

COMMUNITY DISCIPLESHIP PROJECT

2015



CHRIST
PRESBYTERIAN
CHURCH

About the Community Discipleship Project

Do you sometimes feel like you should get more out of the time you spend reading the Bible and praying? Do you sometimes feel guilty that you don't read the Bible or pray with regularity? Are you sometimes overwhelmed by the Bible--not sure where to start reading, what to read, or even what to look for while you read?

The Community Discipleship Project has been developed to encourage and assist you with Bible reading and study, prayer, and catechism memorization. A new schedule will be distributed each quarter.

The goal of this project isn't to read through the entire Bible within one or two years. Instead, the goal is to read the Bible together *in community*, and to memorize the Westminster Shorter Catechism together *in community*, and to pray with and for each other...you guessed it, *in community*! What this means, of course, is that while you can read and study and pray on your own, ideally you will read and pray and study in some sense with your family and other people in our congregation. Maybe that means spending some time after dinner with your spouse and kids reading today's passage and reciting the catechism question. Maybe that means getting on the phone with a friend and sharing what you've read, what you're thinking, or what you're praying about. Maybe it means reading together as families when you are over at each other's homes for dinner. Maybe it means _____: fill in the blank with your own good ideas!

Our prayer is that through this project, you will draw closer to God and to one another through directed study and prayer. Start when you can; don't worry if you fall behind. Each day is a new opportunity to begin again!

Now, you're ready to start! Find the right day and begin reading. Feel free to go back to the beginning of a book or section, but it might be best if you just start at the passage for today. Spend as much or as little time as you have. If you're doing this with small children, strive for consistency more than length or even ensuring that you've done each part.

Getting Started with the Community Discipleship Project

In the pages that follow, you'll see a reading schedule and a reproducible journal page to record any questions you might have after your study as well as your specific prayer requests.

DAY	The day of the week
DATE	The calendar day
TEXT	The reading for the day
PSALM	The Psalm for the day
STUDY	An insight that you've gleaned from your reading
WSC	The Westminster Shorter Catechism question and answer to study and memorize
PRAYER	An area for you to write down prayer requests and record God's answers to those requests

You might consider getting a three-ring binder and keeping your journal pages in order as you complete them so you can review the fruit of your reading and prayer in the coming days and weeks.

Before you get started, you'll want to spend some time reading the following sections. In fact, you'll return to these pages periodically: they contain important information for you to remember whenever we begin a new section of Scripture. You might also return to them to refresh your own thinking before reading Scripture so that you know what to look for and why.

Read these sections first:

God's Big Picture: A two-page summary of the entire Bible drawn from Vaughn Roberts's helpful book of the same name.

Reading Strategies: Like the four points of the compass, reviewing these reading strategies will remind you "where you are" in the Bible.

Paradigms/Motifs of Scripture: Eight big ideas that show up in every different section of the Bible and help tie together all the different story lines.

Genre and Timeline: Eight divisions of the Bible that help define different kinds of books and the time-period in which they were written.

God's Big Picture

What is the Bible? A storehouse of “fortune cookie” proverbs? A collection of strict moral guidelines? A library of propositional truth? Well, there are certainly proverbs in the Bible. And it includes the strictest of moral guidelines: the law of God. You can also find many truth statements in the sixty-six books that make up the Bible. But the overarching characteristic of Scripture is narrative, a story of God’s dealings with his creation. Like all good stories, Scripture presents an idyllic situation, a terrifying problem, a hopeless cause, an amazing solution, and a happy ending interrupted by a last minute twist! But since the story is written through the sixty-six books that make up the Bible, many people find it difficult to keep track of the story’s progress.

What follows then, is a “study guide” to the story of the Bible. Like the *Cliff’s Notes* from our school days, this short guide will help you understand how the story of the Bible progresses from the Old Testament to the New Testament. It will also help you keep the central plot line in mind as you read the Bible.

The Old Testament

The Pattern of the Kingdom

In the Garden of Eden we see the world as God designed it to be. God’s people, Adam and Eve, live in God’s place, the garden, under his rule as they submit to his word. And to be under God’s rule in the Bible is always to enjoy his blessing; it is the best way to live. God’s original creation shows us a model of his kingdom as it was meant to be.

The Perished Kingdom

Sadly, Adam and Eve think life would be better if they lived independently of God. The results are disastrous. They are no longer God’s people. They turn away from him and he responds by turning away from them. They are no longer in God’s place; he banishes them from the garden. And they are not under God’s rule, so they do not enjoy his blessing. Instead, they face his curse and are under his judgment. The situation is very gloomy. But God, in his great love, is determined to restore his kingdom.

The Promised Kingdom

God calls Abraham and makes some unconditional promises to him: through Abraham’s descendants he will re-establish his kingdom. They will be his people, living in his land and enjoying his blessing, and through them all peoples on earth will be blessed. That promise is the gospel. It is partially fulfilled in the history of Israel, but it is only finally fulfilled through Jesus Christ.

The Partial Kingdom

The Bible records how God’s promises to Abraham are partially fulfilled in the history of Israel. Through the exodus from Egypt, God makes Abraham’s descendants his very own people. At Mount Sinai he gives them his law so that they might live under his rule and enjoy his blessing, as Adam and Eve had done before they sinned. The blessing is

marked chiefly by God's presence with his people in the tabernacle. Under Joshua they enter the land and, by the time of Kings David and Solomon, they enjoy peace and prosperity there. That was the high point of the history of Israel. They were God's people in God's place, the land of Canaan, under God's rule and therefore enjoying his blessing. But the promises to Abraham had still not been completely fulfilled. The problem was sin, the continual disobedience of the people of Israel. That was soon to lead to the dismantling of the partial kingdom as Israel fell apart.

The Prophesied Kingdom

After the death of Solomon civil war broke out and the kingdom of Israel split into two parts: Israel in the north and Judah in the south. Neither was strong. After 200 years of separate existence, the northern kingdom was destroyed by the Assyrians. The southern kingdom struggled on for another century, but then it too was conquered and its inhabitants were taken into exile in Babylon. During this depressing period in their history God spoke to the people of Israel and Judah through some prophets. He explained that they were being punished for their sin but still offered hope for the future. The prophets pointed forward to a time when God would act decisively through his King, the Messiah, to fulfill all his promises. The people of Judah must have thought that that time had come when they were allowed to return from exile, but God made it clear that the great time of salvation was still in the future. That is where the Old Testament ends: waiting for God's King to appear to introduce his kingdom.

The New Testament

The Present Kingdom

Four hundred years passed after the completion of the Old Testament before Jesus began his public ministry with the words, "The time has come...the kingdom of God is near" (Mark 1:15). The waiting was over; God's King had come to establish God's kingdom. His life, teaching and miracles all proved that he was who he said he was: God himself in human form. He had the power to put everything right again, and he chose a very surprising way of doing it: by dying in weakness on a cross. It was by his death that Jesus dealt with the problem of sin and made it possible for human beings to come back into relationship with his Father. The resurrection proved the success of Jesus' rescue mission on the cross and announced that there is hope for our world. Those who trust in Christ can look forward to eternal life with him.

The Proclaimed Kingdom

By his death and resurrection Jesus did all that was necessary to put everything right again and completely restore God's kingdom. But he did not finish the job when he was first on earth. He ascended into heaven and made it clear that there would be a delay before he returned. The delay is to enable more people to hear about the good news of Christ so that they can put their trust in him and be ready for him when he comes. We live during this period, which the Bible calls "the last days." It began on the Day of Pentecost when God sent the Spirit to equip his church to tell the whole world about Christ.

The Perfected Kingdom

One day Christ will return. There will be a great division. His enemies will be separated from his presence in hell, but his people will join him in a perfect new creation. Then at last the gospel promises will be completely fulfilled. The Book of Revelation describes a full restored kingdom: God's people, Christians from all nations, in God's place, the new creation (heaven), under God's rule and therefore enjoying his blessing. And nothing can spoil this happy ending. It is no fairy story; they really will all live happily ever after.

Reading Strategies

It is helpful to have a “reading strategy” – a way to tackle what you are reading in hopes of better understanding it. Like the four points of the compass, the following points will help you locate the passage you are reading and understand some of the Bible’s difficult concepts.

Identify the Genre of the Book or Passage

The first thing you want to do is identify the big picture. Look at the charts and identify the Redemptive Historical setting of the text.

Are you in the Old Testament or the New Testament?

If you are in the Old Testament, you want to remember that everything you read will point you toward Christ--either positively or negatively (e.g., David might point positively, while Saul might be a negative example). If you are in the New Testament, remember that what you are reading has a background in the Old Testament.

Identify the Section

Read the brief introduction on the section and the particular book you are in. Keep this "big picture" in mind as you read through each individual passage. Whether you are in the Old Testament or the New, you will look forward and backward in history. You will look back to what happened previously and forward to the new heavens and the new earth. Always remember that we are dealing with Redemptive History and Redemptive History is made up of revelational events. Scripture is the record of how God has revealed himself in history - in word and deed. Therefore, what you read flows from heaven and points us back to heaven - the dwelling place of God.

Review the Paradigms and Motifs

Is there one that fits what you are reading? For example, is there a conflict between the seed of the woman and the seed of the serpent? Is there a focus on the office of prophet, priest or king? Etc.

Paradigms and Motifs

Seed of Serpent/Seed of Woman (Gen. 3:15)

This refers to the on-going battle between God's people and His enemies. We see this from the Garden of Eden throughout Redemptive History. Those who are children of Satan are constantly warring against the children of God. The battle is won by the Son of God, who is born of a woman. Examples: Cain & Abel; Ishmael & Isaac; Jacob & Esau; David & Goliath; Israelites & Canaanites; Jews and Persians; Disciples and Pharisees; Babylon the Harlot and Jerusalem

City of God / City of man (Gen. 4; Gen. 11)

The on-going battle between the God-centered principle of living and man-centered principle of living is seen as the battle between two cities. The children of God have sought to fulfill the cultural mandate (fill and subdue the earth) in the manner prescribed by God – to his glory. However, the enemies of God have sought to build society to man's glory. They have sought to make earth their home and their hope, whereas the children of God know that their true home, their true city waits for them in heaven. (Examples: Cainites and Sethites; the tower of Babel and the calling of Abraham; Babylon & Jerusalem (both old and new); church & world; Old Israel & New Israel; Israel & nations). And Jesus is the King of the city of God.

