

**1 Year Reading Plan**

Version 1.0

**Formation  
Journal.**

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**This Journal Belongs to:**

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# **Mission**

Following the way of Jesus for the renewal of the city

# **Values**

## **1. A CULTURE OF LOVE**

We love people where they are, not where we wish them to be. This is the beauty of grace and the beauty of the gospel. Our DNA is that God has loved us in Jesus. As we learn to receive His love, become rooted in relationship, we, in turn, love our neighbors as ourselves. Love compelled Jesus and therefore love compels us. The Church's modus operandi should be to live out a response of radical love that we first received in Jesus (Mk 12:30-31; 1 Jn. 4:19; 2 Cor. 5:14-15).

## **2. A CULTURE OF HOSPITALITY**

Everyone is welcome, whoever you are, whatever your background, come and see. Hospitality invites, hospitality says, you belong here. People from all different walks of life were invited to discover who Jesus was. When the hurting and the broken came — they were changed. As a church, we recognize that any relationship requires risk. Why? People are messy. So, we invite people into relationships to listen and hear their story. We say, come as you are and leave changed (Jn. 1:38-39; Jn. 4:7-26; Lk 19:1-9).

### **3. A CULTURE OF COMMUNITY**

We believe in a church where real relationships can be found—real relationships where people can be seen, known and loved. Through Jesus, new and deep friendships are possible. This new community, a gospel-formed community, includes people from different backgrounds coming together with one main commonality—they have put their faith in Jesus. A community that is shaped and formed by Jesus, grows into a supernatural community where God's presence is made known. (Eph. 2:19-22; Acts 14:19-20).

### **4. A CULTURE OF AUTHENTICITY**

People weren't made to hide. We're afraid that if people look too closely at our lives, they may not like what they see. So, what do we do? We craft the image we want others to see. We're afraid to be real, to be honest, to be transparent. We believe the church should be a place where no masks are required. Why? Because the church is a place where broken people, real people, are becoming more like Jesus (1 Thess. 2:8; 2 Cor. 12:10).

### **5. A CULTURE OF DEPENDENCY**

We are desperate for God's word and Spirit in our lives. We believe the Bible is true...every word of it. It is God's word for us that strengthens, corrects and equips us. We believe that how we perceive God's word will determine our overall spiritual health. In the same way, we are a church that is dependent on the Holy Spirit to empower us for service, cleanse us and conform us more into the image of Christ. As a church, we desire to experience a word-soaked and spirit-filled life (Col. 3:16; 2 Tim. 3:16; Act 9:17; Eph 5:18)

# Encountering Jesus in the Scriptures

## *Why Read the Scripture?*

Today, people are being pulled in various directions. They are pressured by pictures and promises of what they could or should be on social media; they are pushed around by ideologies that promise change, purpose, or just a better life. At the same time, the statistics of loneliness and isolation continue to increase at a staggering rate, leaving many people longing for something richer or something thicker than the thin life they're experiencing.

Christians, too, have fallen prey to the fast undercurrent of technology and culture, dragging them forward into a seemingly more efficient way of life yet leaving many of their relationships shallow. There are so many who long for a “with God” life, a life that’s vibrant and deep. Yet, the rapid pace of life conditions us to a frenetic tempo where many seem to lose sight of the proverbial “forest for the trees,” caught up in an unsustainable sprint, longing for something more of God. What are we longing for? We long for God’s word to us, the inbreaking of His voice, and the transformation of our souls. There is hope, yet it will require a re-orientation of our hearts and a re-direction of our focus, a focus back to practicing His presence, back to practicing daily scripture reading, prayer, and community. Our first focus, and this piece of writing, aims to serve as a supplement to our formation journal and give an overview of how we can slow down and encounter Jesus in the Scripture, seeing our lives transformed by his grace through the daily reading of the Scripture.

Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty” (John 6:35). Material things alone do not satisfy. It might be said that there is a “spiritual hunger” we were created for, which can only be satisfied by something spiritual— it can only be satisfied by Jesus. When we read the Bible, we’re not just reading words on a page. We are inviting the Holy Spirit to make the living word come alive in our lives. Through the Scripture, we are invited to

get to know Jesus better. We are to engage all of it— even the parts that we like and the parts that we don't like. However, when we engage the scripture, we want to remember that we read it to know Jesus better. We want to ask and learn to attune our ears to God's voice, letting his word dwell within us (Col. 3:16). We want to apply it to our lives in such a way that it becomes lived so that the Holy Spirit can shape us and form us into the image of Jesus (2 Cor. 3:18).

## *Where Are We Heading?*

Sometimes we can experience a gap between what we know and what we do. The story that we live in is the story that we live out. We long to have a rhythm of hearing God's voice through the Scripture. We long to discover more of who God is and who we are in Christ. The Scripture shows that we were made to love the God who made and loves us—our hearts find rest when our love is rightly ordered. St Augustine said, “You have made us for yourself, and our heart is restless until it finds rest in you.”<sup>1</sup> In our fast-paced, power-obsessed culture, we are surrounded with narratives that compete for our affections, narratives that compete for our hearts. As followers of Jesus, we believe that God's unfolding story is the one that leads to true life. Through the practice of reading Scripture, we seek to encounter Jesus and further root our lives in his Word. As a scripture-reading community, the church was transformed by Jesus and the Spirit into a multi-ethnic family charged with a mission to the whole world.<sup>2</sup>

The Bible is a very large book that is made up of the Old and New Testaments, which are made up of many books themselves. The Scripture contains many genres, such as history, poetry, and letters, which have been written over the span of fifteen hundred years. While the Bible is a diverse set of literature, it ultimately presents itself as a unified story that leads to Jesus.<sup>3</sup> Once you understand the storyline and how each book fits together,

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<sup>1</sup> Augustine, Saint, Bishop of Hippo. *The Confessions of St Augustine*

<sup>2</sup> Wright, N.T. *Scripture and the Authority of God: How to Read the Bible Today*

<sup>3</sup> The Bible Project

you will be able to pick up the Bible at any point and know right where you are and what's going on.

## **How Do We Read the Old Testament and the New Testament?**

When you are reading a narrative, it's important to know where you are within the story and what is happening in each part of the story. Remember, the Bible is a unified story that leads to Jesus. Modern-day readers have the privilege of reading backward, where we can view the Old Testament through the lens of the New Testament. This helps us see how everything points to Jesus. Author and theologian N.T. Wright proposes a "five-act" way of interpreting the Scripture, which I find quite helpful.<sup>4</sup> He sees five different sections or narratives that span through the entire Bible. Each section could be viewed as an "act" of a whole play. The "five acts" are as follows: (1) Creation, (2) The Fall, (3) Israel, (4) Jesus, and (5) the Church. These different parts of the story offer readers a framework to understand the overall story of scripture better and discover where we are in relation to the overarching narrative. For example, when we read Genesis 1-2, the first "act," we must remember that we live in the fifth "act," the Church. We live after the life, crucifixion, resurrection, and ascension of Jesus; we live after the Holy Spirit was poured out on Pentecost. Not only does this kind of framework allow readers to see the breadcrumbs of the story, but it also inhibits taking a piece of the story and doing what you want with it. There is always a story that is building. While many difficult questions come up in the Old Testament, some answers may be found as the narrative moves towards Jesus—bringing further clarity in the light of the New Testament.

The foundational charter of the fifth act, the Church, is the New Testament. Hebrews 1:1–2 says it like this, "In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe." This means we don't

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<sup>4</sup> Wright, N.T. *Scripture and the Authority of God: How to Read the Bible Today*

currently live in the previous acts, and we must live in the appropriate manner for this moment. The first three acts of the Old Testament have been filled up by Jesus (Matt. 5:17). Therefore, it's vital to understand what came before us, how it currently shapes us, and where we are in God's story. This differentiation is how we find ourselves in the unfolding story of God. At the end of the fifth act, we see that the story does not end with us "going to heaven" but with "new creation." The task of the church is to follow the way of Jesus towards the renewal of all things, where heaven's realities fully become ours when Jesus returns. Reading through both the Old and New Testaments is a powerful way to encounter Jesus.

### *Understanding the Context*

As was earlier stated, knowing where you are and what is happening in the story matters. There is a need for Christians to dive deep into the story of God. When we lose the context, we miss out on the invitation to be transformed from the story—losing track of its ups and downs and the in-betweens. When we discover the context, it's kind of like jumping into the deep end of a pool. There is a real danger of downsizing the Scripture in the digitization of this age. When Christians no longer engage Scripture as a whole, turning it solely into bite-sized devotional thoughts or scattered pieces of truth, they become disconnected from the context and meaning.

Pastor and author Jay Kim gives a good illustration in his brilliant book *Analog Church*. Imagine you took the text of a Shakespearian play and cut the script down into short sentences, then placed them into small fortune cookies to be opened each day. Sure, you would be reading the same words, yet, you would miss out on the entire story. "Reading the Bible alone in short, bite-sized bits can be a healthy supplemental part of discipleship to Jesus, but it must always be paired with an ongoing commitment to engaging Scripture as a whole, diving deeply into its long story, alongside the community of the church (Kim 140).

