

2024 BIBLE READING PLAN



Redeemer Community Church

MARCH

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HOW TO USE THIS BIBLE READING PLAN

The reading plan follows this weekly pattern:

- + **SUNDAY:** Read about three Psalms and set aside some extended time for prayer
- + **MONDAY:** Read the Scripture preached on the day before, with guided questions provided
- + **TUESDAY - FRIDAY:** Read through 1-2 chapters of the Old Testament and about 1 chapter of the New Testament, using your own method of meditating on Scripture
- + **SATURDAY:** Read through the Scripture that will be preached the following day

If you follow the plan in its entirety, you'll read through all the Psalms, Mark in depth, the whole New Testament, and a survey of the Old Testament (with at least one passage from every book of the OT) by the end of the year. Our hope is that the different rhythms on different days offer a good mix of breadth and depth in your reading this year. You should be able to easily complete daily readings in about fifteen minutes a day, though your experience will likely go much deeper if you have more time for reflection and prayer as you read.

While we've included an overview of the reading plan as a whole in this packet, we'll release the detailed reading plan month by month to the RCC website. Each month's plan will be posted and added to the church newsletter a few days before the first of each month. We're doing this so we can match some of our readings to the Scriptures that will be preached at Redeemer throughout the year.

In addition to a list of daily readings (and guided questions for Monday readings), we'll include a few articles each month that will offer some suggestions on different ways to read Scriptures, optional prayer prompts for each day, additional resources or links on the Scriptures assigned for the month, and announcements and events to be aware of.

While you're welcome to use everything in this study, you're also welcome to just choose specific elements to incorporate into your daily devotional time. We hope that this is a useful resource for you and for our church body, but by no means is it the only or best way to spend time with the Lord this year. We pray that however God calls you to engage with his Word in 2024, it leads you into deeper fellowship with our Creator and our Savior.

In Christ,
The RCC Discipleship Team

DARING TO DELIGHT IN LEVITICUS

[ARTICLE FROM TGC, WRITTEN BY COLLIN HANSEN](#)

I'm going to take a chance and suggest that *delight* is not the first word that comes to mind. Perhaps *drudgery* would be more accurate. How many well-intentioned Bible reading plans have crashed and burned in this book filled with detailed descriptions of how Israelites could worship and what they could eat and wear?

Yet as Christians we understand that Leviticus is God's word for our good. Indeed, we believe that Leviticus—like the rest of the Old Testament—helps us understand the work of Christ. That's what we're celebrating during The Gospel Coalition's national conference, [They Testify About Me: Preaching Jesus and the Gospel from the Old Testament](#), now less than two weeks away.

In launching a [new collection of resources on Leviticus](#) for TGC's project [Preaching Christ in the Old Testament](#), I turned for help to Jay Sklar, associate professor of Old Testament at Covenant Theological Seminary, where he has taught since 2001. Sklar completed his PhD under Gordon Wenham and focused on the theology of atonement in Leviticus (*Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*, Sheffield Phoenix, 2005). He was editor and part contributor to the notes on Leviticus for the *ESV Study Bible*. Now he is finishing a commentary on Leviticus for the *Tyndale Old Testament Commentary* series (InterVarsity Press). We corresponded about how Christians can teach this book and what resources will help them understand it.

WHY IS LEVITICUS SUCH A HARD BOOK FOR CHRISTIANS TO UNDERSTAND AND ENJOY?

There are a number of reasons, but they can be grouped into three main categories. First, the cultural context of the book is so different from our own. We live in houses or apartments; they lived in tents. We go to a building for our worship services; they went to an open-air courtyard that surrounded an ornate tabernacle. We can't throw rice at weddings in our place of worship; they slaughtered animals in theirs! Add to that the system of ritual purity, impurity, and holiness, and you're dealing with a totally different world.

Second, we often lose the thread of the larger literary context. Leviticus comes after Exodus 25-40, most of which is focused on instructions for building the tabernacle. Most Christians find this very tedious going (with many falling in the wilderness of these chapters!). Those who stagger their way into Leviticus often find it challenging to remember where we are in the story, or even that Leviticus comes in the midst of a story and is a crucial part of it (more on this later).

Third, it is almost all law. This actually presents two challenges. The first is simply that most of us do not find reading law nearly as interesting as reading stories. Why should we? Stories have tension that draws us in as we watch the plot unfold; law does not. It is just that: law, and if the law does not apply to us directly—which in many cases in Leviticus it does not seem to!—then there is no real hook, nothing to really grab our interest. The second challenge is that many Christians look on “law” negatively, as something restrictive and ungracious. Who wants to read a book full of that?

WHAT MUST WE UNDERSTAND ABOUT LEVITICUS IN ITS ORIGINAL CONTEXT BEFORE WE CAN APPLY IT TODAY?

It's a good question and assumes exactly the right thing: We must understand Leviticus in its original context, or we won't be able to apply it today. Let me try to explain this in terms of the three areas mentioned above.

First, we must understand the cultural context. Here's a classic example: Leviticus 19:19 states that we must “not wear clothing woven of two kinds of material.” This strikes most of us as totally bizarre. Yet there is a very plausible rationale once it is remem-

bered that some of the priestly garments were made from mixed materials (wool yarn as well as linen, Exod 28:6, 15; 39:29). Since non-priestly Israelites were forbidden from doing priestly duties (Num 3:10, 38; 16:1-40), this prohibition may have been to prevent Israelites from even heading in that direction. In other words, its goal was to make sure the Israelites showed proper respect to the authority structures the Lord had put in place.

Once we get to this point, application becomes fairly natural. In this case, we recognize on the one hand that the New Testament no longer distinguishes the church's leaders by special clothing, meaning Christians may wear mixed fabrics today. On the other hand, the New Testament teaches that church leaders have a unique role and exhorts Christians to respect that role by submitting to and supporting those in it (1 Thes 5:12-13, 17; Heb 13:17). It's of course important to note that not every law in Leviticus has a rationale that is easily discerned from the text itself, and this means that good commentaries will be crucially important for understanding background cultural information.