Covenants

God deals with his people through covenants. God has entered into various covenants with his people throughout history. The nature of each of these covenants helps us to understand what God was doing at each juncture in his history with his people. Genesis 2 records pre-fall Adamic covenant (Covenant of Works). Genesis 3 inaugurates the post-fall Adamic (Covenant of Grace). Genesis 9 tells of the Noahic (Covenant of Common Grace; patriarchal blessing on Shem). We learn of the Abrahamic Covenant (Covenant of Promise) in Genesis 12. The Mosaic Covenant (Sinaitic Covenant) is first recorded in Exodus 19. 2 Samuel 7 contains the Davidic (Covenant of Kingdom). And we learn of the Eternal Covenant of Redemption in Heb. 13:22. The covenant between God the Father and God the Son is the foundation of all the covenants of grace after the fall and the pattern of the covenant of works for Adam before the fall.

Prophet / Priest / King

God's way of administering covenants is through officers (Deut. 17, 18). Each role prefigures Christ as he comes with his kingdom, functioning as a prophet (declaring the word), priest (offering atoning sacrifice), and king (ruling over his subjects and pronouncing judgment). (Examples: Adam; Noah; Abraham; Moses; Aaron and Levites; David and Kings; Samuel and the Prophets; Jesus and the believers and the church (2 Pet. 2:11, 12)).

Promise / Fulfillment

This is God's way of accomplishing redemption (Isa. 46:10, 11; 2 Cor. 1:20). Promises give hope to God's people showing that God will work on behalf of his people later on.

When fulfillment comes, the faithfulness of God is proven. This pattern of promise and fulfillment, together, demonstrate that God is the Lord of history. (Gen. 12:3; Joel 2:28-32; Hosea 1:10-11; Act. 2:17-21; Rom. 9:25-26; Gal. 3: 7-9, 15-18). In Jesus Christ all the promises of God have been fulfilled (2 Cor. 1:20).

Typology

A type is an imperfect representation that foreshadows the perfect fulfillment (Rom. 5:14; I Cor. 10:1-6,11). (Eg., Sacrificial system, the Ark of the Covenant, etc). Jesus is the antitype, the perfect fulfillment.

Exodus | Exile | Promised Land

One of the most prominent themes of the Bible is that of exodus. The first exodus occurred in the Old Testament when the Hebrews came out of Egypt by the outstretched arm of God. But this exodus was already prefigured in the exodus of Abraham from Egypt. And Israel's exodus was relived by Jesus when He came out of Egypt as a child (Matt. 2:15). The old exodus was fulfilled ultimately in the new exodus of Jesus from death to resurrection life, from this world to heaven (Luke 9:31).

When someone is “exiled”, he has been banished from his land or country. The Exile in Scripture refers to that time/event when God banished the nation of Israel from the Promised Land, sending them into captivity in Babylon. Like the Promised Land, the Exile motif functions on two levels. On the physical level it has reference to the captivity of the Jews in Babylon, exiled from the Promised Land of Canaan. On the typological level the exile has reference to the banishment into hell away from the presence of God. Christ on the cross suffered the exile on our behalf and brought us back to God.

On the physical level, the Promised Land refers to the land that was promised to Abraham and his descendants in the Abrahamic covenant. On the spiritual level, it ultimately refers to heaven given to the spiritual descendants of Abraham, the church (Heb. 11:8-16). Jesus is the true Joshua that leads His people to the heavenly Promised Land.

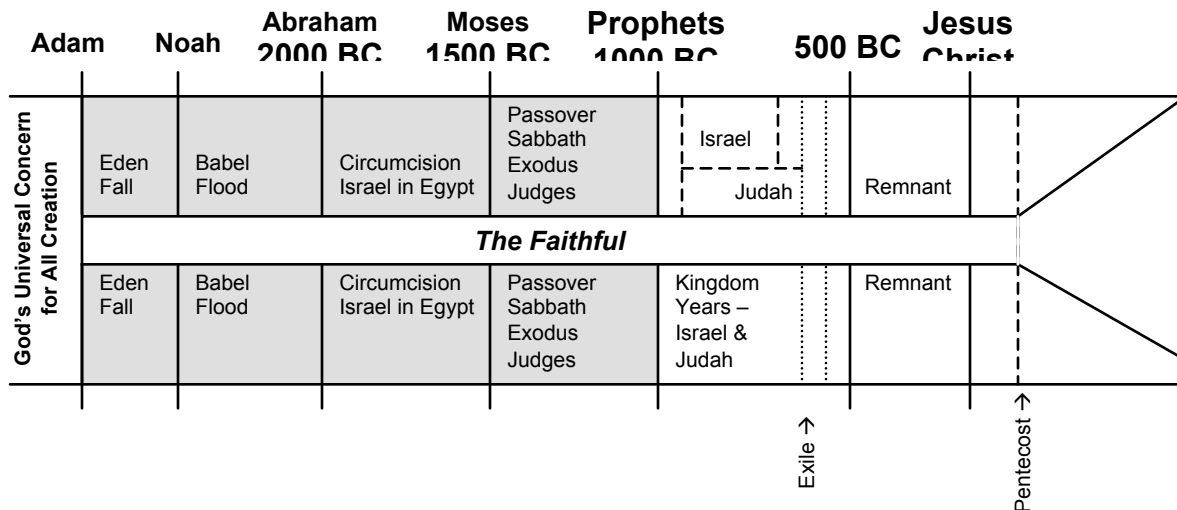
Kingdom

The realm of God's sovereign rule over his subjects is referred to as his kingdom. In the Old Covenant the earthly temporal kingdom served as a picture/type of the coming kingdom, which is now partially realized and will be seen in its consummation in heaven. Jesus is its King. (Dan. 7:13-14; Gen. 1; Gen. 49:8-12; ii Sam 7:12-16; Mt. 29:18-20; I Cor. 15:24-28).

Genre and Timeline

The following pages give you a brief introduction to each book of the Bible, setting them into historical context (with a timeline) and identifying the kind of literature they are (their genre).

Pentateuch



The Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) written by Moses prior to Israel's entrance into the Promised Land after the Exodus from Egypt. It is the story of God's covenant dealings with his creation and Humankind between Creation and the Conquest of the Promised Land (ca. 1500 B.C): God's covenantal creation of the world, the Fall of mankind in Adam, and the promise of redemption through the seed of the woman through Abraham, the Patriarchs, and the nation of Israel. The entire story of the Pentateuch is the seed form of the Gospel revealed in types and shadows of Christ and what he would come to do as the true seed of the woman, the promised seed of Abraham, and the true Israelite. The entire story of redemption contained in the first five books is a glimpse into the final redemption sinful man would receive in Christ. The story of Creation, Redemption, and Glory in the Pentateuch all reveal the coming person and work of Jesus Christ.

Genesis. God created the heavens and the earth for his own glory. He created the world in six days and rested on the seventh. Adam, the crown regent of God on earth, is to obey God and lead his wife Eve into God's eternal heavenly rest, the final and eternal Kingdom of God. Upon the temptation and fall of Adam, all of humanity sinned, and therefore, died in him. From that point on Genesis is the story of God's unfolding work of redemption through the first announcement of the Gospel in Gen. 3:15. Genesis is centered on the work of God in bringing about salvation through the

Kingdom of God promised to Abraham. Genesis ends with Joseph who brings his father and brothers, the Patriarchs of the nation of Israel, into Egypt.

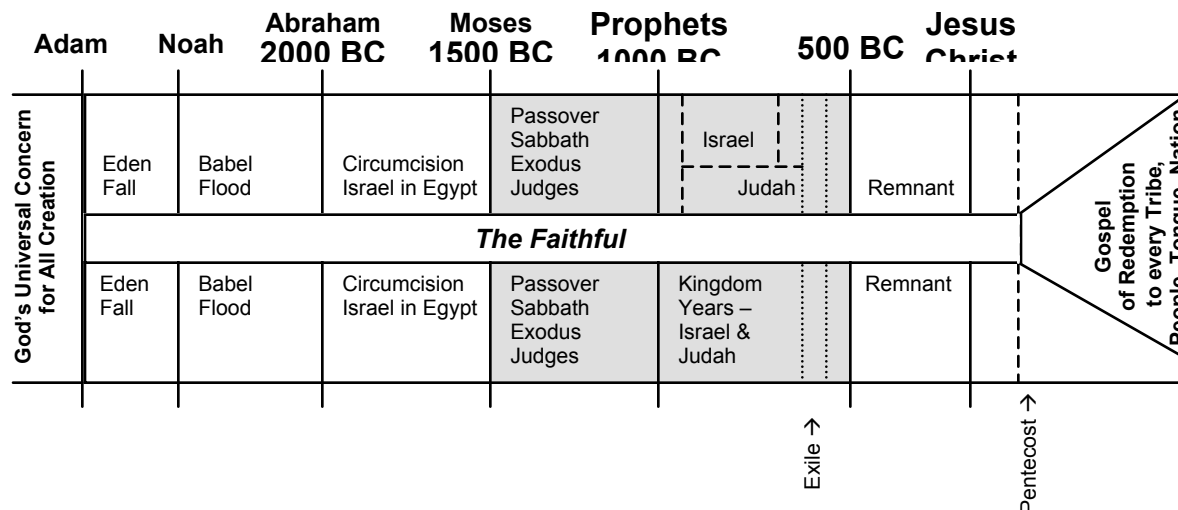
Exodus. The book of Exodus is called so because it focuses on God's redemption of Israel by bringing them out of bondage from Egypt. The story of the Exodus is the pattern by which God would save his people throughout history and finally from sin and death in Jesus Christ. In chapter 19 & 20 that God gives Israel the Ten Commandments and enters into a covenant with them. Exodus ends with covenant stipulations and instruction for building the Tabernacle.

Leviticus. The book consists of Mosaic ordinances and regulations for worship. Leviticus gives a detailed account of how Israel was to live before their Covenant God who redeemed them from bondage in Egypt. It is the establishment of the ritual practices, which were to be performed by the Levitical priests. It also includes dietary laws and all aspects of life, which governed the life of every Israelite before their Great King, God. The most important aspect to remember is that all the ritual practices regarding worship are all types that prefigure the life and work of Christ. This book is for all of God's people to see the absolute necessity for purity, forgiveness of sins, and union and communion with God through the shedding of blood.