## *Stepping into the Story*

The Bible itself encourages people to study and engage in the Scripture corporately and personally. “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim. 3:16-17). By reading and studying the Scripture, we are invited to listen more closely—listening to encounter, to grow, to be guided and shaped by the Holy Spirit. Author and Missiologist Leslie Newbigin writes, “The Bible is the way in which we come to know God because we don’t know a person except by knowing his or her story.”<sup>5</sup> When you read the Scripture, you are being invited into a relationship. The Bible is meant to be read transformationally—it must be read, received, embodied, and lived out.

In the Scripture, Jesus invited his followers to discover the truth by the way he lived his life and discover what it meant to follow him. As they re-ordered their lives, people experienced the truth of His Kingdom, which created a desire for more of Jesus and His presence and power. The earliest followers of Jesus were known as ‘The Way’ because they were known as imitators of Jesus; they were apprentices known for their practice.<sup>6</sup> Because of this, their lives looked radically different than the culture they lived in.

Jesus also called himself the truth. Practice without belief does not result in the life of Jesus. Today, there are many people caught in practices or empty religion without a living faith in the person and work of Jesus. Jesus warned about this in Scripture (Matt. 23:3), as does the rest of the teaching in the New Testament (Rom 3:28; Jas. 2:18, 26; Heb. 11:6). This is merely knowledge about God, which the Pharisees had, yet not an experiential knowledge of knowing Jesus with our hearts. The promise that Jesus gives to those who follow him as the way and the truth is “life to the full” (Jn. 10:10). What we believe about Jesus and the Scriptures matters. Knowing who we are in Jesus and how we grow in truth matters. We will discuss this more in the following section.

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<sup>5</sup> Newbigin, Lesslie *A Walk Through the Bible*.

<sup>6</sup> Ryan, Gemma. “Introduction,” *The Good Way*

# How Can We Be Formed In Christ?

## *Understand Where You Are*

Following Jesus requires us to learn more about who God is, engage deeply in God's word, learn more about him, what he requires of us, and what he desires for his creation. However, have you ever experienced a gap in what you know and what you do? People can gain new knowledge, yet it doesn't turn into a life-changing practice. You can have belief without practice, just like you can have practice without belief. It is easy for Christians to be hungry for biblical ideas and even long to be like Jesus; maybe they even try time and time again to implement new practices to be "better," yet it doesn't translate into a new way of life. The answer is not to just try harder but to realize that our current habits or rhythms may not be aiming or reorienting us to the heart of Jesus. 1 John 4:19 says, "we love because he first loved us." We are made to love the one who made and loves us.<sup>7</sup> To live according to what we want, we need an awareness that our current habits, which make up patterns in our lives, have to change. We need God's grace for this. We need a re-orientation of our affections.

Spiritual Formation is a kind of retraining our dispositions by the grace and the power of God. This is belief with practice. As a pianist learns how to play the scales of a piano, he trains his fingers to know which keys to play until his play becomes natural. This is the same when Christians step into reading the Scripture for the first time. We must be aware that our cultural patterns create no space to slow down. There is no magical time where everything stops, and the perfect moment is presented to meet God in the Scriptures. This requires grace to say yes to a new pattern of reading the word and saying no to other things that have filled up our time. Most people feel that their lives are already full, so how do you fill an already full cup? We have to create space. We have to say no to some things in order to say yes to better things. Without this, a new holy habit will never be acquired. Jesus himself declared that we are to seek first the Father's kingdom and his

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<sup>7</sup> Smith, James K.A. *You Are What You Love*.

righteousness, and then everything else we need will be given to us (Matt. 6:33).

Rooted in God's love, the Holy Spirit wants to show us a new way, a new pattern, of encountering Jesus in the text. Author James K.A Smith speaks to this need for our hearts to be recalibrated, "Spirit-led formation of our loves is a recalibration of the heart, a reorientation of our loves by unlearning all the tacit bearings we've absorbed from other cultural practices. We need to recognize how such rituals can be love-shaping practices and form and deform our desires—and then be intentional about countermeasures."<sup>8</sup> Learning to live in the love of God and to love God with your heart, your soul, your strength, and your mind takes the right kind of practice.<sup>9</sup>

Too often, we have unhealthy rhythms in our lives, many of which we are not even aware of. Every person, to some degree, is a result of their upbringing. Good habits, bad habits—they are the fruit from the soil in which they were planted. Even after we have given our lives to Christ, there are still patterns that need to be changed, and ways of thinking and living must be reformed. Have you ever found it hard to break a bad habit? The habit feels so engrained, and it's almost like it will never change. Think of it this way. Have you ever driven your car on a familiar road, a road that you've taken time and time again? Then, one day, you take off on that road, and you get to thinking about something other than driving, only to realize that you have arrived at your destination. Subconsciously, you fell into a well-worn path that you've done time and time again. Through history and repetition, this became a formative practice. This is how unhealthy patterns get formed in our lives—by repeated practice. The danger is, that we are sometimes not even aware of the sub-conscious roads we've been driving on. There is good news, however—God has given us the grace to change (Eph. 2:4). Through the power of the Holy Spirit, we are able to be transformed from old patterns, old habits, and practices into new love-shaping practices (John 16:13). Now, it may have taken a while to get into some of the unhealthy

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<sup>8</sup> Smith, James K.A. *You Are What You Love*.

<sup>9</sup> Luke 10:27

patterns, so it may take time to build the new Christ-centered patterns. But the good news is, we can change. The Bible declares that “if anyone is in Christ, the new creation has come: The old has gone, the new is here!”<sup>10</sup> When we put our faith in Jesus, we are changed; we are given a new foundation, a new nature, and a new calling.

The reason we’re talking about this is not to over-emphasize the old patterns we had in our lives but to understand that there are still cultural patterns that are so ingrained in us that are shaping our affections—training us to hunger and thirst for substitutes that can never really satisfy. To love the Lord requires both hunger and habit, the removal of the old and the reorienting of our life towards the new life in Christ. There must be new patterns that we engage in to develop the relationship with Jesus through the Scriptures, along with other habits like prayer. These new practices turn into new appetites, and what we feast on, we hunger for. The Bible calls this process sanctification; it’s as if we are learning to “put on” or “clothe” ourselves with Christ (Rom. 13:14). Again, James K.A. Smith brings out this idea on discipleship:

*Discipleship is a kind of immigration from the kingdom of darkness to the kingdom of God’s beloved Son (Col. 1:13). In Christ, we are given a heavenly passport; in his body we learn how to live like ‘locals’ of his kingdom. Such an immigration to a new kingdom isn’t just a matter of being teleported to a different realm; we need to be acclimated to a new way of life, learn a new language, acquire new habits—and unlearn the habits of that rival dominion.*

Living in the love of God and re-orienting our lives in the way of Jesus is a work of grace. These habit-forming practices, such as the reading the Scripture, are the ways we learn to “put on Christ” (Col. 3:14), where we are changed more and more into his image.

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<sup>10</sup> 2 Cor. 5:17

## *Understand Who You Are*

Understanding who you are in Christ and what God says about you in the Scriptures is essential. Unfortunately, there are so many people today posturing themselves as self-important people. We hide behind our masks and pretend that we have it all together. People do not know who they are, and many do not understand what God says about them. So, what does the Bible say about our identity and our purpose? According to the Old Testament, every single human being that has ever or will ever exist is an image-bearer of the Creator-God. Concerning the question of “who are you?”, the Scriptures make it incredibly clear at the outset—they are *imago Dei*, *the* image of God. What does this mean? Before the first humans had anything to offer, God blessed them. The Bible declares that humanity was created in His image (Gen. 1:26-27). In the next breath, God gave them meaningful work to do—they were given purpose. At this point, they were blessable image-bearing covenant partners. As the story continues, Adam and Eve are given a choice to follow God’s voice or their own desires, and after being tempted by the serpent, who was the devil (Rev. 12:9), they choose another voice over God’s. This sinful choice of listening to the voice of the enemy resulted in their separation from God and sin being multiplied into the world.

As the New Testament opens up and Jesus enters the scene in the Gospel of Mark, the Scripture wastes no time in declaring the identity of Jesus. “Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you, I am well pleased’” (Mk. 1:10-11). God affirms the Genesis declaration but in a different way. Here, the “image of God” becomes *agapētos*—beloved. The scene is as if a new creation is beginning again, and the second Adam is here to make things right (Rom. 5). So, why is the Father pleased with the Son? The Scriptures show that Jesus’ baptism serves as the inauguration of his ministry, and up to this point, Jesus has done very little. Yet, the title of “beloved” is given to him before he preaches, before he does any miracles,

and even before he is tempted in the desert, very similar to the story in Genesis 1. God affirms the identity of Jesus as “beloved,” not because he has done so much, but because this was the original intent of the human condition—*imago Dei*. The same choice will come, to follow another voice other than the voice of his Father (see Mk. 1:12; Matt. 4:1-11). But this time, the Son will overcome—paving a new way forward of righteous living without sin. Through Jesus, God is bringing about a new creation—he is restarting a new humanity.

