

A close-up photograph of a person's hands holding an open Bible. The person is wearing a grey button-down shirt. The Bible is open to a page with text, and the person's right hand is resting on the page. The background is slightly blurred, focusing attention on the hands and the book.

NEW TESTAMENT

in a year - September

Daily Bible Reading Plan

SEPT 1**LUKE 15:1-32**DONE

1. What does the story of the prodigal son teach about sin, repentance and the love of God?
2. Verses 25-32. What were the Pharisees meant to learn from this episode? Can you see the same tendency in yourself?

SEPT 2**LUKE 16:1-31**DONE

The point of this parable lies not in the dishonesty of the steward's plan, but in his prudent provision for the future.

1. Verses 1-9. For what did the steward's master commend him? What ought Christian disciples to learn from the wisdom of the world? How can money be used to provide 'spiritual capital' for the future? Cf. 1 Tim. 6:18, 19.
2. Verses 10-13. How do these verses show that Jesus was not condoning the steward's dishonesty? How ought material possessions to be seen in perspective?
3. For what was the rich man punished? In what way does this parable reinforce the lesson of verse 9?

SEPT 3**LUKE 17:1-19**DONE

1. Verses 1-10. Four characteristics of a true disciple are presented in these verses. Can you sum them up in four words? Note the demand for personal application (verses 3, 10), and the need to pray for an increase (verse 5) in such qualities.
2. Verses 11-19. What was required before the men could be healed? And what did Jesus expect of them afterwards? Can we learn anything from this for our own prayers?

SEPT 4**LUKE 17:20-37**DONE

1. What does Jesus teach here concerning the nature of (a) the kingdom of God, and (b) the coming of the Son of Man? What is the difference, and what the connection?
2. What aspects of his return does Jesus emphasize here? How will it find the world? And how should it find his own people?

SEPT 5

LUKE 18:1-34

DONE

1. Verses 1-8. Why ought we to be persistent in prayer? How does the parable illustrate this? Note the elements both of comparison and of contrast.
2. Verse 17. To what characteristics of children do you think Jesus was referring?
3. Verses 18-30. What did this ruler lack? Why are possessions so dangerous?
4. Do you see any connection between the radical demand of verses 22 and 29 and Jesus' own self-sacrifice (verses 31-33)? Cf. 1 Pet. 2:21.

SEPT 6

LUKE 18:35 – 19:10

DONE

1. Compare and contrast these two men in their need and their attitude to Jesus. What can we learn from the different way in which Jesus dealt with each?
2. Who took the initiative in the salvation of Zacchaeus? What can we learn from the expression of his repentance?

SEPT 7

LUKE 19:11-28

DONE

1. What does this parable teach about: (a) the present responsibility of the followers of Jesus, and (b) future judgment?
2. Was the third servant's excuse a valid one? On what grounds was he condemned? What is his case intended to teach?

SEPT 8

LUKE 19:29-46

DONE

1. Verses 29-40. What was Jesus' purpose in making this public entry into Jerusalem? Cf. Zech. 9:9. What was he intending to teach about the nature of his kingship? Contrast Rev. 19:11.
2. Verses 41-46. What was it about Jerusalem that moved Jesus to pity and to anger? How do these verses show that love does not exclude judgment?

SEPT 9

LUKE 19:47 – 20:26

DONE

1. Observe the atmosphere of hostility and intrigue in this passage. In this situation, what

was the purpose of the parable of 20:9-18? To whom does it refer, and what does it imply about the status of Jesus?

2. 20:19-26. Why was Jesus' answer so effective? Apply both halves of verse 25 to your own situation.

3. 20:1-8. Why did Jesus answer one question by asking another? Or was he treating their enquiry seriously? If so, why did he refuse to tell them the answer to their original question?

SEPT 10

LUKE 20:27 – 21:4

DONE

1. 20:27-40. The Sadducees repudiated the doctrine of a life after death, both because of the practical difficulties it involved, and because it was not taught in the Five Books of Moses, which they regarded as the only authority. How did Jesus meet their objections on both grounds? Cf. Mark 12:24.

