God's power, for when we are weak, God's strength comes into its own, and we prove His dependability. Paul would rather, then, make known how weak he is than get in God's way by bigging himself up, so that when God's power is revealed through Him, everyone marvels at how so great a God can move through so weak a man!'

Also on You Tube at <https://www.youtube.com/watch?v=MPc52KDKvww>

פְּדָה בְּשָׁלוֹם נַפְשִׁי מִקְרָב-לִי כִי-בְרַבִּים הָיוּ עִמָּדִי

Padàh bhe-shalòm naphshì miqràbh-li, ki bhe-rabbìm hayù immadi

He has redeemed my being wholly from what was attacking me, for there was a lot going on with me

תהילים נה"ח/18 Psalm 55

A reflection on Psalm 55.18 'The Hebrew concept of 'shalom' has so much wrapped up within it, because it is a word which conveys wholeness, not just peace. Health, wellbeing, prosperity – an Israeli greeting a neighbour will ask them 'How is your shalom?' because within that word is entailed the whole essence of human fulfilment. The Psalmist then has been redeemed not just to calm tranquility, but to wholeness and completion, to 'shalom' in every part of his life. No wonder he sings in praise of God's deliverance!'

Also on You Tube at <https://www.youtube.com/watch?v=c4uajaOBtTQ>

אל-תיגע להעשיר מבינתך התעיר עיניך בו ואיננו כי עשה יעשה-לו כנפים כנשר יעוף השמים

Al tigà' le-ha'ashir mi-binat-khà ha-ta'iph eynèkha bo, ve-eynènu ki asàh ya'asèh ke-nèsher ya'ùf ha-shamàyim.

Stop exhausting yourself trying to get rich by your own scheming; why are you straining your eyes for what isn't there, for what takes wings and flies off into the sky like an eagle?

Proverbs 23.4-5/ה-ד"ג כג"ד-ה

A reflection on Proverbs 23.4-5 'The Wiseman of Proverbs is clear on what he thinks of striving for riches – once grasped, they take wings and fly off like an eagle. And yet the whole of human society seems to be geared to 'growth', to making more, to getting more... ultimately, things let us down and weigh on us like burdens. We need to get God's perspective to live in wisdom and contentment with what we have.'

Also on You Tube at <https://www.youtube.com/watch?v=kRpZSVv8-Gw>

**September 12 Day 255 Readings Isaiah 10:1-11:16. 2 Corinthians 12;11-21, Psalm 56:1-13, Proverbs 23:6-8**

וְהָיָה בַיּוֹם הַהוּא שָׂרֵשׁ יִשִּׁי אֲשֶׁר עֹמֵד לְנֶס עַמִּים אֲלֵיו גּוֹיִם יִדְרֹשׁוּ וְהָיְתָה מְנוּחָתוֹ כְּבוֹד  
Ve-hayàh ba-yòm ha-hù shòresh Yishài ashèr omèd le-nès amim eylàyv goyim yidròshu ve-haytàh menuchàtò kabhòd.

And on that day there will be a root from Jesse, that will stand as a signpost for the peoples, and the nations will seek for Him, and glorious will be His place of rest.

Isaiah 11.10/י"א י"א

A reflection on Isaiah 11.10 'Isaiah speaks out the promise of a new shoot coming out of the broken Davidic line after the tragedy of exile; he points inexorably to Messiah, the Son of David, the one who will draw not just Israel but all peoples and nations to His glory, the promise of life unlimited with Him in the coming together of earth and heaven. No wonder the prophet foresees a place of amazing rest and peace in Him when He appears.'

Also on You Tube at <https://www.youtube.com/watch?v=BxBesYGKTL0>

τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις τε καὶ τέρασι καὶ δυνάμεσι.

Ta men seemèia tou apostòlou katirgàsthee en ymìn en pàsee upomonèe, en seemèi-ees te kai tèrasi kai dhynàmesi.

For the signs of an apostle were evidenced among you, with all patience, with signs, wonders and miracles. 2 Corinthians/Κορινθίους Β 12.12

A reflection on 2 Corinthians 12.12 'When an apostle is around, the signs of heaven and earth coming together are in evidence. The apostle's heart is to bring the kingdom in, and to reveal the Father's face to His people. This Paul has done in Corinth, patiently and faithfully.'

Also on You Tube at <https://www.youtube.com/watch?v=pKX3hHajD0E>

Yom ir'à, anì eylèkha ebhtàch.

On the day I am afraid, I will put my trust in You.

יום אירא אני אליך אבטח

Psalm 56.3/ד"ו נו"ד

A reflection on Psalm 56.3 ‘The Singer puts it simply here; whenever he is afraid, he trusts God, that is, he puts his whole weight onto the One who is his life, the God he loves and serves; this is what it means to trust Him,’

Also on You Tube at <https://www.youtube.com/watch?v=Ww9YjdUjMro&t=7s>

אל-תלחם--את-לחם רע עין ואל-תתאו למטעמתי

Al tilchàm et lèchem ra àyin ve-àl tit’áv le-matamotàv.

Don’t eat the food of a miserly host, and don’t set your heart on their delicacies.

Proverbs 23.6/א"כג

A reflection on Proverbs 23.6 ‘The Sage cautions against supping with a mean host, since they will only be counting the cost of the meal given, and not have an attitude of generosity, which is key to the practice of hospitality. Meanness goes against the heart of God, who is generous and even extravagant in His provision; a gift not willingly given is not worth receiving.

Also on You Tube at <https://www.youtube.com/watch?v=Z7fg5WnZifg>

**September 13 Day 256 Readings Isaiah 12:1-14:32, 2 Corinthians 13:1-14, Psalm 57:1-11, Proverbs 23:9-11**

ושאבתם-מים בששון ממעיני הישועה ואמרתם ביום ההוא הודו ליהוה קראו בשמו  
הודיעו בעמים עלילתיו הזכירו כי נשגב שמו

U-shàbhtem mayim be-sassòn mi-ma’aynèy ha-Yeshúa va-amartèm ba-yòm ha-hù, ‘Hodù l’Adonài, kir’ù bhi-shemò, hodi’u bha-amim alilotàyv, hazkirù ki nisgàbh shemò.’

And you will draw water with joy from the wells of deliverance and you will say on that day, ‘Give thanks to the LORD, call on His name, proclaim to the peoples His miracles, highlight His name as the greatest.’

ישעיהו יב"ג ד/Isaiah 12.3,4

A reflection on Isaiah 12.3-4 ‘The picture of God’s presence as water is one found often in the Scriptures – as with the river in Ezekiel, or the cistern in Jeremiah. Here Isaiah speaks of drawing water from the ‘wells of salvation’ – ‘ma’aynéy ha-Yeshúa’ in Hebrew, a refreshment and a joy for Israel. We who draw on the supply of the Spirit through our King, the one named Yeshua, know that spring is bubbling up into life within us, just as He promised in John 7.37.’

Also on You Tube at <https://www.youtube.com/watch?v=hMksFZxiAH0>

Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ’ ὑμῶν.

Lipòn, adhelphì, chàirete, katartìzesthe, parakalèesthe, to avtò phronèete, eereenèvete; kai o Theòs tees agàpees kai eerènees èstai meth’ymòn.

So, in closing brothers and sisters, stay joyful, fully equipped, encouraged and of one mind, as peacemakers; and may the God of love and peace be with you.

2 Corinthians/Κορινθιους B 13.11

A reflection on 2 Corinthians 13.11 ‘Paul closes his second letter to Corinth with an exhortation to his readers to stay joyful, peaceful, encouraged and united, with the God of love and peace at the heart of their community. When the people of God live like this, they portray the Kingdom and attract those in need of hope.’

Also on You Tube at <https://www.youtube.com/watch?v=a1E2I0kiBUY>

חַנְיָ אֱלֹהִים חַנְיָ כִּי בְךָ חֲסִיָּה נִפְשִׁי וּבְצִלְ-כְּנָפֶיךָ אֶחְסֶה עַד יַעֲבֹר הַזּוֹת  
Chonèyni, Elohim, chonèyni, ki bhekhà chasayàh naphshì, u-bhe-tzèyl knaphèkha echsèh ad  
ya'abhòr havvòt.

Be kind to me, God, be kind to me, for my being takes cover in You and under Your  
overshadowing wings I shelter, until the storms pass.

Psalm 57.1/ב"ב תהילים

A reflection on Psalm 57.1 'This Song is written based on David's experience of living in a cave as a fugitive from the unjust persecution of Saul; he is literally taking cover, but he is not putting his confidence in his location, rather He calls on God's sheltering wings. This is the God who delivered Israel from Egypt, who established them in the promised land; He has proved His care for them in the past. Now, David calls on the kindness of God to hide him from his pursuer until the storm is past.'

Also on You Tube at <https://www.youtube.com/watch?v=tevsJSGw5gE&t=8s>

אֶל-תִּסַּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוּמִים אַל-תִּבָּא  
Al tasèg gebhùl olàm u-bhisdèy yetomìm al tabhò

Don't remove the ancient boundaries nor encroach on the fields of the fatherless.

Proverbs 23.10/א"כ משלי

A reflection on Proverbs 23.10 'As with His favour upon the poor, God also has a special place in His heart for the fatherless, for they are, in terms of the ancient society, without provision. To take advantage of them in land-grabs, says the Sage, is to set oneself against God Himself, whom verse 11 describes as their 'go'èl', their redeemer, who will take issue with those who unjustly attack them and bring them vindication.'

Also on You Tube at <https://www.youtube.com/watch?v=uyQVXEK38P8>

### September 14 Day 257 Readings Isaiah 15:1-18:7, Galatians 1:1-24, Psalm 58:1-11, Proverbs 23:12

בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל-עֲשָׂהוּ וְעֵינָיו אֶל-קְדוֹשׁ יִשְׂרָאֵל תִּרְאֶינָה וְלֹא יִשְׁעָה אֶל-  
הַמִּזְבְּחוֹת מַעֲשֵׂה יָדָיו וְאֲשֶׁר עָשׂוּ אֶצְבְּעֹתָיו לֹא יִרְאֶה וְהָאֲשֵׁרִים וְהַחֲמָנִים  
Ba-yòm ha-hù yiss'èh ha-adàm al-Osèhu ve-eynàyv el-Qedòsh Yisra'èl tirè'nah; ve-lò yis'èh  
el-ha-mizbechòt ma'asèh yadàyv, ve-ashèr asù etzbe'otàyv lo-yir'èh, ve-ha-asherim ve-ha-  
chammanìm.

In that day mankind will look to his Maker and see the Holy One of Israel; he will no longer  
have any regard for the manufactured altars, or the totem-poles which human fingers made,  
nor for the sun-god statues

Isaiah 17.7,8/ח"ז ישעיהו

A reflection on Isaiah 17.7-8 'There is only one God, the God of Abraham, Isaac and Jacob, the Holy One of Israel, the God and Father of our Lord Jesus the Messiah; everything else that claims attention as divine is a non-god, a human invention made from man's imagination.'

Also on You Tube at [https://www.youtube.com/watch?v=O3x\\_C\\_J1TJ4](https://www.youtube.com/watch?v=O3x_C_J1TJ4)

Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον

Thavmàzo òti òuto tachèos metatìsesthe apò tou kalèsandos ymàs en chàriti Christou ees èteron evangèlion.

I am shocked that you have dropped away so quickly from the one who called you by Christ's grace to go after a different 'good news'. Galatians/Προς Γαλατας 1.6

A reflection on Galatians 1.6 'Paul's words of his shock at the Galatians' getting mixed up in another version of 'good news' must have fallen hard on their ears; usually, Paul opened up his letters with a commendation of some sort. But their mentor is so distressed that they have forsaken his message of grace, to resort to trying to earn God's love by doing stuff, that he foregoes the usual positive to communicate the seriousness of their plight.'

Also on You Tube at <https://www.youtube.com/watch?v=CFc2aKLtklA>

הָאֱמָנָם אֵלֶם צְדָק תְּדַבְּרוּן מִיִּשְׂרָיִם תִּשְׁפֹּטוּ בְּנֵי אָדָם

Ha-umnàm èylem tzèdeq tedabberùn mey-yesharìm tishpetù, benèy adàm?

Can you authorities really speak with integrity when you stay silent? And can you as humans really put things to rights with equity?

Psalm 58.1/תהילים נח"ב

A reflection on Psalm 58.1 'While there is some divergence among translators about the first verse of this Song of David, as to whether it starts off speaking to dumb idols or to judges who keep quiet in the face of injustice, what is clear is that David is lamenting the failure of humans to act with integrity and justice. In ignoring God, people become self-righteous, setting their own standards which follow their own whims; this results in self-interest being placed above integrity and what 'feels' right taking the place of true virtue. Only by returning to the One who made us, who knows what makes us tick, can we find the authority to set us truly to rights.'

Also on You Tube at <https://www.youtube.com/watch?v=QaC9JPn8G4I>

הַבִּיֵּאָה לְמוֹסֵר לְבָבְךָ וְאָזְנוֹךָ לְאִמְרֵי-דַעַת

Habhì'ah la-musàr libbèkha, ve-oznèkha limrèy da'àt.

Apply your heart to training, and your ears to words of insight.

Proverbs 23.12/משלי כג"ב

A reflection on Proverbs 23.12 'The Wise Man encourages us to take responsibility for personal growth here, applying ourselves to the discipline of training and to listening and taking in the knowledge and insight of others. The word here for discipline (in Hebrew, musàr) is often seen negatively, but it is clear that as something we are to embrace personally, it is a very positive aspect of life. Muscles strengthen through stretching, and so does our character.'

Also on You Tube at <https://www.youtube.com/watch?v=b2COBcMFIBM>

**September 15 Day 258 Readings Isaiah 19:1-21:17, Galatians 2:1-16, Psalm 59:1-17, Proverbs 23:13-14**

וְהִנֵּה-זֶה בָּא רֶכֶב אִישׁ צָמַד פָּרָשִׁים וַיַּעַן וַיֹּאמֶר נִפְלָה נִפְלָה בְּבַל וְכָל-פְּסִילֵי אֱלֹהֵיהָ שִׁבַּר לְאַרְצָהּ

Ve-hinnèh zeh, bha rèkhebh ish tzèmed parashìm, va-ya'àn va-yòmer, 'Nophlàh! Nophlàh Babhèl, ve-khòl pesilèy elohèyha shibbàr la-àretz!'

And look, here comes a chariot with a man driving a team of horses, and he is bringing the news, 'She's fallen! Babylon has collapsed, and all the statues of her gods lie broken on the floor.'

ישעיהו כא"ט/9v21

A reflection on Isaiah 21.9 'Isaiah's words are echoed again at the end of the story of Scripture in Revelation 18.2, where the city of Babylon is the symbol of all tyranny and rebellion against God and His people. The empires of man come and go, but God's covenant, call and purpose endure, and in the final analysis, all other claims will be swept away in the consummation of God's purpose for the earth.'

Also on You Tube at <https://www.youtube.com/watch?v=IXX7K8oGaV4>

Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

Òte dhe èelthe Pètros ees Andiòcheian, katà pròsopon avtò andèsteen, òti kategnonmènòs een.

But when Peter came to Antioch, I confronted him to his face, because he was at fault. Galatians/Προς Γαλατας 2.11

A reflection on Galatians 2.11 'How lovable Peter is, even in the midst of his weaknesses. Paul has to take him to task for his acting politically, in shunning the non-Jews when a party arrives in Antioch from James in Jerusalem. It seems that Peter fears their disapproval, so he separates himself at table to sit with them, when before he was quite content to eat with everyone without discrimination. Favouritism, especially on grounds of keeping ritually separate from others, is ungodly; we need to be constantly finding ways of widening our fellowship, to include those from whom we might through our baser nature otherwise keep apart.'

Also on You Tube at <https://www.youtube.com/watch?v=YHetVCjJHaE>

וְאֲנִי אֲשִׁיר עֲזָרְךָ וְאֶרְנֶן לְבַקֵּר חֶסֶדְךָ כִּי-הָיִיתָ מְשֻׁבָּב לִי וּמְנוּס בַּיּוֹם צָר-לִי  
Va'anì ashìr uzzèkha, va-aranèn la-bòqer chasdèkha, ki hayìtah misgàbh li be-yòm tzar lì.

So I will sing of Your strength and celebrate Your covenant-bonded grace in the morning, for You have been a cliff-top refuge for me, and a hideout in a day of troubles.

תהילים נט"ז/16

A reflection on Psalm 59.16 'The setting of this Song is David in mortal danger from Saul's soldiers, sent to kill him. For most, the natural reaction to this peril would not be to sing! Yet David knows from His experience that song and music transcend the darkness, like the bird singing before the dawn, anticipating the daybreak. Thus, he sings of the safety he knows in the Lord, of the cliff-top refuge (misgàbh) he finds Him to be, and the Lord's irrevocable, self-surrendered grace promised to Him even in the most troubled moments.'

Also on You Tube at [https://www.youtube.com/watch?v=KxyEaSJK\\_lg](https://www.youtube.com/watch?v=KxyEaSJK_lg)

אַל-תִּמְנַע מִנְעַר מוֹסֵר כִּי-תִכְנֹן בְּשֹׁרֶט לֹא יָמוּת  
Al timnà' mi-na'ar musàr, ki taknù bha-shèbhet lo yamùt.

Don't hold back from disciplining a youth, for some hard knocks could keep them from death.

משלי כג"ג/13

A reflection on Proverbs 23.13 ‘The sayings of the Wiseman of Proverbs sometimes do not comply with popular liberal ideology; the idea of physical discipline of a child is seen by many moderns as abusive. But the Wiseman sees the opposite as true; withholding of correction and direction from a child is putting their life in danger in the long run, for without self-control, human beings end up damaging themselves. It may be that we eschew reprimanding our children with physical pain, but not to intervene with some form of will-denying sanction is to ill-prepare a child to answer the call of self-denial and self-donation which is key to life.’

Also on You Tube at <https://www.youtube.com/watch?v=YRpj6aWBMmc>

**September 16 Day 259 Readings Isaiah 22:1-24:23, Galatians 2:17-3:9, Psalm 60:1-12, Proverbs 23:15-16**

מִשָּׂא צַר הַיְלִילוֹ אֲנִיּוֹת תַּרְשִׁישׁ כִּי-שֻׁדָּד מִבַּיִת מְבֹא מֵאֶרֶץ כְּתִים נִגְלָה-לָמוֹ  
Massà Tzor; heyililàh, aniyòt Tarshìsh, ki shuddàd mi-bàyt mibbò mey-èretz Kittim niglàh lamò.

An important word about Tyre; Howl, you ships of Tarshish, for it (Tyre) is destroyed, with no buildings left, and no access from the land of Cyprus, as they have been shown.

ישעיהו כג"א/1

A reflection on Isaiah 23.1 ‘Isaiah was prophesying around 700BC, at which time Tyre, on the eastern coast of the Mediterranean, was a thriving international port, a focus of trade and wealth, seemingly invincible on its man-made island, a mile off the mainland; yet in 332BC, Alexander the Great besieged the city-port, building a land-bridge through the sea, and razing it to the ground, and carrying off its wealth. Wherever man thinks he has achieved self-sufficiency and invulnerability apart from God, God will demonstrate his fragility and his need of a rescuer.’

Also on You Tube at <https://www.youtube.com/watch?v=gX-XgKU5FKQ>

Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Christò synestàvromai; zo dhe oukèti egò, zee dhe en emèe Christòs, o dhe nyn zo en sarkì, en pìsti zo tee yìdu tou Theòu tou agapèesandòs me kai paradhòndos e-avtòn ypèr emòu.

I was co-crucified with Christ; so I no longer live, but it's Christ living in me, and though I still live physically, I am living totally reliant on the Son of God who loves me and surrendered Himself for me.

Galatians/Προς Γαλατας 2.20

A reflection on Galatians 2.20 ‘Paul makes it clear that there is no chance of acquittal before God through obeying the Law. Only Christ can be sufficient to deal with sin. If it were possible to achieve salvation through the law, then Jesus has died in vain!’

Also on You Tube at <https://www.youtube.com/watch?v=9QExwWUOSek>

הִבָּה-לָנוּ עֲזָרַת מִצָּר וְשׂוּא תְּשׁוּעַת אָדָם

Hàbhah lànù ezràh mi-tzàr, ve-shàv teshùat adàm.

Bring us help in troubles, for human recue-plans are so fallible.

תהילים ס"ג/11

A reflection on Psalm 60.11 ‘The Singer here is aware of the fallibility and deceptiveness of human promises of rescue, therefore he cries out to the Lord for help in his trouble. However clever mankind may be, we cannot better the loving intervention of the Father of lights in our lives.’

Also on You Tube at [https://www.youtube.com/watch?v=EaH1ydq\\_D\\_I&t=1s](https://www.youtube.com/watch?v=EaH1ydq_D_I&t=1s)

בְּנֵי אִם-חָכָם לִבָּךְ יִשְׂמַח לִבִּי גַם-אֲנִי  
וְתַעֲלֶזְנָה כְּלִיּוֹתַי בְּדַבַּר שְׁפָתֶיךָ מִיִּשְׁרָיִם

Benì, im chakhàm libèkha, yismàch libì gam anì,  
Ve-ta'loznàh khilyotài be-dabbèr sphetèkha meysarìm.  
My child, if your heart is wise, it will make my heart joyful too,  
My insides will be dancing for joy when your lips speak with integrity!  
Proverbs 23.15-16/ משלי כג"ט טז

A reflection on Proverbs 23.15-16 ‘There is nothing more wonderful for a parent than witnessing a child coming to such maturity of character that they are able to instruct and train others. The Sage speaks of his insides dancing for joy, so full is his heart at seeing his offspring come to fulfilment!’

Also on You Tube at <https://www.youtube.com/watch?v=FAa4jQnm93s>

**September 17 Day 260 Readings Isaiah 25:1-28:13, Galatians 3:10-22, Psalm 61:1-8, Proverbs 23:17-18**

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֶלֶּהֵינוּ זֶה קִיְּנוּ לּוֹ וְיֹוֹשִׁיעֵנוּ זֶה יְהוָה קִיְּנוּ לּוֹ נְגִילָה וְנִשְׂמְחָה  
בִּישׁוּעָתוֹ

Ve-amàr bayòm ha-hù, ‘Hinèh, Elohèynu zeh kivvìnu, ve-yoshi'èynu; zeh Adonài kivvìnu lo, nagilàh ve-nismechàh bi-Yeshuatò!’

And he will say on that day, ‘Look, this is our God, who just as we expected saved us; This is the LORD we were hoping for, let us dance and rejoice over His Rescue!’  
Isaiah 25v9/ט"ט כה"ט

A reflection on Isaiah 25.9 ‘Isaiah’s words remind us that the amazing deliverance God has accomplished for His people is worth singing and dancing about. The Hebrew here is reminiscent of Psalm 118.24, which Abraham Zvi Idelsohn put to music in the celebrated Jewish folk-song ‘Havah nagilah, ve-nismechah’ after the Balfour Declaration stating the intention to make Israel a Jewish homeland in 1918. Where there is God’s rescue, there should be exuberant celebration!’

Also on You Tube at <https://www.youtube.com/watch?v=1PrITD8gcwI>

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν  
κατάρα· γέγραπται γὰρ· ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου. ἵνα εἰς τὰ  
ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ  
Πνεύματος λάβωμεν διὰ τῆς πίστεως.

Christòs eemàs exeegòrasen ek tees katàras tou nòmou yenòmenos upèr eemòn katàra;  
yègraptai gar, ‘epikatàratos pas o kremàmenos epì ksýlou,’ ìna ees ta èthnee ee evloyèea tou  
Abhra-àm yèneetai en Christò Yeesòu, ìna teen epangelìan tou Pnèvmatos làbhomen dhià  
tees pìsteos.

The Messiah paid the price to release us from the curse of the law by becoming a curse in our place; for it is written, ‘cursed is everyone hanged on a tree,’ in order that the blessing of

Abraham could be accessed by all nations through Messiah Jesus, so that we could receive the promise of the Spirit through faith. Galatians/Προς Γαλατας 3.13,14

A reflection on Galatians 3.13,14 ‘Paul makes it wonderfully clear here that inclusion in the blessing promised through Abraham is not accessed through a code of regulations kept by an ethnic group, but by entrusting ourselves to what Israel’s Messiah Jesus has achieved by His breathtaking rescue of mankind through His being hung on a hideous cross, enabling him to take the law’s full weight in our place, releasing us into the possibility of God coming and residing in us by His Holy Spirit, thus being grafted into His beloved people.’

Also on You Tube at <https://www.youtube.com/watch?v=sZmEamt36ok>

כִּי-הָיִיתָ מְחֻסָּה לִי מִגִּדְל־עַז מִפְּנֵי אוֹיֵב

Ki hayita machasèh li, migdàl oz mipnèy oyèbh.

For You have been a shelter for me, a strong tower against my foe.

Psalm 61.3/ד"ס תהילים

A reflection on Psalm 61.3 ‘This Davidic Song praises the Lord for His ability to rescue; when the Singer is in a tight place, God provides a refuge. On the causeway across to Holy Island are several refuge boxes, where people caught out by the fast incoming tides can climb up to wait safely until the waters recede six hours later; for David, God is like his high refuge-box above the swirling anger of his pursuers, protecting him from danger.’

Also on You Tube at [https://www.youtube.com/watch?v=kS2FTd\\_pJGY](https://www.youtube.com/watch?v=kS2FTd_pJGY)

אֶל-יִקְנָא לִבִּי בְּחַטָּאִים כִּי אִם-בִּירְאֵת-יְהוָה כָּל-הַיּוֹם  
כִּי אִם-יֵשׁ אַחֲרֵית וְתִקְוֹתֶךָ לֹא תִכָּרֵת

Al yeqanèh libb-khà ba-chata'im ki im bir'at Adonai kol ha-yòm,

Ki im yesh acharit ve-tiqvatkhà lo tikkarèt.

Don't be jealous of the crooks, but keep in awe of God all day long;

Your hope will certainly not be disappointed at the end.

Proverbs 23.17-18/יז יח משלי כג

A reflection on Proverbs 23.17-18 ‘Here is a caution against wasting energy on grinding our teeth about the seeming profits made from sinful behaviour; if we always keep God in perspective, says the Wise Man, we will not see our hopes dashed at the end of the day.’

Also on You Tube at <https://www.youtube.com/watch?v=d6CW33hN47E>

**September 18 Day 261 Readings Isaiah 28:14-30:11, Galatians 3:23-4:31, Psalm 62:1-12, Proverbs 23;19-21**

הַפִּכְכֶּם אִם-כְּחֹמֶר הַיֵּצֵר יִחַשֵּׁב כִּי-יֹאמֶר מַעֲשֵׂה לְעֹשֵׂהוּ לֹא עֲשֵׂנִי וַיֵּצֵר אִמֵּר לִיֵּצֵרוֹ לֹא הַבֵּין

Haphkekhèm im ke-chomèr ha-yotzèr yechashèbh, ki yòmer ma'asèh le-osèhu, ‘Lo asàni’ ve-yètzer amàr le-yotzrò, ‘Lo hebhin.’

Your topsy-turvy perverseness could be thought of like the potter’s clay saying to its maker, ‘You didn’t create me’ or the thing designed saying to its designer, ‘He doesn’t understand.’

Isaiah 29v16/טז"ט ישעיהו

A reflection on Isaiah 29.16 ‘Through Isaiah the Holy Spirit asks us to consider the foolishness of people who try to write God out of their reckoning, and hide their actions as though they cannot be seen. It’s as upside-down, says Isaiah as clay trying to control the potter, as the material calling the manufacturer stupid. Yet this is exactly what Israel has been

doing in the lead up to exile, and it is just what man still does when he reckons without the reality of God.’

Also on You Tube at <https://www.youtube.com/watch?v=WMBeZRIY0RY>

ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Ōste o nòmos paidhagogs eemòn ees Christòn, ìna ek pìsteos dhikaiothòmen.

So the law was a childminder to bring us to Messiah, so that we would be able to be made right through believing.

Galatians/Προς Γαλατας 3.25

A reflection on Galatians 3.25 ‘In order to understand what Paul is trying to say to the Galatians here, we need to realise that the ‘pedagogos’ Paul refers to as the one bringing us to Messiah is the equivalent of the aged slave in Roman household who accompanied the child to the tutor, not the tutor himself. This slave was given the task, really, of babysitting and escorting the child, but was not responsible for his formation; that was the job of the ‘didaskalos’, the teacher. Paul wants us to understand that, while the ordinances of the Mosaic code had a part to play in showing our need of a Saviour, they could never redeem or rescue us. Only through entrusting ourselves to the grace of the crucified, risen Messiah, Jesus, can we ever find right relationship with God. Just obeying a set of rules does not connect us with the life of God our Father.’

Also on You Tube at [https://www.youtube.com/watch?v=5qgLy\\_z8Bd8](https://www.youtube.com/watch?v=5qgLy_z8Bd8)

אך-הוא צורי וישועתי משגבי לא-אמוט רבה

Akh hu tzurì vi-shu’atì, misgabi; lo emòt rabbàh.

Only He is my rock and my rescue, my cliff-top refuge; I can’t be dislodged!

Psalm 62.2/ג"ב"ג"הילים

A reflection on Psalm 62.2 ‘The Singer of this Davidic Song is certain of where his hope is anchored; when he waits for God, when he trusts His provision alone, He finds shelter and protection, deliverance and rescue in the cliff-top hideout of God’s love.’

Also on You Tube at [https://www.youtube.com/watch?v=NwXtyZPr\\_6k&t=5s](https://www.youtube.com/watch?v=NwXtyZPr_6k&t=5s)

אל-תהי בסבאי-יין בזללי בשר למו  
כי-סבא וזולל יורש וקרעים תלביש נומה

Al tehì bhe-sobh’èy yàyin be-zolelèy bhasàr lamò,

Ki sobhèy ve-zolèyl yivarèsh, u-qera’im talbish numah.

Don’t hang out with drunks and those who stuff their faces,

For drinkers and gluttons end up poor, sleepwalking their way to wearing rags.

Proverbs 23.20-21/כ"ג"כ"משלי

A reflection on Proverbs 23.20-21 ‘When something else takes the place of God in our hearts, and we begin to give our beings to it, it becomes a raging idol, a non-god. Human appetite for pleasure and entertainment is a great opposition to the joy and the simplicity of knowing and loving the One who is the source of all true joy. The Sage here warns that keeping company with the hedonists will lead us to poverty; only in the Lord are found true riches.’

Also on You Tube at <https://www.youtube.com/watch?v=tpMXkW-QCJA>

**September 19 Day 262 Readings Isaiah 30:12-33:9, Galatians 5:1-12, Psalm 63:1-11, Proverbs 23:22**

וְלִכֵּן יִחַזְקֶה יְהוָה לְחַנּוּכְכֶם וְלִכֵּן יָרוּם לְרַחֲמֵכֶם כִּי-אֶלֶּהִי מִשְׁפָּט יְהוָה אֲשֶׁר־כָּל-חֹזְכֵי לוֹ  
Ve-lakhèn yechakkèh Adonài la-chanànkhem, ve-lakhèn yarùm le-rachèmkhem, ki Elohèy mishpàt Adonài; ash rèy kol chokhèy lo.

Because the LORD can't wait to show favour to you, He rises to move towards you in compassion, for the LORD is a God who puts things right; contentment is theirs who are expectant for Him.  
ישעיהו ל"ח/18v30

A reflection on Isaiah 30.18 'There is something in the desire of God in this verse from Isaiah which puts us in mind of Jesus' picture of the waiting father running toward his homecoming son in Luke 15. God is looking for our yes to Him as the sign we desire His favour, His putting things to rights. '

Also on You Tube at <https://www.youtube.com/watch?v=d3TrQYdInqg>

נִשְׁגָּב יְהוָה כִּי שָׁכַן מְרוֹם מְלֵא צִיּוֹן מִשְׁפָּט וְצְדָקָה וְהָיָה אֱמוּנַת עַתִּיד חֶסֶד יְשׁוּעַת  
חֶכְמַת וְדַעַת יְרֵאת יְהוָה הִיא אוֹצָרוֹ

Nisgàv Adonài ki shochèn maròm, millè' Tziyòn mishpàt u-tzedaqàh; ve-hayàh emunàt ittèykha, chòsen yeshuèt chokhmàt va-da'at, yir'àt Adonài hi otzarò.

Invulnerable is the LORD, for He inhabits the heights,

Filling Zion with right-wising justice and integrity; And He will be a dependable source for your times, a wealth of deliverance, of wisdom and knowledge, the awe of God being His storehouse.

ישעיהו לג"ה 5&6v33

τῆ ἐλευθερία οὖν, ἧ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε.

Tee elevtheria oun, ee Christòs eemàs eelevthèrose, stèekete, kai mee pàlin zygò dhouleias enèchesthe.

To this liberty, then, into which Christ has liberated you, hold on, and do not put on a yoke of slavery again!

Galatians/Προς Γαλατας 5.1

A reflection on Galatians 5.1 'As human beings, we have a rotten tendency to self-justification through our good deeds, feeling we score more points with God if we are doing something religious. Paul is unequivocal with the Galatians – their religious habits are a slave-yoke, and militate against a free relationship with the Father through Messiah Jesus. Jesus Himself says 'my yoke is easy, my burden is light'; wherever we see following Jesus being made into jumping hurdles and carrying weights, we can be sure it is not the freedom He has called us into.'

Also on You Tube at <https://www.youtube.com/watch?v=kQT9Ca1vvNc>

כִּי-טוֹב חֶסֶדְךָ מִחַיִּים שְׁפָתַי יִשְׁבַּחֲוֹנְךָ כִּן אֲבָרְכֶךָ בְּחַיֵּי בְּשִׁמְךָ אֲשֶׁא כֹפִי  
Ki tobh chasdèkha mey-chayìm, sphatài yeshabchùnkha, keyn abharèkhekha; be-shimkhà essàh khappài.

Because Your covenant-bonded grace is better than life itself, my lips will celebrate You, this is how I will bless You; I will raise my hands in Your name.

תהילים סג"ד ה/3,4,63

A reflection on Psalm 63.3,4 'Even in the hostile environment of the Judean desert, a fugitive from his pursuers, short of water, David sings of the covenant-bonded grace of the Lord

toward him, which is better even than life itself, because it is the very thing that sustains his life. He celebrates, expressed in song and in movement, lifting up his hands in a grateful reaching out to the source of His hope.'

Also on You Tube at <https://www.youtube.com/watch?v=kxSKTmebiA0>

שְׁמַע לְאָבִיךָ זֶה יֶלְדֶךָ וְאֶל-תַּבּוּז כִּי-זָקְנָה אִמֶּךָ

Shemà le-abhikha, zeh yeladèkha, ve-àl tabhùz ki zaqnàh imèkha.

Listen actively to your father, the one who sired you, and don't insult your aged mother.

Proverbs 23.22/ משלי כג"כב

A reflection on Proverbs 23.22 'One of the principles God establishes for Israel in the covenant constitution is honour for parents. This is not because they are perfect human beings who have no foibles, but because they are part of the divine purpose for the world to continue, and to insult them is to insult the channel of life God has given us.'

Also on You Tube at <https://www.youtube.com/watch?v=l2eJHXA0BNo>

**September 20 Day 263 Readings Isaiah 33:10-36:22, Galatians 5:13-26, Psalm 64:1-10, Proverbs 23:23**

וּפְדוּיֵי יְהוָה יָשׁוּבוּ וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל-רֵאשֵׁם שָׁשׂוֹן וְשִׂמְחָה יִשְׂגוּ וְנָסוּ יָגוֹן וְאֲנָחָה

U-pheduyèy Adonài yeshubhùn u-bha'ù Tziyòn be-rinnàh ve-simchàt olàm al roshàm, sassòn ve-simchàh yasìgu, ve-nasù yagòn ve-anachàh.

Then the ones the Lord has redeemed will return and come singing to Zion, and unlimited joy will wreath their heads; they will revel in celebration and rejoicing, their grief and groaning gone.

Isaiah 35.10/ ישעיהו לה"י

A reflection on Isaiah 35.10 'When the storm is past, and the evil things are removed, there will come a dawn, a return of those whom the Lord has delivered from captivity; they will be wreathed in celebration, and their groaning and grief will be gone. This is the hope of the people of God, that there will be a day when pain and sorrow will be no more, and the Lord will set all things to rights when He restores all creation to its original balance, made possible through the saving death of Messiah, Jesus and His pioneering resurrection.'

Also on You Tube at <https://www.youtube.com/watch?v=V3UQIXakKOU>

Λέγω δέ, Πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε

Lègo dhe, Pnèvmati peripatèete kai epithymian sarkòs ou mee telèseete.

So I say, journey under the power of the Spirit and you will not fulfil the heartset of the merely physical.

Galatians/Προς Γαλατας 5.16

A reflection on Galatians 5.16 'Without the presence and power of the Holy Spirit, we are like computers unconnected to the web. Our whole connection to heaven's reality beyond us

is impaired, and our power-source is drained of life. When we live from the resources of the Holy Spirit, we find our meaning and destiny, and we are united to a universe of possibility in the love and grace of the Father. No wonder Paul calls us to journey in the power of the Spirit, not in our own limited strength!’

Also on You Tube at <https://www.youtube.com/watch?v=21c9zM7i8-s>

ישמח צדיק ביהוה וחסה בו ויתהללו כל-ישרי-לב

Yismàch tzaddìq b’Adonài ve-chàsah bhó, ve-yit-halelù kol yìshrey lebh.

The justified shall rejoice in the Lord and take shelter in Him; hearts of integrity will be celebrating.

Psalm 64.10/יא"א/סד"הילים

A reflection on Psalm 64.10 ‘The Singer has been highlighting in this Song the injustice of evil and its oppression of people, but in this last flourish, he sing out his hope in the Lord, and the protection He affords to His people, causing those made righteous to know joy and hearts of integrity to celebrate in Him, taking shelter in His love.’

Also on You Tube at <https://www.youtube.com/watch?v=xb6V8gzi1AY&t=55s>

אמת קנה ואל-תמכר חכמה ומוסר ובינה

Èmet qenèh ve-al timkòr, chokhmàh u-musàr u-bhinàh.

Invest in truth and don’t sell it off; wisdom, training and discernment too...

Proverbs 23.23/כג"כ/משלי

A reflection on Proverbs 23.23 ‘The Wise Man urges investing what we have in truth, wisdom, training and discernment; there are so many things to do with our money, with our time, but to give them for what is truly enriching and lasting is key to finding true wealth.’

Also on You Tube at <https://www.youtube.com/watch?v=X3d8AJuTkr0>

**September 21 Day 264 Readings Isaiah 37:1-38:22, Galatians 6:1-18, Psalm 65:1-13, Proverbs 23:24**

יהוה להושיעני ונגנותי ננגן כל-ימי חיינו על-בית יהוה

Adonài le-hoshiyèni, u-neginotày ne-nagèn kol yemèy chayyèynu al-bèyt Adonài

*(From Hezekiah's prayer after his healing)*

The LORD will rescue me, and we will sing to the music of strings all the days of our lives in the house of the LORD

Isaiah 38v20/כ"ח/ישעיהו

A reflection on Isaiah 38.20 ‘King Hezekiah experiences the wonder of God’s healing, extending his life by His direct intervention. His reaction is to sing and make music, to express his celebration of this God who has saved, rescued and restored him. Sung and spoken praise is always appropriate to the God who Himself speaks and sings over His people.’

Also on You Tube at <https://www.youtube.com/watch?v=kcjiBg5qZZc&t=4s>

ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

Èkastos gar to ìdhion fortìon bhastàsee.

For each one can carry themselves what they were designed for.

Galatians/Προς Γαλατας 6.5

A reflection on Galatians 6.5 ‘It may seem confusing to readers of the English translations of Paul that a few verses earlier in Galatians 6.2, he is urging us to ‘carry one another’s burdens’, and here is calling us to bear our own. The difference is in the words Paul is using. The ‘burdens’ of verse 2 are pressures, too heavy to lift on our own; we need the support and help of others to work through them. But, like cargo vessels built to ship loads, we are made to purpose, and can be confident, not in our own strength, but in the creativity of God’s design, that we will fulfil the destiny He has called us to.’

Also on You Tube at <https://www.youtube.com/watch?v=2o4baV51tLM>

דַּבְּרֵי עֲוֹנֹת גָּבְרוּ מִנִּי פֶשְׁעֵינוּ אַתָּה תִּכְפֹּרם

Dibhrèy avonòt gabhrù meni, pesha’èynu attàh tekhaprèym.

The consequences of my sin threaten to overwhelm me, but You will erase our failures.

Psalm 65.3/ג"ה תהילים

A reflection on Psalm 65.3 ‘One of the facets of the Hebrew festival of ‘Rosh ha-Shanah’, the new year, is repentance (teshuvah) for past sins, seeking forgiveness and a new start, with a prayer to be recorded in the Book of Life. Sometimes the consequences of our failures seem to overwhelm us, as the Singer here confesses, but the good news is that our God is a God of forgiveness and restoration, one who erases our guilt and shame through the atonement, which as believers in Jesus we find through the self-sacrifice of God in Messiah on the cross.’

Also on You Tube at <https://www.youtube.com/watch?v=VyqYz-Uytg>

גִּיל יִגִּיל אָבִי צְדִיק וְיוֹלֵד חָכָם יִשְׂמַח בּוֹ

Gil yagil abhì tzaddìq, ve-yolèd chakhàm yismàch bo.

The father of the person of integrity will be overjoyed, and the one who sired the wise will celebrate them.

Proverbs 23.24/כד"ג משלי

A reflection on Proverbs 23.24 ‘This is a wonderful picture – the parent rejoicing over the child of integrity and wisdom. Just as mother and father are to be honoured, so the Wise Man has a place for celebration of the children, and recognition of the blessings of coming to maturity with insight.’

Also on You Tube at <https://www.youtube.com/watch?v=7KxBWJJEWhU>

**September 22 Day 265 Readings Isaiah 39:1-41:16, Ephesians 1:1-23, Psalm 66:1-20, Proverbs 23:25-28**

וְקוֹי יְהוָה יִחְלִיפוּ כַח יַעֲלוּ אֲבָר כַּנְּשָׂרִים יְרוּצוּ וְלֹא יִגְעוּ יִלְכוּ וְלֹא יִיָּעֲפוּ

Ve-qovèy Adonài yachalìphu khòach, ya'alù èver ka-nesharìm; yarutzù ve-lo yiga'ù, yelkhù ve-lo yi'aphù

For those expectant for the LORD will replenish their energy, rising as on eagle's wings, running without tiring, journeying without exhaustion  
ישעיהו מ"לא/40v31

A reflection on Isaiah 40.31 'When our source of energy comes from the Lord, we are not in danger of being exhausted. When we run on our batteries, as it were, we find that we soon run down and become depleted. Isaiah points us to the never-deficient source of supply in God's own person; we just need to be always connected to Him ongoing.'

Also on You Tube at <https://www.youtube.com/watch?v=q5clYZ5oPGg&t=15s>

הִנֵּה שְׂמִתִּיךָ לְמִוֶּרֶג חֲרוּץ חֲדָשׁ בְּעַל פִּיפְיוֹת תְּדוּשׁ הַרִים וְתִדָּק וּגְבָעוֹת כְּמִץ תִּשִּׁים תִּזְרֹם  
וְרוּחַ תִּשָּׂאם וְסַעְרָה תִּפְיֵץ אוֹתָם וְאַתָּה תִּגִּיל בִּיהוָה בְּקִדּוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל  
Hinèh, samtikh le-moràg charùtz, chadàsh, ba'`al piphyòt, tadùsh harim ve-tadòq, u-gebha'òt  
ka-mòtz tasim tizrèm, ve-rùach tisa'`em u-se'aràh taphitz otàm, ve-atàh tagil b'Adonài, bi-  
qdòsh Yisra'èl tithalèl.

*The LORD speaks to Israel*

Look, I am going to set you like a sharp, new thresher, highly serrated, and you will even thresh the mountains to dust, reducing the hills to chaff, and as you winnow them, the wind will pick them up and a gale will blow them away, while you dance for joy in the LORD, crazy for the Holy One of Israel

ישעיהו מא"טו/41v15&16

A reflection on Isaiah 41.15-16 'The destiny of God's people does not lie in their own hands. God is acting through their history to bring to attention His purposes and plans for the world. Though they are small and otherwise insignificant, the Lord will accomplish His will for His people, bringing them to a place of great celebration of His name and fame.'

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας  
κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

Kai ti to yperbhàllon mèyethos tees dhynàmeos avtòu ees eemàs tous pistèvondas katà teen enèryian tou kràtous tees ischýos avtòu.

..And what is the immense greatness of His power towards us who believe, because of the energy of His mighty strength.

Ephesians/Εφεσσιους 1.19

A reflection on Ephesians 1.19 'Paul has himself witnessed the awesome power of God at work in response to prayer, through miracles, healings and resurrections in his day; he knows from experience, therefore, what he is praying for the Ephesian believers, and is asking that their eyes will be filled with greater light to see the immensity of God's ability and energy to show His authority in the world He has created. Reading His words, may our hearts also rise to take hold of the horizon of God's limitless resources, to see in our time His Kingdom fully come and Messiah's return.'

Also on You Tube at <https://www.youtube.com/watch?v=1O5d0DXmBXQ>

הִרְכַּבְתָּ אֶנּוֹשׁ לְרֵאשֵׁנוּ בְּאֵנוּ-בְּאֵשׁ וּבַמַּיִם וְתוֹצִיאֵנוּ לְרוֹנֵה  
Hirkàbta enòsh le-roshèynu, bànu bha-èysh u-bha-màyim, va-totzièynu la-revayàh.

You let people ride roughshod over our heads, we went through fire and water, but You brought us out into abundance.

תהילים סו"ב/66.12

A reflection on Psalm 66.12 ‘The Hebrew word the Singer uses here for ‘abundance’ is the same word used in Psalm 23 for the ‘running over’ of the Singer’s cup; despite the horrible things happening, which God seems to permit, He brings us out into a place of abundance, a place of overflow. Tough times happen, but the Lord never wastes them in His formation of us more into the shape of Jesus, and in Him there is life without limit!’

Also on You Tube at <https://www.youtube.com/watch?v=tIjGqX8IaEs&t=11s>

תְּנֵה-בְנֵי לִבְךָ לִי וְעֵינֶיךָ דְרָכֵי תִצְרְנָה

Tenàh bhenì libkhà li, ve-eynèkha derakhài titzòrnah.

Give me your heart, my son and let your eyes take pleasure in my ways.

Proverbs 23.26/כ"ו/משלי כג

A reflection on Proverbs 23.26 ‘This is a big ask by the Father of his son; ‘give me your heart, take pleasure in my ways’. The wise parent knows that the son or daughter who takes their advice will avoid many of the pitfalls with they could otherwise make, and will make their parents’ ceiling the floor for their own lives.’

Also on You Tube at <https://www.youtube.com/watch?v=OKQ6mhQlkeg>

**September 23 Day 266 Readings Isaiah 41:17-43:13, Ephesians 2:1-22, Psalm 67:1-7, Proverbs 23:29-35**

כִּי-תַעְבֵּר בַּמַּיִם אֶתְךָ-אֲנִי וּבִנְהַרֹת לֹא יִשְׁטַפּוּךָ כִּי-תֵלֵךְ בְּמוֹ-אֵשׁ לֹא תִכְוֶה וְלֹהֲבָה לֹא תִבְעַר-בְּךָ

Ki ta'abhòr ba-màyim, itkhà anì, u-bhanhoròt lo yishtephùkha, ki tèleykh bemò esh, lo tikkavèh, ve-lehabhàh lo tikh'ar bakh.

For when you cross the waters, I am with you, and through the rivers, they will not overwhelm you; for when you walk through fire, you will not be burned, nor shall the flames consume you.

Isaiah 43.2/ב"ב/ישעיהו מג

A reflection on Isaiah 43.2 ‘The promise to those God has rescued is one of protection and covering, even through the water and fire of adversity. The Lord has not promised unmitigated comfort to His people, but that in the adventure of His shaping and transforming, even in the rocky places, He will not let go of us but will walk us through the storm, if we will entrust ourselves wholeheartedly to Him.’

Also on You Tube at <https://www.youtube.com/watch?v=GdVIAL2KLW0>

ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγγύς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

Òti èete en to kairò ekìno chorìs Christòu, apeelotriomèni tees politèeas tou Israèl kai ksèni ton dhiatheekòn tees epangelias, elpidha mee èchondes kai àthei en to kòsmo. Nynì de en Christò Ieesòu ymèes èe-pote òndes makràn engýs eyenètheete en to àimati tou Christòu. For at that time you were without Christ, alienated from the commonwealth of Israel and foreigners to the covenants of promise, having no hope and without God in the world. But

now in Messiah Jesus, you who were once so distant have become close through the blood of Jesus.

Ephesians/Εφεσσιους 2.12-13

A reflection on Ephesians 2. 12-13 'As a Jew, Paul is quite clear about the state of non-Jews without Messiah; they are alienated from the covenants made with Israel and the associated promises; they are without hope and without God in the world. But now that Jesus, 'God with us', has been revealed and has made the once-for-all sacrifice on the cross for the failures and brokenness of the whole world, all of those blessings given to Israel are showered upon all those who put their trust in Israel's Messiah, and they become included in the commonwealth of God's people, because of God's covenant-bonded 'hesed'-grace, through faith!'

Also on You Tube at <https://www.youtube.com/watch?v=edGl0gYAf5M>

יְדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם

Yodùkha ammim Elohim, yodùkha ammim kulàm.

Let the peoples express thanks to You, God, let all the peoples express thanks.

Psalm 67.5/ו' סז"ו תהילים

A reflection on Psalm 67.5 'The Singer calls on all peoples to express thanks to God, not just Israel; after all, God is the maker of heaven and earth, and is worthy of the praise of the whole creation for His amazing work and wonders. And that thanks is not just expressed to a force or to 'nature', some impersonal 'out there' thing, but to the One who reveals Himself as the Father of all in the person of His Son, the Messiah Jesus. I am never just 'thankful' without there being a personal addressee of my thanks.'

Also on You Tube at <https://www.youtube.com/watch?v=Q4uVgd2l05s>

לְמִי אוֹי לְמִי אָבוֹי לְמִי מְדִינִים לְמִי שִׁיחַ לְמִי פְצָעִים הֲנָם לְמִי חֲכָלֹת עֵינָיִם  
לְמִאֲחָרִים עַל-הַיַּיִן לְבָאִים לְחֶקֶר מִמְסָךְ

Le-mì oy, le-mì abhò, le-mì midyanim, le-mì siyach, le-mì petza'im chanàm , le-mì chakhlilùt eynaim?

La-me'achrim al ha-yàyin, la-ba-im lachqor mimsàkh!

Who is woeful and miserable? Who gets into fights and talks nonsense? Who has unexplained bruises and bloodshot eyes?

The one who spends all their time on the wine, who just goes on mixing their drinks!

Proverbs 23.29,30/ל' כג"כ משלי

A reflection on Proverbs 23.29-30 'The Wise Man is clear about the scourge of alcohol abuse; it causes depression, violence and harm, with a bite like a venomous snake. While the Scriptures do not have any prohibition on alcohol, (Jesus makes the best wine, after all!) there is an issue of allowing anything other than God to have control of us, and too much alcohol takes away our human dignity. Paul, in Ephesians 5, has a better answer – 'don't get drunk with wine, which is an abuse, but be filled the Holy Spirit... making melody in your hearts to the Lord!'

Also on You Tube at <https://www.youtube.com/watch?v=UKl5THh2dGE>

**September 24 Day 267 Readings Isaiah 43:14-45:10, Ephesians 3:1-21, Psalm 68:1-18, Proverbs 24:1-2**

רְנוּ שָׁמַיִם כִּי-עָשָׂה יְהוָה הַרְיֵעוּ תְהַתִּיזוּת אֲרָץ פְּצַחוּ הַרִים רְנֵה יַעַר וְכָל-עֵץ בּוֹ כִּי-גָאֵל יְהוָה  
יַעֲקֹב וּבִישְׂרָאֵל יִתְפָּאֵר

Ròni, shamàyim, ki asàh Adonài! Hari'u tachtiyòt àretz, pitz-chù harim rinnah ya'ar, ve-khòl etz bo, ki ga'àl Adonài Ya'aqòbh u-bhe-Yisra'èl yitpa'ar!

Burst into song, you skies, for the LORD has done it! Shout out, on the earth below, let it out and sing, you hills, forests and trees in them, for the LORD has ransomed Jacob, and has shown Himself to be amazing through Israel!

Isaiah 44v23/כג"ד"א

A reflection on Isaiah 44.23 'God's rescue of Israel has cosmic consequences. The people of God are the demonstration of His glory and power, which has culminated in the life, death and resurrection of Jesus the Messiah of Israel, giving access to all nations to the covenant-bonded grace of the Lord. No wonder the prophet calls creation to celebrate!'

Also on You Tube at <https://www.youtube.com/watch?v=ctnkxUYdb-E&t=3s>

Τῷ δὲ δυνάμει ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

To dhe dhynamèno ypèr pànda pièesai yperekperissou òn aitòumetha ee nó-òumen, katà teen dhýnamin teen energoumènen en eemìn, avtò ee dhòxa en tee ekkleesìa kai en Christò Ieesou ees pàsas tas geneàs tou aiðnos ton aiðnon; amèn.

So to the One who has the ability to go way beyond anything we could ask or even think of, because of that power which is already energising us, may He be seen as magnificent through the church and in Messiah Jesus throughout all generations, through unlimited time; yes, indeed!

Ephesians/Εφεσους 3.20,21

A reflection on Ephesians 3.20-21 'God's power, the power of His Holy Spirit, is already energising His people, and so already the provision is there for God to act in ways far beyond our limited imagination of Him; the purpose of that breaking out of His life in His people is to make Him look magnificent, and for Jesus the Messiah to be revealed, for ages unlimited. Paul catches the sight of where it could go, and, despite His people still messing up, it is still God's intention to be seen in His people because of Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=gYNzcGTk1t0>

יְקוּם אֱלֹהִים יְפוּצוּ אוֹיְבָיו וַיְנוּסוּ מִשְׂנְאָיו מִפְּנֵי

Yakùm Elohim, yaphùtzu oyevàyv, ve-yanùsu mesanàyv mi-panàyv

Let God arise, let His enemies be scattered; and let His haters flee from His face

Psalm 68v1/א"ח"א

A reflection on Psalm 68.1 'The Singer recalls in the opening of this Psalm the ancient cry of Israel in the desert, as she broke camp to follow the Lord's cloud and fire to the next place of her dwelling. In the original Hebrew language, there is a rhythm to the call which has a militant, insistent beat to it. It must have been impressive indeed to see God's people on the move, chanting these words as they went before and behind the box-chest of God's presence, the protector of their journeying. In setting out today to follow the cloud and fire of God

where He leads us, let us not be fearful or half-hearted, but go with the rhythm of the Spirit's power pulsing through us to make way for the Kingdom. '

Also on You Tube at <https://www.youtube.com/watch?v=-L4K3g4992U>

אל-תִּקְנֵה בְּאַנְשֵׁי רָעָה וְאַל-תִּתְּאוּ לְהִיּוֹת אִתָּם  
כִּי-שׁוֹד יִהְיֶה לָבֶם וְעִמְל שִׁפְתֵיהֶם תִּדְבַּרְנָה

Al tiqnèh be-anshèy ra'àh, ve-àl tit'àv lihyòt ittàm,

Ki shod yehgèh libbàm ve-amàl siphtèyhem tedabèrnah.

Don't be jealous of crooks, or think about hanging around with them,

Because their hearts are always devising violence and their talk makes trouble.

Proverbs 24.1, 2/ משלי כד"א ב/2

A reflection on Proverbs 24.1 'The Wiseman of Proverbs counsels against being jealous of the shallow, empty existence of the crooked, and wanting to hang around with them; they seethe with violence and trouble, and their apparent wealth and luxury are skin-deep, and do not provide the solid ground of being which comes from living in a place of relationship with the Maker, His Son and Spirit.'

Also on You Tube at <https://www.youtube.com/watch?v=04axcAqW3kw>

**September 25 Day 268 Readings Isaiah 45;11-48:11, Ephesians 4:1-16, Psalm 68:19-35, Proverbs 24:3-4**

בִּי נִשְׁבַּעְתִּי יָצָא מִפִּי צְדָקָה דָּבָר וְלֹא יָשׁוּב כִּי-לִי תִכְרַע כָּל-בְּרִיָּה תִשָּׁבַע כָּל-לָשׁוֹן

Bi nishba'ti yatza mippi tzedaqah dabhar, ve-lo yashubh, ki li tikhrà kol bèrekh, tishbà kol lashòn

I have bound myself with an oath that has come from my mouth in integrity, not to be rescinded, that every knee will bow to me, and every tongue will vow to me

Isaiah 45v23/ כג"א/ ישעיהו

A reflection on Isaiah 45.23 'This prophetic word from Isaiah must have been in Paul's mind when he wrote to the Philippians that one day every knee would bow and every tongue confess that Jesus is Lord, to the glory of God the Father. God's purpose from the start has been to restore not just Israel, but through them and the Messiah's sacrifice, to restore the world to Himself. The bowing and vowing foretold by Isaiah and by Paul is not a wielding of power, but a love-response to an awesomely loving God.'