Second, in terms of the literary context, it is vital to remember that Leviticus is part of a much larger story, especially the one told in Exodus. You could tell that story like this: In Exodus the Lord delivers his people from slavery with mighty signs and wonders (1-15) and brings them to Sinai (16-19), telling them there that they are to be his "kingdom of priests and holy nation." He confirms their kingdom status by entering into a covenant with them as their king and giving them kingdom laws to follow (20-24). But that is not all! He is going to be a king who is near to them, dwelling in their very midst, and this is why he proceeds to give them directions for his tabernacle, his earthly palace (25-31, 35-40). And all of this leads to a very burning question if you're an Israelite: How in the world can the holy and pure king of the universe dwell among his sinful and impure people? How can he live here—in our very midst—without his holiness melting us in our sin and impurity?!

Answer: Leviticus, which begins by explaining the sacrifices that address sin and enable them to worship this king rightly (Leviticus 1-7).

Answer: Leviticus, which provides them with priests to intercede on their behalf and lead them in worship before the king (Leviticus 8-10).

Answer: Leviticus, which gives them laws to teach them how to deal properly with impurity (Leviticus 11-15).

Answer: Leviticus, which provides a yearly ceremony to remove every last ounce of sin and impurity from the kingdom (Leviticus 16).

Answer, Leviticus, which provides a whole series of laws in other areas to direct them in living like a "kingdom of priests and a holy nation" (Leviticus 17-27).

In short, while we look at Leviticus as a burden, the Israelites looked at it as a life preserver! It was the very thing that taught them how to live in relationship with this king who had just entered into covenant with them and descended into their very midst (Exod 40:34).

Finally, in terms of law, there are two basic interpretive guidelines to keep in mind. The first is where law happens in the story: It does not come *before* redemption but *after* it. The law that begins in Exodus 20 and extends through Leviticus is not given to the Israelites so that they might be saved. Rather, it's a gift from their redeeming Lord, given to guide them in living as the "kingdom of priests and holy nation" he calls them to be. I appreciate how my colleague Michael Williams puts it:

God did not send Moses to Israel with a new method of forging relationship, one that would set aside the grace of God's promises to Abraham, a plan that said in effect: If you keep the law, I will save you. It is precisely the other way around. Obedience flows from grace; it does not buy it. The exodus [i.e. redemption] precedes Sinai [i.e. law]. . . . Far from setting aside the promise of grace, the law was given to those who had been saved by grace in order to show them how to live in that grace. Thus Sinai does not bring fresh bondage but rather proof that the old bondage had been broken. In fact, we can

speak of the law as a further act of grace, a gift to God's people that serves his covenant and gracious purposes. Thus the call of the law is to translate God's grace into action (Far As the Curse Is Found, 150-51).

Once this is understood, it makes perfect sense why the longest psalm in the Bible—Psalm 119—is a celebration of the Lord's law: The psalmist understood it as a gift, and like any of the Lord's gifts, was "delighted" in it (v. 24) and crushed with longing" for it (v. 20). Indeed, it strikes me that Psalm 119 is a good litmus test for our theology: If we do not understand how the psalmist could write these things—and Leviticus was part of the law he so longed for!—then our theology of the law has a serious shortcoming.

The second interpretive guideline to keep in mind is that laws reflect the values of the lawgiver. We can see this quite readily with our own laws: we prohibit stealing because we value personal property rights; we prohibit murder because we value human life. In the same way, the Lord commands the Israelites to leave some of the harvest for the "needy and the resident alien" (19:10) because he values compassion for the unfortunate far more than maximum profit. Or again, he commands to "love your neighbor as yourself" (19:18) because he values a world that reflects his love and peace.

Identifying the underlying values of a law then helps us as we try to understand how it can still teach us about what it means to live as the Lord's people (even if the particular law no longer applies). This is often easier said than done, mind you! Good commentaries are certainly a help in this regard (see resources at end). I also find Christopher Wright's *Old Testament Ethics for the People of God* a very helpful resource, especially chapter nine, where he lays out a hermeneutic of how to interpret and apply OT laws. (He now gives an abbreviated description of this approach in his chapter "Preaching from the Law," found in *Reclaiming the Old Testament for Christian Preaching*.)

HOW DOES THE NEW TESTAMENT HELP US INTERPRET LEVITICUS?

I guess there are various things we could note in answer to that question (for example, the New Testament makes clear that Jesus' atoning death means that atoning sacrifices are no longer necessary). But I usually find myself thinking in the other direction: how does Leviticus help us understand the New Testament? This is because Leviticus does not happen in the context of the New Testament world; rather, the New Testament world happens in the context of a world that already knew and understood Leviticus. The author of Hebrews is constantly making the point, "If you really want to understand who Jesus is, and what Jesus did, and how much GREATER he is than anything else, you need to understand Leviticus!"

For example, it's only when we understand the sacrificial system of Leviticus that we can understand what it means that Jesus came and "made purification for sins" (Heb 1:3; cf. Lev 4). It's only when we understand Leviticus that we can understand his atoning sacrifice wipes away every vestige of sin and impurity so powerfully that we can walk "with confidence into the holy place by the blood of Jesus" (Heb 10:19; cf. Lev 16 and esp. 10:1-3!). And it's only when we understand Leviticus that we can understand that the sinlessness and purity and power of Jesus the Great High Priest is immeasurably beyond that of any levitical priest that ever lived (Heb 7:26-28; cf. Lev 9:7; 16:6)!

WHAT DOES IT MEAN TO PREACH LEVITICUS IN PROPER RELATIONSHIP TO JESUS AND THE GOSPEL?

It means to remember that its laws come in the context of the Lord's redeeming grace (Exod 1-19). As such, the laws were meant to guide the Israelites in a proper response of obedient love to their king, in this way enabling them to carry out their mission of reflecting his character in the world and spreading his kingdom of blessing in all the earth. (Here's where we need to remember that the Israelites were to be a kingdom of *priests* [Exod 19:4-6], and priests are there to help other people know what it means to be in right relationship with the Lord.)

Once this is done, a Christian is then in a position to read these laws in the context of the Lord's redeeming grace as found in Jesus. As such, Christians see the principles these laws teach as guides for how to respond with grateful obedience to our king, in this way enabling us to carry out our mission of reflecting his character in the world and spreading his kingdom of blessing in all the earth. (Here's where we need to remember that we are also called to be a kingdom of priests! 1 Pet 2:9)

To state this even more simply: just as the Israelites read Leviticus in the context of the Lord's redeeming work in the exodus, Christians read Leviticus in the context of the Lord's redeeming work in Jesus. And just as the Israelites understood the laws of Leviticus as direction for how the Lord's holy people worship him in grateful obedience and love, Christians understand the principles behind these laws as direction for how the Lord's holy people worship him in grateful obedience and love.