2. 21:1-4. What does God look for in those who make gifts for his work? Cf. 2 Cor 8:12. Contrast these verses with 20:46, 47.

3. 20:41-44. 'Son of David' as a title for the Messiah carried the implication of a national, political deliverer. What does Jesus teach here about the true status of the Messiah, and about the character of his reign?

SEPT 11

LUKE 21:5-38

DONE

In this chapter two themes seem to be intertwined; the coming destruction of Jerusalem and its temple (which happened in AD 70), and the second coming of the Lord. It is not always clear which is in view, but in verses 5-24 the reference is probably to the destruction of Jerusalem and the temple, 25-28 to Jesus' second coming, verses 29-32 again to the destruction of Jerusalem, and verses 33-36 to the Lord's return one final time.

1. Jesus speaks of the destruction of Jerusalem as 'days of vengeance' (verse 22); what then was its cause? Cf. 11:49-51; 13:34, 35; 19:41--44.

2. What dangers and problems will confront the disciples? How are they to be ready to meet them? Cf. Matt. 10:22; John 15:18-21; Rev. 12:11.

3. Contrast the attitude of Christians with that of other men in times of crisis and judgment. What is it that makes all the difference?

4. In the light of our expectation of our Lord's return, how ought we to live? What will enable us to stand firm?

SEPT 12

LUKE 22:1-30

DONE

1. Verses 1-6. As events move towards the climax, what interested parties are mentioned here, and what is the attitude of each to Jesus? What do you think we ought to learn from the part played by Judas, who was 'one of the Twelve'?
2. Verses 7-13. Do you think it is significant that Jesus' death occurred at Passover time? Cf 1 Cor 5:7; Exo 12:3-13; 1 Pet 1:18-20.
3. Verses 14-23. What indication do you find in this passage of (a) the necessity and (b) the purpose of Jesus' death?

SEPT 13

LUKE 22:31-46

DONE

1. Verses 31-34. Compare the empty confidence of Peter with Jesus' knowledge of his danger. What can we learn from this? What is the safeguard against similar failure?
2. Verses 39-46. Why did Jesus suffer so much anticipating the cross? Could the physical suffering alone have caused this? What does this teach us both about Jesus himself and about his death? Consider your share in the responsibility for that agony.
3. What sort of impression of the quality of Jesus' disciples do you get from this passage as a whole? Is this an encouragement to you?

SEPT 14

LUKE 22:47-62

DONE

1. Verses 47-54. Compare the attitude of Jesus with that of his disciples (cf. also Mark 14:50), and his enemies. What made the difference? Do verses 41, 42, 45, 46 suggest an answer?
2. Verses 54-62. What does this passage show both of the strength and of the weakness of Peter? Trace the stages of his failure from verse 33 to verse 60. What brought him to repentance?

SEPT 15

LUKE 22:63 – 23:12

DONE

1. How would you describe the attitude to Jesus of the following people: the guards, the religious leaders, Pilate, Herod? What sort of people are their counterparts today? Have they anything to teach us?
2. Consider what Jesus had to suffer, and how he bore it. Read 1 Pet. 2:19-23; Phil. 2:5-8.

SEPT 16

LUKE 23:13-31

DONE

1. Trace in this chapter the stages in Pilate's capitulation. What was his ruling motive? What would you have done in his place?
2. Verses 26-31. Try to picture Jesus on the way to crucifixion. What impression must his condition and his words have made on the bystanders? What occasioned this warning and implied call for repentance?

SEPT 17

LUKE 23:32-56

DONE

1. Consider (a) the attitude to Jesus' suffering of the different people mentioned, and (b) his attitude to them.
2. Verses 39-43. What brought this criminal to repentance and faith? What can we learn (a) from his confession and request, and (b) from Jesus' response to his prayer? Cf. Luke 18:13, 14.
3. What indication does the narrative give of the significance of Jesus' death? What was its effect on the various people present? And what gave it this effect?
4. Verses 50-56. Jesus had apparently failed. What does the action of Joseph and the women at such a time teach us?