Also on You Tube at <https://www.youtube.com/watch?v=HnVIDOR7qqc>

μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ

Mèchri katandèsomen ee pàndes ees teen enòteeta tees pìsteos kai tees epignòseos tou Yiòu tou Theòu, ees àndra tèleion, ees mètron eelikias tou pleeròmatos tou Christòu.

Until we all reach oneness in our faith and full experience of the Son of God, measured by the maturity of the full personhood of the Messiah.

Ephesians/Εφεσιους 4.13

A reflection on Ephesians 4.13 'A few verses earlier, in Eph.4.3, Paul has urged his readers to strive to maintain the unity of the Spirit in the bond of peace; here he is referring to a unity which is not yet completed, the unity of the faith and full experience of the Messiah's life.'

Jesus' people are called to unequivocal togetherness in the Spirit, who joins us, but to a progressive walking together into revelation, constantly repenting of our flawed understanding of the Lord, constantly repairing our experience of Him, until we finally reach together the full maturity of Messiah, which will bring us eye to eye with Him as His beloved bride.'

Also on You Tube at <https://www.youtube.com/watch?v=sWmZTMfTIQM>

ברוך אֲדֹנָי יוֹם יוֹם יַעֲמֵס-לָנוּ--הָאֵל יִשׁוּעַתָּנוּ סְלֵה

Barùkh Adonài, yom yom ya'amàs lànù ha-Èyl yeshu'atèynu. Sèlah.

Blessed be the Lord, who day by day carries our burdens for us, God our Rescuer. (Pause for music.)

Psalm 68.19/כ"ח תהילים

A reflection on Psalm 68.19 'The Singer here blesses God, our Rescuer, who daily carries our burdens. The picture is of a bearer, a porter who takes the weight of the load upon himself to free someone up; God is not only willing to save us in the end, but daily He is there to lift the heaviness from our hearts onto His own eternal shoulders.'

Also on You Tube at <https://www.youtube.com/watch?v=LTzIK2HrIDE&t=4s>

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַוֵּן  
וּבְדַעַת חֲדָרִים יִמְלֵאוּ כָּל-הוֹן יִקָּר וְנֹעִים

Be-chokhmàh yibanèh bàyit u-bhitbhunàh yitkonàn,

U-bhe-da'at chadarim yimal'ù kol hon yaqàr ve-na'im.

Wisdom builds a house, and discernment strengthens it,

Then applied knowledge fills its rooms with precious and lovely treasures.

Proverbs 24.3,4/ד משלי כד"ג

A reflection on Proverbs 24.3,4 'The Sage here pictures life as a house being built, with wisdom the indispensable material, the pursuit of right choices and wellbeing in the light of God's love and provision, and with ongoing discernment strengthening the structure, while experience and knowledge furnish it with delightful treasures. A life lived like this impacts the world and leaves memories that become a blessing for the future.'

Also on You Tube at <https://www.youtube.com/watch?v=39o2PyVuX-E>

**September 26 Day 269 Readings Isaiah 48:12-50:11, Ephesians 4:17-32, Psalm 69:1-18, Proverbs 24:5-6**

מִי בְכֶם יִרָא יְהוָה שָׁמַע בְּקוֹל עַבְדּוֹ אֲשֶׁר הִלֵּךְ חֹשֵׁכִים וְאֵין נֹגֵה לוֹ יִבְטַח בְּשֵׁם יְהוָה  
וַיִּשָּׁעַן בְּאֵלֵהוּ

Mi bhakhèm yerèh Adonài, shomèa be-qòl abhdò, ashèr halàkh chashekhim ve-èyn nogàh lo?  
Yibhtàch be-shèm Adonài, ve-yisha'èn be-Elohàyv

Who among you is in awe of the LORD, listening to the voice of His servant, even when he walks in the dark and there's no glimmer of light? Let him rely on the name of the LORD and lean his weight on His God.

Isaiah 50v10/י"י ישעיהו

A reflection on Isaiah 50.10 'Isaiah prepares God's people for the days when there seems to be no breakthrough, when we walk in darkness. Yet even in that place, in awe of God, we can lean our whole weight on Him knowing that He will not drop us.'

Also on You Tube at <https://www.youtube.com/watch?v=HDJtIRtbqA>

καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρόσεως.

Kai mee lypèete to Pnèvma to Àyion tou Theòu, en o esphrayìstheete ees eemèran apolytròseos.

And don't bring sorrow to God's Holy Spirit, by whom you are marked out for that coming day of deliverance.

Ephesians/Εφεσσιους 4.30

A reflection on Ephesians 4.30 'The believers do not lie, do not harbor anger, but express it meekly and resolve it before it goes bitter; they do not steal, but earn a living through honest work. They don't use their mouths to mock and shock, but instead speak to encourage and affirm. Overall, believers live in constant concert with the Holy Spirit, refusing to let bitterness, hatred or malice interfere with their walk with God. Instead, they reflect Christ's life by being compassionate and releasing of others from their debts of fault and blame.'

Also on You Tube at <https://www.youtube.com/watch?v=-7epKVNa-nU>

וְאֲנִי תְּפִלַּתִּי לְךָ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב-חֲסִדֶּךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ

Va-anì tephillatì le-khà Adonài et ratzòn; Elohim be-ràbh chasdèkha anèyni be-èmet yishèkha

As for me, my prayer is coming to you, LORD, just at the right moment; O God, in the abundance of your covenant-bonded grace, respond to me out of the reliability of your rescue.

Psalm 69v13/ג"ס"יג/תהילים

A reflection on Psalm 69.13 'God's rescue comes out of His covenant. It is because He has obliged Himself to His people that we can be sure of His response. His salvation, His rescue is assured by His own character; He cannot be untrue to His nature.'

Also on You Tube at <https://www.youtube.com/watch?v=TEU43bHHXxk>

גִּבֹּר-חַכְמָם בְּעוֹז וְאִישׁ-דַּעַת מְאִמְצָ-כֹּחַ

כִּי בְּתַחְבֻּלוֹת תַּעֲשֶׂה-לָּךְ מִלְחָמָה וּתְשׁוּעָה בְּרַב יוֹעֵץ

Gèbher chakhàm ba-òz, ve-ish da'àt mé'amètz kòach,

Ki bhe-tachbulòt ta'asèh lekhà milchamàh u-teshù'ah be-ròbh yo'ètz.

The wise man is a man of strength, and the person of experience grows in power,

For by strategy you wage a war, and rescue comes from consulting widely.

Proverbs 24.5/ה"ה/משלי

A reflection on Proverbs 24.5 'While the human tendency is to equate physical strength with power, God's view is that it is experience and discernment that exert the greatest influence and authority, meaning the greatest of struggles can find resolution through strategy and consulting with others.'

Also on You Tube at <https://www.youtube.com/watch?v=eXg4CA2itG8>

**September 27 Day 270 Readings Isaiah 51:1-53:12, Ephesians 5:1-33, Psalm 69:19-36, Proverbs 24:7**

כָּלֵנוּ כִּצְאָן תְּעִינֵנוּ אִישׁ לְדַרְכּוֹ פְּנִינֵנוּ וַיְהוֶה הַפְּגִיעַ בּוֹ אֶת עוֹן כָּלֵנוּ

Kulànu ka-tzòn ta'ínu, ish le-darkò panínu, v'Adonài hiphgìya bo et-avòn kulànu  
All of us like sheep have strayed, each to his own way has turned, but the LORD has inflicted  
on Him the failure of us all  
Isaiah 53v6/ו"ג"ו"י שעה

A reflection on Isaiah 53.6 'Isaiah sees down the centuries ahead of him to the one great sacrifice of Messiah Jesus for the failures of the world and the sins of all. His shed blood alone provides an escape from the vicious downward spiral of brokenness and death we otherwise face.'

Also on You Tube at <https://www.youtube.com/watch?v=8tQwGZvYEkc>

καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι,  
λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ  
ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ  
Kai mee methýskeshte ìno, en ò-estin asotìa, allà pleeròusthe en Pnèvmati, lalòundes eavtìs  
psalmìs kai ýmnis kai odhàis pnevmatikàis, àdhondes kai psàllondes en tee kardhìa ymòn to  
Kyriò.

And don't get drunk on wine, which is being out of control, but keep being filled with the Spirit, sharing with one another in the songs of Scripture, songs you have written and spontaneous Spirit-songs, singing and playing music from your hearts for the Lord.  
Ephesians/Εφεσίους 5.18,19

A reflection on Ephesians 5.18,19 'On the day that the Holy Spirit was released on the believers at Pentecost, they were so expressive in their celebration of God that they were accused of being drunk (Acts 2.13); but being out of it on alcohol means losing control, while being full of God's Spirit means being totally conscious of the awesome joy of God's own presence filling us, leading us into singing, playing and dancing for Him. In today's Psalm 69, in verses 30 and 31, we learn that God loves a song more than sacrifices; making wonderful music makes God's name greater – we cannot overdo our praise of such an amazing Saviour!'

Also on You Tube at <https://www.youtube.com/watch?v=z0HoJXF4kT4>

אֶהְלֵל שֵׁם-אֱלֹהִים בְּשִׁיר וְאֶגְדְּלֵנוּ בְּתוֹדָה וְתִיטֵב לַיהוָה מְשׁוֹר פֶּר מִקָּרֵן מִפְּרִיס  
Ahallèl sheym Elohim be-shìr, ve-agadlènnu bhe-todàh, ve-titàbh l'Adonài mi-shòr, par  
maq'rìn maphrìs.

I will celebrate God's name with a song, and big Him up with thanks, for that is better to the Lord than ox-meat, a bullock with horns and hooves! Psalm 69.30,31/ו"ג"ו"י שעה

A reflection on Psalm 69.30,31 'Recalling that David, to whom this Song is ascribed, instituted a whole new tent of meeting in his capital, where music and praise resounded 24/7, there is a play on words in these verses which reflects his priorities; the word in Hebrew for song is 'shir' while the word for ox is 'shor', so David says, 'The Lord prefers a 'shir' to a 'shor', a sacrifice of the heart rather than a meat-feast! We can be grateful that the days of animal slaughter in worship are long gone, through the sacrifice of Messiah Jesus on the cross, while music and song through His Spirit are an integral part of our encounter with Him today.'

Also on You Tube at <https://www.youtube.com/watch?v=seCKDy0LUMY>

ראמות לְאֵוִיל הַכְמוֹת בְּשַׁעַר לֹא יִפְתַּח-פִּיהוּ

Ramòt le-evìl chakhmòt, ba-sha'ar lo yiphtàch pìhu.

Wisdom is way beyond the fool; he has nothing to say in public discussions.

משלי כד"ז/ז Proverbs 24.7

A reflection on Proverbs 24.7 'The benefits of wisdom are demonstrated in the civic forum, in this case, at the gatherings at the city gate. The fool finds they have nothing to contribute, unable to follow the ways of good governance.'

Also on You Tube at <https://www.youtube.com/watch?v=G08unXqqBac>

**September 28 Day 271 Readings Isaiah 54:1-57:14, Ephesians 6:1-24, Psalm 70:1-5, Proverbs 24:8**

בְּרַגַע קָטַן עָזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבְּצֶךָ בְּשֹׁצֵף קֶצֶף הַסְתַּרְתִּי כִּנִּי רַגַע מִמֶּךָ וּבְחַסֵּד  
עוֹלָם רַחַמְתִּיךָ אָמַר גְּאֻלְךָ יְהוָה

Be-règa qatàn azavtìkh, u-ve-rachamìm gedolìm aqabtzèkh; be-shètzevph qètzevph histàrti phanài règa mimèkh, u-ve-chèsed olàm rachamtìkh, amàr go'alèkh Adonài

For a little moment I left you , but with huge compassion I will gather you in; in a torrent of anger, I hid my face for a moment from you, but with unbounded covenant-commitment I will show you my visceral compassion, says your Redeemer, the LORD.

ישעיהו נד"ז ח/ב Isaiah 54v7,8

A reflection on Isaiah 54.7,8 'The overwhelming weight of God's attitude towards His people is visceral compassion and irrevocable covenant-bonded grace. As the sun still shines while storm clouds overshadow it, so His face is never turned away from us, only veiled by circumstances. His covenant to His people is non-negotiable, and He will fulfil His desire to be with us.'

Also on You Tube at [https://www.youtube.com/watch?v=bbrO\\_NLvqZM](https://www.youtube.com/watch?v=bbrO_NLvqZM)

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ  
Πνεύματος, ὃ ἐστὶν ῥῆμα Θεοῦ.

Kai teen perikephalaian tou soteerìou dhèxasthe, kai teen màchairan tou Pnèvmatos, ò-estin rhèema Theòu.

And make salvation the protection for your head, and take the sword of the Spirit, which is the now-word of God.

Ephesians/Εφεσσιους 6.17

A reflection on Ephesians 6.17 'Among the armour Paul urges the Ephesians to put on are two elements essential for spiritual wellbeing; God's deliverance, rescue and healing are to be

our head-protector, keeping our mind from attack and our face from being turned away from the Lord, and the sword we bear is to be the 'rheema' now-word of God, the sharp parry of just the right thrust of insight at the moment it is needed, to knock the enemy off-balance when he thinks he has us in his grip.'

Also on You Tube at <https://www.youtube.com/watch?v=Z-Zouh1k0Z8>

וְאֲנִי אֲנִי וְאֲבִיּוֹן אֱלֹהִים חוֹשֶׁה-לִּי עֲזָרִי וּמִפְלְטִי אֶתְּהָ אֶל-תְּאַחַר  
Va-anì anì ve-ebhyòn, Elohim, chòoshah li ezrì u-mephàlti àttah, Adonài, al te'achàr!  
I am in such dire need, God, hurry to me, for you are my help, my way of escape; Lord, don't delay!  
Psalm 70.5/ תהילים ע"ו

A reflection on Psalm 70.5 'The Singer expresses his dire need to the Lord; he is in danger and appeals to God as His only way of escape. There are moments in life when we dispense with the niceties and yell for help; God will respond to our cries and reach out to meet us.'

Also on You Tube at <https://www.youtube.com/watch?v=11Cq7eTiCno>

מַחֲשֵׁב לְהַרְעֵ לּוֹ בְּעַל-מְזֻמוֹת יִקְרָא  
Machashèbh le-ha-rèya, lo ba'àl me-zimmòt yiqrà'u.  
The one who keeps plotting to do wrong will end up getting known as a troublemaker.  
Proverbs 24.8/ משלי כד"ח

A reflection on Proverbs 24.8 'When someone chooses to take a path of dishonesty and harming others for their own gain, they can expect to earn notoriety as a troublemaker – a 'mastermind of wrong', as the Sage puts it, finding others avoiding them.'

Also on You Tube at <https://www.youtube.com/watch?v=IBXoozwgup0>

**September 29 Day 272 Readings Isaiah 57:15-59:21, Philippians 1:1-26, Psalm 71:1-24, Proverbs 24:9-10**

וַיֵּרָא כִּי-אֵין אִישׁ וַיִּשְׁתַּוְּמֵם כִּי אֵין מִפְגִּיעַ וְתוֹשַׁע לּוֹ זָרְעוֹ וַצְדָקָתוֹ הִיא סִמְכָתוֹ  
Va-yàr ki eyn ish, va-yishtomèm ki eyn maphgia; va-toshà' lo zero'ò, ve-tzidkatò hi semakhàt-hu

For He saw that there was nobody, He was astonished that there was no one to push through; so He rescued man with His own arm, supported by His own integrity.

ישעיהו נט"טז/ Isaiah 59v16

A reflection on Isaiah 59.16 'Isaiah tells us that God had no way of reaching through to us to rescue us from our total failure, other than to come Himself and work the miracle of rescue which He has achieved by His own strength and integrity.'

Also on You Tube at <https://www.youtube.com/watch?v=zwRIOJOHS4M>

πεποιθώς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ

Pepithòs avtò tòuto, òti o enarxàmenos en ymìn èrgon agathòn epitelèsee àchri eemèras  
Yeesòu Christòu

I am convinced of this, that having begun good work in you, He will bring it to completion by that day of Jesus Christ.

Philippians/Φιλιππησιους 1.6

A reflection on Philippians 1.6 ‘Paul is sure that what God starts, He completes, including the fine work He has begun in those in Philippi who follow Jesus as Lord, being shaped day by day into His likeness. It’s important to remember that the process of becoming like Jesus as His people takes a moment to begin, a lifetime to complete; but the promise is that He will do what He set out to do in us.’

Also on You Tube at <https://www.youtube.com/watch?v=ktHoKNXNjdk>

וגם עד-זקנה ושיבה אלהים אל-תעזבני עד-אגיד זרועך לדור ל-כל-יבוא גבורתך  
Ve-gàm ad-ziqnàh ve-seybhàh, Elohim, al-ta'azbhèyni ; ad-aggid zerò'akha le-dòr, le-khòl yabhò, gebhuratèkha.

So even in old age and greying, O God, don't abandon me; then I can tell about Your strong arms to the next generation, and to all who are to come, about Your power.

Psalms 71v18/ח"א תהלים

A reflection on Psalm 71.18 ‘The witness of ageing believers for the generations arising after them is powerful in modelling the faithfulness and dependability of God, even in the midst of the challenges of physical decline. The walk and formation of discipleship goes on, day by day, until the last day of the years in our life .’

Also on You Tube at <https://www.youtube.com/watch?v=WzbvIEN3lhM&t=213s>

התרפית ביום צרה צר כחכה

Hitrapìta be-yom tzaràh, tzar ko-chèkhah

Slackening off in the troubled times weakens your resistance.

Proverbs 24.10/א"כ משלי

A reflection on Proverbs 24.10 ‘The adage ‘when the going gets tough, the tough get going’ seems to be spun out of this Biblical saying of the Wiseman. The tendency is for us to lessen our resistance, our strength when things get hard; but, counter-intuitively, the Wiseman of Proverbs encourages us to stand in the face of the contrary wind and lean into it. For this, we are given the power of the Holy Spirit by which, as Paul says, ‘I can do all things, through Christ who strengthens me.’

Also on You Tube at <https://www.youtube.com/watch?v=26GsgYav7R0>

**September 30 Day 273 Readings Isaiah 60:1-62:5, Philippians 1:27-2:18, Psalm 72:1-20, Proverbs 24:11-12**

שוש אשׁיש ביהוה תגל נפשי באלהי כי הלבישני בגדי-ישע מעיל צדקה יעטני כחתיך  
יכהן פאר וככלה תעדה כליה

Sos asis b'Adonài, tagèl napshì b'Elohài, ki hilibishàni bigdey-yèsha, me'ìl tzedaqàh ye'atàni, ke-chatàn yekhahèn pe-èr, ve-kha-khallàh ta-dèh khey-lèyha

I will celebrate, yes, celebrate the LORD, jumping for joy in my soul in God, for He has clothed me in a salvation-suit, in a coat of integrity He has covered me, like a bridegroom

decked out in his finery, and like a bride adorned in her jewellery.

Isaiah 61v10/ ישעיהו סא"י

A reflection on Isaiah 61.10 'In this amazing chapter, quoted by Jesus at the inauguration of His ministry in Galilee, the prophet ends up with a celebration of what the Lord is doing in his being because of the rescue and deliverance the Messiah, the anointed One is bringing; it's being freed from prison and dressed for a wedding-day all rolled into one, when the Lord acts to restore the people He loves!'

Also on You Tube at <https://www.youtube.com/watch?v=ghNtmkagsKI>

ὁς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ

Os en morphèe Theou ypàrchon ooch arpagmòn eeyèesato to ènai isa Theò

Though He had the form of God, He did not consider equality with God something to be grasped at.

Philippians/Προς Φιλιππησιους 2.6

A reflection on Philippians 2.6 'Each one of satan's temptations of Jesus challenges Him, as God's Son, to use His power in solo action. Paul rightly discerns that Jesus gives up that right, to be as we are, dependent on His Father and the Holy Spirit. '

Also on You Tube at <https://www.youtube.com/watch?v=GguVtUNKzE>

אלהים משפטיך למלך תן וצדקתך לבן-מלך

Elohìm, mishpatèkha le-mèlekh teyn ve-tzidkàtekha le-bhèn mèlekh.

God, give to the king Your ways of setting things right, and Your integrity to the king's son.

Psalms 72.1/א"ב עב"א תהילים

A reflection on Psalm 72.1 'This is the last of the Songs ascribed to David, and it is a Song composed for his son and heir, Solomon. Thus, it is a prayer for the Lord to give the gifts which will enable the prince to bless the people of God and continue David's legacy. The two things sought are the ability to put things right (in Hebrew, mishpat, commonly translated 'justice') and integrity and moral wholeness (Hebrew, tzedaqah, often translated righteousness.) If only rulers made these two things their main concern, how much less grief and trouble there would be in the world.'

Also on You Tube at <https://www.youtube.com/watch?v=HaL01RWtBNk>

הצל לקחים למות ומטים להרג אם-תחשוך

כי-תאמר הן לא-ידענו-זה

הלא-תכן לבות הוא-יבין ונצר נפשך הוא ידע והשיב לאדם כפועלו

Hatzèl le-quchìm la-màvet u-matìm la-hèreg im tachsòkh,

Ki tomàr hen lo yadànu zeh, halo tokhèn hu yabhìn ve-nòtzer naphshekhà,

Hu yedà ve-heshìbh le-adàm ke-pha'alò.

Rescue those being taken off to die, those staggering towards execution, hold them back;

Though you say 'Look, we didn't know about this', doesn't He evaluate your hearts and

discern them? And the one who bears with your soul, does He not know and will He not

return to all the outcome of their deeds?

משלי כד"יא יב/Proverbs 24.11-12

A reflection on Proverbs 24.11-12 'This challenging saying from the Wise Man appeals for us to intervene when we see injustice and violence being done, and not to say 'I didn't know about this', seeking to unsee what we have seen. The Lord holds us to account for what is

happening; He wants us to share His heart for justice and rescue, and to see His Kingdom increase on earth.'

Also on You Tube at <https://www.youtube.com/watch?v=1XSzEeQkorM>

**October 1 Day 274 Readings Isaiah 62:6-65:25, Philippians 2:19-3:3, Psalm 73:1-28, Proverbs 24:13-14**

חַסְדֵי יְהוָה אֲזְכִיר תְהִלַּת יְהוָה כְּעַל כָּל אֲשֶׁר-גָּמְלָנוּ יְהוָה וְרַב-טוֹב לְבֵית יִשְׂרָאֵל אֲשֶׁר-  
גַּמְלָם כְּרַחֲמָיו וְכָרַב חַסְדָיו

Chasdèy Adonài azkìr, tehillòt Adonài ke-àl kol ashèr gemalànu Adonài ve-ràbh tobh le-bhèyt Yisra'èl ashèr gemalàm ke-rachamàv u-kheròbh chasadàv.

I will recount the covenant-bonded graces of the Lord, and the praises of the Lord because of all that He has lavished upon us and the immense good shown to the house of Israel, by which He has satisfied them through His compassion and so very many of His covenant-bonded graces.

ישעיהו סג"ז/7

A reflection on Isaiah 63.7 'The prophet, overwhelmed at the compassion and covenant-bonded grace of the Lord shown to Israel, records here his intention to keep on record the sheer weight of the generosity of God over the generations of His people. Thankfulness is a place of celebration and hope; to live there is a privilege.'

Also on You Tube at <https://www.youtube.com/watch?v=os9ZYoQ1C5w>

Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.

To lipòn adelphì moo, chàirete en Kyriò.

Besides all this, my brothers and sisters, be joyful in the Lord.

Philippians/ Προς Φιλιππησιους 3.1a

A reflection on Philippians 3.1a 'In Greece today, it's common to hear people greet each other with the word 'chèrete!' - 'rejoice!', the word Paul used here writing to these first European believers in Messiah. We are still called, in the midst of challenges and pain, to lift our hearts and anchor them in future hope which only Jesus offers us; rejoice today in the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=2fq3sh5vzTU>

כָּלָה שְׂאִרִי וּלְבָבִי צוּר-לְבָבִי וְחֻלְקִי אֱלֹהִים לְעוֹלָם

Kalàh she'eyri u-lebhabhì, tzur lebhabhì ve-chelqì Elohim le-olàm.

Even when my body and heart fail me, God is my soul's mainstay, my limitless resource.

Psalm 73.26/כ"ו

A reflection on Psalm 73.26 'While our physical lives are lived in the reality of ageing, eventually shutting down, with God as our mainstay and limitless resource, we can be renewed inwardly so that we are not dominated by our human frailty, but daily empowered by the loving energy of the Spirit.'

Also on You Tube at <https://www.youtube.com/watch?v=k0nOfAqjXpM>

אֶכֶל-בְּנֵי דָבַשׁ כִּי-טוֹב וְנֹפֶת מְתוֹק עַל-חֶפֶךָ

כִּן דְּעָה חֲכָמָה--לְנֶפֶשׁךָ אִם-מִצָּאתָ וְיֵשׁ אַחֲרֶיךָ וְתִקְוֹתֶךָ לֹא תִכָּרֵת

Akhàl benì debhàsh ki tobh ve-nòphet matòq al chikkèkha,

Ken de'èh chokhmàh le-naphshèkha im matzatà ve-yèsh acharit ve-tiqvatkha lo tikkaret.

My child, eat honey because it's good, and the honeycomb, sweet to your taste;

That's how you will experience wisdom in your life – if you find it, it has a great outcome, and your hope will not be disappointed.

Proverbs 24.13,14/ משלי כד"ג יד

A reflection on Proverbs 24.13,14 ‘The Wise Man engages his son’s liking for honey, for sweet things, encouraging him to appreciate its taste, then parallels that with the sweetness of experiencing life lived in wisdom – that is, in actions for wellbeing anchored in relationship and awe of the Lord. Like the riches of the honeycomb, the result of this find will not disappoint.’

Also on You Tube at <https://www.youtube.com/watch?v=sx0B4Zeyt3E>

**October 2 Day 275 Readings Isaiah 66:1-24, Philippians 3:4-21, Psalm 74:1-23, Proverbs 24:15-16**

כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ כִּן אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַיִם תִּנְחַמוּ

Ke-ish ashèr immò tenachamènnu, ken anokhì anachèmkhem, u-bh'Irushalàyim, tenuchamù  
Like each one who is comforted by his mother, so I will comfort you, and concerning Jerusalem, you will be assured

Isaiah 66v13/ ישעיהו סו"ג יג

A reflection on Isaiah 66.13 ‘This is one of those several places in Scripture where God likens Himself to a mother; the feminine is part of the image of God, counterpart of the masculine in Him. The nurture, the compassion (the word is linked in Hebrew to the womb) and the tenderness of God are sourced in that deep motherhood which is in Him and imparted to humanity through female being.’

Also on You Tube at [https://www.youtube.com/watch?v=nvd1Kr\\_CVD4&t=1s](https://www.youtube.com/watch?v=nvd1Kr_CVD4&t=1s)

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Eemòn gar to politevma en ouranìs ypàrchee, ex ou kai sotèera apekdhechòmetha Kýrion Yeèsoun Christòn, os metascheematisee to sòma tees tapinòseos eemòn ees to yenèsthai avtò sýmmorphon to sòmati tees dhòxees avtòu katà teen enèryian tou dhýnasthai avtòn kai ypotàxai avtò ta pànta.

For we are among the citizens of heaven, from where we also await expectantly the rescuer, our Lord Jesus Christ, who will reconfigure our unsophisticated bodies into a state of being of the same nature as His magnificent body by means of the outworking of his ability to bring everything under His rule.

Philippians/Φιλιππησιους 3.20,21

A reflection on Philippians 3.20,21 ‘The society which believers belong to is not of this world, but its principle is heavenly, rooted in the unseen realm. Until His coming, Jesus is working in His body, His people, to transform it into His own likeness, crowning that process with the moment of final resurrection to eternal life. Paul commends this attitude to his brothers, for it will keep them anchored into the Lord’

Also on You Tube at <https://www.youtube.com/watch?v=oYGfglmChg8>

הַרִימָה פְּעַמֶיךָ לְמִשְׁאוֹת נֹצֵחַ כָּל-הָרַע אוֹיֵב בְּקֹדֶשׁ

Harimah phe'amèkha le-mashu'òt nètzach, kol he-rà oyèbh ba-qòdesh.

Turn your footsteps towards these unending ruins, all this wickedness of the enemy in the holy place.

Psalm 74.3/ג"ד תהילים

A reflection on Psalm 74.3 'As the Singer looks upon the ruins of the Temple, the destruction done by the enemies of God's people, he laments, but cries out to the Lord to return and vindicate His name and His glory. When the presence of God seems far away, we need to cry to Him to turn to us again and restore His praise in the place where His people dwell.'

Also on You Tube at <https://www.youtube.com/watch?v=OsBGzrfV-8E&t=81s>

אֶל-תִּאָרֵב רָשָׁע לְנוֹה צְדִיק אֶל-תִּשְׁדֹּד רִבְצוֹ  
כִּי שֶׁבַע יִפֹּל צְדִיק וְקָם וְרָשָׁעִים יִכָּשְׁלוּ בְרָעָה

Al te'eròbh rashà linvèh tzaddiq al teshaddèd ribhtzò,

Ki shèbha yippòl tzaddiq va-qàm, u-resha'im yikashlù bhe-ra'àh.

Hey, you crook, don't bother trying to access the house of the upright, or to attack his home, For even though that person of integrity falls seven times, they will rise, while the crooks will be toppled by their evil. Proverbs 24.15,16/טו טז משלי

A reflection on Proverbs 24.16 'The Wiseman here warns the malevolent to stay away from the house of the upright, because while the positive direction of those intent on good will enable them to come back again and again, the downward spiral of evil will pull the crooked inexorably into destruction; their only antidote is to turn around and receive God's rescue.'

Also on You Tube at <https://www.youtube.com/watch?v=l4nyRjVCwIY>

**October 3 Day 276 Readings Jeremiah 1:1-2:30, Philippians 4:1-23, Psalm 75:1-10, Proverbs 24:17-20**

הַהִימִיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל

Ha-hemir goy Elohim, ve-hèmmah lo elohim? Ve-ammì hemir kebhodò belò yo-ìl

What nation would exchange God for what are non-gods? Yet my people exchanged their Glory for something utterly worthless.

Jeremiah 2v11/ ירמיהו ב"א

A reflection on Jeremiah 2.11 'Jeremiah, speaking out for God towards the sordid end of Judah's slide into spiritual chaos, now on the brink of deportation to Babylon, points to the rotten core of their malaise. They have reneged on the covenant with their Maker and Lover, and turned to non-god idols which bring them nothing. God is not judging them, rather they have left the spring of fresh water and pretended they are getting good supplies from empty wells, leaving them dry and weak. (see 2.13)'

Also on You Tube at <https://www.youtube.com/watch?v=3CtsyOsnsEA>

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

Pànda ischýo en to endhynamòundi mé Christò.

I can prevail in all situations when Christ is empowering me.

Philippians/Φιλιππησιους 4.13

A reflection on Philippians 4.13 ‘The context of Paul’s bold statement that nothing is beyond him when Christ is his ‘dynamo’, refers to the whole gamut of life situations he has found himself thrown into, detailed in the previous verse – poverty and plenty, satisfaction and hunger, fulfilment and need; the key to reigning in life is Christ’s empowering, no matter what the circumstances.’

Also on You Tube at <https://www.youtube.com/watch?v=Ejk7sTs0MwM>

כי-אלהים שפט זה ישפיל וזה ירים

Ki Elohim shophèyt, zeh yashpìl, ve-zèh yarùm.

For God sets things to rights, demoting this one, promoting that one.

Psalm 75.7/ח"ה תהילים

A reflection on Psalm 75.7 ‘The Singer here says God is ‘shophet’, which most often is translated ‘judge’; however, this omits the sense of God bringing what is out of order back into order, and what is imbalanced back into balance. God’s heart is to see chaos held back and life released. When we by our actions open the door to darkness, He acts to limit our power, and can even stop us; when we embrace His love, He can trust us with more. His justice is more about ‘right-wising’ than penal retribution.’

Also on You Tube at [https://www.youtube.com/watch?v=gbpqVCpjp\\_E](https://www.youtube.com/watch?v=gbpqVCpjp_E)

בְּנִפְל אוֹיְבֶיךָ אֶל-תִּשְׂמַח וּבְכַשְׁלוֹ אֶל-יִגְל לְבָרְךָ  
פֶּן-יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהָשִׁיב מֵעֲלֵיו אָפוֹ

Binphòl oybhèkha al-tismàch, u-bhi-kashlò al-yagèl libbèkha,

Pen yir’èh Adonài ve-rà be-eynàv ve-heyshìbh mey-alàv appò.

Don’t celebrate the fall of your foes, and do not dance for joy over their stumbling,

In case the Lord sees it and is offended by you and turns His displeasure away from them.

Proverbs 24.17,18/ח"ז משלי

A reflection on Proverbs 24.17,18. ‘Celebration of the fall of another human being does not resonate with the sadness God feels in every application of justice to iniquity. The Wise Man warns that our ‘Schadenfreude’ might cause the Lord to act against our otherwise just vindication to deprive us of the bragging rights which so often we deem our prize.’

Also on You Tube at <https://www.youtube.com/watch?v=PCFBDGzMEqE>

**October 4 Day 277 Readings Jeremiah 2:31-4:18, Colossians 1:1-17, Psalm 76:1-12, Proverbs 24:21-22**

אֶכֶן לְשִׁקֵּר מִגְבְּעוֹת הַמּוֹן הַרִים אֶכֶן בִּיהוָה אֱלֹהֵינוּ תִּשׁוּעַת יִשְׂרָאֵל

Akhèn la-shèqer mig-bha’òt hamòn harìm, akhèn b’Adonài Elohèynu teshu’at Yisra’èl.

It’s truly pointless going to hills and mountain-ranges for help when, for sure, the rescuer of Israel is the Lord our God.

Jeremiah 3.23/ג"כג ירמיהו

A reflection on Jeremiah 3.23 'The mountain heights of the world naturally inspire awe, but Jeremiah warns against worshipping them or replacing the Creator’s glory with them; there is only one source of rescue for God’s people, only one place of safety – not impersonal nature, but the person of the Lord God Himself. The Singer of Israel echoes this in Psalm 121.1,

when he says ‘As I lift my eyes to the hills, I ask, ‘Where does my help come from?’ – my help comes from the Lord, maker of earth and sky.’

Also on You Tube at <https://www.youtube.com/watch?v=67Ja3IXHiTM>

ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως

Ὁs-estin eekòn tou Theòu tou aoràtou, protòtokos pàsees ktìseos.

He is the image of God unseen, the first-born of all creation.

Colossians/Προς Κολοσσαεῖς 1.15

A reflection on Colossians 1.15 ‘Paul is unequivocal in his assertion of the significance of Messiah Jesus ; He is the exact representation, the visible copy of God on earth. Just as the ‘icon’ of Caesar was carried on all Roman coins, Jesus is the perfect ‘icon’ of God for all to see. Because of this, He is also the heir of all things; in particular, He is the first human to experience the full restoration of resurrection, which will one day be shared with all creation.’

Also on You Tube at <https://www.youtube.com/watch?v=COKNtLtOcZY>

וְיְהִי בְּשָׁלֹם סוּכּוֹ וּמַעוֹנָתוֹ בְּצִיּוֹן

Va-yehì bhe-Shalèym sukkò, u-me’onatò bhe-Tziyòn.

And His hut is in Jerusalem and His retreat in Zion.

Psalm 76.2/תהילים ע"ג

A reflection on Psalm 76.2 ‘This is the season in the Bible’s calendar of ‘Sukkot’, the autumn Festival of Huts, when Israel leaves the comfort of their homes for a week to camp out in wooden sheds decorated with greenery and branches, to recall their travels in the desert and the receiving of the Torah from the Lord. The Singer here reminds us that God is very much at home in a hut, in a ‘sukkah’; the Lord tells David through the prophet Nathan in 2 Sam. 7.7 that He has lived in a tent, a mobile dwelling, since His glory moves from place to place, and He has not asked for a building. What the Lord does seek is a ‘house’ of people, an encounter with those who worship and love Him, a place where He can retreat with His family in joy and peace.’

Also on You Tube at <https://www.youtube.com/watch?v=D2bhLHIYhuc>

יְרֵא-אֶת-יְהוָה בְּנֵי וּמְלָךְ עַם-שׁוֹנִים אֶל-תִּתְעַרְבּ

כִּי-פִתְאֹם יָקוּם אִידָם וּפִיד שְׁנִיָּהֶם מִי יוֹדֵעַ

Yerà et Adonài benì va-mèlekh im shonim al tit-aràbh,

Ki phit’òm yaqùm eydàm u-phid shenèyhem mi yodèa.

My child, be in awe of God and the ruler, and don’t get mixed up with revolutionaries,  
For their ruin will suddenly arrive and who knows what terrible things God and ruler will

both come up with!

משלי כד"כא כב/Proverbs 24.21-22

A reflection on Proverbs 24.21,22. The Sage is aware of the idealism of youth; Solomon’s kingdom was itself divided as a result of Jeroboam’s rebellion and the ten tribes’ rejection of his son Rehoboam’s harsh intentions, because of the arrogant counsel of young hotheads. Honour and faithfulness are always more persuasive than coercive oppression.’

Also on You Tube at <https://www.youtube.com/watch?v=IXk05fiOELo>

**October 5 Day 278 Readings Jeremiah 4:19-6:15, Colossians 1:18-2:7, Psalm 77:1-20, Proverbs 24:23-25**

כי אָויל עמי אותי לא ידעו בָּנִים סְכָלִים הִמָּה וְלֹא בְּבוֹנִים הִמָּה חֲכָמִים הִמָּה לְהִרְעוּ  
וְלִהְיִטִּיב לֹא יָדְעוּ

Ki evìl ammì, otì lo yada'ù; banìm sekhilìm hèmmah, ve-lò nevonìm hèmmah; chakhamìm hèmmah le-harà, u-lehetìv lo yada'ù

For my people are stupid, they don't relate to me; feckless sons are they, lacking discernment are they, wise are they in evil things, yet how to do good, they have no idea

Jeremiah 4v22/ ירמיהו ד"כב

A reflection on Jeremiah 4.22 'Jeremiah's words highlight the wilful turning from the Lord which Judah is pursuing. They refuse to know the Lord, which in Hebrew terms, means they refuse to relate to, to experience the Lord. They are 'clever in doing evil', yet have no idea how to do right. Their behaviour is leading them in one, terminal direction - to crisis.'

הֹאֲוִיתִי לֹא-תִירָאוּ נְאֻם-יְהוָה אִם מִפְּנֵי לֹא תַחֲלִילוּ אֲשֶׁר-שָׁמַתִּי חוֹל גְּבוּל לַיָּם חֶק-עוֹלָם וְלֹא יַעֲבְרָנָהּ וַיִּתְגַּעְשׂוּ וְלֹא יִכְלּוּ וְהָמוּ גְלִיו וְלֹא יַעֲבְרָנָהּ

Ha-otì lo-tirà'u, ne-ùm Adonài, im mi-panài lo tachìlu ashèr samtì chol gebhùl la-yàm, chaq olàm ve-lò ya'abhrenhu va-yitga'àshu ve-lò yukhàlu ve'hàmu galàyv ve-lò ya'abhrùnhu

Do you not fear me? says the Lord, should you not be quaking in my presence, who set the sand as a frontier for the ocean, an everlasting boundary that it cannot go beyond? Though the waves break upon it, they cannot overcome it; they roar, but they can't get past it

Jeremiah 5v22/ ירמיהו ה"כב

A reflection on Jeremiah 5.22 'There is something awesome about the sea which uniquely reflects the craft of the Creator. When we stand on the beach, looking to the horizon, we are moved at the sheer expanse of water, and its power. Jeremiah here highlights this aspect of the Lord's genius seen in the ocean shore in addressing Judah's lack of worship towards God's majesty.'

Also on You Tube at <https://www.youtube.com/watch?v=0FZI9T4Wdrk&t=5s>

τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ

To mystèrion to apokekrymmènon apò ton aiònon kai apò ton yeneòn, nynì dhe ephaneròthee tis ayìees avtou.

The secret hidden for ages and generations, but now revealed to His dedicated people.

Colossians/Προς Κολοσσαεις 1.26

A reflection on Colossians 1.26 'One thing Paul was contending with in Colossae, as elsewhere, was the 'secret knowledge' or 'gnosis' making inroads into the churches he had established. This departure from the good news of Jesus claimed access to salvation and to God by means of hidden passwords and esoteric doctrines. Paul says that while there was formerly a certain hiddenness to God's plan of rescue, now in Messiah Jesus, the secret is out and all who yield themselves wholeheartedly to His person and provision can know for themselves the glory of this wonderful revelation.'

Also on You Tube at <https://www.youtube.com/watch?v=Hly89rNw3eY>

אַתָּה הָאֵל עֹשֶׂה פְּלֵא הוֹדַעְתָּ בְּעַמִּים עֲזָרָךְ

Attàh ha-Èyl osèh phèle, hodàtta bha-ammìm uzzèkha.

You are the God who does wonders, who makes known His power among the peoples.

Psalm 77.14/ תהילים עז"ט

A reflection on Psalm 77.14 'One of the Hebrew words used by Isaiah in Isa.9.6 to describe the child who would be born to rescue Israel is 'pele' – wonderful. Here, the Singer employs the same word to describe how God acts, He does 'wonders'. This is the God who causes us to stand, open-mouthed in awe at His intervention in the world, as He brings about the sure purpose of releasing His heaven-presence into the needy earth.'

Also on You Tube at <https://www.youtube.com/watch?v=sdwp9WoNbbs&t=54s>

גם-אלה לחכמים הכר-פנים במשפט בל-טוב  
אמר לרשע--צדיק אתה יקבהו עמים ינעמוהו לאמים  
ולמוכיחים ינעם ועליהם תבוא ברכת-טוב

Gam èleh la-chakhamim; hakkèr panim be-mishpàt bal tobh,  
Òmer la-rashà, tzaddìq attàh, yiqbhùhu ammim, yizamùhu le-ummim;  
Ve-la-mokhichim yin'àm , ve-alèyhem tabhò birkhàt tobh.

Here are more wise sayings; it is not good to show favouritism when bringing justice,  
Saying to the crook, 'you have integrity'; people will denounce that and be disgusted,  
Rather, rebuking evil will be pleasing and will bring blessing on them for the good.

Proverbs 24.23-25/ משלי כד"כ כה

A reflection on Proverbs 24.23-25 'The Scriptures are unequivocal about corruption in giving justice - it is out of the question to favour wrongdoers and turn a blind eye. This is because the Lord Himself, while being rich in compassion and forgiveness, will never call wrong right, seeing evil as the tentacles of chaos creeping back into His beautiful creation. Justice rightly administered brings rich blessing.

Also on You Tube at <https://www.youtube.com/watch?v=WKkLQRI6B6A>

**October 6 Day 279 Readings Jeremiah 6:16-8:7, Colossians 2:8-23, Psalm 78:1-31, Proverbs 24:26**

גם-חסידה בשמים ידעה מועדיה ותר וסיס ועגור שמרו את-עת באנה ועמי--לא ידעו את  
משפט יהנה

Gam chasidàh ba-shamayim yad'àh mo'adèha, ve-tòr ve-sìs ve-agùr shomrù et-èyt bo-anàh,  
ve-ammi lo yad'ù et mishpat Adonài.

Even the stork in the sky knows her seasons, and the ring-dove, swallow and thrush keep to their times of migration, but my people do not discern the Lord's order of things.

Jeremiah 8.7/ ירמיהו ח"ז

A reflection on Jeremiah 8.7 'The Hebrew word 'mishpat' has a range of meanings, mostly translated into English as 'justice' or 'judgement', but it is at root about the balance of creation set in place by God, keeping chaos at bay, sowing order, rhythm and beauty into the cosmos. Here Jeremiah laments the fact that, while the birds of the air know the patterns of their migration and the seasons, God's people, who have been given His covenant promises, are ignorant of the 'mishpat', God's order of things concerning their relationship with Him, evidenced by their walking away from His ways into idolatry.'

Also on You Tube at <https://www.youtube.com/watch?v=QSixvIEGprY>

ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.  
Òti en avtò katikèi pan to plèeroma tees Theòteetos somatikòs, kai estè en avtò pepleeromèni, os èstin ee kephalèe pàsees archèes kai exousias.

(Paul writes about Jesus;)

'For in Him lives the complete totality of who God is, in physical form, and you are made complete by Him, the one who is the source of all rule and authority.'

Colossians/Κολοσσαιεις 2.9,10

A reflection on Colossians 2.9.10 'With ten Greek words, in v.9 Paul states the most dynamic reality concerning the person of Christ ever written. Christ appeared fully 'corporeal', 'incarnate', and not 'like a body' as the Docetists wanted it. And this fulness dwells, now - it is not a past event, but a present reality. In the presence of the Father stands the physical, glorified body of Jesus Christ. '

Also on You Tube at <https://www.youtube.com/watch?v=45gFqrBGbnQ>

וַיְדַבְּרוּ בְּאֵלֹהִים אָמְרוּ הַיּוֹכֵל אֵל לְעֶרְףָּהּ שֶׁלְחַן בַּמִּדְבָּר

Va-yedabrù b'Elohìm, amrù, 'Ha-yukhàl Eyl la-aròkh shulchàn ba-midbàr?'

But they (Israel) spoke against God and said, 'How can God possibly spread a table in the desert?'

Psalm 78.19/תהילים עח"ט

A reflection on Psalm 78.19 'The Singer of this Song describes the unfaithfulness of Israel in the midst of God's abundant and faithful supply, while they are totally dependent on Him. They doubt God's ability to provide – 'Can God spread a table in the desert?' (i.e. that's too difficult for Him!) Their patronising of God leads to disaster, when their greed at the arrival of the birds in flocks results in their being sharply judged. Jesus leads us to pray in faith, 'Give us today our more than just-sufficient bread' (epiòusion in Greek) , because He knows His Father is not stingy, and can indeed spread a banquet in the desert!'

Also on You Tube at <https://www.youtube.com/watch?v=IzbrgKflN4A>

שִׁפְתַיִם יִשָּׁק מְשִׁיב דְּבָרִים נְכוּחִים

Sphatàyim nishàq, meyshìbh debharìm nekhochìm.

Like a kiss on the lips is a straight reply.

Proverbs 24.26/משלי כד"כ

A reflection on Proverbs 24.26 'This pithy saying praises the honesty of an unambiguous response. A considered and straight reply, the Wise Man seems to be saying, is better than the fawning flattery of dishonesty.'

Also on You Tube at <https://www.youtube.com/watch?v=ojRCzrxuUGE>

**October 7 Day 280 Readings Jeremiah 8:8-9:26, Colossians 3:1-17, Psalm 78:32-55, Proverbs 24:27**

כֹּה אָמַר יְהוָה אֱלֹהֵי יִתְהַלֵּל חֲכָם בְּחֻכְמָתוֹ וְאֵלֵי יִתְהַלֵּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֵלֵי יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמְתַּהַלֵּל הַשֶּׁכֶל וַיִּדַע אוֹתִי--כִּי אֲנִי יְהוָה עֹשֶׂה חֻסָּד מִשְׁפָּט

וַיְדַקֵּה בְּאֶרֶץ כִּי־בְאֵלָה חִפְצָתִי נְאֻם־יְהוָה

Ko amàr Adonài, 'Al-yit-hallèl chakhàm be-chokhmatò, ve-àl yit-hallèl ha-gibbòr

big'bhuratò ashir , al-yit-hallèl ashir be-ashrò; ki im be-zòt yithallèl ha-mit-hallèl, haskèl ve-

yaddà otì, ki anì Adonài, òseh chèsed, mishpàt u-tzedaqàh ba-àretz, ki bhe-èleh chaphàtzi', ne-ùm Adonài.

This is what the LORD says, 'Let the wise not big up their wisdom, nor the powerful crow about their power, nor the rich make a big noise about how rich they are; rather if anyone wants to celebrate, let them celebrate this, that they have a relationship with me, for I am the LORD, who acts with covenant commitment, maintaining the cosmic balance, with integrity throughout the earth, for in these things I take great pleasure, says the LORD

Jeremiah 9v22,23/ ירמיהו ט"ב כג

Also on You Tube at <https://www.youtube.com/watch?v=29pd5OXZlal>

A reflection on Jeremiah 9.22,23 'If anyone wants to boast, says the Lord through Jeremiah, let them boast in the fact that they know me. Knowing in the Hebrew language is far more than simple acquaintance. It is knowing by experience; hence, at its most intimate, Adam knows Eve his wife, and a child is born of their knowing. God invites us to experience Him, to be intimate with Him, the one who holds the earth in balance.'

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν

Endhýsasthe oun, os eklektì tou Theou àyeei kai eegapeemèni, splànchna iktirmù, chreestòteeta, tapinophrosýneen, praðteeta, makrothymìan

So as chosen, dedicated, beloved people of God, be clothed with visceral compassion, integrity, modesty, gentleness and great patience. Colossians/Κολοσσαίαις 3.12

Also on You Tube at <https://www.youtube.com/watch?v=-Y8MDXjRfgY>

A reflection on Colossian 3.12 'We sometimes mistakenly believe that positive qualities in us are to be worked up from our own wells; but Paul here invites us as beloved, chosen people of God to clothe ourselves from God's own wardrobe, since He is the One whose very fabric is favour, compassion, integrity, long patience, in fact, all the things which Paul calls the believer to demonstrate in their character. The key to looking like Jesus is to let Him weave by His Spirit in us His new life from the inside out, so that we end up wearing His own clothing brand!'

וַיִּסַּע כְּצֹאן עֶמּוֹ וַיְנַהֲגֵם כְּעֶדְרַת בְּמִדְבָּר

Va-yassà ka-tzòn ammò, va-nehagèym ka-èyder ba-midbàr.

Then He led His people out like sheep, and guided them as a flock through the desert.

Psalms 78.52/ תהילים עח"ב

A reflection on Psalm 78.52 'This season of the year in which the autumn feasts of the Bible fall recalls the encounters of God with His people in the desert of Sinai. Sukkot, the Feast of Huts in particular, recalls the encampment of the Lord, Himself dwelling in a great hut beneath a tent, with the nation He had delivered for Himself from the power of Pharaoh. The root of the word desert in Hebrew (midbar) is linked to that of the term for 'word' itself – the desert is the speaking place, the place where God can get His people's attention, and there, He shepherds them to the place where He meets with them, even though, like sheep, they wander away from Him so often.'

Also on You Tube at <https://www.youtube.com/watch?v=V1bVwl-jXI0&t=53s>

הַכֵּן בַּחוּץ מִלֵּאכְתֶּךָ--וְעִתְדָה בַשָּׂדֶה לְךָ אַחַר וּבְנִית בֵּיתְךָ

Hakhèyn ba-chùtz melakhtèkha, ve-atedàh ba-sadèh lakh achàr u-bhanìta bheytekha.

Do your outside work first and prepare your fields, then after build your house.

משלי כד"ז/Proverbs 24.27

A reflection on Proverbs 24.27 ‘The Wise Man is encouraging us to get priorities right and ordered; if we get engrossed in house-building without making provision for food, we will end up hungry. It’s worth making plans so that we order life in the right way.’

Also on You Tube at <https://www.youtube.com/watch?v=bgeBduYmyfI>

**October 8 Day 281 Readings Jeremiah 10:1-11:23, Colossians 3:18-4:18, Psalm 78:56-72, Proverbs 24:28-29**

כְּתֹמֶר מִקְשָׁה הֵמָּה וְלֹא יִדְבְּרוּ נְשׂוּא יִנְשׂוּא כִּי לֹא יִצְעֲדוּ אֶל-תִּירָאוּ מֵהֶם כִּי-לֹא יָרְעוּ וְגַם-  
הַיֵּטִיב אֵין אוֹתָם

Ke-tòmer miqshah hèmah, ve-lò yedabbèru. Nasò yinnasù, ki lo yitzadù. Al-tir’ù me-hèm, ki lo yarè’u ve-gàm heytèybh eyn otàm

(Of the non-god idols) Like a palm-trunk, they stand straight, but they can’t speak. In fact, they have to be lugged about, because they can’t move. Don’t be in awe of them, for they can neither harm nor give benefit.

ירמיהו י"ה/ Jeremiah 10v5/

A reflection on Jeremiah 10.5 ‘The contrast between the non-god idols of the pagans and the living God, Maker of heaven and earth is stark. The non-gods are creations of man; they have to be lugged about, and do not move themselves. The Lord of all is unseen, moving where He will, beyond the control of man. He alone is the One of whom we should be in awe.’

Also on You Tube at <https://www.youtube.com/watch?v=-YzviRNqgsw>

Τῆ προσευχῆ προσκατερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ

Tee prosevchèe proskarterèete, greegoròundes en avtèe en evcharistia

Keep applying yourselves to prayer, being vigilant in it, with thankfulness.

Colossians/Κολοσσαίαις 4.2

A reflection on Colossians 4.2 ‘Paul echoes here the words of Acts 2.42, when the first assembly of believers after Pentecost made prayer one of their priorities, along with fellowship and study of the Apostles’ teaching. Paul uses the same word ‘apply yourselves’, a word which has a sense of ‘getting stuck into’, as is in the Acts verse. Prayer is our interface with heaven, our means of seeking and receiving direction and insight from the throneroom of God, as key as ground control is to a plane’s progress through the skies. As we give thanks, we report our progress in the Spirit, then we feed back what is in our path which the Lord needs to attend to and guide us through. Without prayer, we are flying into danger.’

Also on You Tube at <https://www.youtube.com/watch?v=u-4uSmOnroQ>

וַיִּבְחַר בְּדָוִד עֶבְדוֹ וַיִּקְחֵהוּ מִמִּכְלַת צֹאן

Va-yibhchàr be-Davìd abhdò, va-yiqachèyhu mi-mikhle'òt tzon.

So He chose His servant David, and took him out of the sheep-pens.

תהילים עח"ע/78.70 Psalm

A reflection on Psalm 78.70 'The Singer continues the theme of the people of God being like a flock as he celebrates the most famous of their shepherds, King David, who was literally taken from the sheep-pens and anointed as king. His example serves as a model for all who would lead God's people; feeding, serving, protecting and maturing, from a heart of love for the One whose they are, the Lord's, who is Himself the Good Shepherd.'

Also on You Tube at <https://www.youtube.com/watch?v=GdqiAZBiMc4&t=10s>

אֶל-תְּהִי עַד-חֲנֹם בְּרַעַךְ וְהִפְתִּיתָ בְּשִׁפְתֶיךָ

אֶל-תֹּאמַר--כִּאֲשֶׁר עָשָׂה-לִי כֵן אֶעֱשֶׂה-לוֹ אֲשִׁיב לְאִישׁ כִּפְעָלוֹ

Al tehì eyd chinnàm be-rey-èkha, ve-haphtita bisphatèkha;

Al tomàr ka'ashèr asàh li, e'esèh lo, ashìbh la-ìsh ke-pha'alò

Don't make underserved complaints about your neighbour, and don't tell lies about them;

And don't say, 'Now I can do to them what they did to me, I will pay them back for it!'

משלי כד"כ כט/28-29 Proverbs

A reflection on Proverbs 24.28-29 'There is no place for revenge in wisdom, says the Sage. To try and get even with someone we share life with because of their perceived offence against is to go against the compassionate and forgiving position God takes towards us as His people. This is the work, not of integrity, but of sin.'

Also on You Tube at <https://www.youtube.com/watch?v=sdTUOcv6YbY>

**October 9 Day 282 Readings Jeremiah 12:1-14:10, 1 Thessalonians 1:1-2:8, Psalm 79:1-13, Proverbs 24:30-34**

תִּנּוּ לַיהוָה אֱלֹהֵיכֶם כְּבוֹד בְּטָרִם וַחֲשֵׁף וּבְטָרִם יִתְנַגֵּפוּ רַגְלֵיכֶם עַל הַרֵי נֶשֶׁף וְקוֹיֹתֵם לְאוֹר  
וְשָׁמָּה לְצַלְמוֹת וְשִׁית לְעַרְפֹּל

Tenù l'Adonài Elohèykhèm kabhdò, be-tèrem yachshìkh u-bhe-tèrem yitnagèphù raglèykhèm al-harèy nàsheph; ve-kivvitem le-òr, ve-samàh le-tzalmàvet ve-shìt la-araphèl.