We are loved because we are made in the image of God. Identity is not something that is achieved; it is something that is received. Today, there is so much pressure to reduce identity to something less than the image of God. This mystery of being deeply loved by the Father, who came in the flesh to show us what it means to be truly human, is a truth that is beyond compare. You are not loved because you do lovable things. The Scripture declares that you are loved, not because of your lovable behavior, just because God chose you. We are loved before we were anything; “loved” was the very first attribute of our being. This is what the Bible means when it says, “God first loved us” (1 John 4:19). Before we existed, God’s love motivated Him to create us; before we did anything, He already loved us. Now, God loved us so much that he did something about it—sending his Son Jesus to redeem us and restore us back to our original design.

### *Understand Whose You Are*

In surrendering to the person of Christ, our transformation becomes possible. The phrase "in Christ" (Greek: *en Christo*) is all over the New Testament. Depending on your Bible translation, it is used between seventy-five and one hundred times. To live “in Christ” is to desire to bring your story under the larger framework of Christ's lordship. In the opening chapter of Paul’s letter to the church at Ephesus, he declares the powerful truth that those who have put their faith in Jesus and his work on the cross have been transferred out of their sinful condition and made alive with Christ. Through God’s gift of grace, we have been made new, declared righteous, and even

created “in Christ” to do good works again (Eph. 2:10). Through faith in Christ, “in-Christ” humans are no longer limited by the dominion of evil or under the power of sin, but under grace (Rom. 6:14). Grace works deep. In Christ, we have redemption and full access to our belovedness because he takes our shame to the cross. The life of Christ within us transforms our identity, reconnects us with our inherent belovedness, and produces fruit and gifts supplied by the Spirit (Gal. 5:22; 1 Cor 12:1-11). Through Jesus, we are accepted, secure, and significant. Here are just a few passages that speak to the new identity through the work of Jesus:

## **I AM ACCEPTED**

I am a child of God. John 1:12

I am Christ’s friend. John 15:15

I have been justified. Romans 5:1

I am united with the Lord, and I am one with Him in spirit. 1 Corinthians 6:17

I have been bought with a price. I belong to God. 1 Corinthians 6:20

I am a member of Christ’s body. 1 Corinthians 12:27

I am holy in Christ. Ephesians 1:1

I have been adopted as God’s child. Ephesians 1:5

I have direct access to God through the Holy Spirit. Ephesians 2:18

I have been redeemed and forgiven of all my sins. Colossians 1:14

I am complete in Christ. Colossians 2:10

## **I AM SECURE**

I am free from condemnation. Romans 8:1-2

I am assured all things work together for good. Romans 8:28

I am free from any condemning charges against me. Romans 8:31-34

I cannot be separated from the love of God. Romans 8:35-39

I have been established, anointed, and sealed by God. 2 Corinthians 1:21-22

I am confident that the good work God began in me will be perfected.

Philippians 1:6

I am a citizen of heaven. Philippians 3:20

I am hidden with Christ in God. Colossians 3:3

I have not been given a spirit of fear, but of power, love & a sound mind. 2 Timothy 1:7

I can find grace and mercy in time of need. Hebrews 4:16

I am born of God and the evil one cannot touch me. 1 John 5:18

## **I AM SIGNIFICANT**

I am the salt and light of the earth. Matthew 5:13-14

I am a branch of the true vine, a channel of Christ's life. John 15:1,5

I have been chosen and appointed to bear fruit. John 15:16

I am a personal witness of Christ. Acts 1:8

I am God's temple. 1 Corinthians 3:16

I am a minister of reconciliation for God. 2 Corinthians 5:17-21

I am God's coworker. 2 Corinthians 6:1

I am seated with Christ in the heavenly realm. Ephesians 2:6

I am God's workmanship. Ephesians 2:10

I may approach God with freedom and confidence. Ephesians 3:12

I can do all things through Christ who strengthens me. Philippians 4:13<sup>11</sup>

Because you are alive in Christ, every one of these characteristics is entirely true of you, and you can do nothing to make them more true. However, these new traits can become more meaningful and productive in your life the more you choose to discover and believe what God has said about you in the Scripture. One of the greatest ways you can grow in your new identity in Christ is to read and relish these truths in Scripture. The more you choose by faith the truth of what God has done and who you are "in Christ," the more you grow. As we grow in our understanding of Jesus through the word, we begin to build what Thomas à Kempis calls a "familiar friendship with Jesus."<sup>12</sup> Christ's story is now our story. As we continue to root our identity in Christ, fruit will grow, and our lives will look more and more like Jesus.

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<sup>11</sup> Anderson, Neil T. *Victory over the Darkness: Realize the Power of Your Identity in Christ*

<sup>12</sup> Thomas à Kempis. *The Imitation of Christ.*

## How Will We Do This?

How can we make this practical? Whether you're new to the Bible or if you've read it cover to cover many times, you are invited to join us on the journey of reading the Scripture this year. Every day, we will set aside time to read and reflect on a passage of Scripture. Each day, we want to set aside our best time to immerse ourselves in the scriptures. When the alarm clock goes off, before we turn on our phones, get the email download, or even check social media, our hope is that you will set aside a consistent time every day to slow down and spend time with Jesus in the Scriptures. If you are starting in January or jumping in during a different point in the year, we are going to be working through the New Testament along with Proverbs and the Psalms every day. This will be our starting place. For those who have a regular rhythm of reading the Scripture and desire to read through the entire Bible in one year, we will also include a daily Old Testament reading. You can use this resource any time, day or night. Find the time that works best for you. Our desire is that God's voice would be the most formative in our lives—more than headlines that are meant to grab our attention or notifications that pull us in every which way.

What would it look like if we, as a church, did this together, following the way of Jesus? How would our character be shaped? How could we discover Jesus as the “bread of life” as we slow down in the Scriptures? How would we change as the Holy Spirit shows us how the whole Bible is really one unified story that leads to Jesus? So here's the simple invitation: We want to read through the Scripture, wrestle with the same passages, ask questions, and be drawn into a daily encounter with Jesus. Maybe you want to gather with a small group of people to discuss and pray about what God is showing you throughout the week. Feel free to create contexts and find times to discuss and share with others.

## Reading Slowly

When you read the Scripture, our recommendation is that you learn to read slowly. We must never forget and constantly be reminded that the Bible is a unified story where everything, the beginning, the middle, and the end, are all connected. One of the reasons that we intentionally slow down to be with Jesus in the Scripture is that we are learning how to re-orient our life around our personal relationship with Jesus, developing rhythms and even setting limits wherever he leads. So, why do we encourage people to slow down and meditate on God's word? First, we see this attitude found in the Scriptures. Isaac went out to meditate in the field in the evening (Gen. 24:63). In the Psalms, David meditated day and night on God's word (Ps. 1:2). Jeremiah, in the middle of incredible pain, listened to God's voice and not the voice of a culture (Jer. 36-39). God spoke to these people not because they had extraordinary abilities but because they were willing to listen. Jesus himself serves as an example. Luke 5:16 says that "Jesus often withdrew to lonely places and prayer." It was common for Jesus to get up early in the morning to listen to the Father (Mk. 1:35; Lk, 4:42).

Our rushing reflects the internal status of the heart. When we are hurried or pushed for time, it becomes difficult to slow down and hear what God is saying in the midst of the pace. If we are unable to slow down in life, then we will be unable to slow down to listen, to enjoy, to meditate on God's word, and to hear his voice. Not only did Jesus model this kind of relationship with the Father, but he demonstrated this to his disciples as well. We see this walked out in Mark 3:12-15, "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve *that they might be with him* and that he might send them out to preach and to have authority to drive out demons" (emphasis mine). Our goal is to "be" with Jesus and know him more as we spend time in the Scriptures and in prayer. Consider this: the Bible is always the first place we go to hear God, and it is the first place we go to discern what we believe the Holy Spirit might be saying to us personally. With this in mind, we have to prioritize the Bible in our daily lives. Over time, this spiritual practice will take root,

producing transformation and growth. 1 Pet. 2:2 says, "Like newborn babies, crave spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good." Jesus desires for us to grow up and become mature—tasting the goodness of the Lord more and more.

## **The Daily B.R.E.A.D Practice**

This formation journal will help you pray, meditate, and journal through the Scriptures using a rhythm called BREAD, which is a simple way of meeting with God in the pages of the Bible. BREAD stands for **Be Still, Read, Encounter, Apply, and Devote**. Every day, we will simply spend time in the Scripture, moving through the prompts as a means to dig deeper into the text.

First, "Be Still". Find a place where you can encounter God and take one minute of silence simply to slow down, focusing your heart on Jesus and inviting the Holy Spirit to guide your time.

Second, "Read" through the passages for the day. Look for one or a couple of verses that stand out or interest you. Maybe take a moment to write some of the verses down. If needed, you can ask a few additional questions of the text to help you go deeper: What do I see or what is going on in the text?

Third, "Encounter Jesus" in the text. If the Bible is a unified story that leads to Jesus, look for how each passage points to our need for Jesus or how Jesus is calling us to live. Meditate on what God highlighted to you in the passage by journaling through questions such as: What might God want me to know about himself, myself, or others? Is God revealing a lie or truth he wants me to notice and respond to? What else might God be saying to me?

