

NEW TESTAMENT IN A YEAR 2026



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New Testament in a Year

The Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God, that they may enter into Him, that they may delight in his presence, may taste and know the inner sweetness of the very God Himself in the core and center of their hearts.

A. W. Tozer, *The Pursuit of God*

The Bible is both fundamental and foundational. It is fundamental because it is God's chosen method of revelation of himself to us. We cannot know God apart from his Word anymore than we can know of daylight apart from the sun or of the ocean apart from water. We may know some things about God, but we cannot know him personally as He intends to be known.

The Bible is foundational because it is that on which our faith and our life with God is based. Our Baptist Faith and Message affirms that the Bible "reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried."

Because the Bible is given to us by God as that which is fundamental and foundational, it must be completely true in all that it affirms without any mixture of error. In other words, it is totally true, totally trustworthy, and completely sufficient for us in every way.

Ultimately, the Bible points us to the person and work of Jesus Christ. He is the focus and fulfillment of the Bible. Thus, we find our daily walk with Jesus enhanced in every way as we come to see and grow in our understanding of him through the text.

Therefore, come to each daily reading with an attitude of expectation – that the Lord will be revealed and we will be encouraged to respond. Each daily reading has a space for taking notes in which we will be answering two questions:

- 1) What has been revealed to me in this chapter about Jesus and my relationship to him?
- 2) Lord Jesus, what should I think, feel, say, or do in light of this?

Here are a few practical notes about the reading plan. It is intended for us to go through the entire New Testament in a year by reading a chapter a day Monday through Friday. Reading through a single chapter should take no more than a few minutes. As with any endeavor such as this, it will be helpful to have a plan and to set aside the time to do the reading and prayer. You will get the most out of it if you give your best to it, whatever time of day you might decide to dedicate to it. If you miss a day, it's not the end of the world. You have plenty of time on the weekend to get caught up. If you are caught up, I encourage you to spend some time in prayer and reflect on your notes from the past week. Also, you may take some time to dig deeper into a passage that really spoke to you. As you begin each session, I encourage you to pray for your time and for your church family as we go through this together. Psalm 119:33-40 is a great prayer to begin your time:

*³³ Teach me, LORD, the meaning of your statutes,
and I will always keep them.*

*³⁴ Help me understand your instruction,
and I will obey it and follow it with all my heart.*

*³⁵ Help me stay on the path of your commands,
for I take pleasure in it.*

*³⁶ Turn my heart to your decrees
and not to dishonest profit.*

*³⁷ Turn my eyes
from looking at what is worthless;
give me life in your ways.*

*³⁸ Confirm what you said to your servant,
for it produces reverence for you.*

*³⁹ Turn away the disgrace I dread;
indeed, your judgments are good.*

*⁴⁰ How I long for your precepts!
Give me life through your righteousness.*

I am praying for you and for us collectively as we go through this year that God might use our time together in his Word to bring revival in our hearts, our families, our church, and our community.

Pastor Keith

Bibliography

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Luke

Historical Context:

Luke's gospel was written by the physician Luke, a travel companion of Paul's for some of his later travels (Col 4 and Acts 20-28). Luke was a Greek (the only Gentile author of the Bible) writing to another Greek. This means he connects Jesus with the God of the OT and his salvation plan for all and presents it in a way to be understood by all. Luke probably wrote just before Paul's death in 64 AD. Luke tells us why he wrote his gospel in 1:1-4.

Literary Context:

Luke is part 1 of the complete work with Acts being part 2. Luke's storytelling is masterful, and his refined style of writing can be appreciated the more one studies his gospel. Note his use of "it is necessary" x40 times. Luke has numerous parables and gospel stories that end with recipients praising God. Prayer and joy are emphasized throughout the gospel.

Theological Context:

Luke wrote to provide a well-researched account of Jesus and the expansion of the gospel in the early church with specific interest on the implications for Gentiles. It is the story of salvation through Israel with the promised inclusion of the Gentiles. Note in each episode in Luke's gospel where the Gentiles are present or where the unexpected occurs often through the character in the episode who was a social outcast.

Luke 1

Jan 1

1. _____

2. _____

Luke 2

Jan 2

1. _____

2. _____

Luke 3

Jan 5

1. _____

2. _____

Luke 4

Jan 6

1. _____

2. _____

Luke 5

Jan 7

1. _____

2. _____

Luke 6

Jan 8

1. _____

2. _____

Luke 7

Jan 9

1. _____

2. _____

Luke 8

Jan 12

1. _____

2. _____

Luke 9

Jan 13

1. _____

2. _____

Luke 10

Jan 14

1. _____

2. _____

Luke 11

Jan 15

1. _____

2. _____

Luke 12

Jan 16

1. _____

2. _____

Luke 13

Jan 19

1. _____

2. _____

Luke 14

Jan 20

1. _____

2. _____

Luke 15

Jan 21

1. _____

2. _____

Luke 16

Jan 22

1. _____

2. _____

Luke 17

Jan 23

1. _____

2. _____

Luke 18

Jan 26

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2. _____

Luke 19

Jan 27

1. _____

2. _____

Luke 20

Jan 28

1. _____

2. _____

Luke 21

Jan 29

1. _____

2. _____

Luke 22

Jan 30

1. _____

2. _____

Luke 23

Feb 2

1. _____

2. _____

Luke 24

Feb 3

1. _____

2. _____

Acts

Historical Context:

Acts is part 2 of Luke's complete work with his gospel being part 1. Acts picks up following Jesus' ascension and the disciples being in Jerusalem at the end of Luke. Probably written before 64 AD, Acts chronicles the spread of the gospel and the early church into the first century world dominated by the Roman Empire.