Take the LORD your God seriously, before He makes everything dark and before your feet trip up on the hills at twilight; you behave as though light is here, but He will turn it into deathly dark and bring down deep gloom. Jeremiah 13v15/ט"ג

A reflection on Jeremiah 13.15 'Jeremiah's appeal to give the Lord glory is an appeal to take Him seriously; the outcome of acting as though He is not there will be to live in an oppressive twilight world of uncertainty and gloom. To pretend there is light when there is none is a deep darkness indeed.'

Also on You Tube at <https://www.youtube.com/watch?v=7v6SOwoaihQ>

ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι Ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

Òti to evangèlion eemòn ouk eyenèethee ees ymàs en lògo mònnon, allà kai en dhynàmi kai en Pnèvmati Ayì-o kai en pleerophorìa pollèe, kathòs ìdhate èe-i eyenèetheemen en ymìn dhi ymàs.

For our good news came to you not just in word, but also in power and by the Holy Spirit, as well as with great confidence, qualities you know by our having been with you and for you.

1 Thessalonians/Θεσσαλονικεῖς A 1.5

A reflection on 1 Thessalonians 1.5 ‘Paul reminds his readers in Thessaloniki that the good news they received was not just a rational appeal to the mind, but a demonstration of the powerful presence of God Himself through the Holy Spirit, with bold confidence for their blessing and rebirth. It’s a reminder to us that we need to pray for the signs and actions of the Holy Spirit to drench our sharing of His good news today, so that hearts are captured by Him, not just informed but transformed by an encounter with the living God which reveals Him powerfully as the slain and risen King of the universe.’

Also on You Tube at <https://www.youtube.com/watch?v=VjR93Oj3bdo>

עזרנו אֱלֹהֵי יִשְׁעֵנוּ עַל-דְּבַר כְּבוֹד-שְׁמֶךָ וְהִצִּילֵנוּ וְכִפֵּר עַל-חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ  
Ozrèynu Elohèy Yish'èynu al debhàr kebhòd shemèkha, ve-hatzilèynu ve-khappèr al chatt'otèynu le-ma'àn shemèkha.

Help us, God our Rescuer, for the majesty of Your name, and deliver us, covering our failures for the sake of Your name.

Psalm 79.9/ט"ט תהילים

A reflection on Psalm 79.9 ‘The first time the Hebrew root-word ‘kaphar’, meaning to cover, appears in the Scriptures, God uses it to command Noah to cover the ark in pitch, filling in the holes, making it able to float on the floods, (Gen. 6.14). Later it becomes the word for ‘purging away’ of sins, as in the ‘kapporet’ or the covering over the Ark of the Covenant, where the High Priest sprinkled the blood of atonement. Here, the Singer calls on God to rescue His people, and to cover (kappèr) their failures. Without God’s rescuing us from the gaping holes of our sin, we would be sunk. Our only hope is the covering of Messiah’s blood of the cross, by which He has rescued us from the dark waters of chaos and death.’

Also on You Tube at <https://www.youtube.com/watch?v=AO9sLtdzP3E>

מַעַט שְׁנוֹת מַעַט תְּנוּמוֹת מַעַט חִבְּבֻק יָדַיִם לְשִׁכְבֹּת  
וּבֹא-מִתְהַלֵּךְ רִישׁוֹ וּמַחְסֹרֶיךָ כְּאִישׁ מַגֵּן

Me'at sheynàh, me'at tenumòt, me'at chibbùq lishkàbh,  
u-bhà mithalèykh reyshèkha u-machsorèkha ke-ìsh magèn.

A little nap here, a little doze there, a little arm-folding for a rest,  
And poverty will overtake you like a mugger, and shortage like an invader.

Proverbs 24.33,34/לד"לג משלי

A reflection on Proverbs 24.33-34 ‘The Wise Man reflects on the sight of an uncared-for farmstead, the property of a lazy owner.. he uses it as a warning against sloth, and allowing sleep to rule life. God has given purpose to our being, as our creative Creator; to waste this gift in self-indulgence is a lack of honour of His love and grace.’

Also on You Tube at <https://www.youtube.com/watch?v=NDqHJ9m0PSo>

**October 10 Day 283 Readings Jeremiah 14:11-16:15, 1 Thessalonians 2:9-3:13, Psalm 80:1-19, Proverbs 25:1-5**

הִישׁ בְּהַבְלֵי הַגּוֹיִם מַגְשִׁמִּים וְאִם-הַשָּׁמַיִם יִתְּנוּ רִבְבִים הַלֹּא אֶתֶּה-הוּא יִהְיֶה אֱלֹהֵינוּ וְנִקְוֶה-  
לָךְ--כִּי-אֶתֶּה עֹשֵׂית אֶת-כָּל-אֵלֶּה

Ha-yèsh be-habhlèy ha-goyim magshimim? Ve-im ha-shamayim yitnu rebhibhim? Ha-lò attàh hu Adonai Elohèynu? u-neqavvèh lakh ki attàh asita et kol èleh.

Is there any of the pointless non-gods of the nations who can make it rain? Or can the skies send showers by themselves? Aren't you the only One who can do this, Lord, our God? So we will look to You, for it's You that does all this.

Jeremiah 14.22/כב"ר ירמיהו

A reflection on Jeremiah 14.22 'All life depends on the supply of water, which is why it is such a powerful sign of God's provision. Man comes up with many stories of where rain comes from, but Jeremiah sees them all as pointless in comparison with the Maker of Heaven and Earth, who alone creates and showers down rain to bless the ground. This is the God the prophet urges Israel to trust in, even though he knows that they are unlikely to listen to him.'

Also on You Tube at <https://www.youtube.com/watch?v=PZaucLRCLJg&t=2s>

ὁμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς

Ymàs dhe o Kýrios pleonàsai kai perissèvsai tee agàpee ees allèelous kai ees pàndas, kathàper kai eemèes ees ymàs.

May the Lord make your love toward each other increase and overflow to include everyone, just as we have toward you.

1 Thessalonians/Θεσσαλονικεῖς A 3.12

A reflection on 1 Thessalonians 3.12 'When the door is fully opened up to the self-giving 'agape' love of God, its flow increases exponentially, until our embrace becomes the embrace of God, and our heart His heart. '

Also on You Tube at <https://www.youtube.com/watch?v=nbb62gOS1Ug>

רַעֲהַ יִשְׂרָאֵל הָאֲזִינָה נֹהֵג כְּצֹאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה

Ro'èh Yisra'èl, ha-azìnah, nohèyg ka-tzòn Yosèyph, yoshèybh ha-Kerubhim hophi'ah.

O Shepherd of Israel, listen; You who lead Jacob like a flock, residing between the Cherubim (above the Ark), shine out!

Psalm 80.1/ב"ב תהילים

A reflection on Psalm 80.1 'The Singer calls on the Lord as both the tender shepherd of His people and the mighty one who dwells behind the veil over the ark of the covenant, hidden from their eyes, to shine out and be their light. He recalls the journey of God with His people, celebrated in Israel even now through the festival of Sukkot, the feast of huts. God is both intimate and awesome, and in Messiah Jesus, He comes closest of all in veiled glory.'

Also on You Tube at <https://www.youtube.com/watch?v=eFAe9omBwnY&t=2s>

הִגּוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצַרְף כְּלֵי  
הִגּוּ רֶשַׁע לְפָנֵי-מֶלֶךְ וַיְכּוֹן בְּצַדֵּק כֶּסֶף

Hagò sigim mi-kàseph, va-yètzeah la-tzoràph kelì,

Hagò rashà liphnèy mèlekh, va-yikkòn ba-tzèdeq kis'ò.

Purge the dross from silver, and the result will be good material for the silversmith,  
Purge corruption from the ruler's court, and his throne can be established in integrity.  
Proverbs 25.4,5/ה"ד כה"ה

A reflection on Proverbs 25.4-5 'The opening of this section of life-sayings of Solomon, recorded in the later time of Hezekiah of Judah, concerns itself with the the good rule of a king, and particularly of wise rulership in the light of God's overlordship. Corruption around a ruler can poison a whole nation, while dealing with that blight at the root will release peace and integrity in which the kingdom can thrive.'

Also on You Tube at [https://www.youtube.com/watch?v=auXXgvm\\_DNY](https://www.youtube.com/watch?v=auXXgvm_DNY)

**October 11 Day 284 Readings Jeremiah 16:16-18:23, 1 Thessalonians 4:1-5:3, Psalm 81:1-16, Proverbs 25:6-8**

מקוה ישראל יהוה כל-עזבויך יבשו וסורי בארץ יכתבו כי עזבו מקור מים-חיים את-יהוה  
Mîqveh Yisra'èl Adonài; kol- ozhbhèkha yebhòshu, ve-surài ba'àretz yikkatèbhù, ki azbhù  
meqòr màyyim-chayyìm, et-Adonài

O Hope of Israel, the LORD; all who forsake You will be ashamed, and those leaving will be inscribed in the ground, for they are forsaking the source of the water of life, the LORD  
Jeremiah 17v13/ג"י " רמיהו ז

A reflection on Jeremiah 17.13 'Jeremiah points Judah to the true source of living water and to hope in the Lord. Without Him there is no other meaning and no other wellspring of supply. Hope is found in Him alone.'

Also on You Tube at <https://www.youtube.com/watch?v=S6VpE72XRzo>

ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον  
Òti avtòs o Kýrios en kelèvsmati, en phonèe archangèlou kai en sàlpingi Theòu katabhèsetai ap ouranòu, kai i nekri en Christò anastèsondai pròton.

For the Lord Himself will come down from the sky with a shout, with the voice of a chief angel and with the horn-blast of God, and the first to rise will be those of Messiah's people who have died.

1 Thessalonians/Θεσσαλονικεις A 4.16

A reflection on 1 Thessalonians 4.16 'The outrageous hope of the believers in Messiah Jesus is that He is coming back, accompanied by the shout of a chief angel and the horn-blast of God, and will call the dead back to life, the first to rise being those who died trusting in Him. This is His promise, guaranteed by His own awesome resurrection from the dead and His going up to sit with His Father in glory until His return.'

Also on You Tube at <https://www.youtube.com/watch?v=n9ZmcNpAWGc>

לו עמי שמע לי ישראל בדרכי יהלכו

Lu ammi shomèya' li, Yisra'èl bidrakhà yehallèykhu.

If only my people listened to me, if only Israel had followed my paths!

Psalm 81.13/ד"פא תהלים

A reflection on Psalm 81.13 ‘The Singer captures in this moment of his Song the anguish of God over the waywardness of His people; how different it could have been, how they would have seen abundance instead of deficit, joy instead of exile. God will not override our choices, for we are made creatures who choose, not robots; but He has provided in His Messiah, Jesus and through His breaking the powers of darkness, a way of escape which delivers us from the futility of our folly.’

Also on You Tube at [https://www.youtube.com/watch?v=\\_loxLov34pM&t=196s](https://www.youtube.com/watch?v=_loxLov34pM&t=196s)

אל-תתהדר לפני-מֶלֶךְ וּבִמְקוֹם גְּדוֹלִים אַל-תַּעֲמֹד

Al tit-hadàr liphnèy mèlekh, u-bhimqòm gedolim al ta'amòd.

Do not promote yourself before the king, or place yourself among the great ones.

משלי כה"ו/25.6 Proverbs

A reflection on Proverbs 25.6 ‘Self-promotion to gain the attention of the powerful is almost an industry in modern times. But the Wise Man advises not pushing oneself forward, allowing discretion and gift to speak for themselves, rather than hype and pride.’

Also on You Tube at <https://www.youtube.com/watch?v=sW-3VE9k7UA>

**October 12 Day 285 Readings Jeremiah 19:1-21:14, 1 Thessalonians 5:4-28, Psalm 82:1-8, Proverbs 25:9-10**

שִׁירוּ לַיהוָה--הִלְלוּ אֶת-יְהוָה כִּי הִצִּיל אֶת-נַפְשׁ אַבְיּוֹן מִיַּד מַרְעִים

Shìru l'Adonài, hallelù et-Adonài, ki hitzil et-nèphesh ebhyòn mi-yàd merey'im

Sing to the LORD, celebrate the LORD, for He has rescued the life of the downtrodden from the grip of criminals

ירמיהו כ"ג יג/ Jeremiah 20v13/

A reflection on Jeremiah 20.13 ‘Jeremiah encourages the expression of joy and celebration among the people of God over the rescue their deliverer has achieved. The Scriptures resound with constant calls for us to vocalise and declare the saving acts of the one who has redeemed us. The word Hallelu-jah (celebrate the Lord) is itself not a suggestion, but a direction.’

Also on You Tube at <https://www.youtube.com/watch?v=IPzoukNbfMc>

αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς ὁλοτελεῖς καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν

Avtòs de o Theòs tees eerènees ayiàsthai ymàs olotelèes kai oloklèeron ymòn to pnèvma kai ee psychèe kai to sòma amèemptos en tee parousia tou Kyriou eemòn Ieesòu Christou teereethèi

So may the God of peace Himself make you totally distinctive for Him and may your whole being, spirit, soul and body be kept spotless for the appearance of our Lord Jesus Christ.

1 Thess/Θεσσαλονικεις 5.23ff

A reflection on 1 Thessalonians 5 .23ff ‘The senders invoke a blessing of God to bring them peace, surrender to Him and protection. A tender greeting, including a kiss of peace for all and a request (the only first person singular instruction in the whole work, presumably from Paul) to read the letter to the church is tied off with a seal of Christ’s grace.’

Also on You Tube at <https://www.youtube.com/watch?v=K7mgzWgrnMQ>

קוּמָה אֱלֹהִים שְׁפֹטָה הָאָרֶץ כִּי-אֵתָה תִּנְחַל בְּכָל-הַגּוֹיִם

Qùmah Elohim, shophthà ha-àretz, ki atthà tinchàl be-khòl ha-goyim.  
Rise up, O God and set the earth to rights, for all the nations are your inheritance.  
Psalm 82.8/ח"פ תהילים

A reflection on Psalm 82.8 'At the beginning, God brought earth out of the chaos of unbeing; that chaos, through evil, is constantly seeking to break in and take over. Here the Singer calls on the Lord to come and establish His order again in the earth, since the nations are His responsibility. This is the heart of God's justice, setting what is at odds to rights again, establishing His kingship across the planet.'

Also on You Tube at <https://www.youtube.com/watch?v=EIUzjK4jP2k>

ריבך ריב את-רעך וסוד אחר אל-תגל  
פן-יחסדך שמע ודבתך לא תשוב

Ribkhà ribh et rey-èkha, ve-sòd achèr al tegàl,  
Pen yechasedkhà shomèa, ve-dibbatkhà lo tashùbh.  
Work out your issues with the one they concern, and don't gossip confidences around with others,

In case someone hearing it calls you out for it, and you can't take back the libel.

משלי כה"ט י/ Proverbs 25.9,10

A reflection on Proverbs 25.9 'Conflict is something we hate addressing with one another; it's so easy often to talk confidences around to everyone except the one concerned. The Wiseman of Proverbs, writing thousands of years ago, identifies the perennial problem, and urges us to take up our problems face to face with the one they concern, and not to malign them by gossiping our stuff around; otherwise, we could end up regretting the outcome.'

Also on You Tube at <https://www.youtube.com/watch?v=aRAbmzLyvGQ>

### October 13 Day 286 Readings Jeremiah 22:1-23:20, 2 Thessalonians 1:1-12, Psalm 83:1-18, Proverbs 25:11-14

הנה ימים באים נאם-יהוה והקמתי לדוד צמח צדיק ומלך מלך והשכיל ועשה משפט  
וצדקה בארץ בימי תושע יהודה וישראל ישכן לבטח וזה-שמו אשר-יקראו יהוה צדקנו  
Hinèh yamim ba'im ne'ùm Adonài va-haqi'otì le-David tzèmach tzaddìq, u-malàkh mèlekh  
ve-hiskìl ve-asàh mìshpat u-tzedaqàh ba-àretz be-yamàv tivashà Yehudàh ve-Yisra'èl  
yishkòn la-bhètach ve-zèh shemò ashèr yiqra'ò, 'Adonài Tzidqèynu'.

Look, the days are coming, says the Lord, when I will establish for David an honourable branch, a king who will reign with wisdom and will set things to rights in the land with equity, and in his times, Judah and Israel will be rescued and will live in security, and this is the name the King will be called – 'The Lord is our Integrity'.

ירמיהו כג"ה ו/ Jeremiah 23.5,6

A reflection on Jeremiah 23.5,6 'Built into us as human beings is a longing for equity and justice; we react against evil when we see people being oppressed and treated badly, especially by those in power. Jeremiah is speaking here about a king, descended from David, who will come and act in wisdom and fairness, leading to safety and security in the land, a King whose name will be 'The Lord our Integrity.' This is the reign of God Jesus proclaims, when by His Spirit, the earth is being turned right-side up. There is a long way still to go, but as we say no to sharp practice and selfishness in our own lives, and yes to self-giving love, this reign of God is spreading and will culminate in the setting of all things to rights when Jesus comes again.'

Also on You Tube at <https://www.youtube.com/watch?v=v87K9wRJjc>

Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους.

Evcharistèen ophèelomen to Theò pàndote perì ymòn, adhelphèe, kathòs axiòn estin òti yperavxàni ee pìstis ymòn kai pleonàzi ee agàpee enòs ekàstou pàndon ymòn ees allèelous. We ought to give thanks to God constantly for you, brothers and sisters, as we should, because of the amazing growth of your faith and your overflowing love for one another, seen among all of you.

2 Thessalonians/Προς Θεσσαλονικεις B 1.3

A reflection on 2 Thess. 1.3 'The normal Christian life is one of growth and increase in both faith and love. Evidenced in our stories, we come more and more into the fulness of what the Father has provided us in the Son by the Spirit, His life overflowing in us in an increase in our faith, stretching ever further into Him, and in our love, which stretches us further into one another. Paul sees this in his friends inThessalonica, and it gladdens his heart.'

Also on You Tube at <https://www.youtube.com/watch?v=j5zRpCSZALM>

וַיְדַעוּ כִּי-אַתָּה שְׁמֶךָ יְהוָה לְבַדְךָ עָלֶיּוֹן עַל-כָּל-הָאָרֶץ

Ve-yeyde'u ki attàh shimkhà Adonài lebhadekha, Elyòn al kol ha-àretz.

So they will know that Your name alone, Lord, is the Most High One over all the earth.

Psalm 83.18/תהילים פג"ט

A reflection on Psalm 83.18 'The name of God invoked by Asaph, the composer of this Song is, in Hebrew, 'Elyòn'; it is the name linked with the priesthood of Melchizedek, King of Salem, the God to whom Abram comes to offer his tithe in Genesis 14. It literally means, 'lofty, exalted One', from a root meaning to go up, and here is linked to His rule over the whole planet. This same mighty God has humbled Himself and become one of us in Jesus, Rescuer of all.'

Also on You Tube at <https://www.youtube.com/watch?v=EA6BfVTiyjc>

תפוחי זהב במשכיות כסף דבר דבר על-אפניו  
נזם זהב וחלי-כתם מוכיח חכם על-אזן שמעת

Tapuchèy zahàbh be-maskiyòt kàseph dabhàr dabhùr al aphnàv;

Nèzem zahàbh va-chali khàtem, mokhiach chakhàm al òzen shomà'at.

Like golden apples set in silver is a word spoken just at the right moment;

And like a gold earring, a high carat ornament, is a wise correction in the hearer's ear.

Proverbs 25.11,12/משלי כה"א יב

A reflection on Proverbs 25.11,12 'The Wise Man highly values here the service of loving direction and correction, which he says is like gold or silver when it comes. If we have ever been in that place of receiving insightful, compassionate counsel which keeps us from wrong moves, we know the value of such aid and its ministry of life.'

Also on You Tube at <https://www.youtube.com/watch?v=7EiTz9LJyg>

**October 14 Day 287 Readings Jeremiah 23:21-25:38, 2 Thessalonians 2:1-17, Psalm 84:1-12, Proverbs 25:15**

אִם-יִסְתַּר אִישׁ בַּמִּסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-יְהוָה הֲלוֹא אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֲנִי  
מִלֵּא נְאֻם-יְהוָה

‘Im yis-tèr ish ba-mistarim va-anì lo erènnu?’ ne’ùm Adonài, ‘Ha-lò et ha-shamàyim ve-èt  
ha-àretz anì malè?’ ne-ùm Adonài.

‘Can someone hide himself in a secret hideout without my seeing him?’ says the Lord, ‘Do I  
not fill the earth and skies?’ says the Lord.

Jeremiah 23.24/ ירמיהו כג"כד

A reflection on Jeremiah 23.24 ‘The idea that we can hide from God, or that we are unknown  
to Him is a non-starter; because He is God, He fills everything, is present everywhere, in the  
light, in the darkness, on the good days and through storms. As the Singer of Israel reminds  
us, in Psalm 139, ‘If I climb up to heaven, You are there; if I make up my bed in the dead  
lands, You are there.’ For better or worse, we cannot run or hide from His full attention.’

Also on You Tube at <https://www.youtube.com/watch?v=Mn8rkFDUxUc>

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ  
ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ’ ἀρχῆς εἰς σωτηρίαν ἐν  
ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας

Eemìs dhe ophèelomen evcharistin to Theò pàndote perì ymòn, adhelphì, eegapeemèni ypò  
Kyriou, òti èelato ymàs o Theòs ap'archèes ees soteerian en ayiasmò Pnèvmatos kai pìsti  
aleethèias.

But we need to give thanks to God for you at all times, brothers and sisters, beloved by the  
Lord, since God chose you from the beginning to be rescued by being made fully yielded to  
the Spirit and by believing the truth.

2 Thessalonians 2.13/Προς Θεσσαλονικεις Β 2.13

Also on You Tube at <https://www.youtube.com/watch?v=jq1g6wlPLpo>

A reflection on 2 Thessalonians 2.13 'Paul continues in his thankfulness for the believers in  
this northern Greek assembly because their love and faith is a result of God's action, not  
theirs. God has chosen them, in Christ, to be rescued and placed in an unrivalled relationship  
to Him by the Holy Spirit since the beginning. God's plan for Jesus to come is not a reaction  
to man's failure; it was His plan from the outset to bring us into His household of love.'

עֲבְרֵי בְעֵמֶק הַבְּכָא מַעַיִן יִשְׁתוּהוּ גַם-בְּרִכּוֹת יַעֲטָה מוֹרֶה  
Obhrèy be-èmeq ha-bakhàh, ma-yàn yeshitùhu gam berakhòt ya'tèh morèh.

Passing through the valley of tears, they make it a spring, covered in blessings from the  
autumn rains.

Psalm 84.6/תהילים פד"ז

A reflection on Psalm 84.6 ‘The Singer sings, in the midst of this song of joy before the face  
of God, of the hard times, of passing through the dry valley of Bakha (tears, weeping.) Yet  
even here, it is the balm of God’s presence which turns the place into an oasis of springs,  
blessed by the rains of autumn which nourish the ground and cause the hidden seed to  
germinate.’

Also on You Tube at <https://www.youtube.com/watch?v=oMwIxlsI8vtY>

בְּאֶרֶךְ אַפַּיִם יִפְתָּה קִצְיֹן וְלִשׁוֹן רִכָּה תִשְׁבֵּר-גָּרֶם  
Be-òrekh apàyim yephutèh qatzìn, ve-lashòn rakkàh tishbàr gàrem.

Patience can persuade princes, and a gentle tongue can break a bone.

Proverbs 25.15/ט"ו כה"שלי

A reflection on Proverbs 25.15 ‘Persuasion and patience, the Sage says, are powerful weapons in diplomacy. Rather than blunderbussing our way through life, letting words fly and tempers fray, there is a way of bringing outcomes about through a better, more humane process.’

Also on You Tube at <https://www.youtube.com/watch?v=Nggug6ttt7M>

**October 15 Day 288 Readings Jeremiah 26:1-27:22, 2 Thessalonians 3:1-18, Psalm 85:1-13, Proverbs 25:16**

אָךְ יַד אַחִיקָם בֶּן-שָׁפָן הֵיטָה אֶת-יְרֵמְיָהוּ--לְבַלְתִּי תֵת-אֶתוֹ בְּיַד-הָעָם לְהַמִּיתוֹ  
Akh yad Achiqàm ben-Shaphàn haytàh et-Yirmiyàhu, lebhiltì tet otò bhe-yàd ha-àm lahamitò  
Moreover the hand of Achikam Ben-Shaphan was with Jeremiah, without which they would have given him into the hand of the people to kill him.

Jeremiah 26v24/כד " כו" ירמיהו

A reflection on Jeremiah 26.24 ‘Jeremiah is in grave danger for delivering the word the Lord has given to him concerning the downfall of Judah; there is a debate among the leaders as to whether he should die for what is seen as treason. But through the determined efforts of one man, Achikam, Jeremiah is spared death and continues to serve the Lord. We see here man’s perennial rejection of God’s word through the suffering of His prophets; we need to be careful to have an ear both for God’s reprimands as well as for His encouragements.’

Also on You Tube at <https://www.youtube.com/watch?v=0peGT1gTOuo>

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχη καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς

To lipòn prosèvchesthe, adhelphì, perì eemòn, ìna o lògos tou Kyriou trèchee kai dhoxàzeetai, kathòs kai pros ymàs.

Lastly, brothers and sisters, pray for us, that the word of the Lord will run unhindered and be as glorious as it has been towards you.

2 Thessalonians/Προς Θεσσαλονικεῖς Β 3.1

A reflection on 2 Thessalonians 3.1 ‘Paul asks his brothers and sisters in Thessaloniki to pray for the same fruitfulness for the message of Jesus as they have experienced among them, as free and glorious in its outcome. There is nothing as liberating and joyful as the release of God’s presence among people hungry for His touch, and Paul wants all who can throughout the world to be transformed by Him.’

Also on You Tube at <https://www.youtube.com/watch?v=fU5CIMsN9nk&t=4s>

אֶשְׁמַעְהָ מֵה-יְדַבֵּר הָאֵל יְהוָה כִּי יְדַבֵּר שְׁלוֹם אֶל-עַמּוֹ וְאֶל-חֲסִידָיו וְאֶל-יְשׁוּבוֹ לְכַסְלָהּ  
Eshme’ah mah yedabbèr ha-Èyl Adonài, ki yedabbèr shalòm el ammò ve-èl chasidàv, ve-àl yashùbhu le-khislàh.

I want to listen to what the Lord God says, for he speaks wholeness-peace to His people and to His covenanted ones; just don’t let them turn back to folly!

Psalm 85.8/ט"ו פה"תהלים

A reflection on Psalm 85.8 ‘The Singer is celebrating the faithfulness of God and His loving forgiveness of their failures; again and again He reaches into their mess and pulls them out. The words encourage us here to listen to the Lord, for His gift is shalom (a term which means many things – wholeness, health, peace, prosperity) upon His people, those who are ‘hassid’, that is, in covenanted relationship with Him through ‘hesed’, covenant-bonded grace. The verse ends with an appeal not to let God’s people, those whom He has loved with such favour, to revert to their wrongheaded wilfulness and go off without Him. The choice, though, is always theirs to make.’

Also on You Tube at <https://www.youtube.com/watch?v=TGJG12hIt98&t=86s>

דְּבַשׁ מֵצֵאתָ אֲכַל דִּיךָ פֶּן-תִּשְׂבַּעְנֶנּוּ וְהִקְאֵתוּ

Debhàsh matzàta ekhòl dayèkha pen tisba`ennu va-haqèyto.

Have you found honey? Eat just enough, in case you overdo it and throw up!

Proverbs 25.16 מְשָׁלִי כַה"ט"ז

A reflection on Proverbs 25.16 ‘This is a straight warning about yielding to greed which leads to illness. There is an old saying about someone who takes more than is good for them – ‘their eyes are bigger than their belly!’; the Sage is speaking along the same lines.

Also on You Tube at <https://www.youtube.com/watch?v=LZKPSVtmdQM>

**October 16 Day 289 Readings Jeremiah 28:1-29:32, 1 Timothy 1:1-20, Psalm 86:1-17, Proverbs 25:17**

וְדַרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בְעַדָּהּ אֶל-יְהוָה כִּי בְשְׁלוֹמָה יְהִי לְכֶם שְׁלוֹם

Ve-dirshù et-shalòm ha-èer ashèr higlèyti etkhèm shamàh, ve-hitpalelù ba-adàh el-Adonài, ki be-shlomàh yihyèh lakhèm shalòm.

Pursue the full wellbeing of the city where I have permitted your exile, and pray for her to the LORD, for in her wholeness will be your wholeness. Jeremiah 29v7/ ירמיהו כט"ז

A reflection on Jeremiah 29.7 ‘While Israel is in her captivity in Babylon, she is not to just turn in on herself and wait for repatriation. Through Jeremiah, God calls her to pray for the wellbeing of the city of her exile. God’s stated intention since His encounter with Abraham is to bless the nations through His people, and here is the opportunity for them to enter their mission through prayer and intercession.’

Also on You Tube at <https://www.youtube.com/watch?v=Ijt2X-u6RY>

τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

To dhe bhasilì ton aiònnon, aphthàrto, aoràto, mònno sophò Theò, timèe kai dhòxa ees tous aiònas ton aiònnon, Amèn.

So to the eternal, immortal, invisible King, the One wise God, be honour and glory for ages beyond limit. Amen. 1 Timothy/Προς Τιμοθεον A 1.17

A reflection on 1 Timothy 1.17 ‘Paul has been explaining to his beloved son in Christ, Timothy, how much he needed the intervention and rescue of God’s love in Jesus, having been a pursuer and destroyer of the people of Messiah, a major sinner. His exclamation here

is to give all honour and glory to this immortal, invisible, eternal King forever, so amazing, so outrageous is His grace!’

Also on You Tube at [https://www.youtube.com/watch?v=V\\_YdqJH9paU](https://www.youtube.com/watch?v=V_YdqJH9paU)

וְאַתָּה אֲדֹנָי אֱלֹהֵי-רַחוּם וְחַנוּן אֲרַךְ אַפַּיִם וְרַב-חֶסֶד וְאֵמֶת

Ve-attàh Adonài Eyl rachùm ve-chanùn, èrekh apàyim ve-ràbh chèsed ve-emèt.

For you, Lord, are a compassionate, kind God, slow-burning in anger, but abundant in covenant-bonded grace and dependability! Psalm 86.15/טו"ט

A reflection on Psalm 86.15 ‘The Singer here echoes the ancient self-revelation of God Himself to His servant, Moses, in Exodus 34.6, saying ‘The Lord, the Lord, compassionate and kind, slow-burning in anger, but abundant in covenant-bonded grace (chèsed) and dependability (emèt). John in his gospel, under the veil of Greek, says the same thing of Jesus the word made flesh, ‘we beheld His glory... full of grace and dependability.’ (Jn.1.14); and so the refrain goes on through the ages!’

Also on You Tube at <https://www.youtube.com/watch?v=T-fqUypYx3A&t=78s>

הִקַּר רַגְלֶךָ מִבֵּית רֵעֶךָ פֶּן-יִשְׁבְּעֶךָ וְשָׂנְאֶךָ

Hoqàr raglekhà mi-bèyt reyèkha pen yisbà’akha u-seney-èkha.

Don’t constantly be bothering your neighbour in case they get fed up with you and end up disliking you.

Proverbs 25.17/יז"ח משלי

A reflection on Proverbs 25.17 ‘The Sage encourages thoughtfulness and consideration towards those we live close to, so that we do not wear out their welcome and goodwill with constant bothering visits. Asking if our timing is convenient, giving those we call on an opt-out, is both kind and Godly.’

Also on You Tube at <https://www.youtube.com/watch?v=Td7lWvP5kuo>

**October 17 Day 290 Readings Jeremiah 30:1-31:26, 1 Timothy 2:1-15, Psalm 87:1-7, Proverbs 25:18-19**

מִרְחוֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבְּתִיךָ עַל-כֵּן מִשְׁכַּחְתִּיךָ חֶסֶד

Me-rachòq Adonài nir’à li, ‘Ve-ahabhàt olàm ahabhàtikh, al-kèn meshakhtikh chèsed.’

From far off the LORD let me see Him, saying, ‘With love everlasting I have loved you, therefore I have wooed you with covenant-obligated grace.’

Jeremiah 31v2/ ב"א לחזקאל

A reflection on Jeremiah 31.2 ‘Even when the Lord feels far off, His covenant-bonded grace is still constant toward us. Of course, He is never far, it’s just that we don’t perceive Him to be near. The people of God are going into exile, a dark time in their story, yet the Lord’s irrevocable loving commitment to them will not let them go, and plans for their wooing back to Himself.’

Also on You Tube at <https://www.youtube.com/watch?v=bq5NAQ1c2EI>

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων

Parakalò oun pròton pànton pièesthai dheèsis, prosevchàs, entèvxees, evcharistias ypèr pànton anthròpon

I ask then, first of all, that requests, prayers, intercession and thanksgiving be made for all people.

1 Timothy/ Τιμοθεον A 2.1

A reflection on 1 Timothy 2.1 'Paul brings directions on prayer for those in authority, to seek God's blessing on society so that life may be lived out in order and peace. The Jewish settlement which the Romans came to under Caesar included prayer for Caesar, rather than burning incense to the emperor, which was idolatrous, and therefore Paul is asking Christians to follow this example for the good of all. God is pleased with this action, and it aids the free proclamation of the good news of Jesus, to fulfil God's heart to see all people rescued.'

Also on You Tube at <https://youtu.be/tBXGn4skny8>

וְשָׂרִים כְּחֻלִּים כָּל-מַעֲיָנֵי בְךָ

Ve-sharim ke-cholelim, 'Kol ma'ayanai bakh.'

As the pipers play, so the singers sing 'In You are all my sources!'

Psalm 87.7/תהילים פז"ז

A reflection on Psalm 87.7 'Joy over God and expression in music go hand-in-hand; at the end of this Song of celebration about the gathering from the nations to Jerusalem, the Singer gives us in a few words the picture of vocalists and players together lifting up the Lord as the source of everything of worth to them. Who can keep from singing over the spring from which we are birthed?'

Also on You Tube at [https://www.youtube.com/watch?v=V\\_y7eZyHoX0&t=17s](https://www.youtube.com/watch?v=V_y7eZyHoX0&t=17s)

שֵׁן רֵעָה וְרֵגֶל מוּעָדֶת מִבְּטָח בּוֹגֵד בְּיוֹם צָרָה

Sheyn ro'ah ve-règel mu'adèh mibhtach bogèyd be-yòm tzaràh.

Like having a broken tooth or a dislocated foot is relying on someone with hidden intentions in troubled times.

Proverbs 25.19/משלי כה"ט

A reflection on Proverbs 25.19 'The Wiseman's picture of the broken tooth or the dislocated foot is very apt in this word-picture of what happens when we trust someone with hidden motives – you put your weight down and – ouch! – it's painful. The person we are advised not to trust is the one whose actions are veiled, who doesn't willingly entrust themselves to us but wants to be 'friends' with us for what we afford them in their plans to get ahead. The Hebrew for this kind of person means a 'covering-up', veiled and undisclosed. Of such, the Wiseman says, beware!'

Also on You Tube at <https://www.youtube.com/watch?v=7dPAB4RES-c>

**October 18 Day 291 Readings Jeremiah 31:27-32:44, 1 Timothy 3:1-16, Psalm 88:1-18, Proverbs 25:20-22**

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אָחִיו לְאֹמֵר דְּעוּ אֶת-יְהוָה כִּי-כֹלָם יֵדְעוּ אוֹתִי  
לְמִקְטָנָם וְעַד-גְּדוֹלָם נֶאֱמַר-יְהוָה כִּי אֶסְלַח לְעוֹנֵם וְלַחַטָּאתָם לֹא אֶזְכֹּר-עוֹד  
'Ve-lò yelamdù od ish et-re'èhu ve-ish et-achiv, lemòr, 'De-ù et Adonài', ki kulàm yede'ù oti  
le-miqtanàm ve-àd gedolàm', ne'ùm Adonài, 'ki eslach la'avonàm, ulechata'àm lo ezkar od.'  
'And no one will have to teach their neighbour or their brother any more, saying, 'Know the LORD' because everyone will know Me, from the least to the greatest', says the LORD, 'and

I will pardon their failures and their sins I will remember no more.'

Jeremiah 31v33/ ירמיהו לא"לג

A reflection on Jeremiah 31.33 'God's promise through Jeremiah of a renewed covenant with Israel is explicit in its intention that every person should know God. The word 'know' in Hebrew is not about intellectual grasp or logic, but about experience and encounter. The promise is that everyone would experience the Lord's forgiving love in their lives, transforming them. We also need that same experience and encounter, daily.'

Also on You Tube at <https://www.youtube.com/watch?v=5r3vGMgfw78>

אָהָה אֲדֹנָי יְהוִה הִנֵּה אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ בְּכַחַךְ הַגָּדוֹל וּבְזַרְעֶךָ  
הַנְּטוּיָה לֹא-יִפְּלֵא מִמֶּךָ כָּל-דָּבָר

Ahà, adonài Adonài, hinèh atàh asità et-ha-shamàyim ve-et-ha-àretz be-khoachà ha-gaddòl u-bhi-zroakhà, ha-netuyàh; lo yippalèy mimkhà kol-dabhàr!

Wow, O LORD, my Lord, - look, You have made the skies and the earth by Your great power, by reaching out Your own arm; nothing is too difficult for You!

Jeremiah 32v17/ ירמיהו לב"ז

A reflection on Jeremiah 32.17 'This is literally Jeremiah's 'Aha' moment! as, in the Hebrew, he exclaims 'Aha, Adonai!', as he looks around at the mind-blowing scope of God's power in creation, and sees that nothing is too difficult for God, even the bringing back of His people out of captivity in Babylon, which they are about to enter.'

καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Kai omologoumènos mèga estì to tees evsebheèas mystèrion; os ephaneròthee en sarkì, edhikaiòthee en Pnèvmati, òphthee angèlis, ekeerýchthee en èthnesin, epistèvthee en kòsmo, anelèmphthee en dhòxee.

And the greatness of this devotion is undeniably beyond explanation; He was revealed in the flesh, justified in the Spirit, visible to angels, proclaimed among the nations, trusted in the world, received up in glory.

1 Timothy/ Τιμοθεον Α 3.16

A reflection on 1 Timothy 3.16 'There is general acceptance among scholars that the word 'God' does not appear in the earliest Greek manuscripts of this verse, being added by an enthusiastic hand later. However, the scope of Paul's wonder still leaves us breathless at the impact of what God has done in Jesus, come in the flesh, righteous in Spirit, proclaimed beyond the Jews to the nations, visible to angels and taken up in glory. We may not be able to prove His divinity from this verse alone, but His unique place in God's plan is absolutely clear and undeniably 'mega', to use Paul's word!'

Also on You Tube at <https://www.youtube.com/watch?v=ComoA2f4WIU>

יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם-צַעֲקוֹתַי בְּלַיְלָה נִגְדָּךְ

Adonài Elohèy yeshua'atì, yom tza'àqti bha-làylah negdèkha.

Lord God my rescuer, day and night I have been shouting at You!

Psalms 88.1/ תהילים פח"ב

A reflection on Psalm 88.1 'This song of Heyman the Ezrahite is full of complaint and troubled prayer; he sings of being forgotten in the grave, of being distanced from friends.'

And yet he still cries out to God, or rather, as a key word in this opening verse would say, he shouts ‘at God’ (the word ‘to you’ here is neged in Hebrew, meaning counter or opposite.) There are moments when we feel as though God isn’t listening, even though He is; but even in those moments, we call, we appeal, we cry out, for this is part of the pouring out of ourselves to God in our hunger and longing for Him. Even in those times, we know there is no other reality apart from Him.’

Also on You Tube at <https://www.youtube.com/watch?v=dRStC1IAA6A&t=11s>

אם-רעב שנאך האכלהו לחם ואם-צמא השקהו מים  
כי גחלים--אתה חתה על-ראשו ויהוה ישלם-לך

Im ra-èbh sonà'akha ha-akhilèyhu làchem, ve-ìm tzamèh hashqèyhu màyim,  
Ki gechalim àttah chotèh al-roshò, v'Adonài yeshalèm lakh.

If someone who hates you is hungry, give them food, and if they are thirsty, give them water,  
So that you will make them ashamed of their behaviour (heaping hot coals on their head),  
But the Lord will reward you.

Proverbs 25.21,22/כב"כא כב

A reflection on Proverbs 25.21,22 ‘This principle of love and care for those who hate us is taken up later by Jesus as a core part of his teaching; what is interesting is that Jesus is just reiterating what wisdom teaches here, that by returning good for evil, we break its power and touch the Lord’s heart for blessing.’

Also on You Tube at <https://www.youtube.com/watch?v=jT2vUL1sBf8>

**October 19 Day 292 Readings Jeremiah 33:1-34:22, 1 Timothy 4:1-16, Psalm 89:1-13, Proverbs 25:23-24**

ותשבו אתם היום ותעשו את-הישר בעיני לקרא דרור איש לרעהו ותכרתו ברית לפני  
ותשבו ותחללו את-שמי ותשבו איש את-עבדו ואיש את- בבית אשר-נקרא שמי עליו  
שפחתו אשר-שלחתם חפשים לנפשם ותקבשו אתם להיות לכם לעבדים ולשפחות  
Va-tashùbhu atèm ha-yòm, va-ta'asù et-ha-yashàr be-eynèy liqrò deròr ish le-re'èhu, va-  
tikhretù bherit le-phanày ba-bàyt ashèr niqrà shemì; ve-tashùbhu ve-tachalelù et-shemì va-  
tashùbhu ish et-abhdò ve-ish et-shiphchatò ashèr shilàchtem chopshìim, va-tikhbeshù alàyv  
otàm lihyòt lakhèm la-abhadìm ve-li-shephachòt.

And you had repented on that day, doing what was the right thing in my sight by each one declaring his fellow-Jew free, in keeping with the covenant made before me in the house that bears My Name; but then you reneged and defiled My Name by each one taking back into bondage his male and female slave which you had just delighted by letting them go, forcing them back into being your manslaves and woman-slaves.

Jeremiah 34v15,16/ ירמיהו לד"טו טז

A reflection on Jeremiah 34.15,16 ‘How quickly man reverts to his sub-moral behaviour when he thinks God has His back turned! Jeremiah’s words highlight the reneging of Israel’s wealthy slavetraders on their agreement to set free fellow Israelites who were enslaved by them in their penury. They have gone back on their word, and the Lord is insensed at their betrayal of their brothers and sisters.’

Also on You Tube at <https://www.youtube.com/watch?v=anT4INd8rsE>

εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπικαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Ees tòuto gar kai kopiòmen kai agonizòmetha, òti eelpìkamen epì Theò, os esti-sotèer pàndon anthròpon, màlista pistòn.

For this is what we work hard and struggle for, because we have put our confidence in God, the rescuer of all mankind, especially of those who believe.

1 Timothy/ Τιμοθεον A 4.10

A reflection on 1 Timothy 4.10 ‘Paul and his team give themselves willingly in the struggle to make Jesus known, against the odds, because they know that God has provided in Him for the rescue from chaos of every human being on the planet throughout time; this reality has already been realised by those who have trusted Him, but there are many still to know the freedom which the good news brings.’

Also on You Tube at <https://www.youtube.com/watch?v=xdaTYK-DeLY>

כָּרַתִּי בְרִית לְבַחֲרִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי

Karàti bherit libhchirì, nishbà'ti le-Davìd abhdi.

I have cut a covenant with my chosen one, I have made an oath to David my servant.

Psalm 89.3/ד"ד פט"ד

A reflection on Psalm 89.3 ‘In Hebrew, covenants are cut, made with accompanying sacrifice, such as that made by Abram in Genesis 15, and referred to in Jeremiah 34.18,19 (you passed between the pieces of the calf.) The shedding of blood speaks of the seriousness of the bonding, and the irrevocable nature of the promise. This is the strength of the covenant cut by God with the house of David, to secure it forever. And in Messiah, Son of David, by the shedding of His own ‘blood of the New Covenant’ all who believe in Him are sealed into that promise and that heritage.’

Also on You Tube at <https://www.youtube.com/watch?v=3DuPm5f2ST4&t=6s>

רוּחַ צָפוֹן תְּחַוֵּלֵל גַּשְׁמִים וּפְנִימִים נִזְעָמִים לְשׁוֹן סָתֵר  
טוֹב שָׁבֵת עַל-פִּנֵּת-גֶּגֶג מֵאִשֶׁת מְדִינִים וּבֵית חֶבֶר

Rùach tzaphòn techolèl gàshem, u-phanim niz'amim leshòn sàter;

Tobh shèbhet al pìnat gag mey-èshet midyanim u-bhèyt chàbher.

Just as a north wind brings rain, so a gossiping tongue leads to angry looks.

Better to live on the edge of a roof than in a house shared with a quarrelsome wife!

Proverbs 25.23,24/כד"כג כה"כ

A reflection on Proverbs 25.23,24 ‘The first of these sayings tells us that speaking deceitfully about others will lead to angry encounters, as sure as the wind brings rain. We need to speak in love and honour, so that peace can prevail in our relationships. And the second speaks of the closest human adult relationship, but warns of the damage done by a contentious spouse, making the partner want to crawl away into a corner. While the wife is highlighted here, it can be as much the husband who causes such hurt. Love and valuing each other is key.’

Also on You Tube at <https://www.youtube.com/watch?v=KmpDSGaUkDk>

**October 20 Day 293 Readings Jeremiah 35:1-36:32, 1 Timothy 5:1-25, Psalm 89:14-37, Proverbs 25:25-27**

הוֹקֵם אֶת-דְּבָרֵי יְהוֹנָדָב בֶּן-רִכָּב אֲשֶׁר-צִוָּה אֶת-בְּנָיו לְבַלְתִּי שְׁתוֹת-יַיִן וְלֹא שְׁתוּ עֵד-  
הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוֹת אֲבֵיהֶם וְאֵנֹכִי דְבַרְתִּי אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר וְלֹא  
שָׁמְעֶתֶם אֵלַי

Huqàm et-dibhrèy Yehonadàbh ben-Rechàbh, ashèr tzivvàh et-banàyv le-bhilti shetòt yàyin ve-lò shatù ad ha-yòm ha-zèh, ki sham'ù et-mitzvát abhìhem, va-anokhì dibbàrti aleykhèm hashkèym ve-dabbèr, ve-lò shemà'tem eylài

(The Lord's reproof through Jeremiah)

Fulfilled are the words of Jonadab, son of Rechab, who directed his sons not to drink wine, so they have not drunk any right up to today, because they listened to the directive of their father; yet I have spoken to you, starting early to speak, but you have not listened to me.

Jeremiah 35v14/ ירמיהו לה"ד

A reflection on Jeremiah 35.14 'In the Hebrew language, listening and obeying are the same thing. To obey is to put into action what has been heard. The family of Rechab have listened and have been faithful to their father's injunction to abstain from alcohol and this is noted by the Lord through the prophet. If only Judah had shown the same faithful, listening attitude to the Lord, their outcome would have been very different. 'Following Jesus,' said one wise man, 'is long obedience in the same direction.'

Also on You Tube at [https://www.youtube.com/watch?v=k27d5Xm\\_-i0](https://www.youtube.com/watch?v=k27d5Xm_-i0)

εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

Ee dhe tis ton idhìon kai màlista ton ikèeon ou pronoèe, teen pìstin èrneetai kai èstin apìstou chèeron.

So if anyone doesn't look after his relatives, and in particular those under his own roof, he has denied the faith and is worse than an unbeliever.

1 Timothy/ Τιμοθεον Α 5.8

A reflection on 1 Timothy 5.8 'Paul is always intensely practical in his letters and here, in days before social security and state aid, he is concerned for widows, for whom God has a special place in His heart. In Paul's day, a widow was one of the most vulnerable people in society, having lost her means of support; Paul requires that before she looks for relief from the community, her remaining family should care for her and take her in. If they don't do this, how can they demonstrate credibly the self-giving love of the Saviour they claim to follow? Faith in Jesus touches the very basic elements of our day-to-day life.'

Also on You Tube at <https://www.youtube.com/watch?v=fMForpvoG2c>

צְדָק וּמִשְׁפָּט מְכוֹן כְּסֵאֲךָ חֶסֶד וְאֱמֶת יְקֻדְמוּ פָנֶיךָ

Tzèdeq u-mishpàt mekhòn kis-èkha; chèsed ve-èmet yeqàdmu panèkha

Integrity and equity are the base of Your throne; covenant-bonded grace and dependable truth herald Your presence-face.

Psalms 89v14/ תהילים פט"טו

A reflection on Psalm 89.14: 'Justice and straight-dealing are foundational to God's kingship, and *'hesed and emet'*, (covenant –bonded grace and dependable truth) herald the presence of the Lord as He comes. The Holy Spirit reminds us, through Ethan the Ezrahite's song of covenant, that God's action is always based upon His unchanging character and utter dependability.'

Also on You Tube at <https://www.youtube.com/watch?v=hFrknECnXNk>

אֶל דְּבַשׁ הַרְבוֹת לֹא-טוֹב וְחֶקֶר כְּבֹדָם כְּבוֹד

Akhòl debhàsh ha-rebòt lo tobh, ve-chèyqer kebhodàm kabhòd.

Eating too much honey isn't good for you, and nor is seeking fame for fame's sake.

Proverbs 25.27/משלי כה"כז

A reflection on Proverbs 25.27 'The Wiseman likens chasing celebrity to eating too much honey – it cloyes in the mouth and overloads the stomach. While the world of media promotes the 'famous for fifteen minutes' lifestyle, so many have shown it to be shallow, hollow and ultimately unfulfilling. The best place to be, says Paul later, is in contentment in relationship with God, or, as the old song has it 'Tis the gift to be simple, 'tis the gift to be free.'

Also on You Tube at [https://www.youtube.com/watch?v=iWp2GWE\\_TDE](https://www.youtube.com/watch?v=iWp2GWE_TDE)

**October 21 Day 294 Readings Jeremiah 37:1-38:28, 1 Timothy 6:1-21, Psalm 89:38-52, Proverbs 25:28**

וַיִּקְחוּ אֶת-יִרְמְיָהוּ וַיִּשְׁלְכוּ אֹתוֹ אֶל-הַבּוֹר מַלְכִיָּהוּ בֶן-הַמֶּלֶךְ אֲשֶׁר בְּחֶצֶר הַמַּטְרָה וַיִּשְׁלְחוּ  
אֶת-יִרְמְיָהוּ בְּחַבְלִים וּבַבּוֹר אֵין-מַיִם כִּי אִם-טִיט וַיִּטְבַּע יִרְמְיָהוּ בְּטִיט

Va-yìqechu et-Yirmeyàhu, va-yashlìkhu otò el-habòr Malkiyàhu bhen-hamèlekh, ashèr ba-chatzàr ha-mattaràh, va-yishlechù et-Yirmeyàhu be-chavalìm, u-vabòr eyn-mayìm, ki im tit; va-yitbà Yirmeyàhu ba-tìt

And they took Jeremiah, and chucked him into the reservoir-pit of Malkiyah, son of the King, which was in the courtyard of the guard-house, lowering Jeremiah with ropes into the reservoir-pit, with no water in it, just mud; and Jeremiah was sinking into the mud.

Jeremiah 38v6/ ירמיהו לח"ו

A reflection on Jeremiah 38.6 'As Jeremiah is lowered into a literal slimy pit, he must have had the words of the Psalmist in mind, 'From the depths I cried to you' (Psalm 130). God allows His servant to suffer, to go through rank ignominy at the hands of evil men; yet God's eye is never turned away, and at the right moment, God lifts him up out of the mire. (Psalm 40.2) Whatever our journey, God walks there with us.'

Also on You Tube at <https://www.youtube.com/watch?v=bBdTmCLJaNY&t=106s>

ἔστι δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ ἀνταρκείας.

Èsti dhe porismòs mègas ee evsèbheia metà avtakriàs.

So there is great advantage in being devoted to God and satisfied with what we have.

1 Timothy/ Τιμοθεον A 6.6

A reflection on 1 Timothy 6.6 'Paul is directing Timothy here not to get tied up in the hunger for material wealth, since it does not bring peace. It is well to note that wanting more is an addiction, while being satisfied with what we have, however modest, and in relationship with the One who loves and cares for us is true contentment.'

Also on You Tube at <https://www.youtube.com/watch?v=nWqHt8GdWqE>

זְכַר-אֲנִי מֵה-חַלְדַּי עַל-מַה-שָּׂוֵא בְרַאתְךָ כָּל-בְּנֵי-אָדָם

Zekhàr anì meh chalèd! Al mah shav baratà khol benèy adàm?

Remember how transient I am! Why did You create humanity so ephemeral?

תהילים פט"מ/ח/89.47 Psalm

A reflection on Psalm 89.47 'The Singer, Ethan the Ezrahite, sings here of the apparent fall from grace of the covenanted King; how can God seemingly abandon His promise? Why is human glory so shortlived? In the midst of his complaint comes this cry, 'Remember how transient I am! Why did You create us so ephemeral, so fragile.' Man, of course, was created for glory, not destruction, yet again and again we choose ruin. The grace of God is shown that in Messiah Jesus, He has come, lived our transient life with us, then by His conquest of death and His resurrection, has promised to us life unlimited, full and abundant.'

Also on You Tube at <https://www.youtube.com/watch?v=RHguwOzBTuI>

עיר פרוצה אין חומה איש אשר אין מעצר לרוחו

Eer perutzàh eyn chomàh, ish ashèr eyn ma'tzàr le-ruchò.

Like a broken-down city without a wall is the one who has no control over their spirit.

משלי כה"ח/כח/25.28 Proverbs

A reflection on Proverbs 25.28 'The Wise Man warns about lack of self-control, leaving the one without it vulnerable and open to ruin. To be unable to rein in incontinent desire is to lose something of the divine purpose we are made for.'

Also on You Tube at <https://www.youtube.com/watch?v=m2riLFghXvY>

**October 22 Day 295 Readings Jeremiah 39:1-41:18, 2 Timothy 1:1-18, Psalm 90:1-91:16, Proverbs 26:1-2**

וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־טַבָּחִים וְנְבוּשַׁזְבָּן רַב־סָרִיס וְנֶרְגַל שַׂרְאֲצָר רַב־מַג--וְכָל רַבֵּי מְלָךְ-  
בְּבַל וַיִּשְׁלְחוּ וַיִּקְחוּ אֶת-יִרְמְיָהוּ מִחֶצֶר הַמְטָרָה וַיִּתְּנוּ אֹתוֹ אֶל-גְּדַלְיָהוּ בֶן-אַחִיקָם בֶּן-שָׁפָן  
לְהוֹצִאֵהוּ אֶל-הַבַּיִת וַיֵּשֶׁב בְּתוֹךְ הָעָם

Va-yishlàch Nebhuzaradàn, rabh-tabachìm, u-Nebhushazbàn, Rabh-sàris ve-Nergàl-Sharètzer rabh mag kol rabbèy mèlekh Babhèl va-yishlechù va-yiqechù et Yirmiyahù mey-chatzàr ha-mataràh, va-yitenù otò el Gedalyàhu ben Achikàm, ben Shaphàn, le-hotzi'èyhu el ha-bàyt va-yeshèbh be-tòkh ha-àm.

So Nebuzaradan, the executive chief, and Nebushazban, Rab-saris and Nergal-Sharezer, the main officials with all the other officers of the King of Babylon ordered Jeremiah to be taken from the precincts of the prison-house and given to (governor) Gedaliah ben-Achikam-ben-Shaphan, to let him go home; so he went to live among the people.

ירמיהו לט"ג יד/39.13,14

A reflection on Jeremiah 39.13,14 'There is a terrible irony in the story of Jeremiah and the downfall of Jerusalem, which he has prophesied. While the royal heirs of Zedekiah are slain, and the King himself is blinded and deported, the very foreign forces which take the city become Jeremiah's liberators, freeing him from the prison where Zedekiah has held him and committing him to the newly-appointed, Babylonian-approved governor, Gedaliah, for release and return home. While the storm rages around him, Jeremiah is vindicated, for now at least, in his speaking out the words of warning he has faithfully declared and for which he has suffered so much from the political and religious establishment.'

Also on You Tube at <https://www.youtube.com/watch?v=pNf4dDn8pfs&t=16s>

δῶη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη

Dhōee ēleos o Kýrios to Oneesiphòrou ìko, òti pollàkis mé enèpsyxe kai teen àlysin-mou ouk epaischýnthee.

