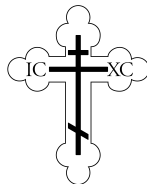


Holy Apostles Orthodox Bible Reading Plan

September 1, 2014 – August 31, 2015



***Read
through
the Bible
in a year!***



12 August 2014

Beloved in Christ,

I offer the blessings of the Holy Trinity and my heartfelt prayer that this Ecclesiastical New Year bring with it the ever-growing joys of our Lord and our repentance in Him!

As you all know, in our Orthodox Faith, we seek a life transfigured in Christ. In order for Christ to transform us, we must first listen to His sacred Voice: we must seek to take instruction from Him, to contemplate Him, to be changed by Him. The Voice of God is most clearly encountered in the pages of Holy Scripture, for the words of Scripture are the very words of the Holy Trinity.

St. Justin Popovich, a contemporary Holy Father from Serbia, wrote, "All that is necessary for this world and the people in it—the Lord has stated in the Bible. In it He has given the answers to all questions. There is no question which can torment the human soul, and not find its answer, either directly or indirectly in the Bible."

He continued to say, "Because every Word of God contains the eternal Word of God—the Logos—it has the power to give birth and regenerate men. And when a man is born of the Word, he is born of the Truth. For this reason St. James the Apostle writes to the Christians that God the Father has brought them forth ... by the word of truth (Jas 1:18), and St. Peter tells them that they have been born anew ... by the word of the living God, which abides forever (I Pet 1:23)."

I implore you for this new Ecclesiastical Year (September 1, 2014 – August 31, 2015), with thoughts of your salvation, to join me in committing to this "Read the Bible in a Year" project, for the uplifting and transformation of each of us individually and of our parish as a whole. If we choose just a little time each day to open our Bibles and contemplate the great work that God has done for us, as witnessed to by these pages, I have no doubt that, by this time next year, we will have leapt forward in the spiritual life, maturing ourselves in our love of God and one another in a profound and palpable way.

May God encourage and strengthen us in this holy and beautiful work, and may we be changed for the better!

With love in our merciful Christ,

Fr. Paul

(note: Much of the layout and content of this Reading Plan and the content was taken from the website of St. Andrew Antiochian Orthodox Church in Riverside, CA. We are indebted to Fr. Josiah Trenham for his own Reading Plan document. The source for the original daily outline of the project can be found on page 10 of this document.)

On Reading Holy Scripture

St. John Chrysostom:

I exhort you, and I will not cease to exhort you to pay heed not only to what is said here, but when you are home also you should occupy yourselves attentively with the reading of Holy Scripture. Let no one say to me such cold words-worthy of judgment---as these: 'I am occupied with a trial, I have obligations in the city, I have a wife, I have to feed my children, and it is not my duty to read the Scripture but the duty of those who have renounced everything.' What are you saying?! It is not your duty to read Scripture because you are distracted by innumerable cares? On the contrary, it is your duty more than those others, more than the monks; they do not have such need of help as do you who live in the midst of such cares. You need treatment all the more, because you are constantly under such blows and are wounded so often. The reading of Scripture is a great defense against sin. Ignorance of the Scripture is a great misfortune, a great abyss. Not to know anything from the word of God is a disaster. This is what has given rise to heresies, to immorality; it has turned everything upside down.

Martyrius, The Book of Perfection:

Truly great and mighty is the power of God's word. For the word of God has changed "the offspring of vipers" into children of God. So let us constantly sow it within the hard soil of our heart, waiting for it to soften it so that the wheat-ear of life may sprout up in it. For the word of God is at the same time the seed and the water; and even though we have a heart like stone, it will be softened and split up by the water of the Spirit, so that it can bring forth holy fruit that is pleasing to God.

A Selection from “How to Read the Bible and Why”

by St. Justin Popovich

How should we read the Bible? Prayerfully and reverently, for in each word there is another drop of eternal truth, and all the words together make up the boundless ocean of the Eternal Truth.

The Bible is not a book but life; because its words are "spirit and life" (John 6:63). Therefore its words can be comprehended if we study them with the spirit of its spirit, and with the life of its life.

It is a book that must be read with life--by putting it into practice. One should first live it, and then understand it.

Here the words of the Saviour apply: "Whoever is willing to do it--will understand that this teaching is from God" (John 7:17). Do it, so that you may understand it. This is the fun-damental rule of Orthodox exegesis.

At first one usually reads the Bible quickly, and then more and more slowly, until finally he will begin to read not even word by word, because in each word he is discovering an everlasting truth and an ineffable mystery.

Every day read at least one chapter from the Old and the New Testament; but side by side with this put a virtue from each into practice. Practice it until it becomes a habit to you.

Let us say, for instance, that the first virtue is forgiveness of insults. Let this be your daily obligation. And along with it pray to the Lord: "O gentle Lord, grant me love towards those who insult me!"

And when you have made this virtue into a habit, each of the other virtues after it will be easier for you, and so on until the final one.

The main thing is to read the Bible as much as possible. When the mind does not understand, the heart will feel; and if neither the mind understands nor the heart feels, read it over again, because by reading it you are sowing God's words in your soul.

And there they will not perish, but will gradually and imperceptibly pass into the nature of your soul; and there will happen to you what the Saviour said about the man who "casts seed on the ground, and sleeps and rises night and day, and the seed sprouts and grows, while the man does not know it" (Mark 4:26-27).

The main thing is: sow, and it is God who causes and allows what is sown to grow (1 Cor. 3:6). But do not rush success, lest you become like a man who sows today, but

tomorrow already wants to reap.

By reading the Bible you are adding yeast to the dough of your soul and body, which gradually expands and fills the soul until it has thoroughly permeated it and makes it rise with the truth and righteousness of the Gospel.

In every instance, the Saviour's parable about the sower and the seed can be applied to every one of us. The seed of Divine Truth is given to us in the Bible.

By reading it, we sow that seed in our own soul. It falls on the rocky and thorny ground of our soul, but a little also falls on the good soil of our heart--and bears fruit.

And when you catch sight of the fruit and taste it, the sweetness and joy will spur you to clear and plow the rocky and thorny areas of your soul and sow it with the seed of the word of God.

Do you know when a man is wise in the sight of Christ the Lord? --When he listens to His word and carries it out. The beginning of wisdom is to listen to God's word (Matt. 7:24-25).

Every word of the Saviour has the power and the might to heal both physical and spiritual ailments. "Say the word and my servant will be healed" (Matt. 8:8). The Saviour said the word--and the centurion's servant was healed.

Just as He once did, the Lord even now ceaselessly says His words to you, to me, and to all of us. But we must pause, and immerse ourselves in them and receive them--with the centurion's faith.

And a miracle will happen to us, and our souls will be healed just as the centurion's servant was healed. For it is related in the Gospel that they brought many possessed people to Him, and He drove out the spirits with a word, and healed all the sick (Matt. 8:16).

He still does this today, because the Lord Jesus "is the same yesterday and today and forever" (Heb. 13:8)

Those who do not listen to God's words will be judged at the Dreadful Judgment, and it will be worse for them on the Day of Judgment than it was for Sodom and Gomorrah (Matt. 10:14-15).

Beware--at the Dreadful Judgment you will be asked to give an account for what you have done with the words of God, whether you have listened to them and kept them, whether you have rejoiced in them or been ashamed of them.

If you have been ashamed of them, the Lord will also be ashamed of you when He comes in the glory of His Father together with the holy angels (Mark 8:38).

There are few words of men that are not vain and idle. Thus there are few words for which we do not mind being judged (Matt. 12:36).

In order to avoid this, we must study and learn the words of God from the Bible and make them our own; for God proclaimed them to men so that they might accept them, and by means of them also accept the Truth of God itself. In each word of the Saviour there is more eternity and permanence than in all of heaven and earth with all their history.

Hence He said: "Heaven and earth will pass away, but my words will not pass away" (Matt. 24:35). This means that God and all that is of God is in the Saviour's words. Therefore they cannot pass away.

If a man accepts them, he is more permanent than heaven and earth, because there is a power in them that immortalizes man and makes him eternal.

Learning and fulfilling the words of God makes a person a relative of the Lord Jesus. He Himself revealed this when He said: "My mother and my brothers are those who hear the word of God and carry it out" (Luke 8:21).

This means that if you hear and read the word of God, you are a half-brother of Christ. If you carry it out, you are a full brother of Christ. And that is a joy and privilege greater than that of the angels.

In learning from the Bible, a certain blessedness floods the soul which resembles nothing on earth. The Saviour spoke about this when He said, "Blessed are those who hear the word of God and keep it" (Luke 11:28).

Great is the mystery of the word--so great that the second Person of the Holy Trinity, Christ the Lord, is called "the Word" or "the Logos" in the Bible.

God is the Word (John 1:1). All those words which come from the eternal and absolute Word are full of God, Divine Truth, Eternity, and Righteousness. If you listen to them, you are listening to God. If you read them, you are reading the direct words of God.