Numbers. The book of Numbers is the record of the life of the Israelites in their desert wanderings in the Sinai Peninsula. It is the story of the grumbling and complaining of sinful Israel and God's dealings with them. Some noteworthy events are: the census of God's people, the rebellion of Miriam and Aaron, the entrance of the twelve spies into the Promised Land, and the sin of Moses when striking the rock from which water flows, lifting up of the serpent to heal the dying Israelites. The whole context of the story is the sin of Israel and God's judgment and longsuffering in punishing the wicked and blessing the just as they enter the Promised Land. The new generation is counted in chapter 26 as they are the ones allowed to enter into the Promised Land.

Deuteronomy. The book of Deuteronomy records the renewal of the covenant made at Sinai. This was necessary for the new generation about to enter the Promised Land. It contains the farewell address of Moses on the plains of Moab as he re-affirms the Sinaitic Covenant. It also re-affirms how Israel is to conduct their life in conquering, settling, and inhabiting the Promised Land as a pre-figuring of the final Promised Land, the heavenly Kingdom of God.

Historical Books



The Historical Books pick up where the Pentateuch leaves off and include the books of Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, and Esther. The Historical books are so titled because they trace the history of Israel from the time of the Conquest in Joshua until the Exile in the end of Chronicles and in Esther.

They are almost exclusively historical narrative and as such serve as witness documents against Israel for her continued and repeated unfaithfulness to the Mosaic Covenant. The historical record of Israel's unfaithfulness in the Historical Books provides the justification for the Exile and is used by the prophets to bring the covenant lawsuit to bear on the nation.

Joshua. The book of Joshua links the Pentateuch to the rest of Israel's history. Prominent in the book is the conquest of the Promised Land. Through the various military campaigns the people of God must learn that victory is from God alone and is accomplished not through military prowess but through obedience to the covenant.

Judges. The book of Judges stands in stark contrast to Joshua. Instead of an obedient people victoriously taking the land, we see a disobedient people facing defeat time and time again. God raised up judges to deliver his people, but the people did not listen to their judges and continued to seek after false gods. The book records the downward spiral of Israel's disobedience and rebellion.

Ruth. The book of Ruth takes place in the time of the Judges and records the story of Naomi and her Moabitess daughter-in-law Ruth. The story records the redemption of Ruth by Boaz, her kinsman redeemer according to the Levirate marriage law recorded in the Pentateuch. The fruit of this union is Obed who is the Grandfather of future King David.

1 Samuel. The book of 1 Samuel describes the transition of leadership in Israel from judges to kings. The prominent figures of the book are: Samuel the last judge and first prophet; Saul, the first Israelite King; and David the King-elect, anointed but not yet recognized as Saul's successor. 1 & 2 Samuel were originally one book.

2 Samuel. The book of 2 Samuel records the highlights of the reign of King David over Israel. It traces the ascension of David to the throne, his climactic sins of adultery and murder, and the results that those sins had upon his household.

1 Kings. The first half of the book of 1 Kings traces the life and reign of Solomon under whose leadership Israel reaches her greatest state including the construction of the great temple. However Solomon's heart is divided between God and his many wives and their gods. The divided king leaves behind a divided kingdom and the second half of the book traces the separate histories of the kingdom of Judah in the south and the kingdom of Israel in the north. The histories portray a people who grow more and more indifferent to the commands of God and to the covenant.

2 Kings. The book of 2 Kings continues to trace the tragic history of the two nations on a collision course with captivity. The writer systematically gives us the historical progression of the reign of the kings of both nations and gives commentary on the extent of their sinfulness. As the king goes so the people go, and the sinfulness of each nation results in their captivity and exile.

1 Chronicles. The book of 1 Chronicles basically covers the same period of time as the book of 2 Samuel and is concerned with the life and reign of King David. However, as it is addressed to the post-exilic community, it is not a mere repetition of the history of 2 Samuel but a message of messianic hope for the rebuilding of Israel. 1 & 2 Chronicles highlight the place of Judah among the sons of Jacob – and David among the tribe of Judah. Solomon is emphasized among David's sons, because it is through him that God's promises to David will be fulfilled. Therefore I & II Chronicles do not emphasize the sins of David and Solomon, but emphasizes their godly example as types of the true King to come.

2 Chronicles. The book of 2 Chronicles covers the same period of time as the books of 1 & 2 Kings though it virtually ignores the history of the northern kingdom of Israel and records the reigns of the kings of Judah. The first half of the book deals with Solomon and his reign while the second half deals with the succeeding kings in Judah until the time Judah goes into captivity.

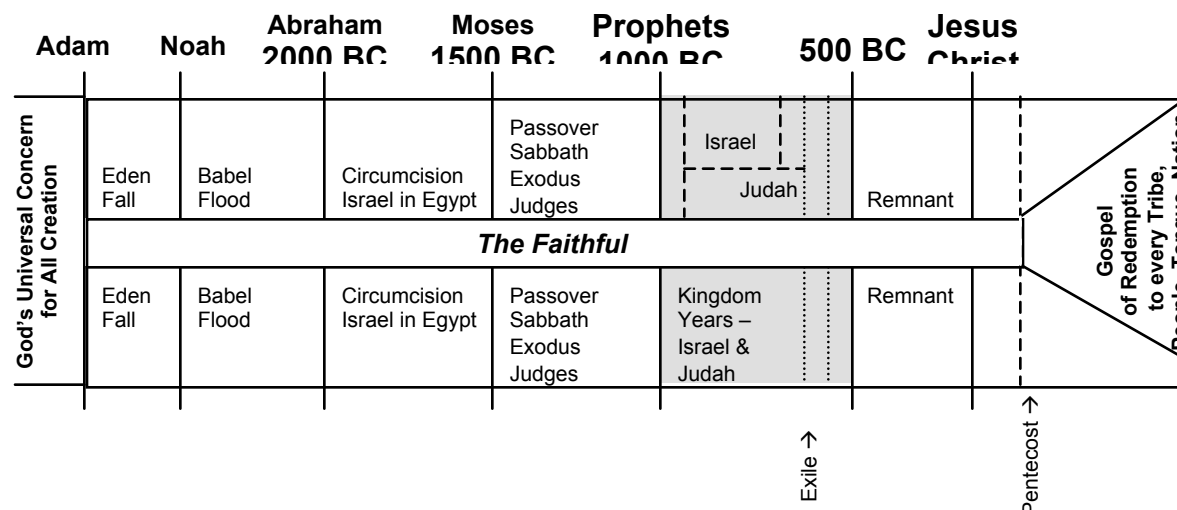
Ezra. The book of Ezra takes its name from the priest who accompanied the first exiles to return to Jerusalem under the leadership of Nehemiah. It begins by recalling the proclamation of Cyrus (whom Daniel served as an advisor) to rebuild the city of Jerusalem and the Temple. It includes long lists of families and clans who made the trek back to Israel. One of the high points of the book is the record of the difficulty the

returning exiles had in rebuilding the Temple. The book concludes with Ezra leading a public service of covenant renewal.

Nehemiah. The book of Nehemiah covers the same time period as the book of Ezra. It is told from the perspective of Nehemiah who functioned as an emissary of Cyrus and as a governor of Judah and Jerusalem. The story goes into great detail: recalling how the city walls and Temple were rebuilt despite opposition. The story of Nehemiah ends differently than the story of Ezra. The last scene of Ezra is of public confession of sin. The last chapter of Nehemiah details numerous sins that Nehemiah observed and condemned, a sad response to God's gracious work of redemption and restoration.

Esther. The book of Esther is the only one of the Historical Books that records the history of the people of Israel in captivity. It records the story of the beautiful Jewish girl who is chosen as Queen of Persia. In God's providence her ascension to royalty is used to preserve the people of God from extinction while in captivity. The book displays God's great deliverance even in Exile.

Psalms and Wisdom Books



This section of the Bible consists of the books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon. Derek Kidner says regarding this section, "[I]n the Wisdom books the tone of voice and even the speakers have changed. The blunt 'Thou shalt' or 'shalt not' of the Law, and the urgent 'Thus saith the Lord' of the Prophets, are joined now by the cooler comments of the teacher and the often anguished questions of the learner."¹

The Wisdom books are both highly enigmatic and deeply personal. They are highly enigmatic because they are books of wisdom after all, challenging us to attain the wisdom of God. They are deeply personal because in them we hear the voices of those who triumph and struggle, rejoice and lament as they find themselves both in the fallen world and in covenant relationship with God just as we do.

Although we often hear our own voices in these pages, we must not forget that the death and resurrection of Jesus Christ lies between these books and us. The joy of the Wisdom Books is perfected in Jesus Christ. Their anguished cries are answered in Jesus Christ. The mixture of joy and anguish are resolved in Christ. These books also point us to Christ.

Job. At one level this book is about the difficult question concerning divine justice, "Why do bad things happen to people?" On this question collide two opposing answers. The answer given by Job's friends is, "Job, repent! Bad things don't happen to good people. You must have done something wrong for these terrible things to happen in your life." Job's answer? "I don't know why these horrible things are

¹ Derek Kidner, *The Wisdom of Proverbs, Job, and Ecclesiastes*, p. 11

happening in my life. I'm not aware of any wrong I have done. I want God to answer me, for He alone is my Redeemer."

On a higher level this book is about "trial by ordeal." There is a contest of wisdom between God, Satan and Job even as Job is put on a trial by ordeal. In the end Satan is proven wrong while God and Job are vindicated by the righteous yet imperfect suffering of Job.

Psalms. This collection of Psalms is divided into five books. Many theologians have suggested that these five books of Psalms were meant to correspond to the five books of Moses (the Pentateuch). If so, it reinforces the idea that these books of Psalms are the response of God's people to the covenant stipulated in the Pentateuch (also known as the Law). But they are also the very voice of Christ Himself, the true Israel. The Book of Psalms contain 150 psalms of different genres: wisdom psalms, laments, praises, etc., and often one psalm may contain more than one genre.

