# The Good Book

Long Beach Alliance Church • January 1st, 2012 Happy New Yeart • Pastor Chris Lankford

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

~2<sup>nd</sup> Timothy 3:16-17 (NASB)

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

~2<sup>nd</sup> Timothy 3:16-17 (NIV<sup>11</sup>)

#### 1) New Year's Resolutions

- A) After a quick perusal of several different lists of 2012 New Year's Resolutions (there are a lot of 'em out there), here were the resolutions that "pop to the top" of most lists...
  - Battle That Bulge & Lose Some Weight!
  - 2) Get More Organized!
  - 3) Spend Less/Save More!
  - 4) Enjoy Life To Its Fullest!
  - 5) Stay Fit/Live Healthy!
  - 6) Learn To Do Something Exciting!
  - 7) Quit Smoking!
  - 8) Help Others Achieve Their Dreams!
  - 9) Fall In Love!
  - 10) Spend More Time With Family!

#### 2) The Best New Year's Resolution

- A) The reading and understanding of God's Word, and the fruitful actions which come from God's Word are a distinctive mark of every follower of Jesus (Luke 8:11-15).
- B) God makes His will clearly known through the written Word of God, the Bible/Scriptures (2<sup>nd</sup> Timothy 3:16-17). We are called to know God's Word (2<sup>nd</sup> Timothy 2:15) and be sanctified by God's Word (John 17:17).
- C) The study and understanding of God's Word is one of the highest callings in all of Scripture (Acts 6:2) and is the mark of the spread of Christianity (Acts 6:7, 13:5, 20:32). Christianity is not spread by good works, but by God's Word!
- D) The only "weapon" of attack which a follower of Christ has in this world against those things which press in on every side is God's Word (Ephesians 6:17), a genuine help in (even) the darkest times of need (2<sup>nd</sup> Corinthians 6:2-10).

#### 3) Which Version Should I Use?

- A) Currently, there are at least 30 different popular versions of the Bible in English, with more versions and revisions to be published in the years ahead.
- B) In addition to these versions of the Bible, there are innumerable "study bibles" with specialized notes. These notes range from commentary information, to specialized cultural applications, gender insights, and even regional or ethnic insights and applications.
- C) In the midst of so many choices, how does one "choose" a Bible for reading? Glad you asked! Let's dive in deeper!

#### 4) Some Thoughts About Study Bibles

- A) One of the great helps for modern readers of the Bible are the study guide helps which are included with many different versions of the Bible. Some of these are from individuals (MacArthur, Ryrie, Swindoll), while others are more general study notes from committees ("Study Bibles" from ESV, NASB, NIV, HCSB).
- B) As with any Bible "help," it is CRITICAL that when reading the Bible, you read the text first, second, and lastly! Begin and finish with the Word of God (2<sup>nd</sup> Timothy 3:16-17). Do not allow the "helps" to become as important as the text!
- C) ANY CHRISTIAN can read the BIBLE, just as it is written in any reputable ENGLISH translation and be transformed by the content of God's Word! You DO NOT need experts to understand the Word of God!
- D) Experts, scholars, pastors, and Bible geeks can be very helpful for deeper study and providing important background information which can help FURTHER illuminate the Word of God.
- E) But NEVER FORGET... When reading the Bible, it is CRITICAL that you read the text first, second, and lastly! Do not allow "helps" to replace authentic transformation!

#### 5) Version Wars

A) There are two major "sources" which have produced our modern versions of the Bible. The first is the Textus Receptus (TR), assembled by Erasmus from the very best ancient texts of the early 1500's, and was the basis for the 1611 King James Version (KJV) of the Bible, probably the single greatest Bible ever published (see also NKJV).

- B) The second major source, developed in the past 200 years, is known as the "critical text." There are a number of different critical texts, although the Nestle-Aland 27<sup>th</sup> Edition (NA27) is considered the standard for modern translations such as NASB, ESV, HCSB, and NIV.
- C) Despite the KJV being the greatest book ever published, the TR is a less accurate text for the original languages than the use of the NA27. Despite the fact that the issues between the texts are relatively few, and normally not significant\*, it is worthwhile for every Christian to know the differences between the "source texts" for modern Bible translations.
- D) The "Translation Spectrum" insert will help you to have a better understanding of which version of the Bible is best for your reading needs. The examples from 2<sup>nd</sup> Timothy 3:16-17 illustrate the similarities and differences between versions.
- E) Daily instruction in God's Word is more valuable than any earthly treasure (1st Timothy 6:17-19). Every New Year's resolution pales in comparison to the knowledge of God through the Bible (1st Timothy 4:8-9).
- F) While contemplating New Year's resolutions, will you make it a top priority to dig into God's Word this year?!