WOULD YOU CAUTION PREACHERS AND TEACHERS IN ANY WAY AS THEY PROCLAIM JESUS FROM THIS BOOK?

In light of the previous answer, there are at least two cautions. First, law must be set in the context of redemption. When this is not done—and when we preach on law it usually is not!—we become moralists: “Do this! Don’t do that!” Someone who is soaked in the gospel of grace—and who remembers the context!—takes a different approach: *“In light of what the Lord has done for you, do this; in light of who your redeeming Lord is and who he has called you to be, don’t do that.”* A moralist leaves you with the feeling that there are things you must or must not do to earn the Lord's favor. A gospel preacher or teacher leaves you with the feeling that the Lord's favor has been so richly shown in his redemptive acts that the only proper response is grateful and loving obedience to him.

The second caution is simply to remember that proclaiming Jesus does not mean one stops at the cross. As the above makes clear, Jesus' redemptive work on the cross is always the starting point for Christian preaching. By this I do not mean that every message must have a separate point that mentions Calvary; rather, I mean that God's redemption in Jesus is the context of the message (see above). But what must be remembered is that Jesus has not simply saved us *from* something, he also calls us to something. He calls us to *respond* to his redemptive grace in every aspect of our lives; he call us to be that “kingdom of priests and holy nation.”

To take a practical example: Let's say we are preaching or teaching on the command “Love your neighbor as yourself” (Lev 19:18). We would miss the point if we simply said, “You and I don't keep this command perfectly; we have sinned; we need someone to save us from our lack of loving; we need Jesus.” Of course all of that is perfectly true, but we are far closer to the point when we say something like this:

The Lord redeemed his people in his patient and merciful love and called them to reflect that love in their relationship to him and to one another. Indeed, just as his love was radical towards them, so must their love be radical to one another, being as quick to care for and forgive one another as they were with themselves. So too with us: Jesus' love for us is inexhaustible in its mercy and it is this same love he calls us to show one another (John 15:12). It is by remembering his radical, merciful, and undeserved love for us that we are able to show the same radical love to others (cf. Matt 18:21-35). Go then, as those who have been loved with a love indescribable, and share that love with the world!

WHAT BOOKS, SERMONS, AND ARTICLES WOULD YOU RECOMMEND FOR TEACHING THE GOSPEL IN LEVITICUS?

Aside from the resources mentioned above, everyone teaching on this book would be greatly helped by having two particular commentaries. The first is Gordon Wenham's *The Book of Leviticus*. One reviewer called it the best commentary he had ever read on any book of the Bible. It is clear, concise, readable, and usually ends each chapter with very helpful bridges to New Testament application. The second is Allen Ross's *Holiness to the Lord*. Ross is an Old Testament scholar who combines the best of Old Testament scholarship with helpful discussion of how to teach or preach each chapter. It is not always as thorough as Wenham's in the details, but a wonderful complement in terms of how to teach or preach the book.

love for us that we are able to show the same radical love to others (cf. Matt 18:21-35). Go then, as those who have been loved with a love indescribable, and share that love with the world!

MEDITATING ON SCRIPTURE

You'll never find a specific command in Scripture to *read* your bible as a daily "quiet time." What you will find throughout Scripture is the consistent call for us to *meditate* on God's Word. For instance, Psalm [119:9-16](#) commands us to store God's Word up in our heart and meditate on his precepts; [Psalm 1](#) tells us that blessed is the man who meditates on God's Word day and night, for he will yield fruit in season and will not wither; and [Joshua 1:8](#) tells us that through meditation on and obedience to God's Word, we make our way prosperous.

In his book *Prayer*, [Tim Keller](#) asserted that perhaps the largest weakness he saw in many Christians' pursuit of the Lord was settling into a two-step method for daily quiet times (read Scripture and then pray), but missing meditation as a critical bridge between the two. Keller believed perhaps the biggest help to our devotional life was to meditate after reading Scripture and to then let meditation lead us into prayer. In the same way that stopping to chew our food allows us to both enjoy and digest it more easily, meditation is slowing down to consider what we just read and (by the Holy Spirit) more fully delight in and understand God's Word.

There are a number of different ways to meditate on Scripture, which take varying amounts of time and engage different parts of our minds and hearts. We'll share several throughout the year, but will start with two worth trying this month:

MEDITATION METHOD: QUICK REFLECTION ON A KEY TAKEAWAY

One quicker way to meditate is to make a quick list of observations or takeaways you had while reading a passage. Either write this list down as you go or make a quick list of things you noticed after finishing reading. Then, pick one observation/takeaway that you think might be most poignant and ponder the question, "How would my life or relationship with God be different if my heart fully believed this was true?" Finally, allow your reflections to lead you into prayer. This method for meditation can be done either very quickly or over long periods. It can work well with longer narrative passages like our March readings in Numbers and Mark.

MEDITATION METHOD: WORD BY WORD

Another relatively quick way to meditate on Scripture is to pick one verse that stood out to you and reread the verse several times, emphasizing a different word each time. Ask what that specific word contributes to the verse or passage as a whole. For instance, if you meditated on the first half of John 11:25, you might read the verse 4-5 times and ask yourself what each of the bolded words contributes to the meaning of the phrase as a whole:

I **am** the resurrection and the life (then you might ask how John 11:25 would change if it read, "I give the resurrection and the life?" How does the phrase "I am" shape the verse as a whole)

I am **the** resurrection and **the** life

I am the **resurrection** and the life

I am the resurrection and the **life**

This method is time-variable but often works well if you have 5 - 10 minutes to meditate. It can work well with epistles like our March readings in Romans and 1-2 Corinthians.

ADDITIONAL RESOURCES FOR MARCH

Introductory: Overviews to this month's books:

- + Bible Project: Overview of Leviticus ([video](#))
- + Bible Project: Overview of Numbers ([video](#))
- + Bible Project: Overview of 1 Corinthians ([video](#))
- + Bible Project: Overview of 2 Corinthians ([video](#))

Intermediate: Study bible intro notes (context, themes, outlines, etc.) on:

- + [Leviticus](#)
- + [Numbers](#)
- + [1 Corinthians](#)
- + [2 Corinthians](#)

Deeper: Commentaries

- + Matthew Henry (1700s) wrote a commentary on the whole Bible that you can find chapter by chapter [here](#).
- + Alastair Roberts (modern) has a set of audio commentaries on every chapter of the Bible you can find [here](#).
- + Consider a recommended commentary on [Leviticus](#), [Numbers](#), [Mark](#), [1 Corinthians](#), or [2 Corinthians](#).