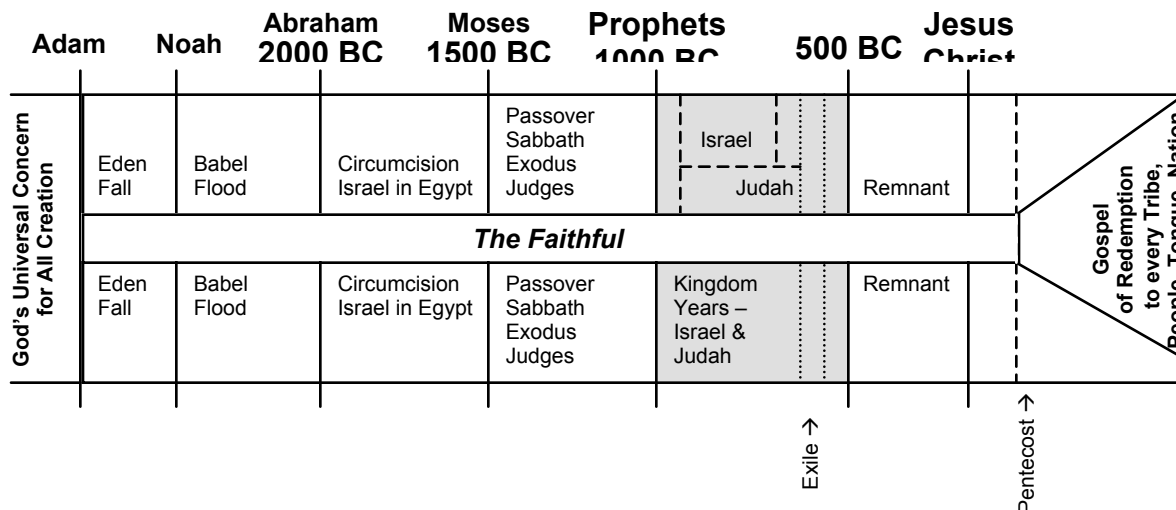
Proverbs. This book consists of exhortations and proverbs (thus the title). Arching over many little pithy sayings in the book is the dictum, "The fear of the Lord is the beginning of wisdom" (9:10). The wisdom of fearing the Lord comes to us in many aphorisms. These clear, simple sayings about life and man are quite different from the anguished and even cynical voices present in other wisdom books. While not losing sight of the complexities of life (there are quite a few seemingly contradictory maxims within the book), the Proverbs reminds us of the place that a simple, common sense approach has even in the life in the covenant. But we must also keep in mind that the theocracy of Israel was the environment in which these proverbs were conceived and practiced. When we apply the wisdom of the Proverbs in our lives, we must do so with the understanding that we no longer live in a theocracy but as strangers and aliens in the world as members of the church of Jesus Christ.

Ecclesiastes. In the conflicting voices of the Preacher the ideals of covenant life and the reality of human condition in the fallen world intersect. At times the Preacher speaks as a thoroughly disillusioned skeptic: "Vanity of vanities! All is vanity!" In his lowest moments he even wonders whether there is any profit in serving God (e.g., 9:1-6). But at other times he still affirms the meaningfulness of covenant life in God (e.g., 5:1-7). As a result the book seems to be full of contradictions and inconsistencies. But in the end the positive voice has the last word: "Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, 'I have no delight in them....' The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person" (Ecclesiastes 12:1, 13). But this has been said before and refuted throughout the book. Indeed this unresolved sense we feel at the end points us to the resolution that can be attained only in Jesus Christ. In Him even the skeptical outcry of the Preacher that there is nothing new under the sun is affirmed, directing people beyond the despair and cynicism under the sun but to the hope that lies beyond the sun in the Son of God.

Song of Solomon. This short book "is a divinely inspired love poem of the affection between Solomon and his Shulammite bride.... Solomon's Song contains a retrospective, introspective and prospective dimension. It returns us to the garden where we realize how God created our sexuality ("good"). It reminds us that in our marriages, we are invited to experience a union that surges to rise above a fallen creation. It testifies of an eschatological arena where love is perfected in blessed, mystical union with our Heavenly Lover, Jesus Christ."²

² James T. Dennison, Jr., "What Should I Read in the Song of Solomon?"

The Major Prophets



The Major Prophets are Isaiah, Jeremiah, Ezekiel and Daniel. Lamentations is also usually included in the list because it was written by Jeremiah. They are called the Major Prophets because of their larger size. These books are written by the prophets of Israel as “Covenant Lawyers” conducting covenant lawsuits against the people of God. The Prophets come and remind Israel of the covenant (Mosaic) that they have made with Yahweh and call them to fulfill their requirements. They remind Israel of the blessing that will come with obedience and the curses that are sure to come with disobedience. Thus the prophets are the one that Jesus refers to in the parable of the vineyard and the tenants (Lk. 20:9-19) who are beaten and sent away.

The prophets were God’s spokesmen and usually addressed Israel, but sometimes addressed the Gentile nations (Jonah and parts of Daniel). The lawsuit typically came in a couple of stages. The first stage was to remind them of the benefits they had, to explain the offenses and admonish them to mend their ways and to warn them (by means of ultimatum) of the coming judgment if they did not repent. If the messenger was rejected, imprisoned, and especially if he was killed, the legal process moved into its second phase. This was the declaration of war and execution of the curses/penalties for disobedience.

The prophets also proclaimed the coming of the new covenant. Throughout the prophetic writings we see promises of a different kind of arrangement that was coming. This is fulfillment of the promises that God swore to Abraham, Isaac and Jacob (Deut. 4:25-31). Ultimately all of the prophets are pointing ahead to the ultimate Prophet--Jesus Christ himself. Jesus brings the final stage of the covenant lawsuit against Israel--he is the son of the vineyard owner who is killed (Lk. 20:9-19)--and he ushers in the fullness of the New Covenant.

Isaiah. Isaiah brings a message of condemnation (chaps. 1-39) and of consolation (chaps 40-66). Isaiah starts by rehearsing the sins of Judah and pronouncing God's judgment, then broadens the circle to include judgment on the surrounding nations. Eventually Isaiah comforts the people by reminding them that Yahweh is the sovereign God who will bring salvation.

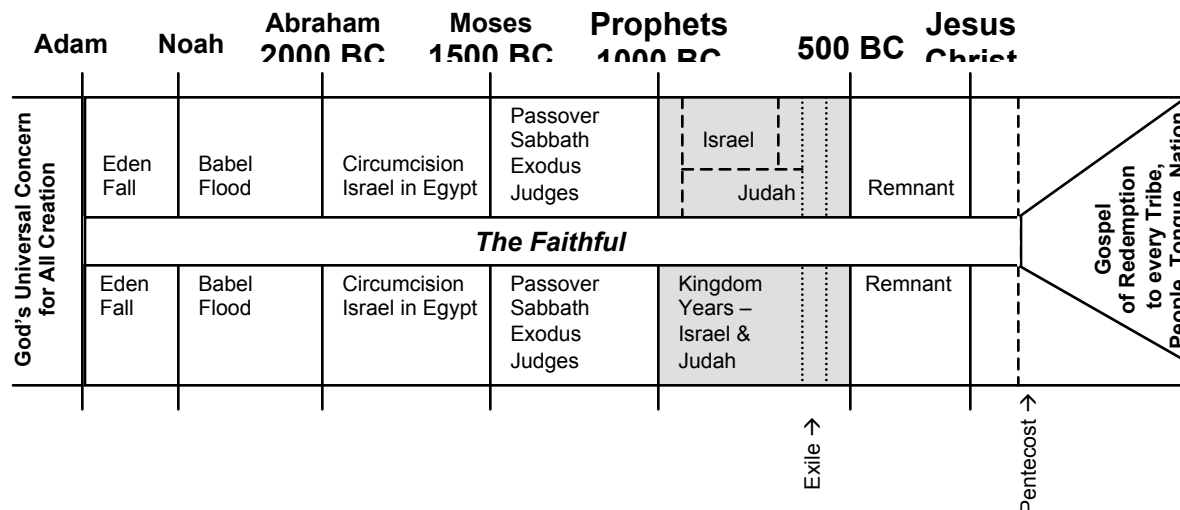
Jeremiah. Jeremiah comes to Judah at the point of greatest spiritual and moral decay, bringing the message of God's judgment upon the nation. Jeremiah suffered great rejection and persecution but continued to remain faithful to his prophetic call. Despite the downfall of Judah ushered in by her apostasy, Jeremiah brings one of the clearest promises of the New Covenant (Jer. 31:31-34).

Lamentations. Lamentations records the sorrow of Jeremiah in 5 poems lamenting the fall of Jerusalem after forty years of warning. Jeremiah records the defeat, destruction and desolation of Jerusalem.

Ezekiel. Ezekiel ministered to the Jewish captivity in Babylon before and after the fall of Jerusalem. Like Jeremiah, he warned of the coming judgment on Jerusalem and warned the Jews that the captivity would not be a short one. Ezekiel also tells of the fate of Judah's enemies and has an apocalyptic vision of Judah's future.

Daniel. Daniel ministered with in the context of the exile. He had prophecies and visions of the future and disclosed God's plan for the Gentile nations (Dan. 2-7). Daniel prophesies about the destruction of the Temple and the desolation of the Jewish people as well as the death of the Messiah (Dan. 9). The book holds out a promise of the Messianic Kingdom for God's people.

The Minor Prophets



The Minor Prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. They are called the Minor Prophets because of their size, not their importance. Regarding their prophetic role and responsibility, refer to the introduction to the Major Prophets.

Hosea. Hosea deals with the pride, idolatry and corruption of Israel. In the beginning chapters he shows Israel's infidelity through Hosea's marital experience (Hos. 1-3). He speaks of the certainty of approaching punishment for Israel (Hos. 9-13), but offers future mercies for those who are penitent (Hos. 14).

Joel. Joel has two major sections. Chapters 1:1-2:27 talk about the plague of locusts and 2:28-3:21 talk about the outpouring of the Spirit of God. In both sections there is a common theme of coming judgment on the unrepentant and promises for restoration and renewal for God's people.

Amos. Amos brings prophecies of judgment against the Gentile nations (Amos 1:3-2:3) as well as Judah and Israel (Amos 2:4-16). The book ends with a promise of restoration and blessing (Amos 9:11-15).

Obadiah. Obadiah is an extremely short book, comprising only one chapter. The prophecies in this book deal with the Edomites (the descendants of Esau). They are warned of divine judgment and destruction (Ob. 1-14). The book closes with a prophecy of blessing/restoration for Israel (17-21).