<sup>\*</sup>When one compares the number of variations that are found in the various manuscripts with the actual variations between the Textus Receptus and the best Greek witnesses (critical texts), it is found that these two are remarkably similar. There are over 400,000 textual variants among NT manuscripts (MSS). But the differences between the Textus Receptus and texts based on the best Greek witnesses number about 5000—and most of these are untranslatable differences! In other words, over 98% of the time, the Textus Receptus and the standard critical texts agree. Those who vilify the modern translations and the Greek texts behind them have evidently never really investigated the data. Their appeals are based largely on emotion, not evidence. As such, they do an injustice to historic Christianity as well as to the men who stood behind the King James Bible. These scholars, who admitted that their work was provisional and not final (as can be seen by their preface and by their more than 8000 marginal notes indicating alternate renderings), would wholeheartedly welcome the great finds in MSS that have occurred in the past one hundred and fifty years. From Dr. Daniel B. Wallace, "Why I Do Not Think The King James Bible Is The Best Translation Available Today."



**Essentially Word-for-Word Literal Translations** 

**Dynamic Equivalence Functional Translations**  **Essentially Thought-for-Thought Idiomatic/Paraphrased Versions** 

Interlinear

NASB<sup>77, 95</sup> **KJV NKJV** 

**ESV NRSV RSV** 

HCSB NIV<sup>11</sup>

NIV<sup>84</sup> JB

**NJB** 

**NEB NET** 

**CEV** 

**NLT** 

LB **PHILLIPS** THE MESSAGE

**Emphasis on original** language's wording and word order. These translations maintain "historical distance."

**Emphasis on finding** equivalent concepts in the translated language (e.g. English). Attempts to maintain historical sensitivity with modernized language.

**Emphasis on simplicity and** clarity of the translated work over precision. Seeks contemporary language with little to no historical concern.

I am indebted to Dr. Walt Russell, NT Professor @ Talbot School of Theology, as the original source for the layout and content of this chart; and to Dr. David Croteau, Associate Professor of Biblical Studies @ Liberty University for refinements to this chart.

# Examples Of Interlinear Styled Bibles

John 3:9

derness, even so must the Son of Man be lifted up:

15that whoever / believes may in Him have eternal

16"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

17"For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

18"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

19" And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil.

20"For everyone who does evil hates the light,

έκ τοῦ οὐρανοῦ καταβάς, δ υίὸς the [one] out of heaven having come down, the Son τοῦ ἀνθρώπου. 14 Καὶ καθώς Μωϋσῆς ὕψωσεν Moses ὄφιν ἐν έρήμω, ούτως ύψωθηναι serpent to be lifted up so τὸν υίὸν τοῦ ανθρώπου, 15 ίνα πας ό it behoves the Son of man. that everyone έν πιστ€ύων αὐτῶ **έ**χη αλώνιον. ζωήν in him may have eternal. 16 ούτως ő γὰρ ηγάπησεν θεὸς τὸν For thus the κόσμον, ὥστε τον υίὸν τον μονογ€νη so as the Son the only begotten ἔδωκεν. ĩva πας ် πιστεύων  $\epsilon is$ αὐτὸν he gave, that evervone believing ἀλλ' ἔχη μὴ ἀπόληται ζωήν αἰώνιον. may not perish but may have life eternal. 17 οὐ γάρ ἀπέστειλεν ő Deòs τον ນໂດ້ນ For \*not 1God the Son ΐνα κρίνη τὸν τὸν είς κόσμον κόσμον, the world that he might judge the ίνα σωθή δ κόσμος δι' through but that amight be saved the

16"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life 17For God did not send his Son into the world to condemn the world, but to save the world through him 18Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. 4 19This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. 20 Everyone who does evil hates the light. and will not come into the light for fear that his deeds will be exposed, 21But whoever lives by the truth comes into the light, so that it may be seen plainly that