May the Lord show kindness to Onesiphorus's family, for many times he came to my relief and was not embarrassed by my being in chains. 2 Timothy/ Τιμοθεον B 1.16

A reflection on 2 Timothy 1.16 'Paul suffered many losses in relationships in his time serving the young churches. He has just spoken of two people, Phygellus and Hermogenes, who along with many in Asia have rejected him. But Onesiphorus has stuck with him, in spite of his being in prison, and has 're-souled' him, to render literally what the Greek says here; when brothers and sisters dwell in and act out of faithful, covenanted, grace-filled unity, the true story of God's love is told and modelled.'

Also on You Tube at <https://www.youtube.com/watch?v=PNfXuGpxlYs>

יֵשֵׁב בְּסֵטֶר עֲלִיּוֹן בְּצֶל שְׁדֵי יִתְלוֹנֵן אִמֵּר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי  
Yoshèbh be-sèter Elyòn, be-tsèl Shaddài yitlonàn; omàr l'Adonài 'machsi u-metsudatì, Elohai', èbhtach-bo.

The one dwelling under cover of the Supreme God, in the shadow of the Most High shall reside; I will say to the LORD, 'my shelter, my stronghold, my God', I rely on Him.

Psalm 91v1/א"א תהילים

A reflection on Psalm 91.1 'There is no shame in hiding in God when storms roar around us. The singer of this psalm witnesses to not just sheltering under His cover, but residing there. God's presence is his permanent address. Only in the protection of His unending covenanted grace will we find refuge from the struggle and pain mortal life brings.'

Also on You Tube at <https://www.youtube.com/watch?v=ey9NdyTyoWY&t=10s>

כְּשֶׁלֶג בְּקִיץ--וְכַמְטָר בְּקִצִיר כֵּן לֹא-נֶאֱמָר לְכֹסִיל כְּבוֹד  
כְּצִפּוֹר לְנוֹד כְּדָרוֹר לְעוֹף כֵּן קִלְלַת חֲנָם לוֹ תָבֵא

Ka-shèleg ba-qàyitz ve-kha-matàr ba-qatzìr, ken lo na'veh likhsil kabhòd,

Ka-tzippòr la-nùd kadròr la-ùph, ken qilelèt chinnàm lo tabhò.

As unlikely as snow in summer or rain at harvest is a fool with honour;

Like a little bird fluttering or a swallow swooping, a baseless curse will not find a landing place.

Proverbs 26.1-2/ב"א משלי

A reflection on Proverbs 26.1-2 'The Wise Man dismisses as an oxymoron the honourable fool, in the same way he would dismiss the idea of snow in summer or rain at harvest – it just doesn't add up! There is also a promise that a curse without reason will not land, like a bird not finding a landing place – we need not fear the verbal arrows sent our way in vain.'

Also on You Tube at <https://www.youtube.com/watch?v=ZQhQeys1R2k>

**October 23 Day 296 Readings Jeremiah 42:1-44:23, 2 Timothy 2:1-21, Psalm 92:1-93.5, Proverbs 26:3-5**

וַיֹּאמֶר עֲזַרְיָה בֶן-הוֹשַׁעִיָּה וַיֹּחֲזֵן בֶּן-קֶרַח וְכָל-הָאֲנָשִׁים הַזֵּדִים אֲמָרִים אֶל-יִרְמְיָהוּ שֹׁקֵר  
אֵתָהּ מְדַבֵּר לֹא שְׁלַחְךָ יְהוָה אֱלֹהֵינוּ לֵאמֹר לֹא-תָבֵאוּ מִצְרִים לְגוֹר שָׁמָּה

Va-yòmer Azaryàh bhen-Hosha'yàh, ve-Yochanàn ben Qorèach ve-khol ha-anashìm ha-zeydìm, omerìm el-Yirmeyàhu, 'Shèqer atàh medabbèr; lo shelachekhà Adonài Elohèynu leymòr, 'Lo tabhò'u Mitzràyim lagùr sham.' '

And Azariah son of Hoshayah, and Yochanan son of Qoreach and all these arrogant men were saying to Jeremiah, 'It's all lies you are speaking; the LORD our God hasn't sent you to say, 'Don't go to Egypt and stay there.' '

Jeremiah 43v2/ ירמיהו מג"ב

A reflection on Jeremiah 43.2 'How hard it must have been for Jeremiah to be denounced by the influential prophets around him who were countermanding his counsel not to go to Egypt. How faithful of Jeremiah to stick with what he knew God was saying, rather than change his vision to suit the naysayers. Saying yes to God may well lead us to say no to those around us.'

Also on You Tube at <https://www.youtube.com/watch?v=Jf-FqEyy8Ps>

σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

Spoudhason seavtòn dhòkimon parastèesai to Theò, ergàteen anepàischyndon, orthotomòunda ton lògon tees alètheias.

Endeavour to certify yourself as one approved by God, an unashamed worker, precise and incisive with the whole body of truth.

2 Timothy/ Τιμοθεον Β 2.15

A reflection on 2 Timothy 2.15 'Paul encourages Timothy to apply himself to the careful dissection of the body of God's truth, so that he can demonstrate the approval from God which he has. This is not about earning God's favour, but working it out in ways which show God's life at work in the leader, particularly in the way the Holy Spirit guides the hand, like the hand of a surgeon, to carefully reach the heart of the matter and convey it to the other disciples.'

Also on You Tube at <https://www.youtube.com/watch?v=Y9JMFfe-jB4I>

מקלות מים רבים אדירים משבריים אדיר במרום יהוה

Mi-qolòt màyim rabbìm adirìm mishberèy yam adir ba-maròm Adonài.

More glorious than the sound of many waters, mighty breakers of the sea, is the exalted Lord.

Psalm 93.4/ ד"ד תהילים צד

A reflection on Psalm 93.4 'The image of the sea in Scripture often depicts the turbulent disorder of chaos; the Spirit of God broods over the waters at the beginning, for example. Here the Singer celebrates that however stormy it may be, the presence of the Lord overrides the waves and holds the darkness in check.'

Also on You Tube at <https://www.youtube.com/watch?v=ztsHXzATVVY>

אל-תען כסיל כאולתו פן-תשוה-לו גם-אתה  
ענה כסיל כאולתו פן-יהיה חכם בעיניו

Al ta'àn kesil ke-ivaltò, pen tishvèh lo gam àtah,

Anàn kesil ke-ivaltò pen yihyèh chakhàm be-eynàv.

Don't answer the fool with the same stupidity they show, or you'll be just like them, Rather answer the fool to confound their stupidity, so they won't think they are wise.

## משלי כו"ד ה/ Proverbs 26.4,5

A reflection on Proverbs 26.4,5 ‘In the original, at first glance these two verses seem to be a contradiction; the first advises not to answer the fool according to their stupidity, the second says, do answer them according to their stupidity. But the difference between them is clear from the outcomes of each – the first means, don’t respond to the fool using their faulty arguments, or sarcastically, which is just joining them in their idiocy, rather, answer their foolishness in such a way that confounds them, and does not leave them able to think themselves wise in the situation.’

Also on You Tube at <https://www.youtube.com/watch?v=LD-hZ2YMDds>

## October 24 Day 297 Readings Jeremiah 44:24-47:7, 2 Timothy 2:22-3:17, Psalm 94:1-23, Proverbs 26:6-8

וְאַתָּה תִּבְקֶשׁ-לָךְ גְּדוּלוֹת אֶל-תִּבְקֶשׁ כִּי הִנְנִי מְבִיא רָעָה עַל-כָּל-בָּשָׂר נְאֻם-יְהוָה וְנִתַּתִּי לָךְ  
אֶת-נִפְשְׁךָ לְשָׁלָל עַל כָּל-הַמְּקוֹמוֹת אֲשֶׁר תֵּלֵךְ-שָׁמָּה

Ve-attàh, tebhaqèsh lekhà gedolòt? Al tebhaqèsh, ki hinenì, mebhì ra’ah al-kol-basàr, ne-ùm Adonài, ve-natati le-khà et-naphshì le-shalàl al kol ha-meqomòt ashèr tèlekh sham.

(The Lord speaks a sobering word to Jeremiah’s scribe, Barukh)

And you, are you looking for great outcomes? Don’t bother, for look, I am about to bring a terrible thing on all flesh, says the LORD, but I will give you your life as a trophy, wherever you go to.

ירמיהו מה"ה / Jeremiah 45v5/

A reflection on Jeremiah 45.5 ‘We must not pretend that this journey with God is a yellow-brick road filled with singing birds and rainbows. The walk of many in God is filled with pain and trauma. To Baruch, Jeremiah’s scribe, God promises only that his life will be preserved as a gift for him in the midst of terrible destruction. Sometimes, all we can hold on to is life itself.’

Also on You Tube at <https://www.youtube.com/watch?v=gv2tW5bFwdk>

וְאַתָּה אֶל-תִּירָא עַבְדֵי יַעֲקֹב וְאֶל-תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשֶׁעַךְ מִרְחֹק וְאֶת-זֶרְעֶךָ מֵאֶרֶץ  
שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֵן וְאִין מִחֲרִיד

Ve-atàh, al-tiràì, abhdi Ya'aqòbh, ve-àl tèchat, Yisra'èl, ki hinenì, moshì'akha mirachòq ve-et-zerakhà mey-èretz shibh-yàm ve-shàbh Ya'aqòbh ve-shaqàt ve-sha'anàn ve-èyn macharìd

And you, don't be afraid, my servant Jacob, and don't be shaken, Israel, for here I am, your rescuer from a distant place and of your children from the land of their captivity and Jacob will come back and find rest and security with none to terrorise them

ירמיהו מו"כז / Jeremiah 46v27/

A reflection on Jeremiah 46.27 ‘Not for the first time is the Lord promising to deliver and repatriate His people from their oppressors. He set them free from slavery under Pharaoh, and now again, from that distant captivity in Babylon, the Lord’s promise is to set them free and restore them to the land from which they have been ejected, but which they will settle again with security.’

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ  
Pàsa graphèe Theòpnevstos kai ophèlimos pros dhidhaskalian, pros elegmòn, pros epanòrthosin, pros paidhèian teen en dhikaiosýnee.  
All Scripture is God-breathed and profitable for teaching, for correcting what's offbeam, for putting straight, for training in integrity.  
2 Timothy/Τιμοθεον Β 3.16

A reflection on 2 Timothy 3.16 ‘Timothy is to stay rooted in the Scriptures, which point the way to rescue and transformation, and are breathed by God (Greek ‘theó-pnevstos’); they are full of useful tools for correcting, instructing and directing people into God.’

Also on You Tube at <https://www.youtube.com/watch?v=qmCSgjsp58Y>

בְּרֵב שְׂרָעֵפִי בְּקִרְבִּי תִנְחַמְתִּיךָ יְשַׁעֲשְׁעוּ נַפְשִׁי  
Be-ròbh sar’apàì be-qirbì, tanchumèkha yesha’ash’ù naphshi.  
In the midst of my many inner thoughts, Your comfort brings delight to my soul.  
Psalm 94.19/ט"ט צד"ה תהילים

A reflection on Psalm 94.19 ‘When our thoughts tumble over one another as we try and make sense of tough situations, let’s turn to the Lord and listen to His words of comfort and encouragement, finding our delight in Him in the midst of turmoil.’

Also on You Tube at <https://www.youtube.com/watch?v=rGJvHjii0-I>

כְּצֹרֹר אֶבֶן בְּמַרְגְּמָה כֵּן-נוֹתֵן לְכִסִּיל כְּבוֹד  
Kitzròr èbhen be-margeymàh, keyn notèyn likhsìl kabhòd.  
As productive as tying a stone in a sling is giving honour to a fool. Proverbs 26.8/ח"ח משלי

A reflection on Proverbs 26.8 ‘The Wiseman of Proverbs has much to say on the subject of fools and avoiding them; the fool is not just a clown or a ‘klutz’, but someone who does not act with wisdom, which is sourced in taking God seriously and acting as one whose actions are seen by the Lord. (Proverbs 1.7, 9.10) Therefore, in this use of the word ‘fool’, the Wiseman asserts it is as pointless honouring those who do not themselves honour the source of all things, the Creator, as glueing a slingstone into the sling!’

Also on You Tube at <https://www.youtube.com/watch?v=1iUCaYqZB6s>

**October 25 Day 298 Readings Jeremiah 48:1-49:22, 2 Timothy 4:1-22, Psalm 95:1-96:13, Proverbs 26:9-12**

שְׂאֵנָן מוֹאָב מִנְעוּרָיו וְשָׁקֵט הוּא אֶל-שְׁמַרְיוֹ וְלֹא-הוֹרֵק מִכְּלֵי אֶל-כְּלֵי וּבְגוּלָה לֹא הִלָּךְ עַל-  
כֵּן עָמַד טַעְמוֹ בּוֹ וְרִיחוֹ לֹא נָמַר  
Sha’anàn Mo’abh mi-ne’uràyv, ve-shoqèt hu el-shemaràyv ve-lò huràq mi-keli el-keli, u-bha-golàh lo halàkh, al-kèn amàd ta’mò bo ve-reychò lo namàr.  
Moab has lazed about since its childhood, and has wallowed in his dregs and not been decanted from bottle to bottle, and has not been exiled, so his flavour has stayed the same and his bouquet has not altered. Jeremiah 48v11/ ירמיהו מח"יא

A reflection on Jeremiah 48.11 ‘Jeremiah contrasts the nation of Israel here with their neighbours, Moab. While Israel has been stretched, purified and refined by its terrible ordeal in exile in Babylon, Moab has had a relatively easy time, lolling about in its laid-back status quo. As a result, like a wine that has not been decanted into new containers, they are stagnating into something less than pleasant to the taste. It is worth remembering that our trials and testings are taken by God and used to shape and form us into something more beautiful, if we keep yielded to Him in the process.’

Also on You Tube at <https://www.youtube.com/watch?v=X4IYMJnVGLs&t=7s>

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον,  
παρακάλεσον, ἐν πάσῃ μακροθυμία καὶ διδασχῆ.

Kèeryxon ton lògon, epìsteethi evkàiros akàiros, èlenxon epitimeeson, parakàleson, en pàsee makrothymia kai dhidhachèe.

Declaring the word, ready for special occasions and for no occasion, correcting, preventing and encouraging with long-term, patient instruction. 2 Timothy/Τιμοθεου Β 4.1

A reflection on 2 Timothy 4.1 ‘Paul, having commended to Timothy the Scriptures as the mine of the treasure of God, now also charges him to be ready always to share what he has in store, whether for special occasions or for everyday moments, to direct, correct or encourage his listeners, over the long haul, patiently teaching them God’s word. This is the privilege of those anointed by the Spirit to break open the fruit of the story of God, to impart its rich contents to His beloved.’

Also on You Tube at <https://www.youtube.com/watch?v=ud-yAzgsM6Y>

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ בְּשָׂרוּ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ

Shìru l’Adonài, barkhù shemò; basrù mi-yòm le-yòm yeshu’atò.

Sing to the Lord, bless His name; declare the good news of His rescue day by day.

Psalms 96.2/ב"ב תהילים צו

A reflection on Psalm 96.2 ‘The Singer here encourages us to sing to and bless the Lord; he also exhorts us with a Hebrew term which means, ‘to announce news of victory’, (basar) to let His rescue be known. Wonderfully, the Hebrew word for ‘rescue’ or ‘salvation’ is closely connected to the Hebrew name of Messiah, ‘Yeshua’; for us who follow Him, we bring good news not in the abstract, but in person, the person of Jesus!’

Also on You Tube at [https://www.youtube.com/watch?v=m-R203\\_iv68](https://www.youtube.com/watch?v=m-R203_iv68)

רַאֲיֵת--אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכַסִּיל מִמֶּנּוּ

Raìta ish chakhàm be-eynàv? Tiqvàh li-khesìl mi-mènnu!

Do you see that person who is wise in their own estimation? There is more hope for a fool than for them!

Proverbs 26.12/כ"ב משלי כו

A reflection on Proverbs 26.12 ‘While the Sage has been warning against trusting fools, here he says there is more hope for change for the fool than for the person who thinks themselves wise, when they aren’t. Such a person can only move on when they first see their deficiency.’

Also on You Tube at [https://www.youtube.com/watch?v=s4\\_bmzgVqkq](https://www.youtube.com/watch?v=s4_bmzgVqkq)

**October 26 Day 299 Readings Jeremiah 49:23-50:46, Titus 1:1-16, Psalm 97:1-98:9, Proverbs 26:13-16**

גַּאֲלָם חִזְק יְהוָה צְבָאוֹת שְׁמוֹ רִיב יָרִיב אֶת-רִיבָם לְמַעַן הַרְגִיעַ אֶת-הָאָרֶץ וְהַרְגִיז לִישְׁבֵי  
בָּבֶל

Go'alàm chazàq, Adonài tzebha'òt shemò; ribh yaribh et-ribhàm, le-ma'an hirgi'a et-ha-àretz ve-hirgìz le-yoshebhèy Babhèl.

Their Redeemer is powerful, the LORD of armies is His name; He will most certainly fight their case for them, in order to calm the land and to unnerve the population of Babylon.

Jeremiah 50.34/ ירמיהו נ"לד

A reflection on Jeremiah 50.34 'When the Lord made His covenant with Abraham to bless the nations through his descendants, the sons of Israel, history was decided for all time to come; whatever else happens, He defends their destiny as the people of His calling, for through them has come Messiah Jesus and the salvation of the world.'

Also on You Tube at <https://www.youtube.com/watch?v=X5VL0luMqjA>

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ

Dhee gar ton episkopon anèkleeton ènai os Theou ikonòmon, mee avthàdhee, mee orgìlon, mee pàrinon, mee plèekteen, mee aischrokerdhèe.

For, as God's steward, the one in oversight must be above reproach, unselfish, not bad-tempered, not dependent on alcohol, not violent and not in it for the money.

Titus /Προς Τιτον 1.7

Also on You Tube at <https://www.youtube.com/watch?v=xQlg8YDwXkk>

A reflection on Titus 1.7 'Paul has already described himself and Apollos in 1 Corinthians 4.1 as 'stewards (econòmi) of the mysteries of God'; here, in advising Titus on the setting in place of leaders for the community of Jesus' disciples on the island of Crete, Paul uses the term 'econòmos' again. Leadership among the people of Jesus is always stewarding, never lording; service first of Jesus and the priority of His Kingdom, then service of people He loves, both within and outwith the assembly of the faithful. Good overseers will always remember that they are only ever 'loss leaders', at best unprofitable servants, (Luke 17.10) who can never repay the Master by their service, but always remain redeemed, beloved children yielded to His call.

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אִיִּם רַבִּים

Adonài malàkh; tagèyl ha-arètz! Yismechù iyyìm rabbìm!

The Lord is king; let the world spin round for joy! Let her many islands celebrate!

Psalm 97.1/ א"א תהילים צז

A reflection on Psalm 97.1 'The Singer calls on the world to dance for joy over her King and Maker in the opening of this Song; the word he uses in the Hebrew, (gil) literally means to spin around. How beautiful then, that, in its very turning, the earth is celebrating, to the reaches of its far-flung ocean islands, the King who holds it in place and has walked its paths on human feet, to ultimately restore it to its divinely-given purpose!'

Also on You Tube at [https://www.youtube.com/watch?v=\\_51F43kB5RU](https://www.youtube.com/watch?v=_51F43kB5RU) (Psalm 97)

Also on You Tube at <https://www.youtube.com/watch?v=z4nubeKsKko> (Psalm 98)

אמר עצל שחל בדרך ארי בין הרחבות

Amàr otzèyl, 'Shàchal ba-dàrekh! Arì beyn ha-rechobhòt!

The lazybones says, 'There's a lion loose! There's a lion on the streets!'

Proverbs 26.13/משלי כו"ג

A reflection on Proverbs 26.13 'The Wiseman has a lot to say about people who find reasons not to engage with life and work; here he depicts the lazybones as imagining hazards in the way of their getting out and going. 'There's wild animals out there! There's lions out there!'. God has called us to adventure with Him, and even the lions we encounter, like Pilgrim in Bunyan's classic, we find too are on leashes and will not consume us as they roar!'

Also on You Tube at <https://www.youtube.com/watch?v=1-AxKSpb69o&t=14s>

**October 27 Day 300 Readings Jeremiah 51:1-53, Titus 2:1-15, Psalm 99:1-9, Proverbs 26:17**

עשה ארץ בכחו מכין תבל בחקמתו ובתבונתו נטה שמים

Osèh èretz be-khochò, meyxhìn tèybhel be-chokhmatò u-bhitbhunatò natàh shamàyim.

Maker of earth by His power, architect of the world by His wisdom and by His understanding He stretched out the skies.

Jeremiah 51.15/ירמיהו נא"טו

A reflection on Jeremiah 51.15 'In the midst of Jeremiah's word concerning the downfall of the empire of Babylon and the eventual return of Israel to her homeland, the prophet reminds us of the One who put the whole thing together in the first place, by His power, wisdom and understanding, the Architect of the universe. Whatever our circumstances, we need to keep our perspective in focus and the Lord, Maker of all, in our sights.'

Also on You Tube at <https://www.youtube.com/watch?v=wBfE7rNlAXg>

Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι

Epephànee gar ee chàris tou Theòu ee sotèerios pasin anthròpis, paidhèvousa eemàs, ìna arneesàmeni teen asèbhian kai tas kosmikàs epithymìas sophrònous kai dhikàios kai evsebhòs zèesomen en to nyn aiòni.

For the rescuing grace of God has appeared to all people, instructing us how to say no to ungodliness and this world-system's mindset, so we can live wisely and with godly integrity in this present era.

Titus/Τίτον 2.11,12

A reflection on Titus 2.11,12. 'Far from just being a papering over the cracks of our sin, or turning a blind eye to our failures, Paul writes to Titus that God's covenanted grace which has materialised in Jesus Christ instructs and teaches us how to say no to everything which pulls us away from God's best. After all, why we would want to get involved with anything less than living fully as those who know who and why we are, and Whose we are, being true to Him and the amazing gift of this new identity He gives us in Christ?'

Also on You Tube at <https://www.youtube.com/watch?v=TDUHi2LJsK8>

ועז מלך משפט אהב אתה כוננת מישרים משפט וצדקה ביעקב אתה עשית

Ve-òz mèlekh mishpàt ahèybh; attàh konànta meysarìm mishpàt u-tzedaqàh be-Ya' aqòbh asita.

The King may be powerful, but he loves justice; you establish equity and put things to rights for Jacob-Israel with integrity. Psalm 99.4/ד"ד צט"ד תהילים

A reflection on Psalm 99.4 'It is all too easy for power to act in tyranny and injustice; the Singer celebrates the King of Israel (most likely David) who, although he is powerful, acts with equity, justice and integrity – honour indeed. When government acts godly, humanity flourishes, putting the one another before the gain of self, bringing justice to the oppressed.'

Also on You Tube at [https://www.youtube.com/watch?v=mKsf3sbdC\\_k](https://www.youtube.com/watch?v=mKsf3sbdC_k)

מחזיק באזני-כלב עבר מתעבר על-ריב לא-לו

Machaziq be-oznèy khàlebh, obhèr mit-abèr al ribh lo lo.

As silly as pulling a dog by the ears is randomly interfering with someone else's business. Proverbs 26.17/יז"ו כו"י משלי

A reflection on Proverbs 26.17 'Here is a warning against interfering in someone else's business, without real cause; you might just as well yank a dog by the ears, says the wise man – both outcomes will be painful!'

Also on You Tube at <https://www.youtube.com/watch?v=8v3619t69hI>

**October 28 Day 301 Readings Jeremiah 51:54-52:34, Titus 3:1-15, Psalm 100:1-5, Proverbs 26:18-19**

והיה ככלתך לקרא את-הספר הזה תקשר עליו אבן והשלתו אל-תוך פרט

Ve-hayàh ke-khalotkhà liqrò et-ha-sèpher ha-zèh, tiqshòr alàv èbhen, ve-hishlakhtù el tokh Peràt.

(Jeremiah is entrusting to Seraiah a record of God's word concerning Babylon's downfall) And let it be that when you have finished reading the book, tie a stone to it and throw it into the middle of the River Euphrates. Jeremiah 51.63/ג"ס נא"ר ירמיהו

A reflection on Jeremiah 51.63 'Jeremiah hands to Seraiah, ('a quiet prince' who is taken into exile in Babylon with King Zedekiah), the book (probably a scroll) of his last recorded words from the Lord about the downfall of Babylon still to come. Seraiah is to read the prophecy, and then take the scroll, tie it to a rock and throw it into the middle of the River Euphrates, as a sign that Babylon, the oppressor of God's people, will one day sink, never to rise again. God's people, on the other hand, will be delivered after seventy years, and will return to their homeland, left for now in the care of a few poor vinekeepers and farmers. Babylon, like the Babel it descends from, becomes the sign of man seeking to organise his own godless republic; that enterprise cannot succeed, and Jeremiah's sign speaks beyond his own era to all empires and powers looking to build without relating to the Maker.'

Also on You Tube at <https://www.youtube.com/watch?v=wBfE7rNIAXg&t=1s>

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιlanθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου

Òte dhe ee chreestòtees kai ee philanthropìa epephànee tou sotèeros eemòn Theòu, ouk ex èrgon ton en dikaiosýnee ón epièesamen eemèes, allà katà ton avtòu èleon èsosen eemàs dhià loutròu palinghenesiàs kai anakainòseos Pnèvmatos Ayìou.

But when the goodness and love for mankind of God our Rescuer appeared, not because of our doing worthy works to justify ourselves, but because of His mercy, He saved us by the cleansing power of being born again and by the renewing power of the Holy Spirit.

Titus/ Τίτον 3.4,5

A reflection on Titus 3.4,5 ‘What an incredible rescue plan God has brought to us in Jesus Christ by the power of the Holy Spirit! Nothing we can do can win His favour, but we already have His love towards us which He has shown in Jesus, delivering us from a broken past, washing us with the cleansing of rebirth and making us completely new by the energy of His Holy Spirit living in us! Outrageous grace!’

Also on You Tube at <https://www.youtube.com/watch?v=t4eGZb3sHGc>

דעו כי יהוה הוא אלהים

De'ù ki Adonài hu Elohim.

Know what it is, for the Lord to be God.

Psalm 100.3/תהילים ק"ג

A reflection on Psalm 100.3 ‘In this Song of celebration, the Singer puts the focus fully on the Lord and His care and provision. But unless we experience that, His care will be only head-knowledge. The Hebrew word ‘yadah’, to know, is not a brain-word; it is a whole-being word, just as when Adam ‘knew’ Eve, it was the most intimate and fruitful experience of their physical lives. By giving our whole selves to the Lord, we can experience what it is to really know what it is for the Lord to be God.’

Also on You Tube at <https://www.youtube.com/watch?v=YaFXOu4BB6k>

כמתלהלה הירה זקים חצים ומות

כך-איש רמה את-רעהו ואמר הלא-משחק אני

Ke-mitlahlèah ha-yorèh ziqìm chitzìm va-màvet,

Ken ish rimmàh et-reyèhu ve-amàr halò mesachèq anì.

Like a crazy person, randomly firing deadly, burning arrows

Is someone who tricks their friends and then says, ‘What a laugh that was!’

Proverbs 26.18,19/משלי כו"יח יט

A reflection on Proverbs 26.18,19 ‘The Sage warns here about how dangerous it is to use a friend as the butt of a cruel joke – it’s as bad as letting off fireworks in their face, and expecting them to be fine with it. Humour is a gift of God, but cruelty for a laugh is madness.’

Also on You Tube at <https://www.youtube.com/watch?v=V5dD3PFwCsE>

**October 29 Day 302 Readings Lamentations 1:1-2:22, Philemon 1:1-25, Psalm 101:1-8, Proverbs 26:20**

קומי רני בלילה לראש אשמרות שפכי כמים לבך נכח פני אדני שאי אליו כפיה על-נפש  
עולליך העטופים ברעב בראש כל-חוצות

Qùmi, ròni bha-làylah; le-ròsh ashmuròt, shiph-chì ka-màyim libbèkh nokhàch penèi Adonài; se'ì alàyv kappàyikh al-nèphesh olalàyikh, ha-atuphìm be-ra'àv, be-ròsh kol-chutzòt

Get up, sing in the night; into the small hours, pour out your heart like water in sight of the

face of the LORD; lift up to Him Your hands for the life of your little ones, weakened by hunger, at the corner of every street

Lamentations 2v19/ איכה ב"ט

A reflection on Lamentations 2.19 ‘Lamentations is a song of tragedy, a mourning for the loss of Jerusalem. Yet, even in the midst of the grieving, there is hope, a song in the night, a cry for deliverance. This is what God is looking for, the hunger for His presence, the yearning for His intervention. He will come and set them free, His people. They just need to keep singing in the dark.’

Also on You Tube at <https://www.youtube.com/watch?v=j2zw6RfAEO4>

παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου,  
Ονήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον  
Parakalò se perì tou emou tèknou, on eyènneesa en tis dhesmìs mou, Onèsimon, ton potè si àchreeston, nynì dhe si kai emì èvchreeston  
I’m making a request of you concerning my child, to whom I gave birth while in my chains, Onesimos, (whose name means Useful) who was once unprofitable to you, but now is very profitable to you and me both.  
Philemon/Προς Φιλήμονα 1.10,11

A reflection on Philemon 1.10,11 ‘Paul, in prison in Rome, has led to Christ a runaway slave by the name of Onesimos (meaning Useful) and is sending him back to his believing owner, Philemon, with a request to free him and send him back to Rome as an aide to Paul. Paul is making a play on words, that this unprofitable servant has now become very profitable in his life. Jesus spoke about us all as unprofitable servants in Luke 17.10. However much we do, we will never repay or earn the price paid by Christ’s blood shed for us. Yet His love makes us God’s children; like Onesimos, we are precious and of great value to our Father, not for what we do, but for who we are.’

Also on You Tube at [https://www.youtube.com/watch?v=E4WnmT\\_vyMk](https://www.youtube.com/watch?v=E4WnmT_vyMk)

חֶסֶד-וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְרָה

Chèsed u-mishpàt ashìrah, le-khà Adonài azamèrah.

I will sing of covenant-bonded grace and justice; for You Lord, I will play

Psalm 101.1/תהילים קא"א

A reflection on Psalm 101.1 ‘Some things are worth singing and making music about; chief among them are the covenant-bonded grace of God and His purpose to set all things to rights, His justice; thus, the Singer of Israel starts off this Song with celebration of God’s fairness and faithfulness.’

Also on You Tube at <https://www.youtube.com/watch?v=iHSySPSnrhA>

בְּאֶפֶס עַצִּים תִּכְבֶּה-אֵשׁ וּבְאֵין נִרְגָן יִשְׁתַּק מְדוֹן

Be-èphes eytzim, tikhbèh eysh, u-bhe-èyn nirgàn, yishtòq madòn.

When the wood runs out, the fire goes out; when the backbiting stops, the quarreling stops.

Proverbs 26.20/משלי כו"כ

A reflection on Proverbs 26.20 ‘Arguments need fuel to continue. When we cut off the supply of unkindness to one another, the ammunition is not available any more, and the fire of our dispute goes out.’

Also on You Tube at <https://www.youtube.com/watch?v=zLnx4AXy2iE>

**October 30 Day 303 Readings Lamentations 3:1-66, Hebrews 1:1-14, Psalm 102:1-28, Proverbs 26:21-22**

חַסְדֵּי יְהוָה כִּי לֹא-תִמְנוּ כִּי לֹא-כָלוּ רַחֲמָיו חֲדָשִׁים לְבִקְרִים רַבָּה אֱמוּנָתְךָ  
Chasdèy Adonài ki lo tamnù, ki lo khalù rachamàyv; chadashim labqarim, rabàh emunatèkha  
The covenant-committed grace of the LORD keeps us from extinction, for His compassion does not end, but is daily renewed; great is Your dependability.

Lamentations 3.22,23/ איכה ג"כ כג

A reflection on Lamentations 3.22-23 ‘The mourner in Lamentations acknowledges that without the covenant-bonded grace of chesed shown to them by the Lord, His faithful dependability which lasts forever, they would be finished. This grace of God is continued and extended to us through the love and sacrifice of Jesus Christ, bringing us into the commonwealth of the covenant with Israel.’

Also on You Tube at <https://www.youtube.com/watch?v=xSsQbmADNRE&t=1s>

ὁς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τα πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι’ ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

Os on apàvgasma tees dhòxees kai charaktèer tees ypostàseos avtòu, phèron te ta pànda to rhèemati tees dhynàmeos avtòu, dhi eavtòu katharismòn pi-eesàmenos ton amartiòn eemòn ekàthisen en dhexià tees megalosýnees en ypseelis.

He (Jesus), being the visible radiance of God's glory and the exact visualisation of His essence, sustaining everything by the verbal expression of His power, having by His own action cleansed us from our failures, sat down at the right side of the most exalted Majesty. Hebrews/Εβραίους 1.3

A reflection on Hebrews 1.3 ‘While God spoke long ago (Greek *pálai* – from which English *palaeontology*, study of ancient remains,) through prophets, in recent times he has spoken through a Son, different in nature to them. This Son inherits all things from the Father, by the right of primogeniture, since he has been implicated also in the creation of everything, a reference to Christ’s preexistence. This son is the radiance, the effulgence, the breaking out (Greek *apàvghasma* = shining out,) of the glory of God and the imprint, the diecast image (Greek *charákteer*, such as the image of the sovereign’s head on a coin,) of God’s essential substance (Greek *ypóstasis*, literally, *sub-standing*), who by His expressed word (Greek *rhéema*) carries and sustains everything, now that He has cleansed the corruption of sin and sat down at God’s majestic throne.’

Also on You Tube at <https://www.youtube.com/watch?v=3LrML97c6sA&t=6s>

שְׁקַדְתִּי וְאֶהְיֶה כְּצִפּוֹר בְּיָדָד עַל-גַּג

Shaqàdti va-ehyèh ke-tzippòr al gag.

I lay awake; I was like a bird alone on a roof.

Psalm 102.8/תהילים קב"ח

A reflection on Psalm 102.8 ‘The Singer finds himself in a very human place, lying awake feeling alone, like a single sparrow exposed on a roof to the elements. But he takes encouragement from the fact that God knows where he is and that His covenant-bonded grace never fails. Even in those moments of isolation, we can pull on the faithfulness of God.’

Also on You Tube at <https://www.youtube.com/watch?v=BQDC3HoNYFY>

פחם לגחלים ועצים לאש ואיש מדינים לחרחר-ריב

Pechàm le-gechalim ve-eytzim le-èysh, ve-ìsh midyanim le-charchàr ribh.

Like charcoal fuels hot coals, or wood fuels a fire, so a quarrelsome person fuels arguments.

Proverbs 26.21/כ"א משלי כו

A reflection on Proverbs 26.21 ‘The Wiseman of Proverbs hits nails on heads when he likens the contentious quarrelling of argumentative people with a fire that is constantly kept burning; it’s possible to get into a lifestyle of negative positions, always seeing the downside, picking trouble just for the sake of finding fault. When we follow Jesus, mercy and compassion are what fuel us, understanding weakness as part of our humanity, but finding opportunities to see the gold amid the dust!’

Also on You Tube at <https://www.youtube.com/watch?v=bCuwcaRk54A>

**October 31 Day 304 Lamentations 4:1-5:22, Hebrews 2:1-18, Psalm 103:1-22, Proverbs 26:23**

השיבנו יהוה אליך ונשובה חדש ימינו כקדם

Hashibhèynu Adonài elèkha ve-nashùbhah, chadèsh yamèynu ke-qèdem.

Return us, Lord , to Yourself and we will be restored, make our days anew, like they used to be.

Lamentations 5.21/ה"א איכה ה

A reflection on Lamentations 5.21 ‘This prayer, sung plaintively at the end of the record of disaster which has come upon the broken people of God in their deportation and occupation, at last calls for God’s restoration and renewal of them. Until we come to an end of our trying to make life work for us, and call on the Lord for His offered rescue, we will never experience hope or meaning as He intends for us.’

Also on You Tube at [https://www.youtube.com/watch?v=kea0xQ\\_F7pA](https://www.youtube.com/watch?v=kea0xQ_F7pA)

ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ’ ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

Epèe oun paidhia kekinòneeke sarkòs kai àimatos, kai avtòs parapleesios metèsche ton avtòn, ìna dhìa tou thanàtou kataryèesee ton to kràtos èchonda tou thanàtou, tout’ èsti ton diàbholon, kai apallàxee tòutous, òsi phòbho thanàtou dhìa pandòs tou zeen ènochi èesan dhoulèias.

In the same way the children have in common their flesh and blood, so He Himself in the same way participated in that, so that by means of death He might destroy the one who has the power of death, that is the devil, thus rescuing those who all their lives were under the thumb of its slavery.

Hebrews/Εβραϊσος 2.14, 15

A reflection on Hebrews 2.14 'By taking on our humanity from the moment of conception, and ending as we do, going into the grave, Jesus has proved that He is one of us, so that as He bursts out of that grave in resurrection, He demonstrates that the lies of satan about God wanting our destruction are baseless. Jesus has broken the hold of the fear of death over us; He is our hope and our forever future!'

Also on You Tube at <https://www.youtube.com/watch?v=9XmzPToVuaY>

הַמְשַׁבֵּיעַ בְּטוֹב עֲדִיף תִּתְחַדֵּשׁ כְּנֶשֶׁר נְעוּרָיְכִי

Ha-masbia' be-tòbh edyèykh, titchadèysh ka-nèsher ne'uràykhi.

(The Lord) satisfies your desires with good things, renewing your youth like the eagle's.

Psalm 103.5/תהילים קג"ה

A reflection on Psalm 103.5 'The Singer likens the refreshment God brings to the mythical renewal of the eagle's life; it was believed by some in ancient times that when an eagle felt death coming on, it would pull out all its feathers, wait for new ones to grow, then take a 'flight of rebirth'. This has no basis in reality, but the picture, like that of the mythical phoenix rising from the ashes, is a powerful parable for the renewal that the Lord brings us, even in dark days; there is always reason to bless the Lord!'

Also on You Tube at <https://www.youtube.com/watch?v=aF2KhtNKIYY>

כֶּסֶף סִיגִים מְצֻפֶּה עַל-חֶרֶשׁ שְׁפָתַיִם דְּלֵקִים וְלֵב-רָע

Kèseph sigim metzuppèh al chàresh sphotàyim dolqim ve-lèbh ra.

Like low-quality silver on a clay pot are glowing words with a malicious heart.

Proverbs 26.23/משלי כו"כג

A reflection on Proverbs 26.23 'The Wise Man uses a vivid picture here of a worthless pot covered in low-quality silver to portray the expression of insincere, flattering words coming from evil intentions; in other words, we need to look beneath the surface to check the motives of nice sentiments.'

Also on You Tube at [https://www.youtube.com/watch?v=wZIZeHH\\_clc](https://www.youtube.com/watch?v=wZIZeHH_clc)

**November 1 Day 305 Ezekiel 1:1-3:15, Hebrews 3:1-19, Psalm 104:1-23, Proverbs 26:24-26**

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵנַן בַּיּוֹם הַגֹּשֶׁם כֵּן מַרְאֵה הַנְּגִיָּה סָבִיב הוּא מַרְאֵה דְמוּת  
כְּבוֹד-יְהוָה וְאֶרְאֶה וְאֶפֶל עַל-פְּנֵי וְאֶשְׁמַע קוֹל מְדַבֵּר

Ke-mar-èh ha-qèshet ashèr yihyèh be-anàn be-yòm ha-gèshem, ken mar-èh ha-nogàh sabhìbh hu, mar-èh demùt kebhòd Adonài, ve-erèh va-epòl al-panài va-eshmà qol medabèr

Like the sight of the rainbow that will be in the clouds on a day of rain, so was the sight of the splendour around Him, the sight of the reflection of the glory of the LORD, and I saw it and fell on my face when I heard a voice speaking

Ezekiel 1.28/יחזקאל א"כ טז

A reflection on Ezekiel 1.28 'Ezekiel struggles to capture in human words the splendour of the vision he sees revealed to him of God's natural environment in the heavenly dimension. He can only render a pale likeness, using pictorial language of wheels within wheels and rainbows and reflections. In total awe, he physically falls on his face as he hears the Lord speaking to Him, such is his wonder at God's person.'

Also on You Tube at <https://www.youtube.com/watch?v=PSDMZg-DDj4>

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν  
Òthen, adhelphì àyiee, klèseos epouraniou mètochi, katanoèesate ton apòstolon kai archi-  
erèa tees omoloyias eemòn, Christòn Yeesòun  
So then, holy brothers and sisters, incuded in the calling of heaven, consider fully the emissary and the high priest we confess, the Messiah, Jesus.  
Hebrews/Εβραίους 3.1

A reflection on Hebrews 3.1 ‘The writer here ascribes to Jesus two key roles; first, He is the emissary of God, the One who above all others carries to us the mission to reveal the Father’s heart. Whatever an apostle is or does, they will look like Jesus in His commission to the world to bring many children into the Father’s house. Secondly, Jesus is the High Priest, the one who carries His people before the face of God. Jesus has entered His Father’s presence, the signs of His sacrifice still in His hands, feet and side, and remains there as a living intercession for all who confess Him as Lord.’

Also on You Tube at [https://www.youtube.com/watch?v=y\\_mJp4y\\_Mcc](https://www.youtube.com/watch?v=y_mJp4y_Mcc)

בְּרַכִּי נַפְשִׁי אֶת-יְהוָה יְהוָה אֱלֹהֵי גְדֹלַת מָאֹד הוֹד וְהַדָּר לְבִשְׂתַּ עֹטָה-אוֹר כִּשְׁלֵמָה נוֹטָה  
שָׁמַיִם כִּירִיעָה  
Barkhì naphshì et-Adonài; Adonài Elohay gadàlta mé’òd, hod ve-hadàr labhàshta, otèh or ka-  
shalmàh, notèh shamàyim ka-yeri’ah.  
Let all my being bless the Lord; O Lord my God, you have become so great, arrayed in splendour and beauty, wearing light for a garment, spreading out the skies like a veil.  
Psalm 104.1,2/תהילים קד"א ב

A reflection on Psalm 104.1 ‘In Psalm 103, the Singer has extolled the God who rescues and loves; here, he exalts the Creator, the Originator of all things, who has set bounds on the seas and given food to His creatures. So beautiful are the light and the skies that he sees them as a robe fit for God to be arrayed in, with their divine designer label!’

Also on You Tube at <https://www.youtube.com/watch?v=ybNanhN1xbw>

בִּשְׂפָתָו יִנְכָר שׁוֹנֵא וּבִקְרָבוֹ יִשִּׁית מְרֵמָה  
Bi-sphatàv yinakhèr sonèy, u-bhe-qirbò yashit mirmàh.  
Hatred gives the impression of being nice by talking, but inside is stored up treachery.  
Proverbs 26.24/משלי כו"כד

A reflection on Proverbs 26.24 ‘Many of us are familiar with the pantomime villain, who is plotting the downfall of the hero or heroine; the wicked queen tempting Snow White, the nasty uncle trapping Aladdin. The Wiseman of Proverbs here warns of the fair face of evil, the surface shine hiding dark intent. This is why Jesus teaches us that our motives are as important as our actions, our thoughts needing as much guarding as our words. ‘Make love your aim’ (1 Cor 14.1) says Paul, giving no place to hatred.’

Also on You Tube at [https://www.youtube.com/watch?v=3EocP\\_SS3dk](https://www.youtube.com/watch?v=3EocP_SS3dk)

**November 2 Day 306 Ezekiel 3:16-6:14, Hebrews 4:1-16, Psalm 104:24-35, Proverbs 26:27**

וְזָכְרוּ פְּלִיטֵיכֶם אוֹתִי בְּגוֹיִם אֲשֶׁר נִשְׁבּוּ-שָׁם אֲשֶׁר נִשְׁבַּרְתִּי אֶת-לִבָּם הַזֹּנֶה אֲשֶׁר-סָר מֵעָלַי  
וְאֵת עֵינֵיהֶם הַזֹּנֹת אַחֲרַי גְּלוּלֵיהֶם וְנִקְטוּ בַּפְּנֵיהֶם אֶל-הַרְעוֹת אֲשֶׁר עָשׂוּ לְכָל תּוֹעֲבֹתֵיהֶם  
Ve-zokhrù phlitàykhèm otì ba-goyìm ashèr nishbù sham ashèr nishbàrti et-libbàm ha-zonèh  
ashèr sar mey-alày ve-èt eynèyhem ha-zonèt acharèy gelulèyhem, ve-naqòtu bi-phnèyhem el  
ha-ra'ot ashèr asù, le-khòl to'abhotèyhem.

And those among you who become refugees will remember me among the nations to which you are deported, for I am crushed by their prostituted hearts which have withdrawn from me and by their eyes, selling themselves to their dung-heap idols; they will end up despising themselves for all the wickedness they have committed, for all their atrocities.

Ezekiel 6.9/ו"ט/יחזקאל 6.9

A reflection on Ezekiel 6.9 'The words Ezekiel delivers here are the words of a crushed and broken husband whose beloved wife has left him to go and sell herself to others; they reveal the pain which our brokenness and wickedness causes our Creator when He sees the atrocity of our selfish hedonism, rejecting His love and joy for darkness and death. The prodigal refugees of Judah, grieving the loss of everything, in the pigsty of their betrayal, will remember their Lover, the God who will redeem them from slavery once again and bring them home.'

Also on You Tube at [https://www.youtube.com/watch?v=x\\_jXlxQdiJE](https://www.youtube.com/watch?v=x_jXlxQdiJE)

Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

Spoudhàsomen oun eeselthèen ees ekìneen teen katàpavsin, ìna mee en to avtò tis ypodhìgmati pèsee tees apeethèeas.

So let us endeavour to enter into that cessation from our activity, so that none of us falls into that same pattern of behaviour through not trusting.

Hebrews/Ἑβραίουσ 4.11

A reflection on Hebrews 4.11 'There is a nice irony here in the writer's instruction to us to try hard to stop trying so hard! The picture being drawn on here is of Israel, who did not trust God's provision of the promised land, which they were to just enter, but rather doubted God and refused to take Him at His word. If we keep trying to please God by our good deeds, we are not trusting His provision for us in Jesus to deal once and for all with our past shame. We are to stop trying and to start trusting!'

Also on You Tube at <https://www.youtube.com/watch?v=8bv7uQEImSU>

אֲשִׁירָה לַיהוָה בְּחַיֵּי אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדֵי יַעֲרַב עָלַי שִׁיחֵי אֲנֹכִי אֲשַׁמַּח בִּיהוָה  
Ashìrah l'Adonài be'chayàv, azamràh l'Elohàv be-odì; ye'eràbh alàyv sichì anokhì, esmàch  
b'Adonài.

I will sing to the Lord my whole life long, I will make music to my God while I have strength; it is so precious to commune with Him, so I will celebrate in the Lord!

Psalm 104.33,34/תהילים קד"ל לד

A reflection on Psalm 104.33,34 'The Scriptural understanding of contemplation does not mean silent mental introversion; that practice has more in common with Eastern mysticism, seeking to escape the material world for union with a great nothingness. The Singer's

meditation is precious because the focus of his communion is the Lord, the Hebrew words here indicating an expressed, spoken and sung vehicle of that connection. In Biblical piety, silence is rare, prayer being vocalised. For this reason, the Singer will sing, make music and celebrate in his meditation of the Lord.'

Also on You Tube at <https://www.youtube.com/watch?v=boGG8LNAF14>

כְּרֵה-שַׁחַת בָּהּ יִפּוֹל וְגוֹלֵל אֶבֶן אֵלָיו תָּשׁוּב

Korèh shàchat bah yippòl ve-golèl èbhen elàv tashùbh.

Trying to trap others will end up in being trapped yourself, and trying to crush others will lead to yourself being crushed.

Proverbs 26.27/כ"ז/כ"ז

A reflection on Proverbs 26.27 'Here is a warning against trying to ensnare others or crush them by coercion; the action will rebound, says the Sage, and will come back on the head of the one trying to oppress others. The God of justice will not allow injustice to stand without response.

Also on You Tube at <https://www.youtube.com/watch?v=eFbqfsUIOVc>

**November 3 Day 307 Ezekiel 7:1-9:11, Hebrews 5:1-14, Psalm 105:1-15, Proverbs 26:28**

וַאֲרָאָה וְהִנֵּה דְמוּת כְּמִרְאֵה-אֵשׁ מִמִּרְאֵה מִתְנַיִן וְלִמְטָה אֵשׁ וּמִמִּתְנַיִן וְלִמְעָלָה כְּמִרְאֵה-זָהָר  
כְּעֵין הַחֲשָׁמַלָּה

Va-er'èh, ve-hinèh demùt ke-mar'èh esh mi-mar'èh motnàv u-le-mattàh esh u-mi-matnàv u-le-mal'àh ke-mar'èh zòhar ke-èyn ha-chashmalàh.

When I looked, I saw what appeared to be like a fiery figure, the brilliance flaming up and down through him, the colour of polished bronze. Ezekiel 8.2/ב"ב

A reflection on Ezekiel 8.2 'When prophets encounter visible manifestations of the unseen realm, they often struggle to put into words what they experience; here Ezekiel sees a 'likeness', an 'image' with flames going up and down him, the colour of polished bronze. This figure then lifts him up by the hair, and shows him terrible things going on in the Temple, horrible travesties of God's space. We can never 'manage' the Divine; He will always overawe us, and leave us reaching for words to describe Him, but this will therefore always leave us knowing Him deeper too.'

Also on You Tube at <https://www.youtube.com/watch?v=DVWa6dvcZWg>

καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

Kai teleiothìs eyèneto tis ypakou-ousin avtò pàsìn aítios soteerìas aionìou, prosagorevthèes ypò tou Theòu archierèvs katà teen tàxin Melchisedèk.

And having been made complete, for those who obey Him, (Jesus) has become the one who has achieved their rescue in perpetuity, already having been given by God the designation of high priest in the line of Melchizedek.

Hebrews/Εβραϊους 5.9,10

A reflection on Hebrews 5.9,10 'Put very simply, the designation upon Jesus of Melchizedek's priesthood means that He is in the line of the one to whom Abraham himself deferred as God's man sent to represent Him. We know little else about the mystic figure of the 'King of Integrity, King of Peace', other than that he is priest of El-Shaddai, Most High

God. From this point of view, he predates the priesthood of the Levites who are still to come. As the One who is enfolded into the very being of that Most High God, Jesus alone is now that perfect advocate and representative.'

Also on You Tube at <https://www.youtube.com/watch?v=tGOM2U5emqw>

הודו ליהוה קראו בשמו הודיעו בעמים עלילותיו

Hodù l'Adonài, qir'ù bhishmò, hodi'u bha-amim alilotàv.

Give thanks to the Lord, call on His name, make known among the peoples what He has done.

Psalm 105.1/תהילים קה"א

A reflection on Psalm 105.1 'The people of Israel were never meant to keep the news of God's exploits to themselves, like some mystery cult; they were to publish His ways and deeds beyond their own community, to all the peoples. This call is continued in the commission of Jesus to go into all the world and bring good news, one which continues in spite of rejection and even violent opposition from those who would attempt to silence the words of life.'

Also on You Tube at <https://www.youtube.com/watch?v=pHZgChQA1f4>

לשון-שקר ישנא דכיו ופה חלק יעשה מדחה

Leshòn shèqer yisnà dakkìr, u-phèh chalàq ya'asèh mid-chèh.

A lying tongue hates its targets, and flattering words bring ruin.

Proverbs 26.28/משלי כ"ח

A reflection on Proverbs 26.28 'The Sage here reveals the harm behind the flattery of a fraudster. We need to beware of being sucked in by fair words with foul motives.'

Also on You Tube at <https://www.youtube.com/watch?v=D3ZxHHLqnP4>

**November 4 Day 308 Readings Ezekiel 10:1-11:25, Hebrews 6:1-20, Psalm 105:16-36, Proverbs 27:1-2**

ונתתי להם לב אחד ורוח חדשה אתן בקרבכם והסרתני לב האבן מבשרם ונתתני להם לב בשר

Ve-natati lahem lebh echad, ve-rùach chadashah etèn, be-kirbekhem ve-hasiroti lev ha-èbhen mib-saràm ve-natati lahem lebh basàr

And I will give them a single heart, and a renewed spirit I will give them, and I will remove their heart of stone from their body and give them a heart of flesh

Ezekiel 11v19/יחזקאל יא"ט

A reflection on Ezekiel 11.19 'God's promise through Ezekiel is a single, united heart and a renewed spirit for His people, echoing the Psalmist's prayer 'unite my heart in awe of Your name.' (Psalm 86.11) A divided, duplicitous heart is inimical to worship and surrender to the Lord. We need one goal, one focus, one heart of soft flesh given to God.'

Also on You Tube at <https://www.youtube.com/watch?v=Jw-sMbHn-nE>

ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος

Een os ànkyran èchomen tees pseechès asphalèe te kai bhebhàian kai eeserchomèneen ees to esòteron tou katapetàsmatos.

This (hope) we have as an anchor for our soul, unfailing and solid, going right into the place beyond the curtain.

Hebrews/Εβραίουσ 6.19

A reflection on Hebrews 6.19 ‘The writer of the letter to Hebrews gives us a strong image of our hope as the anchor, holding us firm and solid even through storms, taking us right into the very holiest, closest place with God, beyond the once-dividing temple curtain, since Jesus has gone there as the pioneer; we now enter by the way He made for us there.’

Also on You Tube at <https://www.youtube.com/watch?v=SKCEIoI9uw0>

וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר בְּאֶרֶץ-חָם

Va-yabhò Yisra'èl Mitzràyim, ve-Ya'aqòbh gar be-èretz Cham.

So Israel came to Egypt, and Jacob settled a while in the land of Ham.

Psalm 105.23/כה"ג תהילים

A reflection on Psalm 105.23 ‘The Singer remembers in his Song the story of Jacob-Israel’s removal to Egypt after the miraculous rise to government of his son, Joseph. The words used here, however, indicate that Jacob was a refugee, a displaced person in ‘the land of Ham’ (Egypt, called Mitzraim in Hebrew, was one of the sons of Noah’s son, Ham – Genesis 10.6), expecting to return, which the Lord achieved Himself through Moses and Aaron generations later. There is a sense here of unfolding purpose, that nothing is ‘by chance’, the Lord fulfilling the promise to Abraham of the nations being blessed through his offspring, even when it takes them through captivity and exile.’

Also on You Tube at [https://www.youtube.com/watch?v=dLfVHOw\\_9B0](https://www.youtube.com/watch?v=dLfVHOw_9B0)

אֶל-תִּתְהַלֵּל בַּיּוֹם מָחָר כִּי לֹא-תִדְעַ מַה-יִּלְד יוֹם  
וַיְהִלְלֶךָ זָר וְלֹא-פִיךָ נִכְרִי וְאֶל-שִׁפְתֶיךָ

Al tit-hallèl be-yòm machàr ki lo tedà ma yèlekh yom;

Yehallèlkha zar ve-lò pheekhà, nokhrì ve-àl sphetèykha

Don't boast about tomorrow when you don't know what the day will bring;

Let another praise you, not your own mouth; someone else, not your own lips

Proverbs 27v2/ב"ב משלי

A reflection on Prov.27.2 ‘In a world of constant self-promotion and self-advancement, the wise man of Proverbs points us to the best means of moving forward – let others recognise your gift and open the door for you. If we refrain from boasting of our own plans and praising our own achievements, it gives others room to highlight what they appreciate about what we bring to the party.’

Also on You Tube at <https://www.youtube.com/watch?v=WBXsFDUUFK8>

**November 5 Day 309 Readings Ezekiel 12:1-14:11, Hebrews 7:1-17, Psalm 105:37-45, Proverbs 27:3**

בֶּן-אָדָם בְּתוֹךְ בַּיִת-הַמְּרִי אֵתָהּ יֹשֵׁב אֲשֶׁר עֵינָיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אֲזַנַּיִם לָהֶם לִשְׁמַע  
וְלֹא שָׁמְעוּ כִּי בַיִת מְרִי הֵם

Ben-Adàm, be-tòkh beyt-hamerì atàh yoshèbh, ashèr eynàyim lahèm lir'òt, ve-lò ra'ù,

oznàyim lahèm lishmòà, ve-lò shamè'u, ki beyt-hamerì hem

Son of man, you live in a house of contention, who have eyes to see, but will not see, ears to hear, but they will not hear, for they are a house of contention

Ezekiel 12v2/ יחזקאל יב"ב

A reflection on Ezekiel 12.2 'Since the days in the desert, Israel had been contentious in her walk with God, always arguing and grumbling about His actions toward them, even though He is their rescuer. Contention blinds us and deafens us to grace, for the contentious heart is more set on strife than on peace.'