This now turns our focus outward for the fourth prompt— "Apply." Take a moment and listen to what the Holy Spirit might be saying. Think about how you might apply these scriptures to your day, and write down how you're going to try and live this out. Another way you could ask this would be, how might my life change if I put this into practice? Or simply, how does this apply to my life?

Finally, “Devote.” Close by praying or writing a simple prayer of devotion to God. Ask that God would fill you afresh and commit your day to him. Maybe go on a prayer walk, take some further time to pray into what the Holy Spirit highlighted or simply pray for your family, your friends or other things that come to mind.

In closing, this formation journal intends to serve as an invitation and an overview of an amazing journey of discovering Jesus in the Scriptures. Now, there may be times when we’re distracted or maybe even wrestling with big questions that seem to pull our focus away from what we’re reading. Let me encourage you to bring all of those things to Jesus. He can handle it. Bring your loss, your grief, your worry, your joy, your pain, and your hope to Jesus. We want to bring all of this into conversation with Jesus and let his word meet you, encourage you, build you up, and change you. Consider Jesus’ invitation to you today “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” We can’t wait to take this journey together.

## **Additional Resources**

*The Bible Project:* When you come to the beginning of any book of the Bible (e.g. Matthew, Mark, Luke, etc.), the Bible Project has some incredibly helpful videos that give a brief overview of that book. These resources can be found here, under their “videos” section: [www.bibleproject.com](http://www.bibleproject.com). Beyond this, there are numerous other videos that you can explore that will help you engage more deeply in the Scripture.

*The Bible with Nicky and Pippa:* You can also find additional commentary from Nicky Gumbel with “The Bible with Nicky and Pippa.” Our reading plan corresponds with their reading plan. Their commentary can shed some light on the Scripture reading for each day and can be found here: [www.mymissioncc.com/bible-in-one-year](http://www.mymissioncc.com/bible-in-one-year).

# The Daily BREAD Practice

*This acronym can help you pray, meditate, and journal through the Scriptures using a rhythm called BREAD, which is a simple way of meeting with God in the pages of the Bible. Every day, you can simply spend time in the Scripture, moving through the prompts as a means to dig deeper into the text.*

**Be Still** - Find a place where you can encounter God and take one minute of silence simply to slow down, focusing your heart on Jesus and inviting the Holy Spirit to guide your time.

**Read** - Read through the passages for the day. Look for one or a couple of verses that stand out or interest you. Maybe take a moment to write some of the verses down. If needed, you can ask a few additional questions of the text to help you go deeper: What do I see or what is going on in the text?

**Encounter** - Encounter Jesus in the text. If the Bible is a unified story that leads to Jesus, look for how each passage points to our need for Jesus or how Jesus is calling us to live. Meditate on what God highlighted to you in the passage by journaling through questions such as: What might God want me to know about himself, myself, or others? Is God revealing a lie or truth he wants me to notice and respond to? What else might God be saying to me?

**Apply** - Apply. Take a moment and listen to what the Holy Spirit might be saying. Think about how you might apply these scriptures to your day, and write down how you're going to try and live this out. Another way you could ask this would be, how might my life change if I put this into practice? Or simply, how does this apply to my life?

**Devote** - Close by writing a simple prayer of devotion to God—Devote. Ask that God would fill you afresh and commit your day to him.

# ONE YEAR BIBLE READING PLAN

<b>Day</b>	<b>Date</b>	<b>Psalm/Proverb</b>	<b>New Testament</b>	<b>Old Testament</b>
1	<b>Jan 1</b>	Ps 1:1-6	Mt 1:1-25	Ge 1:1-2:17
2	<b>Jan 2</b>	Ps 2:1-12	Mt 2:1-18	Ge 2:18-4:16
3	<b>Jan 3</b>	Ps 3:1-8	Mt 2:19-3:17	Ge 4:17-6:22
4	<b>Jan 4</b>	Pr 1:1-7	Mt 4:1-22	Ge 7:1-9:17
5	<b>Jan 5</b>	Ps 4:1-8	Mt 4:23-5:20	Ge 9:18-11:9
6	<b>Jan 6</b>	Ps 5:1-12	Mt 5:21-42	Ge 11:10-13:18
7	<b>Jan 7</b>	Ps 6:1-10	Mt 5:43-6:24	Ge 14:1-16:16
8	<b>Jan 8</b>	Pr 1:8-19	Mt 6:25-7:23	Ge 17:1-18:33
9	<b>Jan 9</b>	Ps 7:1-9	Mt 7:24-8:22	Ge 19:1-20:18
10	<b>Jan 10</b>	Ps 7:10-17	Mt 8:23-9:13	Ge 21:1-23:20
11	<b>Jan 11</b>	Ps 8:1-9	Mt 9:14-38	Ge 24:1-67
12	<b>Jan 12</b>	Pr 1:20-33	Mt 10:1-31	Ge 25:1-26:35
13	<b>Jan 13</b>	Ps 9:1-6	Mt 10:32-11:15	Ge 27:1-28:22
14	<b>Jan 14</b>	Ps 9:7-12	Mt 11:16-30	Ge 29:1-30:43
15	<b>Jan 15</b>	Ps 9:13-20	Mt 12:1-21	Ge 31:1-55
16	<b>Jan 16</b>	Pr 2:1-11	Mt 12:22-45	Ge 32:1-33:20
17	<b>Jan 17</b>	Ps 10:1-11	Mt 12:46-13:17	Ge 34:1-35:29
18	<b>Jan 18</b>	Ps 10:12-18	Mt 13:18-35	Ge 36:1-37:36
19	<b>Jan 19</b>	Ps 11:1-7	Mt 13:36-58	Ge 38:1-39:23
20	<b>Jan 20</b>	Pr 2:12-22	Mt 14:1-21	Ge 40:1-41:40
21	<b>Jan 21</b>	Ps 12:1-8	Mt 14:22-15:9	Ge 41:41-42:38
22	<b>Jan 22</b>	Ps 13:1-6	Mt 15:10-39	Ge 43:1-44:34
23	<b>Jan 23</b>	Ps 14:1-7	Mt 16:1-20	Ge 45:1-47:12
24	<b>Jan 24</b>	Pr 3:1-10	Mt 16:21-17:13	Ge 47:13-48:22
25	<b>Jan 25</b>	Ps 15:1-5	Mt 17:14-18:9	Ge 49:1-50:26
26	<b>Jan 26</b>	Ps 16:1-11	Mt 18:10-35	Jb 1:1-3:26

27	<b>Jan 27</b>	Ps 17:1-5	Mt 19:1-15	Jb 4:1-7:21
28	<b>Jan 28</b>	Pr 3:11-20	Mt 19:16-30	Jb 8:1-10:22
29	<b>Jan 29</b>	Ps 17:6-12	Mt 20:1-19	Jb 11:1-14:22
30	<b>Jan 30</b>	Ps 17:13-15	Mt 20:20-34	Jb 15:1-18:21
31	<b>Jan 31</b>	Ps 18:1-6	Mt 21:1-17	Jb 19:1-21:34
32	<b>Feb 1</b>	Pr 3:21-35	Mt 21:18-32	Jb 22:1-24:25
33	<b>Feb 2</b>	Ps 18:7-15	Mt 21:33-22:14	Jb 25:1-29:25
34	<b>Feb 3</b>	Ps 18:16-24	Mt 22:15-46	Jb 30:1-32:22
35	<b>Feb 4</b>	Ps 18:25-36	Mt 23:1-39	Jb 33:1-34:37
36	<b>Feb 5</b>	Pr 4:1-9	Mt 24:1-31	Jb 35:1-37:24
37	<b>Feb 6</b>	Ps 18:37-42	Mt 24:32-25:13	Jb 38:1-40:2
38	<b>Feb 7</b>	Ps 18:43-50	Mt 25:14-46	Jb 40:3-42:17
39	<b>Feb 8</b>	Ps 19:1-6	Mt 26:1-30	Ex 1:1-3:22
40	<b>Feb 9</b>	Pr 4:10-19	Mt 26:31-46	Ex 4:1-6:12
41	<b>Feb 10</b>	Ps 19:7-14	Mt 26:47-68	Ex 6:13-8:32
42	<b>Feb 11</b>	Ps 20:1-9	Mt 26:69-27:10	Ex 9:1-10:29
43	<b>Feb 12</b>	Ps 21:1-7	Mt 27:11-44	Ex 11:1-12:51
44	<b>Feb 13</b>	Pr 4:20-27	Mt 27:45-66	Ex 13:1-14:31
45	<b>Feb 14</b>	Ps 21:8-13	Mt 28:1-20	Ex 15:1-16:36
46	<b>Feb 15</b>	Ps 22:1-11	Mk 1:1-28	Ex 17:1-18:27
47	<b>Feb 16</b>	Ps 22:12-21	Mk 1:29-2:12	Ex 19:1-20:26
48	<b>Feb 17</b>	Pr 5:1-14	Mk 2:13-3:6	Ex 21:1-23:33
49	<b>Feb 18</b>	Ps 22:22-31	Mk 3:7-35	Ex 24:1-26:37
50	<b>Feb 19</b>	Ps 23:1-6	Mk 4:1-29	Ex 27:1-29:46
51	<b>Feb 20</b>	Ps 24:1-10	Mk 4:30-5:20	Ex 30:1-31:18
52	<b>Feb 21</b>	Pr 5:15-23	Mk 5:21-43	Ex 32:1-33:23
53	<b>Feb 22</b>	Ps 25:1-7	Mk 6:1-29	Ex 34:1-35
54	<b>Feb 23</b>	Ps 25:8-15	Mk 6:30-56	Ex 35:1-36:38
55	<b>Feb 24</b>	Ps 25:16-22	Mk 7:1-30	Ex 37:1-38:31
56	<b>Feb 25</b>	Pr 6:1-11	Mk 7:31-8:13	Ex 39:1-40:38