Literary Context:

Luke's talent for storytelling continues in Acts. The episodes reveal in detail the amazing stories and vigorous personalities involved in the spread of the gospel and expansion of the early church. The story moves from Jerusalem to Rome and from the Jews to the Gentiles. Luke presents a number of speeches that serve to keep the spread of the gospel connected to the person and work of Jesus. Note his use of "we" beginning in chapter 16 indicating Luke's eye-witness account.

Theological Context:

Acts emphasizes the power of the gospel to transform people and overcome opposition through the work of the Holy Spirit in the lives of early believers. God's plan of salvation continues in history and includes Gentiles as well as Jews. The church is birthed and grows rapidly. Take care to note the distinction between what is prescriptive, typically presented in more than one text as a pattern, and what is descriptive, typically a single episode in a unique period and situation in God's salvation history.

Acts 1

Feb 4

1. _____

2. _____

Acts 2

Feb 5

1. _____

2. _____

Acts 3

Feb 6

1. _____

2. _____

Acts 4

Feb 9

1. _____

2. _____

Acts 5

Feb 10

1. _____

2. _____

Acts 6

Feb 11

1. _____

2. _____

Acts 7

Feb 12

1. _____

2. _____

Acts 8

Feb 13

1. _____

2. _____

Acts 9

Feb 16

1. _____

2. _____

Acts 10

Feb 17

1. _____

2. _____

Acts 11

Feb 18

1. _____

2. _____

Acts 12

Feb 19

1. _____

2. _____

Acts 13

Feb 20

1. _____

2. _____

Acts 14

Feb 23

1. _____

2. _____

Acts 15

Feb 24

1. _____

2. _____

Acts 16

Feb 25

1. _____

2. _____

Acts 17

Feb 26

1. _____

2. _____

Acts 18

Feb 27

1. _____

2. _____

Acts 19

Mar 2

- 1. _____

- 2. _____

Acts 20

Mar 3

- 1. _____

- 2. _____

Acts 21

Mar 4

- 1. _____

- 2. _____

Acts 22

Mar 5

1. _____

2. _____

Acts 23

Mar 6

1. _____

2. _____

Acts 24

Mar 9

1. _____

2. _____

Acts 25

Mar 10

1. _____

2. _____

Acts 26

Mar 11

1. _____

2. _____

Acts 27

Mar 12

1. _____

2. _____

1. _____

2. _____

Romans

Historical Context:

Written by the apostle Paul to the church in Rome. Probably written in 57 AD from Corinth. Although Paul had not yet been to Rome, word of the church there had reached him, and he was planning on visiting Rome on his way to Spain. The Jews were expelled from Rome in 49 AD and the church rapidly shifted from predominantly Jewish to Gentile. Thus, many of the themes arise out of the relationship between Jew and Gentile.

Literary Context:

A magnificent doctrinal treatise in the form of a letter to the church in Rome. Romans is less occasional and more general than a typical NT letter. Paul's logic is evident throughout the book. He often uses diatribe, imagined dialogue between him and his readers. Paul's treatise grows to a grand doxology at the end of chapter 11 and then shifts toward more practical application beginning in chapter 12.

Theological Context:

"Paul's most systematic treatment of the doctrine of *justification* by God's *grace* through *faith* in Jesus Christ." (Gundry) Paul addresses how God has revealed himself, human nature and sin, the relationship between Jews and Gentiles in salvation history, and how those who have been transformed by the gospel live and relate differently with one another. Note the many tensions/oppositions in Romans (Jew and Gentile, grace and sin, election and free will, first Adam and second Adam, etc.)

Romans 1

Mar 16

1. _____

2. _____

Romans 2

Mar 17

1. _____

2. _____

Romans 3

Mar 18

1. _____

2. _____

Romans 4

Mar 19

1. _____

2. _____

Romans 5

Mar 20

1. _____

2. _____

Romans 6

Mar 23

1. _____

2. _____

Romans 7

Mar 24

1. _____

2. _____

Romans 8

Mar 25

1. _____

2. _____

Romans 9

Mar 26

1. _____

2. _____

Romans 10

Mar 27

1. _____

2. _____

Romans 11

Mar 30

1. _____

2. _____

Romans 12

Mar 31

1. _____

2. _____

Romans 13

Apr 1

1. _____

2. _____

Romans 14

Apr 2

1. _____

2. _____

Romans 15

Apr 3

1. _____

2. _____

1. _____

2. _____

John

Historical Context:

Although John is not mentioned by name as the author, the belief through most of the history of the church is that the apostle John was the “beloved disciple.” The author had firsthand knowledge of settings and included details in stories consistent with an eye witness. The date of writing is uncertain, but probably relatively late (90-95 AD) and possibly from Ephesus.

