

DAILY BIBLE READING (July)

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.

PSALMS (Continued)

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
July 1	Psalms 80-84	Every Psalm had its original use in worship (just as our hymns are often seasonal) What do you think may have been the original uses for Psalms 81 & 84? <i>Comments & Questions:</i>
July 2	Psalms 85-89	Psalm 89 is quite lengthy (a collection of shorter Psalms?). 89:26-37 is a fine portrayal of God's covenant love. <i>Comments & Questions:</i>
July 3	Psalms 90-94	Psalm 90 begins Book IV of the Psalms. Do you notice a common theme or emphasis in these Psalms? <i>Comments & Questions:</i>
July 4	Psalms 95-99	95:1-7 is a popular canticle sung in Morning Prayer (Matins). On our day of national celebration, these Psalms direct our attention to the King of kings and Lord of lords. <i>Comments & Questions:</i>
July 5	Psalms 100-104	103:1-5 is especially beautiful. How do you like the creation account in 104? <i>Comments & Questions:</i>
July 6	Psalms 105-109	105 & 106 are historical Psalms. What in Israel's cherished history do they depict? <i>Comments & Questions:</i>
July 7	Psalms 110-114	110 is probably an "enthronement Psalm", sung on the day of a king's coronation. Can it refer to yet another King?
July 8	Psalms 115-118	116 is the middle chapter of the Bible (but we're more than half way through because we've read a couple of New Testament books already).

July 9	Psalm 119	This is the longest Psalm. It has a very poetic form: 22 sections all beginning with the 22 letters in the Hebrew alphabet. Each section has 8 verses which all begin with the same letter. Also, every verse mentions the commandments or law of God with some synonym.
July 10	Psalms 120-124	121 was probably sung antiphonally between the priests in Jerusalem and the pilgrims leaving the city after a festival, to return to their homes. Their journey posed many threats, but God would watch over their travel.
July 11	Psalms 125-129	126 is probably a Psalm which people sang upon returning to Jerusalem for one of the three major festivals.
July 12	Psalms 130-134	130 begins with a cry for help, remembers God's previous acts of deliverance, and ends by reminding others that God is always faithful.
July 13	Psalms 135-139	136 is an antiphonal Psalm praising God for his acts of deliverance in Israel's history. 137 was spoken in Babylonian exile. It shows sorrow and bitterness.
July 14	Psalms 140-144	141 is an evening prayer. We still speak verse 2 in Vespers.
July 15	Psalms 145-150	145 is an acrostic Psalm (each new verse begins with a different letter of the Hebrew alphabet). Has your appreciation for the Psalms grown during this past month's reading?

PROVERBS

Proverbs are wise saying which place this book in the collection of Old Testament books called "Wisdom Literature". This book is a compilation of seven different documents (we'll identify them as we go through them). Please note throughout that "wise" = "pious" and the "foolish" = "godless".

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
July 16	Prov 1-3	Chapters 1-9 are identified as the proverbs of King Solomon who had asked the Lord for wisdom. 1:7 sets the tone immediately for these wise sayings. Note also 3:5-7. <i>Comments & Questions:</i>
July 17	Prov 4-6	6:16-19 presents a neat catalogue of vices. <i>Comments & Questions:</i>
July 18	Prov 7-9	This section deals with warnings against the three "l's": laziness, lechery, and lying. 9:10 repeats the main emphasis. <i>Comments & Questions:</i>

July 19	Prov 10-12	Chapter 10 begins Part II of the book, a collection of 375 proverbs covering a wide range of topics related to aspects of everyday life. Do you find anything relating to congregational life? <i>Comments & Questions:</i>
July 20	Prov 13-15	Some of my favorites are 13:23, 14:9, 14:21, 14:31. Underline some of yours.
July 21	Prov 16-18	Stop and meditate upon some of these proverbs (such as 16:2). Don't read too quickly; these are to be savored! <i>Comments & Questions:</i>
July 22	Prov 19-21	Does 20:22 sound familiar? Note the emphasis in 21:3 (we'll find more of this later in the prophets. <i>Comments & Questions:</i>
July 23	Prov 22-24	22:17 marks the beginning of Part III. It is a collection of 30 proverbial poems which encourage good conduct and discourage bad by pointing out the consequences of each. The reason for the proverbs is given in 22:19
July 24	Prov 25-27	24:23 begins Part IV and 25:1 begins Part V. Most of Part V are single sentences which can be easily memorized. Can you find any which Jesus and the disciples quoted? <i>Comments & Questions:</i>
July 25	Prov 28-31	Note 28:13. 30:1 begins Part VI. 31:1 begins Part VII. 31:10-31 is another acrostic poem in which each verse begins with a consecutive letter of the Hebrew alphabet. <i>Comments & Questions:</i>

ECCLESIASTES

The Jews didn't know whether to include this book in the Old Testament because of its pessimism. They finally did, however, because it begins and ends with religious teaching. Modern day nihilists have nothing over Ecclesiastes! The author (Solomon?) speaks of the general emptiness of life. Someone has said that the book describes what life would amount to without Christ.

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
July 26	Eccl 1-3	The first two chapters shows what the speaker tried to lose himself in: wisdom (1:13), pleasures (2:1), great works (2:4). They all ended in despair (2:20). Can you give a Christian response?
July 27	Eccl 4-6	When you're in a similar mood, with what in the book can you identify?

- July 28 Eccl 7-9 7:29 is an interesting answer to the book. Do you think the author is trying to address the questions of his contemporaries? *Comments & Questions:*
- July 29 Eccl 10-12 How does the final chapter serve as a good conclusion? 12:13-14 says it all! *Comments & Questions:*

SONG OF SONGS

Here is a beautiful (and sometimes romantic) song of courtship and marriage. It may have first served as a traditional wedding song. But it's also, in some ways, a description of the love of God for his people (Israel and the the Church). Be sure to read it in a modern translation which identifies the three speakers: bride, groom and chorus.

<u>Date</u>	<u>Reading</u>	<u>Comments</u>
July 30	Song 1-4	
July 31	Song 5-8	

Pick up August's schedule in the narthex at church or download it from our website