Also on You Tube at <https://www.youtube.com/watch?v=XQOnT8KvBWs>

ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·

O dhe mèe yenealogòumenos ex avtòn dedekàtoke ton Abhra'àm, kai ton èchonda tas epangelias evlòyeeke.

(Speaking of the ancient Priest, Melchizedek.)

But the one who does not trace his genealogy from them (the Levites) received Abraham's tithe, and blessed the promise-bearer.

Hebrews/Εβραίους 7.6

A reflection on Hebrews 7.6 'In this chapter, the writer to the Hebrews is making the point that Jesus' high priesthood for us before the Father does not depend on His being of the tribe of Levi, the tribe designated as priests under the Mosaic code. Rather, Jesus has a priesthood derived from Melchizedek, King of Salem, (Gen.14.18) which Abraham himself acknowledged in his paying to him the tenth part of his increase (the tithe). Abraham, who trusted God, and is the ancestor of Levi, is blessed by one whose priesthood is greater because it is that of the coming Messiah Himself, the order of the King of Righteousness.'

Also on You Tube at <https://www.youtube.com/watch?v=uIOB0qkKDgQ>

פָּרַשׁ עָנָן לְמַסָּךְ וְאֵשׁ לְהַאִיר לַיְלָה

Paràsh anàn le-masàkh ve-èysh le-ha-ir làylah.

He spread out a cloud as a shade, and a fire to illuminate the night.

Psalm 105.39/ תהילים קה"ל ט"ט

A reflection on Psalm 105.39 'During their desert progress, the Lord showed amazing care for His people in practical ways. In the burning heat of the desert, He spread a cloud over their dwellings to protect from the sun, and at night came in a pillar of fire to give them light to disperse the inky blackness. In every way, He wanted to show them His devotion and love, despite their murmuring against Him.'

Also on You Tube at <https://www.youtube.com/watch?v=q6FOHW8xGEo&t=33>

כֶּבֶד-אֶבֶן וְנֶטֶל הַחֹל וְכַעַס אֱוִיל כֶּבֶד מִשְׁנֵיהֶם

Kobhèyd èbhen ve-nèytel ha-chòl ve-kha'às evil kabhèyd mishnèyhem.

Stone is heavy and sand is weighty, but the spite of a fool outweighs them both.

Proverbs 27.3/ משלי כז"ג

A reflection on Proverbs 27.3 'The Wiseman's words here in Proverbs are borne out by history; the vicious and arbitrary spite of fools is heartbreaking, and has led to so much suffering and loss. This is why the promise of the restoration of all things must culminate in

the reign of the Prince of Peace, who for all mankind embodies both the power of God and the wisdom of God and will put all things to rights in His justice. (1 Cor. 1.24)'

Also on You Tube at <https://www.youtube.com/watch?v=09v6luAL0YY>

**November 6 Day 310 Readings Ezekiel 14:12-16:41, Hebrews 7:18-28, Psalm 106:1-12, Proverbs 27:4-6**

וְאֶעְבֵּר עָלֶיךָ וְאָרְאֶה וְהִנֵּה עֲתִיךָ עֵת דְּדִים וְאֶפְרֹשׁ כְּנָפֵי עָלֶיךָ וְאֶכְסֶה עַרְוֹתֶיךָ וְאֶשְׁבַּע לָךְ  
וְאָבֹא בְּבְרִית אִתְּךָ נָא אֲדַנִּי יְהוָה--וְתִהְיֶי-לִי

Va-e'ebhòr alàyikh, va-er'èkh ve-hinèh, ittèkh eyt dodim, va-ephrosh kenaphi alàyikh, va-akhasèh ervatèkh va-eshabhà lakh va-abhò bhi-bherit otàkh, ne'ùm Adonài Elohim va-tihyi li.

So when I passed by and looked, there you were at the age to be courted and married, so I covered you over with my robe to hide your nakedness and I made vows to you and entered a covenant with you, says the Lord God, and you were mine.

Ezekiel 16.8/ יחזקאל ט"ז ח

A reflection on Ezekiel 16.8 'The Scriptures are unashamed in their presentation of the Lord as the pursuing lover, who commits in passionate faithfulness to His bride, His people, wooing them and taking them on, even when they have nothing to offer in return. He enters an unbreakable covenant with Israel, and lavishes care upon them, the epitome of the attentive and devoted husband.'

Also on You Tube at <https://www.youtube.com/watch?v=TP6C6oUoCl8>

ὄθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Òthen kai sòzin ees to pandelès dhýnatai tous proserchomènous dhi'avtòu to Theò, pàndote zon ees to endynchànin ypèr avtòn.

So then, He (Jesus) is able to rescue every one of those who come to God, since He goes on living forever to intercede for them.

Hebrews/Εβραϊους 7.25

A reflection on Hebrews 7.25 'Today, before the face of the Father, the Lord Jesus stands, with the wounds of Calvary still in His hands, feet and side, continually presenting our cause and His sacrifice for us, for the sake of the eternal rescue and life of all who come to God. Jesus has paid the bride price; one day this High Priest will be sent again by the Father to come and receive us, His bride!'

Also on You Tube at <https://www.youtube.com/watch?v=W6yiru3NHCE>

מִי יַמְלִל גְּבוּרוֹת יְהוָה יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ

Mi yemalèyl gebhuròt Adonài, yashmìa kol tehillatò?

Who can put into words the Lord's exploits, or broadcast all His fame?

Psalm 106.2/ תהילים קו"ב

A reflection on Psalm 106.2 ‘The Singer opens this Song with the refrain which runs throughout the Psalms, ‘Give thanks to the Lord, for He is good and His covenant-bonded grace knows no limit’, but then questions, how the full extent of the Lord’s exploits can ever be fully broadcast, so powerful are they. We will never outpraise God, never exhaust the celebration of His deeds; this is why worship is such a rich and unboundaried occupation, why we sing new songs in His honour, for we are constantly overawed by Him anew as we bless Him.’

Also on You Tube at [https://www.youtube.com/watch?v=Kx5\\_DXWQWt8](https://www.youtube.com/watch?v=Kx5_DXWQWt8)

טובה תוכחת מגלה מאהבה מסתרת  
נאמנים פצעי אוהב ונעתרות נשיקות שונא

Tobhàh tokhàchat megullàh mey-ahabhàh mesutarèh,  
Ne’emanim pitz’èy ohèbh ve-na’taròt neshiqòt sonèh.

A frank rebuke is better than hidden love,

Bruises from a loving friend are more trustworthy than many kisses from an enemy.

Proverbs 27.5,6/ משלי כז"ה

A reflection on Proverbs 27.5,6 ‘While no one enjoys a sharp correction, the Sage encourages us to welcome rebuke when it is given by someone who really loves us. If we only receive the nice words of our detractors, but shun the concerned critique of our friends, who know the best of us and want the best for us, we are headed for a bleak future.’

Also on You Tube at <https://www.youtube.com/watch?v=FdwjL-bTQoo>

**November 7 Day 311 Readings Ezekiel 16:42-17:24, Hebrews 8:1-13, Psalm 106:13-31, Proverbs 27:7-9**

זכרתי אני את-בריתי אותך בימי נעוריך והקימותי לך ברית עולם

Ve-zakhàrti anì et-beritì ot-khà bimèy ne’uràyikh, ve-haqimotì lakh berit olàm

(In spite of your unfaithfulness) I remembered My covenant with you in the days of your childhood, and so I will establish for you that covenant without limits.

Ezekiel 16v60/ יחזקאל טז"ס

A reflection on Ezekiel 16.60 ‘God’s covenant is irrevocable and limitless, despite His people’s faithlessness. Even when they are unfaithful, He remains faithful, determined through them and the coming Messiah to bless the whole earth.’

Also on You Tube at <https://www.youtube.com/watch?v=LYfiBdip8ak>

τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

Ton ayìon litourgòs kai tees skeenèes tees aleethinèes, een èpeexen o Kýrios, kai ouk ànthropos.

(Jesus is ) leader of the worship in the holy place, the true tent which the Lord pitched, and not man.

Hebrews/Εβραϊους 8.2

A reflection on Hebrews 8.2 ‘The writer to the Hebrews describes Jesus as the ‘liturgos’ here, meaning one who serves and leads. Jesus is the leader of our worship in the tent of worship, the place given by God’s revelation as His interface with His people. He is not looking for

our structures, He doesn't need our institutions; what He wants is to be close to us in intimacy, and, as with any tent, ready to move to the next place in the journey when He moves.'

Also on You Tube at [https://www.youtube.com/watch?v=m\\_N4veDIY5E](https://www.youtube.com/watch?v=m_N4veDIY5E)

וַיִּמְרוּ אֶת-כְּבוֹדָם בְּתַבְחִיית שׁוֹר אֲכָל עֵשֶׂב

Va-yamiru et kebhodàm be-tabhnit okhèyl èysebh.

But they exchanged their glory for the statue of a grass-eating ox!

Psalm 106.20/תהילים קו"כ

A reflection on Psalm 106.20 'It seems unbelievable that the people who had seen the Lord, Maker of heaven and earth, rescue them from Pharaoh's hold by plague and miracle, and who had been brought on dry land through the sea should now resort to calling a golden calf their god; but we face here the fickleness of our human hearts, the fickleness which will resort to makeshift of our own devices rather than seek God's insight. We have to constantly guard against our 'good ideas' which are not God-ideas!'

Also on You Tube at [https://www.youtube.com/watch?v=Kx5\\_DXWQWt8](https://www.youtube.com/watch?v=Kx5_DXWQWt8)

כַּצִּפּוֹר נוֹדֶדֶת מִן-קִנְיָהּ כִּן-אִישׁ נוֹדֵד מִמְּקוֹמוֹ  
שָׁמֶן וְקוֹטֶרֶת יִשְׂמַח-לֵב וּמֵתֵק רֵעֵהוּ מֵעֵצַת-נֹפֶשׁ

Ke-tzippòr nodèdet min qinnàh, ken ish nodèd mi-meqomò;

Shèmen u-qetòret yesamàch lebh, u-meteq reyèhu mey-atzàt nàphesh.

Like a bird wandering from its nest, so is someone wandering from home;

As oil and perfume gladden the heart, so counsel from a friend is sweet to the soul.

Proverbs 27.8,9/משלי כז"ח ט

A reflection on Proverbs 27.8,9 'There is something about home that calls us from within, because God gifts us the close relationship of friends and family as part of the formation of our being. This is why the loving counsel of friends and close ones who know the best and worst of us is so refreshing to our being.'

Also on You Tube at <https://www.youtube.com/watch?v=4b7xKwWCtZ8>

**November 8 Day 312 Readings Ezekiel 18:1-19:14, Hebrews 9:1-10, Psalm 106:32-48, Proverbs 27:10**

וְאָמַרְתֶּם מִדַּע לֹא-נִשְׂא הַבֶּן בְּעוֹן הָאָב וְהַבֶּן מִשְׁפָּט וְצִדְקָה עָשָׂה אֶת כָּל-חֻקוֹתַי שְׂמַר  
וַיַּעַשׂ אֶת־חַיֵּיהּ יְחִיָּהּ

Va-amartèm, 'Madùà lo nasà ha-bèyn ba-avòn ha-àbh?' Ve-ha-bèyn mishpàt u-tzedaqàh asàh et kol chuqqotài shamàr va-ya'asèh otàm, chayòh yichyèh.

You are asking then, 'Why does the son not bear the failure of his father?'; if the son has done what is right and just and has kept all my instructions and has carried them out, he will certainly live.

Ezekiel 18.19/יחזקאל יח"ט

A reflection on Ezekiel 18.19 'The concept of vendetta runs through many human societies, the idea that families must be avenged on generations to come. But God knows nothing of vendetta; each one takes responsibility for their own actions, good and bad. The child who carries God's heart will not be held to account for the parent's failures; there is freedom and forgiveness available to all through God's love no matter what the past.'

Also on You Tube at [https://www.youtube.com/watch?v=jTCU0M1\\_oAo](https://www.youtube.com/watch?v=jTCU0M1_oAo)

εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἀγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·

Ees dhe teen dhevtèran àpax tou eniavtòu mònos o archierèvs, ou chorìs àimatòs, o prosp hèri ypèr eavtòu kai ton tou la-òu agnoeemàton, tòuto dheelòundos tou Pnèvmatos tou Ayìou, mèpo pephaneròsthai teen ton ayìon odhòn, èti tees pròtees skeenèes echòusees stàsin.

But into this further section (of the worship tent) the high priest went alone just once a year, and not without a blood-sacrifice, offered for his own and the people's failures; by this the Holy Spirit was indicating that the way into the Holy of Holies was not yet fully available while the original worship-tent was still standing. Hebrews/Εβραϊους 9.7-8

A reflection on Hebrews 9.7-8 'The writer to the Hebrews highlights the role of the worship-tent of Israel as a stop-gap ordinance, evidenced by the need for repeated sacrifice for sin year after year on the Day of Atonement. Now that Messiah has come with the once-for-all sacrifice of His own blood into the very throne room of His Father, of which the earthly Holy of Holies was a reflection, there is no need for God to be confined to meeting His people in a tent or a temple. He can now come and live in their very hearts!'

Also on You Tube at [https://www.youtube.com/watch?v=LyKFxYLg\\_qA&t=1s](https://www.youtube.com/watch?v=LyKFxYLg_qA&t=1s)

ברוך יהוה אלהי ישראל מן-העולם ועד העולם ואמר כל-העם אמן הללו-יהוה  
Barùkh Adonài Elohèy Yisra'èl, min ha-olàm ve-àd ha-olàm, ve-amàr kol ha-àm 'Amèyn';  
Hallelù-Yah!'

Blessed be the Lord, God of Israel, from time out of mind and forever, and let all the people say 'Oh yes, indeed! Celebrate the Lord!'

Psalm 106.48/תהילים קו"מח

A reflection on Psalm 106.48 'Two of the most familiar Hebrew words which everyone knows are 'Amen' and 'Hallelujah'. 'Amen' derives from a root which means to rely on, to trust as true, and is the traditional affirmation, meaning 'yes indeed' at the end of a prayer or in confirmation of a statement made. 'Hallelujah' is a uniting of the words 'hallelu' which means 'celebrate, go crazy about' and short form 'Yah' of the sacred name of God. The Singer, at the end of his song about the faithfulness of God to unfaithful Israel, blesses this God who has rescued them, and invites the people to respond, 'Oh yes, indeed; celebrate the Lord!'

Also on You Tube at <https://www.youtube.com/watch?v=oyzYKrME43I&t=4s>

רַעַר וְרַע אַבִּיר אֶל-תַּעֲזֹב וּבֵית אַחִיר אֶל-תְּבוֹא בְיוֹם אִידִךָ  
טוֹב שְׂכָן קְרוֹב מֵאִח רְחוֹק

Reyakhà ve-rèy abhìkha al ta-azòbh u-bhèyt achìkha al tabhò be-yòm eydèkha,  
Tobh shakhèn qaròbh me'àch rachòq.

Don't abandon your friend, nor your father's friend, running off to your brother's house in a time of trouble;

Someone who lives nearby is better than family far away.

Proverbs 27.10/משלי כז"א

A reflection on Proverbs 27.10 'The Wise Man here advises against leaving a local community to take shelter with faraway family in times of trouble. There seems to be an argument here for resilience in our friendships and with our neighbours which extends out sense of connectedness beyond the obvious relationships we have.'

Also on You Tube at <https://www.youtube.com/watch?v=H5Pmzvveopc>

**November 9 Day 313 Readings Ezekiel 20:1-49, Hebrews 9:11-28, Psalm 107:1-43, Proverbs 27:11**

וְהִבֵּאתִי אֶתְכֶם אֶל-מִדְבַּר הָעַמִּים וְנִשְׁפָּטֶתִי אֶתְכֶם שָׁם פְּנִים אֶל-פְּנִים

Ve-heybheyti etkhèm el midbàr ha-amìm, ve-nishpàteti etkhèm sham panìm el pànìm.

So I am going to bring you into the wasteland of the nations, and there I will set you to rights, face to face.

Ezekiel 20.35/ יחזקאל כ"ה

A reflection on Ezekiel 20.35 'The desert of Sinai was the place where the Lord met with and trained His people, but now He is taking them into a desert of exile among foreign peoples, so that He can focus them on Himself and set them to rights, face to face. God is still pursuing one thing, even in the midst of the terrible experiences of loss and suffering His people go through – to bring them into intimacy and experience of Himself, to be His sign of grace to the planet.'

Also on You Tube at [https://www.youtube.com/watch?v=Ql6BE\\_XonTc](https://www.youtube.com/watch?v=Ql6BE_XonTc)

οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·

Ou gar ees cheeropi-eeta àgia eesèelthen o Christòs, antitypa ton aleethinòn, all'ees avtòn ton ouranòn, nyn emphanisthènai to prosòpo tou Theou ypèr eemòn.

For the Messiah has not gone into some manufactured sanctuary that is just a counterpart of the real thing; rather He has gone into heaven itself, appearing now before the face of God on our behalf.

Hebrews/Εβραιους 9.24

A reflection on Hebrews 9.24 'Whereas the tabernacle and its successor, the temple, were the 'antitypes', just earthly representations of heaven's reality, Jesus has taken the wounds of Calvary into the actual residence of God, and now stands before the presence-face of the Father, with His own covenant-sealing blood, definitively reconciling us to Him.'

Also on You Tube at <https://www.youtube.com/watch?v=9kct9pU2jaw>

מִי-חֲכָם וְיִשְׁמַר-אֶלֶּה וְיִתְּבוֹנְנוּ חֻסְדֵי יְהוָה

Mi chakhàm ve-yishmàr èyleh, ve-yitbonenù chasdèy Adonài.

Whoever is wise and guards these things will discern the covenant-bonded graces of the Lord.

Psalm 107.43/ תהילים קז"ג

A reflection on Psalm 107.43 ‘The Singer has spent this whole song extolling the ability of God to step into troubled situations and turn them around; here in the last stanza, he invites his hearers to act wisely (which always starts with taking God’s character seriously) and hold on to these facts, so that they can discern more deeply in them the covenant-sealed commitment which we call grace, demonstrating the Lord’s unyielding determination to be true to His own word.’

Also on You Tube at <https://www.youtube.com/watch?v=OaDK9s5zuqY>

חֲכָם בְּנֵי וְשִׂמַח לְבִי וְאַשְׁיֵבָה חֲרָפֵי דָבָר

Chakhàm benì ve-samàch libbì, ve-ashibhàh chorphì dabhàr.

Be wise, my child, and gladden my heart, so I can confound those who reproach me.

משלי כז"א/ Proverbs 27.11

A reflection on Proverbs 27.11 ‘There is great joy and satisfaction in seeing our children able to take big steps without parental supervision, especially when those steps reflect the investment made in their lives by intentional fathering and mothering. This is a witness to anyone who would question the point of our giving ourselves to our family, since our children are our message to the future.’

Also on You Tube at <https://www.youtube.com/watch?v=4j-cMdHM-IQ>

**November 10 Day 314 Readings Ezekiel 21:1-22:31, Hebrews 10:1-17, Psalm 108:1-13, Proverbs 27:12**

וְאַבְקַשׁ מֵהֵם אִישׁ גֹּדֶר-גֹּדֶר וְעָמַד בַּפֶּרֶץ לִפְנֵי בְּעַד הָאָרֶץ לְבַלְתִּי שַׁחַתָּהּ וְלֹא מָצָאתִי  
Ve-abhaqèsh meyhèm ish godèr-gadèr, ve-omèd ba-pèretz le-phanày, be-àd ha-àretz le-bhilti  
shachatah ve-lò matzati

So I looked among them for someone to repair the breach, and to stand guard in the gap in the wall in My presence, on behalf of the land lest I should destroy it, but I found no-one

Ezekiel 22v30/ יחזקאל כב"ל

A reflection on Ezekiel 22.30 ‘The Lord speaks through Ezekiel that He expected to find someone who would cry out to Him for the sake of the land which has descended into such corruption and yet, no one cared; the whole nation has turned its back on the Maker of heaven and earth, leading to its being put into the smelting fire of God’s judgement so that He can bring something worthwhile out of the scrap, and remove the dross. He has to take drastic measures when such hardness of heart has occurred.’

Also on You Tube at <https://www.youtube.com/watch?v=KlqbAifiZw>

αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

Avtòs dhe mian ypèr amartiòn prosenènkas thysìan ees to dhi-eekekès ekàthisen en dhexià tou Theòu, to lipòn ekdhechòmenos èos tethòsin i echthrì avtòu ypopòdhion ton podhòn avtòu. Mià gar prosphorà tetelèeoken ees to dhi-eekekès tous ayiazomènous.

But this (priest, Jesus), having presented a singular sacrifice for all failures, sat down on the right side of God, awaiting what remains, the placing of his foes like a stool under His feet.

For by this one offering He has accomplished the work of making His people irrevocably His

own, in perpetuity.

Hebrews/Εβραϊους 10.12-14

A reflection on Hebrews 10.12-14 'The Aaronic sacrifices continue daily (indicating that this letter was written before the destruction of the Temple in 70AD), but Jesus has sat down – His is a position of having finished the work, now waiting for the fulfilment of His Father's timing for the effect of His work to be achieved, which is to bring to full maturity (and to full complement) the company of those who have been made His alone through His death.'

Also on You Tube at <https://www.youtube.com/watch?v=cfrR4QdCzBk>

אֹדְךָ בְּעַמִּים יְהוָה וְאַזְמִרְךָ בְּלְאֻמִּים כִּי-גָדוֹל מַעַל-שָׁמַיִם חֲסִדְךָ וְעַד-שְׁחַקִּים אֲמַתְךָ  
Odèkha ba-ammim Adonai va-azamèrekha ba-le'ummim ki gadol mé'àl shamàyim  
chasdèkha, ve-àd shechaqim amitèkha.

I will give thanks to You, Lord, among the peoples and celebrate You in music among the nations, for Your covenant-bonded grace reaches higher than the heavens, and Your trustworthiness extends to the clouds! Psalm 108.3,4/תהילים קח"ד ה

A reflection on Psalm 108.3,4 'The Singer in this song of Israel has an international theme to celebrate and make music about; the covenant-bonded grace of God, the chesed which never fails and the faithful emet-reliability which never ceases; he wants to express how expansive, how unbounded this grace and reliability of God is, so he looks to the skies above and the clouds overhead, the most distant things he can think of, and asserts that this dependable love is higher and wider even than them.'

Also on You Tube at <https://www.youtube.com/watch?v=XvAFW14pZMs>

עָרוֹם רָאָה רָעָה נִסְתָּר פְּתָאִים עָבְרוּ וְנִעְנְשׁוּ  
Arum ra'ah ra'ah nistàr, peta'im abhrù ne'enàshu.

Thoughtful people see trouble coming and evade it, but the careless walk right into it and suffer because of it.

Proverbs 27.12/משלי כז"יב

A reflection on Proverbs 27.12 'The Wiseman contrasts those who weigh up potentially damaging situations and take action to evade them with the unthinking, careless ones who just walk into trouble and end up hurt. The key here is not intellect or education, but taking time to weigh up and question the outcomes of things and not being blasé about potential danger.'

Also on You Tube at [https://www.youtube.com/watch?v=hN8In\\_IUyq8](https://www.youtube.com/watch?v=hN8In_IUyq8)

**November 11 Day 315 Readings Ezekiel 23:1-49, Hebrews 10:18-39, Psalm 109:1-31, Proverbs 27:13**

וּבְשַׁחַטָם אֶת-בְּנֵיהֶם לְגִלּוּלֵיהֶם וַיָּבֹאוּ אֶל-מִקְדָּשִׁי בַיּוֹם הַהוּא לְחַלְלֹו וְהִנֵּה-כֹה עָשׂוּ בְּתוֹךְ  
בֵּיתִי

U-bhe-shachatam et-benèyhem le-gilulèyhem, va-yabhò-u el-miqdashì ba-yòm ha-hù le-chalelò ve-hinèh, khoh asù be-tòkh beytì

And having murdered their children before their non-gods, they then went into my holy place on the very same day, desecrating it; so now look, what they have done to my own house.

Ezekiel 23v39/ יחזקאל כג"לט

A reflection on Ezekiel 23.39 ‘God’s complaint against Judah through Ezekiel is grievous. They have participated in abhorrent child sacrifice and then gone into the Lord’s holy place, bringing shame and unholiness into it. God has to act decisively to curb His people’s grotesque descent into paganism. We too must be ruthless with the rivals to His affection, especially those which implicate us in harm to the defenceless child.’

Also on You Tube at <https://www.youtube.com/watch?v=eJW8kW7dWEk>

Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ...

Ἐχοντες οὖν, ἀδελφὴ, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ...

Having then, brothers and sisters, confidence to enter into the most Holy Place by the blood of Jesus, by which He inaugurated for us a newly-opened and live access to Him, beyond the dividing curtain, that is, his flesh...

Hebrews/Εβραίουσ 10.19-20

A reflection on Hebrews 10.19-20 ‘The exhortation to believers, in view of all that has gone before in the writer’s thesis, in view of the confidence we have through Jesus’ sacrifice to come into the very presence of the Father Himself, with Jesus there already interceding for us, is to draw near, to come close, with certainty and free from guilt, because of what God has done for us. ‘O Come, all ye faithful..come and adore Him ’ is the invitation to us.’

Also on You Tube at <https://www.youtube.com/watch?v=jBeAFhIFV18>

עֲזְרֵנִי יְהוָה אֱלֹהֵי הוֹשִׁיעֵנִי כַחֲסֻדְךָ

Ozrèyni, Adonài Elohay; hoshièyni khe-chasdekhà.

Help me, Lord my God; rescue me because of Your covenant-bonded grace.

Psalms 109.26/תהילים קט"ו/כו

A reflection on Psalm 109.26 ‘The Singer complains of the wrongs done to him, and calls for vindication from the Lord. He knows to call on God’s intervention and rescue, and that God must respond, because of His irrevocable covenant, which has placed Him in a relationship of bonded grace towards His people. What an awesome promise, what a faithful Father!’

Also on You Tube at [https://www.youtube.com/watch?v=wrff\\_DNrz5o](https://www.youtube.com/watch?v=wrff_DNrz5o)

קח-בגדו כי-ערב זר ובעד נכריה חבלהו

Qach bigdò ki aràbh zar u-bhe’ad nokhriyah chabhlèyhu.

If someone is willing to guarantee a loan to a loose woman, you may as well take the shirt off his back in deposit for the stranger’s debt!

Proverbs 27.13/משלי כז"ג

A reflection on Proverbs 27.13 ‘Some of the Wiseman’s most obscure sayings are almost inaccessible to us. If someone wanted a loan, a deposit of property was taken against it, in the same way a pawnbroker lends against possessions. The warning here is against the person who wants to borrow money to give to a ‘strange woman’ – a ‘femme fatale’, perhaps, for whom a man will abandon his reason and throw caution to the wind. Such arrangements bring

only loss, we are told – the loss of the shirt off one’s back! Godly wisdom exercises self-control, resisting the driving winds of lustful passion.’

Also on You Tube at <https://www.youtube.com/watch?v=Gsa77h1P-W4>

**November 12 Day 316 Readings Ezekiel 24:1-26:21, Hebrews 11:1-16, Psalm 110:1-7, Proverbs 27:14**

וְהָיָה יְחִזְקָאֵל לְכֶם לְמוֹפֶת כְּכֹל אֲשֶׁר-עָשָׂה תַעֲשׂוּ בְּבוֹאָהּ וַיִּדְעַתֶּם כִּי אֲנִי אֲדֹנָי יְהוָה  
Ve-hayàh Yechezqèl la-khèm le-mophèt; ke-khòl ashèr asàh, ta’asù, be-bho’ah, vi-da’tèm ki anì adonài Adonài.

So Ezekiel will be to you a prophetic sign; for all he has done, you will do, and when it happens, you will know that I am the Lord, the LORD.

Ezekiel 24v24/ יחזקאל כד"כד

A reflection on Ezekiel 24.24 ‘Ezekiel becomes one of those prophets who, like Hosea, act out through their lives the word of the Lord to His people. This embodied word is a presaging, in many ways, of the God who Himself will come in flesh and live before the world in Jesus the Messiah as a living, dying and rising drama of the destiny of God’s people. There is every reason for us, then, to make space for the dramatic, visualised presentation of God’s word as much as for the spoken.’

Also on You Tube at <https://www.youtube.com/watch?v=2rdBu554cWw>

Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις πραγμάτων ἔλεγχος οὐ βλεπομένων.  
Èsti dhe pìstis elpizomènon ypòstasis, pragmatòn èlenchos ou bhlepomènon.

So faith is the substance of what is hoped for, the proof of things unseen.

Hebrews/Εβραίους 11.1

A reflection on Hebrews 11.1 ‘It is impossible to live human life without faith. We exercise faith every time we sit on a chair, when we drink water, when we take off on a plane. It even requires faith to believe God is not there. For followers of Jesus, our faith is undergirded by firm evidence, not scientific but historic, that Jesus Christ lived, died and was raised from the dead. And this faith supplies Jesus’ people with hope which gives constant signs of the meaning and purpose God has sown into everything.’

Also on You Tube at <https://www.youtube.com/watch?v=t0ZpO0A9J3w>

נִשְׁבַּע יְהוָה וְלֹא יִנָּחַם אֶת-הָאֱתָה-כֹהֵן לְעוֹלָם עַל-דִּבְרַתִּי מֶלְכִי-צֶדֶק  
Nishbà Adonài ve-lò yinnachèm, attàh kohèyn le-olàm al dibhratì Målki-tzèdeq.

The Lord has vowed and will not change His mind, you are a priest forever in the pattern of Melchizedek, King of Integrity.

Psalm 110.4/ תהילים קי"ד

A reflection on Psalm 110.4 ‘The writer to the Hebrews makes it clear that this Psalm of David is a prophetic statement concerning the Messiah and His reign of integrity; God has intended that this One to come, His anointed will combine the office of both king and priest, in an order which predates the Levitical priesthood, going back to the mysterious King of

Salem who came out in Genesis 14.18 to greet Abraham returning from battle, without beginning, without end.'

Also on You Tube at <https://www.youtube.com/watch?v=kebGWRP460M>

מְבַרְךָ רֵעִהוּ בְקוֹל גָּדוֹל בְּבֹקֶר הַשָּׁכִים קָלְלָה תַחֲשֵׁב לוֹ

Mebharèkh reyèhu be-qòl gaddòl ba-bòqer haskèym qelalàh techashèbh lo.

Blessing your neighbour with a loud voice early in the morning will be reckoned more like a curse!

משלי כז"יד/ Proverbs 27.14

A reflection on Proverbs 27.14 'The Sage is very practical about consideration of others; there are morning people, and there are night owls. If we don't show thoughtfulness in our behaviour towards those we live with and alongside, we will end up being seen as an affliction, even when we want to be a blessing!'

Also on You Tube at <https://www.youtube.com/watch?v=2jjPAfc61o4>

**November 13 Day 317 Readings Ezekiel 27:1-28:26, Hebrews 11:17-31, Psalm 111:1-10, Proverbs 27:15-16**

כֹּה-אָמַר אֲדֹנָי יְהוָה בְּקִבְצִי אֶת-בֵּית יִשְׂרָאֵל מִן-הָעַמִּים אֲשֶׁר נָפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וַיֵּשְׁבוּ עַל-אֲדָמָתָם אֲשֶׁר נָתַתִּי לְעַבְדֵי לְיַעֲקֹב

Ko amàr adonài Adonài, 'Be-qabtzi et-bèyt Yisraèl min-ha'amim ashèr naphòtzu bham, ve-niqdashiti bham le-eynèi ha-goyim, ve-yashvù al-admatàm, ashèr natati le-abhdì, le-Yà'aqobh.'

So says my Lord, the LORD, 'In gathering the house of Israel from the peoples among whom they were dispersed, I will distinguish myself as in a class of my own (make myself holy) in the eyes of the nations, and they will live in their land, which I gave to my servant, Jacob.'

Ezekiel 28v25/ יחזקאל כח"כה

A reflection today on Ezekiel 28.25: 'Ezekiel pronounces that Israel's neighbours will no longer be able to rejoice over her sufferings, and exploit her loss. He reiterates the Lord's plan to restore her after the time of exile. The Lord will be seen to be matchless among all the nations as He returns His people to His land.'

Also on You Tube at <https://www.youtube.com/watch?v=L40J-pOvJCc>

Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

Pistee Ra-àbh ee pòrnee ou synapòleto tis apeethèesasi, dhexamènee tous kataskòpous met irèenees.

Through faith, Rahab the prostitute did not perish with the faithless, having taken in the spies in peace.

Hebrews/Εβραϊους 11.31

A reflection on Hebrew 11.31 'In this catalogue of faith, Rahab is an unusual case. She is a Gentile, a prostitute and in the line of fire of the incoming people of Israel. Yet she knows the power of covenant, and in extending peaceful shelter to Israel's spies in Jericho, she knows they must show the obligation of covenant, chesed, to her. Believing this, she entrusts her life and her family to the power of covenant, and experiences the covenant-bonded grace of God.'

Also on You Tube at <https://www.youtube.com/watch?v=kZbV8ecPI5A>

ראשית חכמה יראת יהוה שכל טוב לכל-עשיהם תהלתו עמדת לעד

Reyshit chokhmàh yir'at Adonài; sèykhel tobh le-khòl osèyhem tehillatò omèdet la-àd.  
Being in awe of the Lord is the source of wisdom; everyone who acts accordingly has good sense. His praise endures forever.

Psalm 111.10/ תהילים קיא"א

A reflection on Psalm 111.10 'The Singer takes up a recurring theme of Scripture to round off this song of praise, that of being in awe of the Lord as the source of wisdom. It is not only wise, but good sense, he says, since God is a forever God, one whose compassion and faithfulness endure. To lean on His provision is wisdom indeed.'

Also on You Tube at <https://www.youtube.com/watch?v=K4iLkR1FEKA>

דלף טורד ביום סגריר ואשת מדינים נשתנה  
צפניה צפן-רוח ושמן ימינו יקרא

Dèleph torèd be-yòm sagrìr ve-èshet midyanìm nishtavàh.

Tzophnèyhah tzaphàn rùach ve-shèmen yeminò yiqrà.

The constant dripping of rain in a downpour and a contentious woman are alike;  
Stopping her is like trying the stop the wind, or holding onto oil with your right hand!

Proverbs 27.15,16/ משלי כז"ט טז

A reflection on Proverbs 27.15,16 'There is something comical in the Sage's warning here, but the warning applies to both sexes alike; to be sour and contentious is to invite relational distance, and only increases unhappiness. Constant complaint and criticism wear people down, while encouragement and listening to others brings connection.'

Also on You Tube at <https://www.youtube.com/watch?v=I3giHI8A8yI>

**November 14 Day 318 Readings Ezekiel 29:1-30:26, Hebrews 11:32-12:13, Psalm 112:1-10, Proverbs 27:17**

כה-אמר אדני יהוה והאבדתי גלולים והשבתי אלילים מנף ונשיא מארץ-מצרים  
לא יהיה-עוד ונתתי יראה בארץ מצרים

Ko amàr adonài Adonài, 'Ve-ahabhàdeti gelulim, ve-hishbatì elilim mi-Nòph, ve-nasìm me-èretz Mitzràim lo yihyeh od, ve-natàti yiràh be-èretz Mitzràim

This is what my Lord, the LORD says; so I will destroy the non-god idols, and finish off their statues at Memphis, and there will be no more 'prince of Egypt', for I will bring fear to the land of Egypt

Ezekiel 30v13/ יחזקאל ל"ג

A reflection on Ezekiel 30.13 'In Ezekiel's time, the power of Egypt was very much on the scene in international affairs. Their ragbag of non-gods, with people worshipping all kinds of creatures and images, the Lord says, will come to nothing and Pharaoh, himself considered divine, will fall to the incoming armies. There is only one source of hope for the world – the Lord, Maker of heaven and earth.'

Also on You Tube at <https://www.youtube.com/watch?v=jEUFaqnrgxs>

Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,  
ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς  
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

Tigaròun kai eemèes, tosdouton èchondes perikèemenon eemìn nèphos martýron, ònkon  
apothèmeni pànda kai teen evperistaton amartìan, dhi ypomonèes trèchomen ton  
prokèemenon eemìn agòna.

So in light of this, enveloped as we are by such a vast cloud of accounts of faith, discarding every hindrance and wrong that easily thwarts us, let us run with determination the race marked out in front of us.

Hebrews/Εβραιους 12.1

A reflection on Hebrews 12.1 ‘The picture the writer is evoking in this verse is that of the games, where a crowd of those already having run their races, and won their wreaths of glory, are cheering on those of us now coming down the course. No athlete runs in coat and boots, but discards everything which will slow them down; so we also, determined as we are to reach the finishing line of our heat, must get rid of everything, good or bad, which will divert us from the goal of life fully lived out for Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=d5In6R6hou0>

מְשֻׁמָּעָה רָעָה לֹא יִירָא נְכוֹן לְבוּ בְטַח בִּיהוָה

Mishmu'ah ra'ah lo yirà', nakhòn libbò batùach b'Adonài.

They (the person of integrity) will not be cowed by the rumour of evil, their heart secure in their confidence in the Lord.

Psalm 112.7/ז"ז קיב"ז תהילים

A reflection on Psalm 112.7 ‘The world broadcasts little good news to its masses, its staple offerings being death, war and enmity. Yet the one whose confidence is secure in God is not cowed by the rumours of evil, for they know the One who will set all things to rights and restore all things to His original intention for them in His final dealing with His enemy, already judged and broken in the cross.’

Also on You Tube at <https://www.youtube.com/watch?v=n42nE5uPYPg>

בְּרִזְלַת בְּבַרְזֶל יִחַד וְאִישׁ יִחַד פְּנֵי-רַעְהוּ

Barzèl be-barzèl yachàd, ve-ish yachàd pney reyèyhu.

As iron sharpens iron, so a man sharpens his friend's character (lit. *face*)

Proverbs 27.17/ז"ז כז"ז משלי

Proverbs 27.17 ‘Conflict is inevitable in human interchange, but how we deal with it is the key. The Wiseman points to its being an opportunity to grow in character – the word in Hebrew is literally ‘face’ – as iron is drawn across iron to make a blade sharp. When we resist the tendency to defend against the other, and see it as an opportunity to grow, then we benefit from it in a better, if more arduous outcome.’

Also on You Tube at <https://www.youtube.com/watch?v=wXKX6IMDp3I>

**November 15 Day 319 Readings Ezekiel 31:1-32:32, Hebrews 12:14-29, Psalm 113:1-114:8, Proverbs 27:18-20**

יָפָה עֲשִׂיתִיו בְּרַב דְּלִיּוֹתָיו וְיִקְנָאָהוּ כָל-עַצֵּי-עֵדֶן אֲשֶׁר בְּגֵן הָאֵלֹהִים

Yaphèh asìtiv be-ròbh daliyotàv va-yeqanùhu kol atzèy Èyden ashèr be-gàn ha-Elohìm.

(Of Assyria, God says) I made him beautiful with his extensive branches, so that he was the envy of all the trees of Eden in the garden of God.

Ezekiel 31.9/ יחזקאל לא"ט

A reflection on Ezekiel 31.9 'Ezekiel is prophesying the downfall of the great Assyrian empire, but reminds them that it was the Lord who gave them their beauty and influence, as the domain in which the story of Eden took place, the 'garden of God'. But they have not acknowledged His making them great, and have set themselves up in power and oppression. It should all have been so different for people who were given such extensive natural resources.'

Also on You Tube at <https://www.youtube.com/watch?v=0TPLfYrb-4Q>

καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

Kai diathèkees nèas mesitee Yeesòu, kai àimati randismòu krìtton lalòundi parà ton Àbhel. And (you have come) to the executor of a new covenant, and to spilt blood which declares something much better than Abel's did.

Hebrews/Εβραϊους 12.24

A reflection on Hebrews 12.24 'Abel, the first human to die in the Bible, and that by the hand of his own brother, is the sign of the sadness which engulfs the world after humanity's rebellion. Abel's name in the Hebrew means 'transient, a breath', the same word later used by the preacher in Ecclesiastes to signify the futility of things without God. But the blood of Jesus, also shed in anger and hatred, has turned the world around, and has opened up the New Covenant for all who will trust in Him; for He is not only the One who died, but the One who rose again and is the executor of His own will and testament, giving us as an inheritance, eternal life in Him!'

Also on You Tube at <https://www.youtube.com/watch?v=4TCrtBUOsuE>

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מְעַם לְעֹז הַיְתֵהּ יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו  
Be-tzèyt Yisra'èl mi-Mitzràyim, beyt Ya'aqòb mey-àm lo-èyz, haytàh Yehudàh le-qodshò, Yisra'èl mamshelotàv.

At the exodus from Egypt, when the house of Jacob left that foreign people, Judah became His holy place, Israel His realm.

Psalm 114.1,2/ תהילים קיד"א ב

A reflection on Psalm 114.1,2 'This is the second song in the series of six from Psalm 113 to 118 which form the celebratory Great Hallel (Great Praise) sung on high holidays by Jewish worshippers. The song reminds Israel of their miraculous deliverance through the Red Sea and over the Jordan, and the provision of water from the rock. The Singer opens up with a declaration that when they came out of Egypt, they became the very sanctuary of God, His dwelling-place, and the place where He first established His rule among a people, the model nation for the coming Kingdom of God.'

Psalm 113 Also on You Tube at <https://www.youtube.com/watch?v=5TphJsDd4nE>

Psalm 114 Also on You Tube at <https://www.youtube.com/watch?v=AaejYRAVLSU&t=8s>

כַּמַּיִם הַפָּנִים לְפָנִים כֵּן לֵב-הָאָדָם לְאָדָם  
Ka-màyim ha-panim la-panim, keyn leybh ha-adàm la-adàm.

As water reflects the face to the face, so the heart reflects the person to the person.

משלי כז"ט/Proverbs 27.19

A reflection on Proverbs 27.19 ‘When someone looks into water, they cannot escape the reality of the reflection they see there, telling the true story of the outward appearance; the Wiseman maintains it is the same with the heart – we are what our hearts say of us, the inner reality of our character, however we would like to present ourselves. The good news is that God can change our hearts, our character can grow and deepen.’

Also on You Tube at <https://www.youtube.com/watch?v=vp6wJRupbIk>

**November 16 Day 320 Readings Ezekiel 33:1-34:31, Hebrews 13:1-25, Psalm 115:1-18, Proverbs 27:21-22**

אָמַר אֲלֵיהֶם חַי-אֲנִי נְאֻם אֲדֹנָי יְהוָה אִם-אֶחְפָּץ בְּמוֹת הַרְשָׁע כִּי אִם-בְּשׁוּב רָשָׁע מִדַּרְכּוֹ  
וְחָיָה שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הַרְעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל

Emòr alèyhem, ‘Chay anì’, ne-ùm adonài Adonài, ‘im echpòtz be-mòt ha-rashà’? Ki im be-shùbh rashà’ mi-darkò, ve-chayah; shùbhu, shùbhu mi-darkhèykhem ha-ra’im ve-lamàh tamutù, beyt Yisra’èl?’

Say to them, ‘As I live’, says my Lord, the LORD, ‘do I enjoy the death of the unrighteous? Rather, I want the unrighteous to turn back from their behaviour, and live; turn around, turn around from your evil ways – why are you intent on death, house of Israel?’

Ezekiel 33v11/ יחזקאל לג"יא

A reflection on Ezekiel 33.11: ‘The Lord takes no delight in the punishment of sin. It is like the amputation of a gangrenous limb – the body is the less for it afterwards. But the Lord is just, and looks for every opportunity to rescue and redeem. The outcome is upon our own heads.’

Also on You Tube at <https://www.youtube.com/watch?v=iacbOY1YWPI>

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

Yeesòs Christòs chthes kai sèmeron o avtòs kai ees tous aiònas.

Messiah Jesus, consistently the same, yesterday, today and through the ages.

Hebrews/Εβραϊοὺς 13.8

A reflection on Hebrews 13.8 ‘Very little in our lives remains constant and consistent throughout; yet the writer to the Hebrews asserts that the Messiah, Jesus is just that, throughout the generations. His love, His redemption, His power and His hope has sustained His people through the centuries and will continue without limit.’

Also on You Tube at [https://www.youtube.com/watch?v=TRFRf\\_imjN8](https://www.youtube.com/watch?v=TRFRf_imjN8)

יְרֵאֵי יְהוָה בְּטַחוּ בִּיהוָה עֲזָרָם וּמַגִּנָּם הוּא

Yir’èy Adonài, bit-chù bh’Adonài, ezràh u-maginàm hu.

Let all who are in awe of the Lord trust in the Lord; their help and their defence is He.

תהילים קטו"יא/Psalm 115.11

A reflection on Psalm 115.11 ‘This Song is the third in the series of six (Ps 113 to 118) which form the Great Hallel (Great Praise) sung on feast days in Jewish worship. The Singer dismisses the worthless non-god idols, the work of men’s hands, and calls on the Lord’s people to put total trust in Him, their help (ezrah) and shield (magen). He is the One who blesses with His presence, the only Maker of heaven and earth.’

Also on You Tube at <https://www.youtube.com/watch?v=BNSP0vHJTac&t=22s>

מִצְרֵף לְכֶסֶף וְכוּר לְזָהָב וְאִישׁ לְפִי מַהֲלָלוֹ  
אִם תִּכְתֹּשׁ אֶת-הָאֵוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הַרְיָפוֹת בַּעֲלֵי לֵא-תִסּוּר מֵעַלְיוֹ אֲנֻלְתּוֹ  
Matzrèph la-kèseph ve-khùr la-zahàbh, ve-ish le-phì mahalalò,  
Im tikhtùsh et ha-evìl ba-makhtèsh betòkh ha-riphòt ba'èli lo tasùr mey-alàv ivaltò.  
The crucible for silver and the furnace for gold, and the praise of others for people.  
Even if you grind a fool with grain in a mortar and pestle, you won't get rid of their  
foolishness! Proverbs 27.21,22/כב"כא כב/

A reflection on Proverbs 27.21,22 'The test of a person's character is not what they say about themselves, but how others see and evaluate them, just like fire tests precious metals. But the Sage warns about the grinding task of separating a fool from their foolishness; it is better not to try, when they are wilfully blind to their own inadequacy.'

Also on You Tube at <https://www.youtube.com/watch?v=rpcvtW1XHSI>

**November 17 Day 321 Readings Ezekiel 35:1-36:38, James 1:1-18, Psalm 116:1-19, Proverbs 27:23-27**

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֶן בְּקִרְבְּכֶם וְהִסַּרְתִּי אֶת-לֵב הָאֶבֶן מִבְּשָׂרְכֶם וְנָתַתִּי  
לָכֶם לֵב בָּשָׂר  
Ve-natati lakhèm lebh chadàsh, ve-rùach chadashàh ettèn be-kirbekhèm, ve-hasiroti et-lèbh  
ha-èbhen mi-besarkhèm ve-natati lakhèm lebh basàr.

And I will give you a new heart, and a new spirit I will give inside of you, and I will remove from your body the heart of stone and I will give you a heart of flesh.

Ezekiel 36v26/ יחזקאל לו"כו

A reflection on Ezekiel 36.26: 'It is possible to have all the right words and the rights beliefs and yet have a heart of stone. Israel had become hard-hearted and needed to be ploughed up again, like dry ground, ready for the sowing of new life, which comes in Jesus the Messiah, and His Spirit, into which His people are immersed and by which they are filled.'

Also on You Tube at [https://www.youtube.com/watch?v=6zro13as\\_BY](https://www.youtube.com/watch?v=6zro13as_BY)

ἢ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ  
λειπόμενοι.

Ee dhe ypomonèe èrgon tèleion echèto, ìna èete tèlee-i kai olòkleeri, en meedhenì leepòmeni.  
So let endurance work its purpose out, so that you will be mature and whole, lacking nothing.  
James/Ἰακωβου 1.4

A reflection on James 1.4 'Jesus' brother, Jacob (known to English speakers as James), leader of the believers in Jerusalem is perhaps the most obviously Jewish of the New Testament writers. He is intensely practical, reflecting the Hebrew worldview which sees relationship with God not as a theoretical affair, but a lived-out reality, transforming everyday life. Here, he encourages his readers to embrace endurance through testing times as a virtue which matures and brings wholeness; the life of a Jesus-apprentice is bound to bring suffering as well as joy. James invites us not to run from, but to grow through the tough times into the full stature of Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=Hbca-zIz2p4>

שובי נפשי למנוח־יְכִי כִי-יְהוָה גָּמַל עָלַיְכִי

Shùbhi naphshì li-menuchàykhi, ki Adonài gamàl alàykhi

Return, my soul, to your rest, for the LORD has completely satisfied you.

Psalm 116v7/ תהילים קטז"ז

A reflection on Psalm 116.7: ‘Another Psalm with no ascription, this is a personal thanksgiving for the Lord’s rescue of an embattled soul. In crying out to the Lord, he experiences the free-will favour and compassion of the Lord. In this place, he calls his soul to return to its rest, for the Lord has relieved him from the pain and the distress. This results in a desire to give back to the Lord for this joy He has bestowed.’

Also on You Tube at <https://www.youtube.com/watch?v=gkXxU811zps>

יָדַע תִּדַע פְּנֵי צֹאנְךָ שִׁית לְבָךְ לְעֹדְרִים

Yadò teydà pney tzonèkha, sheet libkhà la-adarìm.

Make sure you know how your flock is doing, be diligent about the livestock.

Proverbs 27.23/ משלי כז"ג

Proverbs 27.23 ‘There is a tendency to take this saying of the Wiseman (know the state of your flock) and spiritualise it to apply to Christian pastors, but that is taking it out of the context of the ancient world of business to which it refers; the next verses encourage diligent husbandry because the livestock are for the sustaining of the family and the household. It’s a call to be conscientious in our work, because the wellbeing of others is often dependent on it; this reflects the caring heart of God for His creation and for His image-bearing children.’

Also on You Tube at <https://www.youtube.com/watch?v=7FrRBMcj7q8>

**November 18 Day 322 Readings Ezekiel 37:1-38:23, James 1:19-2:17, Psalm 117:1-2, Proverbs 28:1**

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יְהִי־אוֹתָם וְנִתְּתִים וְהִרְבִּיתִי אוֹתָם וְנִתְּתִי אֶת-מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם

Ve-kharatì lahèm berit shalòm, berit olàm yihyèh otàm; u-netatèm ve-hirbetì otàm, ve-natatì et-miqdashì be-tokhàm le-olàm

And I will carve out for them a covenant of peace, a covenant without limit it will be for them; and I will endow them, and I will put my sacred place among them forever

Ezekiel 37.26/ יחזקאל לז"ו

A reflection on Ezekiel 37.26: ‘In the vision of the valley of dry bones, Ezekiel encounters God’s desire to resurrect His people to His original covenanted intention for them, a people immersed in His Spirit and inhabited by His presence. It is this same intention to which the nations beyond Israel are called through the redemption of Messiah Jesus, as we become sharers in the covenant, Abraham’s sons and daughters by faith.’

Also on You Tube at <https://www.youtube.com/watch?v=v6XglCPONq4>

”Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ κατεργάζεται.

Òste, adhelphì moo agapeetì, èsto dhe pas ànthropos tachýs ees to akòusai, bhradhýs ees to lalèesai, bhradhýs ees or-yèen; oryèe gar andròs dhikaiosýneen Theòu ouk katergàzetai.

So, my beloved brothers, let every man be quick to listen, slow to speak and slow to get angry; for man’s anger does not achieve God’s justice.

James/Ιακωβου 1.19,20

A reflection on James 1.19,20 ‘James-Jacob’s wise words seem to specify the issue of male anger. While we can consider language inclusive, it is specifically men that he is targeting here, knowing that a man who grows angry can become destructive. The writer makes it clear that listening to each other is paramount, with speech being considered before it is delivered, and anger not allowed to get out of hand, nor to be presented as a means to God’s justice. God’s justice, he says, is not achieved by a man’s anger.’

Also on You Tube at <https://www.youtube.com/watch?v=7xFsdWnzhNo>

הללו את-יהוה כל-גוים שְׁבַחוּהוּ כָל-הָאֲמִים

Hallelù et Adonài kol goyìm; shabchùhu kol ha-ummìm.

Celebrate the Lord, all you nations, shout to Him, all you peoples!

Psalm 117.1/תהילים קי"א/א

A reflection on Psalm 117.1 ‘The Singer of this Song, the fifth of six Psalms (113 to 118) which make up the Great Hallel, (Great Celebration), is calling not just Israel but all nations to celebrate the Lord and to make a noise in honour of the One who made them. The word Hallel has a connotation of actually being quite uninhibited, almost over the top and boastful; this God is worth shouting about, for His faithfulness and covenanted grace never fail!’

Also on You Tube at <https://www.youtube.com/watch?v=YeK2Cw8WLV4>

נסו ואין-רדף רשע וצדיקים ככפיר יבטח

Nasù ve-èyn rodèph rashà, ve-tzaddiqim ki-khephìr yibhtàch.

Crooks run away, even when no one is after them, while those with integrity can be as confident as a lion.

Proverbs 28.1/משלי כח"א

A reflection on Proverbs 28.1 ‘Those bent on evil have no staying power, the Sage says, while those who have integrity can be confident, even when things get tough, because their trust is not in their own capabilities but in the One who gives them that confidence.’

Also on You Tube at [https://www.youtube.com/watch?v=Za\\_reRYdTYo](https://www.youtube.com/watch?v=Za_reRYdTYo)

**November 19 Day 323 Readings Ezekiel 39:1-40:27, James 2:18-3:18, Psalm 118:1-18, Proverbs 28:2**

ולא-אסתיר עוד פני מהם אשר שפכתי את-רוחי על-בית ישראל נאם אדני יהוה  
Ve-lò astìr od panày meyhèm ashèr shaphàkhti et-ruchì al-bèyt Yisra’èl ne’ùm Adonài  
Elohìm

‘And I will not conceal my face any longer from those on whom I have poured out my Spirit, the house of Israel’ says the Lord God.

Ezekiel 39v29/יחזקאל לט"כט

A reflection on Ezekiel 39.29 ‘For long enough, God had stayed behind the veil in the Tabernacle and the Temple, though His desire was always to meet face to face with His people. Now, through the prophet Ezekiel, the Lord reveals His intention to be close up and personal with His people on whom His very breath would be felt, the Spirit of God who is poured out without measure; in Jesus the Messiah, the face of God would at last be revealed and seen in all His glory.’

Also on You Tube at <https://www.youtube.com/watch?v=U1r-2ndvIKU>

ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

Ee dhe ànothen sophìa pròton men agnèe-estìn, èpita eerènikèe, epieekèes, evpeethèes, mestèe elèous kai karpòn agathòn, adhiàkritos kai anypòkritos.

But the superior wisdom is first of all pure, then peaceful, gentle, co-operative, full of compassion, producing good, impartial and without hypocrisy.

James /Ιακωβου 3.17

A reflection on James 3.17 ‘Wisdom in Biblical terms is never just a body of information stored in the head or in a library; it is always understanding resulting in experience, with an affect on conduct. To know of God, in terms of Jewish understanding, results in bowing down in worship before Him. Wisdom has its source in the awe of God, and is embodied most perfectly in Jesus the Messiah from Nazareth, who is the ‘wisdom of God and the power of God’ (1 Cor. 1.24)’

Also on You Tube at <https://www.youtube.com/watch?v=jM6Oy-w5gXs>

עזי וזמרת יה ויהי לי לישועה

Ozi ve-zimràt Yah, va-yehi li liyshu-àh.

The Lord is my might and my music, and He has been my rescuer.

Psalms 118.14/תהילים קיח"ד

A reflection on Psalm 118.14 ‘When we experience the rescue of God from the meaninglessness of life without Him, our lives are filled with His strength and His music; these sustain us through our whole journey, to its completion.’

Also on You Tube at <https://www.youtube.com/watch?v=BJXQFifV7U8&t=40s>

בְּפֶשֶׁת אֶרֶץ רַבִּים שָׁרִיָּה וּבְאָדָם מְבִין יִדַע כֵּן יֵאָרֶיךָ

Be-peshà' èretz, rabbim sarim, u-bhe-adàm meybhìn yodèa' keyn ya'arikh.

When a nation goes wrong, it has unstable leadership, but with someone discerning and insightful, they maintain it.

Proverbs 28.2/משלי כח"ב

A reflection on Proverbs 28.2 ‘In this pithy saying of the Wiseman there is wisdom for statecraft; a nation going sour ends up with a succession of poor leaders, but when someone with discernment and understanding comes along, leadership can be maintained. This is seen clearly from Israel and Judah’s story, with bad kings lasting little time, while the best reigns held the nation steady. Messiah’s reign on David’s throne lasts forever, eternally stable.’