God the Word became flesh, became man (John 1:14), and mute, stuttering man began to proclaim the words of the eternal truth and righteousness of God.

In the Saviour's words there is a certain elixir of immortality, which drips drop by drop into the soul of the man who reads His words and brings his soul from death to life, from impermanence to permanence.

The Saviour indicated this when He said: "Truly, truly I say unto you, whoever listens to my word and believes in the One who sent me has eternal life ...and has passed over from death to life" (John 5:24).

Thus the Saviour makes the crucial assertion: "Truly, truly I say unto you, whoever keeps my words will never see death" (John 8:51).

Every word of Christ is full of God. Thus, when it enters a man's soul it cleanses it from every defilement. From each of His words comes a power that cleanses us from sin.

Hence at the Mystical Supper the Saviour told His disciples, who used to listen to His word without ceasing: "You have already been cleansed by the word which I have spoken to you" (John 15:3).

Christ the Lord and His Apostles call everything that is written in the Bible the word of God, the word of the Lord (John 17:14; Acts 6:2, 13:46, 16:32, 19:20; II Cor. 2:17; Col. 1:15, II Thess. 3:1), and unless you read it and receive it as such, you will remain in the mute, stuttering words of men, vain and idle.

Every word of God is full of God's Truth, which sanctifies the soul for all eternity once it enters it.

Thus does the Saviour turn to His heavenly Father in prayer: "Father! Sanctify them with Thy Truth; Thy word is truth" (John 17:17).

If you do not accept the word of Christ as the word of God, as the word of the Truth, then falsehood and the father of lies within you is rebelling against it.

In every word of the Saviour there is much that is supernatural and full of grace, and this is what sheds grace on the soul of man when the word of Christ visits it.

Therefore the Holy Apostle calls the whole structure of the house of salvation "the word of the grace of God" (Acts 20:32).

Like a living grace-filled power, the word of God has a wonder-working and life-giving effect on a man, so long as he hears it with faith and receives it with faith (1 Thess. 2:13).

Everything is defiled by sin, but everything is cleansed by the word of God and prayer--everything--all creation from man on down to a worm (1 Tim. 4:5).

By the Truth which it carries in itself and by the Power which it has in itself, the word of God is "sharper than any sword and pierces to the point of dividing soul and spirit, joints and marrow, and discerns the thoughts and intentions of the heart" (Heb. 4:12). Nothing remains secret before it or for it.

Because every word of God contains the eternal Word of God--the Logos--it has the power to give birth and regenerate men. And when a man is born of the Word, he is born of the Truth.

For this reason St. James the Apostle writes to the Christians that God the Father has brought them forth "by the word of truth" (1:18); and St. Peter tells them that they "have been born anew...by the word of the living God, which abides forever" (1 Peter 1:23).

All the words of God, which God has spoken to men, come from the Eternal Word--the Logos, who is the Word of life and bestows Life eternal.

By living for the Word, a man brings himself from death to life. By filling himself with eternal life, a man becomes a conqueror of death and "a partaker of the Divine nature" (2 Peter 1:4), and of his blessedness there shall be no end.

The main and most important point of all this is faith and feeling love towards Christ the Lord, because the mystery of every word of God is opened beneath the warmth of that feeling, just as the petals of a fragrant flower are opened beneath the warmth of the sun's rays. Amen.

How to Read the Bible

Ten Principles of Orthodox Scriptural Exegesis

adapted from Bishop MICHAEL (Dahulich)

1. Christ - God is real and is incarnate in Jesus Christ; He is the Key to the Scriptures.
2. Life - One's ability to interpret depends upon one's spiritual state; one must live it in order to fully understand it.
3. A Love Letter - We read scripture to fall deeper in love with God and put on the Scriptural Mind.
4. Theosis - We read Scripture to become by grace what God is by nature.
5. Tradition - Only within the Church and her Tradition (the consensus of the Fathers) is there full and correct interpretation.
6. Scripture is a witness to the truth, the pinnacle of Holy Tradition; it is not an exhaustive manual of church life.
7. We must interpret the Bible as the Church has handed it, not try to reconstruct the canon of Scripture.
8. Personal - Ask yourself not only: what does the text mean, but what does it mean for me?
9. Humility - As many Church Fathers, consider your understanding of difficult texts as provisional.
10. Use secondary knowledge (history, literary criticism, archeology) to illuminate our understanding, not redefine dogma.

ORTHODOX BIBLE READING PLAN

Read Through the Bible in a Year

This bible reading plan is designed to be used with a Bible where the Old Testament is based on the Septuagint, the Greek translation that was quoted by Jesus and the Apostles and also used by all the early fathers. It contains roughly 25 percent more content than modern translations because it includes the so-called Deuterocanonical books.

Each day consists of four readings. The first reading is a passage from the Old Testament books of history, wisdom, or the prophets. Passages two and three are from the Psalms and Proverbs, respectively. Passage four is from the New Testament. Psalms and Proverbs are read twice through the year. Doing all four readings will take 15 to 20 minutes each day.

Bible Reading Plan From

<http://michaelhyatt.com/myresources/osb-bible-reading-plan.pdf>

	Day	Old Testament	Psalms	Proverbs	New Testament
<u>Sep.</u>	1	☐ Gn 1-3	☐ 1; 2	☐ 1:1-5	☐ Mt 1
	2	☐ Gn 4-7	☐ 3; 4	☐ 1:6-10	☐ Mt 2
	3	☐ Gn 8:1-11:9	☐ 5	☐ 1:11-15	☐ Mt 3
	4	☐ Gn 11:10-15:21	☐ 6	☐ 1:16-19	☐ Mt 4
	5	☐ Gn 16-18	☐ 7	☐ 1:20-24	☐ Mt 5:1-20
	6	☐ Gn 19-21	☐ 8	☐ 1:25-29	☐ Mt 5:21-48
	7	☐ Gn 22-24:49	☐ 9:1-17	☐ 1:30-35	☐ Mt 6:1-18
	8	☐ Gn 24:50-26:35	☐ 9:18-39	☐ 2:1-5	☐ Mt 6:19-34
	9	☐ Gn 27; 28	☐ 10; 11	☐ 2:6-9	☐ Mt 7
	10	☐ Gn 29; 30	☐ 12; 13	☐ 2:10-16	☐ Mt 8:1-17
	11	☐ Gn 31; 32	☐ 14; 15	☐ 2:17-23	☐ Mt 8:18-34
	12	☐ Gn 33-35	☐ 16	☐ 3:1-5	☐ Mt 9:1-17
	13	☐ Gn 36; 37	☐ 17:1-17	☐ 3:6-10	☐ Mt 9:18-38
	14	☐ Gn 38-40	☐ 17:18-32	☐ 3:11-16	☐ Mt 10:1-23
	15	☐ Gn 41; 42	☐ 17:33-51	☐ 3:17-22	☐ Mt 10:24-42
	16	☐ Gn 43-45	☐ 18	☐ 3:23-27	☐ Mt 11
	17	☐ Gn 46-48	☐ 19	☐ 3:28-32	☐ Mt 12:1-21
	18	☐ Gn 49; 50	☐ 20	☐ 3:33-38	☐ Mt 12:22-50
	19	☐ Ex 1-3	☐ 21:1-19	☐ 4:1-8	☐ Mt 13:1-30
	20	☐ Ex 4:1-6:27	☐ 21:20-32	☐ 4:9-12	☐ Mt 13:31-58
	21	☐ Ex 6:28-9:35	☐ 22; 23	☐ 4:13-18	☐ Mt 14:1-21
	22	☐ Ex 10-12	☐ 24:1-11	☐ 4:19-23	☐ Mt 14:22-36
	23	☐ Ex 13-15	☐ 24:12-22	☐ 4:24-28	☐ Mt 15:1-20
	24	☐ Ex 16-18	☐ 25	☐ 5:1-6	☐ Mt 15:21-39
	25	☐ Ex 19-21	☐ 26	☐ 5:7-14	☐ Mt 16
	26	☐ Ex 22-24	☐ 27	☐ 5:15-19	☐ Mt 17
	27	☐ Ex 25-27	☐ 28	☐ 5:20-23	☐ Mt 18:1-20
	28	☐ Ex 28; 29	☐ 29	☐ 6:1-6	☐ Mt 18:21-35
	29	☐ Ex 30-32	☐ 30:1-14	☐ 6:7-12	☐ Mt 19
	30	☐ Ex 33; 34	☐ 30:15-25	☐ 6:13-16	☐ Mt 20:1-16
<u>Oct.</u>	1	☐ Ex 35-37	☐ 31	☐ 6:17-19	☐ Mt 20:17-34
	2	☐ Ex 38-40	☐ 32:1-12	☐ 6:20-25	☐ Mt 21:1-22
	3	☐ Lv 1-4	☐ 32:13-22	☐ 6:26-31	☐ Mt 21:23-46
	4	☐ Lv 5:1-7:10	☐ 33:1-11	☐ 6:32-36	☐ Mt 22:1-22
	5	☐ Lv 7:11-9:24	☐ 33:12-23	☐ 6:37-40	☐ Mt 22:23-46
	6	☐ Lv 10-12	☐ 34:1-16	☐ 7:1-6	☐ Mt 23:1-22
	7	☐ Lv 13	☐ 34:17-28	☐ 7:7-12	☐ Mt 23:23-39
	8	☐ Lv 14; 15	☐ 35	☐ 7:13-20	☐ Mt 24:1-28
	9	☐ Lv 16-18	☐ 36:1-20	☐ 7:21-24	☐ Mt 24:29-51
	10	☐ Lv 19-21	☐ 36:21-40	☐ 7:25-27	☐ Mt 25:1-30
	11	☐ Lv 22; 23	☐ 37:1-11	☐ 8:1-5	☐ Mt 25:31-46