Literary Context:

John’s gospel has been characterized as elegant simplicity with deep spiritual insight. John’s gospel is distinct from the other gospels in content but not in purpose. John’s stories combine discourse (conversations between Jesus and people) with narration (John’s comments on the events). John repeatedly uses key words: *know, abide, believe, witness, truth, life, light, glory, and world*. Many of these words have a double meaning, and many episodes include a character(s) misunderstanding. John also includes seven signs, miracles that demonstrate Jesus’ divine nature, and seven “I am” statements. Irony is also a common literary device in John’s gospel.

Theological Context:

In John’s own words, “*these are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.*” (20:31) Themes include revelation of the Father through the Son, salvation as knowing God, and the Spirit as “helper.” John draws a hard line between those who believe and those who reject Jesus.

John 1

Apr 7

1. _____

2. _____

John 2

Apr 8

1. _____

2. _____

John 3

Apr 9

1. _____

2. _____

John 4

Apr 10

1. _____

2. _____

John 5

Apr 13

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2. _____

John 6

Apr 14

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2. _____

John 7

Apr 15

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2. _____

John 8

Apr 16

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2. _____

John 9

Apr 17

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2. _____

John 10

Apr 20

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2. _____

John 11

Apr 21

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John 12

Apr 22

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John 13

Apr 23

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John 14

Apr 24

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2. _____

John 15

Apr 27

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2. _____

John 16

Apr 28

1. _____

2. _____

John 17

Apr 29

1. _____

2. _____

John 18

Apr 30

1. _____

2. _____

John 19

May 1

1. _____

2. _____

John 20

May 4

1. _____

2. _____

John 21

May 5

1. _____

2. _____

1 Corinthians

Historical Context:

Probably one of the earliest of the NT books, First Corinthians was written by Paul in 53-54 AD to the church at Corinth. Apparently, Paul had written a previous letter that we do not have, and there were some misunderstandings from that letter that needed clarification. Paul had spent more than a year in Corinth, which was a major cosmopolitan city and important hub of trade and commerce. It was full of extreme paganism, and converts to Christianity were coming out of very sinful lifestyles.

Literary Context:

All letters are occasional, meaning that they were written to address specific issues in the recipient churches. This is especially true of First Corinthians as Paul addresses no less than eleven different issues that were brought to his attention by a member of Chloe's family. All but one of these issues was behavioral in nature. Paul's logic is evident as he presents and then deals with each issue.

Theological Context:

Christian behavior should conform to the gospel and be reflective of the transformation that has occurred. This is true certainly in the individual realm of sexuality and personal relationships. It is also true in the corporate realm of worship in the church. Believers live in an "already but not yet" state having been transformed but still awaiting the final resurrection. First Corinthians contains a very early and succinct statement of the gospel, the resulting victory over sin and death, and call to remain steadfast in serving the Lord in chapter 15.

1 Cor 1

May 6

1. _____

2. _____

1 Cor 2

May 7

1. _____

2. _____

1 Cor 3

May 8

1. _____

2. _____

1 Cor 4

May 11

1. _____

2. _____

1 Cor 5

May 12

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2. _____

1 Cor 6

May 13

1. _____

2. _____

1 Cor 7

May 14

1. _____

2. _____

1 Cor 8

May 15

1. _____

2. _____

1 Cor 9

May 18

1. _____

2. _____

1 Cor 10

May 19

1. _____

2. _____

1 Cor 11

May 20

1. _____

2. _____

1 Cor 12

May 21

1. _____

2. _____

1 Cor 13

May 22

1. _____

2. _____

1 Cor 14

May 25

1. _____

2. _____

1 Cor 15

May 26

1. _____

2. _____

1 Cor 16

May 27

1. _____

2. _____

2 Corinthians

Historical Context:

Written by Paul in 54-55 AD to the church at Corinth. Probably written from Macedonia and most likely from Philippi. Paul previously had spent more than a year in Corinth and had already corresponded with the church through letters. The city was a major cosmopolitan city and important hub of trade and commerce. It was full of extreme paganism, and converts to Christianity were coming out of very sinful lifestyles. Titus had returned to Paul and brought news of the church there. Paul was also anticipating a third visit to Corinth that included a collection for the church in Jerusalem.

Literary Context:

This is the third of Paul's letters to Corinth, but we only have two of them. Paul addresses his change of plans regarding his planned visit, the collection that he anticipates receiving, his apostleship and ministry, and the presence there of some Jewish itinerant teachers. There is a distinct difference in tone between chapters 1-9 and 10-13. The letter is personal for Paul as he discusses and defends his ministry.

Theological Context:

"Therefore, if anyone is in Christ, he is a new creation; the old has passed away, and see, the new has come!" Second Corinthians connects the gospel with the ministry of the gospel. Paul describes how his sacrifice in ministry is reflective of the ministry and sacrifice of Jesus and all for the benefit of the church. In all of this the values that Paul was explaining and wanted the church to embrace came into direct conflict with the values of the culture around them.