REDEEMER SERMON SERIES

- + [1 Corinthians](#)
- + [Mark](#)

HELPFUL ARTICLES:

Praying the Psalms:

If you've never prayed through a psalm before, our Psalms readings include one prayer point each. [This article](#) gives an example of how a psalm can lead us to pray for things in our own lives.

We recommend reading the entire psalm and then either ...

- + Letting the suggested prayer point guide your prayer.
- + Going back through the psalm and praying through one verse or a few verses at a time, like the article does.
- + Praying through a verse or phrase that God lays on your heart.

PRAYER POINTS FOR MARCH

TUESDAYS: Pray for non-Christian friends, family members, neighbors, and co-workers. Pray that God would help you take a next step in helping them understand the gospel, and pray that he would bring them from spiritual death to spiritual life.

WEDNESDAYS: Pray for the college ministry of Redeemer:

- + Pray that the college mission trip to Cuba would result in people receiving both clean water and the living water of the gospel.
- + Pray for the 86 college small groups - that the leaders would guide the students toward Christ, and that students would grow in their knowledge and worship of Jesus.
- + Pray that through the college study on Colossians and the talkback on worship, students would grow in their love for God.
- + Pray that lost students would hear and believe the gospel on our college campuses.

THURSDAYS: Pray for our global and local partners:

Pray for Not Forgotten, a family-centered orphan care in Peru (and [visit their website to learn more!](#)):

- + Pray for wisdom, guidance, encouragement, and endurance for the Peruvian directors, Gene and Patty Idlett, as they lead the team in Peru.
- + That God would provide support, rejuvenation, rest, and zeal for the houseparents and other staff as they continually pour into the lives of our children.
- + Pray that the boys and young men in their care would come to know and walk with the Lord.
- + Pray for our Redeemer team that is preparing to serve June 14th-22nd.

Pray for Monday Night Ministry (and email [Ben Cottingham](#) if you'd like to get involved):

- + Pray that the Lord would continue to break down barriers between RCC members and community members and that these relationships would deepen with vulnerability and trust. That these relationships would turn into joyful friendships.
- + Pray that the Lord would continue to break down the walls around the hearts of the men and they would see their need for Jesus.
- + Pray that the Lord would raise up faithful volunteers to consistently invest and be drawn to serve East Lake / Woodlawn through MNM.
- + Pray that the Lord would open doors for new community members to come into the fold of the ministry and increase our opportunity to share the Gospel and build relationships.

FRIDAYS: In this season of Lent, pray for a heart of repentance - that God would move you to confess sin and temptation honestly, turn from it, and throw yourself more fully on the grace of God.

HAPPENING AT REDEEMER

CELEBRATE EASTER WITH US!

This Easter Sunday, we'll gather outdoors in [Avondale Park's amphitheater](#) for two services at 8:00 and 10:00 AM. We hope you join us as we praise our Risen King.

WOMEN'S RETREAT

The Redeemer Women's Ministry will be gathering at the church on **March 15 and 16** for our annual Women's Retreat! We will be joined by Courtney Reissig who will walk us through the Psalms and how they teach us to pray. Follow this link to [register & learn more](#).

MEN'S RETREAT

Join us for a weekend of fellowship, prayer, and fun! Our men's retreat will be **April 12-14** at Camp Skyline in Mentone. Olan Stubbs, Executive Director of Campus Outreach, will teach on prayer. Come to deepen your relationship with God and your friendships with brothers in Christ! Follow this link to [register & learn more](#).

SERVE AT REDEEMER

We have many opportunities for you to **serve** at Redeemer and in our city. Follow [this link](#) to learn more.

MARCH 11-17

March 11: Mark 7:14-23

1. What stood out to you most from the text or the sermon, if you heard the sermon?
2. Read Mark 7:14-19. Jesus is speaking about ceremonial cleanliness in regard to food and He anticipates a time when under the new covenant all foods will be declared clean. What do you think is the significance of Jesus declaring all foods clean? What does this change about the actions we are called to through the gospel?
3. Read Mark 7:20. The people Jesus was talking to were caught up in a distorted view of righteousness, relying on works and rituals to save them. When and in what ways are you prone to seek righteousness through deeds and actions instead of allowing the Lord to transform you from within?
4. Read Mark 7:20-23. Jesus calls out evilness that comes from within a person and defiles them. Which of these can you identify in your own life? What are some steps you could take to rely deeper on God's inward transformation, allowing Him to redeem this sin from the inside-out?
5. Jesus teaches through this scripture that the source of our sin is the corruption of our hearts and that there is nothing we can do to make ourselves righteous. How can you combat your tendency to rely on works with truth that only God can redeem your heart and produce righteousness within you?

March 12: Leviticus 1, 1 Corinthians 6-7

Pray for non-Christians

March 13: Leviticus 4, 1 Corinthians 8-9

Pray for Redeemer's college team

March 14: Leviticus 11, 1 Corinthians 10

Pray for the Not Forgotten & Redeemer's Monday Night Ministry

March 15: Leviticus 16, 1 Corinthians 11

Pray for a heart of repentance

March 16: Mark 7:24-37

March 17: Psalms 31-33

Psalm 31

"I will rejoice and be glad in your steadfast love, because you have seen my affliction; you have known the distress of my soul." (31:7)

Spend some time pouring out your heart to God, sharing with him anything that has been affecting you or distressed your soul. Ask that he would powerfully work on your behalf in these areas and help him to stay your mind on him in trust that you might have peace (Isaiah 26:3).

Psalm 32

"I acknowledged my sin to you, and I did not cover my iniquity. I said, 'I will confess my transgressions to the Lord,' and you forgave the iniquity of my sin." (32:5)

Reflect on ways you have sinned against the Lord in action, word, or thought this week. Spend time confessing those to God and asking for his forgiveness.

Psalm 33

"For our heart is glad in him, because we trust in his holy name. Let your steadfast love, O Lord, be upon us, even as we hope in you." (33:21-22)

Take a few moments to reflect on specific attributes of the Lord or things the Lord has done that give you gladness and hope. Then, spend some time praising God for those attributes and actions.