	Day	Old Testament	Psalms	Proverbs	New Testament
<u>Oct.</u>	12	42. ☐ Lv 24; 25	☐ 37:12-23	☐ 8:6-10	☐ Mt 26:1-25
	13	43. ☐ Lv 26; 27	☐ 38	☐ 8:11-16	☐ Mt 26:26-46
	14	44. ☐ Nm 1; 2	☐ 39	☐ 8:17-21	☐ Mt 26:47-75
	15	45. ☐ Nm 3:1-4:33	☐ 40	☐ 8:22-26	☐ Mt 27:1-26
	16	46. ☐ Nm 4:34-6:26	☐ 41; 42	☐ 8:27-31	☐ Mt 27:27-44
	17	47. ☐ Nm 7:1-8:4	☐ 43:1-9	☐ 8:32-35	☐ Mt 27:45-66
	18	48. ☐ Nm 8:5-10:36	☐ 43:10-27	☐ 9:1-6	☐ Mt 28
	19	49. ☐ Nm 11:1-14:10	☐ 44	☐ 9:7-11	☐ Mk 1:1-20
	20	50. ☐ Nm 14:11-15:41	☐ 45	☐ 9:12-15	☐ Mk 1:21-45
	21	51. ☐ Nm 16:1-18:19	☐ 46	☐ 9:16-20	☐ Mk 2
	22	52. ☐ Nm 18:20-21:9	☐ 47	☐ 9:21-25	☐ Mk 3:1-19
	23	53. ☐ Nm 21:10-22:41	☐ 48:1-10	☐ 10:1-6	☐ Mk 3:20-35
	24	54. ☐ Nm 23; 24	☐ 48:11-21	☐ 10:7-11	☐ Mk 4:1-20
	25	55. ☐ Nm 25:1-27:11	☐ 49:1-15	☐ 10:12-16	☐ Mk 4:21-41
	26	56. ☐ Nm 27:12-29:39	☐ 49:16-23	☐ 10:17-22	☐ Mk 5:1-20
	27	57. ☐ Nm 30; 31	☐ 50:1-10	☐ 10:23-27	☐ Mk 5:21-43
	28	58. ☐ Nm 32; 33	☐ 50:11-21	☐ 10:28-33	☐ Mk 6:1-29
	29	59. ☐ Nm 34-36	☐ 51	☐ 11:1-5	☐ Mk 6:30-56
	30	60. ☐ Dt 1; 2	☐ 52; 53	☐ 11:6-10	☐ Mk 7:1-23
	31	61. ☐ Dt 3; 4	☐ 54:1-12	☐ 11:11-15	☐ Mk 7:24-37
<u>Nov.</u>	1	62. ☐ Dt 5-7	☐ 54:13-24	☐ 11:16-20	☐ Mk 8:1-21
	2	63. ☐ Dt 8-10	☐ 55	☐ 11:21-25	☐ Mk 8:22-9:1
	3	64. ☐ Dt 11-13	☐ 56	☐ 11:26-30	☐ Mk 9:2-29
	4	65. ☐ Dt 14-16	☐ 57	☐ 12:1-5	☐ Mk 9:30-50
	5	66. ☐ Dt 17-19	☐ 58	☐ 12:6-10	☐ Mk 10:1-31
	6	67. ☐ Dt 20-22	☐ 59	☐ 12:11-15	☐ Mk 10:32-52
	7	68. ☐ Dt 23-25	☐ 60	☐ 12:16-20	☐ Mk 11:1-19
	8	69. ☐ Dt 26:1-28:14	☐ 61	☐ 12:21-25	☐ Mk 11:20-33
	9	70. ☐ Dt 28:15-29:28	☐ 62	☐ 12:26-31	☐ Mk 12:1-27
	10	71. ☐ Dt 30; 31	☐ 63	☐ 13:1-5	☐ Mk 12:28-44
	11	72. ☐ Dt 32	☐ 64	☐ 13:6-10	☐ Mk 13:1-23
	12	73. ☐ Dt 33; 34	☐ 65	☐ 13:11-15	☐ Mk 13:24-37
	13	74. ☐ Jos 1-3	☐ 66	☐ 13:16-21	☐ Mk 14:1-31
	14	75. ☐ Jos 4-6	☐ 67:1-20	☐ 13:22-27	☐ Mk 14:32-52
	15	76. ☐ Jos 7-9	☐ 67:21-36	☐ 14:1-5	☐ Mk 14:53-72
	16	77. ☐ Jos 10; 11	☐ 68:1-20	☐ 14:6-10	☐ Mk 15:1-20
	17	78. ☐ Jos 12-14	☐ 68:21-37	☐ 14:11-15	☐ Mk 15:21-47
	18	79. ☐ Jos 15-17	☐ 69	☐ 14:16-20	☐ Mk 16
	19	80. ☐ Jos 18-20	☐ 70:1-13	☐ 14:21-25	☐ Lk 1:1-25
	20	81. ☐ Jos 21-22	☐ 70:14-24	☐ 14:26-30	☐ Lk 1:26-56
	21	82. ☐ Jos 23; 24	☐ 71	☐ 14:31-36	☐ Lk 1:57-80
	22	83. ☐ Jdg 1; 2	☐ 72:1-14	☐ 15:1-5	☐ Lk 2:1-24
	23	84. ☐ Jdg 3; 4	☐ 72:15-28	☐ 15:6-10	☐ Lk 2:25-52
	24	85. ☐ Jdg 5:1-6:10	☐ 73:1-11	☐ 15:11-15	☐ Lk 3:1-20
	25	86. ☐ Jdg 6:11-7:25	☐ 73:12-23	☐ 15:16-20	☐ Lk 3:21-38
	26	87. ☐ Jdg 8; 9	☐ 74	☐ 15:21-26	☐ Lk 4:1-30
	27	88. ☐ Jdg 10; 11	☐ 75	☐ 15:27-32	☐ Lk 4:31-44
	28	89. ☐ Jdg 12-14	☐ 76:1-10	☐ 15:33-38	☐ Lk 5:1-16
	29	90. ☐ Jdg 15-17	☐ 76:11-21	☐ 16:1-5	☐ Lk 5:17-39
	30	91. ☐ Jdg 18; 19	☐ 77:1-17	☐ 16:6-10	☐ Lk 6:1-26
<u>Dec.</u>	1	92. ☐ Jdg 20; 21	☐ 77:18-37	☐ 16:11-15	☐ Lk 6:27-49
	2	93. ☐ Ru 1-4	☐ 77:38-55	☐ 16:16-20	☐ Lk 7:1-17
	3	94. ☐ 1Kg 1:1-2:17	☐ 77:56-72	☐ 16:21-25	☐ Lk 7:18-50
	4	95. ☐ 1Kg 2:18-4:22	☐ 78	☐ 16:26-31	☐ Lk 8:1-25

