

BIBLE READING HELPS FOR SEPTEMBER 2020

Anchored
IN THE WORD



Reading the Word Together

Following the plan provided in the *Anchored in the Word* booklets will allow you to read through the entire Bible in 2020. Since you'll be reading along with others in our church, it will be easier to discuss what you are reading with other believers. Sharing your insights and questions will greatly encourage others to dive into God's life-giving Word.

Here is what you will find inside:

- A weekly section to keep track of your Bible reading, record insights, and review the weekly memory verse.
- Introductions to each Biblical book that will be read during the month.
- A brief overview of how to do more in-depth Bible study.
- A listing of church events for the month.
- Blank note pages to record key blessings & lessons

Nothing will impact your life like consistently reading and reflecting on God's Word. You will grow in your knowledge of God and His ways. You will find strength and insight for each day. There is abundant hope and help in God's Word for you!

"Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight is in the law of the Lord, And in His law he meditates day and night."

Psalm 1:1-2 (NKJV)

Introduction to Daniel

Exiled to Babylon in 605 B.C., Daniel was one of several young men chosen to serve in Nebuchadnezzar's court. When Persia conquered Babylon in 539, Daniel was again given a position of power. He remained faithful to God in both of these hostile environments. From the interpretation of dreams, to the familiar stories of the fiery furnace, the lions' den, and the handwriting on the wall, to the prophetic visions, the recurrent theme is God's sovereignty over human affairs. Daniel's prophetic themes are echoed in the New Testament, especially in Revelation.

Scan the QR code on the right with your smartphone's camera app to [watch a video](#) overview of this book compliments of The Bible Project on YouTube.



Introduction to the Minor Prophets

The Old Testament closes with twelve “minor prophet” books. The following are brief overviews of all twelve, each with a QR code link to the associated video overview on YouTube.

Hosea ministered in the golden age of the northern kingdom (Israel), with a peace and prosperity not seen since the days of Solomon. Unfortunately, with this prosperity came moral decay, and Israel forsook God to worship idols.

Hosea proclaimed God's complaint against Israel and warned of the punishment that would come unless the people returned to the Lord and remained faithful to him.



Joel is a little-known prophet but his concern for Judah and Jerusalem suggests that he ministered in Judah. Joel told of a locust plague that had struck Israel and which, he said,



foreshadowed the "day of the Lord." The day of the Lord was a time greatly anticipated by the Israelites because they believed that God would then judge the nations and restore Israel to her former glory. Yet, said Joel, God would punish not only the nations but unfaithful Israel as well.

Amos, possibly the first of the writing prophets, was a shepherd and farmer called to prophesy during the reigns of Uzziah (792-740 BC) in the southern kingdom and Jeroboam II (793-753) in



the north. During this time both kingdoms enjoyed political stability, which in turn brought prosperity but also idolatry, extravagance, and corruption. Amos denounced the people of Israel for their apostasy and social injustice and warned them that disaster would fall upon them for breaking the covenant. Nevertheless, said Amos, God would remember his covenant with Israel and would restore a faithful remnant.

Obadiah probably wrote soon after the armies of Babylon destroyed Jerusalem (586 BC).

During this conquest, the people of Edom helped capture fleeing Israelites and turned them over to the Babylonians among other



things. The Edomites, as descendants of Esau, were related to the Israelites (Gen. 25:21-26, 30) and therefore should have helped them. Obadiah prophesied that Edom would be repaid for mistreating God's people.

Jonah lived during the time of Jeroboam II (about 793-753 BC), and Jesus referred to Jonah as a historical person (Matt. 12:39-41). Unlike other prophetic books, Jonah focuses on the prophet himself rather than on his message. When God sent Jonah to Nineveh he rebelled, was swallowed by a fish, repented, and fulfilled his mission after all. When Nineveh repented, the reason for Jonah's rebellion became clear: he had feared that God would forgive the Ninevites; and when God did forgive them, Jonah resented it (4:1-3).



Micah prophesied in Judah during the reigns of Jotham, Ahaz, and Hezekiah (about 750-700 BC), at about the same time as Isaiah. It was a time of prosperity, and Micah denounced the wealthy, who were oppressing the poor, and warned of impending judgment. Micah also told of a day when there would be peace among all nations, who would then be able to "beat their swords into plowshares" (4:3), and of a royal deliverer who would save God's people from all her enemies. This deliverer would be born in Bethlehem (5:2).