Also on You Tube at <https://www.youtube.com/watch?v=i5SiUd8tn1Q>

**November 20 Day 324 Readings Ezekiel 40:28-41:26, James 4:1-17, Psalm 118:19-29, Proverbs 28:3-5**

הַמְזַבֵּחַ עֵץ שְׁלוֹשׁ אַמּוֹת גְּבוּהָ וְאָרְכוֹ שְׁתַּיִם-אַמּוֹת וּמִקְצֻעוֹתָיו לֹא וְאָרְכוֹ וְקִירָתָיו עֵץ וְיִדְבַר אֵלַי--זֶה הַשְּׁלֻחָן אֲשֶׁר לִפְנֵי יְהוָה

Ha-mizbè-ach etz shalòsh ammòt gabhòah ve-arkò shtàyim ammòt u-miqtzo'otàv lo ve-arkò ve-qirotàv etz va-yedabbèr elày, ‘Zeh ha-shulchàn ashèr liphnèy Adonài.’

The wooden altar was three cubits (four and a half feet) high and its length was two cubits (three feet) ; its corners, bases and sides were all of wood and he said to mé, ‘This is the table which stands before the face of the Lord.’ Ezekiel 41.22/כב"מא"כ

A reflection on Ezekiel 41.22 ‘The angel is carefully showing to Ezekiel the heavenly outline for the new temple in his vision. The table of the presence in the holy place is of plain wood overall – the gold overlay does not seem to be there. What makes this altar-table so glorious is not the materials covering it, but the fact it stands before the presence-face of the Lord Himself.’

Also on You Tube at [https://www.youtube.com/watch?v=TkrE\\_o0CN54](https://www.youtube.com/watch?v=TkrE_o0CN54)

μοιχὶ καὶ μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

Michì kai michalìdhes, ouk ìdhatè òti ee philìa tou kòsmou èchthra tou Theòu-estìn? Os an òun bhouleèthèe philos èenai tou kòsmou, echthròs tou Theòu kathìstatai.

You men and women cheating on God, don't you know that loving this world-system puts you at odds with Him? So whoever wants to be in cahoots with this world's thinking is placed into the category of opposition to God. James /Ἰακωβου 4.4

A reflection on James 4.4 ‘The apostle James is not one to mince words, and here especially he is incisive in his outspoken criticism of those who try and have a foot in the world as well as in God; he says they are cheating on God, like men and women cheating on their husbands and wives. To be in cahoots with the world's system is to be in opposition to God. But are we not supposed to love the world? Didn't God so love the world that He sent His only Son? What we will miss if we are not careful is that God sent His Son to rescue us from the world system, not to endorse it. God's love for the world wants to set us free from the hopeless lie that pretends man's progress without His Maker. There is only one hope for mankind, only one name by which we can ever know rescue, God's Messiah Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=dXnI0p2zIP4>

זֶה-הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְנִשְׂמְחָה בּוֹ

Zeh ha-yòm asàh Adonài, nagìla ve-nìsmecha bo.

This is the day the Lord made, let's dance and enjoy it!

Psalm 118.24/תהילים קיח"כד

A reflection on Psalm 118.24 The Hebrew here (ha-yòm) for ‘the day’ in ‘this is the day the Lord made’ can also mean ‘this is today the Lord made.’ Each day, each today is a reason for celebration, for God has given us another day of life and breath. The Singer here calls his hearers to dance about and enjoy this today to the full, for it only lasts twenty-four hours!’

Also on You Tube at <https://www.youtube.com/watch?v=yJSyU5kywTk>

אֲנָשֵׁי-רָע לֹא-יָבִינוּ מִשְׁפָּט וּמִבְּקָשֵׁי יְהוָה יָבִינוּ כֹּל

Anshèy ra lo yabhìnu mishpàt, u-mebhaqshèy Adonài yabhìnu kol.

Bad people don't have a concept of justice, but the Lord's seekers discern it fully.

Proverbs 28.5/משלי כח"ה

A reflection on Proverbs 28.5 ‘The word ‘mishpat’ in Hebrew means equity, putting things to rights, bringing balance into chaos, as the Lord did in creation. Those who do not have God in the picture, who deny their very source and maker, are bound to have a defective sense of

what is and is not just and equitable, for He is the one who holds it all in place, and limits chaos by His continuing word.

Also on You Tube at <https://www.youtube.com/watch?v=qDLlu5oL9hU>

**November 21 Day 325 Readings Ezekiel 42:1-43:27, James 5:1-20, Psalm 119:1-16, Proverbs 28:6-7**

וְהִנֵּה כְבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדְרֹם וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים וְהָאֶרֶץ הָאֵירָה מְכַבְּדוֹ  
Ve-hinèh, kebhòd Elohèy Yisra'èl ba mi-dèrekh ha-qadìm, ve-qolò ke-qòl mayìm rabbìm ve-ha-àretz he-iràh mi-kebhodò.

And look, the full gravity of the God of Israel came in by way of the east, and His voice was like the sound of many waters and the earth was illuminated by His weighty glory.

Ezekiel 43v2/ יחזקאל מג"ב

A reflection on Ezekiel 43.2: 'Ezekiel sees the 'mobile glory of the Lord' which he witnessed in chapter one entering the new temple he has been shown, and taking up residence there. The term glory in Hebrew (kabhod) is derived from the word for 'heavy, weighty' and expresses the fact that the full, shining import and gravity of God comes with Him wherever He is revealed to mankind; glorious indeed!'

Also on You Tube at <https://www.youtube.com/watch?v=i1AodlFlhQk>

Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω·

Kakopàthi tis en ymìn? Prosevchèstho; evthymè tis? Psallèto!

Are any of you going through a tough time? Let them keep on praying; is anyone feeling good? Let them keep on praising in song!

James /Ιακωβου 5.13

A reflection on James 5.13 'Jesus' brother, Jacob (whom English speakers call James) is very simple and practical in the gist of his words – keep orientated to the Lord; if things are going badly, let Him know about it by keeping on praying. If things are going well, and you are feeling good, let Him know by singing and making music to Him in worship. This is a life lived in full view of the Lord, so stay engaged with Him in all circumstances.'

Also on You Tube at <https://www.youtube.com/watch?v=Eu9NooAwrEo>

אֲשֶׁרֵי תְּמִימֵי-דֶרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה

Ashrèy temimèy-dàrekh, ha-holekhìm be-toràt Adonài.

How content are those on the road of integrity, who keep to the Lord's life-rule.

Psalm 119.1/ תהילים קיט"א

A reflection on Psalm 119.1 'This beautifully crafted Scripture song has twenty-two stanzas; the eight lines of each stanza begin with the same successive letter of the Hebrew 'aleph-bet'. Here, the first word, beginning with the letter aleph, א (a) is 'ashrèy' – content, satisfied. Contentment comes from keeping to 'Torah' – not 'law' as we understand it, for Torah for God's people includes the whole account of creation, covenant, rescue, encounter and worship – it's so much more than 'law'. Torah is the word used in Proverbs 1.8 of a mother's instruction of her child, a life-rule, more formation than forensics. No wonder that the imbibing and living according to this amazing direction, of which Messiah Jesus is the culmination (Romans 10.4 – the word is not 'end' but 'aim, goal') brings wholeness!'

Also on You Tube at <https://www.youtube.com/watch?v=t1a1ACIiwN4&t=128s>

טוב-רש הולך בתמו מעקש דרכים והוא עשיר  
נוצר תורה בן מבין ורעה זוללים יכלים אביו

Tobh rash holèkh betumò, mey-ikèsh derakhàyim ve-hu ashìr.

Nòtzer toràh ben meybhin ve-roèh zolelìm yakhlìm abhìv.

Better is the poor person walking in their integrity than the one who is rich but crooked;  
A discerning child keeps to the Lord's instructions, but the one who keeps bad company  
shames their father.

Proverbs 28.6-7/ז"ח כח"ו

A reflection on Proverbs 28.6-7 'Two characters are presented in these verses; the poor man who maintains integrity, and the wise child who keeps the Lord's 'Torah' life-guide. Both these are to be seen as examples over against the crooked rich and the wayward kid. While human storytelling often glamourises the lifestyles of the latter pair, the Sage points us to imitate the former as the epitome of wisdom.'

Also on You Tube at <https://www.youtube.com/watch?v=ohByUihlriA>

**November 22 Day 326 Readings Ezekiel 44:1-45:12, 1 Peter 1:1-12, Psalm 119:17-32, Proverbs 28:8-10**

פארי פשתים יהיו על-ראשם ומכנסי פשתים יהיו על-מתניהם לא יחגרו ביזע

Pa'arèy phishtim yihyù al roshàm u-mikhnesèy phishtim yihyù al motnèyhem; lo yahgerù ba-yazà.

There will be linen turbans on their heads and linen coverings around their waists; they will not wear anything that makes them sweat.

Ezekiel 44.18/ח"י חזקאל

A reflection on Ezekiel 44.18 'In Ezekiel's vision of the new Temple, he sees the priests wearing turbans and loin cloths of linen, material which will not make them sweat. This unusual detail conveys to us that God is not looking for human effort to achieve His work. We are to be at peace in His presence, not stressing ourselves in worship of the One who loves us and receives us unconditionally.'

Also on You Tube at <https://www.youtube.com/watch?v=rZ2AC-CsLcs>

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν

Evloyeetòs o Theòs kai patèr tou Kyriou eemòn Yeesòu Christòu, o katà to polý avtòu èleos anayennèesas eemàs ees elpidha zòsan dhi' anastàseos Yeesòu Christòu.

Blessed be the God and Father of our Lord Jesus the Messiah, who because of His great mercy has regenerated us into a living hope through the resurrection of Messiah Jesus from the dead.

1 Peter/Πετροῦ Α 1.3

A reflection on 1 Peter 1.3 'In true Jewish style, Peter blesses God, the Father of Messiah Jesus, for His unprecedented reaching out to us through His Son's resurrection, by which we are reborn into hope that lives in each one who trusts Him. Peter goes on to describe this hope as leading us into rejoicing with inexpressible joy, full of weight and import, God's glory.'

Also on You Tube at [https://www.youtube.com/watch?v=h2ya\\_4i0u7A](https://www.youtube.com/watch?v=h2ya_4i0u7A)

גל-עיני ואביטה נפלאות מתורתך

Gal eynà, ve-abitàh niphla'òt mi-toratèkha.

Unveil my eyes, so I can take in amazing things from Your life-forming narrative.

תהילים קיט"ח/119.18 Psalm

A reflection on Psalm 119.18 'Like each line of the third stanza of this beautiful song, this one begins with the third letter of the Hebrew 'aleph-bet', gimel (g), heading the word 'gal', meaning strip, denude, or here, unveil. It's so easy to look at the pages of the Scriptures with eyes shut. When the Lord unveils our eyes, we can take in the amazing things contained in this life-forming narrative, this Torah which is so much more than 'law', but which includes creation, call, covenant, relationship, rescue and glory.'

Also on You Tube at <https://www.youtube.com/watch?v=i8mRiPzTUpg>

מסיר אָזנוּ מִשְׁמַע תּוֹרָה גַם תְּפִלַּתוֹ תוֹעֵבָה

Meysìr oznò mishmà toràh gam tephilatò toéybhàh.

The one who stops listening to the Lord's instruction, their prayer will be disgusting.

משלי כח"ט/28.9 Proverbs

A reflection on Proverbs 28.9 'When we stop following the Lord's direction, but maintain an outward form of religious observance, our hypocrisy is a stink in God's nose. He does not reject us, but longs for us to turn back to Him and follow the ways He knows are best for us.'

Also on You Tube at <https://www.youtube.com/watch?v=aCzY8NXB7qQ>

**November 23 Day 327 Reading Ezekiel 45:13-46:24, 1 Peter 1:13-2:10, Psalm 119:33-48, Proverbs 28:11**

כֹּה-אָמַר אֲדֹנָי יְהוִה כִּי-יִתֵּן הַנָּשִׂיא מִתְּנָה לְאִישׁ מִבְּנָיו נַחֲלָתוֹ הִיא לְבְנָיו תְּהִיָּה אַחֲזָתָם  
הִיא בְּנַחֲלָה וְכִי-יִתֵּן מִתְּנָה מִנַּחֲלָתוֹ לְאֶחָד מֵעַבְדָּיו וְהִיְתָה לוֹ עַד-שְׁנַת הַדְּרוֹר וְשָׁבַת  
לְנָשִׂיא אַךְ נַחֲלָתוֹ בְּנָיו לָהֶם תְּהִיָּה

Koh amàr adonài Adonài, 'Ki yittèn ha-nasi' matanàh le-ìsh mi-banàyv nachalatò, hi le-bhanàyv tihyèh achuzatàm; hi nachalàh. Ve-khì yittèn matanàh mi-nachalatò le-achàd mey-abhadàyv, ve-haytàh lo ad-shenàt ha-deròr, ve-shabhàt la-nasi'; akh nachalatò banàyv la-hèm tihyèh.'

This is what my Lord, the LORD says, 'If the prince gives a gift to each of his sons, it belongs to their legacy; it will be part of the sons' inherited estate. But if he gives a gift from his treasury to one of his servants, it will be his just until the year of freedom, then it will revert to the prince; but for his sons it will remain part of their inheritance.'

יחזקאל מו"טז יז/46.16,17 Ezekiel

A reflection on Ezekiel 46.16-17: 'There is a distinction made between property and gifts made to sons and to servants. The son may keep and hand on his property in perpetuity, but the servant or slave must return it at the jubilee. However, the prince is not permitted to land-grab from the people's property, thus they are protected from corrupt and greedy leaders. Our joy in the Messiah is that we are made sons and daughters, heirs of God; our inheritance in Him is eternal.'

Also on You Tube at <https://www.youtube.com/watch?v=zRDIWLScxvc>

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνεγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ·

Kai avtì os lithi zòndes ikodhomìsthe ìkos pneumatikòs, yeràtevma àgion, anenènkai pneumatikàs thysias evprosdhèktous to Theò dhià Yeesòu Christòu.

And you too, as living stones, are being built into a home for the Spirit, a holy priesthood, to offer spiritual sacrifices approved by God through Messiah Jesus.

1 Peter/Πετροῦ Α 2.5

A reflection on 1 Peter 2.5 ‘Peter envisages the people of God here as living stones, being built into a home for God’s Spirit to live, having a priestly role accepted by God because of Messiah Jesus. As those living stones, the people of God can only function as a home for the Holy Spirit by being built into something bonded by unity, in togetherness. So often today believers are found as loose bricks lying alone in a corner of the yard instead of built into the fabric of God’s living house, bringing life to and receiving life from others with them. ‘The Bible knows nothing of solitary religion’ asserts John Wesley. He seems to be at one in this with the apostle here.’

Also on You Tube at <https://www.youtube.com/watch?v=qKvwS0CZ7H0>

וּבְאֵנִי חֶסֶדְךָ יְהוָה תְּשׁוּעָתְךָ כְּאֶמְרָתְךָ

Vibho’ùni chasadèkha Adonài, teshu’atkha ke-imratèkha.

And let Your covenant-bonded graces come to me, Lord, Your rescue, as You have spoken.

Psalm 119.41/תהילים קיט"א/מא

A reflection on Psalm 119.41 ‘Following the weave of this Song, its sixth stanza opens, as does each of its subsequent eight lines, with the sixth letter of the Hebrew ‘aleph-bet’, Vav v (v); when it prefixes a word, this letter indicates the word ‘and’, giving us ‘and let your covenant-bonded graces come to me.’ Not only contentment and delight in the Torah, the life-forming narrative of God, is promised to God’s people, but more, in addition – His very covenant-promised grace and rescue portrayed there.’

Also on You Tube at <https://www.youtube.com/watch?v=sWJaLUdCHtE>

חֶכֶם בְּעֵינָיו אִישׁ עָשִׂיר וְדָל מִבֵּין יַחְקְרֵנוּ

Chakhàm be-eynàv ish ashìr, ve-dàl meybhìn yachqerènnu.

The rich may be wise in their own estimation, but the poor with insight can see through them.

Proverbs 28.11/משלי כח"יא

A reflection on Proverbs 28.11 ‘Those with the money can afford to advertise themselves, and sell themselves as clever and wise, but even those with few resources but good insight can sense when they are being ‘shmoozed’ by someone who has wealth but no wisdom.

Also on You Tube at <https://www.youtube.com/watch?v=IzLB9NHddoo>

**November 24 Day 328 Readings Ezekiel 47:1-48:35, 1 Peter 2:11-3:7, Psalm 119:49-64, Proverbs 28:12-13**

וְהָיָה כָּל-נִפְשׁ חַיָּה אֲשֶׁר-יִשְׂרָץ אֶל כָּל-אֲשֶׁר יָבֹא שָׁם נִחְלִים יַחֲיֶה וְהָיָה הַדְּגָה רַבָּה מֵאֵד כִּי בָאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה וַיִּרְפְּאוּ וְחַי--כָּל אֲשֶׁר-יָבֹא שָׁמָּה הַנֶּחֱל

Ve-hayàh khol nèphesh chayàh ashèr yishròtz el kol ashèr yabhò sham, nachalàyim yichyèh ve-hayàh ha-dagàh rabbàh me-òd ki bha-ù shàmmah ha-màyim ha-èyleh va-yeraphe-ù va-chài, kol ashèr yabhò shàmmah ha-nàchal.

And so it will be that every living thing that reproduces will flourish wherever the river runs and there will also be huge numbers of fish as a result of this water reaching there; there will be healing and life wherever the river flows.

Ezekiel 47.9/ יחזקאל מז"ט

A reflection on Ezekiel 47.9 ‘Ezekiel’s vision of the new temple culminates in his being shown the river of life flowing towards the east from its doorway, down into the Judean desert, one of the most arid parts of the country. As the waters touch the dry ground, it springs to life, and flora and fauna abound, bringing healing and abundance. The river is seen again, at the end of the Scriptures in the final chapter of Revelation, the carrier of new life into the renewed creation. John’s gospel (7.37) connects the river image with the person of the Holy Spirit, the one who is flowing now, God in our lives, bringing healing and abundance wherever we open to His flowing in.’

Also on You Tube at <https://www.youtube.com/watch?v=3vX1Y2G8bn8>

εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ·

Ees tòuto gar eklètheete, oti Christòs èpathen ypèr ymòn, ymìn ypolibànon ypogrammòn ìna epakolouthèeseete tis ìchnesin avtòu.

For you were called to this, since Christ suffered for you, leaving you with a model so that you could follow in His footsteps.

1 Peter/Πετροῦ Α 2.21

A reflection on 1 Peter 2.21 ‘For the followers of Messiah Jesus, suffering has significance; it is not pointless hardship. By suffering and dying Himself, Jesus has given His apprentices a path through tough places, knowing that it leads via the grave to resurrection. On the way, their very beings are shaped and refined, encouraging others that the Spirit of God sustains and anchors them even when things are at their darkest, as He did Jesus in His passion.

Also on You Tube at <https://www.youtube.com/watch?v=fXMsPZvYtho>

זכר-דבר לעבדך על אשר יחלתני

Zekhòr dabhàr le-abhdèkha al ashèr yichaltàni.

Remember the word given Your servant, in which You caused me to hope.

Psalm 119.49/ תהילים קיט"מ

A reflection on Psalm 119.49 ‘The seventh stanza of this masterpiece in the middle of Scripture begins, as does each of its eight lines, with the seventh Hebrew letter, zayin ז (z); the word is ‘zekhòr’, remember. ‘Remember the word given Your servant...’ God is not taken aback when we remind Him of His promises, for He is faithful to us, and can be held to them, especially since we have put such hope in what He has told us.’

Also on You Tube at [https://www.youtube.com/watch?v=CD\\_gbk-47pQ](https://www.youtube.com/watch?v=CD_gbk-47pQ)

בעלך צדיקים רבה תפארת ובקום רשעים יחפש אדם

מְכַסֶּה פְּשָׁעָיו לֹא יִצְלִיחַ וּמוֹדָה וְעֵזֵב יִרְחַם

Ba'alòtz tzaddiqim rabbàh tiphàret, u-bhe-qùm resha'im yechuppàs adàm.

Mekhasèh phesha'av lo yatzliach u-modèh ve-ozèbh yeruchàm.

There is something lovely about the celebration of integrity, but when evil is on the rise, people take cover.

Those who try and hide misdeeds will not succeed, but those confessing and repenting of them will find compassion.

Proverbs 28.12-13/משלי כח"ב יג

A reflection on Proverbs 28.12-13 'When good things are celebrated, there is a beauty to be seen in them, while evil turns people away. Dealing with wrongdoing, therefore, rather than concealing it, leads to homecoming and compassion, turning around the outcome.'

Also on You Tube at <https://www.youtube.com/watch?v=Ci4SEZsBnfE>

**November 25 Day 329 Readings Daniel 1:1-2:23, 1 Peter 3:8-4:6, Psalm 119:65-80, Proverbs 28:14**

לָךְ אֵלֹהִים אֲבֹהַי מְהוֹדָא וּמְשַׁבַּח אֲנִי דִּי חֻכְמַתָּא וּגְבוּרַתָּא יְהִיבְתָּ לִי וְכַעַן הוֹדַעְתָּנִי דִּי-  
בְעֵינָא מְנַף דִּי-מַלְתָּ מַלְכָּא הוֹדַעְתָּנָא

Lakh Elàh abhahàti mehodèy u-meshabàch anàh, di chokhmetà u-gebhurtà yehàbht li u-khe-  
àn hodàtani di bhe-eynà minnàkh di millàt malkà hodatèna.

I thank You and praise You, God of my fathers, for giving me wisdom and strength and for letting me know what we asked of you, since you have let me know what the King is talking about.

Daniel 2.23/דניאל ב"כג

A reflection on Daniel 2.23 'Daniel returns thanks to the Lord for revealing to him the secret dream Nebuchadnezzar has refused to reveal to his own soothsayers. Because of this revelation, Daniel will be able to save not only himself, but also the pagan magicians from the king's wrath. Daniel is aware that this is not because of his own gift, but also because his friends Hananiah, Azariah and Mishael have been praying too, which he acknowledges in his praise of God.'

Also on You Tube at [https://www.youtube.com/watch?v=OQyhaTs\\_uEQ](https://www.youtube.com/watch?v=OQyhaTs_uEQ)

Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι δὲ ἀεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραότητος καὶ φόβου

Kýrion dhe ton Theòn ayiàsate en tais kardhiais ymòn, ètimi dhe a-èe pros apoloyian pandì to aitòundi umàs lògon peri tees en ymìn elpidhos metà praòteetos kai phòbhou.

So keep the Lord God unrivalled in your hearts, ready to give an explanation to anyone asking you the meaning of the hope within you, with gentleness and reverence.

1 Peter/Πετροῦ Α 3.15

A reflection on 1 Peter 3.15 'What does it mean to sanctify the Lord God in our hearts? It means to keep Him totally unrivalled. God is holy because He has no equal and brooks no competitors. Yet we constantly are invited by the world to equate His space with other things – to put Him down, in its quest for our allegiance. Peter urges us, then, to keep God totally number One, totally peerless in our hearts, and to be ready to explain to anyone who doubts our single-minded hope, with gentleness and respect, why we will let nothing and no one else take His place in our affection and devotion.'

Also on You Tube at <https://www.youtube.com/watch?v=nJ94Lefp0Lg>

יהי-נא חסדך לנחמני כאמרתך לעבדך

Yehì-na chasdekhà le-nachamèyni, ke-imratkhà le-abhdèkha.

Let Your covenant-bonded grace be my consolation, as You have promised Your servant.

תהילים קיט"ע/119.76 Psalm

A reflection on Psalm 119.76 ‘Each line of the tenth stanza of this amazing Scripture song begins with the tenth letter of the Hebrew ‘aleph-bet’, which is Yod י (y or i). The word it initialises in Hebrew is ‘yehèè’ – let it be, let there be. The prayer of the Singer is ‘let it be that Your covenant-bonded grace, Your chesed, is my comfort and consolation.’ To know that the Lord has committed Himself irrevocably to His people, personified in the self-giving of Messiah Jesus will hold us in peace even through the roughest passages of life.’

Also on You Tube at <https://www.youtube.com/watch?v=VEWiovj354Y>

אשרי אדם מפחד תמיד ומקשה לבו יפול ברעה

Ashrèy adàm mephachèd tamìd u-maqshèh libbò yippòl be-ra’áh.

How contented the person who is always cautious, but the overconfident will fall into trouble.

משלי כח"יד/28.14 Proverbs

A reflection on Proverbs 28.14 ‘The original Hebrew here speaks of the contentment of the one ‘who fears’, but the sense is of having a fear of taking the wrong path, therefore, being cautious is wise while the result of ‘hardening one’s heart’, as the original has it, or being over-confident leads into trouble. It’s the principle Jesus teaches when He calls us to count the cost before we take the step.’

Also on You Tube at <https://www.youtube.com/watch?v=r8x3dHNvvzY>

**November 26 Day 330 Readings Daniel 2:24-3:30, 1 Peter 4:7-5:14, Psalm 119:81-96, Proverbs 28:15-16**

ענה מלכא לדניאל ואמר מן-קשט די אלהכון הוא אלה אלהין ומרא מלכין וגלה רזין די יכלת למגלא רזא דנה

Anèh malkà le-Dani’èl ve-amàr, ‘Mi qeshòt di Elahàkhon, hu Elàh Elahìn u-marèy ve-galèh razin, di yekheltà le-miglè razà denàh.’

The King replied to Daniel and said, ‘In truth, your God is the God of gods, and the Lord of kings, and a revealer of mysteries, for you were able to reveal this mystery.’

דניאל ב"מז/2v47 Daniel

A reflection on Daniel 2.47 ‘Daniel lives out His relationship with God in the full glare of public attention. From the first days of his time in Babylon, he must stand clear of the rivals to God which could compromise his experience of the Lord. God’s gifts and grace to him are seen and recognised at the highest level and his faithful dependence on the Lord saves not only him, but also the pagan magicians around him.’

Also on You Tube at <https://www.youtube.com/watch?v=0aXmtYTMhYc>

הן אייתי אלהנא די-אנחנא פלחין--יכל לשיבונתנא מן-אתון נורא יקדתא ומן-ידך מלכא  
ישׁב

וְהוּן לֹא יִדְעֶה לְהוֹאֵלָהּ מִלְכָּא דִּי לְאַלְהָהּ לֹא-אֵיתְנָא פְּלַחִין וּלְצַלְמֵם דְּדִהְבָּא דִּי הַקִּימַתָּ, לֹא  
נִסְגָּד

Heyn ittài Ellahànu, di anàchnu phalchìn, yakhìl le-sheyzabhutanà' min-atùn nurà yaqid-tà' u-mìn yedàkh, Malkà' yesheyzibh; ve-hèyn la, yedi-a' lehevè lakh, Malkà', di l-ellahàkh la-itanà' phalchìn u-le-tzèlem dahabhà' di ha-qemtà' la nisgèd.

If need be, O King, the God whom we serve is able to rescue us from the flames of the burning furnace, so He will save us from your actions, O King. But even if He does not save us, you need to know that we will not worship your non-gods, nor bow down to the gilded statue you have erected. Daniel 3v 17,18/ דְּנִיִּיאַל גִּי' יח

A reflection on Daniel 3.17,18: 'The confession of the three friends of Daniel is brave and uncompromising. They will not give up trust in God, even in the face of death. They know a God who can save them, but even if He does not, they will not acknowledge any other. It is this clear witness that impacts Nebuchadnezzar so much, trusting God who walks with them into the fire.'

‘Ο δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ ὀλίγον παθόντας, αὐτὸς καταρτίσει ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει·

O dhe Theòs pàsees chàritos, o kalèsas ymàs ees teen aiònion avtòu dhòxan en Christò Yeesòu olìghon pathòndas, avtòs katartìsi ymàs, steerìxi, sthenòsi, themeliòsi.

But may the God of all grace Himself, who called you into His limitless magnificence in Messiah Jesus, through this short suffering, form you, fix you, and set you on a firm foundation.

1 Peter/Πέτρου Α 5.10

A reflection on 1 Peter 5.10 'We cannot hope to be formed into any kind of lasting maturity without facing adversity. Peter's closing prayer for his readers is that beyond the short-term suffering they face, they will be formed, fixed and founded into the limitless magnificence of Messiah Jesus, who Himself learned obedience through the things He went through, being raised to life by the same Spirit who now is at work in us to bring us to resurrection with Him.'

Also on You Tube at <https://www.youtube.com/watch?v=4DbuFqQzvdK>

לְדֹר וָדֹר אֱמוּנַתְךָ כֹּוֹנֵנַת אָרֶץ וְתַעֲמֵד

Le-dòr va-dòr emunatèkha, konànta èretz va-ta'amòd.

Your faithfulness is for all generations, You made the earth and it stands.

Psalm 119.90/צ"ט תהילים קיט

A reflection on Psalm 119.90 'The twelfth letter of the Hebrew 'aleph-bet' is Lamed ל (l) and it begins each line of the twelfth stanza of this acrostic Song. Prefixing the word 'dor', Hebrew for generation, as 'le-dor', it means, 'to generation (after generation)'; our God's faithfulness, His dependability is demonstrated by the durability of the earth He has made, which daily turns upon its axis, bringing us the unfailing rhythm of sunrise and sunset.'

Also on You Tube at <https://www.youtube.com/watch?v=MIEh7ZdPfUQ>

אַרִי-נְהִים וְדָב שׁוֹקֵק מוֹשֵׁל רָשַׁע עַל עַם-דָּל

נְגִיד חֶסֶד תְּבוּנוֹת וְרַב מַעֲשֵׂקוֹת שֵׁנָא בְּצַע יֶאֱרִיךְ יָמַי

Arì nohèm ve-dòbh shoqèq, rashà al am dal;

Nagid chàsar tebhunòt ve-ràbh ma'ashqòt sonèy bhetzà ya'arikh yamim.

Like a roaring lion or a marauding bear is the bad ruler over poor people.

The leader who lacks discernment is a serious oppression, but the one who detests selfishness will have length of days.

משלי כח"ט טז/16, 15 Proverbs 28.15,16

A reflection on Proverbs 28.15,16 ‘Serious consequences attach to bad government, principally for the people who suffer it. A leader or ruler who is interested only in their own power and ideology will harm and hurt the very ones they are supposed to be serving and protecting, while the one who will say no to greed and selfishness will experience blessing.’

Also on You Tube at <https://www.youtube.com/watch?v=MbcTPJJ5C4Q>

**November 27 Day 331 Readings Daniel 4:1-37, 2 Peter 1:1-21, Psalm 119:97-112, Proverbs 28:17-18**

אֲתוּהִי כְמֹה רַבְרַבִּין וְתִמְהוּהִי כְמֹה תִקִּיפִין מְלָכוּתָהּ מְלָכוּת עַלְמֵי וְשַׁלְטָנָהּ עַם-דָּר וְדָר  
Atohi kemàh rabrehhìn, ve-timhohì kemàh taqiphìn; malkhutèh malkhùt alàm, ve-shaltanèh im dar ve-dàr.

(Babylonian King Nebuchadnezzar speaks in praise of the LORD)

‘His signs are so very great and his wonders are so mighty; His kingship is a kingship that has no limits and He governs from generation to generation.’

דניאל ג"לג/ 4v3 Daniel

A reflection on Daniel 4.3: ‘In Nebuchadnezzar’s testimony, we see the Babylonian King restored to his throne, but with a very different perception of his own role. This is why he says, Praise and honor the King who rules from heaven! Everything he does is honest and fair, and he can shatter the power of those who are proud. His period of suffering has changed his view of life completely; he now realizes the fragility of human power and the source of his rule in God.’

Also on You Tube at <https://www.youtube.com/watch?v=loyvU1R7KkY>

λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα·

Labhòn gar parà Theòu patròs timèe kai dhòxan phonèes enechthèesees avtò tiàsde ypò tees megaloprepòus dhòxees, ‘Òu-tòs-estin o yiòs-mou o aghapeetòs, ees ón eghò evdhòkeesa.’

For in receiving honour and glory from God the Father, there came such a loud voice with the full weight of His magnificence, saying ‘This is my beloved son, in whom I take delight.’

2 Peter/Πετροῦ Β 1.17

A reflection on 2 Peter 1.17 ‘ Peter recounts the event of being with Jesus on the mountain where He was transformed before their eyes into His full radiance; he reminds his readers that the Father endorsed loudly from the skies His Son’s identity, not first as Saviour of the world or as Messiah, but as His beloved Son, in whom He takes pleasure. We, like Jesus, do not derive our identity from our service or our gift, but from the irrevocable right He has given us to be called children of this delighted Father! (John 1.12)’

Also on You Tube at [https://www.youtube.com/watch?v=QmhJS\\_-CqsA](https://www.youtube.com/watch?v=QmhJS_-CqsA)

נחלתי עדותיך לעולם כי-ששון לבי המה

Nachalti eydotèkha le-olàm, ki sesòn libbi hèymah.

Your stories are my forever legacy, for they make my heart celebrate.

Psalm 119.111/קי"א תהילים

A reflection on Psalm 119.111 ‘All the lines of this fourteenth stanza of this Scripture song begin with the fourteenth Hebrew letter, Nun נ (n); the opening word of this line is ‘nachalti’, I have inherited. The Singer celebrates this inheritance of the treasured record of God’s deeds, His ‘witness’, the stories of His acts in history which make the heart sing for joy. God’s record is not closed, for His acts are still unfolding in our day, as the Holy Spirit continues to prepare the people of God for Jesus the Bridegroom’s arrival.’

Also on You Tube at <https://www.youtube.com/watch?v=qCSbv5pUKhQ>

אדם עשק בדם-נפש עד-בור ינוס אל-יתמכו-בו  
הולך תמים יושע ונעקש דרכים יפול באחת

Adàm ashùq be-dàm nàphesh ad bor yanùs al yitmekhù bho;

Holèkh tamìm yivashèa ve-ne’qàsh derakhàyim yippòl be-echàt.

Someone plagued by guilt about bloodshed will end up in a pit – don’t try stopping them;

The one who is innocent will be rescued, but the crook will fail decisively.

Proverbs 28.17,18/ח"י משלי

A reflection on Proverbs 28.17-18 ‘The weight of taking someone’s life is a crushing burden to bear, which without confession and repentance, and the admission of personal responsibility, cannot be relieved and removed. Yet when forgiveness and integrity is pursued, there is a way of escape; it is not worth hanging on to unacknowledged guilt.’

Also on You Tube at <https://www.youtube.com/watch?v=vmq582ILzZ4>

**November 28 Day 332 Readings Daniel 5:1-31, 2 Peter 2:1-22, Psalm 119:113-128, Proverbs 28:19-20**

כל-קבל די רוח יתירה ומנדע ושכלתנו מפשר חלמין ואחיות אחידן ומשאר קטרין  
השתכחת בה בדיניאל די-מלכא שם-שמה בלטשאצר כען דניאל יתקרי ופשרה יהונה  
Kol qabhèl di rùach yityaràh u-mandà’ ve-sakhlatànu mi-phashàr chelmin ve-achavayàt  
achidàn u-mesharèy qitrin hishtekhàchat beh be-Danièl di malkà sam shemèh Beltshàtzar ke-  
àn Danièl yitqrèy u-phishràh yehavayèh.

(The Queen of Babylon is speaking to King Belshazzar)

‘Because an excellent spirit of knowledge and intelligence for interpreting dreams, solving puzzles and answering riddles were discovered in Daniel, whom the king named Belteshazzar, let this Daniel now be summoned and he will reveal the interpretation.’

Daniel 5.12

A reflection on Daniel 5.12 ‘In the midst of pagan feasting, in which he has abused the holy Temple treasures taken from Jerusalem, a hand appears and writes a riddle on the wall of Belshazzar’s banqueting hall. One person, Daniel the Seer is known by the Spirit of wisdom he carried in the reign of Nebuchadnezzar, and he is called again to reveal the fateful meaning to a foolish ruler. When we keep sensitive to the Spirit of God and depend on Him, the world around us will draw on our insight and prophetic wisdom, as we draw from God’s deep well of provision.’

Also on You Tube at <https://www.youtube.com/watch?v=AviTzIWxmE8>

οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκοτίους εἰς αἰῶνα τετήρηται.

Outi-eesi peeyài ànydhri, nephèlai ypò laìlapos elavnòmeni, èes o zòphos tou skòtous ees aiòna tetèereetai.

These are waterless wells, clouds driven about in a storm, for whom the gloom of ages in darkness is stored up.

2 Peter/Πετροῦ Β 2.17

A reflection on 2 Peter 2.17 ‘Peter is clear about those who mislead others posing as God’s representatives. They are not endorsed by God, but more than that, they have no connection to the Living Water, blown about aimlessly by changing fashions and fads. All they produce is confusion and darkness. Peter wants to warn his readers to steer clear of those who promote their own strange spiritualities in opposition to Christ.’

Also on You Tube at <https://www.youtube.com/watch?v=rJznLQdR3p0>

על-כן אהבתי מצותיך מזהב ומפז

Al-kèyn ahàbhti mitzvotèkha mi-zahàbh u-mi-pàz.

Therefore I love Your instructions more than gold, than pure gold.

Psalm 119.127/תהילים קיט"קכז

A reflection on Psalm 119.127 ‘The Singer has reached the sixteenth of his twenty-two stanza song, and with that has reached letter sixteen of the Hebrew ‘aleph-bet’, Ayin ו (roughly, an ‘a’); in the line quoted here, he values the Lord’s instructions (mitzvot, often ‘commands’ in English) above gold, for they bring him into full and abundant life. Modern people tend to be very antagonistic towards rules, seeing them as curbing individual freedom. But when the instructions are those given by the Maker for the wellbeing of mankind, only by following them do we find fulfilment and our full meaning. It’s amazing that the Lord has given us instructions for life which bring keys to fulfilment and wholeness – no wonder they are like gold!’

Also on You Tube at <https://www.youtube.com/watch?v=aIJ-LKo1ROc>

עבד אדמתו ישבע-לחם ומרדף ריקים ישבע-ריש  
איש אמונות רב-בְּרַכּוֹת וְאֵץ לְהַעֲשִׂיר לֹא יִנְקֶה

Obhèd admatò yisbà làchem u-meradèph reyqìm yisbà rish;

Ish emunòt rabh berakhòt ve-àtz le-ha’ashìr lo yinaqèh.

The one who works the land will have plenty of food, but the one who chases empty-headed ideas will have plenty of poverty.

The reliable person will be greatly blessed, but the one who tries to get rich quick will be in trouble.

Proverbs 28.19-20/משלי כח"ט

A reflection on Proverbs 28.19-20 ‘The Protestant work ethic is something often referred to in the Western world, but its origin is the Jewish work ethic of the Proverbs. The sage teaches

that solid application, reliability and diligence produce a harvest of blessing, while daydreaming and get-rich-quickery lead to a dead end.’

Also on You Tube at <https://www.youtube.com/watch?v=Bbytp47FFw>

**November 29 Day 333 Readings Daniel 6:1-28, 2 Peter 3:1-18, Psalm 119:129-152, Proverbs 28:21-22**

מִן-קִדְמֵי שַׁיִם טַעַם דִּי בְּכָל-שְׁלֹטָן מְלָכוּתֵי לְהוֹן זְעִין וְדַחְלִין מִן-קִדְמֵי אֱלֹהֵי דִי-דַנְיָא לְ  
דִי-הוּא אֱלֹהֵי חַיָּא וְקַיָּים לְעַלְמִין וּמְלָכוּתָהּ דִּי-לֹא תִתְחַבֵּל וְשְׁלֹטְנָהּ עַד-סוֹפָא

Min kodamài sim te'èm di be-khòl sholtàn malkhutì lehevòn za-ye'in ve-dachalìn min-kodàm  
Elahèh di-Dani'èl di hu Elahà chayyà ve-kayyàm le-alamìn u-malkhutèh di la tit-chabàl ve-  
sholtanèh ad-sophà

*(King Darius writes)*

From my presence, I enact a decree that in every realm of my kingdom every being should tremble and be in awe before the God of Daniel, for He is the God of life, dependable forever and His kingdom cannot be overcome, for His rule is endless

Daniel 6v27/ דנייל ו"כז

A reflection on Daniel 6.27: ‘The King issues a decree commanding ‘fear and reverence’ for the God of Daniel, the Rescuer. When God is placed in His rightful place in a nation, blessing and stability flow out from His being.’

Also on You Tube at <https://www.youtube.com/watch?v=TFYqBW4Ullc>

αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ  
Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος· ἀμήν.

Anxànete dhe en chàriti kai gnòsi tou Kyriou eemòn kai sotèeros, Yeesòu Christou; avtò ee  
dhòxa kai nyn kai ees eemèran aiònos, Amèn.

But increase in the grace and experience of our Lord and Rescuer, Messiah Jesus; may His be the magnificent honour both now and on through days without limit, Yes indeed!

2 Peter/Πετροῦ Β 3.18

A reflection on 2 Peter 3.18 ‘With the last few words of his letter, Peter urges his readers to increase in the grace and knowledge – that is, from the Jewish perspective, in experience, not just in theory – of Jesus. Since there is no limit to the grace of God, we can only grow in Him as we make more space in our lives for Him. Why would I not desire to grow in grace and experience of Jesus my Rescuer? Why would I not clear out the clutter to have more of His amazing person in residence in my being? Why would I hold onto my tat, when can I can share in His riches?’

Also on You Tube at <https://www.youtube.com/watch?v=GEHdF0oI2JI>

צדיק אתה יהוה וישר משפטיך

Tzaddiq attàh Adonài, ve-yashàr mishpatèkha.  
You are full of integrity, Lord, and Your acts of justice are right.  
Psalm 119.137/תהילים קיט"ז קלז

A reflection on Psalm 119.137 ‘The eighteenth letter of the Hebrew ‘aleph-bet’ is Tzadeh ז (sounded ‘ts’) and each line of this eighteenth stanza of the Song begins with it; in particular, the stanza opens with the word ‘Tsaddiq’. The word means ‘righteous’ but not from deeds, rather, it is a state of wholeness, of integrity almost of holiness. The word is used here of the Lord, but it is also used in Jewish language to denote saintly people, people whose lives radiate God’s life and presence. Because the Lord is perfection itself, wholeness personified, all His actions in justice are right and true.’

Also on You Tube at <https://www.youtube.com/watch?v=TukI3x07eO8>

הכֹּר־פָּנִים לֹא-טוֹב וְעַל-פֶּת-לֶחֶם יִפְשַׁע-גְּבֹר  
נְבִהָל לַהוֹן אִישׁ רַע עֵין וְלֹא-יָדַע כִּי-חֶסֶר יִבְאָנֶנּוּ

Hakèr panim lo tobh, ve-àl pat lèchem yiphshà gàbher;  
Nibh-hàl lahòn ish ra àyin, ve-lò yedà ki chèser yebho’ènnu.  
Showing favouritism is not good, but some people will do wrong for a piece of bread;  
A malicious person tries to get rich quick, but doesn’t know penury is round the corner.  
Proverbs 28.21-22/משלי כח"כא כב

A reflection on Proverbs 28.21-22 ‘The Wise Man homes in on the wiles of the unscrupulous in their pursuit of instant riches; he points out that favouritism (literally, in Hebrew, to respect the face) is wrong, though some will do anything to make a fast buck. Yet this will end in having nothing, the Sage warns – quick wealth becomes quick ruin.’

Also on You Tube at <https://www.youtube.com/watch?v=nIAr0Cawx8E>

**November 30 Day 334 Readings Daniel 7:1-28, 1 John 1:1-10, Psalm 119:153-176, Proverbs 28:23-24**

וּמַלְכוּתָא וְשִׁלְטָנָא וְרִבּוּתָא דִּי מַלְכוּת תַּחֲוֹת כָּל-שְׁמַיָּא יְהִיבַת לְעַם קְדִישִׁי עַלְיוֹנִין  
מַלְכוּתָהּ מַלְכוּת עַלְמָא וְכָל שִׁלְטָנָא לָהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן

U-malkhutà ve-shaltanà u-revutà di malkhevàt techòt kol-shemayà yehivat le-àm qaddishèy  
malkhutèy malkhùt alàm ve-khòl shaltanyà leh; yiphlechùn ve-yishtam’ùn  
And the kingdom and the rule and the greatness of the Kingdom under all of heaven will be given to the holy people of the Most High; His Kingdom is a Kingdom without limit, and all rule is His, they will serve Him and listen to Him.

Daniel 7v27/דניאל ז"כז

A reflection on Daniel 7.27: ‘These prophecies of Daniel point to a coming persecution of God’s people, but with an ensuing vindication and establishment of a kingdom of God which will have no end. This undoubtedly refers to the Messiah Himself, Jesus Christ, who is the ‘son of man’ coming to receive the glory of the Ancient of Days in 7.14.’

Also on You Tube at [https://www.youtube.com/watch?v=h\\_H8JzU3hdg](https://www.youtube.com/watch?v=h_H8JzU3hdg)

Καὶ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

Kai avtèe estin ee angelia een akeekòamen ap-avtòu kai anangèlomen ymìn, òti o Theòs phòs-esti kai skotìa en avtò ouk èstin oudhemìa.

And this is the message than we heard from Him and announce again to you, that God is light, and there is no trace of darkness in Him. 1 John/Ιωαννου A 1.5

A reflection on 1 John 1.5 'The first thing God does in His creation is speak light into being. For John, this is the very nature of God; in Him there is nothing covert, nothing hidden. Without light, we stumble and are lost. God's light, His very nature, keeps us from the chaos of nothingness and holds us in life.'

Also on You Tube at <https://www.youtube.com/watch?v=ggQFQC8FTvc>

רָאָה כִּי-פִקּוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חַיְנִי

Re'èh ki phiququdèkha ahàbhti; Adonài ke-chasdèkha chayèyni.

See how I love your instructions; Lord, make me alive with Your covenant-bonded grace.

Psalm 119.159/קנט"קִיט תהילים

A reflection on Psalm 119.159 'As the Singer brings to a close this, the longest of the Scriptures' songs, he reminds the Lord of his love for the formation He gives. This divine shaping of our being brings us life and leads us into the experience of the grace bound by the covenant which never fails.'

Also on You Tube at [https://www.youtube.com/watch?v=Z31UhMXT5\\_o](https://www.youtube.com/watch?v=Z31UhMXT5_o)

Last stanzas at <https://www.youtube.com/watch?v=SxmJ8NvHRuU>

מוֹכִיחַ אָדָם אַחֲרַי חֵן יִמְצֵא מִמַּחְלִיק לְשׁוֹן  
גּוֹזֵל אֲבִיו וְאִמּוֹ וְאָמַר אֵין-פֶּשַׁע חֶבֶר הוּא לְאִישׁ מִשְׁחִית

Mokhìach adàm acharài chen yimtzàh mi-machalìq lashòn;

Gozèl abhìv ve-immò eyn pashà chàbher hu le-ìsh mash-chìt.

Whoever corrects someone will find more favour afterwards than someone who just speaks smooth words;

Whoever steals from their father or mother, saying 'it's not wrong', is the destroyer's accomplice.

Proverbs 28.23-24/משלי כח"כג כד

A reflection on Proverbs 28.23-24 'First, the Sage points out that loving, corrective intervention to prevent harm is much better than keeping the peace by being nice, but allowing the harm to happen. Second, a warning against dishonouring parents by stealing from them, something which Jesus upbraided the Pharisees for when they diverted support due to father and mother, supposedly into other good causes, which He exposes as against God's heart.'

Also on You Tube at <https://www.youtube.com/watch?v=Slnh2mGWLvc>

**December 1 Day 335 Readings Daniel 8:1-27, 1 John 2:1-17, Psalm 120:1-7, Proverbs 28:25-26**

וְאָנִי דְנִיַּאל נְהִיִּיתִי וְנַחֲלִיתִי יָמִים וְאָקוּם וְאֶעֱשֶׂה אֶת-מְלָאכֶת הַמֶּלֶךְ וְאֶשְׁתּוּמֵם עַל-הַמַּרְאֶה וְאֵין מִבִּין

Va-anì Danièl nihyèyti ve-nechelèyti yamìm, va-e'esèh et-melèkhet ha-mèlekh, va-eshtomèm al ha-marèh ve-èyn meybhìn.

Then I, Daniel, was despondent and ill for days, though I kept on doing the king's work while I was overwhelmed at what I had seen, which no one could understand.

Daniel 8.27/דניאל ח"כז

A reflection on Daniel 8.27 'Following expansive revelations from God about the future unfolding of history, Daniel is overwhelmed and despondent at what he sees; the fall of empires, the rise of Alexander the Great, the oppression of God's people by one who is bent on their harm, all this depresses him. In his faithfulness, he still continues to work for the king, but he is in a place of isolation; no one understands what he is going through. On days when we are overwhelmed, we can take courage from the fact that the Scripture depicts such times of hardship, but helps us to see that the Lord never leaves our side in the unrolling of His story with us.'

Also on You Tube at <https://www.youtube.com/watch?v=gNeT2Dihuzk>

Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

Mee agapàte ton kòsmon meedè ta en to kòsmo; èàn tis agapà ton kòsmon, ouk èstin ee agàpee tou patròs en avtò.

Don't commit your affection to the world system, nor the things that system entails; if anyone gives themself to the world system, the selfless love of the Father is not in them.

1 John/Ἰωαννου A 2.15

A reflection on 1 John 2.15 'On a number of occasions in his letter John uses the term 'the world' to sum up the kind of ungodliness we are meaning. The word he uses is kosmos, which comes from a Greek word meaning to order; John is not meaning the created earth, which belongs to the Lord. But he is meaning the world order, the republic of man, which he ends up by saying is under the tyranny of the evil one (5.19). For John, we are in the world, but not controlled by it (4.17) and through our faith we are overcoming the pull of the system. (5.4) However, he does make clear that Jesus has come to save this system from itself and transform it through His death on the cross and His resurrection to new life. '

Also on You Tube at <https://www.youtube.com/watch?v=wPR2ZgNfdOI>

אֵל-יְהוָה בְּצָרָתִי לִי קָרָאתִי וַיַּעֲנֵנִי

El Adonài ba-tzaratàh li qaràti, ve-ananèyni

I cried out to the Lord in my distress, and He responded to me.

Psalm 120.1/תהילים קכ"א

A reflection on Psalm 120.1 'The Singer is in a dangerous place in this song, feeling hemmed in by evil; yet his testimony is that in calling out to the Lord in his distress, he is heard and answered. Not for nothing is the name of the Lord 'Jesus', 'Yeshua' meaning 'Rescuer'.'

Also on You Tube at <https://www.youtube.com/watch?v=8I0i7BheNU>

רֶחֶב-נֶפֶשׁ יִגְרֶה מְדוֹן וּבֹטַח עַל-יְהוָה יִדְשֵׁן  
בוֹטַח בְּלִבּוֹ הוּא כָּסִיל וְהוֹלֵךְ בְּחֻכְמָה הוּא יִמְלֹט

Rechàbh nèphesh yegarèh madòn u-bhotèach al Adonài yedushàn;

Botèach be-libbò hu khesil ve-holèkh be-chokhmàh hu yimalèt.

The bighead stirs up arguments, but the one who trusts the Lord will be fulfilled;

The person who trusts in themselves is a fool, but the one who follows wisdom will escape.

Proverbs 28.25-26/משלי כח"כה

A reflection on Proverbs 28.25-26 ‘The Sage contrasts the one who puts their trust humbly in the Lord, and walks in wisdom which is sourced in the awe of God with the over-confident bighead, who relies only on their own resources, missing the amazing grace which God has given for full human fulfilment; the one drinks from a muddy puddle, the other from the well of life.’

Also on You Tube at <https://www.youtube.com/watch?v=WrhLAuClaiY>

**December 2 Day 336 Readings Daniel 9:1-10:21, 1 John 2:18-3:6, Psalm 121:1-8  
Proverbs 28:27-28**

וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תַּחֲנוּנָיו וְהָאֵר פְּנֶיךָ עַל-מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדַבְּרֶיךָ

Ve-attàh shemà, Elohèynu, el-tephilàt abhdekhà ve-èl tachnunàv, ve-ha'èr panèkha al-miqdàshkha ha-shomèm, lema'àn Adonài.

And now listen, our God, to the prayer of Your servant and to his pleas, and illuminate by Your presence-face Your dwelling place which is desolate, for the sake of the Lord

Daniel 9v17/ דניאל ט"ז

A reflection on Daniel 9.17: ‘Daniel calls out to God for a new rescue, a new redemption, and a restoration of the Temple. He seeks the Lord’s forgiveness, and the re-establishment of Jerusalem for the sake of the Lord’s great glory. In this day of Messiah, how we need that new illumination of His face. So many are in darkness, ignorant of their destiny given by their Maker; like candles unlit, they await the spark of life to bring them alive to their true purpose in being.’

Also on You Tube at <https://www.youtube.com/watch?v=PyJqU-86PTs>

Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν δὲ ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι.

Aghapitì, nyn tèkna Theòu èsmen, kai oupo ephaneròthee ti esòmetha; idhamen dhe òti èan phanerothèe, òmi-i avtò esòmetha, òti opsòmetha avtòn kathòs-esti.

Beloved, now we are the children of God and though it is not fully apparent what we will be like, we know that when He arrives, we shall be like Him, for we will see Him as He really is.

1 John/Ιωαννου 3.2

A reflection on 1 John 3.2 ‘John is very clear; even though we do not yet fully know what the final shape of our life with Jesus will be, we do not have to wait until we see Him to know that we are His Father’s children here and now.’

Also on You Tube at <https://www.youtube.com/watch?v=BKJil-5bVeM>

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ

Ezrì meyim Adonài, osèh shamayim va-àretz.

My help comes from the Lord, Maker of heaven and earth. Psalm 121.2/ב"קא

A reflection on Psalm 121.2 ‘This Song opens with a question, as the Singer looks to the hills, where the pagan high places host the non-god idol ceremonies; ‘Where does my help

come from?' Not from the inventions of man, stone and wood totems. The Singer's helper is the Maker of the hills, the Maker of the skies and land – and He never sleeps on the job!

Also on You Tube at <https://www.youtube.com/watch?v=dx8VIIaer9s&t=11s>

נותן לרש אין מחסור ומעלים עיניו רב-מארות  
בְּקוּם רְשָׁעִים יִסְתֵּר אָדָם וּבְאַבְדָּם יִרְבוּ צְדִיקִים

Notèn la-ràsh eyn machsòr u-ma'lim eynàv rabh me'eròt;

Be-qùm resha'im yisatèr adàm u-bhe-abhdàm yirbù tzaddiqim.

The one who gives to the poor will not lack, but the one who refuses to see them will be cursed.

When crooks are around, people hide away, but when they are dealt with, integrity increases.

Proverbs 28.27-28/כח"כז כח"כז

A reflection on Proverbs 28.27-28 'The Sage commends giving to the needy as underwritten by the Lord's provision, since they are His special care. Ignoring them will cause His hand to withdraw. Bad people cause fear and concealment, but when people of integrity come forward and deal with the evil, peace breaks out.'

Also on You Tube at <https://www.youtube.com/watch?v=TJ8U7vTzyL0>

**December 3 Day 337 Readings Daniel 11:1 -35, 1 John 3:7-24, Psalm 122:1-9, Proverbs 29:1**

וְאֲנִי בְּשָׁנַת אַחַת לְדַרְיוֹשׁ הַמְּדִי--עָמְדִי לְמַחְזִיק וּלְמַעֲזוֹ לוֹ

Va-anì bishnàt achàt le-Daryàvesh omdì le-machazìq u-le-maòz lo.

And in the first year of Darius, I took my place to strengthen and encourage him.

Daniel 11.1/א"א"א

A reflection on Daniel 11.1 'It is amazing how Daniel in his integrity before God is recognised and consulted by a series of Kings of different empires. Darius is a Mede, but Daniel offers himself in service to this new ruler; he gives himself to strengthen and encourage, an offer which any new ruler would welcome from a man of wisdom and experience.'

Also on You Tube at <https://www.youtube.com/watch?v=pOBLPemDQa4>

ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

O piòn teen amartian ek tou diabòlou estìn, òti ap'archèes o diàbolos amartàni. Ees tòuto ephaneròthee o yiòs tou Theòu, ìna lýsee ta èrga tou diabòlou.

Whoever keeps on sinning is resourced by the devil, for the devil has been sinning from the outset. For this purpose the Son of God was revealed, to release us from the actions of the devil.

1 John/Ιωαννου A 3.8

A reflection on 1 John 3.8 'John is very clear that those continuing to live in rebellion against God, leading to the failure and brokenness of their very humanity and divine destiny, are not acting independently, but are resourced by the personality of evil, the devil. Yet Jesus, the son of God, is able to break off the hold of this deceiving tyrant, pretender to God's throne, so that we no longer have to live, held in the downward spiral of the devil's despair and darkness.'