	Day	Old Testament	Psalms	Proverbs	New Testament
<u>Dec.</u>	5	96. ☐ 1Kg 5—7	☐ 79	☐ 17:1—5	☐ Lk 8:26—56
	6	97. ☐ 1Kg 8:1—10:16	☐ 80	☐ 17:6—10	☐ Lk 9:1—17
	7	98. ☐ 1Kg 10:17—13:22	☐ 81	☐ 17:11—15	☐ Lk 9:18—36
	8	99. ☐ 1Kg 14:1—15:9	☐ 82	☐ 17:16—20	☐ Lk 9:37—62
	9	100. ☐ 1Kg 15:10—17:30	☐ 83	☐ 17:21—25	☐ Lk 10:1—24
	10	101. ☐ 1Kg 18—21:1	☐ 84	☐ 17:26—30	☐ Lk 10:25—42
	11	102. ☐ 1Kg 21:2—23:28	☐ 85	☐ 18:1—5	☐ Lk 11:1—28
	12	103. ☐ 1Kg 24; 25	☐ 86	☐ 18:6—11	☐ Lk 11:29—54
	13	104. ☐ 1Kg 26—28	☐ 87	☐ 18:11—17	☐ Lk 12:1—34
	14	105. ☐ 1Kg 29—31	☐ 88:1—19	☐ 18:18—23	☐ Lk 12:35—59
	15	106. ☐ 2Kg 1; 2	☐ 88:20—38	☐ 19:1—6	☐ Lk 13:1—21
	16	107. ☐ 2Kg 3; 4	☐ 88:39—53	☐ 19:7—12	☐ Lk 13:22—35
	17	108. ☐ 2Kg 5—7	☐ 89	☐ 19:13—18	☐ Lk 14:1—24
	18	109. ☐ 2Kg 8—11	☐ 90	☐ 19:19—24	☐ Lk 14:25—35
	19	110. ☐ 2Kg 12; 13	☐ 91	☐ 19:25—29	☐ Lk 15:1—10
	20	111. ☐ 2Kg 14; 15	☐ 92	☐ 20:1—5	☐ Lk 15:11—32
	21	112. ☐ 2Kg 16—18:18	☐ 93:1—15	☐ 20:6—10	☐ Lk 16
	22	113. ☐ 2Kg 18:19—19:44	☐ 93:16—23	☐ 20:11—15	☐ Lk 17:1—19
	23	114. ☐ 2Kg 20; 21	☐ 94	☐ 20:16—20	☐ Lk 17:20—37
	24	115. ☐ 2Kg 22:1—23:7	☐ 95	☐ 20:21—25	☐ Lk 18:1—17
	25	116. ☐ 2Kg 23:8—24:25	☐ 96	☐ 21:1—5	☐ Lk 18:18—43
	26	117. ☐ 3Kg 1:1—2:25	☐ 97; 98	☐ 21:6—10	☐ Lk 19:1—27
	27	118. ☐ 3Kg 2:26—3:27	☐ 99; 100	☐ 21:11—15	☐ Lk 19:28—48
	28	119. ☐ 3Kg 4—6	☐ 101:1—15	☐ 21:16—20	☐ Lk 20:1—26
	29	120. ☐ 3Kg 7:1—8:52	☐ 101:16—29	☐ 21:21—25	☐ Lk 20:27—47
	30	121. ☐ 3Kg 8:53—10:33	☐ 102:1—12	☐ 21:26—30	☐ Lk 21:1—19
	31	122. ☐ 3Kg 11:1—12:25	☐ 102:13—22	☐ 22:1—5	☐ Lk 21:20—38
<u>Jan.</u>	1	123. ☐ 3Kg 12:26—13:34	☐ 103:1—18	☐ 22:6—10	☐ Lk 22:1—23
	2	124. ☐ 3Kg 14—16	☐ 103:19—35	☐ 22:11—15	☐ Lk 22:24—46
	3	125. ☐ 3Kg 17:1—19:9	☐ 104:1—15	☐ 22:16—20	☐ Lk 22:47—71
	4	126. ☐ 3Kg 19:10—21:22	☐ 104:16—27	☐ 22:21—26	☐ Lk 23:1—25
	5	127. ☐ 3Kg 21:23—22:50	☐ 104:28—45	☐ 22:27—31	☐ Lk 23:26—56
	6	128. ☐ 4Kg 1—3	☐ 105:1—15	☐ 23:1—5	☐ Lk 24:1—35
	7	129. ☐ 4Kg 4; 5	☐ 105:16—31	☐ 23:6—12	☐ Lk 24:36—53
	8	130. ☐ 4Kg 6:1—8:6	☐ 105:32—48	☐ 23:13—18	☐ Jn 1:1—28
	9	131. ☐ 4Kg 8:7—9:37	☐ 106:1—14	☐ 23:19—23	☐ Jn 1: 29—51
	10	132. ☐ 4Kg 10; 11	☐ 106:15—30	☐ 23:24—27	☐ Jn 2
	11	133. ☐ 4Kg 12—14	☐ 106:31—43	☐ 23:28—32	☐ Jn 3:1—21
	12	134. ☐ 4Kg 15:1—17:23	☐ 107	☐ 23:33—36	☐ Jn 3:22—36
	13	135. ☐ 4Kg 17:24—18:37	☐ 108:1—20	☐ 24:1—6	☐ Jn 4:1—26
	14	136. ☐ 4Kg 19; 20	☐ 108:21—31	☐ 24:7—12	☐ Jn 4:27—54
	15	137. ☐ 4Kg 21:1—23:20	☐ 109; 110	☐ 24:13—18	☐ Jn 5:1—15
	16	138. ☐ 4Kg 23:21—25:30	☐ 111; 112	☐ 24:19—23	☐ Jn 5:16—47
	17	139. ☐ 1Ch 1—3	☐ 113:1—11	☐ 24:24—27	☐ Jn 6:1—21
	18	140. ☐ 1Ch 4:1—6:33	☐ 113:12—26	☐ 24:28—34	☐ Jn 6:22—50
	19	141. ☐ 1Ch 6:34—8:40	☐ 114	☐ 24:35—39	☐ Jn 6:51—71
	20	142. ☐ 1Ch 9:1—11:9	☐ 115; 116	☐ 25:1—5	☐ Jn 7:1—36
	21	143. ☐ 1Ch 11:10—13:14	☐ 117:1—16	☐ 25:6—11	☐ Jn 7:37—8:2
	22	144. ☐ 1Ch 14:1—16:35	☐ 117:17—29	☐ 25:12—16	☐ Jn 8:3—30
	23	145. ☐ 1Ch 16:36—19:19	☐ 118:1—16	☐ 25:17—21	☐ Jn 8:31—59
	24	146. ☐ 1Ch 20—22	☐ 118:17—32	☐ 25:22—26	☐ Jn 9:1—12
	25	147. ☐ 1Ch 23—25	☐ 118:33—48	☐ 25:27—31	☐ Jn 9:13—41
	26	148. ☐ 1Ch 26; 27	☐ 118:49—64	☐ 26:1—5	☐ Jn 10:1—21
	27	149. ☐ 1Ch 28; 29	☐ 118:65—80	☐ 26:6—9	☐ Jn 10:22—42