Jonah. Jonah shows God's concern for the Gentiles. Jonah fears taking God's words of judgment to the Gentile Ninevites, for he knows that God is compassionate and that if the Ninevites repent God would forgive them (Jon. 4:2). Being a Jew, Jonah did not

want God to have mercy on the Gentiles. This book shows that God's dealings are greater than just Israel. It reveals God's love and plan for salvations as being greater than the boundaries of Israel. Finally, it serves as a reprimand to Israel for their lack of missionary zeal to see others come to know the compassion of Yahweh.

Micah. Micah contrasts the popular religion of the day against the true religion that the prophets advocate (chap. 6). It reproves the social corruption of the day that taints the kingdom (chap. 7) and speaks of the future glory of the kingdom (chaps. 4-5). The book exposes the injustice of Judah and contrasts it with the justice and righteousness of Yahweh.

Nahum. Nahum deals with Nineveh (the capital city of Assyria) 100 years after the time of Jonah. The city that once enjoyed the mercy of God had again turned to following its habits of violence, idolatry and arrogance. Nahum tells of the coming judgment of Nineveh (chap. 1), describes how the judgment will take place (chap. 2) and shows why it was deserved (chap. 3). Just as the Gentiles are not outside the bounds of God's mercy (Jonah) they are not outside the bounds of his wrath (Nahum). Nahum means "comfort" and this book of prophecy comes as a book of comfort to all who are under the oppression of Assyria.

Habakkuk. Habakkuk ministers toward the end of Judah's reign prior to the exile. He sees the great evil among his countrymen and asks God how long it will continue. God, to his surprise, responds by announcing that he will use Babylon as his rod of judgment. God's answer confuses Habakkuk, for Babylonia was worse than Judah. But he is comforted that God's wisdom is greater than his own and knows that the just live by faith (Hab. 2:4). We see a progression from a crisis of faith (Hab. 1-2) to a triumph of faith (Hab. 3) as Habakkuk ends by praising God.

Zephaniah. The theme of the Day of the Lord comes out in Zephaniah – a day of judgment, when God will vindicate his holy name by calling all people to account. Judah is warned of ensuing judgment and given the means to avoid it (repentance). Zeph. 2:4-15 deals with God's judgments of the nations (Philistia, Moab and Ammon, Egypt, and Assyria). As is usual with prophetic literature there is a promise of curse for those who disobey (Zeph. 3:1-8) and assurance of blessing for those who are faithful (Zeph. 3:9-20).

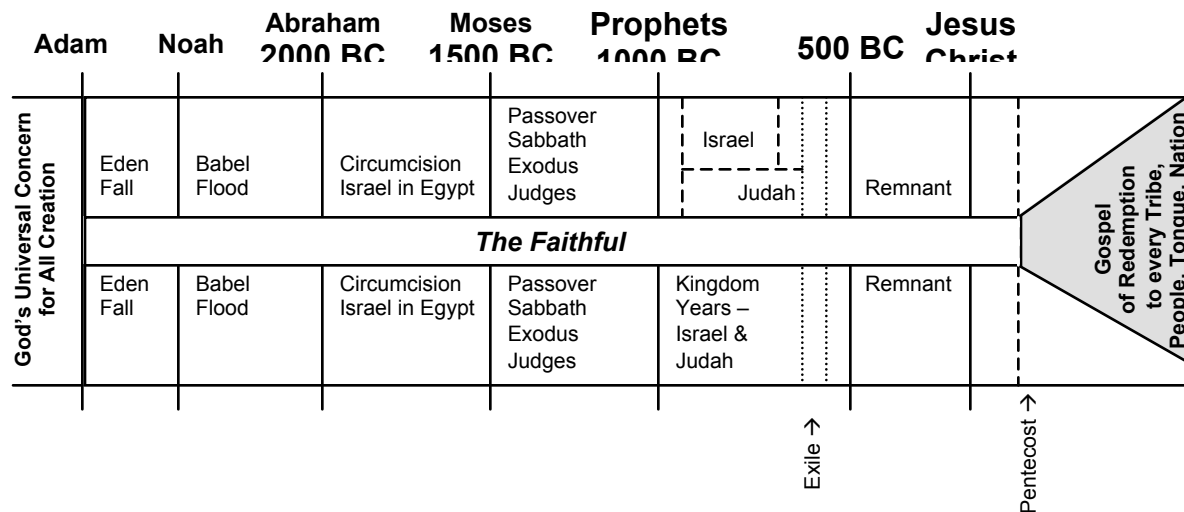
Haggai. Haggai takes place after the return from the exile with the rebuilding of the Temple. After sixteen years the Temple is still not built. Haggai sees the reason as being the favoring of the people's individual needs over the corporate need for the Temple. Haggai begins with a rebuke for this behavior, showing them that God has allowed natural disasters to dissuade this behavior (Hab. 1:1-11). The second message of Haggai is one of encouragement to those who understood that the current conditions of the Temple did not adequately express the glory of God (Hab. 2:1-9). The third address uses an analogy of Ritual Law to show that the uncleanness of the Temple was defiling the whole land, but if renewed and completed it would bring divine

blessing (Hab. 2:10-19). The fourth, and final, address promised protection to Zerubbabel (the governor), who was to be God's authority on earth.

Zechariah. Zechariah deals with the unfinished Temple. Rather than attempting to encourage its completion through strong rebuke, Zechariah attempts to raise their expectation of the Messianic glory that will one day fill the Temple. Zechariah also includes a stern rebuke for the false shepherds of Israel, who exploit the people rather than care for them as they are supposed to. Christ is portrayed both as servant and king. He is the Shepherd who is smitten on behalf of the sheep (Zech. 13:7).

Malachi. Malachi addresses the people in Jerusalem who are ruled by corrupt priests – a people who have a false sense of security in regards to their privileged relationship with God. Malachi addresses the problems of hypocrisy, infidelity, mixed marriages, divorce, false worship, and arrogance.

The Gospels and Acts



The Gospels and Acts are the narrative account of the History of Redemption being fulfilled in the life, death, and resurrection of Christ. They all relate the events of the life of Christ as the fulfillment of all that the Old Testament had cumulatively spoken of. The Gospels can be put into two categories, the Synoptic Gospels and John. The Synoptic Gospels are Matthew, Mark, and Luke. They each write the account of Christ from the point of view of each author. They each highlight and emphasize different aspects of Christ's life and ministry to their intended audience, the people of God. It is because the chronology and narrative are very similar that they are called the Synoptic Gospels. It is important to remember that in the Gospels there is a progressive revealing of his identity as the Son of Man to come and suffer, die, and rise again for the redemption of his people.

The second category is John. It is considered different because it complements the accounts of the Synoptics and has a unique emphasis, which the others do not. Jesus is the eternal Son of God come in the flesh. His work of redemption exemplified by the seven miracles recorded in the book is a work of new creation.

The overall story and structure of the Gospels is the birth and preparation for ministry, the baptism and inauguration of his ministry, Galilean ministry, the advance toward Jerusalem, and finally his passion, death, resurrection, and ascension. The important thing to keep in mind as you read is the in-breaking nature of Christ's work and ministry as the arrival of the final Kingdom of God. What was prefigured in the Old Testament is now fulfilled in the Person and Work of Christ.

Acts is the continuation of Luke's Gospel and shows the advance of the Kingdom of God through the Apostles and the Church, who are the people of God.

Matthew. Matthew highlights Jesus as the fulfillment of the Old Testament especially as the Great Prophet whom God has sent to bring the Kingdom of God. Matthew was written for a primarily Jewish audience. Jesus is depicted as the Son of David, who is the true Davidic King. Jesus is also shown as the final Prophet in whom the Law and the Prophets are fulfilled. Try to look at the various contexts of particular events associated with the special titles which are ascribed to him- Son of David, Son of Man, Son of God, Servant of the Lord, and Immanuel.

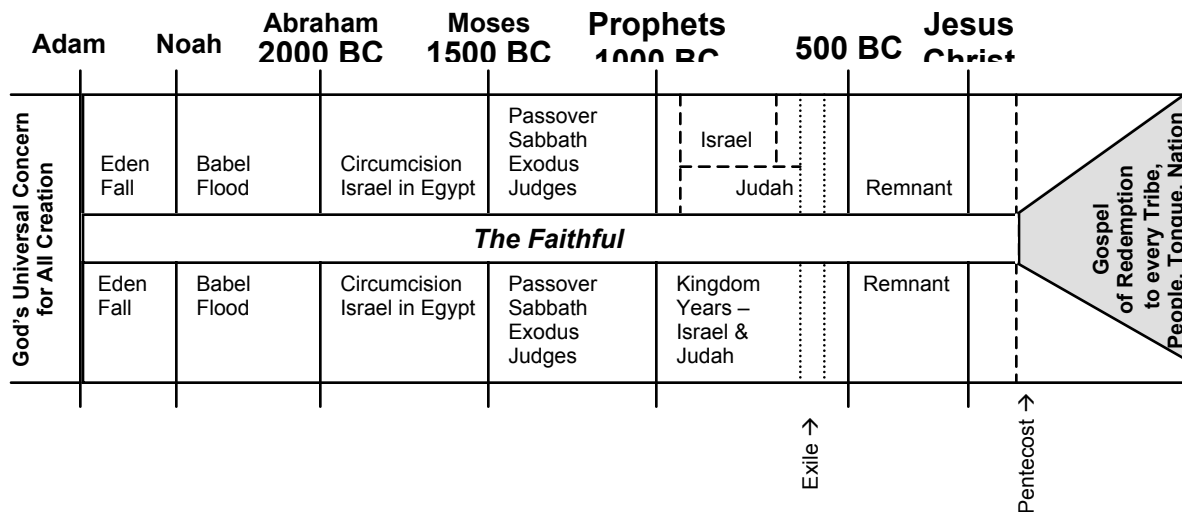
Mark. Mark is the shortest of the Gospels. Jesus is depicted in light of his miracles coupled with his identity as the suffering Servant of the Lord and Son of God. It also has a deep emphasis on the nature of discipleship in relation to the teacher, who is Christ. The life of the disciple will reflect the life of the teacher in his suffering. One way to see the nature of Christ's mission and the nature of discipleship is to see the nature of the coming Kingdom of God as the power of the new age of salvation. The Twelve disciples are dumb, stubborn, and hard of heart, yet they are given the powers of the Kingdom of God not only to heal the sick and preach the good news, but also to see the things of Heaven.