2 Cor 1

May 28

- 1. _____

- 2. _____

2 Cor 2

May 29

- 1. _____

- 2. _____

2 Cor 3

Jun 1

- 1. _____

- 2. _____

2 Cor 4

Jun 2

1. _____

2. _____

2 Cor 5

Jun 3

1. _____

2. _____

2 Cor 6

Jun 4

1. _____

2. _____

2 Cor 7

Jun 5

1. _____

2. _____

2 Cor 8

Jun 8

1. _____

2. _____

2 Cor 9

Jun 9

1. _____

2. _____

2 Cor 10

Jun 10

1. _____

2. _____

2 Cor 11

Jun 11

1. _____

2. _____

2 Cor 12

Jun 12

1. _____

2. _____

1. _____

2. _____

Galatians

Historical Context:

One of, if not the earliest of NT letters (possibly 1 Thess. ?) written sometime between 47 and 54 AD by Paul to the churches of Galatia. Paul was writing to address some very theologically and historically significant issues within the churches regarding the relationship between Jews and Gentiles in early Christianity.

Literary Context:

Paul was extremely forceful in his response to reports from the church that false teachers were leading many members astray. The letter does not contain Paul's usual prayer of thanksgiving for them. He goes immediately to the reason for his writing. *"I am amazed that you are so quickly turning away from him who called you by the grace of Christ and are turning to a different gospel... You foolish Galatians! Who has cast a spell on you, before whose eyes Jesus Christ was publicly portrayed as crucified?"* (1:6 and 3:1) Paul writes regarding the three-fold relationship of him, the church, and the agitators. Paul mentions the law (x32), Christ (x38), and faith/belief (x26) among the other themes he addresses.

Theological Context:

Paul reminds the Galatians that there is just one gospel, the gospel that he proclaimed to them. He teaches about their relationship to the law and their liberty in Jesus. True heirs of Abraham and the promises to Abraham are those who come by faith and not through the law. Believers should walk by the Spirit exhibiting the fruit of the Spirit, and not by gratifying the desires of the flesh. They should look out for one another's interests and share one another's burdens.

Gal 1

Jun 16

1. _____

2. _____

Gal 2

Jun 17

1. _____

2. _____

Gal 3

Jun 18

1. _____

2. _____

Gal 4

Jun 19

1. _____

2. _____

Gal 5

Jun 22

1. _____

2. _____

Gal 6

Jun 23

1. _____

2. _____

Ephesians

Historical Context:

Although modern scholarship has questioned the authorship of Ephesians, none of the arguments are irrefutable. Ephesians is one of Paul's "prison epistles" (along with Colossians, Philippians, and Philemon) written from Roman prison around 60-62 AD. It is very closely related to Colossians thematically. Paul's ministry in Ephesus is recorded in Acts 19:11-41. Ephesus was a coastal town in Asia minor, was the provincial capital, and thus was significant in every way – commercially, culturally, and religiously. Paul had spent nearly three years in Ephesus (53-56 AD). No specific problems were noted and addressed in the letter.

Literary Context:

Less occasional and more general in nature probably intended to be circulated among the churches in the region. The first three chapters are more theologically driven and the last three are more practically so. Paul uses the word for unity twice in Ephesians (the only occurrences in the NT). He uses the word "one" x14, "in Christ/whom/the Lord" x38, and uses the word for church x9. The frequency of the word "love" in such a short letter is also remarkable.

Theological Context:

Ephesians contains summary teachings of many of the themes developed in Paul's other letters. Paul addresses the nature of salvation, Christian unity, the church, and relationships in the lives of believers.

Eph 1

Jun 24

1. _____

2. _____

Eph 2

Jun 25

1. _____

2. _____

Eph 3

Jun 26

1. _____

2. _____

Eph 4

Jun 29

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2. _____

Eph 5

Jun 30

1. _____

2. _____

Eph 6

Jul 1

1. _____

2. _____

Philippians

Historical Context:

Paul wrote to the mostly Gentile church in Philippi probably about 62 AD from prison in Rome. Philippi was in Macedonia and a strategic city on the road (Egnatian Road) that connected Europe with modern day Istanbul. Paul's trip to Philippi is recorded in Acts 16:12-40. Paul was fond of the church there that had supported him so faithfully. Epaphroditus had brought news of the church along with a gift for Paul from them.

Literary Context:

Philippians is Paul's most personal letter written to a church. The tone is overall positive and encouraging in many ways. Thanksgiving and joy are prevalent themes. Philippians is also rich theologically, and the letter is full of memorable passages.

Theological Context:

Paul expressed joy and contentment in spite of the hardships he was enduring for the sake of the gospel. Chapter 2 contains the famous passage on Jesus' humility—his self-emptying and exaltation. Paul warns the Philippians to be on guard against “dogs” and the “evil workers” who would harm them. Paul explains what is behind much of his ministry and reminds them of his ministry credentials in exhorting them.