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<u>Jan.</u>	28	150. ☐ 2Ch 1—4	☐ 118:81–96	☐ 26:10–13	☐ Jn 11:1–37
	29	151. ☐ 2Ch 5; 6	☐ 118:97–112	☐ 26:14–17	☐ Jn 11:38–57
	30	152. ☐ 2Ch 7—9	☐ 118:113–128	☐ 26:18–23	☐ Jn 12:1–28
	31	153. ☐ 2Ch 10—13	☐ 118:129–144	☐ 26:24–29	☐ Jn 12:29–50
<u>Feb.</u>	1	154. ☐ 2Ch 14—17	☐ 118:145–160	☐ 27:1–6	☐ Jn 13:1–17
	2	155. ☐ 2Ch 18—20	☐ 118:161–176	☐ 27:7–12	☐ Jn 13:18–38
	3	156. ☐ 2Ch 21:1—24:14	☐ 119; 120	☐ 27:13–18	☐ Jn 14
	4	157. ☐ 2Ch 24:15—26:23	☐ 121; 122	☐ 27:19–24	☐ Jn 15
	5	158. ☐ 2Ch 27—29	☐ 123; 124	☐ 27:25–29	☐ Jn 16
	6	159. ☐ 2Ch 30—32	☐ 125; 126	☐ 28:1–5	☐ Jn 17
	7	160. ☐ 2Ch 33; 34	☐ 127; 128	☐ 28:6–11	☐ Jn 18:1–27
	8	161. ☐ 2Ch 35; 36	☐ 129; 130	☐ 28:12–15	☐ Jn 18:28—19:4
	9	162. ☐ 1Ez 1:1—2:11	☐ 131	☐ 28:16–20	☐ Jn 19:5–24
	10	163. ☐ 1Ez 2:12—4:42	☐ 132; 133	☐ 28:21–25	☐ Jn 19:25–42
	11	164. ☐ 1Ez 4:43—5:45	☐ 134:1–1–12	☐ 28:26–30	☐ Jn 20
	12	165. ☐ 1Ez 5:46—7:15	☐ 134:13–21	☐ 29:1–6	☐ Jn 21
	13	166. ☐ 1Ez 8:1–70	☐ 135:1–15	☐ 29:7–12	☐ Ac 1
	14	167. ☐ 1Ez 8:71—9:55	☐ 135:16–26	☐ 29:13–18	☐ Ac 2:1–21
	15	168. ☐ 2Ez 1—3	☐ 136; 137	☐ 29:19–23	☐ Ac 2:22–47
	16	169. ☐ 2Ez 4:1—6:14	☐ 138:1–12	☐ 29:24–28	☐ Ac 3
	17	170. ☐ 2Ez 6:15—8:30	☐ 138:13–24	☐ 30:1–5	☐ Ac 4:1–22
	18	171. ☐ 2Ez 8:31—10:44	☐ 139	☐ 30:6–10	☐ Ac 4:23–37
	19	172. ☐ Neh 1—3	☐ 140	☐ 30:11–15	☐ Ac 5:1–16
	20	173. ☐ Neh 4:1—7:3	☐ 141	☐ 30:16–21	☐ Ac 5:17–42
	21	174. ☐ Neh 7:4—8:18	☐ 142	☐ 30:22–25	☐ Ac 6
	22	175. ☐ Neh 9—11	☐ 143	☐ 30:26–30	☐ Ac 7:1–21
	23	176. ☐ Neh 12; 13	☐ 144:1–9	☐ 30:31–35	☐ Ac 7:22–43
	24	177. ☐ Tb 1—3	☐ 144:10–21	☐ 31:1–5	☐ Ac 7:44–60
	25	178. ☐ Tb 4—6	☐ 145	☐ 31:6–9	☐ Ac 8:1–25
	26	179. ☐ Tb 7—11	☐ 146; 147	☐ 31:10–15	☐ Ac 8:26–40
	27	180. ☐ Tb 12—14	☐ 148	☐ 31:16–20	☐ Ac 9:1–18
	28	181. ☐ Jdt 1—4	☐ 149	☐ 31:21–25	☐ Ac 9:19–43
<u>Mar.</u>	1	182. ☐ Jdt 5—7	☐ 150; 151	☐ 31:26–30	☐ Ac 10:1–23
	2	183. ☐ Jdt 8—10	☐ 1; 2	☐ 1:1–5	☐ Ac 10:24–48
	3	184. ☐ Jdt 11—13	☐ 3; 4	☐ 1:6–10	☐ Ac 11
	4	185. ☐ Jdt 14—16	☐ 5	☐ 1:11–15	☐ Ac 12
	5	186. ☐ Est 1; 2	☐ 6	☐ 1:16–19	☐ Ac 13:1–25
	6	187. ☐ Est 3; 4	☐ 7	☐ 1:20–24	☐ Ac 13:26–52
	7	188. ☐ Est 5:1—8:12	☐ 8	☐ 1:25–29	☐ Ac 14
	8	189. ☐ Est 8:12a—10:3k	☐ 9:1–17	☐ 1:30–35	☐ Ac 15:1–21
	9	190. ☐ 1Mc 1:1—2:14	☐ 9:18–39	☐ 2:1–5	☐ Ac 15:22–41
	10	191. ☐ 1Mc 2:15—3:41	☐ 10; 11	☐ 2:6–9	☐ Ac 16:1–18
	11	192. ☐ 1Mc 3:42—4:61	☐ 12; 13	☐ 2:10–16	☐ Ac 16:19–40
	12	193. ☐ 1Mc 5:1—6:17	☐ 14; 15	☐ 2:17–23	☐ Ac 17:1–15
	13	194. ☐ 1Mc 6:18—7:50	☐ 16	☐ 3:1–5	☐ Ac 17:16–34
	14	195. ☐ 1Mc 8:1—9:53	☐ 17:1–17	☐ 3:6–10	☐ Ac 18
	15	196. ☐ 1Mc 9:54—10:58	☐ 17:18–32	☐ 3:11–16	☐ Ac 19:1–22
	16	197. ☐ 1Mc 10:59—11:53	☐ 17:33–51	☐ 3:17–22	☐ Ac 19:23–41
	17	198. ☐ 1Mc 11:54—13:11	☐ 18	☐ 3:23–27	☐ Ac 20:1–16
	18	199. ☐ 1Mc 13:12—14:24	☐ 19	☐ 3:28–32	☐ Ac 20:17–38
	19	200. ☐ 1Mc 14:25—16:24	☐ 20	☐ 3:33–38	☐ Ac 21:1–16
	20	201. ☐ 2Mc 1; 2	☐ 21:1–19	☐ 4:1–8	☐ Ac 21:17–40
	21	202. ☐ 2Mc 3:1—4:29	☐ 21:20–32	☐ 4:9–12	☐ Ac 21:1–29
	22	203. ☐ 2Mc 4:30—6:31	☐ 22; 23	☐ 4:13–18	☐ Ac 22:30—23:11

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<u>Mar.</u>	23	204. ☐ 2Mc 7:1—8:20	☐ 24:1—11	☐ 4:19—23	☐ Ac 23:12—35
	24	205. ☐ 2Mc 8:21—10:23	☐ 24:12—22	☐ 4:4:24—28	☐ Ac 24
	25	206. ☐ 2Mc 10:24—12:16	☐ 25	☐ 5:1—6	☐ Ac 25
	26	207. ☐ 2Mc 12:17—14:17	☐ 26	☐ 5:7—14	☐ Ac 26
	27	208. ☐ 2Mc 14:18—15:39	☐ 27	☐ 5:15—19	☐ Ac 27:1—20
	28	209. ☐ 3Mc 1; 2	☐ 28	☐ 5:20—23	☐ Ac 27:21—44
	29	210. ☐ 3Mc 3; 4	☐ 29	☐ 6:1—6	☐ Ac 28
	30	211. ☐ 3Mc 5	☐ 30:1—14	☐ 6:7—12	☐ Rom 1
	31	212. ☐ 3Mc 6; 7	☐ 30:15—25	☐ 6:13—16	☐ Rom 2
<u>Apr.</u>	1	213. ☐ Job 1; 2	☐ 31	☐ 6:17—19	☐ Rom 3
	2	214. ☐ Job 3; 4	☐ 32:1—12	☐ 6:20—25	☐ Rom 4
	3	215. ☐ Job 5; 6	☐ 32:13—22	☐ 6:26—31	☐ Rom 5
	4	216. ☐ Job 7; 8	☐ 33:1—11	☐ 6:32—36	☐ Rom 6
	5	217. ☐ Job 9; 10	☐ 33:12—23	☐ 6:37—40	☐ Rom 7
	6	218. ☐ Job 11—13	☐ 34:1—16	☐ 7:1—6	☐ Rom 8:1—17
	7	219. ☐ Job 14; 15	☐ 34:17—28	☐ 7:7—12	☐ Rom 8:18—39
	8	220. ☐ Job 16—18	☐ 35	☐ 7:13—20	☐ Rom 9:1—13
	9	221. ☐ Job 19; 20	☐ 36:1—20	☐ 7:21—24	☐ Rom 9:14—33
	10	222. ☐ Job 21; 22	☐ 36:21—40	☐ 7:25—27	☐ Rom 10
	11	223. ☐ Job 23—25	☐ 37:1—11	☐ 8:1—5	☐ Rom 11:1—15
	12	224. ☐ Job 26—28	☐ 37:12—23	☐ 8:6—10	☐ Rom 11:16—36
	13	225. ☐ Job 29; 30	☐ 38	☐ 8:11—16	☐ Rom 12
	14	226. ☐ Job 31; 32	☐ 39	☐ 8:17—21	☐ Rom 13
	15	227. ☐ Job 33:1—34:9	☐ 40	☐ 8:22—26	☐ Rom 14
	16	228. ☐ Job 34:10—35:16	☐ 41; 42	☐ 8:27—31	☐ Rom 15:1—21
	17	229. ☐ Job 36; 37	☐ 43:1—9	☐ 8:32—35	☐ Rom 15:22—33
	18	230. ☐ Job 38	☐ 43:10—27	☐ 9:1—6	☐ Rom 16
	19	231. ☐ Job 39; 40	☐ 44	☐ 9:7—11	☐ 1Co 1
	20	232. ☐ Job 41; 42	☐ 45	☐ 9:12—15	☐ 1Co 2
	21	233. ☐ Ecc 1; 2	☐ 46	☐ 9:16—20	☐ 1Co 3
	22	234. ☐ Ecc 3:1—5:6	☐ 47	☐ 9:21—25	☐ 1Co 4
	23	235. ☐ Ecc 5:7—7:29	☐ 48:1—10	☐ 10:1—6	☐ 1Co 5
	24	236. ☐ Ecc 8:1—10:10	☐ 48:11—21	☐ 10:7—11	☐ 1Co 6
	25	237. ☐ Ecc 10:11—12:14	☐ 49:1—15	☐ 10:12—16	☐ 1Co 7:1—24
	26	238. ☐ SS 1; 2	☐ 49:16—23	☐ 10:17—22	☐ 1Co 7:25—40
	27	239. ☐ SS 3; 4	☐ 50:1—10	☐ 10:23—27	☐ 1Co 8
	28	240. ☐ SS 5; 6	☐ 50:11—21	☐ 10:28—33	☐ 1Co 9
	29	241. ☐ SS 7; 8	☐ 51	☐ 11:1—5	☐ 1Co 10:1—13
	30	242. ☐ WSol 1; 2	☐ 52; 53	☐ 11:6—10	☐ 1Co 10:14—11:1
<u>May.</u>	1	243. ☐ WSol 3; 4	☐ 54:1—12	☐ 11:11—15	☐ 1Co 11:2—16
	2	244. ☐ WSol 5; 6	☐ 54:13—24	☐ 11:16—20	☐ 1Co 11:17—34
	3	245. ☐ WSol 7; 8	☐ 55	☐ 11:21—25	☐ 1Co 12:1—30
	4	246. ☐ WSol 9; 10	☐ 56	☐ 11:26—30	☐ 1Co 12:31—13:13
	5	247. ☐ WSol 11:1—12:11	☐ 57	☐ 12:1—5	☐ 1Co 14:1—25
	6	248. ☐ WSol 12:12—13:19	☐ 58	☐ 12:6—10	☐ 1Co 14:26—40
	7	249. ☐ WSol 14	☐ 59	☐ 12:11—15	☐ 1Co 15:1—34
	8	250. ☐ WSol 15:1—16:14	☐ 60	☐ 12:16—20	☐ 1Co 15:35—58
	9	251. ☐ WSol 16:15—18:4	☐ 61	☐ 12:21—25	☐ 1Co 16
	10	252. ☐ WSol 18:5—19:22	☐ 62	☐ 12:26—31	☐ 2Co 1:1—22
	11	253. ☐ WSir 1; 2	☐ 63	☐ 13:1—5	☐ 2Co 1:23—2:17
	12	254. ☐ WSir 3; 4	☐ 64	☐ 13:6—10	☐ 2Co 3
	13	255. ☐ WSir 5; 6	☐ 65	☐ 13:11—15	☐ 2Co 4
	14	256. ☐ WSir 7; 8	☐ 66	☐ 13:16—21	☐ 2Co 5
	15	257. ☐ WSir 9; 10	☐ 67:1—20	☐ 13:22—27	☐ 2Co 6