57	<b>Feb 26</b>	Ps 26:1-12	Mk 8:14-9:32	Lev 1:1-2:16
58	<b>Feb 27</b>	Ps 27:1-6	Mk 9:33-10:12	Lev 1:1-3:17
59	<b>Feb 28</b>	Ps 27:7-14	Mk 10:13-31	Lev 4:1-5:13
60	<b>Mar 1</b>	Pr 6:12-19	Mk 10:32-52	Lev 5:14-7:10
61	<b>Mar 2</b>	Ps 28:1-9	Mk 11:1-25	Lev 7:11-8:36
62	<b>Mar 3</b>	Ps 29:1-11	Mk 11:27-12:12	Lev 9:1-10:20
63	<b>Mar 4</b>	Ps 30:1-7	Mk 12:13-27	Lev 11:1-12:8
64	<b>Mar 5</b>	Pr 6:20-29	Mk 12:28-44	Lev 13:1-59
65	<b>Mar 6</b>	Ps 30:8-12	Mk 13:1-31	Lev 14:1-57
66	<b>Mar 7</b>	Ps 31:1-8	Mk 13:32-14:16	Lev 15:1-16:34
67	<b>Mar 8</b>	Ps 31:9-18	Mk 14:17-42	Lev 17:1-18:30
68	<b>Mar 9</b>	Pr 6:30-35	Mk 14:43-72	Lev 19:1-20:27
69	<b>Mar 10</b>	Ps 31:19-24	Mk 15:1-32	Lev 21:1-22:33
70	<b>Mar 11</b>	Ps 32:1-11	Mk 15:33-47	Lev 23:1-24:23
71	<b>Mar 12</b>	Ps 33:1-11	Mk 16:1-20	Lev 25:1-26:13
72	<b>Mar 13</b>	Pr 7:1-5	Lk 1:1-25	Lev 26:14-27:34
73	<b>Mar 14</b>	Ps 33:12-22	Lk 1:26-38	Nm 1:1-2:9
74	<b>Mar 15</b>	Ps 34:1-10	Lk 1:39-56	Nm 2:10-3:51
75	<b>Mar 16</b>	Ps 34:11-22	Lk 1:57-80	Nm 4:1-5:10
76	<b>Mar 17</b>	Pr 7:6-20	Lk 2:1-20	Nm 5:11-6:27
77	<b>Mar 18</b>	Ps 35:1-10	Lk 2:21-40	Nm 7:1-65
78	<b>Mar 19</b>	Ps 35:11-18	Lk 2:41-52	Nm 7:66-9:14
79	<b>Mar 20</b>	Ps 35:19-28	Lk 3:1-22	Nm 9:15-11:3
80	<b>Mar 21</b>	Pr 7:21-27	Lk 3:23-4:13	Nm 11:4-13:25
81	<b>Mar 22</b>	Ps 36:1-12	Lk 4:14-37	Nm 13:26-14:45
82	<b>Mar 23</b>	Ps 37:1-9	Lk 4:38-5:16	Nm 15:1-16:35
83	<b>Mar 24</b>	Ps 37:10-20	Lk 5:17-32	Nm 16:36-18:32
84	<b>Mar 25</b>	Pr 8:1-11	Lk 5:33-6:11	Nm 19:1-21:3
85	<b>Mar 26</b>	Ps 37:21-31	Lk 6:12-36	Nm 21:4-22:20
86	<b>Mar 27</b>	Ps 37:32-40	Lk 6:37-7:10	Nm 22:21-23:26

87	<b>Mar 28</b>	Ps 38:1-12	Lk 7:11-35	Nm 23:27-26:11
88	<b>Mar 29</b>	Pr 8:12-21	Lk 7:36-50	Nm 26:12-27:11
89	<b>Mar 30</b>	Ps 38:13-22	Lk 8:1-18	Nm 27:12-29:11
90	<b>Mar 31</b>	Ps 39:1-13	Lk 8:19-39	Nm 29:12-31:24
91	<b>Apr 1</b>	Ps 40:1-8	Lk 8:40-9:9	Nm 31:25-32:42
92	<b>Apr 2</b>	Pr 8:22-31	Lk 9:10-27	Nm 33:1-34:29
93	<b>Apr 3</b>	Ps 40:9-17	Lk 9:28-56	Nm 35:1-36:13
94	<b>Apr 4</b>	Ps 41:1-6	Lk 9:57-10:24	De 1:1-2:23
95	<b>Apr 5</b>	Ps 41:7-13	Lk 10:25-11:4	De 2:24-4:14
96	<b>Apr 6</b>	Pr 8:32-36	Lk 11:5-32	De 4:15-5:33
97	<b>Apr 7</b>	Ps 42:1-6a	Lk 11:33-54	De 6:1-8:20
98	<b>Apr 8</b>	Ps 42:6b-11	Lk 12:1-34	De 9:1-10:22
99	<b>Apr 9</b>	Ps 43:1-5	Lk 12:35-59	De 11:1-12:32
100	<b>Apr 10</b>	Pr 9:1-12	Lk 13:1-30	De 13:1-14:29
101	<b>Apr 11</b>	Ps 44:1-12	Lk 13:31-14:14	De 15:1-16:20
102	<b>Apr 12</b>	Ps 44:13-26	Lk 14:15-35	De 16:21-18:22
103	<b>Apr 13</b>	Ps 45:1-9	Lk 15:1-32	De 19:1-20:20
104	<b>Apr 14</b>	Pr 9:13-18	Lk 16:1-18	De 21:1-22:30
105	<b>Apr 15</b>	Ps 46:1-11	Lk 16:19-17:10	De 23:1-24:22
106	<b>Apr 16</b>	Ps 47:1-9	Lk 17:11-37	De 26:1-28:14
107	<b>Apr 17</b>	Ps 48:1-8	Lk 18:1-30	De 28:15-68
108	<b>Apr 18</b>	Pr 10:1-10	Lk 18:31-19:10	De 29:1-30:10
109	<b>Apr 19</b>	Ps 48:9-14	Lk 19:11-44	De 30:11-31:29
110	<b>Apr 20</b>	Ps 49:1-20	Lk 19:45-20:26	De 31:30-32:52
111	<b>Apr 21</b>	Ps 50:1-15	Lk 20:27-21:4	De 33:1-34:12
112	<b>Apr 22</b>	Pr 10:11-20	Lk 21:5-38	Jos 1:1-2:24
113	<b>Apr 23</b>	Ps 50:16-23	Lk 22:1-38	Jos 3:1-5:12
114	<b>Apr 24</b>	Ps 51:1-9	Lk 22:39-62	Jos 5:13-7:26
115	<b>Apr 25</b>	Ps 51:10-19	Lk 22:63-23:25	Jos 8:1-9:15

116	<b>Apr 26</b>	Pr 10:21-30	Lk 23:26-56	Jos 9:16-10:43
117	<b>Apr 27</b>	Ps 52:1-9	Lk 24:1-35	Jos 11:1-12:24
118	<b>Apr 28</b>	Ps 53:1-6	Lk 24:36-53	Jos 13:1-14:15
119	<b>Apr 29</b>	Ps 54:1-7	Jn 1:1-28	Jos 15:1-16:10
120	<b>Apr 30</b>	Pr 10:31-11:8	Jn 1:29-51	Jos 17:1-18:28
121	<b>May 1</b>	Ps 54:1-7	Jn 2:1-25	Jos 19:1-21:19
122	<b>May 2</b>	Ps 55:1-11	Jn 3:1-21	Jos 21:20-22:34
123	<b>May 3</b>	Ps 55:12-23	Jn 3:22-36	Jos 23:1-24:33
124	<b>May 4</b>	Pr 11:9-18	Jn 4:1-26	Jdg 1:1-2:5
125	<b>May 5</b>	Ps 56:1-13	Jn 4:27-42	Jdg 2:6-3:31
126	<b>May 6</b>	Ps 57:1-6	Jn 4:43-5:15	Jdg 4:1-5:31
127	<b>May 7</b>	Ps 57:7-11	Jn 5:16-30	Jdg 6:1-7:8a
128	<b>May 8</b>	Pr 11:19-28	Jn 5:31-47	Jdg 7:8b-8:35
129	<b>May 9</b>	Ps 58:1-11	Jn 6:1-24	Jdg 9:1-57
130	<b>May 10</b>	Ps 59:1-8	Jn 6:25-59	Jdg 10:1-11:40
131	<b>May 11</b>	Ps 59:9-17	Jn 6:60-7:13	Jdg 12:1-13:25
132	<b>May 12</b>	Pr 11:29-12:7	Jn 7:14-44	Jdg 14:1-15:20
133	<b>May 13</b>	Ps 60:1-4	Jn 7:45-8:11	Jdg 16:1-17:13
134	<b>May 14</b>	Ps 60:5-12	Jn 8:12-30	Jdg 18:1-19:30
135	<b>May 15</b>	Ps 61:1-8	Jn 8:31-59	Jdg 20:1-21:25
136	<b>May 16</b>	Pr 12:8-17	Jn 9:1-34	Ru 1:1-2:23
137	<b>May 17</b>	Ps 62:1-12	Jn 9:35-10:21	Ru 3:1-4:22
138	<b>May 18</b>	Ps 63:1-11	Jn 10:22-42	1 Sa 1:1-2:26
139	<b>May 19</b>	Ps 64:1-10	Jn 11:1-44	1 Sa 2:27-4:22
140	<b>May 20</b>	Pr 12:18-27	Jn 11:45-12:11	1 Sa 5:1-7:17
141	<b>May 21</b>	Ps 65:1-13	Jn 12:12-36	1 Sa 8:1-10:8
142	<b>May 22</b>	Ps 66:1-12	Jn 12:37-13:17	1 Sa 10:9-12:25
143	<b>May 23</b>	Ps 66:13-20	Jn 13:18-38	1 Sa 13:1-14:23
144	<b>May 24</b>	Pr 12:28-13:9	Jn 14:1-31	1 Sa 14:24-15:35
145	<b>May 25</b>	Ps 67:1-7	Jn 15:1-16:4	1 Sa 16:1-17:37