SEPT 18

LUKE 24:1-35

DONE

1. Try to put yourself in the place of the women on Easter morning. Ought they to have been perplexed? Why had they not remembered Jesus' words?
2. To the disillusioned apostles the story was wishful thinking (verse 11). What does it mean to you?
3. Verses 25-27. Would you have merited the same rebuke? What does Jesus' use of the Old Testament here and in verses 44-47 teach us of its importance and reliability, and the way we should use it?
4. Contrast the attitude of the two disciples before and after their meeting with Jesus. Why were they so slow to recognize him? In what ways is their experience a parable for our instruction?

1. Cf. verse 11. What changed the apostles' minds? Why do you believe that Jesus rose from the dead?
2. What are the fundamental facts of the gospel to which witness must be borne throughout the world? Who are to bear that witness, and in what power? Are you personally involved? Or, if not, why not?

THE EPISTLE TO THE HEBREWS

DONE

The epistle is an exhortation and warning to Jewish believers to continue in the faith of Christ and not to fall back into Judaism. Christ is set forth as the fulfillment of Old Testament type and prophecy, and the faith and endurance of the Old Testament saints are held up as examples to believers. Needless to say, the teaching of the epistle has a scope and value far beyond what was of immediate concern to Jewish believers of the first century. It shows the new covenant, of which Jesus, the Son of God, is Mediator, to be not only far superior to the first covenant, but the final and perfect religion, both as regards revelation (1:1 - 2:18) and redemption (3:1 - 10:18). The epistle also contains practical teaching concerning life under the new covenant. It constitutes a divine call to all who have professed themselves Christians to see that their faith is a reality, and to continue in it, and a very definite challenge to those who have not yet put their faith in Christ. It sets forth Christ very fully in his capacity as our High Priest, shows his divine nature, and yet points out the reality of his humility and suffering as man in a way no other book does in the whole Bible, the Gospels not excepted.

This book can be outlined as follows:

I. DOCTRINAL EXPLANATION (1:1-10:18)

1. Jesus, A Superior Revelation (1:1-3)
2. Jesus, A Superior Messenger (1:4-2:18)
3. Jesus, A Superior Apostle (3:1-4:13)
4. Jesus, A Superior High Priest (4:14-10:18)
6. Jesus, A Superior Sanctuary (9:1-12)
7. Jesus, A Superior Sacrifice (9:13-10:18)

II. PRACTICAL APPLICATION (10:19-13:17)

1. A Superior Privilege (10:19-39)

2. A Superior Principal (11:1-12:4)

3. A Superior Practice (13:1-21)

III. BENEDICTION (13:22-25)

1. The Concluding Exhortation (13:22)

2. The Concluding Announcement (13:23)

3. The Concluding Greeting (13:24)

4. The Concluding Blessing (13:25)

SEPT 20

HEB 1

DONE

1. Verses 1-4. List the statements made about Christ in verses 2 and 3. What do these statements tell us about his person and work? In what ways is he greater than prophets and angels?

2. How do the scriptures quoted in verses 5-14 confirm the statement of verse 4? Define for yourself the ways in which what God says of Christ is different from what he says of angels.

SEPT 21

HEB 2

DONE

1. Verses 1-4. Why ought we to 'pay more careful attention.., to what we have heard' (verse 1)? Sort out the reasons stated here. Against what practical dangers is this warning directed?

2. What, according to the Scriptures (e.g., Ps. 8), is man's divinely intended destiny? How do we here see God's purpose for man being brought to its fulfillment? What path did the Son of God have to tread to make it possible for sinful men to share in this fulfillment? What, in consequence, can he now do for us?