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<u>May</u>	16	258. ☐ WSir 11; 12	☐ 67:21–36	☐ 14:1–5	☐ 2Co 7
	17	259. ☐ WSir 13; 14	☐ 68:1–20	☐ 14:6–10	☐ 2Co 8
	18	260. ☐ WSir 15; 16	☐ 68:21–37	☐ 14:11–15	☐ 2Co 9
	19	261. ☐ WSir 17; 18	☐ 69	☐ 14:16–20	☐ 2Co 10
	20	262. ☐ WSir 19; 20	☐ 70:1–13	☐ 14:21–25	☐ 2Co 11:1–15
	21	263. ☐ WSir 21; 22	☐ 70:14–24	☐ 14:26–30	☐ 2Co 11:16–33
	22	264. ☐ WSir 23:1–24:18	☐ 71	☐ 14:31–36	☐ 2Co 12
	23	265. ☐ WSir 24:19–25:25	☐ 72:1–14	☐ 15:1–5	☐ 2Co 13
	24	266. ☐ WSir 26; 27	☐ 72:15–28	☐ 15:6–10	☐ Gal 1
	25	267. ☐ WSir 28; 29	☐ 73:1–11	☐ 15:11–15	☐ Gal 2
	26	268. ☐ WSir 30; 31	☐ 73:12–23	☐ 15:16–20	☐ Gal 3
	27	269. ☐ WSir 32; 33	☐ 74	☐ 15:21–26	☐ Gal 4
	28	270. ☐ WSir 34; 35	☐ 75	☐ 15:27–32	☐ Gal 5
	29	271. ☐ WSir 36; 37	☐ 76:1–10	☐ 15:33–38	☐ Gal 6
	30	272. ☐ WSir 38:1–39:11	☐ 76:11–21	☐ 16:1–5	☐ Eph 1
	31	273. ☐ WSir 39:12–40:30	☐ 77:1–17	☐ 16:6–10	☐ Eph 2
<u>Jun</u>	1	274. ☐ WSir 41; 42	☐ 77:18–37	☐ 16:11–15	☐ Eph 3
	2	275. ☐ WSir 43:1–44:18	☐ 77:38–55	☐ 16:16–20	☐ Eph 4:1–24
	3	276. ☐ WSir 44:19–45:26	☐ 77:56–72	☐ 16:21–25	☐ Eph 4:25–5:14
	4	277. ☐ WSir 46; 47	☐ 78	☐ 16:26–31	☐ Eph 5:15–33
	5	278. ☐ WSir 48; 49	☐ 79	☐ 17:1–5	☐ Eph 6
	6	279. ☐ WSir 50	☐ 80	☐ 17:6–10	☐ Php 1
	7	280. ☐ WSir 51	☐ 81	☐ 17:11–15	☐ Php 2
	8	281. ☐ Hos 1; 2	☐ 82	☐ 17:16–20	☐ Php 3:1–4:1
	9	282. ☐ Hos 3–5	☐ 83	☐ 17:21–25	☐ Php 4:2–23
	10	283. ☐ Hos 6; 7	☐ 84	☐ 17:26–30	☐ Col 1
	11	284. ☐ Hos 8; 9	☐ 85	☐ 18:1–5	☐ Col 2
	12	285. ☐ Hos 10:1–12:7	☐ 86	☐ 18:6–11	☐ Col 3:1–4:1
	13	286. ☐ Hos 12:8–14:10	☐ 87	☐ 18:12–17	☐ Col 4:2–18
	14	287. ☐ Am 1:1–5:3	☐ 88:1–19	☐ 18:18–23	☐ 1Th 1
	15	288. ☐ Am 5:4–9:15	☐ 88:20–38	☐ 19:1–6	☐ 1Th 2
	16	289. ☐ Mic 1–4	☐ 88:39–53	☐ 19:7–12	☐ 1Th 3
	17	290. ☐ Mic 5–7	☐ 89	☐ 19:13–18	☐ 1Th 4
	18	291. ☐ Joel 1–4	☐ 90	☐ 19:19–24	☐ 1Th 5
	19	292. ☐ Ob	☐ 91	☐ 19:25–29	☐ 2Th 1
	20	293. ☐ Jon 1–4	☐ 92	☐ 20:1–5	☐ 2Th 2
	21	294. ☐ Nah 1–3	☐ 93:1–15	☐ 20:6–10	☐ 2Th 3
	22	295. ☐ Hab 1–3	☐ 93:16–23	☐ 20:11–15	☐ 1Ti 1
	23	296. ☐ Zep 1–3	☐ 94	☐ 20:16–20	☐ 1Ti 2
	24	297. ☐ Hag 1; 2	☐ 95	☐ 20:21–25	☐ 1Ti 3
	25	298. ☐ Zec 1–5	☐ 96	☐ 21:1–5	☐ 1Ti 4
	26	299. ☐ Zec 6–9	☐ 97; 98	☐ 21:6–10	☐ 1Ti 5
	27	300. ☐ Zec 10–14	☐ 99; 100	☐ 21:11–15	☐ 1Ti 6
	28	301. ☐ Mal 1–3	☐ 101:1–15	☐ 21:16–20	☐ 2Ti 1
	29	302. ☐ Is 1–4	☐ 101:16–29	☐ 21:21–25	☐ 2Ti 2
	30	303. ☐ Is 5–9	☐ 102:1–12	☐ 21:26–30	☐ 2Ti 3
<u>Jul</u>	1	304. ☐ Is 10–14	☐ 102:13–22	☐ 22:1–5	☐ 2Ti 4
	2	305. ☐ Is 15–21	☐ 103:1–18	☐ 22:6–10	☐ Tts 1
	3	306. ☐ Is 22–26	☐ 103:19–35	☐ 22:11–15	☐ Tts 2
	4	307. ☐ Is 27–30	☐ 104:1–15	☐ 22:16–20	☐ Tts 3
	5	308. ☐ Is 31–36	☐ 104:16–27	☐ 22:21–26	☐ Phm
	6	309. ☐ Is 37–40	☐ 104:28–45	☐ 22:27–31	☐ Heb 1
	7	310. ☐ Is 41–43	☐ 105:1–15	☐ 23:1–5	☐ Heb 2
	8	311. ☐ Is 44–47	☐ 105:16–31	☐ 23:6–12	☐ Heb 3