Luke. Luke is written primarily for a Gentile audience and is written so that the historical narrative of Jesus' life might be known after the Apostles have died. Even though it is supposed to be a historical narrative account it is interpreted by Luke to depict Jesus as the fulfillment of the Old Testament Scriptures. He even shows how Jesus is to bring in the final exodus in his death on the Cross. Jesus is shown to be a tender savior to his people. He is a savior who saves Jew and Gentile.

John. The Gospel of John is unique among the Gospels. There are many events and discourses, which do not occur in any of the Synoptic Gospels. The book can be divided into two parts: the Book of Signs and the Book of Glory. Signs and glory are given emphasis in John's narrative of the Gospel. Take note of the unique titles of Jesus: his "I am" statements, Lamb of God, Word, Good Shepherd, etc. John also makes an effort to show how Jesus is known by who his Father is and where he came from. The Gospel emphasizes the place of faith and love.

Acts. It is the natural continuation of the Gospels. It is Luke's second volume to his Gospel. Naturally, it is the extension of the Kingdom of God through the Apostles and the Church. It is the narrative of the early Church as they fulfill the Great Commission. It is important to see Acts as the continuing work of Christ through the Holy Spirit given to the Church at Pentecost.

The Epistles



The word “epistle” means letter. The Epistles are letters written by the Apostles to the Churches. These letters are written for the instruction of the Saints who live between the Ages (i.e., the present evil age and the age to come). They address both doctrinal matters concerning the person and work of Christ in and through His Church and practical matters regarding how the Saints are to conduct themselves as citizens of the Kingdom of God living in the kingdoms of this world. Some of the letters are more general, because they are intended for circulation among many of the Churches, while other letters are written to specific Churches and deal with the specific problems facing those Churches.

There are two groups of Epistles: the Pauline Epistles and the General Epistles. The Pauline Epistles are so called because the Apostle Paul wrote them. These include the books of Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, and Philemon. The General Epistles were written by some of the other Apostles and include the books of Hebrews, James, 1 & 2 Peter, 1, 2 & 3 John, Jude, and Revelation (Revelation will be covered in its own section).

Romans. The book of Romans explains the significance of the work of Christ centering upon the theme of righteousness. It begins by concluding that all are unrighteous and need the righteousness of Christ imputed to them. It ends with the outworking of that imputed righteousness in the believer's relationship with those in the church and in society.

1 Corinthians. The book of 1 Corinthians reveals the problems and pressures of a church called out of a pagan society. It is written specifically to the church at Corinth and addresses the particular problems of that church including factions, lawsuits,

immorality, abuse of the Supper, etc. The message Paul presents is the message of the cross, calling the Saints to forsake their pagan practices and find their identity in the cross and the age to come.

2 Corinthians. In the book of 2 Corinthians Paul defends his Apostleship against the false teachers who had gained sway over the Corinthians since his first epistle and persuaded them that Paul was proud, unimpressive, dishonest, and unqualified as an apostle. Paul expresses his thanksgiving for the repentance of the majority of the church since his first letter but appeals to the rebellious minority to accept his authority.

Galatians. The book of Galatians calls the Saints in Galatia to live by faith rather than by works. He asks whether, having begun by the Spirit, they are justified by works or faith. Paul recounts the history of God's promise to Abraham over against the law, which was added till the coming of Christ to whom the promise was made. He assures the Saints that it is only those who are of faith that are sons of Abraham and heirs according to the promise.

Ephesians. The book of Ephesians presents the body of believers as chosen and united to Christ and describes their position before God in terms of their union with Christ. The emphasis in the book is upon the body of Christ. The first half of the book deals with God's work in uniting the church to himself while the last half of the book calls the church to live their lives out of this union with Christ. The constant theme of the book is "in Christ."

Philippians. The book of Philippians is written to the church at Philippi with whom Paul is well pleased. Most notable is the hymn found in 2:1-11 in which Paul urges his followers to humbly follow the example of Christ who though he was "in very nature God" took the form of a servant, became a man and submitted himself to death upon the cross. It is for this reason that God has also highly exalted him.

Colossians. If the emphasis in the book of Ephesians is on the church as the body of Christ, the emphasis in Colossians is upon Christ as the Head of the church. Like Ephesians the book divides into two parts beginning with the action of God and ending with the response of the church. It is in Colossians where Paul tells us to set our minds on things above because we have died and been raised with Christ and heaven is where our lives are now "hidden with Christ in God."

1 Thessalonians. The book of 1 Thessalonians is written to an infant church in Thessalonica. Paul encourages the believers there to excel in their new faith, to increase in love for one another and to continue in prayer and thanksgiving always. He closes the letter with some instruction regarding the Lord's return, which gives hope and comfort to believers.

2 Thessalonians. In the book of 2 Thessalonians we see a church that has grown up to a measure. But we also see the seed of false doctrine sown in her midst. The

central focus of the letter concerns false teaching regarding the coming day of the Lord. Despite reports to the contrary Paul assures the believers that that day has not yet come and recounts the events, which must occur prior to that day. The right response is to labor in the gospel while there is time rather than to wait idly by.

1 Timothy. In the book of 1 Timothy, Paul the aged pastor instructs and encourages young pastor Timothy. The task is challenging--false doctrine must be countered with truth, public worship safeguarded, and mature leadership developed. Besides the conduct of the church Paul also addresses the conduct of the minister. Timothy must be on his guard lest his youth become an obstacle. He must pursue righteousness, faith, godliness, and love while opposing false doctrine and greed.

2 Timothy. Paul's final letter is to young Timothy from prison. The letter is a letter of encouragement in the gospel. Paul speaks of his own ministry as a race and urges that only those who persevere will reap the reward. He warns Timothy that his teaching would come under attack by men with itching ears who like to have their ears tickled by every wind of false doctrine. The letter seeks to encourage young Timothy for the days ahead and to urge him to follow the example of his mentor Paul as he has followed Christ.

Titus. In the book of Titus, Paul writes to the young pastor Titus who has the difficult responsibility of setting in order the church at Crete. The book divides nicely in two. In the beginning Paul instructs him to protect sound doctrine through the appointment of qualified elders and the rebuke of false teachers. In the second half, Paul writes of the importance of the practice of sound doctrine evidenced in good works.

Philemon. The book of Philemon is so named because it was written to Philemon concerning a runaway slave named Onesimus. Paul writes on behalf of Onesimus who prior to his conversion had been a deserter and a thief. Paul's request is that Philemon receive Onesimus back with the same gentleness with which one would receive the Apostle himself. Paul's appeal is to the Christian love, which now abounds because of the forgiveness of Christ. Onesimus is no longer just a slave but is now a fellow brother in the Lord and is to be forgiven and received.

Hebrews. The book of Hebrews is believed to have been written as a sermon. The author is unclear though it was most likely one of Jewish ancestry based on the vast knowledge of the Old Testament Scriptures. The plea of the book of Hebrews is that Christians should not return to the shadows of the Old Covenant when they have the reality of the New Covenant. The appeal is that Christ is far better than the Judaic theocratic system. He is better than Moses for he created Moses. He is better than the Aaronic priesthood because his sacrifice is once for all time. Christ is better than the law and mediates a better covenant of which they are apart. A return to the old would be nothing short of a rejection of the new, better covenant in Christ Jesus.

James. The book of James was written by James the brother of Jesus who was so influential in the early church. His message is that profession of faith apart from true faith evidenced by works is worthless. True faith produces fruit. So the message comes, “Be doers of the word and not hearers only deceiving yourselves.”

1 Peter. The book of 1 Peter was written by the Apostle Peter and is addressed to those who are “scattered throughout.” It is written to Jewish Christians who have been forced to leave Jerusalem in the dispersion. The message is one of hope for the suffering church. The message is marked by the theme of “sufferings to glory” which was the way of Christ and so becomes the pattern for the church in all that they do in this present evil age. Submission in Christ to all authorities instituted by God, though it may result in, is the way of the Christian in this age.

2 Peter. The book of 1 Peter dealt with problems coming from outside the church, while the book of 2 Peter deals with problems within. Peter writes to warn of false teachers promoting dangerous doctrines. He urges them to give special attention to their personal lives in contrast to the false teachers who scoff at the impending judgment. He reminds them that God is long-suffering but will not stay the day of his coming judgment forever.

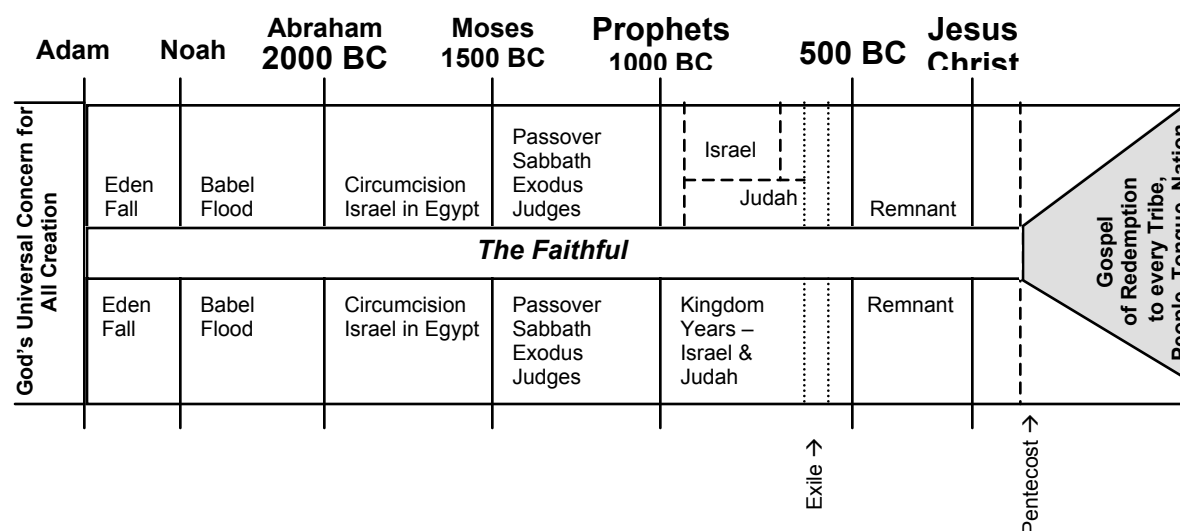
1 John. 1, 2 & 3 John were written by John the Apostle, the same author of the Gospel and of the Revelation. John presents us with the testimony of Christ and with the message he was given. God is light in whom there is no darkness and Christians must walk in the light as he is in the light. God is love and Christian brothers must love one another or they are no brothers at all. God is life and all believers must possess this spiritual life. The true believer walks in fellowship with God in this light, love and life.