SEPT 22

HEB 3:1-6

DONE

1. Verses 1, 6. Christians are described here as those who confess Christ and respond to his call. If these activities are to be fully meaningful, we must 'consider Jesus' as our 'apostle and high priest'. What, then, can Christ do for us, and what does he demand from us as: (a) our Apostle, and (b) our High Priest?

2. Verses 2-5. Find three ways in these verses in which Christ is said to excel Moses.

SEPT 23

HEB 3:7 – 4:13

DONE

1. 3:7 - 4:2. What is the danger against which we are warned here? Why were the Israelites overtaken by it in the wilderness? How can we avoid similar disaster?

2. 4:1-13. In what ways does God use his Word in his dealings with us? What promise of his still stands open for our enjoyment? What are the conditions of obtaining its fulfillment in our experience? Can any avoid having dealings with him?

SEPT 24

HEB 4:14 – 5:10

DONE

1. 4:14-16. What truths concerning our Christian High Priest are we exhorted here to confess, and what consequent privileges open to our enjoyment are we exhorted here to possess fully?

2. 5:1-10. What qualifications for high priesthood are set forth in verses 1-4? How are these possessed by Christ at a higher level and in a fuller way than could ever be true of a Levitical priest? What benefit can he consequently make ours, and on what condition?

SEPT 25

HEB 5:11 – 6:8

DONE

1. 5:11-14. What is the writer's complaint about his readers? What does he imply are the conditions of spiritual growth? By these standards, considering how long I have been a Christian, by this time what ought I to be?

2. 6:1-8. What teaching constitutes the foundation of the gospel? See Acts 2:38; 20:21; 26:18. What reason is given here for not laying this foundation again? What were the only possibilities now open to such people?

SEPT 26

HEB 6:9-20

DONE

1. Verses 9-12. What gives the writer confidence concerning his readers' final salvation? In what ways does he desire to see improvement in their Christian living? Examine yourself to see in which of these characteristics you are strong or weak.

2. Verses 13-20. If we have made Christ our refuge, what three unshakable grounds of assurance have we that our confidence and hope will not disappoint us? In what ways is Jesus himself like an anchor? What benefits does he guarantee?

SEPT 27

HEB 7:1-14

DONE

1. Verses 1-10. On what grounds is Melchizedek said to be greater than Abraham and consequently superior to the Levitical priesthood? By what the scriptural record both does and does not tell us about him, in what ways is Melchizedek made to resemble the Son of God?
2. Verses 11-14. Why could not Jesus possibly be a priest after the order of Aaron? What does the promise in the Old Testament of a new order of priesthood (see Ps. 110:4) imply concerning the existing Levitical priesthood? If the priesthood is changed, what must inevitably be changed as well?

SEPT 28

HEB 7:15-28

DONE

1. Verses 15-23. What are the distinctive differences between the Levitical and the Melchizedek orders of priesthood - in qualification for office, in continuance in office and in efficacy? In relation to Christ's office, what is added by God's oath?
2. Verses 23-28. How do these verses show that in Jesus we have a perfect High Priest, and that he perfectly meets the sinner's need? In what ways is he unique both in person and work?

SEPT 29

HEB 8

DONE

1. Verses 1-6. Jews were used to seeing Levitical priests fulfill their ministry in an earthly sanctuary. As Christians they needed to appreciate that Christ's ministry is different and 'much more excellent' (verse 6). In what ways is this true? What is the significance of his being already seated at the right hand of God's throne (verse 1)? Cf. 10:10-14; 4:14--16; Eph. 4:8.
2. Verses 7-13. Why did the first covenant fail? Was there anything wrong with it? In contrast to it, in what ways does the new covenant meet our need, give us 'better promises' (verse 6), and make success certain?

SEPT 30

HEB 9:1-15

DONE

1. Verses 1-10. In what respects did the earthly sanctuary and its ceremonies come short, and for what reasons?
2. Verses 11-15. In what ways is the ministry which Christ fulfilled superior to, and more effective than, the Levitical ceremonies? List its far-reaching consequences.