Also on You Tube at <https://www.youtube.com/watch?v=5G8Tfqf3bHw>

שְׂמַחְתִּי בְּאִמְרֵי לִי בֵּית יְהוָה גִּלְךָ

Samachtî be-omrîm li, ‘Beyt Adonài neylèykh’.

I was overjoyed when they said to me, ‘Let’s go to the Lord’s house’!

Psalm 122.1/א"א תהילים קכב

A reflection on Psalm 122.1 ‘This Song comes in the series, beginning with Psalm 120, of ‘Songs of Going Up’, that is, to Jerusalem for festivals. The sense of coming together in response to God’s invitation fills the Singer with joy and anticipation; if we have ever been in a crowd on their way to a celebration event, that sense of excitement will be familiar to us. This same sense of anticipation can be ours whenever we come together with God’s people to celebrate His goodness and love.’

Also on You Tube at [https://www.youtube.com/watch?v=iSz\\_vDJRRF4](https://www.youtube.com/watch?v=iSz_vDJRRF4)

אִישׁ תּוֹכַחֹת מִקֶּשֶׁה-עֶרְף פֶּתַע יִשְׁבֵּר וְאִין מַרְפֵּא

Ish tokhachòt maqshèh orèph, pèta yishabhèr ve-èyn marpèh.

Someone who needs correction but refuses it will have a sudden downfall and no way out.

Proverbs 29.1/א"א משלי כט

A reflection on Proverbs 29.1 ‘The Sage does not mince his words here; if someone who needs redirection sets their face against change, the outcome will be disaster. Correction is part of the rescue God offers us in life.’

Also on You Tube at [https://www.youtube.com/watch?v=0jf\\_k6avsqs](https://www.youtube.com/watch?v=0jf_k6avsqs)

**December 4 Day 338 Readings Daniel 11:36-12:13, 1 John 4:1-21, Psalm 123:1-4, Proverbs 29:2-4**

וְרַבִּים מִיִּשְׁנֵי אֲדָמַת-עֶפֶר יִקְיֹצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחַרְפּוֹת לְדָרְאוֹן עוֹלָם

Ve-rabîm mi-yeshenèy admàt-aphàr yaqîtzû, èleh le-chayèy olàm, ve-èleh le-charaphòt le-diròn olàm

And many sleeping in the dust of the earth will awake, some to life without limit, and some to reproach and contempt without limit

Daniil יב"ב/ Daniel 12v2/

A reflection on Daniel 12.2: ‘The last chapter of Daniel seems to be looking far into the future, to the end. The words are addressed to Israel, whose protector is Michael (Heb ‘Mi-kha-el’, meaning, Who is like God?) a spiritual being called a prince. Here is a clear reference to a resurrection of the dead and everlasting life or judgement. Here is a closing vision of a life lived in eternal light, at which the shining man brings the words to a close, and draws a veil over the book.’

Also on You Tube at <https://www.youtube.com/watch?v=DCsaJO7ZY5w>

φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

Phòbhos ouk èstin en tee aghàpee, all ee telèia aghàpee èxo bhàllee ton phòbhon, òti o phòbhos kòlasin èchi; o dhe phobhòumenos ou tetelèiotai en tee aghàpee.

There is no terror in love, for complete love expels fear, since fear implies harm; so the one who lives in fear has not yet been made whole by love.

1 John/Ἰωαννου A 4.18

A reflection on 1 John 4.18 'Fear and phobia are a crippling force in people's lives; but John says that the more we yield to God's self-sacrificial love in us, the more fear ebbs away. As we increase in the realisation of the Father's open heart towards us, evidenced by the selfless sacrifice of Jesus His Son, we drive out the powers that use fear as weapon against us.'

Also on You Tube at <https://www.youtube.com/watch?v=NQkD6ic68VA>

אֲלֶיךָ נִשְׂאֵתִי אֶת-עֵינַי הַיְשִׁבִי בְּשָׁמַיִם

Elèkha nasàti et-eynài, ha-yoshèybh ba-shamàyim.

To You I lift my eyes, You who reside in the heavens.

Psalm 123.1/א"קכג

A reflection on Psalm 123.1 'In this Song of Going Up to Jerusalem, the Singer laments the contempt in which the people of God are held, and yet does not look down but upward, expecting intervention from God's dwelling-place. Circumstances often seem to draw us down, but those are the moments when Scripture encourages us to 'look up, for Your rescue is approaching'. (Luke 21.28)'

Also on You Tube at <https://www.youtube.com/watch?v=P3GzTS3jJKM>

בְּרַבּוֹת צְדִיקִים יִשְׂמַח הָעָם וּבְמִשְׁלַל רָשָׁע יֵאָנַח עָם

Bi-rebhòt tzaddiqim yismàch ha-àm, u-bhimshàl rashà ye'anàch am.

When people of integrity are in the ascendant, the nation rejoices; when the wicked are in charge, the nation groans.

Proverbs 29.2/ב"כט

A reflection on Proverbs 29.2 'The story of Israel, and later of the divided kingdoms of northern Israel and southern Judah highlight the insight of the Sage in this life-guide saying. When integrity and Godliness flourish, the nation is in peace and blessing. But so often, the wickedness of the kings and queens of these ancient states caused unhappiness among the people, culminating in their exile and loss of the very land of the promise. They stand as a prophetic invitation to the world to choose hope or turmoil.'

Also on You Tube at <https://www.youtube.com/watch?v=K0WU7aDWjh4>

**December 5 Day 339 Readings Hosea 1:1-3:5, 1 John 5:1-21, Psalm 124:1-8, Proverbs 29:5-8**

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצַדֵּק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים וְאֶרְשָׁתִּיךָ לִי בְאַמּוֹנָה וַיִּדְעַת אֶת-יְהוָה

Ve-erasstikh li le-olàm, ve-erasstikh li be-tzèdeq u-bhe-mishpat u-bhe-chèsed u-bhe-rechamim, ve-erasstikh li be-emunàh, ve-yadà'ti et-Adonài

And I will betrothe you to myself forever, and I will betrothe you to me with integrity and equity, with covenant-bonded grace and with compassion, and I will betrothe you to me with

faithfulness, and you will intimately know the LORD

Hosea 2.19,20/הושע ב"יט כ

A reflection on Hosea 2.19-20 ‘Hosea is called to live out in his human marriage with his beloved yet unfaithful wife, Gomer, the drama of covenant-breaking and adultery which Israel and Judah have played out with the Lord over the years of His wooing them. Yet the promise is that God will not give up on them, and there is a day coming when all the beauty and integrity of God will break upon them and they will ‘*know*’ – that is, they will ‘*experience*’ the Lord; the Hebrew word here cannot be just a head-thing, it must also be a real encounter with a real person.’

Also on You Tube at <https://www.youtube.com/watch?v=f2ZIKx6X3P0>

καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

Kai avtèe estin ee martyria, òti zoèn aiònion èdhoken eemìn o Theòs, kai avtèe ee zoèe en to yið avtòu-estin.

And this is on record, that God has given us life unlimited, and this life is in His Son.

1 John/Ἰωαννου A 5.11

A reflection on 1 John 5.11 ‘We do not just have a vague hope that life is given us by God through His Son Jesus; we have the evidence, the testimony of His life, His death, His resurrection and ascension, which are on record and certify to us that because He has come, we now have life without limit, agelessly grafted into Messiah Jesus, who is our Lover and Rescuer. The only way to be sure of that life is to yield our being to Him in worship and relationship.’

Also on You Tube at <https://www.youtube.com/watch?v=czl6iak2AZg>

עֲזָרְנוּ בְּשֵׁם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ

Ezrèynu be-shèym Adonài, osèh shamàyim va-àretz.

Our help is in the name of the Lord, Maker of heaven and earth.

Psalm 124.8/תהילים קכד"ח

A reflection on Psalm 124.8 ‘In this Song of Going up to Jerusalem, ascribed to David, the Singer tells of the narrow escape they have had from disaster; if it were not for the Lord, he says, they would have been overwhelmed. Freedom feels like a bird escaping from a trap, and all is due to the help found in the name of the Lord, Maker of heaven and earth, who is the One to whom we can call in the direst of circumstances.’

Also on You Tube at <https://www.youtube.com/watch?v=nGD0P71jSTU&t=2s>

יָדַע צְדִיק דִּין דַּלִּים רָשָׁע לֹא-יָבִין דַּעַת

Yodèa tzaddiq din dalim, rashà lo yabhìn da`at.

The person of integrity rightly adjudicates for the poor, but the wrongdoer cannot get hold of this insight.

Proverbs 29.7/משלי כט"ז

A reflection on Proverbs 29.7 ‘The right thing to do is always to have a heart for the poor and to adjudicate favourably for them, because as Jesus teaches, they are blessed with the fulness of the Kingdom of God. People of integrity get this, and will always find room to align with

God's heart, while those bent on short-sighted selfish wrongdoing cannot grasp the deep wisdom of this insight.'

Also on You Tube at <https://www.youtube.com/watch?v=ipA-VBab3Ms>

**December 6 Day 340 Readings Hosea 4:1-5:15, 2 John 1:1-13, Psalm 125:1-5, Proverbs 29:9-11**

שמעו דבר-יהוה בני ישראל כי ריב ליהוה עם-יושבי הארץ--כי אין-אמת ואין-חסד ואין-  
דעת אלהים בארץ

Shime'ù debhàr Adonài benèy Yisra'èl ki reebh l'Adonài im yoshebhèy ha-àretz ki eyn èmet ve-èyn chèsed ve-èyn da'at Elohim ba-àretz.

Sons of Israel, listen to the word of the Lord, because He has an issue with those dwelling in the land, for there is no integrity, no covenant-bonded grace and no experience of God in the land.

[Hosea 4.1/א"ד הושע](#)

A reflection on Hosea 4.1 'Implicated in the issue which the Lord has with his people is the fact that they just don't know Him – there is no encounter, no experience of the Lord. This is not about a lack of knowledge about God; the word 'know' here has the sense of 'connaître' in French or 'kennen' in German, knowing the person, not the facts. The measure of the quality of our walk with the Lord is how close we are to His face and how clearly we are hearing His voice.'

Also on You Tube at <https://www.youtube.com/watch?v=E6GAOoxveiE>

καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

Kai avtèe estin ee agàpee, ìna peripatòmen katà tas endolàs avtòu. Avtèe-estin ee endolèe, kathòs eekòusate ap'archèes, ìna en avtèe peripatèete.

And this is love, that we behave according to His directives. And this is the directive you have heard from the outset, so that you can live by it.

2 John/Ἰωαννου Β 1.6

A reflection on 2 John 1.6 'Love has an outflow in response; love does not do its own thing, but yields to the beloved. God's directive to love leads to a lifestyle of care and compassion, not just an occasional good deed in the midst of an otherwise selfish existence. God's Torah life-rule is not to gate us, but to liberate us to love Him and one another.'

Also on You Tube at <https://www.youtube.com/watch?v=XB1NIs4TwYQ>

הבטחים ביהוה כהר-ציון לא-ימוט לעולם ישב

Ha-bot-chim b'Adonài ke-hàr Tziyòn, lo yimmòt, le-olàm yeyshebh.

Those who entrust themselves to the Lord are like Mount Zion, immovable, settled forever.

Psalm 125.1/א"ה תהלים קכה

A reflection on Psalm 125.1 'This Song of Going Up (possibly the Steps of the city of David, since the word ma'alòt means steps as well) opens with a promise that those who put their trust in the Lord will not be overturned or shaken. No doubt there will be times of turmoil, but the promise is that the Lord will not allow us to be lost or without hope.'

Also on You Tube at <https://www.youtube.com/watch?v=kVWhoOXsJ3Q&t=2s>

אנשי דמים ישנאו-תם וישרים יבקשו נפשו

Ànshey damim yisne'ù tam v-isharim yebhaqshù naphshò.  
Violent people hate the innocent, but people of justice seek their wellbeing.  
Proverbs 29.10/משלי כט"י

A reflection on Proverbs 29.10 'There seems to be a long and terrible process of violence against those least able to protect themselves, but thank God for those who want the best for the powerless and stand against the corruption of oppression to see it happen.'

Also on You Tube at [https://www.youtube.com/watch?v=4M\\_6r4GCKx8&t=14s](https://www.youtube.com/watch?v=4M_6r4GCKx8&t=14s)

**December 7 Day 341 Readings Hosea 6:1-9:17, 3 John 1:1-15, Psalm 126:1-6, Proverbs 29:12-14**

באו ימי הפקדה באו ימי השלם ידעו ישראל אויל הנביא משגע איש הרוח על רב עונך  
ורבה משטמה

Ba-ù yemèy ha-phequdàh, ba-ù yemèy ha-shilèm, yeda'ù Yisra'èl; evil ha-nàbhi, meshuggàh  
ish ha-rùach al-ròbh avonkhà ve-rabbàh mastemàh.

The days of reckoning are coming, the days of payback, let Israel know; the prophet is called  
'fool' and the man of the Spirit is called 'a madman' because of the weight of your sin and the  
extent of your prejudice. Hosea 9v7/הושע ט"ז

A reflection on Hosea 9.7 'When prophets are called idiots and Spirit-filled people are called 'meshuggah'(mad), it's time to think that tolerance has finished and prejudice has taken over. God will not fail to vindicate his people, says Hosea, who witness to His love and justice in the face of rejection.'

Also on You Tube at [https://www.youtube.com/watch?v=7hYgaRiwg\\_g](https://www.youtube.com/watch?v=7hYgaRiwg_g)

Πολλά εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι  
γράψαι· ἐλπίζω δὲ εὐθέως σε ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.  
Pollà èchon gràphin, all' òu thèlo dhia mèlanos kai kalàmou si gràpsai; elpizo dhe evthèos se  
idhìn se, kai stòma pros stòma lalèsomen.

I did have a lot of things to write, but I would rather not express them in pen and ink; instead,  
I am hoping to see you shortly, and we can talk face to face. 3 John/Ἰωαννου Γ 1.13,14

A reflection on 3 John 1.13,14 'In days when written communications are ten a penny, and texts and emails land in flights in our laps, we might perhaps take note of the value the apostle John places on face-to-face contact. (The Greek in fact has it as 'mouth-to-mouth', conveying the intimate nature of vocal connection.) Paul at one point expresses his frustration at his written words not being able to carry the tone of his voice (Gal.4.20). No doubt, when John saw his readers, they were gladder at hearing his words spoken than if they had seen them in ink.'

Also on You Tube at [https://www.youtube.com/watch?v=6gUhV\\_jd16w](https://www.youtube.com/watch?v=6gUhV_jd16w)

הלוך ילך ובכה נשא מִשֶׁה-הַזָּרַע בא-יבא ברנה נשא אֶלְמֹתָיו  
Halòkh yeyleykh u-bhakhòh, nossèy mèshekh ha-zàra, bo yabhò bhe-rinnàh nossèy alumotàv.

Truly whoever goes out, weeping, carrying valuable seed, will certainly come in with celebration, carrying their sheaves. תהילים קכו"ו/Psalm 126.6

A reflection on Psalm 126.6 ‘This Song of the Steps, sung going up to the City of David is written in the time of captivity of God’s people; it recalls the euphoria surrounding the deliverance of Israel from Egypt, when the nations around were filled with awe at what God had done for them. Now the cry is for God to do it again (Bring the captives back, Lord, as You bring back the streams to the Negev desert.) The Song ends with a promise that those who go out with weeping, sowing the precious seed of prayer and seeking God will return with celebration, bringing back abundant fruit from their toil. Sometimes all we can do is pray, but it is also the unavoidable precursor to any harvest of blessing.’

Also on You Tube at <https://www.youtube.com/watch?v=wnbKp7QZkhw&t=12s>

מֶלֶךְ שׁוֹפֵט בְּאֵמֶת דָּלִים כִּסְאוֹ לְעַד יְכוֹן

Mèlek shophèt be-emèt dalim kis’ò la-àd yikkòn.

The ruler who brings equity for the poor will see his throne established in perpetuity.

Proverbs 28.14/משלי כט"ד

A reflection on Proverbs 28.14 ‘When a ruler wants to know the policies which will provoke God’s blessing and longevity on his tenure, they need only know that to ensure the needy are given what evil would deprive them of will call down the favour of the Lord without measure.’

Also on You Tube at <https://www.youtube.com/watch?v=jeJyXetNRdY>

**December 8 Day 342 Readings Hosea 10:1-14:9, Jude 1:1-25, Psalm 127:1-5, Proverbs 29:15-17**

זָרְעוּ לָכֶם לְצִדְקָה קַצְרוּ לְפִי-חֶסֶד נִירוּ לָכֶם נִיר וְעַת לְדְרוֹשׁ אֶת-יְהוָה עַד-יָבוֹא וַיְרֵה צָדֵק לָכֶם

Zir’ù lakhèm li-tzedaqàh, qitzrù le-phì chèsed, nirù lakhèm nir, ve-èt lidròsh et-Adonài ad yabhò ve-yorèh tzèdeq lakhèm.

Sow for yourselves with integrity, harvest with covenant-bonded grace, plough up the fallow ground, for it’s time to pursue the LORD until He comes and showers you with righteousness. הוֹשֵׁעַ י"ב/ב"ב Hosea 10v12

A reflection on Hosea 10.12 ‘Israel understands agricultural language; it is part of their national culture. The Lord is speaking through Hosea here the need to apply the principles of sowing and reaping to their daily lives and heart-attitudes. Sowing with integrity means taking actions which produce wholeness and not underhanded dealing. Reaping covenant grace means living faithful to God and the community around, so that constancy becomes an everyday feature of life. This will be facilitated by pursuing relationship with the Lord, who will respond by pouring blessing upon His people like showers of rain.’

Also on You Tube at <https://www.youtube.com/watch?v=0e5Jb5WAqbQ>

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, μόνῳ σοφῷ Θεῷ σωτήρι ἡμῶν, δόξα μεγαλωσύνη, κράτος καὶ ἐξουσία καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

To dhe dhynamèno phylàxi ymàs aptàistous kai stèesai katenòpion tees dhòxees avtòu amòmous en agalliàsi, mòno sophò Theò sotèeri eemòn, dhòxa meghalosýnee, kràtos kai exousìa kai nyn kai ees pàndas tous aiònas; amèen.

So to the One who has the power to keep you from falling and to deliver you, still standing and spotless before His magnificence in joyful celebration, to the only wise God our rescuer be glory and splendour, power and authority, now and through endless ages, Amen.

Jude/Ιουδα 24,25

A reflection on Jude 24,25 ‘Judas, half-brother of Jesus, brother of James, often identified with the disciple Thaddeus, ends his short letter with a shining benediction, committing the believers, his readers, to the only wise God who has the power to keep them standing in faith. The life of an apprentice of Jesus, which a believer commits to, is not lived by human strength, but by divine power, and will end in celebration at the finishing line before His face in an unlimited life with Him!’

Also on You Tube at <https://www.youtube.com/watch?v=1PRnvmv4cGQ>

הנה נחלת יהוה בנים שְׂכָר פְּרִי הַבֶּטֶן

Hinèh, nachalàt Adonài banim, sakhàr perì ha-bàten.

Look, children are a legacy from the Lord, the fruit of the womb is a reward.

Psalm 127.3/תהילים קכז"ג

A reflection on Psalm 127.3 ‘The Singer celebrates the gift of children as an inheritance from the Lord. It behoves to remember that we do not possess them or have them as our right, but that they are a gracious, precious gift to us, on loan from their heavenly Father-Maker, given us to care for and shape in His likeness and image in which they are made. They are the testimony we leave to the future.’

Also on You Tube at <https://www.youtube.com/watch?v=E75oqINUM8>

יִסַּר בְּנֶךְ וַיְנַיֵּחֶךָ וַיִּתֶּן מַעַדְנִים לְנַפְשְׁךָ

Yasèr binkhà vinichèkha, ve-yittèn ma’adanim le-naphshèkha.

Form your child, and they will allow you to find rest, and give delight to your life.

Proverbs 29.17/משלי כט"ז

A reflection on Proverbs 29.17 ‘There is nothing *laissez faire* about the Wise Man’s advice on raising children; they are to be trained, formed and instructed. The joy and delight from children who are raised to loving maturity, able to make their own wise decisions is greatly to be coveted.’

Also on You Tube at <https://www.youtube.com/watch?v=6hyK-Edj2kk>

**December 9 Day 343 Readings Joel 1:1-3:21, Revelation 1:1-20, Psalm 128:1-6, Proverbs 29:18**

וְקִרְעוּ לְבַבְכֶם וְאֵל-בְּגֵדֵיכֶם וְשׁוּבוּ אֶל-יְהוָה אֱלֹהֵיכֶם כִּי-חַנוּן וְרַחוּם הוּא אֲרֹךְ אַפַּיִם וְרַב-חֶסֶד וְנַחֵם עַל-הַרְעָה

Ve-qir’ù lebhàbhkhem ve-lò bigdèykhem, ve-shùbhu el-Adonài Elohèykhem, ki channùn ve-rachùm hu, èrekh apàyim ve-rabh chèsed, ve-nichàm al ha-ra’à.

Tear your hearts, not your clothes, and come back to the LORD your God, for He favours you and He is compassionate, slow to get angry and big on covenant-bonded grace, turning away from doing harm.

Joel 2v13/כ"ו י" מלכים ב

A reflection on Joel 2.13 'Joel recalls Israel to their first love, reminding them of the character and nature of God revealed to Moses in Exodus 34.6-7. It is he who speaks of the promise of the immersion of God's people in His Holy Spirit which Peter quotes on the day of Pentecost; down the corridors of time, Joel sees a time of God's abiding presence coming permanently to His people.'

Also on You Tube at <https://www.youtube.com/watch?v=ObPy4n23OnA>

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Egò eemi to Àlpha kai to O-mèga, lèyee Kýrios o Theòs, o on kai o een kai o erchòmenos, o pandokràtor.

I am the A and the Z, says the Lord God, who is and who was and who will be, the All-powerful One.

Revelation/Αποκαλυψις 1.8

A reflection on Revelation 1.8 'God is here described as the 'Alpha and Omega', the A and 'big O' which are the first and last letters of the Greek alphabet, the one whose existence out-exists every other being, and who has all power and rule, (Greek, o pantokràtor), the Almighty.'

Also on You Tube at <https://www.youtube.com/watch?v=SotipRbM4DU>

אֲשֶׁר יְכֹל-יִרְאֵהוּ הַהֶלֶךְ בְּדַרְכָּיו

Ashrèy kol yerèy Adonài, ha-holèykh bidrakhàv.

Contentment comes to everyone in awe of the Lord, who walks in His ways.

תהילים קכח"א/1 Psalm 128.1

A reflection on Psalm 128.1 'This song of Israel is full of the joy of contentment in God when those who live in awe of Him walk in His ways; fruitfulness, love, family and future heritage, all flow from living relationship with the One who provides humankind with all good things out of His generous heart.'

Also on You Tube at <https://www.youtube.com/watch?v=H924pnNXVuU&t=17s>

בְּאֵין חֲזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרַת אֲשֶׁרֶהוּ

Be-èyn chazòn yipporà am, ve-shòmer toràh ashrey-hù

Without revelation, people are lost, but keeping to *Torah's* rule of life brings contentment.

משלי כט"ח/18 Proverbs 29v18

A reflection on Prov.29.18 'When people make up their own ethical code as they go along, the outcome is a 'pop' morality which has no authority or continuous narrative in it, as competing opinions strive to win out over one another. In the unfolding of God's revelation through Scripture and in the adhering to its rhythm and rule of life comes a meaning and an understanding of life which brings satisfaction and contentment. Without it, the Poet says in Proverbs, all is lost.'

Also on You Tube at <https://www.youtube.com/watch?v=BsY0t0g1NZg>

**December 10 Day 344 Readings Amos 1:1-3:15, Revelation 2:1-17, Psalm 129:1-8, Proverbs 29:19-20**

כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דְּבַר כִּי אִם-גְּלוּהוּ סוּדוֹ אֶל-עַבְדָּיו הַנְּבִיאִים  
Ki lo ya-asèh Adonài Elohìm dabhàr ki im galàh sodò el-abhadàyv, ha-nebhi'im  
For the the Lord God will not do a thing unless He has revealed His counsel to His servants,  
the prophets. עמוס ג"ז"ג Amos 3v7/ז

A reflection on Amos 3.7 'Because the people of Israel, back in Exodus 20.19 chose not to hear God, wanting His word to be mediated to them through human agency, the Lord makes sure that they hear Him through His envoys, the prophets. God is a speaking God, more ready to speak than we are to listen. In these days of the age of the Spirit, however, since the day of Pentecost, all the people of God have been given access directly to the face of God in Christ; we may now all know Him, no longer needing mediated revelation. Rather, through the power and presence of His Spirit, all of Jesus' people are prophetic now.'

Also on You Tube at <https://www.youtube.com/watch?v=iYQjeFtsMaM>

ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.  
All' ècho katà sou, òti teen aghàpeed sou teen pròteen aphèekas.  
But I have this against you, that you have abandoned your original love.  
Revelation/Αποκαλυψις 2.4

A reflection on Revelation 2.4 'The Spirit's word to the assembly in Ephesus acknowledges all their hard work and their stickability, as well as their sound doctrine, but highlights what is missing – their original passion for Jesus. It is so sadly possible to be active and busy for the Lord and the church, but missing the one thing which gives life to it all, the closeness of God's face, the kisses of His lips.'

Also on You Tube at <https://www.youtube.com/watch?v=TGVwMGX9i00>

יהוה צדיק קצץ עבות רשעים  
Adonài tzaddìq, qitzèytz abhòt reshayìm.  
The Lord has integrity; He has severed the bindings of wickedness.  
Psalm 129.4/ד"ד קכט"ד

A reflection on Psalm 129.4 'The Singer asserts here that, out of His perfect integrity, the Lord cannot allow evil to enslave people. There is a powerful image here of a God of justice severing the binding ropes which hold people in injustice; no wonder as His disciples, we want to see hope and grace triumph!'

Also on You Tube at <https://www.youtube.com/watch?v=rYcMasRL0L0>

בְּדַבְרִים לֹא-יִוָּסֵר עַבְדְּ כִּי-יִבִין וְאִין מַעֲנָה  
חַזִּית--אִישׁ אֶץ בְּדַבְרָיו תִּקְוָה לְכַסִּיל מִמֶּנּוּ  
Bid-bharìm lo yusèr àbhed ki yabhìn ve-èyn ma'anèh  
Chazìta ish atz bid-bharàv tìqvah li-khesìl mimènnu.  
A servant cannot be trained by words alone, since they may understand but will not respond.

You see that person rushing into things with their words? The fool has more hope than them!  
Proverbs 29.19,20/משלי כט"ט כ/

A reflection on Proverbs 29.19,20 ‘While the Wise Man is most likely speaking in the obsolete context of training slaves by visual example, the Latin phrase ‘*audio, video, disco*’ is still one of the best training maxims – I hear, I see, I learn. When something is exemplified, it is quicker learned and copied than many words. The Wise Man also warns against hasty words which run into territory even a fool would avoid.

Also on You Tube at <https://www.youtube.com/watch?v=sD9XXteA3Lg>

**December 11 Day 345 Readings Amos 4:1-6:14, Revelation 2:18-3:6, Psalm 130:1-8, Proverbs 29:21-22**

דַּרְשׁוּ-טוֹב וְאַל-רַע לְמַעַן תַּחְיוּ וְיֵהִי-כֵן יְהוָה אֱלֹהֵי-צְבָאוֹת אֲתֶכֶם כְּאִשֶּׁר אָמַרְתֶּם  
Dirshù tobh ve-àl ra, le-ma'an tichyù, vi-yehi khen Adonài Elohèy tzebha'òt itkhèm ka-ashèr amartèm  
Pursue good and not evil, so that you will live, and thus the LORD God of armies will be with you, as you claim.  
עמוס ה"יד/Amos 5v14

A reflection on Amos 5.14 ‘It is a simple expectation God has of us – pursue and go after good; this leads to life. And yet, in inexplicable perversity, humanity has turned its will to pursue evil, which results in death. Good is the characteristic at the heart of God’s being, so when good is our goal, the Lord of Hosts, God Himself, will be with us. Doing evil shuts us off from relationship with the Lord.’

Also on You Tube at <https://www.youtube.com/watch?v=DadD-fHrYWO>

‘Ο ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.  
O èchon oos akousàto ti to Pnèvma lèyi tais ekkleesiàis.  
Whoever has ears, let them listen to what the Spirit is saying to the assemblies.  
Revelation/Αποκαλυψις 3.6

A reflection on Revelation 3.6 ‘Without the voice of the Spirit, the people of God become an empty vessel, like a lamp with no flame or a body with no breath. We need His constant filling, His daily communication with us to see earth filled with His glory as the waters cover the seas.’

Also on You Tube at <https://www.youtube.com/watch?v=Sa8g8qlpEVA>

אִם-עֲוֹנוֹת תִּשְׁמַר-יְיָ אֲדֹנָי מִי יַעֲמֹד  
Im avonòt tishmàr, Yah Adonài, mi ya'amòd?  
If you, Lord, were to keep a record of failures, then, Lord, who would be left standing?  
Psalm 130.3/תהילים קל"ג

A reflection on Psalm 130.3 ‘It is so common for man to accuse the Lord of keeping score of failures, ready to hammer us for them at any moment; yet, even in the days of Moses, God reveals Himself as compassionate, kind, slow to get angry, rich in covenant-bonded grace, ready to forgive sin, failure and wrongdoing but not calling evil good, (Exodus 34.6,7). The Singer here is so thankful for that fact, being aware of his own blotted copybook, but knowing God’s forgiving heart. All it takes is a turnaround in our hearts and actions, a

coming home and we will find a Father who not only does not have a slate marked with our misdeeds, but who takes ours from us and breaks it, because of His forgiving power personified in Messiah Jesus through the cross.’

Also on You Tube at <https://www.youtube.com/watch?v=thMVBbT0IOs>

מִפְּנֵי מְנַעַר עֲבָדוֹ וְאַחֲרֵיתוֹ יְהִי מָנוֹן  
אִישׁ-אֶרֶץ יִגְרֶה מְדוֹן וּבְעַל חֲמָה רַב-פֶּשַׁע

Mephanèq mino'ar abhdò ve-acharità yihyèh manòn.

Ish aph yegarèh madòn, u-bha'al chemàh rabh pashà.

The servant treated over-familiarly from youth will eventually expect to be one of the family.

An angry person stirs up trouble and a bad-tempered person does much wrong.

Proverbs 29.21,22/כב"כא כט"כא

A reflection on Proverbs 29.21,22 ‘Although thankfully the context of slavery is obsolete to us as we read this text, it highlights the need to be boundaried about relationships so that we are not sending the wrong message to those we cannot relate to at deep levels. Over-familiarity which is not supported by sincerity and intention to deeper level connection is a danger. The Wise Man also wants against relying on those who have anger-control issues; it is inviting trouble.

Also on You Tube at [https://www.youtube.com/watch?v=zUQgqzMj\\_Mk](https://www.youtube.com/watch?v=zUQgqzMj_Mk)

**December 12 Day 346 Readings Amos 7:1-9:15, Revelation 3:7-22, Psalm 131:1-3, Proverbs 29:23**

ובית-אל לא-תוסיף עוד להנבא כי מקדש-מלך הוא ובית ממלכה הוא

U-bhey-t-Èl lo tosiþh od le-hinnabhè, ki miqdàsh mèlekh hu u-bhèyt mamlakhàh hu

As for Bethel, don't prophesy there any more, because it is the king's sanctuary and property of the state.

עמוס ז"ג/א"ג/7

A reflection on Amos 7.13 ‘While Jeroboam of Israel has hijacked the worship of the Lord to his political ends by setting up his pseudo-gods in Bethel and Dan, in 2 Chron.26.16ff, Azariah and eighty faithful others of the Lord's priests in Israel actively resist Uzziah of Judah from taking on himself the rites of priesthood, God chastising him severely for his presumption. When politics intrudes on holy ground, when the temple of God becomes the property of the state, the glory of the Lord is marginalised in the quest for human power and control. No wonder God puts Uzziah in his place so uncompromisingly. We need to beware the ideology of any human institution co-opting to itself the place of God and resist it, as Azariah resisted Uzziah. Jesus tells us to ‘give Caesar what is Caesar's, give God what is God's.’’

Also on You Tube at <https://www.youtube.com/watch?v=lbNkSxquOjI&t=2s>

ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δεῖπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

Idhòu èsteeka epì tees thýran kai kròu-o; èàn tis akòusee tees phonèes mou kai anìxee teen thýran, eeselèvsomai pros avtòn kai dhipnèeso met-avtòu kai avtòs met'emòu.

Look, I am standing at the door and knocking; if anyone hears my voice and opens the door, I will come in to them, and have a meal with them and they with me.

Revelation/Αποκαλυψις 3.20

A reflection on Revelation 3.20 ‘Although this verse about Jesus knocking at the door has often been seconded to serve as an appeal to non-believers to respond to Jesus, the intended addressees of this appeal are the Laodicean Jesus-assembly, whose mediocrity and absence of passion marks them out as the most sharply corrected of the seven churches. They have an opportunity to bring Jesus back into the centre of their common life, by recognising their rank poverty without Him there, thus receiving His precious antidote to their lack.’

Also on You Tube at <https://www.youtube.com/watch?v=zMFwzsF6mMk>

יחל ישראל אל-יהוה מעתה ועד-עולם

Yachèl Yisr’èl el Adonài, mey-atàh ve-àd olàm.

Let Israel put her trust in the Lord from now and forever.

Psalm 131.3/ג"א קלא"ג תהילים

A reflection on Psalm 131.3 ‘The Singer has just been singing that the calm he experiences from resting his soul in God is like that of a satisfied child with his mother; he here calls Israel to entrust to that same intimate care with the Lord who has guarded and kept her for generations, the Lord who is the fount of all mother-love.’

Also on You Tube at <https://www.youtube.com/watch?v=Ru3AUcluonc>

גאות אדם תשפילנו ושפל-רוח יתמר כבוד

Ga’avat adàm tashpilènnu u-shephàl rùach yitmòkh kabhòd.

Human arrogance brings humiliation, while taking a low place in spirit obtains honour.

Proverbs 29.23/כג"כ שלי מ

A reflection on Proverbs 29.23 ‘God’s order is often totally reverse to that of human ways; many people, convinced of their own importance, big themselves up and seek attention; yet celebrity so often just brings ridicule and fear, and ends up ruining lives. God’s secret of success is to live always in the protecting shadow of His greatness, content to let His be the only audience we seek for our actions.’

Also on You Tube at <https://www.youtube.com/watch?v=bPvqIFeUkSU>

**December 13 Day 347 Readings Obadiah 1:1-21, Revelation 4:1-11, Psalm 132:1-18, Proverbs 29:24-25**

ובהר ציון תהיה פליטה והיה קדש ירשו בית יעקב את מורשיהם

U-bhe-hàr Tziyòn tihyèh pheleytàh ve-hayàh qòdesh ve-yorshù beyt Ya’aqòbh et morashèyhem.

But on Mount Zion there will be rescue, and there will be holiness and the house of Jacob will inherit their possessions.

עובדיה יז/17

A reflection on Obadiah 17 ‘The core of Obadiah’s message is addressing the unfaithfulness of Judah’s neighbour, Edom, descendants of Jacob’s brother, Esau; they have not only declared independence from Judah, but are aiding their enemies. Yet those who touch the Lord’s people find He defends and vindicates them, not because of their worth or righteousness, but because of His covenant-bonded grace towards them. Their holiness is not because of their deeds, but because of His call. In His shelter is their safe place of rescue.’

Also on You Tube at <https://www.youtube.com/watch?v=74nz4tRRmL4>

ἄξιός ἐστίν, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν.  
Àxios ee o Kýrios kai o Theòs eemòn, labhèen teen dhòxan kai teen timèn kai teen dhýnamin, òti see èktisas ta pànda, kai dhià to thèleema sou èesan kai ektìstheesan.  
You are worthy, our Lord and our God, to receive glory and honour and power, for You created everything, all of it coming into existence and created by Your intention.  
Revelation/Αποκαλυψις 4.11

A reflection on Revelation 4.11 ‘As John is shown the full magnificence of the throneroom of God, he finds himself in a place of expression, movement and noise; worship is sweeping across the place incessantly, with winged creatures soaring through the air, crying ‘Holy!’ and elders falling facedown, laying crowns down before Him, declaring how much He deserves all praise and celebration, because all of creation, all this vast story, has come about not by a whim but by an intention, God’s intention. Creation is an intentional realm, the fruit of a creative God.’

Also on You Tube at [https://www.youtube.com/watch?v=i5MEOV\\_8s0o](https://www.youtube.com/watch?v=i5MEOV_8s0o)

נְבוֹאָה לְמִשְׁכְּנוֹתָיו נִשְׁתַּחֲוֶה לְהַדֹּם רַגְלָיו

Nabhòah le-mishkenotàv, nishtachavèh la-hadòm raglàv.

Let’s go to the places where He resides, let’s bow down in worship at His footstool.

תהילים קלב"ז/ Psalm 132.7

A reflection on Psalm 132.7 ‘The Singer sings of King David’s quest, having built a fine house for himself, to establish a house for God where He could rest. Yet God replied to him I that story (in 2 Samuel 7.5,6) that He is quite at home in a tent (Hebrew, ohèl) and in a mobile residence (Hebrew, mishkàn). Here, then, we are encouraged to come into His mobile residences ( in the plural, mishkenot) and bow down at His footstool. The key thing about where we meet God is never the built environment (whether cathedral, abbey, chapel, shed or tent), but always the presence-in-Person of the Lord at that place. The Jewish sages spoke of this presence as the ‘shekhinàh’, the abiding presence of the Lord, encountered in His ‘mishkàn’, His presence-place, and urged man to seek this through life and worship. In Jesus, whom John speaks of as ‘camping among us’ in John 1.14, we meet the One who is Himself the residence, the presence-place of God in human flesh, ultimately shining forever with His Father as the Temple of the New Jerusalem, (Rev.21.22).’

Also on You Tube at <https://www.youtube.com/watch?v=LmXloKCJxtc&t=47s>

חֹלֵק עִם-גַּנָּב שׁוֹנֵא נַפְשׁוֹ אֶלֶּה יִשְׁמַע וְלֹא יִגִּיד  
חֲרַדַּת אָדָם יִתֵּן מוֹקֵשׁ וּבֹטַח בִּיהוָה יִשְׁגָּב

Cholèq im ganàbh sonèh naphshò, alàh yishmà ve-lò yagìd;

Cherdàt adàm yittèn moqèsh, u-bhotèach b’Adonài yesuggàbh.

The one who colludes with a thief despises their own life; they take an oath, but reveal nothing.

Fear of humans is a trap, but confiding in the Lord is a refuge.

משלי כט"כד-כה/ Proverbs 29.24-25

A reflection on Proverbs 29.24-25 ‘The wise refuse to collude with thieves, since their defence at law will implicate the accomplice in false testimony, something which endangers life and wellbeing. Also rejected is fearing what people can do, since the Lord is a refuge from human judgement and only His assessment is worth having, ultimately.’

Also on You Tube at <https://www.youtube.com/watch?v=mCiD5nSRM6c>

**December 14 Day 348 Reading Jonah 1:1-4:11, Revelation 5:1-14, Psalm 133:1-3, Proverbs 29:26-27**

מְשַׁמְרִים הַבְּלִי-שׁוֹא חֲסֵדִים יַעֲזְבוּ.

Meshamrìm haveley-shàv chasdàm ya'zòvu

Those who stick with futile sham forfeit the integrity of covenant-bonded grace which could be theirs

יונה ב"ח/2v8

A reflection on Jonah 2.8 ‘Jonah has been in danger of forfeiting himself the fruits of the Lord’s covenant-bonded grace towards him by clinging to his rebellion. Now, in the depths of the fish, he cries out to God in repentance, and appeals to the faithfulness of the Lord, even though Jonah himself has been unfaithful. God, who is rich in that committed, loving dependability rescues him, and through him, Nineveh too. God’s heart is set on rescue, not destruction.’

Also on You Tube at <https://www.youtube.com/watch?v=oQRzrgl32eo>

καὶ ἄδουσιν ᾠδὴν καινὴν λέγοντες· ἄξιός εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

Kai àdhousin odhèen kainèn lèghondes, ‘Àxios ee labhìn to bhibhlion kai anixai tas sphrayìdhas avtòu, òti esphàyees kai eegòreesas to Theò eemàs en to àimati-sou ek pàsees phylèes kai glòssees kai laòu kai èthnous, kai epìeesas avtòus to Theò eemòn bhasilèes kai erèes, kai bhasilèvousin epì tees yees.’

And they sang a new song, saying ‘Worthy are you to take the book and to undo its seals, for you were slaughtered and bought us for God with Your blood out of every clan and language and people-group and nation, and have made them into kings and priests for our God and they will reign on earth.’

Revelation/Αποκαλυψις 5.9,10

A reflection on Revelation 5.9,10 ‘The Lamb is revealed to be the key to all history, the One who can make sense of the closed book and by whose death the redemption of mankind has been achieved. What is also revealed is that God is not intending to sit in absolute power over the new heaven and new earth, but is delegating His reign through His redeemed people, to mediate and represent His loving will to the earth. Song breaks out at the realisation of the majesty of the whole plan of God’s rescue of the earth through the Messiah-Lamb; we are invited to join in that song today!’

Also on You Tube at <https://www.youtube.com/watch?v=oByvjo37XZo>

הִנֵּה מַה-טוֹב וּמַה-נְּעִים / שְׁבֶת אַחִים גַּם-יַחַד

Hinèh mah tobh u-màh nayìm, shèbhet achìm gam yàchad.

Look at what a good thing it is and how delightful, when brothers live together as one.

תהילים קלג"א/133.1

A reflection on Psalm 133.1 ‘The mark of the republic of man is enmity, people at odds with people, set against one another in ceaseless struggle for self-realisation. But where God

brings brothers together under His forever Fatherhood, in unity and self-giving and forgiving, good things happen and hope ensues. This is where the blessing of God's kingship comes, as love breaks in against the disease of hatred.'

Also on You Tube at <https://www.youtube.com/watch?v=-mK5Cgh9SpA>

רבים מבקשים פני-מושל ומיהוה משפט-איש  
תועבת צדיקים איש עול ותועבת רשע ישר-דרך

Rabbim mebhāqeshim penèy moshèl u-mey-Adonài mishpàt ish;

To'abhàt tzaddiqim ish àvel ve-to'abhàt rashà yeshàr dèrèkh.

Many seek an audience with a ruler, but real equity for people comes from the Lord.

Corrupt people disgust those with integrity, just as bad people detest those who live right.

Proverbs 29.26,27/משלי כט"כ כז

A reflection on Proverbs 29.26-27 'As much as people clamour for attention from the rulers of the world, the Wise Man reminds us that real vindication and justice comes from the Lord, to whom an appeal will be more fruitful, and with less strings attached. The anthology of Solomon's wisdom ends with an aphorism, that people of integrity and people of low morals detest each other mutually, a warning perhaps that compromise with evil will not end in harmony but in chaos.'

Also on You Tube at <https://www.youtube.com/watch?v=6ieNIRAH9HQ>

**December 15 Day 349 Readings Micah 1:1-4:13, Revelation 6:1-17, Psalm 134:1-3, Proverbs 30:1-4**

ל-איש הלך רוח ושקר כזב אטף לך לייך ולשכר והיה מטיף העם הזה

Lu ish holèkh rùach va-shèqer, kizzèbh attìph lekhà la-yàyin ve-la-shekhàr, ve-hayàh mattìph ha-àm ha-zèh

(Micah expresses the LORD's unhappiness with false prophets)

If someone comes to you full of wind and rubbish, burbling lying promises to you about wine and liquor, he somehow turns into a guru for this people.

מיכה ב" יא/ Micah 2v11

A reflection on Micah 2.11 'It is amazing how fickle people can be, and how easily led en masse into error. Despite the Lord's having proved His commitment and love to their nation many times, Israel rejects Him for any burbling charlatan who calls himself a prophet and promises them a good time. Only the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, speaks with a spiritual authority evidenced by millennia of faithfulness and love in action towards His people. All else is froth.'

Also on You Tube at <https://www.youtube.com/watch?v=npPbXjN9QVw>

והלכו גוים רבים ואמרו לכו ונעלה אל-הר-יהוה ואל-בית אלהי יעקב ויורנו מדרכיו

ונלכה בארחתיו כי מציון תצא תורה ודבר-יהוה מירושלם

Ve-halkhù goyim rabbim ve-omrù, 'Lekhù, ve-na'alèh el-hàr Adonài ve-el-bèyt Elohèy

Ya'aqòbh ve-yorènu mi-derakhàyv ve-nelkhàh be-orchotàyv, ki mi-Tziyòn tètzhè toràh u-debhàr Adonài mi-Yerushalàyim.'

And many nations will travel, saying, 'Come on, let's go to the LORD's hill and to the house of the God of Jacob and let's learn His ways and walk in His paths, for from Zion will go out the Torah rule of life and the word of the LORD from Jerusalem (city of peace).'

מיכה ד"ב/ Micah 4v2

A reflection on Micah 4.2 ‘However we interpret it, the importance of the land of Israel to billions of the world’s population as the focus of the historical element of their faith is obvious. And yet, there is a wider frame of reference than just physical to the terms ‘the Lord’s hill’ and ‘Zion’, so that people do not have to travel bodily to a land to find the God of Jacob. Zion is the place where God dwells, and since the Holy Spirit came to abide in His people, God’s city is spread across the planet, wherever His Spirit is active.’

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

Kai òte ènixe teen pèmpteen sphrayìdha, èedhon ypokàto tou thysiastyriòu tas psychàs ton esphagmènon dhià ton lògon tou Theòu kai dhià teen martyriàn een èechon.

And when He opened the fifth seal, I saw under the altar the souls of those killed because of the word of God and for the record of faith which was theirs.

Revelation/Αποκαλυψις 6.9

A reflection on Revelation 6.9 ‘As the cataclysm unfolds with the unravelling of history, John sees the martyrs who call out to God for vindication from under His altar. So many are still murdered because of their love of Jesus Christ, Word of God. The record of their faith is held in God’s presence, and their constancy serves still for our example.’

Also on You Tube at [https://www.youtube.com/watch?v=siQYp\\_n0ywc](https://www.youtube.com/watch?v=siQYp_n0ywc)

הַנְּה בָּרְכוּ אֶת-יְהוָה כָּל-עַבְדֵי יְהוָה הַעֹמְדִים בְּבֵית-יְהוָה בַּלַּיְלוֹת  
שְׂאוּ-יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת-יְהוָה יְבָרְכֶה יְהוָה מִצִּיּוֹן עֲשֵׂה שְׂמִימִם וְאָרֶץ

Hinèh, barkhù et-Adonài, kol-abhdèy Adonài, ha-omdim be-bheyt Adonài ba-leylòt  
Se’ù yedèykhem qodèsh u-bharkhù et-Adonài, yebharèkhekha Adonài mi-Tziyòn,  
Osèh shamàyim va-àretz.

Look, bless the LORD, all servants of the LORD, standing in the house of the LORD nightly,  
Lift your hands in holiness and bless the LORD; the LORD bless you from Zion,  
Maker of heaven and earth.

Psalm 134/קלד תהילים

Read today's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/Daily1.pdf>

Find the whole year's notes at <http://www.colinsymes.pwp.blueyonder.co.uk/TheStory.pdf>

A reflection on Psalm 134 ‘This short song of blessing pictures for us an extending of our hands to the Lord, echoed by His hands reaching in love to us. The lifting of hands is an ancient physical expression of worship, like a little child reaching out to be picked up by its father or like the surrender of one conquered in battle. They are holy hands, yielded and forfeit to their Maker, active in the presence of God to celebrate His faithfulness. When we raise our hands, we also lift our face towards Him, open to His view, not hiding our eyes from His sight. No wonder the Singer gives us this exhortation to praise.’

Also on You Tube at <https://www.youtube.com/watch?v=I2mMqDp0TKE>

וְלֹא-לְמַדְתִּי חֲכָמָה וְדַעַת קֹדְשִׁים אֲדַע

Ve-lò lamàdti chokhmàh ve-da’at qedoshim eydà.

But I have not fully studied wisdom nor do I fully know the knowledge of what is holy.

Proverbs 30.3/ג"ל משלי

A reflection on Proverbs 30.3 ‘In this short collection of his sayings, Agur son of Yakkeh bewails his fallibility and seems to despair of getting to grips with the full gamut of God’s

wisdom and insight; he realises that however full his own knowledge, it will never completely comprehend the breadth of who God is, the One who has formed the whole universe.'

Also on You Tube at <https://www.youtube.com/watch?v=qORSzAAcGZk>

**December 16 Day 350 Readings Micah 5:1-7:20, Revelation 7:1-17, Psalm 135:1-21, Proverbs 30:5-6**

מי-אל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כי-חפץ חסד הוא.

Mi El ka-mòkha , nossè' avòn ve-obhèr peshà' lisherit nachaltò lo-he-cheziq la-àd appò ki chàphets chèsed hu

Who is a God like you, bearing sin and covering failure to the remnant of his inheritance? He does not nurture his anger for always, for he delights in covenant grace.

Micah 7.18/מיכה ז"ח

A reflection on Micah 7.18 'Throughout Israel's years of rebellion and waywardness, God would not give up on her. Putting her through even the pain and distress of exile, the Lord has not reneged on His promise, but has Himself come and offered His Son as the covenant sacrifice that makes a way for Israel and the nations to find the blessing promised to Abraham.'

Also on You Tube at <https://www.youtube.com/watch?v=rJyWH0Du5w8&t=1s>

ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Òti to arnion to anà mèson tou thrònou pimanèe avtòus, kai odheeyèsee avtòus epì zoèes peegàs ydhàton, kai exalìpsi o Theòs pan dhàkryon ek ton ophthalmòn avtòn.

For the Lamb in the centre of the throne will shepherd them, and He will guide them to the living water-springs and God will wipe away every tear from their eyes.

Revelation/Αποκαλυψις 7.17

A reflection on Revelation 7.17 'One of the elders asks John if he knows who the people in white are. John asks to know, and is told that these are the overcomers, the ones who have persevered through the great Suffering (Greek 'ee thlípsis ee meghálee'), and have washed their robes in the blood of Christ, out of which they come white, not red. These yielded ones will be in God's home, at His throne, supplied and protected, the Lamb of God their shepherd and comfort.'

Also on You Tube at <https://www.youtube.com/watch?v=NG2-mufCbZU>

הללו-יהוה כי-טוב יהוה זמרו לשמו כי נעים

Hallelù Yàh, ki tobh Adonài; zamrù li-shmò ki nayìm.

Celebrate the Lord, for He is good; make music to His name, for it is a delight!

תהילים קלה"ג/ג' Psalm 135.3

A reflection on Psalm 135.3 'The Scriptures present a picture of praise to the Lord which is joyfully expressive, musical and delightful; if celebrating God is a chore to us, we are probably not following the directions correctly.'

Also on You Tube at [https://www.youtube.com/watch?v=fhP\\_0VOnLzw](https://www.youtube.com/watch?v=fhP_0VOnLzw)

כל-אמרת אלוה צרופה מגן הוא לחסים בו

Kol imràt Elohà tzeruphàh, màgen la-chosìm bo.

Everything God says is tested and refined, a shield to those who shelter there.

Proverbs 30.5/ה"ה לשלי

A reflection on Proverbs 30.5 ‘The Wiseman tells us that everything God speaks has been refined and tested like gold in a furnace (Hebrew, tzeruphàh). This is why we can take shelter under it like a shield, against the onslaughts of doubt and darkness.’

Also on You Tube at <https://www.youtube.com/watch?v=OMmdjGdBM0A>

**December 17 Day 351 Readings Nahum 1:1-3:19, Revelation 8:1-13, Psalm 136:1-26, Proverbs 30:7-9**

טוב יהוה למעוז ביום צרה וידע חסי בו

Tov Adonài, le-ma'òz be-yòm tzaràh ve-yodèa chòsey bho

Good is the LORD, a fortress in the day of trouble and He knows those trusting in Him

Nahum 1v7/ א"ה נחום

A reflection on Nahum 1.7 ‘To be known by the Lord is an incomparable treasure. Knowing someone, in the Hebrew understanding, is not just being acquainted with them, but having experience of them, deeply entwined in their lived sense, the Lord knows us, our breathing, our thinking, our motivations. In times when we go through the rapids, He is in the boat with us and holding on to us.’

Also on You Tube at <https://www.youtube.com/watch?v=I7fks0pvg2k>

καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ.

Kai anèbhee o kapnòs ton thymiamàton tais prosevchàis ton ayìon ek cheeròs tou angèlou enòpion tou Theòu.

And the smoke from the incense went up with the prayers of the holy ones from the hand of the angel before God.

Revelation/Αποκαλυψις 8.4

A reflection on Revelation 8.4 ‘John in his vision sees the prayer of God’s people rising with pungent incense before God’s face, gathered up by the angel. We perhaps do not see fully the spiritual dynamic and key part prayer takes in the unfolding of God’s story, but every indication in Scripture, here and elsewhere, is that our prayer, our engagement with the Lord in His shaping of the world is vital to the moving forward of His intention.’

Also on You Tube at <https://www.youtube.com/watch?v=Vx76FkiEjmc&t=78s>

הודו ליהוה כי טוב כי לעולם חסדו

Hodù l’Adonài ki tobh, ki le-olàm chasdò.

Give thanks to the Lord, for He is good; His covenant-bonded grace is without limit!

Psalm 136.1/ א"ה תהלים

A reflection on Psalm 136.1 ‘The Singer opens this song of Scripture with a most familiar refrain – we thank the Lord, because of His unalloyed goodness, His covenant-bonded grace which, like Himself, is without measure. The word in Hebrew ‘le-olàm’, which often is translated ‘forever’, has to do with what is beyond our sight, what is beyond our ability to fathom fully. This grace, founded in the blood of His new and everlasting covenant poured out for us at the cross, is unlimited; we cannot reach the bottom of the abyss of His love!’

Also on You Tube at <https://www.youtube.com/watch?v=3LMNMJyiOOE>

שָׁא וְדַבֵּר-כְּזָב הַרְחַק מִמֶּנִּי רֵאשׁ וְעֶשֶׂר אֶל-תִּתֶן-לִי הַטְּרִיפְנֵי לֶחֶם חֶקִי  
פֶּן אֶשְׁבַּע וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יְהוָה וּפֶן-אֲוַרֵשׁ וְגִנַּבְתִּי וְתִפְשַׁתִּי שֵׁם אֱלֹהֵי

Shav u-debhàr kazàbh harchèq mimènni, resh va-òsher al titèn li, hatriphèyni lèchem chuqqi,  
Pen esbà ve-khichàshti ve-amartì mi Adonài u-phèn ivvarèsh ve-ganàbhti ve-taphàsti shem  
Elohài.

Keep lies and false words far away from me; give me neither poverty nor riches, just give me  
my daily bread,

In case I get rich and deny You, saying ‘Who is this Lord?’ or in case I get so poor I steal,  
and so abuse the name of my God.

Proverbs 30.8,9/ משלי ל"ח ט

A reflection on Proverbs 30.8-9 ‘This request has a very intriguing link to Jesus’ prayer  
given to His apprentices in the Gospels; Agur here asks for no more than his allotted portion  
(chuqqi in Hebrew). This same phrase is used in the modern Hebrew translation of the Lord’s  
prayer when Hebrew speakers pray ‘give us today our daily bread.’ Agur’s request is for not  
too much and not too little, so that he doesn’t forget or shame the Lord; enough is as good as  
feast, as the old saying goes.’

Also on You Tube at <https://www.youtube.com/watch?v=MsAnXdO-T4o>

### **December 18 Day 352 Readings Habakkuk 1:1-3:19, Revelation 9:1-21, Psalm 137:1-9, Proverbs 30:10**

כִּי תִמְלֵא הָאָרֶץ לְדַעַת אֶת-כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל-יָם.

Ki timmalèy ha-àretz la-da-àt et-kabhòd Adonài ka-màyim yekhasù al-yàm

For the earth will be filled with the knowledge of the glory of the LORD as the waters cover  
the sea

Habakkuk 2v14/ חבקוק ב"ד

A reflection on Habakkuk 2.14 ‘Habakkuk speaks of the knowledge of the glory of the Lord  
filling the earth as the waters cover the sea. The word ‘knowledge’ in Hebrew is a dynamic,  
not a theoretical word; it is knowing by experience, a word of encounter. The prophet is  
envisaging a time when the full import and gravity of God’s reality is experienced across the  
world, transforming the whole creation into what it was meant to be. For this, the Kingdom of  
God is coming.’