146	<b>May 26</b>	Ps 68:1-6	Jn 16:5-17:5	1 Sa 17:38-18:30
147	<b>May 27</b>	Ps 68:7-14	Jn 17:6-26	1 Sa 19:1-20:42
148	<b>May 28</b>	Pr 13:10-19	Jn 18:1-24	1 Sa 21:1-23:29
149	<b>May 29</b>	Ps 68:15-20	Jn 18:25-40	1 Sa 24:1-25:44
150	<b>May 30</b>	Ps 68:21-27	Jn 19:1-27	1 Sa 26:1-28:25
151	<b>May 31</b>	Ps 68:28-35	Jn 19:28-20:9	1 Sa 29:1-31:13
152	<b>Jun 1</b>	Pr 13:20-14:4	Jn 20:10-31	2 Sa 1:1-2:7
153	<b>Jun 2</b>	Ps 69:1-12	Jn 21:1-25	2 Sa 2:8-3:21
154	<b>Jun 3</b>	Ps 69:13-28	Ac 1:1-22	2 Sa 3:22-5:5
155	<b>Jun 4</b>	Ps 69:29-36	Ac 1:23-2:21	2 Sa 5:6-6:23
156	<b>Jun 5</b>	Pr 14:5-14	Ac 2:22-47	2 Sa 7:1-8:18
157	<b>Jun 6</b>	Ps 70:1-5	Ac 3:1-26	2 Sa 9:1-10:19
158	<b>Jun 7</b>	Ps 71:1-8	Ac 4:1-22	2 Sa 11:1-12:31
159	<b>Jun 8</b>	Ps 71:9-18	Ac 4:23-5:11	2 Sa 13:1-39
160	<b>Jun 9</b>	Pr 14:15-24	Ac 5:12-42	2 Sa 14:1-15:12
161	<b>Jun 10</b>	Ps 71:19-24	Ac 6:1-7:19	2 Sa 15:13-16:14
162	<b>Jun 11</b>	Ps 72:1-20	Ac 7:20-43	2 Sa 16:15-18:18
163	<b>Jun 12</b>	Ps 73:1-14	Ac 7:44-8:3	2 Sa 18:19-19:43
164	<b>Jun 13</b>	Pr 14:25-35	Ac 8:4-40	2 Sa 20:1-21:22
165	<b>Jun 14</b>	Ps 73:15-28	Ac 9:1-31	2 Sa 22:1-23:7
166	<b>Jun 15</b>	Ps 74:1-9	Ac 9:32-10:23	2 Sa 23:8-24:25
167	<b>Jun 16</b>	Ps 74:10-17	Ac 10:23-11:18	1 Ki 1:1-2:12
168	<b>Jun 17</b>	Pr 15:1-10	Ac 11:19-12:19	1 Ki 2:13-3:15
169	<b>Jun 18</b>	Ps 74:18-23	Ac 12:19-13:12	1 Ki 3:16-5:18
170	<b>Jun 19</b>	Ps 75:1-10	Ac 13:13-41	1 Ki 6:1-7:22
171	<b>Jun 20</b>	Ps 76:1-12	Ac 13:42-14:7	1 Ki 7:23-8:21
172	<b>Jun 21</b>	Pr 15:11-20	Ac 14:8-28	1 Ki 8:22-9:9
173	<b>Jun 22</b>	Ps 77:1-9	Ac 15:1-21	1 Ki 9:10-11:13
174	<b>Jun 23</b>	Ps 77:10-20	Ac 15:22-41	1 Ki 11:14-12:24
175	<b>Jun 24</b>	Ps 78:1-8	Ac 16:1-15	1 Ki 12:25-14:20

176	<b>Jun 25</b>	Pr 15:21-30	Ac 16:16-40	1 Ki 14:21-16:7
177	<b>Jun 26</b>	Ps 78:9-16	Ac 17:1-21	1 Ki 16:8-18:15
178	<b>Jun 27</b>	Ps 78:17-31	Ac 17:22-18:8	1 Ki 18:16-19:21
179	<b>Jun 28</b>	Ps 78:32-39	Ac 18:9-19:13	1 Ki 20:1-21:29
180	<b>Jun 29</b>	Pr 15:31-16:7	Ac 19:14-41	1 Ki 22:1-53
181	<b>Jun 30</b>	Ps 78:40-55	Ac 20:1-38	2 Ki 1:1-2:25
182	<b>Jul 1</b>	Ps 78:56-72	Ac 21:1-26	2 Ki 3:1-4:37
183	<b>Jul 2</b>	Ps 79:1-13	Ac 21:27-22:21	2 Ki 4:38-6:23
184	<b>Jul 3</b>	Pr 16:8-17	Ac 22:22-23:11	2 Ki 6:24-8:15
185	<b>Jul 4</b>	Ps 80:1-7	Ac 23:12-35	2 Ki 8:16-9:37
186	<b>Jul 5</b>	Ps 80:8-19	Ac 24:1-27	2 Ki 10:1-11:21
187	<b>Jul 6</b>	Ps 81:1-7	Ac 25:1-22	2 Ki 12:1-14:22
188	<b>Jul 7</b>	Pr 16:18-27	Ac 25:23-26:23	2 Ki 14:23-15:38
189	<b>Jul 8</b>	Ps 81:8-16	Ac 26:24-27:12	2 Ki 16:1-17:41
190	<b>Jul 9</b>	Ps 82:1-8	Ac 27:13-44	2 Ki 18:1-19:13
191	<b>Jul 10</b>	Ps 83:1-18	Ac 28:1-16	2 Ki 19:14-20:21
192	<b>Jul 11</b>	Pr 16:28-17:4	Ac 28:17-31	2 Ki 21:1-22:20
193	<b>Jul 12</b>	Ps 84:1-7	Ro 1:1-17	2 Ki 23:1-24:7
194	<b>Jul 13</b>	Ps 84:8-12	Ro 1:18-32	2 Ki 24:8-25:30
195	<b>Jul 14</b>	Ps 85:1-7	Ro 2:1-16	Jon 1:1-4:11
196	<b>Jul 15</b>	Pr 17:5-14	Ro 2:17-3:8	Am 1:1-2:16
197	<b>Jul 16</b>	Ps 85:8-13	Ro 3:9-31	Am 3:1-4:13
198	<b>Jul 17</b>	Ps 86:1-10	Ro 4:1-15	Am 5:1-27
199	<b>Jul 18</b>	Ps 86:11-17	Ro 4:16-5:11	Am 6:1-7:17
200	<b>Jul 19</b>	Pr 17:15-24	Ro 5:12-21	Am 8:1-9:15
201	<b>Jul 20</b>	Ps 87:1-7	Ro 6:1-14	Hos 1:1-2:23
202	<b>Jul 21</b>	Ps 88:1-9a	Ro 6:15-7:6	Hos 3:1-5:15
203	<b>Jul 22</b>	Ps 88:9b-18	Ro 7:7-25	Hos 6:1-7:16
204	<b>Jul 23</b>	Pr 17:25-18:6	Ro 8:1-17	Hos 8:1-9:17
205	<b>Jul 24</b>	Ps 89:1-8	Ro 8:18-39	Hos 10:1-11:11