TAKE NOTES

MARCH 18-24

March 18: Mark 7:24-37

1. What stood out to you most from the text or the sermon, if you heard the sermon?
2. These two accounts are only the second time Mark tells us that Jesus has ministered outside of Galilee. The first time was when he healed a single, ostracized, demon-possessed, man and ordered him to “declare how much God had done for him” in his hometown (Mark 5:19) before leaving, yet now there appear to be many who are seeking Jesus here (Mark 7:24, 33). What does this teach us about the growth of the kingdom of God?
3. It is probably best to read Mark 7:27-28 as a parable in which “children” corresponds to the Jews, “dogs” corresponds to Gentiles, and “bread”/“crumbs” as the power of the kingdom of God. With these connections in mind, what are some things these verses teach us about Jesus and his kingdom?
4. Is the woman’s appeal in Mark 7:28 based on her worthiness or the abundance of the “bread” (i.e. the sufficiency of Christ’s mercy for everyone)? How does this compare or contrast to the way you approach God in prayer?
5. Jesus could have merely spoken a word to heal this man (as he did when he healed the girl in Mark 7:29). What reasons can you think of, then, for why Jesus might have done everything mentioned in Mark 7:33-34 in healing this man?
6. In what ways have you seen Jesus demonstrate his power in your own life recently? His kindness to you?

March 19: Leviticus 19, 1 Corinthians 12-13

Pray for non-Christians

March 20: Leviticus 23, 1 Corinthians 14

Pray for Redeemer’s college team

March 21: Leviticus 25, 1 Corinthians 15

Pray for the Not Forgotten & Redeemer’s Monday Night Ministry

March 22: Leviticus 26, 1 Corinthians 16

Pray for a heart of repentance

March 23: Isaiah 53

Today is called “Holy Saturday” in Christian tradition, and is a day of mourning Jesus’ death and reflecting on our need for atonement. Read Isaiah 53 and consider the following:

1. Why do we need a sacrifice for our sin?
2. How does Isaiah highlight the sorrow or tragedy of Jesus’ death?
3. How does Isaiah point to the hope or joy of Jesus’ atoning work?

March 24: Psalm 34-36

Psalm 34

“Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him!” (34:8).

Pray that God would help you taste and see his goodness today.

Psalm 35

“All my bones shall say, ‘O Lord, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?’” (35:10).

Pray for those experiencing oppression, that they would see God’s deliverance and rejoice in him.

Psalm 36

“For with you is the fountain of life; in your light do we see light” (36:9).

Pray that God would help you see him as the true source of life and light and live accordingly.

TAKE NOTES

MARCH 25-31

March 25: Romans 6:5-11

1. What stood out to you most from the sermon yesterday?
2. How should Jesus' resurrection give us comfort and hope?
3. Read Romans 6:5-11. How does resurrection give us a pattern for seeking to grow in godliness?
4. Who is someone in your life who needs the hope of the resurrection? How can you try to share that with them this week?

March 26: Numbers 1-2, 2 Corinthians 1

Pray for non-Christians

March 27: Numbers 6:1-7:17, 2 Corinthians 2

Pray for Redeemer's college team

March 28: Numbers 9-10, 2 Corinthians 3

Pray for the Not Forgotten & Redeemer's Monday Night Ministry

March 29: Numbers 11, 2 Corinthians 4

Pray for a heart of repentance

March 30: Mark 8:1-21

March 31: Psalms 37-39

Psalm 37

"Do not fret because of those who are evil or be envious of those who do wrong" (37:1).

Spend time praying for people that have opposed you or those you have fallen out of relationship with. Pray also for those in your life that are resistant to the Gospel.

Psalm 38

"Come quickly to help me, my Lord and my Savior" (38:22).

What areas of your life are you currently experiencing hurt, doubt, or pain? Take these before God, your helper and healer. Ask that he would be the one that sustains you.

Psalm 39

"But now, Lord, what do I look for? My hope is in you. Save me from all my transgressions; do not make me the scorn of fools" (39:7-8).

Search your heart for sin that needs to be confessed. Come before God in repentance and receive his mercy and grace for you today.

TAKE NOTES

YEARLY PLAN OVERVIEW

JANUARY

1. Mark 4:1-21
2. Genesis 1:1-2:3, John 1
3. Genesis 2:4-25, John 2-3
4. Genesis 3, John 4
5. Genesis 4, John 5
6. Mark 4:21-34
7. Psalms 1-3
8. Mark 4:21-34
9. Genesis 6, John 6
10. Genesis 7, John 7
11. Genesis 8:1-19, John 8
12. Genesis 8:20-9:29, John 9
13. Mark 4:35-41
14. Psalms 4-6
15. Mark 4:35-41
16. Genesis 11:1-9, John 10
17. Genesis 12:1-9, John 11
18. Genesis 15, John 12
19. Genesis 16, John 13
20. Mark 5:1-20
21. Psalms 7-9
22. Mark 5:1-20
23. Genesis 17, John 14
24. Genesis 21:1-21, John 15
25. Genesis 22 - 23, John 16
26. Genesis 24, John 17
27. Mark 5:21-43
28. Psalms 10-12
29. Mark 5:21-43
30. Genesis 25, John 18
31. Genesis 27, John 19

FEBRUARY

1. Genesis 29:1-30:24, John 20
2. Genesis 32-33, John 21
3. Sermon Passage
4. Psalms 13-15
5. Sermon Passage
6. Genesis 35, Romans 1
7. Genesis 37, Romans 2
8. Genesis 39, Romans 3
9. Genesis 40-41, Romans 4
10. Sermon Passage
11. Psalms 16-18
12. Sermon Passage
13. Genesis 42-43, Romans 5
14. Genesis 44-45, Romans 6
15. Genesis 46-47, Romans 7
16. Genesis 48-49; 50:15-21, Romans 8
17. Sermon Passage
18. Psalms 19-21
19. Sermon Passage
20. Exodus 1-2, Romans 9
21. Exodus 3-4, Romans 10
22. Exodus 7-8, Romans 11
23. Exodus 9-10, Romans 12
24. Sermon Passage
25. Psalms 22-24
26. Sermon Passage
27. Exodus 11-12, Romans 13
28. Exodus 13-14, Romans 14
29. Exodus 16-17, Romans 15