Nahum, unlike Jonah before, preached in a time when Nineveh would not repent. Nineveh, which had destroyed Israel's northern kingdom in 722 BC, itself fell to Babylon in 612 BC just a few years after Nahum's warning. Nahum declared that God is sovereign: he punishes whom he will, and they are powerless to stop him. Much of Nahum's prophecy was directed to the people of surviving Judah, who could rejoice at the good news (1:15) of Nineveh's impending fall.



Habakkuk was probably written about 640-615 BC just before the fall of Assyria and the rise of Babylon (Chaldea). God used Assyria to punish Israel (722); now he would use Babylon to punish Assyria and Judah. This prophecy would be fulfilled several decades after Habakkuk, in 586. God judges all nations, said Habakkuk, and even Babylon would eventually be judged (Babylon fell to Persia in 539). Though God's ways are sometimes mysterious, "the righteous shall live by his faith" (2:4) while awaiting salvation. These words are quoted three times in the New Testament (Rom. 1:17; Gal. 3:11; Heb. 10:38).



Zephaniah prophesied during the reforms of King Josiah (640-609 BC), who brought spiritual revival to Judah after the long and disastrous reign of Manasseh. He spoke of the coming "day of the Lord," when sin would be punished, justice would prevail, and a "remnant" of the faithful would be saved. Though Zephaniah does not give details about this day, he speaks of its fearsome consequences (1:18) and calls people to seek the Lord (2:3).



Haggai and Zechariah ministered to the exiles returning from Jerusalem. Haggai rebuked the people for living in "paneled houses" while the house of God remained in ruins (1:4). He warned that, despite their best efforts, their wealth would never suffice, because the Lord was not pleased with their neglect of his temple (see Lev. 26:2-20). He called them to repent and assured them that God would achieve his purposes for his people and for all other nations.



Zechariah encouraged the returning Jewish exiles to repent and renew their covenant with God. Such spiritual renewal would be necessary for the people to be ready to worship God once the temple was rebuilt (about 516 BC). He accused them of doing the very things their ancestors had done before the exile. He was concerned about social justice for widows, orphans, and foreigners. But as the people endured opposition from the non-Jewish inhabitants of Judea, Zechariah reassured them of God's abiding comfort and care. God would continue his covenant with Israel. Messianic hope was rekindled during Zechariah's ministry, and the book ends with the promise that the Lord would establish his rule over all the earth (14:9).



Malachi, writing a short time after Haggai and Zechariah, called the people to repentance with respect to: the priesthood, which had become corrupt; worship, which had become routine; divorce, which was widespread; social justice, which was being ignored; and tithing, which was neglected. "Will man rob God?" the Lord asked through Malachi (3:8), and he promised to "open the windows of heaven" (v. 10) for those who pay their full tithe. Malachi predicted the coming of both John the Baptist and Jesus, referring to each as a "messenger" of God (3:1).



Week Thirty-Six

Reading Schedule

✓	Date	Day	Text
	9/6	Sunday	Ezekiel 22-23
	9/7	Monday	Ezekiel 24-26
	9/8	Tuesday	Ezekiel 27-28
	9/9	Wednesday	Ezekiel 29-31
	9/10	Thursday	Ezekiel 32-33
	9/11	Friday	Ezekiel 34-36
	9/12	Saturday	Ezekiel 37-38

Memory Verse

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Romans 8:28

Discovery Questions

What did God find in Ezekiel that was not in others (ch 22)?

What tragedy did God bring into Ezekiel's life that was actually a message for warning for the nation of Israel (26)?

Week Thirty-Seven

Reading Schedule

✓	Date	Day	Text
	9/13	Sunday	Ezekiel 39-40
	9/14	Monday	Ezekiel 41-43
	9/15	Tuesday	Ezekiel 44-45
	9/16	Wednesday	Ezekiel 46-48
	9/17	Thursday	Daniel 1-2
	9/18	Friday	Daniel 3-4
	9/19	Saturday	Daniel 5-6

Memory Verse

This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

Joshua 1:8

Discovery Questions

What priestly family stood fast for the Lord in spite of idolatry throughout the priesthood (ch 44)?