206	<b>Jul 25</b>	Ps 89:9-13	Ro 9:1-21	Hos 11:12-14:9
207	<b>Jul 26</b>	Ps 89:14-18	Ro 9:22-10:4	1 Ch 1:1-2:17
208	<b>Jul 27</b>	Pr 18:7-16	Ro 10:5-11:10	1 Ch 2:18-4:8
209	<b>Jul 28</b>	Ps 89:19-29	Ro 11:11-32	1 Ch 4:9-5:26
210	<b>Jul 29</b>	Ps 89:30-37	Ro 11:33-12:21	1 Ch 6:1-81
211	<b>Jul 30</b>	Ps 89:38-45	Ro 13:1-14	1 Ch 7:1-9:1a
212	<b>Jul 31</b>	Pr 18:17-19:2	Ro 14:1-18	1 Ch 9:1b-10:14
213	<b>Aug 1</b>	Ps 89:46-52	Ro 14:19-15:13	1 Ch 11:1-12:22
214	<b>Aug 2</b>	Ps 90:1-10	Ro 15:14-33	1 Ch 12:23-14:17
215	<b>Aug 3</b>	Ps 90:11-17	Ro 16:1-27	1 Ch 15:1-16:36
216	<b>Aug 4</b>	Pr 19:3-12	1 Co 1:1-17	1 Ch 16:37-18:17
217	<b>Aug 5</b>	Ps 91:1-8	1 Co 1:18-2:5	1 Ch 19:1-22:1
218	<b>Aug 6</b>	Ps 91:9-16	1 Co 2:6-16	1 Ch 22:2-23:32
219	<b>Aug 7</b>	Ps 92:1-15	1 Co 3:1-23	1 Ch 24:1-26:19
220	<b>Aug 8</b>	Pr 19:13-22	1 Co 4:1-21	1 Ch 26:20-27:34
221	<b>Aug 9</b>	Ps 93:1-5	1 Co 5:1-13	1 Ch 28:1-29:30
222	<b>Aug 10</b>	Ps 94:1-11	1 Co 6:1-20	2 Ch 1:1-17
223	<b>Aug 11</b>	Ps 94:12-23	1 Co 7:1-16	Ec 1:1-3:22
224	<b>Aug 12</b>	Pr 19:23-20:4	1 Co 7:17-35	Ec 4:1-6:12
225	<b>Aug 13</b>	Ps 95:1-11	1 Co 7:36-8:13	Ec 7:1-9:12
226	<b>Aug 14</b>	Ps 96:1-13	1 Co 9:1-18	Ec 9:13-12:14
227	<b>Aug 15</b>	Ps 97:1-12	1 Co 9:19-10:13	2 Ch 2:1-5:1
228	<b>Aug 16</b>	Pr 20:5-14	1 Co 10:14-11:1	2 Ch 5:2-7:10
229	<b>Aug 17</b>	Ps 98:1-9	1 Co 11:2-34	2 Ch 7:11-9:31
230	<b>Aug 18</b>	Ps 99:1-9	1 Co 12:1-26	S of S 1:1-4:16
231	<b>Aug 19</b>	Ps 100:1-5	1 Co 12:27-13:13	S of S 5:1-8:14
232	<b>Aug 20</b>	Pr 20:15-24	1 Co 14:1-19	2 Ch 10:1-12:16
233	<b>Aug 21</b>	Ps 101:1-8	1 Co 14:20-40	2 Ch 13:1-15:19
234	<b>Aug 22</b>	Ps 102:1-11	1 Co 15:1-34	2 Ch 16:1-18:27
235	<b>Aug 23</b>	Ps 102:12-17	1 Co 15:35-49	2 Ch 18:28-21:3

236	<b>Aug 24</b>	Pr 20:25-21:4	1 Co 15:50-16:4	2 Ch 21:4-23:21
237	<b>Aug 25</b>	Ps 102:18-28	1 Co 16:5-24	2 Ch 24:1-25:28
238	<b>Aug 26</b>	Ps 103:1-12	2 Co 1:1-11	2 Ch 26:1-28:27
239	<b>Aug 27</b>	Ps 103:13-22	2 Co 1:12-22	2 Ch 29:1-31:1
240	<b>Aug 28</b>	Pr 21:5-16	2 Co 1:23-2:11	2 Ch 31:2-33:20
241	<b>Aug 29</b>	Ps 104:1-18	2 Co 2:12-3:6	2 Ch 33:21-35:19
242	<b>Aug 30</b>	Ps 104:19-30	2 Co 3:7-18	2 Ch 35:20-36:23
243	<b>Aug 31</b>	Ps 104:31-35	2 Co 4:1-18	Mic 1:1-4:13
244	<b>Sep 1</b>	Pr 21:17-26	2 Co 5:1-10	Mic 5:1-7:20
245	<b>Sep 2</b>	Ps 105:1-11	2 Co 5:11-6:2	Is 1:1-2:22
246	<b>Sep 3</b>	Ps 105:12-22	2 Co 6:3-7:1	Is 3:1-5:7
247	<b>Sep 4</b>	Ps 105:23-36	2 Co 7:2-16	Is 5:8-8:10
248	<b>Sep 5</b>	Pr 21:27-22:6	2 Co 8:1-15	Is 8:11-10:19
249	<b>Sep 6</b>	Ps 105:37-45	2 Co 8:16-9:5	Is 10:20-13:22
250	<b>Sep 7</b>	Ps 106:1-15	2 Co 9:6-15	Is 14:1-16:14
251	<b>Sep 8</b>	Ps 106:16-31	2 Co 10:1-18	Is 17:1-19:25
252	<b>Sep 9</b>	Pr 22:7-16	2 Co 11:1-15	Is 20:1-23:18
253	<b>Sep 10</b>	Ps 106:32-39	2 Co 11:16-33	Is 24:1-26:21
254	<b>Sep 11</b>	Ps 106:40-48	2 Co 12:1-10	Is 27:1-28:29
255	<b>Sep 12</b>	Ps 107:1-9	2 Co 12:11-21	Is 29:1-30:18
256	<b>Sep 13</b>	Pr 22:17-27	2 Co 13:1-14	Is 30:19-32:20
257	<b>Sep 14</b>	Ps 107:10-22	Ga 1:1-24	Is 33:1-35:10
258	<b>Sep 15</b>	Ps 107:23-32	Ga 2:1-10	Is 36:1-37:38
259	<b>Sep 16</b>	Ps 107:33-43	Ga 2:11-3:9	Is 38:1-40:31
260	<b>Sep 17</b>	Pr 22:28-23:9	Ga 3:10-25	Is 41:1-42:25
261	<b>Sep 18</b>	Ps 108:1-5	Ga 3:26-4:20	Is 43:1-44:23
262	<b>Sep 19</b>	Ps 108:6-13	Ga 4:21-5:6	Is 44:24-46:13
263	<b>Sep 20</b>	Ps 109:1-20	Ga 5:7-26	Is 47:1-49:7
264	<b>Sep 21</b>	Pr 23:10-18	Ga 6:1-18	Is 49:8-51:16
265	<b>Sep 22</b>	Ps 109:21-31	Eph 1:1-23	Is 51:17-54:17

266	<b>Sep 23</b>	Ps 110:1-7	Eph 2:1-22	Is 55:1-57:13
267	<b>Sep 24</b>	Ps 111:1-10	Eph 3:1-21	Is 57:14-59:21
268	<b>Sep 25</b>	Pr 23:19-28	Eph 4:1-16	Is 60:1-62:12
269	<b>Sep 26</b>	Ps 112:1-10	Eph 4:17-5:7	Is 63:1-65:16
270	<b>Sep 27</b>	Ps 113:1-9	Eph 5:8-33	Is 65:17-66:24
271	<b>Sep 28</b>	Ps 114:1-8	Eph 6:1-24	Nah 1:1-3:19
272	<b>Sep 29</b>	Pr 23:29-24:4	Php 1:1-26	Zeph 1:1-3:20
273	<b>Sep 30</b>	Ps 115:1-11	Php 1:27-2:11	Jer 1:1-2:30
274	<b>Oct 1</b>	Ps 115:12-18	Php 2:12-30	Jer 2:31-4:9
275	<b>Oct 2</b>	Ps 116:1-11	Php 3:1-4:1	Jer 4:10-5:31
276	<b>Oct 3</b>	Pr 24:5-14	Php 4:2-23	Jer 6:1-7:29
277	<b>Oct 4</b>	Ps 116:12-19	Col 1:1-23	Jer 7:30-9:16
278	<b>Oct 5</b>	Ps 117:1-2	Col 1:24-2:5	Jer 9:17-11:17
279	<b>Oct 6</b>	Ps 118:1-16	Col 2:6-23	Jer 11:18-13:27
280	<b>Oct 7</b>	Pr 24:15-22	Col 3:1-4:1	Jer 14:1-15:21
281	<b>Oct 8</b>	Ps 118:17-29	Col 4:2-18	Jer 16:1-17:27
282	<b>Oct 9</b>	Ps 119:1-8	1 Th 1:1-2:16	Jer 18:1-20:18
283	<b>Oct 10</b>	Ps 119:9-16	1 Th 2:17-3:13	Jer 21:1-23:8
284	<b>Oct 11</b>	Pr 24:23-34	1 Th 4:1-18	Jer 23:9-25:14
285	<b>Oct 12</b>	Ps 119:17-24	1 Th 5:1-28	Jer 25:15-26:24
286	<b>Oct 13</b>	Ps 119:25-32	2 Th 1:1-12	Jer 27:1-29:23
287	<b>Oct 14</b>	Ps 119:33-40	2 Th 2:1-17	Jer 29:24-31:14
288	<b>Oct 15</b>	Pr 25:1-10	2 Th 3:1-18	Jer 31:15-32:25
289	<b>Oct 16</b>	Ps 119:41-48	1 Tim 1:1-20	Jer 32:26-34:22
290	<b>Oct 17</b>	Ps 119:49-56	1 Tim 2:1-15	Jer 35:1-37:21
291	<b>Oct 18</b>	Ps 119:57-64	1 Tim 3:1-16	Jer 38:1-40:6
292	<b>Oct 19</b>	Pr 25:11-20	1 Tim 4:1-16	Jer 40:7-42:22
293	<b>Oct 20</b>	Ps 119:65-72	1 Tim 5:1-6:2	Jer 43:1-45:5
294	<b>Oct 21</b>	Ps 119:73-80	1 Tim 6:3-21	Jer 46:1-47:7
295	<b>Oct 22</b>	Ps 119:81-88	2 Tim 1:1-18	Jer 48:1-49:6