MARCH

1. Exodus 19:1-20:21, Romans 16
2. Sermon Passage
3. Psalms 25-27
4. Sermon Passage
5. Exodus 24:1-25:22, 1 Corinthians 1
6. Exodus 26, 1 Corinthians 2-3
7. Exodus 32-33, 1 Corinthians 4
8. Exodus 34; Exodus 40,
1 Corinthians 5
9. Sermon Passage
10. Psalms 28-30
11. Sermon Passage
12. Leviticus 1, 1 Corinthians 6-7
13. Leviticus 4, 1 Corinthians 8-9
14. Leviticus 11, 1 Corinthians 10
15. Leviticus 16, 1 Corinthians 11
16. Sermon Passage
17. Psalms 31-33
18. Sermon Passage
19. Leviticus 19, 1 Corinthians 12-13
20. Leviticus 23, 1 Corinthians 14
21. Leviticus 25, 1 Corinthians 15
22. Leviticus 26, 1 Corinthians 16
23. Sermon Passage
24. Psalms 34-36
25. Sermon Passage
26. Numbers 1-2, 2 Corinthians 1
27. Numbers 6:1-7:17, 2 Corinthians 2
28. Numbers 9-10, 2 Corinthians 3
29. Numbers 11, 2 Corinthians 4
30. Sermon Passage
31. Psalms 37-39

YEARLY PLAN OVERVIEW

APRIL

1. Sermon Passage
2. Numbers 13-14, 2 Corinthians 5
3. Numbers 20, 2 Corinthians 6
4. Numbers 27:12-23,
2 Corinthians 7-8
5. Numbers 28:1-29:11,
2 Corinthians 9
6. Sermon Passage
7. Psalms 40-42
8. Sermon Passage
9. Deuteronomy 1:1-2:25,
2 Corinthians 10
10. Deuteronomy 3:23-4:49,
2 Corinthians 11
11. Deuteronomy 5-6, 2 Corinthians 12
12. Deuteronomy 7:1-9:12,
2 Corinthians 13
13. Sermon Passage
14. Psalms 43-45
15. Sermon Passage
16. Deuteronomy 10-11, Luke 1
17. Deuteronomy 14:1-16:8, Luke 2
18. Deuteronomy 17:14-18:22, Luke 3
19. Deuteronomy 28, Luke 4
20. Sermon Passage
21. Psalms 46-48
22. Sermon Passage
23. Deuteronomy 29-30, Luke 5
24. Deuteronomy 31, Luke 6
25. Deuteronomy 32, Luke 7
26. Deuteronomy 33-34, Luke 8
27. Sermon Passage
28. Psalms 49-51
29. Sermon Passage
30. Joshua 1-2, Luke 9

MAY

1. Joshua 3, Luke 10
2. Joshua 6-7, Luke 11
3. Joshua 23-24, Luke 12
4. Sermon Passage
5. Psalms 52-54
6. Sermon Passage
7. Judges 1-2, Luke 13
8. Judges 4-5, Luke 14
9. Judges 6:11-8:35, Luke 15
10. Judges 20-21, Luke 16
11. Sermon Passage
12. Psalms 55-57
13. Sermon Passage
14. Ruth 1-2, Luke 17
15. Ruth 3-4, Luke 18
16. 1 Samuel 1-2, Luke 19
17. 1 Samuel 3-4, Luke 20
18. Sermon Passage
19. Psalms 58-60
20. Sermon Passage
21. 1 Samuel 6-7, Luke 21
22. 1 Samuel 8-9, Luke 22
23. 1 Samuel 10-11, Luke 23
24. 1 Samuel 15-16, Luke 24
25. Sermon Passage
26. Psalms 61-63
27. Sermon Passage
28. 1 Samuel 17-18, Acts 1
29. 1 Samuel 19-20, Acts 2
30. 1 Samuel 24-25, Acts 3
31. 1 Samuel 30-31, Acts 4

JUNE

1. Sermon Passage
2. Psalms 64-66
3. Sermon Passage
4. 2 Samuel 1:1-2:7, Acts 5-6
5. 2 Samuel 5-6, Acts 7
6. 2 Samuel 7, Acts 8
7. 2 Samuel 9, Acts 9
8. Sermon Passage
9. Psalms 67-69
10. Sermon Passage
11. 2 Samuel 11-12, Acts 10
12. 2 Samuel 23-24, Acts 11-12
13. 1 Kings 1-2, Acts 13
14. 1 Kings 3-4, Acts 14
15. Sermon Passage
16. Psalms 70-72
17. Sermon Passage
18. 1 Kings 5-6, Acts 15
19. 1 Kings 8, Acts 16
20. 1 Kings 11:1-12:24, Acts 17
21. 1 Kings 15:8-16:34, Acts 18
22. Sermon Passage
23. Psalms 73-75
24. Sermon Passage
25. 1 Kings 17:1-18:19, Acts 19
26. 1 Kings 18:20-19:21, Acts 20
27. 2 Kings 1-2, Acts 21
28. 2 Kings 17, Acts 22-23
29. Sermon Passage
30. Psalms 76-78

YEARLY PLAN OVERVIEW

JULY

1. Sermon Passage
2. 2 Kings 18, Acts 24-25
3. 2 Kings 19-20, Acts 26
4. 2 Kings 22-23, Acts 27
5. 2 Kings 24:1-25:21, Acts 28
6. Sermon Passage
7. Psalms 79-81
8. Sermon Passage
9. 1 Chronicles 1-2,
Galatians 1:1-2:14
10. 1 Chronicles 28-29,
Galatians 2:15-3:29
11. 2 Chronicles 1, Galatians 4:1-5:15
12. 2 Chronicles 5-7,
Galatians 5:16-6:18
13. Sermon Passage
14. Psalms 82-84
15. Sermon Passage
16. 2 Chronicles 8-9,
Ephesians 1:1-2:10
17. 2 Chronicles 29-30,
Ephesians 2:11-3:21
18. 2 Chronicles 34,
Ephesians 4:1-5:21
19. 2 Chronicles 35-36, Ephesians
5:22-6:24
20. Sermon Passage
21. Psalms 85-87
22. Sermon Passage
23. Ezra 1; 3, Philippians 1
24. Ezra 6-7, Philippians 2
25. Nehemiah 1-2, Philippians 3
26. Nehemiah 3-4, Philippians 4
27. Sermon Passage
28. Psalms 88-90
29. Sermon Passage
30. Nehemiah 8-9, Colossians 1
31. Nehemiah 13, Colossians 2