Also on You Tube at <https://www.youtube.com/watch?v=UWosLUoJuJg>

καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ  
μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι τὰ  
δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ  
τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν.

Kai i lipèe ton anthròpon, i ouk apektàntheesan en tes pleegàis, tàvtais, ou metenèeesan ek  
ton èrgon ton cheeròn avtòn, ina mee proskynèesousi ta dhaimònia kai ta ìdola ta chrysà kai  
ta argyrà kai ta chalkà kai ta lithina kai ta xýlina, a òute vlèpin dhýnandai òute akòuin òute  
peripatèen.

And the remainder of mankind, which had not been wiped out in these calamities, still did not  
change their mindsets away from their manufacturing, so as not to lavish their devotion on

non-gods and on totems of gold and silver and brass and stone and wood, which have no power of sight, nor hearing nor progress. Revelation/Αποκαλυψις 9.20

A reflection on Revelation 9.20 ‘Despite the affliction and terror that these cataclysms bring, humankind not marked with God’s mark are not prepared to change their ways. They go on with idolatry and materialism – worshipping what does not ‘see, hear or walk’ – and with violence, occult, sexual promiscuity and robbery.’

Also on You Tube at <https://www.youtube.com/watch?v=F2DV6v27GvA>

עַל נְהָרוֹת בַּבֶּל שָׁם יָשְׁבֵנו גַם-בְּכִינוּ בְּזִכְרֵנוּ אֶת-צִיּוֹן

Al naharòt Babbèl, sham yashàbhnu, gam bakhìnu be-zokhrèynu et-Tziyòn  
Beside the streams of Babylon, there we sat, even wept in our remembering Zion  
Psalm 137v1/ תהילים קלז"א

A reflection on Psalm 137.1: ‘This Psalm of lament is one of the best known of the songs in exile. It speaks of the pain of a forcibly transported community, looking back on what they have lost. Although their oppressors want to benefit from their cultural heritage, and want to hear some of their ‘songs of Zion’, these songs are sung in connection with the Temple, which has been destroyed. How can songs be sung without a place to sing them? Yet in the midst of their pain, God will allow their song to echo through Babylon and eventually bless the whole earth through the coming of Messiah Jesus.’

Also on You Tube at <https://www.youtube.com/watch?v=eOMVqIRbbOg>

אַל-תִּלְשֵׁן עֶבֶד אֶל-אֲדוֹנָיו פֶּן-יִקְלֹלְךָ וְאַשְׁמַתָּ

Al-talshèyn èbhed el-adonàv pen yeqalèlekha ve-ashàmta.  
Don’t bad-mouth a slave to his master, in case he backbites you and you end up being held responsible for it.  
Proverbs 30.10/ משלי ל"י

A reflection on Proverbs 30.10 ‘So often we can speak before we think, and run down someone with our tongue in a way which sets up a trail of enmity ahead of us. The Wise man of the Proverbs highlights here a situation where a slave might displease someone, and they complain to his master. However, this could backfire on the complainant when the slave gives his story, which could result in the angry, offended person being held responsible. It is good to give honest feedback about service we receive, but to badmouth people in the process will only lead to rage and division.’

Also on You Tube at <https://www.youtube.com/watch?v=MquW6Nhu-VY>

**December 19 Day 353 Readings Zephaniah 1:1-3:20, Revelation 10:1-11, Psalm 138:1-8, Proverbs 30:11-14**

רְנִי בַת-צִיּוֹן הֲרִיעוּ יִשְׂרָאֵל שִׂמְחִי וְעֲלִזִי בְּכֹל-לֵב בַּת יְרוּשָׁלַם  
יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ גִבּוֹר יוֹשִׁיעַ יִשְׁעֵךָ עֲלֶיךָ בְּשִׂמְחָה יַחְרִישׁ בְּאַהֲבָתוֹ יִגִּיל עֲלֶיךָ.  
Rònni, Bat Tziyon! hari-u, Yisra'el! Simchi ve--àlzi be-khòl lev, Bat Yerushalàyim  
Adonài Elohayikh be-kirbèkh gibbòr Yoshìa; yasis alàyikh be-simchàh, yacharish be-ahavatò, yagil alàyikh  
Sing, Daughter of Zion! Shout it out, Israel! Rejoice wholeheartedly, Daughter of Jerusalem  
The LORD your God, who is within you, is mighty and will rescue; He will celebrate you with joy, relaxing in His love, dancing because of you  
Zephaniah 3v14,17/ צפניה ג"ד יז

A reflection on Zephaniah 3.14,17 ‘Zephaniah gives God’s people reason for celebration and exuberant expression because God Himself is dancing and singing , secure in the love He has for them. Why would we not let our emotions demonstrate our joy, since our God Himself expresses His over us?’

Also on You Tube at [https://www.youtube.com/watch?v=sPRA\\_BwEhms](https://www.youtube.com/watch?v=sPRA_BwEhms)

καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἔν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

Kai èlabhon to bhibharìdhion ek tees cheeròs tou angèlou kai katèphagon avtò, kai een en to stòmati-mou os mèli glykèe; kai òte èphagon avtò, epikrànthee ee kilia mou.

So I took the little scroll from the hands of the angel and ate it, and it was as sweet as honey in my mouth; but when I had eaten it, it turned bitter in my stomach.

Revelation/Αποκαλυψις 10.11

A reflection on Revelation 10.11 ‘As the vision of the cataclysm of earth’s decline continues around him, John experiences the paradox of God’s word, sweet in his mouth, yet bitter in his stomach. This message of life is the most glorious news to us, yet when we see its rejection and the descent into chaos of God’s beloved creation, it is painful to us, and drives us to pray and prophesy relief and release to come into the midst of darkness, just as John is called to do.’

Also on You Tube at <https://www.youtube.com/watch?v=i4Xb542qs1Y&t=7s>

יְהוָה יִגְמַר בְּעַדֵי יְהוָה חֶסֶדְךָ לְעוֹלָם מִעַשֵׂי יְדִיךָ אֶל-תִּרְךָ

Adonài yigmòr ba-adì; Adonài, chasdekhà le-olàm, ma’asèy yadèkha al-terèph.

The Lord will complete things concerning mé; Your covenant-bonded grace, Lord, is unlimited, so don’t abandon your handiwork!

Psalms 138.8/תהלים קלח"ח

A reflection on Psalm 138.8 ‘The Singer knows God’s patient work and covenanted grace never end, and that He will complete what He has started in his life, not abandoning His handiwork. Paul echoes this sentiment in his statement in Philippians 1.6, ‘He who has begun a good work in you is able to complete it for the day of Jesus Christ.’ We can trust the Lord to complete His work in progress in our lives.’

Also on You Tube at <https://www.youtube.com/watch?v=5CuBLMPdL44>

דֹר אָבִיו יִקְלַל וְאֶת-אִמּוֹ לֹא יְבָרֵךְ  
דֹר טָהוֹר בְּעֵינָיו וּמִצְאָתוֹ לֹא רָחַץ

Dor abhiv yeqalèl, ve-èt immò lo yebharèkh,

Dor tahòr be-eynàv u-mitzo’atò lo ruchàtz.

There is a generation who curse their fathers and will not bless their mothers,

A generation pure in their own estimation, but in fact, still in their soiled, unwashed state.

Proverbs 30.11,12/משלי ל"יא

A reflection on Proverbs 30.11,12 ‘The Sage describes the ‘know-better’ generation who are actually ‘no better’, for they are self-righteous and curse the past, rather than living from its wisdom. The terrible thing about them is that they are blind to their own folly, and used to the smell of their own corruption, so much so that they see no need of a Saviour or rescue. The only remedy is to turn and come home to the Maker who can wash and restore them.’

Also on You Tube at <https://www.youtube.com/watch?v=tOAUjYu461s>

**December 20 Day 354 Readings Haggai 1:1-2:23, Revelation 11:1-19, Psalm 139:1-24, Proverbs 30:15-16**

גדול יהיה כבוד הבית הזה האחרון מן-הראשון אמר יהוה צבאות ובמקום הזה אתן  
שלום נאם יהוה צבאות

‘Gadòl yihyèh kebhòd ha-bàyt ha-zèh ha-acharòn min ha-rishòn’, amàr Adonài tzeva’òt, ‘u-bha-maqòm ha-zèh ettèn shalòm’, ne’ùm Adonài tzebha’òt.

‘Greater will be the gravity and import of this latest temple building than of the original’, says the LORD of hosts, ‘and in this place I will grant wholeness-peace’, says the LORD of hosts

Haggai 2v9/ חגיי ב"ט

A reflection on Haggai 2.9: ‘The promise is that however the physical appearance of the house they are building might turn out, someone is coming who will transfigure it into a place of glory, a place of the full gravity of God – the best is yet to come. One called the Delight of All Nations (2.7 Heb.- ‘Chemdat kol ha-goyim’) will come, one who will carry forward the Lord’s planetary purpose to embrace the whole world and reconcile it to the Creator. He will come to this Temple, and He will transcend any earthly beauty or glory.’

Also on You tube at <https://www.youtube.com/watch?v=jwO33Y211b0>

λέγοντες· εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας

Lègondes, ‘Evcharistòumen si, Kýrie o Theòs o pandokràtor, o ón, kai o een kai o erchòmenos, òti èleefhas teen dhýnamìn-sou teen meghàleen kai ebasilevsas.’

They (the twenty-four elders) are saying, ‘We thank you, Lord God Almighty, who is and who was and who is to come, for You have taken up Your great power and you have inaugurated your reign.’

Revelation/Αποκαλυψις 11.17

A reflection on Revelation 11.17 ‘In spite of the efforts of mankind to silence the witnesses of God, they have been raised from death itself and continue to make His name great. At this, heaven’s courts resound with praise and worship, and the assertion that the Almighty God has inaugurated His reign, which will not be thwarted.’

Also on You Tube at <https://www.youtube.com/watch?v=U7sIKTacy8A>

אַחור וקדם צרתני ותשת עלי כפכה

Achòr va-qèdem tzartàni va-tàshet alài kappèkha.

Behind and in front, You have hemmed me in and laid Your hand upon me.

Psalm 139.5/תהילים קלט"ה

A reflection on Psalm 139.5 ‘The word the Singer employs here for ‘you have hemmed me in’ (in Hebrew, צרתני - ‘Tzartàni’) gives a sense of being besieged, being confined; he feels shut in, held there by the Lord’s hand. But this does not seem to be a negative thing, for he tells in the next verse of how awesome this is. Even if he wanted to get away from God’s presence, he cannot flee the close-in embrace of his Maker, however much he tries.’

Also on You Tube at <https://www.youtube.com/watch?v=npCx8i0W81Q>

לְעֹלֹקָה שְׁתֵּי בָנוֹת הַבַּיִת שְׁלוֹשׁ הַנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא-אָמְרוּ הוֹן  
שָׂאוֹל וְעֶצֶר-רַחֵם אֶרֶץ לֹא-שָׂבַעָה מִיָּם וְאֵשׁ לֹא-אָמְרָה הוֹן

La-aluqàh shtey bhanòt habh habh, shalòsh hènnaḥ lo tisbà'nah, arbà lo amrù hon;  
She'òl ve-òtzer rachàm, èretz lo sabh'àh màyim, ve-èsh lo amràh hon.

The leech has two mouths, calling 'more, more'- three things are never satisfied, yes, four that never say, 'Enough!'

The grave, the barren womb, land parched of water and fire that doesn't say 'enough!'

Proverbs 30.15,16/טו טז משלי

A reflection on Proverbs 30.15, 16 'The prophet, Agur, moves into a series of poetic similes, using constructions common for his time, though strange to us. He is laying out the struggles of human life; he thinks of two – no, three – no, four! Death, childlessness, famine and wildfire are existential threats to human beings, and all seem to have a voracious appetite. All this, however, is in the context of his previous statements about God's word being a defence, a place to hide in trouble.'

Also on You Tube at <https://www.youtube.com/watch?v=Fb0yG63aiuA>

### December 21 Day 355 Readings Zechariah 1:1-21, Revelation 12:1-17, Psalm 140:1-13, Proverbs 30:17

אֶל-תִּהְיוּ כְאֲבוֹתֵיכֶם אֲשֶׁר קָרְאוּ-אֲלֵיהֶם הַנְּבִיאִים הָרִאשֹׁנִים לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת  
שׁוּבוּ נָא מִדַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם הָרָעִים וְלֹא שָׁמְעוּ וְלֹא-הִקְשִׁיבוּ אֵלַי נְאֻם-יְהוָה  
Al-tihyù kha-abhotèykhem ashèr kar'ù alèyhem ha-nebhi'im ha-rishonim, leymòr, 'Koh amàr  
Adonài tzebha'òt, shùbhù na mi-darkhèykhem ha-ra'im u-ma-alelèykhem ha-ra'im, ve-lò  
sham'ù ve-lò hiqshibhu eylài', ne-ùm Adonài.

Don't be like your forefathers to whom the first prophets cried and said, 'This is what the Lord of hosts says, turn from your evil ways and from your evil actions'; but they didn't listen and did not take any notice of me, says the Lord.

Zechariah 1.4/זכריה א"ד

A reflection on Zechariah 1.4 'There is a great danger that we take the Lord's grace for granted in our walk with Him, forgetting that our day to day experience with Him is one of constant, ongoing conversion, making choices to walk with Him, taking actions that allow Him to make us more like Jesus. Zechariah warns his listeners not to be like their forefathers, who refused to heed God's appeal to turn from evil and follow His ways, forfeiting the treasure God had planned for them.'

Also on You Tube at <https://www.youtube.com/watch?v=eH6remuo4jo&t=2s>

καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν ἄρτι ἐγένετο ἡ σωτηρία  
καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ,  
ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ  
Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

Kai èekousa phonèen megàleen en to ouranò lègousin, 'Àrti eyèneto ee soteeria kai ee  
dhýnamis kai ee bhasilèia tou Theòu eemòn kai ee exousìa tou Christòu avtòu, òti ebhlèethee  
o katègoros ton adhelphòn eemòn, o kategoròn avtòn enòpion tou Theòu eemòn eemèras  
kai nyktòs.

And I heard a loud voice in the heaven saying, ‘Now the rescue and the power and the reign of our God and the authority of His Messiah has begun, for the accuser of our brothers and sisters has been overthrown, the one who condemned them before God day and night.  
Revelation/Αποκαλυψις 12.10

A reflection on Revelation 12.10 ‘The personification of evil, the devil, the accuser of God’s people, is to be overthrown in the final analysis. His incessant, lying voice with its blanket condemnation of God’s people will be silenced, so that all we can hear in the end is the affirmation and the love of the Father our King and His anointed One, our Rescuer Jesus. Until that time, we can disbelieve all the enemy’s dribbling falsehoods about those Jesus has redeemed!’

Also on You Tube at <https://www.youtube.com/watch?v=hdNQ-UVqMDo>

יָדַעְתִּי כִּי-יַעֲשֶׂה יְהוָה דִּין עָנִי מִשְׁפָּט אֲבִינִים  
Yadà’ti ki ya’asèh Adonài deen anì, mìshpat ebhyonìm.  
I know the Lord will enact judgement for the oppressed and set things to rights for the poor.  
Psalm 140.12/תהילים קמ"ג

A reflection on Psalm 140.12 ‘The singer affirms His faith in the Lord’s option for the poor and oppressed, whom he knows to be close to God’s heart. Whatever the prevailing winds of society seem to be, the final outcome will be equity and a setting of all things to rights in favour of those unable to wield power in the world for themselves.’

Also on You Tube at <https://www.youtube.com/watch?v=fzoQ-16toCQ>

עַיִן תִּלְגַּא לְאָב וְתַבְזָ לִיקְהַת-אֵם יִקְרוּהָ עַרְבֵי-נַחַל וַיֹּאכְלוּהָ בְנֵי-נֶשֶׁר  
Àyin tilgà le-àbh ve-tabhùz liqehàt em, yiqrùha orbhèy nachàl ve-yokhlùha bhenèy nàsher.  
The eye that mocks a father, that rejects a mother’s advice will be pecked out by ravens of the wadi, and eaten by eaglets!  
משלי ל"ז/Proverbs 30.17

A reflection on Proverbs 30.17 ‘While our modern sensitivities will be offended by Agur’s bloodthirsty pronouncement, we need to appreciate the seriousness with which God takes the honouring of those who gave us life, and the offence it is to Him to sett ourselves up as better and more righteous than our forebears. We may believe we know better, but in reality, we are no better, and it behoves us to look with humility and gratefulness to those who have preceded us, rather than dismiss them as irrelevant.’

Also on You Tube at <https://www.youtube.com/watch?v=4-t3Dk-8XuQ>

**December 22 Day 356 Readings Zechariah 2:1-3:10, Revelation 13:1-18, Psalm 141:1-10, Proverbs 30:18-20**

וְאֲנִי אֶהְיֶה-לָּהּ נֹאֵם-יְהוָה חוֹמַת אֵשׁ סָבִיב וְלִכְבוֹד אֶהְיֶה בְּתוֹכָהּ  
Ve-anì ehyèh lah ne’ùm Adonài chòmàt esh savìv u-lekhavòd ehyèh ve-tokhàh  
And I will be to her (Jerusalem), says the LORD, a wall of fire around her and I will be the full weight of glory in her midst.  
זכריה ב"ט 9/Zechariah 2v9

A reflection on Zechariah 2.9: ‘In this third vision, there is a promise that Jerusalem will be

guarded by the Lord Himself, even though it may not yet have walls. The Lord draws back the scattered people, to populate the 'holy land', and He will live among them.'

Also on You Tube at <https://www.youtube.com/watch?v=dsEzzJRgOoU>

Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

Odhe ee sophìa estìn; o èchon noon psyphisàto ton arithmòn tou theerìou. Arithmòs gar anthròpou estì; kai o arithmòs avtòu exakòsi-ee exèekonda ex.

Here is an insight; let whoever has a mind to, work out the meaning of the number of the wild beast, for the number signifies a man, and his number is six hundred and sixty-six.

Revelation/Αποκαλυψις 13.18

A reflection on Revelation 13.18 'There has been much written about 'the number of the beast' and much made about the figure 666. Scholars have discerned a solution, however, when they take into account that John is a Jew, and Hebrew letters all have a numerical value. If the numbers represented by the letters of the Hebrew rendering of the name Nero Caesar are added together, (NRON QSR = 50, 200, 6, 50, 100, 60, 200 ) they total 666. Nero was the Caesar who turned Rome's wrath against the Jesus-people and started the imperial persecution. However, he is also a symbol of all anti-Jesus ideology, and its control of human affairs in opposition to the Lord's being King over all. Whatever way we look at it, man without His Creator will always miss the mark he was made for.'

Also on You Tube at <https://www.youtube.com/watch?v=J-EdU6RzCN0>

שִׁתְּהָ יְהוָה שְׁמֵרָה לְפִי נִצְרָה עַל-דַּל שְׁפָתַי

Shitàh Adonài shamràh le-phì, nitzràh al-dàl sphatài.

Put a guard on my mouth, Lord, and protect the door of my lips. Psalm 141.3/ג' קמא תהילים

A reflection on Psalm 141.3 'The Singer of this song of Scripture is in an inner tussle, being pulled by the temptations of the ungodly, but wanting his prayer to be a sweet incense to the Lord. For that reason, he asks God to guard his speech and protect his lips, so that they remain pure and fresh for worship. Our words are so potent, for good or ill, that it is worth allowing the Holy Spirit to be the doorkeeper of our mouths!'

Also on You Tube at <https://www.youtube.com/watch?v=GRiHopBUxY>

שְׁלוֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וְאַרְבָּעָה לֹא יִדְעָתִים  
דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחַשׁ עַל-יְצוּר  
דֶּרֶךְ-אֲנִיָּה בְּלֵב-יָם וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה

Shloshàh hèmah niphle'ù mimènni, ve-arba'àh lo yedà'tim,

Dèrekh ha-nèsher ba-shamayim, dèrekh nàchash alèy tzur,

Dèrekh aniyàh bhe-lèbh yam ve-dèrekh gèbher be-almàh.

Three things are a wonder to me, four things I cannot grasp –

The way of an eagle in the sky, the way of a snake on a rock,

The way of a ship in the heart of the sea and the way of a man with a girl.

Proverbs 30.18,19/יט' ל"ח משלי

A reflection on Proverbs 30.18,19 'The prophet Agur continues with his poetic reflections, and here ponders on the wonders which he cannot grasp – how the eagle soars in the sky, how a snake slithers across rock, how a ship manages to stay afloat in a wild sea, and how a man and woman find each other and build love and life together. Surely, life is full of amazing things, which cause us to stand in awe before the Maker of all, our source.'

Also on You Tube at <https://www.youtube.com/watch?v=3oRz5CKAjG8>

**December 23 Day 357 Readings Zechariah 4:1-5:11, Revelation 14:1-20, Psalm 142:1-7, Proverbs 30:21-23**

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְבַר-יְהוָה אֶל-זְרַבְבָּדֵל לֵאמֹר לֹא בְחַיִל וְלֹא בְכַח כִּי אִם-בְּרוּחִי  
אָמַר יְהוָה צְבָאוֹת

Va-ya'an va-yomèr elày leymòr, 'Zeh debhàr Adonài el-Zerùbbabhel, leymòr, lo bhe-chàyil ve-lò bhe-khòach, ki im be-ruchì, amàr Adonài tzebha'òt.'

And he replied, saying, 'This is the word of the Lord to Zerubbabel, saying, 'Not by force, and not by strength, but by my Spirit, says the Lord of hosts.' Zechariah 4.6/ד"ו זכריה

A reflection on Zechariah 4.6 'The angel's response here concerns the meaning of Zechariah's vision of a seven-branched menorah lampstand, symbolic of Israel, continually supplied by two adjacent olive trees, feeding oil into the bowls of the lamps. The reply, directed to Zerubbabel, the governor of the Jewish returnees from exile to Judah, reminds God's people that their life depends not on their might and ability, but on the flow of God's own Spirit into them, giving them the power to carry on with the calling of God upon them.'

Also on You Tube at <https://www.youtube.com/watch?v=txLdmuOv0Bo>

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἤκουσα, ὡς κιθαρῳδῶν κιθαρῳδόντων ἐν ταῖς κιθάραις αὐτῶν.

Kai èekousa phonèen ek tou ouranou os phonèen ydhàton pollòn kai os phonèen bhrondeès megàlees; kai ee phonèe een èekousa, os kitharodhòn kitharizòndon en tais kithàrais avton. And I heard a sound from the sky like the sound of rushing water and like the sound of mighty thunder; and the sound which I heard was of singers accompanied by stringed instruments, strumming on their strings.

Revelation/Αποκαλυψις 14.2

A reflection on Revelation 14.2 'John now sees Christ as the Lamb standing on Mount Zion in Jerusalem, and the twelve by twelve thousand redeemed already referred to earlier, from the tribes of Israel. The link here is that this is the ancient city of David, and these are those redeemed out of the old covenant people of God. He hears a thunderous waterfall of harps, accompanying the new song which the Jewish remnant sing, which only they know, and which only they can learn. These are sexually pure, and kept for God. Like the tribe of Levi before them, they are specially dedicated to God and the Lamb for their service.'

Also on You Tube at [https://www.youtube.com/watch?v=QMY\\_QVxEizI](https://www.youtube.com/watch?v=QMY_QVxEizI)

הוֹצִיָאָה מִמַּסְגֵּר נַפְשִׁי לְהוֹדוֹת אֶת-שְׁמֶךָ בִּי יִכְתְּרוּ צְדִיקִים כִּי תִגְמַל עֲלַי  
Hotziah mi-masgèyr naphshì le-hodòt et-shemèkha; bi yakhtirù tzaddiqim, ki tigmòl alài.  
Set my being free from jail so I can give thanks to Your name; let me be surrounded with people of integrity, for You are my contentment. Psalm 142.7/ח"ו תהילים קמב

A reflection on Psalm 142.7 'The Singer sings of being pressed in on every side, in danger of collapse; this last verse is an impassioned plea to the Lord for liberation, so that he can celebrate God's ability to deliver. He longs to be surrounded with people of integrity instead of crooks, knowing that people of wholeness reflect the wholeness God brings to life. This is why it is so important to build strong, godly relationships which build up rather than pull down our beings.'

Also on You Tube at <https://www.youtube.com/watch?v=iH2EE04nixk>

תַּחַת שְׁלוֹשׁ רַגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא-תוּכַל שָׂאת  
תַּחַת-עֶבֶד כִּי יִמְלוֹךְ וְנָבֵל כִּי יִשְׁבַּע-לָחֶם תַּחַת שְׁנוּאָה כִּי תִבְעַל וְשִׁפְחָה כִּי תִירַשׁ גְּבֵרָתָהּ  
Tachàt shalòsh ragzàh èretz, ve-tàchat arbà lo tukhàl se'èt;

Tàchat èbhed ki yimlòkh, ve-nàbhal ki yisbà làchem, tàchat senu'àh ki tiba'èl,  
Ve-shiphchàt ki tiràsh gebhirtàh.

Three things make the earth shiver, four it cannot bear;

A servant in command, an idiot who is well fed, a spiteful woman who gets a husband,

And a maidservant who inherits her mistress's estate. Proverbs 30.21-23/גַּכּ כַּב ל"כא משלי

A reflection on Proverbs 30.21-23 'Agur goes on with his wondering over three or four things by which he is amazed, but here he includes the world in his amazement. Indeed, he says the world trembles when it sees injustice or chaos reign. The servant who usurps his role, the spiteful woman who marries and the overfed fool are all objects of his concern. What this speaks of is the yearning in the very heart of the world for integrity and goodness to overcome the mediocrity and disorder of ungodly systems.'

Also on You Tube at <https://www.youtube.com/watch?v=SX0wWEYsSVQ>

**December 24 Day 358 Readings Zechariah 6:1-7:14, Revelation 15:1-8, Psalm 143:1-12, Proverbs 30:24-28**

כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפַּט אֱמֶת שִׁפְטוּ וְחֶסֶד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת-אָחִיו  
Koh amàr Adonài tzebha'òt lemòr, 'mishpat, èmet shephotù ve-chèsed ve-rachamìm asù ish et-achìv'

Thus speaks the LORD of hosts, saying, with equity and integrity, restore what's right, and show covenant-graced commitment and compassion in action, each to his brother

Zechariah 7v9/ זכריה ז"ט

A reflection on Zechariah 7.9: 'Zechariah reminds them of the words spoken to previous generations, before the fall of Jerusalem and exile, that instead of focussing on religious rituals and formalities, they should act with a true right-wising justice which brings God's order (Heb mishpat, emet), with self-sacrificial obligation to the covenant (Heb chesed) and with gut-level compassion (Heb rachamim) , resulting in the lifting of exploitation of the widow and orphan, the immigrant and the poor.'

Also on You Tube at <https://www.youtube.com/watch?v=dnv3lvx9c3I>

καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ Θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν·

Kai àdhousi teen odhèen Moysèos tou dhòulou tou Theòu kai teen odhèen tou arniou lèghondes, 'Megàla kai thavmastà ta èrga sou, Kýrie o Theòs o pandokràtor; dhìkai-ai kai aleethinài ai odhì sou, o bhasilèvs ton ethnòn.'

And they sing the song of Moses the servant of God and the song of the lamb, saying 'Great and wonderful are your work, Lord God, ruler of all; just and true are your ways, o King of the nations.'(or 'saints')

Revelation/Αποκαλυψις 15.3

A reflection on Revelation 15.3 ‘Revelation is full of the account of the expressive worship going on before the face of God; here, accompanied by strings, the martyrs of God sing the song of Moses and the Lamb, in praise of the Lord’s ways, just and true in everything.’

Also on You Tube at <https://www.youtube.com/watch?v=iRkfhhhTpA0>

זָכַרְתִּי יָמִים מִקֶּדֶם בְּכָל-פְּעֻלָּךְ בְּמַעֲשֵׂה יְדִיךָ אֲשׁוּחַח

Zakhàrti yamìm mi-qèdem, hagiti bhe-khòl pa'alèkha; be-ma'asèh yadèkha asochèyach.  
I remember the old days, and think over everything You have done; I reflect on Your handiwork.

Psalm 143.5/תהילים קמג"ה

A reflection on Psalm 143.5 ‘On this eve of the birth of Messiah in Bethlehem, House of Bread, we join the Singer of this ancient Scripture song, who is turning over, (literally in Hebrew, ‘muttering over’) in his heart the events of ancient times, the work of God’s hands. This rescue through the tiny life in the manger, whose body still lives in His risen glory in the Father’s presence, is the most awesome of those works of God on which we dwell at this season.’

Also on You Tube at <https://www.youtube.com/watch?v=s0x1RAxwsF8>

אַרְבַּעָה הֵם קִטְנֵי-אָרֶץ וְהֵמָּה חֲכָמִים מִחֲכָמִים

Arba'ah hem qetanèy àretz, ve-hèmah chakhamìm me-chukhamìm.

There are four things on earth that are small, yet they are the wisest of the wise.

Proverbs 30.24/משלי ל"ד

A reflection on Proverbs 30.24 ‘The prophet Agur extols the wisdom of tiny creatures; the ant, the locust, the hyrax, or rock-badger and the lizard. The ant stores up for winter, the hyrax thrives in harsh surroundings, the locust bands together to wreak havoc without a commander, and the lizard finds its way even into the King’s palace... these, says Agur, though small are wiser than all the wise. God has knit wisdom into the smallest expression of His creation.

Also on You Tube at [https://www.youtube.com/watch?v=UVX9ycbR\\_0k](https://www.youtube.com/watch?v=UVX9ycbR_0k)

**December 25 Day 359 Readings Zechariah 8:1-23, Revelation 16:1-21, Psalm 144:1-15, Proverbs 30:29-31**

וְהָלְכוּ יוֹשְׁבֵי אֶחָת אֶל-אֶחָת לֵאמֹר נִלְכָה הַלֹּךְ לְחַלּוֹת אֶת-פְּנֵי יְהוָה וּלְבַקֵּשׁ אֶת-יְהוָה  
צְבָאוֹת אֵלֶיךָ גַּם-אֲנִי

Ve-halkhù yoshèbh achàt el achàt leymòr, ‘Nelkhàh halòkh le-chalòt et penèy Adonài u-lebhaqèsh et Adonài tzebha’òt elkhà gam anì.’

And citizens will go to one another saying, ‘Come on, let’s go and pray before the face of the Lord and let’s express our desire to the Lord of hosts; I’m going too!’

Zechariah 8.21/זכריה ח"כא

A reflection on Zechariah 8.21 ‘Zechariah the prophet envisages many people coming in search of the Lord’s presence, bringing one another to express their desire and pray to Him. There are echoes of this in the great story we celebrate today, when the shepherds say to one another, ‘Come on, let’s go and see this event the Lord has told us about.’ (Lk.2.15) Coming

into His presence, let's join them in worship and wonder before the face of God who has become flesh in Jesus.'

Also on You Tube at <https://www.youtube.com/watch?v=mMW6OGCwnko>

Ἴδου ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

Idhòu, èrchomai os klèptees; makàrios o greegoròn kai teeròn ta imàtia avtòu, ìna mee yimnòs peripatèe kai bhlèposi teen ascheemosýneen avtòu.

Look, I am coming like thief; there will be blessing for the one who keeps alert with their clothes packed so that they won't be walking around naked, exposed to onlookers.

Revelation/Αποκαλυψις 16.15

A reflection on Revelation 16.15 'Jesus' first appearance on earth was in hiddenness and obscurity. His second coming will be public and unmissable. John hears Jesus warning the earth to keep watch for His return, which is promised and expected, and yet will be as unlooked for as a thief's breaking in. For those who are packed and ready to go, His appearance will bring joy, not shame.'

Also on You Tube at <https://www.youtube.com/watch?v=9yNe-9bwOkQ>

הַנּוֹתֵן תְּשׁוּעָה לְמַלְכִּים הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ--מִחֶרֶב רָעָה

Ha-notèyn teshu'ah la-malkhìm, ha-potzèh et-David abhdò mey-chèrebh ra'ah.

He gives deliverance to kings, and liberated David from the sword of evil.

Psalm 144.10/תהילים קמד"י

A reflection on Psalm 144.10 'God's coming to earth in Messiah is the fulfilment of the promise to David to establish his throne forever, setting us free from the weapons of the evil one, even death itself, through the resurrection and ascension. God has given deliverance in the one whose name, Yeshua, itself means 'Deliverer'!

Also on You Tube at <https://www.youtube.com/watch?v=cRotdbOXIsA>

שְׁלוֹשָׁה הֵמָּה מֵיִטִּיבֵי צֶעַד וְאַרְבָּעָה מֵיִטִּיבֵי לָכֶת

Sheloshàh hemàh meytibhèy tza'àd, ve-arba'ah meytibhèy làkhet.

There are three things that look good as they stride out, and four that move well.

Proverbs 30.29/משלי ל"כט

A reflection on Proverbs 30.29 'In the last of his 'three and four' examples, Agur highlights the noble progress of four things; the lion, a warrior among animals, a strutting rooster, a billy goat and an unassailable king. Perhaps in modern times these are not all the first things to spring to mind, but Agur is again wondering at the beauty, nobility and confidence integral to creation, which inspires his remarks.'

Also on You Tube <https://www.youtube.com/watch?v=DrvGpaTn-88>

**December 26 Day 360 Readings Zechariah 9:1-17, Revelation 17:1-18, Psalm 145:1-21, Proverbs 30:32**

גילי מאד בת-ציון הריעי בת ירושלים הנה מלכך יבוא לך צדיק ונשע הוא עני ורכב על-  
חמור ועל-עיר בן-אתנות

Gili me'òd, bat Tziyòn, Yerushalàyim, hinèh, malkèkha yabhò lakh, tzaddìq ve-noshà hu, anì ve-rokhèbh al chamòr ve-al-ben atonòt.

Dance in celebration, Zion's daughter, Jerusalem! Look, your king is coming to you, the righteous Rescuer, humble, riding on a donkey, on an ass's colt. Zechariah 9.9/ט"ט זכריה

A reflection on Zechariah 9.9 'What kind of king comes riding on a donkey? One who turns upside-down the human ideology of power and status communicated through material wealth. The king Zion is invited to celebrate, who will come in during the occupation of Jerusalem by Rome centuries later, is the epitome of humility, the Peace-Prince, who will bring wholeness to the nations and the cessation of hostility to Israel. He is Jesus, the Son of God, the Messiah whom we are still celebrating today!'

Also on You Tube at <https://www.youtube.com/watch?v=YWMFsnclUf8&t=4s>

οὔτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

Òuti metà tou arniou polemèsousai, kai to arnion nikèesi avtòus, òti Kýrios kyrion estì kai Bhasilèvs bhasilèon, kai ee met'avtòu kleeti kai eklekti kai pisti.

These battle against the Lamb, but the Lamb will triumph over them, because He is Lord of lords and King of kings, accompanied by His called and chosen and faithful ones.

Revelation/Αποκαλυψις 17.14

A reflection on Revelation 17.14 'The princes of the earth, in league with the power of the beast, battle the Lamb, but the Lamb's victory has already been assured at the cross and sealed by the empty grave. The future is undoubted, and alongside this King of kings and Lord of lords shall be all those who will respond to His call, His choosing and be faithful to Him. The republic of man without Christ offers no lasting outcome; the Lamb of God offers purpose, destiny and life unlimited!'

Also on You Tube at <https://www.youtube.com/watch?v=kZHDavMmk-w>

גדול יהוה ומהלל מאד ולגדלתו אין חקר

Gadòl Adonài u-mehullàl me'òd, ve-gedulatò eyn chèyqer.

Great is the Lord and really worth celebrating; His greatness is immeasurable!

Psalms 145.3/ תהילים קמה"ג

A reflection on Psalm 145.3 'The Singer here is looking for big expressions of God's nature to communicate His power and greatness, and finds himself running out of ways to say it – because, as he says in this verse, the greatness of God is just immeasurable. That is why we will never exhaust the reasons to praise and celebrate who He is!'

Also on You Tube at <https://www.youtube.com/watch?v=c2kFu7CiwRA>

אם-נבלת בהתנשא ואם-זמות יד לפה

Im nabhaltà bhe-hitnasèh, ve-ìm zamotà, yad le-phèh.

If you've been stupid in bigging yourself up, or if you've been plotting some wrongdoing, hush your mouth!

משלי ל"לב/ Proverbs 30.32

[https://www.youtube.com/watch?v=LbecG73\\_j5w](https://www.youtube.com/watch?v=LbecG73_j5w)

A reflection on Proverbs 30.32 'We know from elsewhere, both in the Proverbs and in Scripture generally that the tongue is capable of all sorts of trouble; Agur is bluntly telling the self-praisers and the wrongdoers to put their hand over their mouths, and stop their empty talk.'

Also on You Tube at [https://www.youtube.com/watch?v=LbecG73\\_j5w](https://www.youtube.com/watch?v=LbecG73_j5w)

**December 27 Day 361 Readings Zechariah 10:1-11:17, Revelation 18:1-24, Psalm 146:1-10, Proverbs 30:33**

שאלו מיהוה מטר בעת מלקוש יהוה עשה חזיזים ומטר-גשם יתן להם לאיש עשב  
בשדה

Sha'alù me'Adonài matàr be-èt malqòsh; Adonài osèh chazizìm u-metàr gèshem, yittèn lahèm le-ìsh èysebh ba-sadèh.

Ask the Lord for rain at the season of the spring rain; it's the Lord who makes lightning-clouds and who gives them rain-showers, to each one fields of greenery.

Zechariah 10v1/א"י זכריה

A reflection on Zechariah 10.1 'Instead of going to the non-gods of the surrounding nations, Zechariah urges the Lord's people to ask Him for the key rains which will bring on the new crops, the rains of spring. He is the maker of heaven and earth, the maker of clouds and showers. Throughout the Scriptures, rain is a sign of God's favour, and its withholding a means of turning people's hearts to the real provider of all things. Why would they go anywhere else other than to the source of that blessing and provision?'

Also on You Tube at <https://www.youtube.com/watch?v=MhBj0qdrJSI>

Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῆ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι

Kai ee èmborì tees yeès klàiousi kai penthòusin ep'avtèe, òti ton gòmòn avtòn oudhis agoràzee oukèti.

And the traders of the earth will be weeping and mourning over her (Babylon), for no one will be buying their stuff any more. Revelation/Αποκαλυψις 18.11

A reflection on Revelation 18.11 'In the last analysis, the idolatrous economic systems of the earth come to nothing and fail, since they depend on getting, not giving. The apostle's vision clearly depicts an eventual massive failure of the man-made systems of wealth-hoarding, with associated loss and lament over the emptiness of their god-defying ideology.'

Also on You Tube at <https://www.youtube.com/watch?v=d8-HLCgzno0>

יהוה פקח עורים--יהוה זקף כפופים יהוה אהב צדיקים

Adonài poqèach ivrìm, Adonài zoqèyr kephuphìm, Adonài ohèybh tzaddiqìm.

The Lord is giving sight to the blind, lifting up those who are downhearted and loving those with integrity.

Psalm 146.8/ח"ח קמולים

A reflection on Psalm 146.8 'The Singer sees the work of the Lord around him, and celebrates His love. He urges not to put trust in man, but in the One who lifts up the downhearted, who opens blind eyes and who loves integrity, on an ongoing basis.'

Also on You Tube at <https://www.youtube.com/watch?v=cybDKa16dJ4>

כי מיץ חלב יוציא חמאה ומיץ-אף יוציא דם ומיץ אפים יוציא ריב

Ki mitz chalàbh yòtzi chem'àh, u-mìtz aph yòtzi dam, u-mìtz apàyim, yòtzi ribh.

For pressing milk produces butter, pressing the nose produces blood and pressing out anger produces a fight.

Proverbs 30.33/ל"ג/משלי

A reflection on Proverbs 30.33 ‘In modern Hebrew, ‘mitz’, the word which occurs here three times, means ‘juice’; it’s the result of squeezing, and Agur here in the last statement of his prophetic delivery points out that just like milk produces butter and a squashed nose produces blood, so anger produces fights. It’s a pithy saying, as it were, one which might help us preventing our bad temper spilling into lashing out.’

Also on You Tube at <https://www.youtube.com/watch?v=jxIY8B35y2M>

**December 28 Day 362 Readings Zechariah 12:1-13:9, Revelation 19:1-21, Psalm 147:1-20, Proverbs 31:1-7**

וְשָׁפַכְתִּי עַל-בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר-דָּקַרְוּ  
וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל-הַיָּחִיד וְהִמַּר עָלָיו כְּהִמַּר עַל-הַבְּכוֹר

Ve-shaphàkhti al beyt David ve-àl yoshèbh Yerushalàyim rùach cheyn ve-tachanunim ve-hibbitu elày et-ashèr daqarù, ve-sophdù alàv ke-mispèd al ha-yachìd ve-hamèr alàv ke-hamèr al-ha-bakhòr.

And I will pour out on the house of David and on the residents of Jerusalem a spirit of favour and prayer, as they consider the one they pierced, and they will lament over him like the lamenting over an only child, mourning him as they would mourn a firstborn.

Zechariah 12.10/זכריה יב"א

A reflection on Zechariah 12.10 ‘In his account of the death of Jesus, John (Jn.19.37) refers back to these words of Zechariah, ‘they will look on the one they pierced’; but this looking is fired with the spirit of soft-heartedness and prayer, causing a deep lament inside at the sin that nailed him through for our sakes. He still bears those piercings, those wounds, as the most precious sign of His love and as the record of the bride-price paid for us in His blood.’

Also on You Tube at <https://www.youtube.com/watch?v=IsO-N4zPn9k>

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· ἁλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν

Metà tàvta, èekousa os phonèen megàleen òchlou pollòu en to ouranò legòndon, ‘Alleelòuia; ee soteeria kai ee dhòxa kai ee dhýnamis tou Theou eemòn.

After this, I heard something like the mighty voice of a great crowd in heaven, saying, ‘Hallelujah! Salvation and glory and power are from our God!’ Revelation/Αποκαλυψις 19.1

A reflection on Revelaton 19.1 ‘The worship of heaven is like no other, for those who worship are not mere sycophants swept up in a hysteria of adulation; they are those who have experienced the rescue of God and the transformation of their lives from slavery to inheritance, from being prisoners to being free. The centre of their adoration is their Father and their Bridegroom, the consummation of an unending and deepening love story. And in the midst of it, Israel’s language is heard, echoing the voices of psalmists and prophets, lifting up the eternal ‘Hallelu-Jah’!’

Also on You Tube at <https://www.youtube.com/watch?v=ju2Duu0JjbE>

רוֹצֵה יְהוָה אֶת-יְרֵאָיו אֶת-הַמַּיְחָלִים לְחַסְדּוֹ

Rotzèh Adonài et-yera’áv, et-ha-meyachalìm le-chasdò.

The Lord enjoys those in awe of Him, those who rely on His covenant-bonded grace.  
תהילים קמז"א/ Psalm 147.11

A reflection on Psalm 147.11 'The Singer envisions in this song the delight of the Lord in those who look to Him with awe and wonder, entrusting themselves to His bonded covenant-grace; this is because it gives Him the opportunity to encounter them in close, intimate connection and to bring them the abundance of life promised to all who put their hope in Him.'

Also on You Tube at <https://www.youtube.com/watch?v=wmoRIjM6mGo>

דַּבְּרֵי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר-יִסְרַתּוּ אִמּוֹ

Dibhrèy Lemuèl mèlekh, massà ashèr yisratù immò.

The words of King Lemuel, an important message his mother drummed into him.

משלי לא"א/ Proverbs 31.1

A reflection on Proverbs 31.1 'The closing chapter of this amazing book is given over to the words of an unknown king, Lemuel. They are not his own words, however, but those 'drummed into him' by his mother, showing that it is not just a father's wisdom that is needed, but the mother's also. Indeed, the opening chapter of Proverbs in verse 8 saw Solomon instructing his son to listen to the formation (literally, the 'torah') of his mother; notably, here, the word that is used there of the father's training is used here of Lemuel's mother's impressing on her son the perils of moral incontinence and alcohol abuse, which impair wise, royal justice.'

Also on You Tube at <https://www.youtube.com/watch?v=jL0xCJEZeh8>

**December 29 Day 363 Readings Zechariah 14:1-21, Revelation 20:1-15, Psalm 148:1-14, Proverbs 31:8-9**

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד

Ve-hayàh Adonài le-mèlekh al-kol-ha-àretz; be-yòm ha-hù yihyèh Adonài echàd u-shemò echàd

And the LORD will be king over all the earth; in that day the LORD will be number One, and His name unique  
זכריה יד"ט/ Zechariah 14v9/

A reflection on Zechariah 14.9: 'Zechariah speaks of the era of the reign, the kingdom of God over all things, and the 'living water' (fresh water) will flow from Jerusalem, which will be secure, throughout the nation, in a scenario similar to Ezekiel's vision of chapter 47. The Lord God, Maker of heaven and earth, in His uniqueness and peerless sovereignty will be number One.'

Also on You Tube at <https://www.youtube.com/watch?v=1ZUN5WxVSQ>

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτοῦ οὐ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

Kai èedhon thrònon mègan levkòn kai ton kathèmenon ep' avtòu ou apò prosòpo èphiyen ee yee kai o ouranòs, kai tòpos ooch evrèthee avtìs.

And I saw a vast white throne and the One sitting on it, from whose face earth and heaven tried to flee, but there was no other place for them to go.

Revelation/Αποκαλυψις 20.11

A reflection on Revelation 20.11 'Israel's Singer says, 'Where can I run from your face?' (Ps 139.7) In the final analysis, when all things come before the Lord, there is nowhere else,

other than the place within sight of His face. This is what John sees, the overwhelming power of God's presence which holds us all to account.'

Also on You Tube at <https://www.youtube.com/watch?v=2MZiV2RAGCk>

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל-אָרֶץ וְשָׁמַיִם  
Yehalelù et-shèm Adonài, ki nishgàbh shemò lebhaddò, hodò al-èretz ve-shamayim.  
Let them celebrate the name of the Lord, for His name alone is beyond compare, His majesty exceeds that of earth and heaven combined!  
Psalm 148.13/ג"ה קמח"ג

A reflection on Psalm 148.13 'The Lord's name is way out in front of all others, matchless in His majesty, more than heaven and earth combined; the Singer here calls for massive celebration from everything that exists, a mighty applause in honour of the Maker of all that is!'

Also on You Tube at <https://www.youtube.com/watch?v=Izy6GIgPHbY>

פֶּתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי חַלוּף  
פֶּתַח-פִּיךָ שְׁפֹט-צָדִק וְדִין עֲנִי וְאֲבִיּוֹן  
Petàch pìkha le-illèm el din kol benèy chalòph,  
Petàch pìkha shephàt tzèdeq ve-dìn anì ve-ebhyòn.  
Open your mouth for the dumb, to vindicate all who are left destitute;  
Open your mouth and judge with integrity, and vindicate the poor and oppressed.  
Proverbs 31.8,9/ט"ח לשלי לא  
A reflection on Proverbs 31.8,9 'There is nothing so becoming in a ruler as integrity in justice which leads to the raising up of those who cannot raise themselves. Lemuel's mother here drills her son in the need to speak up, to 'open his mouth' in defence of those who are not in a position to speak for themselves.'

Also on You Tube at <https://www.youtube.com/watch?v=4IVIMRz3cfo>

**December 30 Day 364 Readings Malachi 1:1-2:17, Revelation 21:1-27, Psalm 149:1-9, Proverbs 31:10-24**

וְלֹא-אֶחָד עָשָׂה וְשָׂאָר רוּחַ לוֹ וּמָה הָאֶחָד מִבְּקֶשׁ זָרַע אֱלֹהִים וְנִשְׁמַרְתֶּם בְּרוּחֲכֶם  
וּבְאִשֶׁת נְעוּרֵיךָ אַל-יִבְגַּד  
Ve-lò echàd asàh, ve-she'àr rùach lo? U-màh ha-echàd? Me-bhaqèsh zèra' Elohim; ve-nishmartèm be-rùchakhem u-ve-èshet ne'urèkha al-yibhgòd  
And has He (God) not made them one, and left them His Spirit? Why does He want them one? Because He desires Godly children; so keep guard over your spirit and do not be unfaithful to the wife of your youth. Malachi 2v15/ מלאכי ב"יה

A reflection on Malachi 2.15: 'Marriages with unbelievers and divorce from those to whom covenant has been given are causing the Lord, their one Father to be separated from His people. There is a call, then to faithfulness. Because of the ongoing laxness of Judah, the Messenger of the Lord Himself will come, the messenger of the covenant to bring judgement and justice; but the event will be a purifying, and a purging of the people.'

Also on You Tube at <https://www.youtube.com/watch?v=zjSj3M67QQ0>

καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ’ αὐτῶν·

Kai èekousa phonèes megàlees ek tou ouranou legòusees, ‘Idhòu, ee skeenèe tou Theòu metà ton anthròpon, kai skeenòsee met’avtòn, kai avtì la-èe avtòu èsondai, kai avtòs o Theòs èstai met’avtòn.’

And I heard a loud voice from the skies crying, ‘Look, the tent of God is alongside men, and He will make camp with them and they will be His people and He Himself will be with them.’ Revelation/Αποκαλυψις 21.3

A reflection on Revelation 21.3 ‘John is very clear in verse 22 of this chapter that there is no temple in the new Jerusalem, since the Lord and the Lamb are its temple, yet God declares that His tent is being set up among men, as it was in the days of Moses in the desert. This time, however, there will be no separation, God will camp with mankind. John’s use of the word ‘skeenee’ in the Greek and the verb ‘skeenin’ mark the sense of God’s mobility and of an adventure continuing. Temples are immobile structures; for our God, who is always developing and progressing, His tent is a sign of His unfolding story with us.’

Also on You Tube at <https://www.youtube.com/watch?v=8IJtMDWh66U>

יְהַלְלוּ שְׁמוֹ בְּמַחֹל בְּתֶף וּכְנֹר יִזְמְרוּ-לוֹ

Yehallelù shemò bhe-machòl, be-tòph ve-khinnòr yezàmru lo

Let them go crazy for His name with dancing; with drumming and strings let them sing to Him!

Psalm 149.3/ תהילים קמט"ג

A reflection on Psalm 149.3: ‘A further unascribed praise song, this psalm sees the people of Israel fully engaged with all their beings, physical, emotional and spiritual in the worship of the Lord, through music, dance and song. Even in the night, praise is heard from their beds.’

Also on You Tube at <https://www.youtube.com/watch?v=3efMI7CWgRk&t=3s>

אִשָּׁת-חַיִל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָהּ

Èshet chàyil mi yimtzàh, ve-rachòq mipninìm mikhràh.

A woman of strength who can find? Her worth is far beyond that of rubies.

Proverbs 31.10/ משלי לא"א

A reflection on Proverbs 31.10 ‘The last twenty-two verses of Proverbs are a work of art in themselves; a hymn to the ‘eshet chayil’, the woman of strength or valour, they are beloved of the Jewish people, sung by many each Friday evening as Sabbath arrives, celebrating the woman of the house, but also the Sabbath itself, which is sometimes called ‘Shabbat ha-Malkah’, Queen Sabbath. The structure is, like Psalm 119, an acrostic poem, each of whose twenty-two lines begins with a successive letter of the Hebrew aleph-bet, from aleph to tav. If these are still words of Lemuel, part of his mother’s instruction, she would have been herself an ‘eshet chayil’ and best placed to guide her royal son in what to seek in his counterpart-bride, one who is not just industrious, but prosperous and generous.’

Also on You Tube at <https://www.youtube.com/watch?v=PoDwWHa6IWw>

**December 31 Day 365 Readings Malachi 3:1-4:6, Revelation 22:1-21, Psalm 150:1-6, Proverbs 31:25-31**

הַנְּבִי שְׁלַח מַלְאָכִי וּפְנֵה-דֶרֶךְ לְפָנָי וּפְתָאֵם יְבֹא אֶל-הַיְכָלוֹ הָאֵדוֹן אֲשֶׁר-אַתֶּם מְבַקְשִׁים  
וּמַלְאָךְ הַבְּרִית אֲשֶׁר-אַתֶּם חֹפְצִים הִנֵּה-בָא--אָמַר יְהוָה צְבָאוֹת  
Hineni sholèach mal'akhi u-phinnàh dèrech lephanày u-phit'òm yabhò el heykhalò ashèr  
atèm mebhagshim u-mal'akh ha-berit ashèr atèm haphetzim hinèh ba amàr Adonài tzebha'òt.  
'Look, I am sending my messenger to prepare my path, and the Lord you are looking for and  
the covenant-messenger you have been wanting will come all of a sudden to the Lord's  
temple' says the Lord of hosts. Malachi 3.1/א"ג מלאכי

A reflection on Malachi 3.1 'With the closing breaths of the Hebrew Scriptures, the promise is made of the coming of the messenger in the spirit of Elijah, to prepare the Lord's sudden arrival. That same Lord arrives in His temple as a babe in arms, not as a conquering hero of war. He comes, reduced, dependent, secretly entering the history of this planet in obscurity. Later by His death and resurrection He sunders in two the separating veil of that same temple, breaking open forever to all mankind access to the holiest place, reconciling us to God by His blood.'

Also on You Tube at <https://www.youtube.com/watch?v=pz5FFzaSMjs>

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.  
Egò Ieesòs èpempsa ton àngelòn mou martyrèesai ymìn tàvta epì tais ekkleesiàis. Egò eemi ee rìza kai to yènos Dhavìd, o astèer o lampròs o proinòs.

I, Jesus have sent my messenger to declare openly all these things over you in the gatherings of His designated people. I am both the root and the offspring of David, the shining star heralding the dawn.

Revelation/Αποκαλυψις 22.16

A reflection on Revelation 22.16 'In this closing passage, John records the words he hears from Jesus Himself, promising His return as the A and Z, first and last, source of all and completion of all (Greek, archée kai télos – télos meaning the summing up, the purpose.) He blesses those who keep their robes clean with the city in view, but emphasises the separation that will come before the end from the practitioners of evil. Jesus describes Himself in a last 'I am' of Scripture as the Root and Seed of David, the bright morning star, that is, Venus, the last star in the sky, announcing the dawn at the end of night. '

Also on You Tube at <https://www.youtube.com/watch?v=u7YmTMCJh-E>

הַלְלוּ-יְהוָה הַלְלוּ-אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ  
Hallelu-Yàh! Hallelù El be-qodshò, hallelùhu birqiyah uzzò!

Celebrate the Lord! Celebrate God in His holy place, celebrate Him in the atmosphere of His strength!

Psalm 150.1/א"ק תהילים

A reflection on Psalm 150.1 'In this last of the Scripture Songs, the Singer urges everything that exists to celebrate Him, both in the holy place He has chosen for His name to dwell, but also out in the open air, the atmosphere in which we live. Because of 'the firmament', unlike in outer space, sound can travel and we can speak and sing and hear. For this reason, we can fill the air with the celebration of the One whose work it is!'

Also on You Tube at <https://www.youtube.com/watch?v=EKvrmst44d8&t=2s>

[שְׁקַר הַחַן וְהַבֵּל הַיְפִי אֲשֶׁר יֵרָאֵת-יְהוָה הִיא תַתְּהַלֵּל](#)

Shèqer ha-chèn ve-hèbbhel ha-yòphi; ishàh yiràt-Adonài hee tit-hallèl.

Fairness is fickle and beauty is fleeting, but a woman in awe of the LORD, she is to be celebrated.      משלי לא"ל/30v31 Proverbs

A reflection on Prov.31.30 ‘Closing out this book of life-sayings, the unknown King Lemuel, instructed by his mother, is in the midst of a beautifully-crafted, twenty-two line acrostic poem, each line beginning with a successive letter of the aleph-bet, in praise of the ‘eshet chayil’, the woman of strength and valour (v.10) This penultimate verse sees in her one who does not find her identity in her looks, but is at peace in how God sees her. She is in awe of God and loves Him, and because of this, she does not need to look for her security in her image, in her own or others’ eyes. This woman’s actions, says the writer, will commend her, and she is to be celebrated.’

Also on You Tube at [https://www.youtube.com/watch?v=MtXHS\\_SeXhg](https://www.youtube.com/watch?v=MtXHS_SeXhg)

A traditional setting of the Hebrew song ‘Eshet Chayil’ can be found on You Tube at <https://www.youtube.com/watch?v=yh-JCjOraTs>

יְהִיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי

*Yihyù le-ratzòn ìmrey phi ve-hegyòn libbì le-phanèkha, Adonài tzurì ve-go’alì.*

*May the words of my mouth and the meditation of my heart be pleasing in Your sight,*

*O Lord, my Rock and my Redeemer.*

*Psalm 19.14/תהילים יט"ט/19v14*