2 John. The short book of 2 John is addressed to a lady and her children. Whether there is a historical figure behind the figure of the lady or whether it is to be taken as a prophetic idiom for the church and her members is unclear. The book serves as a reminder to love one another and to beware of false teachers who corrupt the truth.

3 John. The book of 3 John is addressed to Gaius and encourages him in the fellowship among the brothers. Gaius is praised for his godliness and generosity and is reminded to avoid that which is evil.

Jude. The book of Jude is traditionally accepted as having been written by Jude the brother of Jesus and of James. The book serves as a strong warning against the destructiveness of false teachers and tells of their impending judgment. The defense against these false teachers is to remember the teaching of the Apostles and of the Lord Jesus.

Revelation



The book of Revelation is often shrouded in mystery and speculation. However, it was given for the very purpose its name suggests – to reveal. The book is highly symbolic and should be read and understood as such. To read it too literally is unreasonable and ill advisable. However, in reaction to this one must not run too far to the other side of total allegory. The book should be read carefully seeking to understand how it (and other parts of Scripture) interprets the symbolism. Much talk about the “End Times” brings fear, confusion and speculation. However, the book of Revelation was written to bring comfort and should be read from that perspective. The book records the history of the church from the first coming of Christ to the second coming. This history is repeated seven times through out the book. It is viewed first from perspective of Christ in the midst of the lamp stands (Rev. 1-3). The second section looks at the book and the seven seals (Rev. 4-7). The third section looks at the seven trumpets (Rev. 8-11). The fourth section looks at the persecuting dragon (Rev. 12-14). The fifth section looks at the seven bowls (Rev. 15-16). The sixth section looks at the fall of Babylon (Rev. 17-19). The final section focuses on the consummation (Rev. 20-22).

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Community Discipleship Project: 2015 Q1 Schedule

Day	Date	Text	Psalm	WSC
Thursday	January 1	Genesis 1	1	WSC 1
Friday	January 2	Genesis 2	2	WSC 1
Saturday	January 3	Genesis 3	3	WSC 1
Sunday	January 4	Genesis 4	4	Review
Monday	January 5	Genesis 5	5	WSC 2
Tuesday	January 6	Genesis 6	6	WSC 2
Wednesday	January 7	Genesis 7	7	WSC 2
Thursday	January 8	Genesis 8	8	WSC 2
Friday	January 9	Genesis 9	9	WSC 2
Saturday	January 10	Genesis 10	10	WSC 2
Sunday	January 11	Genesis 11	11	Review
Monday	January 12	Genesis 12	12	WSC 3
Tuesday	January 13	Genesis 13	13	WSC 3
Wednesday	January 14	Genesis 14	14	WSC 3
Thursday	January 15	Genesis 15	15	WSC 3
Friday	January 16	Genesis 16	16	WSC 3
Saturday	January 17	Genesis 17	17	WSC 3
Sunday	January 18	Genesis 18	18	Review
Monday	January 19	Genesis 19	19	WSC 4
Tuesday	January 20	Genesis 20	20	WSC 4
Wednesday	January 21	Genesis 21	21	WSC 4
Thursday	January 22	Genesis 22	22	WSC 4
Friday	January 23	Genesis 23	23	WSC 4
Saturday	January 24	Genesis 24	24	WSC 4

Day	Date	Text	Psalms	WSC
Sunday	January 25	Genesis 25	25	WSC Review
Monday	January 26	Genesis 26	26	WSC 5
Tuesday	January 27	Genesis 27	27	WSC 5
Wednesday	January 28	Genesis 28	28	WSC 5
Thursday	January 29	Genesis 29	29	WSC 5
Friday	January 30	Genesis 30	30	WSC 5
Saturday	January 31	Genesis 31	31	WSC 5
Sunday	February 1	Genesis 32	32	WSC Review
Monday	February 2	Genesis 33	33	WSC 6
Tuesday	February 3	Genesis 34	34	WSC 6
Wednesday	February 4	Genesis 35	35	WSC 6
Thursday	February 5	Genesis 36	36	WSC 6
Friday	February 6	Genesis 37	37	WSC 6
Saturday	February 7	Genesis 38	38	WSC 6
Sunday	February 8	Genesis 39	39	WSC Review
Monday	February 9	Genesis 40	40	WSC 7
Tuesday	February 10	Genesis 41	41	WSC 7
Wednesday	February 11	Genesis 42	42	WSC 7
Thursday	February 12	Genesis 43	43	WSC 7
Friday	February 13	Genesis 44	44	WSC 7
Saturday	February 14	Genesis 45	45	WSC 7
Sunday	February 15	Genesis 46	46	WSC Review
Monday	February 16	Genesis 47	47	WSC 8
Tuesday	February 17	Genesis 48	48	WSC 8

Day	Date	Text	Psalm	WSC
Wednesday	February 18	Genesis 49	49	WSC 8
Thursday	February 19	Genesis 50	50	WSC 8
Friday	February 20	Exodus 1	51	WSC 8
Saturday	February 21	Exodus 2	52	WSC 8
Sunday	February 22	Exodus 3	53	WSC Review
Monday	February 23	Exodus 4	54	WSC 9
Tuesday	February 24	Exodus 5	55	WSC 9
Wednesday	February 25	Exodus 6	56	WSC 9
Thursday	February 26	Exodus 7	57	WSC 9
Friday	February 27	Exodus 8	58	WSC 9
Saturday	February 28	Exodus 9	59	WSC 9
Sunday	March 1	Exodus 10	60	WSC Review
Monday	March 2	Exodus 11	61	WSC 10
Tuesday	March 3	Exodus 12	62	WSC 10
Wednesday	March 4	Exodus 13	63	WSC 10
Thursday	March 5	Exodus 14	64	WSC 10
Friday	March 6	Exodus 15	65	WSC 10
Saturday	March 7	Exodus 16	66	WSC 10
Sunday	March 8	Exodus 17	67	WSC Review
Monday	March 9	Exodus 18	68	WSC 11
Tuesday	March 10	Exodus 19	69	WSC 11
Wednesday	March 11	Exodus 20	70	WSC 11
Thursday	March 12	Exodus 21	71	WSC 11
Friday	March 13	Exodus 22	72	WSC 11

Day	Date	Text	Psalm	WSC
Saturday	March 14	Exodus 23	73	WSC 11
Sunday	March 15	Exodus 24	74	WSC Review
Monday	March 16	Exodus 25	75	WSC 12
Tuesday	March 17	Exodus 26	76	WSC 12
Wednesday	March 18	Exodus 27	77	WSC 12
Thursday	March 19	Exodus 28	78	WSC 12
Friday	March 20	Exodus 29	79	WSC 12
Saturday	March 21	Exodus 30	80	WSC 12
Sunday	March 22	Exodus 31	81	WSC Review
Monday	March 23	Exodus 32	82	WSC 13
Tuesday	March 24	Exodus 33	83	WSC 13
Wednesday	March 25	Exodus 34	84	WSC 13
Thursday	March 26	Exodus 35	85	WSC 13
Friday	March 27	Exodus 36	86	WSC 13
Saturday	March 28	Exodus 37	87	WSC 13
Sunday	March 29	Exodus 38	88	WSC Review
Monday	March 30	Exodus 39	89	WSC 14
Tuesday	March 31	Exodus 40	90	WSC 14

Community Discipleship Project: 2015 Q2 Schedule

Day	Date	Text	Psalm	WSC
Wednesday	April 1	Leviticus 1	91	WSC 14
Thursday	April 2	Leviticus 2	92	WSC 14
Friday	April 3	Leviticus 3	93	WSC 14
Saturday	April 4	Leviticus 4	94	WSC 14
Sunday	April 5	Leviticus 5	95	Review
Monday	April 6	Leviticus 6	96	WSC 15
Tuesday	April 7	Leviticus 7	97	WSC 15
Wednesday	April 8	Leviticus 8	98	WSC 15
Thursday	April 9	Leviticus 9	99	WSC 15
Friday	April 10	Leviticus 10	100	WSC 15
Saturday	April 11	Leviticus 11	101	WSC 15
Sunday	April 12	Leviticus 12	102	Review
Monday	April 13	Leviticus 13	103	WSC 16
Tuesday	April 14	Leviticus 14	104	WSC 16
Wednesday	April 15	Leviticus 15	105	WSC 16
Thursday	April 16	Leviticus 16	106	WSC 16
Friday	April 17	Leviticus 17	107	WSC 16
Saturday	April 18	Leviticus 18	108	WSC 16
Sunday	April 19	Leviticus 19	109	Review
Monday	April 20	Leviticus 20	110	WSC 17
Tuesday	April 21	Leviticus 21	111	WSC 17
Wednesday	April 22	Leviticus 22	112	WSC 17
Thursday	April 23	Leviticus 23	113	WSC 17
Friday	April 24	Leviticus 24	114	WSC 17

Day	Date	Text	Psalms	WSC
Saturday	April 25	Leviticus 25	115	WSC 17
Sunday	April 26	Leviticus 26	116	Review
Monday	April 27	Leviticus 27	117	WSC 18
Tuesday	April 28	Numbers 1	118	WSC 18
Wednesday	April 29	Numbers 2	119	WSC 18
Thursday	April 30	Numbers 3	120	WSC 18
Friday	May 1	Numbers 4	121	WSC 18
Saturday	May 2	Numbers 5	122	WSC 18
Sunday	May 3	Numbers 6	123	Review
Monday	May 4	Numbers 7	124	WSC 19
Tuesday	May 5	Numbers 8	125	WSC 19
Wednesday	May 6	Numbers 9	126	WSC 19
Thursday	May 7	Numbers 10	127	WSC 19
Friday	May 8	Numbers 11	128	WSC 19
Saturday	May 9	Numbers 12	129	WSC 19
Sunday	May 10	Numbers 13	130	Review
Monday	May 11	Numbers 14	131	WSC 20
Tuesday	May 12	Numbers 15	132	WSC 20
Wednesday	May 13	Numbers 16	133	WSC 20
Thursday	May 14	Numbers 17	134	WSC 20
Friday	May 15	Numbers 18	135	WSC 20
Saturday	May 16	Numbers 19	136	WSC 20
Sunday	May 17	Numbers 20	137	Review
Monday	May 18	Numbers 21	138	WSC 21