	Day	Old Testament	Psalms	Proverbs	New Testament
<u>Jul.</u>	9	312. ☐ Is 48—51	☐ 105:32—48	☐ 23:13—18	☐ Heb 4
	10	313. ☐ Is 52—57	☐ 106:1—14	☐ 23:19—23	☐ Heb 5
	11	314. ☐ Is 58—62	☐ 106:15—30	☐ 23:24—27	☐ Heb 6
	12	315. ☐ Is 63—66	☐ 106:31—43	☐ 23:28—32	☐ Heb 7
	13	316. ☐ Jer 1—3	☐ 107	☐ 23:33—36	☐ Heb 8
	14	317. ☐ Jer 4—6	☐ 108:1—20	☐ 24:1—6	☐ Heb 9
	15	318. ☐ Jer 7—9	☐ 108:21—31	☐ 24:7—12	☐ Heb 10:1—18
	16	319. ☐ Jer 10—13	☐ 109; 110	☐ 24:13—18	☐ Heb 10:19—39
	17	320. ☐ Jer 14—16	☐ 111; 112	☐ 24:19—23	☐ Heb 11:1—22
	18	321. ☐ Jer 17—19	☐ 113:1—11	☐ 24:24—27	☐ Heb 11:23—40
	19	322. ☐ Jer 20—22	☐ 113:12—26	☐ 24:28—34	☐ Heb 12:1—27
	20	323. ☐ Jer 23—26	☐ 114	☐ 24:35—39	☐ Heb 12:28—13:25
	21	324. ☐ Jer 27; 28	☐ 115; 116	☐ 25:1—5	☐ Jas 1
	22	325. ☐ Jer 29—31	☐ 117:1—16	☐ 25:6—11	☐ Jas 2
	23	326. ☐ Jer 32—35	☐ 117:17—29	☐ 25:12—16	☐ Jas 3
	24	327. ☐ Jer 36—38	☐ 118:1—16	☐ 25:17—21	☐ Jas 4
	25	328. ☐ Jer 39—41	☐ 118:17—32	☐ 25:22—26	☐ Jas 5
	26	329. ☐ Jer 42—44	☐ 118:33—48	☐ 25:27—31	☐ 1Pt 1
	27	330. ☐ Jer 45—48	☐ 118:49—64	☐ 26:1—5	☐ 1Pt 2
	28	331. ☐ Jer 49—52	☐ 118:65—80	☐ 26:6—9	☐ 1Pt 3
	29	332. ☐ Bar 1; 2	☐ 118:81—96	☐ 26:10—13	☐ 1Pt 4
	30	333. ☐ Bar 3—5	☐ 118:97—112	☐ 26:14—17	☐ 1Pt 5
	31	334. ☐ EJer	☐ 118:113—128	☐ 26:18—23	☐ 2Pt 1
<u>Aug.</u>	1	335. ☐ Lam 1	☐ 118:129—144	☐ 26:24—29	☐ 2Pt 2
	2	336. ☐ Lam 2	☐ 118:145—160	☐ 27:1—5	☐ 2Pt 3
	3	337. ☐ Lam 3	☐ 118:161—176	☐ 27:6—10	☐ 1Jn 1:1—2:1
	4	338. ☐ Lam 4	☐ 119; 120	☐ 27:11—15	☐ 1Jn 2:2—27
	5	339. ☐ Lam 5	☐ 121; 122	☐ 27:16—20	☐ 1Jn 2:28—3:24
	6	340. ☐ Ezk 1—3	☐ 123; 124	☐ 27:21—24	☐ 1Jn 4:1—19
	7	341. ☐ Ezk 4—7	☐ 125; 126	☐ 27:25—29	☐ 1Jn 4:20—5:21
	8	342. ☐ Ezk 8—11	☐ 127; 128	☐ 28:1—5	☐ 2Jn
	9	343. ☐ Ezk 12—14	☐ 129; 130	☐ 28:6—11	☐ 3Jn
	10	344. ☐ Ezk 15; 16	☐ 131	☐ 28:12—15	☐ Jude
	11	345. ☐ Ezk 17—19	☐ 132; 133	☐ 28:16—20	☐ Rev 1
	12	346. ☐ Ezk 20; 21	☐ 134:1—12	☐ 28:21—25	☐ Rev 2
	13	347. ☐ Ezk 22; 23	☐ 134:13—21	☐ 28:26—30	☐ Rev 3
	14	348. ☐ Ezk 24—26	☐ 135:1—15	☐ 29:1—6	☐ Rev 4; 5
	15	349. ☐ Ezk 27—29	☐ 135:16—26	☐ 29:7—12	☐ Rev 6
	16	350. ☐ Ezk 30—32	☐ 136; 137	☐ 29:13—18	☐ Rev 7
	17	351. ☐ Ezk 33—35	☐ 138:1—12	☐ 29:19—23	☐ Rev 8
	18	352. ☐ Ezk 36; 37	☐ 138:13—24	☐ 29:24—28	☐ Rev 9
	19	353. ☐ Ezk 38:1—40:23	☐ 139	☐ 30:1—5	☐ Rev 10
	20	354. ☐ Ezk 40:24—41:26	☐ 140	☐ 30:6—10	☐ Rev 11
	21	355. ☐ Ezk 42; 43	☐ 141	☐ 30:11—15	☐ Rev 12
	22	356. ☐ Ezk 44—46	☐ 142	☐ 30:16—21	☐ Rev 13
	23	357. ☐ Ezk 47; 48	☐ 143	☐ 30:22—25	☐ Rev 14
	24	358. ☐ Dan Sus 1—Dan 1:21	☐ 144:1—9	☐ 30:26—30	☐ Rev 15:1—16:7
	25	359. ☐ Dan 2:1—3:24	☐ 144:10—21	☐ 30:31—35	☐ Rev 16:8—21
	26	360. ☐ Dan 3:25—66	☐ 145	☐ 31:1—5	☐ Rev 17
	27	361. ☐ Dan 3:67—4:18	☐ 146	☐ 31:6—9	☐ Rev 18
	28	362. ☐ Dan 4:19—6:29	☐ 147	☐ 31:10—15	☐ Rev 19
	29	363. ☐ Dan 7; 8	☐ 148	☐ 31:16—20	☐ Rev 20
	30	364. ☐ Dan 9:1—11:28	☐ 149	☐ 31:21—25	☐ Rev 21
	31	365. ☐ Dan 11:29—Bel 42	☐ 150; 151	☐ 31:26—30	☐ Rev 22

OVERVIEW OF THE BOOKS OF THE BIBLE

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THE OLD TESTAMENT

This introduction is a brief description of each of the forty-nine books of the Old Testament. It is helpful to keep in mind that, like the earliest Christian community, the Orthodox Church of today continues using the Greek version of the Old Testament known as the Septuagint (LXX). The Septuagint—referencing the seventy finest Jewish scholars, from all twelve Jewish tribes, who made the translation from the Hebrew in Greek—became the universally accepted version of the Old Testament since the time of its appearance some three centuries before the birth of Christ. Our Lord Jesus Christ, together with His apostles and evangelists, Matthew, Mark, Luke and John, and also Peter and Paul, used this Greek version when quoting the Old Testament in their gospels and epistles. These inspired Old Testament Books tell the story of God’s dealings with ancient Israel, from approximately 2000 BC until the time of Jesus.

A study of the Old Testament in the light of the authentic apostolic tradition will lead the reader to Him Who fulfilled the Law and the Prophets as He promised: our Lord and God and Savior, Jesus Christ. This collection of forty-nine Old Testament books is traditionally subdivided into four sections: 1) the five books of the Law; 2) the books of history; 3) the books of wisdom, and; 4) the books of prophecy.

The Five Books of the Law

First there are the books of the Law: *Genesis*, meaning “beginning”, since it recounts the beginning of God’s creation; *Exodus*, which means “exit” or “departure”, referring to the journey of the Hebrews from out of slavery in Egypt; *Leviticus*, a book detailing worship as led by the priests ordained from the tribe of Levi; *Numbers*, whose title is derived from the book’s opening account of the census or numbering of the people of Israel; *Deuteronomy*, whose meaning “second law”, since it gives a detailed listing of the additional laws given by God through Moses.

These first five books of the Old Testament, known jointly as the Pentateuch (*penta* means “five” in Greek) describe God’s creation of the world, the rebellion of Adam and Eve and the fall of man, and the history of God’s people from the days of Abraham, about 2000 BC, through the days of Moses, dated by many scholars at approximately 1250 BC.

The Books of History

The second section of the LXX Old Testament is known as the historical books. This group begins with the book of *Joshua*, the leader of the children of Israel following the death of Moses, who brings God's people into the promised land after their forty years of wandering in the wilderness. *Judges*, relates to the traditions of the various Hebrew tribes and the exploits of their own particular heroes, the Judges of whom the title speaks, who ruled the nation. The book of *Ruth* is the charming and heroic account of a Gentile woman who placed herself under the protection of the one true God, and in the process became an ancestor of King David, and of his descendent, Jesus Christ the Messiah of Israel.

First and Second Kingdoms (First and Second Samuel), whose principal characters are Samuel the faithful prophet, Saul the first king to rule over God's people, and David, Saul's successor and the first king of Judah in the south of Palestine, and Israel to the north. The books of *Third and Fourth Kingdoms* (First and Second Kings) opens with the enthronement of David's son Solomon and ends with the fall of the kingdom, including the destruction of its capital city of Jerusalem, and the exile of God's people from Palestine to Babylon.

First and Second Chronicles (First and Second Paraleipomenon) expand on the history recorded in *Third and Fourth Kingdoms*. The word *Paraleipomenon* is transliterated from the Greek and means "that which is omitted" in the two preceding books. The books of *First and Second Ezra* and *Nehemiah* continue this chronicle of divine history, focusing on the Jewish religious community after its return to Jerusalem from exile in Babylon.

The final books in the historical section of the Old Testament reveal the stories of people who lived heroic and God-directed lives under foreign domination and during the exile: *Tobit*, who was taken into captivity by the Assyrians; *Judith*, the pious and beautiful widow who saved her people from massacre by the invading Assyrian general; *Esther*, the Jewish queen of Persia who achieved the revocation of Haman's decree that would have allowed the persecution and mass murder of God's people; and the *Maccabees*, the family of the Hasmoneans and their followers, the faithful people who began the revolt and fought the wars of independence against foreign armies occupying their land.