Phil 1

Jul 2

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2. _____

Phil 2

Jul 3

1. _____

2. _____

Phil 3

Jul 6

1. _____

2. _____

Phil 4

Jul 7

1. _____

2. _____

Mark

Historical Context:

Probably written by John Mark, a travel companion of Peter as well as Paul and Barnabas. Most likely the earliest of the gospels, it was written between 45 and 60 AD. Mark was writing to Roman Christians as an encouragement in trials and a defense of Jesus' crucifixion.

Literary Context:

Mark's gospel has a vivid style that emphasizes story over teaching. The style indicates a written form of oral stories, probably based on Peter's stories. Mark repeatedly (x41) uses the refrain "and immediately." Mark's literary devices include irony, sandwiching stories, and use of sets of three. Mark's gospel begins with John the Baptist baptizing and by the end of the first chapter, Jesus is already at work in ministry demonstrating his authority over the spiritual realm by casting out demons and the physical realm by healing. Mark's gospel ends as abruptly as it begins, leaving the question to all of what to do with this Jesus.

Theological Context:

Note the three groups of people in Mark: the disciples, the crowd, and the opposition. Mark presents Jesus as the suffering servant, the promised One who came to die. Jesus' power and authority are central in Mark. Mark presents the most human portrait of Jesus evidenced by the range of human emotions throughout the gospel. Jesus is presented as having both true humanity and divine authority.

Mark 1

Jul 8

1. _____

2. _____

Mark 2

Jul 9

1. _____

2. _____

Mark 3

Jul 10

1. _____

2. _____

Mark 4

Jul 13

1. _____

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Mark 5

Jul 14

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Mark 6

Jul 15

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Mark 7

Jul 16

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Mark 8

Jul 17

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Mark 9

Jul 20

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Mark 10

Jul 21

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Mark 11

Jul 22

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2. _____

Mark 12

Jul 23

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Mark 13

Jul 24

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Mark 14

Jul 27

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2. _____

Mark 15

Jul 28

1. _____

2. _____

Mark 16

Jul 29

1. _____

2. _____

Colossians

Historical Context:

Written by Paul (along with Timothy) from prison in Rome as one of the prison epistles (along with Ephesians, Philippians, and Philemon) probably about 60-62 AD. Paul had not been to Colossae. Epaphras, a disciple of Paul, had started the church there and brought Paul news of its status. Colossae was one of a cluster of towns in a river valley in modern Turkey. Epaphras' report had been a mixed one with some commendations and some concerns about heresy making its way into the church.

Literary Context:

Closely connected with Philemon (probably delivered the same time) and Ephesians (topically). Colossians is very occasional in dealing with specific issues that had arisen in the young church. Typically Pauline in many ways including structure, logic, and content. Paul moves from the theological to the practical. His logic is evident in his arguments with conditional "if/then" statements, "since," and "therefore." Paul's hymn about Christ in chapter 1 and household codes in chapters 3 and 4 have specific literary characteristics of note.

Theological Context:

There has been much debate over the nature of the heresy that was developing in Colossae. It was a very early form of what would eventually become Gnosticism, a blend of religious beliefs and human philosophies that claimed a superior mysterious knowledge possessed by a select few that obviously subverted the gospel. Paul's great Christological hymn presents the supremacy of Jesus and establishes the foundation for arguments against all those who would teach anything counter to this.

Col 1

Jul 30

1. _____

2. _____

Col 2

Jul 31

1. _____

2. _____

Col 3

Aug 3

1. _____

2. _____

Col 4

Aug 4

1. _____

2. _____

1 & 2 Thessalonians

Historical Context:

Written by Paul with his travel companions Silas and Timothy. First Thessalonians was one of the earliest NT writings (? see Galatians) being written in 50 to 51 AD while Paul was in Corinth. Thessalonica was a major city and seaport in Macedonia that was on the main road connecting west with east in the Roman Empire (Egnatian Road; along with Philippi). The church was very young and full of new, mostly Gentile converts. Acts 17 tells us that Paul had sent Timothy from Corinth to Thessalonica to check on them. The letters were written in response to reports received back by Paul.

Literary Context:

Paul's letter to the Thessalonians is characteristic in many ways. The letter includes thanksgiving, exhortations, encouragement, and information. First Thessalonians expresses Paul's great relief to hear that they were doing well in spite of their persecution. Paul addressed some issues that had arisen, mainly regarding their sanctification and their understanding of the end times. Second Thessalonians comes back to the end times themes and addresses cases of idleness within the church. Paul reminds these new Christians of many of the things they had been taught.

Theological Context:

Paul was concerned for these young believers. He addressed suffering as a part of the Christian life, holiness (especially in sexual relations), the need to work and not be dependent upon others for support, the resurrection of the dead along with the coming judgment of all people. The letters encourage the church to endure until the end. Some of Thessalonians can be challenging to us because Paul assumes, rightly so, knowledge of some things that we simply do not have. Therefore, we are left to try and fill in the gaps for understanding.

