

Contents

Welcome	4
First Things First	5
January Bible Reading Schedule	9
Getting to Know: Genesis, Job	
February Bible Reading Schedule	12
Getting to Know: Exodus, Leviticus	
March Bible Reading Schedule	16
Getting to Know: Numbers, Deuteronomy, Joshua	
April Bible Reading Schedule	20
Getting to Know: Judges, Ruth, Samuel, and Chronicles	
May Bible Reading Schedule	25
Getting to Know: Psalms, Kings, and Chronicles	
June Bible Reading Schedule	29
Getting to Know: Proverbs, Song of Songs, Ecclesiastes, Joel	
July Bible Reading Schedule	34
Getting to Know: Jonah, Hosea, Amos, ,Isaiah, Micah, Zephaniah	
August Bible Reading Schedule	38
Getting to Know: Jeremiah, Nahum, Habakkuk, Daniel, Ezekiel, Lamentations, Obadiah	
September Bible Reading Schedule	43
Getting to Know: Haggai, Zechariah, Esther, Ezra and Nehemiah, Malachi	
October Bible Reading Schedule	47
Getting to Know: Matthew, Mark, Luke, John	
November Bible Reading Schedule	51
Getting to Know: Acts, Galatians, James, Thessalonians, Corinthians	
December Bible Reading Schedule	55
Getting to Know: Romans, Ephesians, Colossians, Philemon, Philippians, Timothy and Titus, Peter and Jude, Hebrews, Letters of John, Revelation	
Going Deeper	61

January

In the beginning God created the heavens and the earth.
—Genesis 1:1

BIBLE READING SCHEDULE

<u>DATE</u>	<u>TEXT</u>	<u>DATE</u>	<u>TEXT</u>
Jan 1	Gen. 1-3	Jan. 17	Gen. 41-42
Jan 2	Gen. 4:1-6:8	Jan. 18	Gen. 43-45
Jan. 3	Gen. 6:9-9:29	Jan. 19	Gen. 46-47
Jan. 4	Gen. 10-11	Jan. 20	Gen. 48-50
Jan. 5	Gen. 12-14	Jan. 21	Job 1-3
Jan. 6	Gen. 15-17	Jan. 22	Job 4-7
Jan. 7	Gen. 18-19	Jan. 23	Job 8-11
Jan. 8	Gen. 20-22	Jan. 24	Job 12-15
Jan. 9	Gen. 23-24	Jan. 25	Job 16-19
Jan. 10	Gen. 25-26	Jan. 26	Job 20-22
Jan. 11	Gen. 27-28	Jan. 27	Job 23-28
Jan. 12	Gen. 29-30	Jan. 28	Job 29-31
Jan. 13	Gen. 31-32	Jan. 29	Job 32-34
Jan. 14	Gen. 33-35	Jan. 30	Job 35-37
Jan. 15	Gen. 36-37	Jan. 31	Job 38-42
Jan. 16	Gen. 38-40		

Getting to Know . . .

GENESIS

Author: Moses

Date: 1450–1410 B.C.

Theme: Genesis is a real-life history of individual people, a fact that is emphasized by the ten sections within it that usually begin, “These are the records of the generations of . . .” (NASB). This thrust provides a natural unity to the book. Genesis is a book about the beginning of many things: the world, man, sin, civilization, the nations, and Israel. Genesis also contains important theological themes, including the doctrine of the living, personal God; the doctrine of man made in the image of God, then of sinful man; the anticipation of a Redeemer; and the covenant promises made to the nation of Israel.

Overview: Genesis takes us from creation to the settling of Jacob’s descendants in Egypt; although three-fourths of the book concentrates on the four generations from the call of Abraham to the death of Joseph (2091–1805 B.C.).

The names of God vary in Genesis. God is called “the Mighty One” when He creates the universe, but it is *Yahweh* who personally forms Adam and Eve, enjoys fellowship with them in the garden, and even provides for them after their sin (Genesis 2–3). Note, too, that Melchizedek worships God Most High (*El Elyon*), but that Abram, who has a special covenant relationship with God, knows Him more intimately as *Yahweh God Most High* (14:18–24).

Several such compound names or titles give us additional insight into God’s attributes and actions. Besides *El Elyon*, the most famous is *El Shaddai*, “God Almighty,” although this name occurs only 48 times in the Bible. (See “Going Deeper” for more on the names of God in the Old Testament.)

JOB

Author: Uncertain. Suggestions include Job himself, Elihu, Moses, and Solomon.

Date: Uncertain.

Theme: The book wrestles with the age-old question: If God is a God of love and mercy, why do the righteous suffer? In answer, Job clearly teaches the sovereignty of God and the need for man to acknowledge that sovereignty. Job’s three friends gave essentially the same answer to the problem of pain: All suffering is due to sin. Elihu, however, declared that suffering is often the means of purifying the righteous. God’s purpose, therefore, was to strip away all of Job’s self-righteousness, and to bring him to the place of complete trust in Him.

Overview: Though we do not know who wrote the book or when it was written, the book of Job appears to be set in the days of the patriarchs—though not in the land of Israel.

There are two keys to reading this book. One is recognizing that it is “wisdom literature”; the other is noticing the uses of the names of God. As wisdom literature, the Book of Job tells us in proverb form about the order of the world God has created. That account can be summarized in proverbs because God is a God of order. There are exceptions, however, to many proverbs because sin has marred the perfection of God’s creation.

When Job’s friends discover he is destitute and diseased, they immediately confront him with wisdom based on common sense: God judges the wicked and prospers the righteous, so confess your wickedness and be restored. Job, however, maintains his righteousness in spite of their seemingly well-reasoned but misapplied statements.

This is where noticing the names of God becomes important. We, the readers, have information the biblical characters did not have—the heavenly scenes presented in chapters 1 and 2. We know that Job’s condition is a result of a battle between God and Satan. Our special insight is underlined by the use of the name *Yahweh*, whereas Job and his friends, who do not have the whole picture, use various names of God to refer to Him. When God finally reveals Himself in chapters 38–42, the name *Yahweh* again dominates the text.

The story of Job teaches the limitation of wisdom. Regardless of how much theology we know—or think we know—we never have the complete picture. We must use compassion rather than condemnation when dealing with others, both believers and non-believers, or we may be in danger of “[not speaking of God] what is right” (42:7). And when we seem to be on the short end of God’s promises, we must wait on God and trust in Him rather than question His character.

Going Deeper . . .

The names of God in the Old Testament are all significant. In the ancient Near East, names were given to signify one’s character. To learn more about the names of God, including the names used for God in Genesis and Job, turn to “Going Deeper” at the back of the book and read the article “The Primary Names of God.”