AUGUST

1. Esther 1-3, Colossians 3
2. Esther 4-5, Colossians 4
3. Sermon Passage
4. Psalms 91-93
5. Sermon Passage
6. Esther 6-7, 1 Thessalonians 1:1-
2:16
7. Esther 8-10, 1 Thessalonians 2:17-
3:13
8. Job 1-2, 1 Thessalonians 4
9. Job 3-4, 1 Thessalonians 5
10. Sermon Passage
11. Psalms 94-96
12. Sermon Passage
13. Job 19-20, 2 Thessalonians 1:1-2:12
14. Job 38-39, 2 Thessalonians 2:13-
3:18
15. Job 40, 1 Timothy 1
16. Job 41-42, 1 Timothy 2
17. Sermon Passage
18. Psalms 97-99
19. Sermon Passage
20. Proverbs 1-2, 1 Timothy 3
21. Proverbs 3-4, 1 Timothy 4
22. Proverbs 8-9, 1 Timothy 5
23. Proverbs 10-11, 1 Timothy 6
24. Sermon Passage
25. Psalms 100-102
26. Sermon Passage
27. Proverbs 15-16, 2 Timothy 1
28. Proverbs 27-28, 2 Timothy 2
29. Proverbs 31, 2 Timothy 3
30. Ecclesiastes 1-2, 2 Timothy 4
31. Sermon Passage

SEPTEMBER

1. Psalms 103-105
2. Sermon Passage
3. Ecclesiastes 3-4, Titus 1
4. Ecclesiastes 12, Titus 2
5. Song of Solomon 1-2, Titus 3
6. Song of Solomon 8, Philemon
7. Sermon Passage
8. Psalms 106-108
9. Sermon Passage
10. Isaiah 1-2, Hebrews 1-2
11. Isaiah 5, Hebrews 3-4
12. Isaiah 6-7, Hebrews 5-6
13. Isaiah 9, Isaiah 11, Hebrews 7
14. Sermon Passage
15. Psalms 109-111
16. Sermon Passage
17. Isaiah 24-25, Hebrews 8-9
18. Isaiah 26-27, Hebrews 10
19. Isaiah 30, Hebrews 11:1-12:4
20. Isaiah 40-41, Hebrews 12:5-13:25
21. Sermon Passage
22. Psalms 112-114
23. Sermon Passage
24. Isaiah 42-43, Matthew 1-2
25. Isaiah 49-50, Matthew 3-4
26. Isaiah 52-53, Matthew 5
27. Isaiah 55-56, Matthew 6-7
28. Sermon Passage
29. Psalms 115-117
30. Sermon Passage

YEARLY PLAN OVERVIEW

OCTOBER

1. Isaiah 58-59, Matthew 8
2. Isaiah 60-61, Matthew 9
3. Isaiah 62-63, Matthew 10
4. Isaiah 65-66, Matthew 11
5. Sermon Passage
6. Psalms 118
7. Sermon Passage
8. Jeremiah 1-2, Matthew 12
9. Jeremiah 9-10, Matthew 13
10. Jeremiah 13-14, Matthew 14
11. Jeremiah 25, Matthew 15
12. Sermon Passage
13. Psalms 119: 1-96
14. Sermon Passage
15. Jeremiah 29-30, Matthew 16
16. Jeremiah 31, 33, Matthew 17
17. Jeremiah 52, Lamentations 1
Matthew 18
18. Lamentations 3, Matthew 19-20
19. Sermon Passage
20. Psalms 199:97-176
21. Sermon Passage
22. Ezekiel 1, Matthew 21
23. Ezekiel 2-3, Matthew 22
24. Ezekiel 4-5, Matthew 23
25. Ezekiel 10-11, Matthew 24
26. Sermon Passage
27. Psalms 120-122
28. Sermon Passage
29. Ezekiel 15-16, Matthew 25
30. Ezekiel 33-34, Matthew 26
31. Ezekiel 36-37, Matthew 27

NOVEMBER

1. Ezekiel 39:21-40:19; 48:30-35
Matthew 28
2. Sermon Passage
3. Psalms 123-125
4. Sermon Passage
5. Daniel 1-2, James 1
6. Daniel 3-4, James 2
7. Daniel 5-6, James 3:1-4:12
8. Daniel 7, Daniel 12,
James 4:13-5:20
9. Sermon Passage
10. Psalms 126-128
11. Sermon Passage
12. Hosea 1-2, 1 Peter 1:1-2:10
13. Hosea 3-4, 1 Peter 2:11-3:12
14. Hosea 10-11, 1 Peter 3:13-4:11
15. Hosea 13-14, 1 Peter 4:12-5:14
16. Sermon Passage
17. Psalms 129-131
18. Sermon Passage
19. Joel 1-2, 2 Peter 1
20. Amos 1-2, 2 Peter 2
21. Amos 5-6, 2 Peter 3
22. Amos 9, Jude
23. Sermon Passage
24. Psalms 132-134
25. Sermon Passage
26. Obadiah, 1 John 1:1-2:17
27. Jonah 1-2, 1 John 2:18-3:10
28. Jonah 3-4, 1 John 3:11- 4:21
29. Micah 1-2, 1 John 5
30. Sermon Passage

DECEMBER

1. Psalms 135-137
2. Sermon Passage
3. Micah 4-5, 2 John
4. Micah 6-7, 3 John
5. Nahum 1, Revelation 1-2
6. Nahum 2-3, Revelation 3
7. Sermon Passage
8. Psalms 138-140
9. Sermon Passage
10. Habakkuk 1-2, Revelation 4
11. Habakkuk 3, Revelation 5-6
12. Zephaniah 1-2, Revelation 7
13. Zephaniah 3, Revelation 8-9
14. Sermon Passage
15. Psalms 141-143
16. Sermon Passage
17. Haggai, Revelation 10-11
18. Zechariah 1 and 3, Revelation
12-13
19. Zechariah 7-8, Revelation 14
20. Zechariah 9-10, Revelation 15-16
21. Sermon Passage
22. Psalms 144-147
23. Sermon Passage
24. Zechariah 11-12, Revelation 17-18
25. Zechariah 13-14, Revelation 19-20
26. Malachi 1-2, Revelation 21
27. Malachi 3-4, Revelation 22
28. Sermon Passage
29. Psalms 148-150
30. Sermon Passage
31. End of the year reflection

HOW TO APPROACH THE BIBLE

At Redeemer, we believe that the Holy Scriptures are the unfolding revelation of the greatness and graciousness of the Triune God, they declare the covenant promises of His Kingdom and His people, and they instruct from generation to generation the great deeds of the Lord.