1 Thes 1

Aug 5

1. _____

2. _____

1 Thes 2

Aug 6

1. _____

2. _____

1 Thes 3

Aug 7

1. _____

2. _____

1 Thes 4

Aug 10

1. _____

2. _____

1 Thes 5

Aug 11

1. _____

2. _____

2 Thes 1

Aug 12

1. _____

2. _____

2 Thes 2

Aug 13

1. _____

2. _____

2 Thes 3

Aug 14

1. _____

2. _____

1 & 2 Timothy

Historical Context:

The letters to Timothy (and Titus) are referred to as the Pastoral Epistles. They were probably written about 62-63 AD in between Paul's imprisonments. Second Timothy was toward the very end of Paul's life and ministry in 64 AD. Paul was writing to his son in the faith, Timothy, who had been left in charge of a rather difficult situation in the church in Ephesus. Unlike the false teachers who were outsiders in Paul's other letters, the troubles in the church in Ephesus were from elders within the church. Two had already been kicked out and some more had found a group of younger, gullible women who were open to their false teachings.

Literary Context:

The letters are primarily instructions for Timothy regarding specific aspects of pastoral ministry. Interspersed among these are Paul's encouragements to the young pastor, both in action and character. Thus, 1 Timothy goes back and forth from words to the church through Timothy to words to Timothy himself. First Timothy is the more pastoral of the two with Second Timothy being more personal for Timothy himself.

Theological Context:

First Timothy addresses these issues by presenting the qualifications for leadership within the church. Timothy is encouraged both to seek men with these qualities, almost all of which are related to character, and to live and be an example of these qualities himself. Paul further addressed the issue of widows and the relationships between men and women and young and old in the church. Paul is back in prison by the time he writes 2 Timothy, and it is obvious that he does not expect to be released. Paul appeals to Timothy to remain faithful to the gospel in his ministry and in his stand against false teachers. Christ's triumph over death is prevalent in 2 Timothy.

1 Tim 1

Aug 17

1. _____

2. _____

1 Tim 2

Aug 18

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2. _____

1 Tim 3

Aug 19

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2. _____

1 Tim 4

Aug 20

1. _____

2. _____

1 Tim 5

Aug 21

1. _____

2. _____

1 Tim 6

Aug 24

1. _____

2. _____

2 Tim 1

Aug 25

1. _____

2. _____

2 Tim 2

Aug 26

1. _____

2. _____

2 Tim 3

Aug 27

1. _____

2. _____

2 Tim 4

Aug 28

1. _____

2. _____

Titus

Historical Context:

In the category of Pastoral Epistles along with 1 and 2 Timothy. Written by Paul probably in between the two letters to Timothy (62-63 AD). Paul had left Titus in Crete while he and Timothy went to Ephesus. Titus was a Gentile who had traveled some with Paul. Whereas Timothy was sent to a church that had existed for twelve years to deal with some problems that had developed, Titus was charged with getting new churches in order.

Literary Context:

There are many parallels between First Timothy and Titus. This letter is mostly business and less personal. Paul gets right to appointing elders and then dealing with false teachers followed by godly living.

Theological Context:

Character matters and this is especially true in church leadership. Paul exhorts Titus to be of good character and for this to be reflected in good conduct. This stood against the reputation of the culture of Crete. God's grace and the blessed hope of Jesus' return are also evident.

Titus 1

Aug 31

1. _____

2. _____

Titus 2

Sep 1

1. _____

2. _____

Titus 3

Sep 2

1. _____

2. _____

Philemon

Historical Context:

Philemon is one of Paul's "prison epistles" (with Ephesians, Colossians, and Philippians). It was written by Paul at the same time as Colossians (60-62 AD) and was probably delivered at the same time. Written to Philemon about Onesimus, a slave that had absconded with some of Philemon's money, but who had subsequently become a believer. Paul was encouraging Philemon to accept Onesimus back.

Literary Context:

One of two truly personal letters in the NT (along with 3 John written to Gaius). Philemon is the shortest of all of Paul's letters. The circumstances demanded that this was an extremely delicate letter to write. Onesimus was clearly in the wrong and deserved punishment. Paul is asking forgiveness for this crime with great tact and Christian courtesy.

Theological Context:

Paul appeals to Philemon on behalf of Onesimus on the basis of love, the gospel, and reconciliation in light of these two themes. Note: Slavery in biblical times is a complex issue for numerous reasons—too many to address in such a brief introduction. The caution is not to let our ideas about slavery distract from or distort the message of Paul's letter.

1. _____

2. _____

Hebrews

Historical Context:

Not much is known regarding the historical background of Hebrews. We are not sure of its author or date of writing. The letter was written to a specific but unknown group of people. Some issues of suffering and doubt as well as a concern for regression back into Judaism seem to be the reasons for writing.

Literary Context:

Hebrews is perhaps best described as a sermon written in the form of a letter. It has elements that are sermonic and oral in nature – “And what more can I say?” (11:32) – as well as statements that affirm its written form – “for I have written to you briefly.” (13:22). The grammar and style of Hebrews are reflective of a skilled preacher and interpreter. Hebrews is saturated with OT quotes and allusions.