The Books of Wisdom

The third section of the Old Testament is known as the books of Wisdom. The magnificent *Psalms* is the hymnal of both ancient Israel and of the

Church. The book of *Job*, which in the canonical Greek LXX comes between *Psalms* and *Proverbs*, probes the depths of a man's unshakable faith in the face of tragedy and innocent suffering. *Proverbs* is a collection of moral and religious instruction taught to young people after their return from exile in Babylon. *Ecclesiastes* tells of the preacher who philosophically seeks to understand the meaning of human existence that the good man can find in this life. The moving *Song of Songs* by Solomon is a collection of Lyric Poems, written in the language of human love and courtship, which also speaks prophetically of God's love for His beloved Bride, His Church. The *Wisdom of Solomon* promises reward and immortality to the righteous, praises wisdom and condemns the folly of idolatry. The *Wisdom of Sirach* consists of lectures to young people on ethical and religious themes.

These seven books of Wisdom literature—*Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Song of Songs*, *Wisdom of Solomon*, and *Wisdom of Sirach*—proclaim that happiness (or “blessedness” in the language of the Bible) is possible only through faith in and obedience to the one true God.

The Books of Prophecy

The fourth and final section of the LXX Old Testament includes the books of prophecy, which appear in an order different from the Hebrew and Vulgate collections.

Hosea gives a message of God's own redeeming love for His chosen people, even when they spurn Him and prostitute themselves to false gods. *Amos* is the simple shepherd called by God to denounce a self-satisfied nation for its grave social injustice, abhorrent immorality and its shallow and meaningless piety. *Micah* foretells the day when nations shall beat their swords into plowshares and their spears into pruning hooks. He speaks of peace reigning over all who do justice, who love kindness, and who walk humbly with God. *Joel* is the prophet who foretells the outpouring of the Holy Spirit upon all flesh. *Obadiah* prophesies the return of the exiles from Babylon. *Jonah* unwillingly accepts God's command to preach His mercy and forgiveness to a foreign nation.

Nahum prophesies the defeat of the powerful Assyrian enemy. *Habakkuk* deals with the perennial question, “How long, O Lord, shall I cry out to You, and You will not hear me?” (Hab 1:2). *Zephaniah* prophesies the dark days of Judah's destruction, but promises comfort and conciliation to those who wait patiently for the Lord and serve Him. *Haggai*, following the return of the exiles, exhorts them to rebuild the destroyed temple in order to unify their disrupted religious life and, more importantly, to

prepare for the coming of the long awaited Messiah.

Zachariah prophesies the image of the messianic Prince of Peace, the Good Shepherd who would lay down His life for the flock. *Malachi* exhorts God's people to faithfulness and asserts the fatherhood of God over all nations. He foretells that God will appoint a forerunner, similar to the ancient prophet Elijah who will appear before the Messiah and prepare the world for the coming Day of the Lord.

Isaiah exhorts the people of God to place their confidence in the Lord, and to lead private and public lives which manifest this reliance. From *Isaiah*, we hear the prophecies of a Son to be born of a virgin, and of the Suffering Servant—the Messiah—who would be led as an innocent sheep to the slaughter, and by whose stripes we would be healed. *Jeremiah* severely criticizes God's people for abandoning the one true God and turning instead to the worship of idols. *Baruch* was appointed to be read on feast days as a confession of sins. In *Lamentations*, the author Jeremiah mourns the destruction of the holy city of Jerusalem by the Babylonians. The *Epistle of Jeremiah* is addressed to those about to be carried off into exile in Babylon.

Ezekiel, the prophet of the exiles, assures his hearers of the abiding presence of God amongst them, even in exile and servitude. Finally, *Daniel* writes an apocalyptic or mystical end-time prophecy which is filled with difficult and often obscure signs and symbols. In the Greek LXX, *Daniel* begins with the heroic story of Susanna and ends with the fascinating account of Bel and the Serpent.

These forty-nine God-inspired Old Testament books divided into four sections—books of the Law, of History, of Wisdom, and of Prophecy—which serve as an introduction to John the Baptist's preparation of the world for the coming of the Messiah, who is *Isaiah's* Suffering Servant, *Zachariah's* Prince of Peace, and the Good Shepherd who lays down His life for the flock.

THE NEW TESTAMENT

The Four Gospels

Matthew, Mark, Luke and John recall the events in the life of Jesus Christ, Son of God and Son of Man. The first three are called the Synoptic Gospels, in that they set forth a "common viewpoint" of the chronology of events and the message of Christ in His life and ministry. *Matthew* addresses his gospel primarily to fellow Jews. *Mark* is likely the first Gospel to be written, and speaks of Christ as servant of all (Mk 10:45). *Luke*, himself a physician, reveals the Incarnate Christ and His earthly

ancestry. This Son of Man saves and heals the fallen race. *John*, the last of the four gospels to be written, emphasizes the divinity of Christ, the eternal Son and Word of God, who became Man. John's gospel further reveals seven miracles of Christ, not all of them in chronological order.

Acts

Written by St. Luke, these are the *Acts* (accomplishments) *of the Apostles*, but mainly of Peter (ch 1-12) and Paul (ch 13-28). Acts chronicles the earliest history of the Church from Pentecost to approximately AD 65.

The Letters (or Epistles) of St. Paul

The first nine of Paul's letters are written to churches. *Romans* was the only letter Paul wrote to a community he had not previously visited. Thus, the implication is that much of what he wrote to the Church at Rome he preached in other places.

Corinth was a center of commerce, immorality and false religion. *First Corinthians* is therefore a corrective epistle calling for unity, virtue, forbearance, Eucharistic order and proper use of the gifts of the Holy Spirit. In contrast *Second Corinthians* recognizes the repentance within the church on the part of many, and St. Paul defends his apostolic authority.

In *Galatians*, Paul addresses several churches in Asia Minor, defending his apostleship and calling the faithful to live their lives in the strength of the Holy Spirit instead of in submission to the laws of the old covenant. *Ephesians* is a marvelous discourse on how the Church should conduct itself. This community is rich in dedication to Christ, yet just a few decades later, the Lord tells them, "you have left your first love" (Rev 2:4).

Philippians is the epistle of joy. Paul writes from a Roman prison, "Rejoice in the Lord always. Again I say rejoice!" (Php 4:4). *Colossians* presents Christ as "the head of the body, the church..." (Col 1:18), preeminent in all things.

First Thessalonians, the first letter St. Paul penned, was a letter of encouragement written about AD 51, shortly after he planted that Church. *Second Thessalonians* acknowledges persecution and warns of lawlessness urging the Christians to "stand fast and hold the traditions which you were taught..." (2Th 2:15).

Next, Paul addresses letters to individuals. In *First Timothy*, the aging apostle speaks to his youthful understudy about effective oversight of the church. In *Second Timothy*, the last letter Paul wrote, he encourages Timothy to "be strong in the grace that is in Christ Jesus" (2 Ti 2:1). Paul

is already in prison in Rome (1:8) awaiting martyrdom.

Titus is sent by Paul to Crete to set the church “in order” and “appoint elders in every city” (Tts 1:5). If this sounds like the work of a bishop, it is (Tts 1:7,8), and Titus is consistently named in early Church records as the Bishop of Crete. *Philemon* is a Christian slave-holder, and Paul writes him to receive back Onesimus (Phm 10-16), his runaway slave, who has become a Christian with Paul in Rome.

Hebrews is the last of the epistles attributed to St. Paul, but with little evidence it was actually written by Paul. It is a general letter to Jewish believers in Christ to continue on in the Faith. It assures them that Christ, the great High Priest in the heavens (Heb 8:1), is their once for all sacrifice for sin (Heb 10:10) and victor over death (Heb 12:1,2).

The General Epistles

James, the brother of the Lord and first bishop of Jerusalem, writes to fellow Jews, “the twelve tribes which are scattered abroad” (Jam 1:1). His message? “Faith without works is dead” (Jam 1:20).

First Peter, written by the first among the apostles, urges obedience to God and man, willingness to suffer for Christ’s sake, and effective pastoring of the flock. In *Second Peter*, he discusses divine power for the faithful (deification), divine judgment for false teachers and the Day of the Lord.

Next, John the Theologian offers three general epistles. *First John* is a stirring personal testimonial to God’s forgiveness, love for His children and gift of eternal life. In *Second John*, he addresses an “elect lady and her children” (v1), urging them to obey the Lord’s commands and beware of deceivers. *Third John* Commends Gaius and Demetrius and warns against Diotrephes.

Finally, Jude, the Lord’s brother, writes a short letter exhorting the faithful to contend for the truth and beware of the devil’s servant. He finishes with a stunning benediction.

Revelation

Written by St. John the Theologian, he entitles it “The Revelation of Jesus Christ” (1:1). What the book of *Daniel* is to the Old Testament, *Revelation* is to the New Testament. Another title is the *Apocalypse*, a transliteration of the Greek word for “revelation”. The book speaks prophetically both to current and future events, to judgment and salvation and ends with the glorious New Jerusalem coming down out of heaven “as a bride adorned for her husband” (21:2).