Despite the fact that the Bible was written by 40 authors on 3 continents over thousands of years, it tells one coherent story. From beginning to end, the 66 books of the Bible tell the story of our all-powerful and loving King and Rescuer. This King made us in His image, but we, desiring to take His place, rebelled and incurred his just and holy wrath- but far from that being the tragic end to the story, it was merely the title page. For thousands of years, God's foreordained, perfect plan was coming to fruition. God Himself would come to earth- to live the life required of us, die the death that we deserved, and reconcile us to Himself by His own blood.

The Scriptures are one of God's means of grace to us, written under the inspiration of His Spirit so that we might know Him and enjoy Him forever. As J.I. Packer has written, "The word which God addresses directly to us is an instrument not only of government but also of fellowship. He made us with the intention that we might walk together forever in a love relationship. But such a relationship can exist only when the parties know something of each other. God, our Maker, knows all about us before we say anything; but we can know nothing of him unless he tells us. Therefore, God sends his word...to woo us as well as to instruct us."

This means that the Bible cannot merely be read merely intellectually. There is nothing given to us in the Bible simply to be known. His Word has been given to us that we might know Him through it, and, by the power of His Spirit, be changed into His likeness by it. His Word is a vehicle for your communion with the thrice-holy, living, gracious God, given to you because God wants you to know and love Him, even as He knows and loves you.

THE HEAR METHOD

Each month, we will be including a different suggested method for reading Scripture. This month, we are including the HEAR method which is a four step method that both helps us understand and interact with each passage of scripture

The most important thing in beginning Bible study is simply to come before the Lord prayerfully, patiently, and persistently. However, whether we realize it or not, each of us has a “method” in how we approach God’s Word, and some methods are more helpful than others. The HEAR Method was developed by Robby Gallaty, and we have found it particularly useful, because it sets the table well for any Christian, providing the tools necessary to mine a spiritual gem in 10 minutes, as well as to dig deep for an hour.

Highlight, Explain, Apply, Respond.

Highlight: What is the main point? Is there a verse or phrase that captures it?

Explain: What does this passage mean? Try to summarize its meaning in your own words. A proper interpretation of any passage must:

- Be clearly reflected in the text
- Be timeless
- Not be culturally bound
- Correspond to the rest of Scripture
- Be relevant both to the Biblical audience as well as a contemporary audience

A Few Questions to Ask to Uncover the Meaning of a Passage

- What do the key terms mean?
- How do the verses or phrases relate to each other?
- How does this passage fit into the larger story of the book it is in?
- How does this passage relate to the story of the Bible as a whole?
- How does this passage speak about or point to Jesus or our need?

Apply: How should this passage apply to my life today?

- Is there an application already in the text?
- Is there sin to confess, a promise to claim, a command to obey?
- What would the main point of this verse practically look like in my life today?

Respond: Is there anything I need to remember, rejoice in, request, or repent of?

- How does this show me something about the character of God for which I can praise him? (What happens in my life when I forget this?)
- How does this show me something wrong with me — some sin of which this convicts me — for which I can repent? (How does my faith and salvation in Christ help me escape this?)
- How does this show me something that I need that I should be petitioning God for? (What do I lack in my life that I should seeking?)

WHAT IS THE GOSPEL?

We use the word “gospel” a lot, because it’s the word that summarizes the basic Christian message. “Gospel” means “good news,” and the Christian gospel is the good news of what God has done for us through Jesus. Here are two ways to understand the gospel message.

GOD SAVES SINNERS

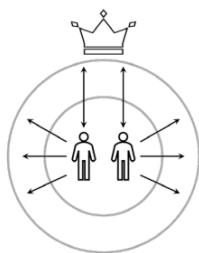
J.I. Packer offers a short definition of the gospel as “God saves sinners.”

God – the Triune Jehovah, Father, Son and Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father’s will by redeeming, the Spirit executing the purpose of Father and Son by renewing.

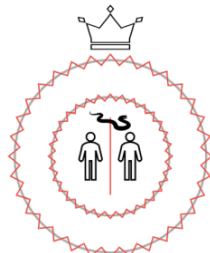
Saves – does everything, first to last, that is involved in bringing man from death in sin to life in glory: plans, achieves and communicates redemption, calls and keeps, justifies, sanctifies, glorifies.

Sinners – men as God finds them, guilty, vile, helpless, powerless, unable to lift a finger to do God’s will or better their spiritual lot. God saves sinners... sinners do not save themselves in any sense at all, but that salvation, first and last, whole and entire, past, present and future, is of the Lord, to whom be glory for ever; amen.

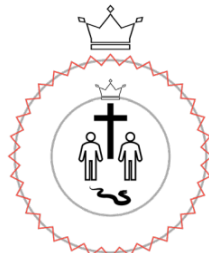
THE GOSPEL IN FIVE CIRCLES



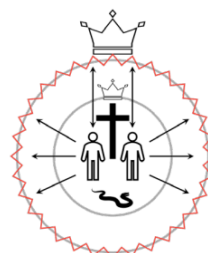
1. CREATION



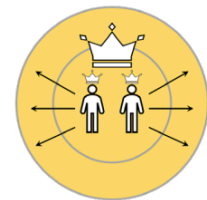
2. FALL



3. REDEMPTION



4. NEW LIFE



5. NEW CREATION

But then comes the Fall: the world (and our lives) are ruined by our rebellion. We listened to the fallen angel called the Serpent (Satan), abandoning God’s plan for our own, and as a result our souls, our relationships, and the entire world are corrupted by sin, decay, and death.

Thankfully, God doesn’t leave us there: God rescues and reconciles us through his Redeemer. God the Son entered the world as the divine-human Jesus to break the power of the Serpent, die as a sacrificial lamb to pay the price for our rebellion, and reconcile us to God.

Now in Jesus, we have New Life: God restores us to be able to reflect his glory again. When we come to belong to Jesus by faith, we are adopted into God’s family and empowered to live like God (in holiness and love) and for God’s kingdom in the world.

And it gets better! One day, God will re-create the world perfectly and rest forever with his people. There will be no more sin, suffering, or evil, and we will live in resurrected bodies in a reunited heaven and earth with God.