Theological Context:

The primary theme in Hebrews is the superiority of Christ over all. He is superior to the OT prophets, angels, Moses, Joshua, Aaron and the priests, sacrifice, etc. The repeated phrase “better than” reveals this superiority. Beyond this, believers should be encouraged by those in the OT who were faithful as well as by the example of Christ himself.

Heb 1

Sep 4

1. _____

2. _____

Heb 2

Sep 7

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2. _____

Heb 3

Sep 8

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2. _____

Heb 4

Sep 9

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Heb 5

Sep 10

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2. _____

Heb 6

Sep 11

1. _____

2. _____

Heb 7

Sep 14

1. _____

2. _____

Heb 8

Sep 15

1. _____

2. _____

Heb 9

Sep 16

1. _____

2. _____

Heb 10

Sep 17

1. _____

2. _____

Heb 11

Sep 18

1. _____

2. _____

Heb 12

Sep 21

1. _____

2. _____

Heb 13

Sep 22

1. _____

2. _____

James

Historical Context:

James was the brother (half-brother) of Jesus who led the church in Jerusalem for many years. The date of the letter and specific occasion for the letter are not known. It was addressed to believers in Christ among the Jewish Diaspora, those who had been dispersed as a result of persecution.

Literary Context:

James is composed of a series of short essays that deal primarily with issues of a moral nature. The letter is lacking some of the elements normally found in NT letters. The greeting is very brief. There is no prayer of thanksgiving. James gets right to the exhortations in his letter, mostly dealing with Christian conduct. The letter is the least doctrinal and most practical of the NT. It is Jewish in tone, reflective of James' Jewish background.

Theological Context:

James seems to assume the faith of believers and gets right to business regarding the attitudes and conduct of the Christian. He addresses joy and patience in trials, the nature of Christian wisdom, the relationship between faith and works, showing no favoritism, the battle for pride, the believer's relationship with the world, speech, prayer, and waiting on the Lord's return.

Jas 1

Sep 23

1. _____

2. _____

Jas 2

Sep 24

1. _____

2. _____

Jas 3

Sep 25

1. _____

2. _____

Jas 4

Sep 28

1. _____

2. _____

Jas 5

Sep 29

1. _____

2. _____

Matthew

Historical Context:

Strong early church tradition and certain details included in some narratives point to Matthew (Levi) the tax collector being the author. The date is less certain, but if we accept that Mark was the first of the gospels to be written then Matthew was probably written between 60 and 80 AD. Some have suggested it was possibly written to Jewish Christians in Antioch.

Literary Context:

Matthew's gospel is very structured and very Jewish. Matthew emphasized the teaching ministry of Jesus. The book is structured around five discourses (teaching episodes) of Jesus with narrative episodes in between. Matthew makes extensive use of sets of three and seven. Jesus is presented as a new and greater Moses with events in Jesus' life presented as parallel to the original giver of the Law. Matthew uses the phrases "from that time on Jesus began to..." and "when Jesus had finished..." to give structure to his gospel.

Theological Context:

Matthew's use (x11) of "now all this took place to fulfil what was spoken by/through the prophet..." indicates Matthew's emphasis on Jesus as the fulfilment of OT promises regarding the Messiah. Matthew further encourages the church toward greater faith and trust in the risen Lord. Even with the Jewish emphasis, Matthew's gospel includes clear concern for the mission to the Gentiles as well.

Matt 1

Sep 30

1. _____

2. _____

Matt 2

Oct 1

1. _____

2. _____

Matt 3

Oct 2

1. _____

2. _____

Matt 4

Oct 5

1. _____

2. _____

Matt 5

Oct 6

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Matt 6

Oct 7

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2. _____

Matt 7

Oct 8

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Matt 8

Oct 9

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Matt 9

Oct 12

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Matt 10

Oct 13

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Matt 11

Oct 14

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Matt 12

Oct 15

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Matt 13

Oct 16

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Matt 14

Oct 19

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Matt 15

Oct 20

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Matt 16

Oct 21

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Matt 17

Oct 22

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Matt 18

Oct 23

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Matt 19

Oct 26

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Matt 20

Oct 27

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Matt 21

Oct 28

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Matt 22

Oct 29

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Matt 23

Oct 30

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2. _____

Matt 24

Nov 2

1. _____

2. _____

Matt 25

Nov 3

1. _____

2. _____

Matt 26

Nov 4

1. _____

2. _____

Matt 27

Nov 5

1. _____

2. _____

1. _____

2. _____

1 Peter

Historical Context:

Written by the apostle Peter probably from Rome about 64-65 AD. Peter was writing to the churches who were mostly Gentile believers in the five provinces of the northwest quadrant of what is modern-day Turkey. The occasion seems to have been an outbreak of some persecution against new believers.

Literary Context:

First Peter proves to be very challenging to outline. Peter's style has been described as elliptical in nature circling back to previously addressed themes. First Peter is a letter and contains some of the structural elements of NT letters. It is unique in other ways. There are numerous OT quotations/references.