Day	Date	Text	Psalms	WSC
Tuesday	May 19	Numbers 22	139	WSC 21
Wednesday	May 20	Numbers 23	140	WSC 21
Thursday	May 21	Numbers 24	141	WSC 21
Friday	May 22	Numbers 25	142	WSC 21
Saturday	May 23	Numbers 26	143	WSC 21
Sunday	May 24	Numbers 27	144	Review
Monday	May 25	Numbers 28	145	WSC 22
Tuesday	May 26	Numbers 29	146	WSC 22
Wednesday	May 27	Numbers 30	147	WSC 22
Thursday	May 28	Numbers 31	148	WSC 22
Friday	May 29	Numbers 32	149	WSC 22
Saturday	May 30	Numbers 33	150	WSC 22
Sunday	May 31	Numbers 34	1	Review
Monday	June 1	Numbers 35	2	WSC 23
Tuesday	June 2	Numbers 36	3	WSC 23
Wednesday	June 3	Deuteronomy 1	4	WSC 23
Thursday	June 4	Deuteronomy 2	5	WSC 23
Friday	June 5	Deuteronomy 3	6	WSC 23
Saturday	June 6	Deuteronomy 4	7	WSC 23
Sunday	June 7	Deuteronomy 5	8	Review
Monday	June 8	Deuteronomy 6	9	WSC 24
Tuesday	June 9	Deuteronomy 7	10	WSC 24
Wednesday	June 10	Deuteronomy 8	11	WSC 24
Thursday	June 11	Deuteronomy 9	12	WSC 24

Day	Date	Text	Psalm	WSC
Friday	June 12	Deuteronomy 10	13	WSC 24
Saturday	June 13	Deuteronomy 11	14	WSC 24
Sunday	June 14	Deuteronomy 12	15	Review
Monday	June 15	Deuteronomy 13	16	WSC 25
Tuesday	June 16	Deuteronomy 14	17	WSC 25
Wednesday	June 17	Deuteronomy 15	18	WSC 25
Thursday	June 18	Deuteronomy 16	19	WSC 25
Friday	June 19	Deuteronomy 17	20	WSC 25
Saturday	June 20	Deuteronomy 18	21	WSC 25
Sunday	June 21	Deuteronomy 19	22	Review
Monday	June 22	Deuteronomy 20	23	WSC 26
Tuesday	June 23	Deuteronomy 21	24	WSC 26
Wednesday	June 24	Deuteronomy 22	25	WSC 26
Thursday	June 25	Deuteronomy 23	26	WSC 26
Friday	June 26	Deuteronomy 24	27	WSC 26
Saturday	June 27	Deuteronomy 25	28	WSC 26
Sunday	June 28	Deuteronomy 26	29	Review
Monday	June 29	Deuteronomy 27	30	WSC 27
Tuesday	June 30	Deuteronomy 28	31	WSC 27

Day	Date	Text	Psalm	WSC
Wednesday	July 1	Deuteronomy 29	32	WSC 27
Thursday	July 2	Deuteronomy 30	33	WSC 27
Friday	July 3	Deuteronomy 31	34	WSC 27
Saturday	July 4	Deuteronomy 32	35	WSC 27
Sunday	July 5	Deuteronomy 33	36	Review
Monday	July 6	Deuteronomy 34	37	WSC 28
Tuesday	July 7	Joshua 1	38	WSC 28
Wednesday	July 8	Joshua 2	39	WSC 28
Thursday	July 9	Joshua 3	40	WSC 28
Friday	July 10	Joshua 4	41	WSC 28
Saturday	July 11	Joshua 5	42	WSC 28
Sunday	July 12	Joshua 6	43	Review
Monday	July 13	Joshua 7	44	WSC 29
Tuesday	July 14	Joshua 8	45	WSC 29
Wednesday	July 15	Joshua 9	46	WSC 29
Thursday	July 16	Joshua 10	47	WSC 29
Friday	July 17	Joshua 11	48	WSC 29
Saturday	July 18	Joshua 12	49	WSC 29
Sunday	July 19	Joshua 13	50	Review
Monday	July 20	Joshua 14	51	WSC 30
Tuesday	July 21	Joshua 15	52	WSC 30
Wednesday	July 22	Joshua 16	53	WSC 30
Thursday	July 23	Joshua 17	54	WSC 30
Friday	July 24	Joshua 18	55	WSC 30

Day	Date	Text	Psalm	WSC
Saturday	July 25	Joshua 19	56	WSC 30
Sunday	July 26	Joshua 20	57	Review
Monday	July 27	Joshua 21	58	WSC 31
Tuesday	July 28	Joshua 22	59	WSC 31
Wednesday	July 29	Joshua 23	60	WSC 31
Thursday	July 30	Joshua 24	61	WSC 31
Friday	July 31	Judges 1	62	WSC 31
Saturday	August 1	Judges 2	63	WSC 31
Sunday	August 2	Judges 3	64	Review
Monday	August 3	Judges 4	65	WSC 32
Tuesday	August 4	Judges 5	66	WSC 32
Wednesday	August 5	Judges 6	67	WSC 32
Thursday	August 6	Judges 7	68	WSC 32
Friday	August 7	Judges 8	69	WSC 32
Saturday	August 8	Judges 9	70	WSC 32
Sunday	August 9	Judges 10	71	Review
Monday	August 10	Judges 11	72	WSC 33
Tuesday	August 11	Judges 12	73	WSC 33
Wednesday	August 12	Judges 13	74	WSC 33
Thursday	August 13	Judges 14	75	WSC 33
Friday	August 14	Judges 15	76	WSC 33
Saturday	August 15	Judges 16	77	WSC 33
Sunday	August 16	Judges 17	78	Review
Monday	August 17	Judges 18	79	WSC 34

Day	Date	Text	Psalm	WSC
Tuesday	August 18	Judges 19	80	WSC 34
Wednesday	August 19	Judges 20	81	WSC 34
Thursday	August 20	Judges 21	82	WSC 34
Friday	August 21	Ruth 1	83	WSC 34
Saturday	August 22	Ruth 2	84	WSC 34
Sunday	August 23	Ruth 3	85	Review
Monday	August 24	Ruth 4	86	WSC 35
Tuesday	August 25	1 Samuel 1	87	WSC 35
Wednesday	August 26	1 Samuel 2	88	WSC 35
Thursday	August 27	1 Samuel 3	89	WSC 35
Friday	August 28	1 Samuel 4	90	WSC 35
Saturday	August 29	1 Samuel 5	91	WSC 35
Sunday	August 30	1 Samuel 6	92	Review
Monday	August 31	1 Samuel 7	93	WSC 36
Tuesday	September 1	1 Samuel 8	94	WSC 36
Wednesday	September 2	1 Samuel 9	95	WSC 36
Thursday	September 3	1 Samuel 10	96	WSC 36
Friday	September 4	1 Samuel 11	97	WSC 36
Saturday	September 5	1 Samuel 12	98	WSC 36
Sunday	September 6	1 Samuel 13	99	Review
Monday	September 7	1 Samuel 14	100	WSC 36
Tuesday	September 8	1 Samuel 15	101	WSC 36
Wednesday	September 9	1 Samuel 16	102	WSC 36
Thursday	September 10	1 Samuel 17	103	WSC 36

Day	Date	Text	Psalm	WSC
Friday	September 11	1 Samuel 18	104	WSC 36
Saturday	September 12	1 Samuel 19	105	WSC 36
Sunday	September 13	1 Samuel 20	106	Review
Monday	September 14	1 Samuel 21	107	WSC 37
Tuesday	September 15	1 Samuel 22	108	WSC 37
Wednesday	September 16	1 Samuel 23	109	WSC 37
Thursday	September 17	1 Samuel 24	110	WSC 37
Friday	September 18	1 Samuel 25	111	WSC 37
Saturday	September 19	1 Samuel 26	112	WSC 37
Sunday	September 20	1 Samuel 27	113	Review
Monday	September 21	1 Samuel 28	114	WSC 38
Tuesday	September 22	1 Samuel 29	115	WSC 38
Wednesday	September 23	1 Samuel 30	116	WSC 38
Thursday	September 24	1 Samuel 31	117	WSC 38
Friday	September 25	2 Samuel 1	118	WSC 38
Saturday	September 26	2 Samuel 2	119	WSC 38
Sunday	September 27	2 Samuel 3	120	Review
Monday	September 28	2 Samuel 4	121	WSC 39
Tuesday	September 29	2 Samuel 5	122	WSC 39
Wednesday	September 30	2 Samuel 6	123	WSC 39

Community Discipleship Project: Journaling Guide

The following page is meant to be reproducible. Make as many copies as you need or print them out as often as you need them. Write in the relevant information and use the space provided for your own reflections on the text you're reading and your prayers.

After you read the passage, spend a little time thinking about what you just read: is there a command to follow, a promise to believe? What does this passage teach you about God, about his people (including you!), or his work here on earth? Jot down a few ideas, questions, or connections you've made after reading the passage. Now, review the catechism question. You might want to write it down on a 3X5 card and take it with you today. It will be more encouraging than checking facebook while waiting in line somewhere!

Finally, spend some time in prayer. Some people find the old acronym, ACTS, a helpful tool: prayers of adoration, confession, thanksgiving, and supplication.

Adoration is simply worship. Praise God for who he is, what he has done, is doing, or will do as Creator, Sustainer and King of all.

Confession is being honest with God. Tell God what you struggle with, where the deep sin patterns in your life have taken hold, and how specific actions are the fruit of your rebellion against God.

Thanksgiving is your opportunity to express your gratitude to God. Thank him for who he is, what he has done, what he is doing, or what he will do for you, in you, and through you.

Supplication is an old word that means asking. Ask God in Christ through the Holy Spirit to answer your prayers. Pray specifically, pray generally, pray for yourself, pray for others. Prayer is a mystery, but through prayer God has bound himself to our world and invites you to participate in the extension of his kingdom.

What will you share with your family, with others in the church, or even people in other areas of your life? How can you be prepared to bear witness concerning what God has revealed to you today? Who can you encourage with specifics from today's passage? Who can you ask to share with you what God taught them today? Be ready for God to work through you and others as you spend time in reading and prayer!

Community Discipleship Project: Journal Worksheet

DAY			
DATE			
TEXT		PSALM	
STUDY			
WSC			
PRAYER			