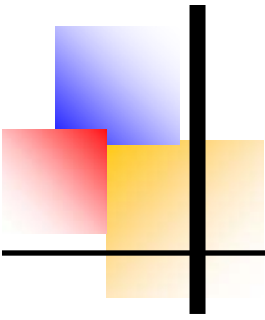


OCTOBER 2008

Bible Readings

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><u>A Prayer before Reading Scripture</u> <i>Lord, you have promised to meet those who seek your face. Come now and reveal your presence to me as I make myself present to you. In the name of Jesus Christ, my Lord. Amen.</i> - Bishop Rueben Job</p>			1 Revelation 1 Nehemiah 1-2 Psalms 96	2 Revelation 2 Nehemiah 3 Psalms 97	3 Revelation 3 Nehemiah 4 Psalms 98	4 Revelation 4 Nehemiah 5:1-7:4 Psalms 99
5 Revelation 5 Nehemiah 7:5-8:12 Psalms 100	6 Revelation 6 Nehemiah 8:13-9:37 Psalms 101	7 Revelation 7 Nehemiah 9:38-10:39 Psalms 102	8 Revelation 8 Nehemiah 11 Psalms 103	9 Revelation 9 Nehemiah 12 Psalms 104:1-23	10 Revelation 10 Nehemiah 13 Psalms 104:24-35	11 Revelation 11 Esther 1 Psalms 105:1-25
12 Revelation 12 Esther 2 Psalms 105:26-45	13 Revelation 13 Esther 3-4 Psalms 106:1-23	14 Revelation 14 Esther 5:1-6:13 Psalms 106:24-48	15 Revelation 15 Esther 6:14-8:17 Psalms 107:1-22	16 Revelation 16 Esther 9-10 Psalms 107:23-43	17 Revelation 17 Isaiah 1-2 Psalms 108	18 Revelation 18 Isaiah 3-4 Psalms 109:1-19
19 Revelation 19 Isaiah 5-6 Psalms 109:20-31	20 Revelation 20 Isaiah 7-8 Psalms 110	21 Revelation 21-22 Isaiah 9-10 Psalms 111	22 1 Thess. 1 Isaiah 11-13 Psalms 112	23 1 Thess. 2:1-16 Isaiah 14-16 Psalms 113	24 1 Thess. 2:17-3:13 Isaiah 17-19 Psalms 114	25 1 Thess. 4 Isaiah 20-22 Psalms 115
26 1 Thess. 5 Isaiah 23-24 Psalms 116	27 2 Thess. 1 Isaiah 25-26 Psalms 117	28 2 Thess. 2 Isaiah 27-28 Psalms 118	29 2 Thess. 3 Isaiah 29-30 Psalms 119:1-32	30 1 Timothy 1 Isaiah 31-33 Psalms 119:33-64	31 1 Timothy 2 Isaiah 34-35 Psalms 119:65-96	



Bible Reading Resources For East Anchorage & Anchor Park UMC's

*Throughout the month of October, our readings lead us through one of the more difficult and often debated books in the Bible. The article below from **The New Oxford Annotated Bible** is intended to provide an interpretation consistent with, though not limited to, many mainline denominations and scholars.*

The Revelation to John

[The Book of Revelation] may be described as an inspired picture-book that, by an accumulation of magnificent poetic imagery, makes a powerful appeal to the reader's imagination. Many of the details of its pictures are intended to contribute to the total impression, and are not to be isolated and interpreted with wooden literalism.

Through the centuries the Revelation to John has been the object of widely divergent systems of interpretation. It can best be understood when one takes into account the following considerations.

- (1) This book comprises the substance of real visions that repeat with kaleidoscopic variety certain great principles of God's just and merciful government of the whole creation. By centering attention on these principles, the church in all ages has been encouraged and sustained despite the fiercest antagonisms.
- (2) The book is written in apocalyptic style, a recognized literary genre. It contains other elements as well, such as the seven letters in chs 2 and 3 and the several prophetic ut-

terances scattered here and there throughout its pages, but its difficulty will be found to arise largely from our unfamiliarity with apocalyptic writings.

- (3) As an apocalypse, the message of the book is couched in symbolism, involving numbers, strange beasts, and other typical apocalyptic features. Throughout one must recognize that the author's descriptions are descriptions of the symbols, not of the reality conveyed by the symbol.
- (4) Although the key for understanding some of the symbols has been lost, in other cases a comparison with the prophetic symbolism of the Old Testament sheds light on the intended meaning. This is understandable in view of the author's frequent allusion to the Greek Septuagint translation of the Hebrew Scriptures; of the 404 verses in Revelation, some 275 include one or more allusions to passages in the Old Testament.
- (5) The structure of the book involves a series of parallel and yet ever-progressing sections; these bring before the reader, over and over again, but in climacteric form, the struggle of the church, and its

victory over the world in the providence of God Almighty.

Although parts of the book may have been reduced to writing before the fall of Jerusalem in 70 AD, it is probable that the author, whose name is John, put the book in its present form toward the close of the reign of the Emperor Domitian (AD 81-96). It was then that Domitian began to demand that his subjects address him as "Lord and God" and worship his image. For refusing to do so, many Christians were put to death; others, like John, were exiled, and all were threatened. One reason for the author's couching his teachings in mysterious figures and extraordinary metaphors was to prevent the imperial police from recognizing that this book is a trumpet call to the persecuted, assuring them that, despite the worst that the Roman Empire could do, God reigns supreme, and Christ, who died and is alive forevermore, has the power to overcome all evil. And therefore John closes his book with the prayer, "Come, Lord Jesus!"

*[This article is redacted from **The New Oxford Annotated Bible**: 1994 Oxford University Press, Inc.]*