Theological Context:

The suffering of followers of Christ seems to be the one theme that holds the letter together. Christ suffered for his followers and thus they should live righteously in light of and especially in the face of hostilities. The letter begins and ends by addressing suffering and its rewards.

1 Pet 1

Nov 9

1. _____

2. _____

1 Pet 2

Nov 10

1. _____

2. _____

1 Pet 3

Nov 11

1. _____

2. _____

1 Pet 4

Nov 12

1. _____

2. _____

1 Pet 5

Nov 13

1. _____

2. _____

2 Peter

Historical Context:

Some early church leaders and most modern scholars question whether Peter wrote 2 Peter. While there are some differences in style, there are remarkable similarities in phrases that seem to be consistent with Peter. If written by Peter, the letter was probably written in 64 AD. Early church writings refer to passages from 2 Peter and show that it was accepted as authoritative very early.

Literary Context:

A relatively short letter. It has been characterized as a “farewell speech.” Some have noted a four-part structure to the letter: godliness, Jesus’ second coming, the nature of the false teachers, and the arguments against the false teaching.

Theological Context:

The false teachers and their denial of the second coming are two concerns throughout the letter. Peter is concerned that people live godly lives in light of the sure return of Christ and judgment of the false teachers.

2 Pet 1

Nov 16

1. _____

2. _____

2 Pet 2

Nov 17

1. _____

2. _____

2 Pet 3

Nov 18

1. _____

2. _____

1, 2, & 3 John

Historical Context:

These letters were probably written toward the end of the first century by the Apostle John. These letters were possibly written to a select group of believers in the area around Ephesus where John lived during his old age. John clearly stated his purpose in 1 John to strengthen knowledge, joy and assurance in the Christian faith against false teaching. Second John seems to have been written also to address false teaching, and third John addresses a dispute.

Literary Context:

First John has no introduction or greeting. Second and third John have these structural elements. The phrase “my little children” in 1 John implies a smaller circle of closer acquaintances. Second and Third John are very short letters. Given the brevity of these letters, the repetition of words such as truth, walk, and love should be noted.

Theological Context:

The primary themes for First and Second John are that Jesus came in the flesh as the Son of God; that Jesus showed God’s love to believers; and that believers should therefore love one another. God’s children do not walk in sin, and they reject false teachers. Third John deals with specific issues regarding Christian hospitality and itinerant ministers.

1 Jn 1

Nov 19

1. _____

2. _____

1 Jn 2

Nov 20

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2. _____

1 Jn 3

Nov 23

1. _____

2. _____

1 Jn 4

Nov 24

1. _____

2. _____

1 Jn 5

Nov 25

1. _____

2. _____

2 Jn 1

Nov 26

1. _____

2. _____

3 Jn 1

Nov 27

1. _____

2. _____

Jude

Historical Context:

Jude describes himself as a brother of James, the leader of the church in Jerusalem. Thus, he is a half-brother of Jesus. The date of the letter is unknown but is probably late given the established apostolic faith that seems to be in place and the fact that heretics had made serious inroads into the church. The occasion for writing was to address these false teachers. The recipients were probably well acquainted with the OT and Jewish literature.

Literary Context:

A short letter of only 25 verses, Jude is a pastoral letter that deals with false teachers. Jude references non-biblical writings—an unusual feature that has been the subject of much commentary.

Theological Context:

Jude points to the false teachers who have entered the church and notes their ungodly character as those who have turned grace into license. It reminds readers of the coming judgment of such false teachers. Jude also calls for believers to resist against such false teaching through holy living and faith that God will preserve his faithful ones.

Jud 1

Nov 30

1. _____

2. _____

Revelation

Historical Context:

The author is identified as John, which has traditionally been associated with the Apostle John. Probably written about 95 AD (according to Irenaeus). The audience was the churches in the Roman province of Asia, the seven churches of chapters 2 and 3. John is given and shares a glimpse of the inevitable collision between Christians and the state as God consummates all things.

Literary Context:

Revelation is a unique blend of both letter and prophetic revelation. Thus, it is both historical and prophetic in the sense of foretelling future events. The pre-apocalyptic style is full of figurative language and symbolism. Much of this imagery comes from OT allusions and intertestamental writings that were familiar to John and his readers but are not as familiar to us. There are more than 250 specific echoes/references/allusions to the OT and the language of the OT is the language of Revelation. Furthermore, the symbolic style of apocalyptic writing is foreign to us and makes interpreting Revelation challenging.

Theological Context:

God's sovereign rule over all of history, even what is yet to come. John both warns about and encourages believers to remain faithful through the trials and tribulations. Salvation and judgment are coming—salvation for those who are in Christ and judgment for those who are not. John sees almost everything that he writes as fulfilment of the OT in some way.

Rev 1

Dec 1

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Rev 2

Dec 2

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Rev 3

Dec 3

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Rev 4

Dec 4

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Rev 7

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Dec 22

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Rev 18

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Rev 19

Dec 25

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2. _____

Rev 20

Dec 28

1. _____

2. _____

Rev 21

Dec 29

1. _____

2. _____

1. _____

2. _____