296	<b>Oct 23</b>	Pr 25:21-26:2	2 Tim 2:1-26	Jer 49:7-50:10
297	<b>Oct 24</b>	Ps 119:89-96	2 Tim 3:1-17	Jer 50:11-51:14
298	<b>Oct 25</b>	Ps 119:97-104	2 Tim 4:1-22	Jer 51:15-64
299	<b>Oct 26</b>	Ps 119:105-112	Tit 1:1-16	Jer 52:1-34
300	<b>Oct 27</b>	Pr 26:3-12	Tit 2:1-15	Hab 1:1-3:19
301	<b>Oct 28</b>	Ps 119:113-120	Tit 3:1-15	Lam 1:1-2:6
302	<b>Oct 29</b>	Ps 119:121-128	Phm 1:1-25	Lam 2:7-3:39
303	<b>Oct 30</b>	Ps 119:129-136	Heb 1:1-14	Lam 3:40-5:22
304	<b>Oct 31</b>	Pr 26:13-22	Heb 2:1-18	Obad 1:1-21
305	<b>Nov 1</b>	Ps 119:137-144	Heb 3:1-19	Joel 1:1-2:17
306	<b>Nov 2</b>	Ps 119:145-152	Heb 4:1-13	Joel 2:18-3:21
307	<b>Nov 3</b>	Ps 119:153-160	Heb 4:14-5:10	Eze 1:1-3:27
308	<b>Nov 4</b>	Pr 26:23-27:4	Heb 5:11-6:12	Eze 4:1-6:14
309	<b>Nov 5</b>	Ps 119:161-168	Heb 6:13-7:10	Eze 7:1-9:11
310	<b>Nov 6</b>	Ps 119:169-176	Heb 7:11-28	Eze 10:1-12:28
311	<b>Nov 7</b>	Ps 120:1-7	Heb 8:1-13	Eze 13:1-15:8
312	<b>Nov 8</b>	Pr 27:5-14	Heb 9:1-15	Eze 16:1-63
313	<b>Nov 9</b>	Ps 121:1-8	Heb 9:16-28	Eze 17:1-18:32
314	<b>Nov 10</b>	Ps 122:1-9	Heb 10:1-18	Eze 19:1-20:44
315	<b>Nov 11</b>	Ps 123:1-4	Heb 10:19-39	Eze 20:45-22:22
316	<b>Nov 12</b>	Pr 27:15-22	Heb 11:1-16	Eze 22:23-23:49
317	<b>Nov 13</b>	Ps 124:1-8	Heb 11:17-40	Eze 24:1-25:17
318	<b>Nov 14</b>	Ps 125:1-5	Heb 12:1-13	Eze 26:1-27:36
319	<b>Nov 15</b>	Ps 126:1-6	Heb 12:14-29	Eze 28:1-29:21
320	<b>Nov 16</b>	Pr 27:23-28:6	Heb 13:1-25	Eze 30:1-31:18
321	<b>Nov 17</b>	Ps 127:1-5	Jas 1:1-27	Eze 32:1-33:20
322	<b>Nov 18</b>	Ps 128:1-6	Jas 2:1-26	Eze 33:21-35:15
323	<b>Nov 19</b>	Ps 129:1-8	Jas 3:1-18	Eze 36:1-37:28
324	<b>Nov 20</b>	Pr 28:7-17	Jas 4:1-17	Eze 38:1-39:29
325	<b>Nov 21</b>	Ps 130:1-8	Jas 5:1-20	Eze 40:1-49

326	<b>Nov 22</b>	Ps 131:1-3	1 Pet 1:1-2:3	Eze 41:1-42:20
327	<b>Nov 23</b>	Ps 132:1-18	1 Pet 2:4-25	Eze 43:1-44:31
328	<b>Nov 24</b>	Pr 28:18-28	1 Pet 3:1-22	Eze 45:1-46:24
329	<b>Nov 25</b>	Ps 133:1-3	1 Pet 4:1-19	Eze 47:1-48:35
330	<b>Nov 26</b>	Ps 134:1-3	1 Pet 5:1-14	Dan 1:1-2:23
331	<b>Nov 27</b>	Ps 135:1-12	2 Pet 1:1-21	Dan 2:24-3:12
332	<b>Nov 28</b>	Pr 29:1-9	2 Pet 2:1-22	Dan 3:13-4:18
333	<b>Nov 29</b>	Ps 135:13-21	2 Pet 3:1-18	Dan 4:19-5:16
334	<b>Nov 30</b>	Ps 136:1-12	1 Jn 1:1-2:11	Dan 5:17-6:28
335	<b>Dec 1</b>	Ps 136:13-26	1 Jn 2:12-27	Dan 7:1-8:14
336	<b>Dec 2</b>	Pr 29:10-18	1 Jn 2:28-3:10	Dan 8:15-9:19
337	<b>Dec 3</b>	Ps 137:1-9	1 Jn 3:11-4:6	Dan 9:20-11:1
338	<b>Dec 4</b>	Ps 138:1-8	1 Jn 4:7-21	Dan 11:2-35
339	<b>Dec 5</b>	Ps 139:1-10	1 Jn 5:1-21	Dan 11:36-12:13
340	<b>Dec 6</b>	Pr 29:19-27	2 Jn 1:1-13	Hag 1:1-2:23
341	<b>Dec 7</b>	Ps 139:11-16	3 Jn 1:1-14	Zech 1:1-4:14
342	<b>Dec 8</b>	Ps 139:17-24	Jude 1:1-25	Zech 5:1-8:23
343	<b>Dec 9</b>	Ps 140:1-5	Rev 1:1-20	Zech 9:1-11:17
344	<b>Dec 10</b>	Pr 30:1-10	Rev 2:1-17	Zech 12:1-14:21
345	<b>Dec 11</b>	Ps 140:6-13	Rev 2:18-3:6	Est 1:1-2:18
346	<b>Dec 12</b>	Ps 141:1-10	Rev 3:7-22	Est 2:19-5:14
347	<b>Dec 13</b>	Ps 142:1-7	Rev 4:1-11	Est 6:1-8:17
348	<b>Dec 14</b>	Pr 30:11-23	Rev 5:1-14	Est 9:1-10:3
349	<b>Dec 15</b>	Ps 143:1-12	Rev 6:1-17	Mal 1:1-2:16
350	<b>Dec 16</b>	Ps 144:1-8	Rev 7:1-17	Mal 2:17-4:6
351	<b>Dec 17</b>	Ps 144:9-15	Rev 8:1-9:12	Ezr 1:1-2:67
352	<b>Dec 18</b>	Pr 30:24-33	Rev 9:13-10:11	Ezr 2:68-4:5
353	<b>Dec 19</b>	Ps 145:1-7	Rev 11:1-19	Ezr 4:6-5:17
354	<b>Dec 20</b>	Ps 145:8-13a	Rev 12:1-13:1a	Ezr 6:1-7:10
355	<b>Dec 21</b>	Ps 145:13b-21	Rev 13:1b-18	Ezr 7:11-8:14

356	<b>Dec 22</b>	Pr 31:1-9	Rev 14:1-13	Ezr 8:15-9:15
357	<b>Dec 23</b>	Ps 146:1-10	Rev 14:14-15:8	Ezr 10:1-44
358	<b>Dec 24</b>	Ps 147:1-11	Rev 16:1-21	Neh 1:1-2:20
359	<b>Dec 25</b>	Ps 147:12-20	Rev 17:1-18	Neh 3:1-4:23
360	<b>Dec 26</b>	Pr 31:10-20	Rev 18:1-17a	Neh 5:1-7:3
361	<b>Dec 27</b>	Ps 148:1-6	Rev 18:17b-19:10	Neh 7:4-8:18
362	<b>Dec 28</b>	Ps 148:7-14	Rev 19:11-21	Neh 9:1-37
363	<b>Dec 29</b>	Ps 149:1-9	Rev 20:1-15	Neh 9:38-11:21
364	<b>Dec 30</b>	Pr 31:21-31	Rev 21:1-27	Neh 11:22-12:47
365	<b>Dec 31</b>	Ps 150:1-6	Rev 22:1-21	Neh 13:1-31