

## ***DAILY BIBLE READING (June)***

By following this suggested schedule you will be able to read the entire Bible in one year. If you've missed previous months' installments, you may wish to begin with this one and finish at this time next year. Others in the congregation are reading the same material each day.

### ***JOB***

With this book of the Old Testament we begin a new genre known as "the Writings, Poetry, or Wisdom Literature" as opposed to the historical books we've just studied. Job is a very interesting book! At the end of your reading you may want to ask yourself whether you think the character is historical or figurative. We don't know who the author is or when it was written. Although the expression "the patience of Job" has become famous, it's surprising how few people have actually read the account. You will be glad you did!

<b><u>Date</u></b>	<b><u>Reading</u></b>	<b><u>Comments</u></b>
June 1	Job 1-3	The stage is set, the drama unfolds. THE QUESTION: will a person love and worship God simply because He is God (without any other motive)? Note Job's first response to tragedy, 1:20. See also 2:10. Is Job's bitterness in Chapter 3 understandable (we soon discover how human Job really is)? <i>Comments:</i>
June 2	Job 4-6	We begin the first of the three cycles of speeches by the friends (chapters 4-14, 15-21, 22-27). Before you read them you might want to read God's final verdict on the friends' speeches (42:8). Not everything they say will be good comfort or even true. Note: Eliphaz first calls Job impatient (4:5). Do the friends ever give Job what he requests (6:24)? <i>Comments &amp; Questions:</i>
June 3	Job 7-9	Bildad infers that God treats us only the same way we treat Him (8:5-6) True? <i>Comments &amp; Questions:</i>
June 4	Job 10-12	What impressions did the Old Testament people have of the afterlife (10:20-22)? You'll see later how God's revelations became greater and clearer. <i>Comments:</i>
June 5	Job 13-15	More about death in 14:12. The second cycle of speeches begins in chapter 15. <i>Comments &amp; Questions:</i>
June 6	Job 16-18	What perturbs Job so much about his friends' condolences (16:5 & 7)? What is the Christian's response to Job's longing in 16:21? <i>Comments &amp; Questions:</i>
June 7	Job 19-21	The strongest declaration of faith in the book is found in 19:25-27 (read it in different translations). A favorite Easter hymn is based on these verses. For some people the best comfort is the one described in 21:1-2. <i>Comments:</i>

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
June 8	Job 22-24	Chapter 22 begins the third cycle of speeches. Are the speakers beginning to take on distinct personalities in your mind? 22:5 is the thesis of the friends: Job is being punished because he is secretly wicked. <i>Your Comments:</i>
June 9	Job 25-27	Job's claims in 27:1-6 must have seemed like nonsense to his friends.
June 10	Job 28-30	29:1-5 shows what Job's righteousness consisted of: faith in God's continual care. <i>Comments &amp; Questions:</i>
June 11	Job 31-33	Does the fourth man Elihu describe God accurately (esp chapter 33)?
June 12	Job 34-36	What's your response to 34:10-11? That's the question of all the speeches.
June 13	Job 37-39	God's answer comes beginning with 38. Is it an answer? How does God respond to all the questions posed in the speeches? <i>Comments:</i>
June 14	Job 40-42	Job's response is short and appropriate (42:1-6). Would you react any differently? Does the epilogue (42:7-17) have anything to say about hope and the optimism of faith. Did Satan finally win or lose? <i>Comments:</i>

### PSALMS

The book of Psalms is often called the "Hymnal of the Hebrew People." The Hebrew word, "Psalm," means "to praise." The Psalms are the most frequently used section of the Old Testament by Christians in worship. To read them afresh and develop a new sense of appreciation for them you might want to read them in a modern translation. They are poetic in their original language. Part of their beauty is the form most of them follow, depending on the type of Psalm being read. There are Psalms of supplication, thanksgiving, praise, mourning, penitence, judgment, wisdom, and royal Psalms of the king – each with its distinct style. The "superscriptions" in some Bibles (headings, e.g. "A Psalm of David") are later additions and can be ignored. For greatest benefit, read the Psalms devotionally, prayerfully (even though they're actually meant to be *sung*). Because many are so short, we shall try to read about five each day.

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
June 15	Psalms 1-4	Psalm 1 is a wisdom Psalm. It's an appropriate beginning because it describes the two ways of life and the two types of people who are referred to so often.
June 16	Psalms 5-9	Psalm 6 is a Psalm of penitence; Psalm 8 is a Psalm of nature. What would you call Psalm 9? <i>Comments &amp; Questions:</i>
June 17	Psalms 10-14	Note how often even the most despondent Psalms end in hope and trust.

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
June 18	Psalms 15-19	The speaker's cursing of enemies (called "imprecatory" Psalms) is usually distasteful to modern readers. Remember that the Psalms are the words of people addressed to God (not always vice versa), take justice very seriously, always leave vindication and revenge in God's hands, and reflect a people who are much more interested in justice in the here and now than in eternity.
June 19	Psalms 20-24	The beginning of Psalm 22 should be familiar! Do you think Jesus learned it as a young boy and quoted it from the cross? Note how it ends in hope and trust! Nothing need be said about Psalm 23. <i>Comments &amp; Questions:</i>
June 20	Psalms 25-29	It's said that people cannot pray many of the Psalms because of their pleas of innocence. They would stick in our throats. It's been suggested that some Psalms should be understood as Christ's words as he prays on our behalf.
June 21	Psalms 30-34	Psalm 32 shows where our trust should be: in God's grace. Certainly the unmerited grace of God was the keystone of Old Testament theology just as it is of the New Testament. <i>Comments &amp; Questions:</i>
June 22	Psalms 35-39	One of the biggest problems for many readers is the apparent self-righteousness displayed in some of the Psalms. Can you explain it?
June 23	Psalms 40-44	Psalm 42 is the beginning of the second section of the Psalter. The traditional organization of the Psalms is as follows: Book I (Psalms 1-41), Book II (Psalms 42-72), Book III (Psalms 73-89), Book IV (Psalms 90-106), and Book V (Psalms 107-150). Read the ending verses of each Book to see why they're divided in this way (41:14, 72:18-19, 89:52, 106:48, 150:6). See the formula?
June 24	Psalms 45-49	45 is a royal Psalm about the king (or a "court Psalm"). Could it refer to someone in addition to the king? 48 is a Psalm of Zion (Jerusalem). Note the emphasis on the city and imagine the people's love for it. <i>Comments &amp; Questions:</i>
June 25	Psalms 50-54	51 should be familiar to you. <i>Comments &amp; Questions:</i>
June 26	Psalms 55-59	55 & 59 are both prayers for help. They follow a formula: 1) address to God, 2) description of the present trouble, 3) a petition for God's help, 4) an expression of trust and praise. Not a bad formula for our prayers! (By the way, is there a specific formula to our Prayers of the Day?). <i>Comments:</i>

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
June 27	Psalms 60-64	Some feel that many of the Psalms are tediously similar (like hymns). But the ending expressions of hope and trust are all quite unique and beautiful.
June 28	Psalms 65-69	66:16-20 is a fine summary of the believer's response to God (faith, joyful witness and ready confession). Can you find others?
June 29	Psalms 70-74	72 depicts the qualities of a good king or national leader.
June 30	Psalms 75-79	Reading the Psalms is a little like <i>reading</i> our hymns. There is much repetition, but each one serves its purpose. Psalm 78 is an excellent, poetic summary of Hebrew history. <i>Comments &amp; Questions:</i>

**Congratulations! If you began this schedule on January 1<sup>st</sup>, you are now half-way through the Bible!**