In Nebuchadnezzar's dream (ch 1) how is the final King described and how does that help us understand Christ?

Week Thirty-Eight

Reading Schedule

✓	Date	Day	Text
	9/20	Sunday	Daniel 7-8
	9/21	Monday	Daniel 9-10
	9/22	Tuesday	Daniel 11-12
	9/23	Wednesday	Hosea 1-6
	9/24	Thursday	Hosea 7-12
	9/25	Friday	Hosea 13 - Joel
	9/26	Saturday	Amos 1-5

Memory Verse

Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,'

Isaiah 46:10

Discovery Questions

Whose prophetic writings was Daniel studying when he began to understand God's plan for Israel (ch 9)?

How did God illustrate the unfaithfulness of Israel in the prophecies of Hosea?

Week Thirty-Nine

Reading Schedule

✓	Date	Day	Text
	9/27	Sunday	Amos 6 - Obadiah
	9/28	Monday	Jonah
	9/29	Tuesday	Micah
	9/30	Wednesday	Nahum - Habakkuk
	10/1	Thursday	Zephaniah - Haggai
	10/2	Friday	Zechariah 1-6
	10/3	Saturday	Zechariah 7-10

Memory Verse

For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

1 Thessalonians 1:9-10

Discovery Questions

Name all three of the things God prepared for Jonah (ch 4)

What Messianic prophecy did Christ fulfill from Zechariah 9?

Appendix A - The Inductive Study Method

Observation – What do I see?

Start by reading the passage once through to get the big picture. Then read it again slower: noticing punctuation, identifying grammar, and observing how thoughts connect. Let the scene develop in your mind.

Now, “zoom out” in stages to get the **context**

- Immediate context – What is going on?
- Surrounding context – What happened before and after?
- Larger context – What is this book all about?

Next, consider how the **literary style** might be contributing

- Historical narrative – Factual retellings of events
- Law – God’s commands to His covenant people
- Poetry – Scripture written in verse
- Wisdom – Principles from generations of godly people
- Prophecy – Revelation from God about the future
- Argument – Ideas built upon each other to make a whole

Finally, “**interview**” the passage with these questions:

- Who? – What is significant to know about each person?
- What? – What is happening? What is being said or done?
- Where? – Lookup every location you encounter!
- When? – When did this occur? In other Scripture?
- Why? – Look for reasons and explanations. Connect them!
- How? – Are methods described or instructions given?

Interpretation – What does it mean?

When interpreting Scripture, always keep in mind that “meaning” is not our subjective thoughts read into the text, but God’s objective truth read out of the text. Using the analogy of a puzzle, try applying the “four C’s” of accurate interpretation:

- *Content* – Do I have all the pieces? Observation is critical
- *Context* – Where does this piece belong in the big picture?
- Literary context – what type of literature is this?
- Historical context – what events surround this text?
- Cultural context – what were the “norms” then?
- Geographic context – does location matter?
- Theological context – what did they know of God?
- *Comparison* – Where does this piece fit with the others?
- The greatest interpreter of Scripture is Scripture
- *Consultation* – Does this piece really fit here?
- Commentaries are great consultation resources

And never forget the golden rule of interpretation:

“When the plain sense of Scripture makes common sense, seek no other sense...or it will be nonsense.”

Application – How does it affect me?

To find out how the principles you’ve discovered might apply to you, it helps to restate them as a question to yourself like this:

“How does that fact that [...principle from the Bible...] affect me?”

Then ask yourself what action you should take based on what you now know. Seek God’s will in prayer for this. Permit the Holy Spirit to answer these questions for you and open your eyes to God’s perspective.

Events in August

Faithful Men Book Study

Saturday the 8th @ 6 PM

Weekly Gatherings

Sunday Worship Service

Sundays @ 9:00 AM

“Theology in 30” Class

Sundays @ 5:00 PM *ONLINE*

Covina Fellowship Group*

Wednesdays @ 7:00 PM

West Covina Fellowship Group*

Wednesdays @ 6:30 PM

**Meeting locations and times vary and sometimes change. Please see a pastor for information and to enroll.*

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