This is an example of a more dynamic interlinear translation of John 3:9-19. The word-for-word translation follows the NIV84 translation (dynamic equivalence) and rearranges the Greek text to fit the flow of the translation. However, this interlinear helpfully adds Greek parsing information and Strong's Exhaustive Concordance numbers for cross referencing (Interlinear For The Rest Of Us, by William D. Mounce).

d.asm n.asm

3836 3180

5626

1650

v.aas.3s

d.asm n.asm

3836 3180

This is an example of a literal interlinear translation of John 3:14-17. The word-for-word translation follows along with the original Greek text. The NASB<sup>77</sup> translation (essentially word-for-word) is in the lefthand column, and the NIV<sup>84</sup> translation (dynamic equivalence) is in the righthand column. Side-by-side Bibles (where multiple translations are provided side-by-side) are helpful for tracking the differences between translations (The Interlinear NASB-NIV Parallel New Testament in Greek and English, by Alfred Marshall).

wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going, → Aέλει καὶ → ἀκούεις αὐτοῦ ιτὴν φωνὴν, ἀλλ' το οὐκ κρai.2s r.gsn.3 dasf n.asf q pl οίδας πόθεν → έρχεται καὶ ποῦ v.pmi.3s 2262 g adv 2779 4543 3836 5889 3857 it is with everyone born of the Spirit." 9"How can this be?" Nicodemus asked. ιο γεγεννημένος ι έκ τοῦ πνεύματος πώς δύναται ταῦτα γενέσθαι Νικόδημος p.g d.gsn 1666 3836 cj 4802 10 "You are Israel's said teacher," "and do you not understand these Jesus, εί ιτού Ἰσρατήλ, ιδ διδάσκαλος, ἀπεκρίθη Ἰησούς καὶ είπεν αὐτῷ καὶ τ ο ού γινώσκεις γράιδε dasm nasm dasm nasm γράιδε nasm d vaaids robm3 d pl vaaids robm3 d v.api.3s 646 cj v.aai.3s r.dsm.3 cj 2779 3306 899 2779 3836 1437 2652 things? 11 I tell you the truth, we speak of what we know, and we testify to what we have seen. → λέγω σοι ιάμὴν ἀμὴν, ὅτι → λαλοῦμεν ñ οίδαμεν καὶ → μαρτυρούμεν ← δ cj 4022 v.rai.1p 4005 but still you people do not accept our testimony. I have spoken to you of earthly things and you do καί οὐ λαμβάνετε ἡμῶν τὴν μαρτυρίαν, pl v.pai.2p rgp.1 dasf n.asf εί είπον → ύμιν ιτά επίγεια, + pl v.pai.2p 3284 4024 3284 r.gp.1 7005 d.apn a.apn 3836 2103 1623 3836 3456 not believe; how then will you believe if I speak things? 13 of heavenly No one has ever gone πιστεύσετε ἐὰν → εἶπω ὑμῖν ιτὰ ἐπουράνια, ← dapri a.apri ούδεὶς → pl v.pai.2 4024 4409 3836 2230 into heaven except the one who came from heaven 14 - the Son of Man. Just as Moses ιτὸν οὐρανὸν, ιεί μὴ, ὁ καταβάς ἐκ τοῦ οὐρανοῦ, υίὸς → ιτοῦ ἀνθρώπου. Καὶ καθώς - Μωϋσής pt.aa.nsm d.gsm n.gsm 3836 4841 lifted up the snake in the desert, so the Son of Man up, 15 that everyone who believes must be lifted τὸν ὄφιν ἐν τῆ ἐρήμ dasm n.asm pd d.dsf n.dsf 3836 4058 1877 3836 2245 ύψωσεν ← τῆ ἐρήμω οὕτως τὸν υἱὸν → ιτοῦ ἀνθρώπου, δεῖ doff nưới adv day nay dog nay nay πιστεύων 16 "For God him may have eternal life. loved the world that he gave his one SO έχη αιώνιον ζωήν ιό θεὸς, οὕτως ἡγάπησεν τὸν κόσμον ὥστε → ἔδωκεν τὸν μονογενῆ ← ← g d.nsm n.nsm adv v.aa 1142 3836 2536 4048 26 d.asm' n.asm 3836 3180 that whoever believes in him shall not perish but have eternal life. 17 For God Son. ιτόν υίον, ἴναι ιπάς ό, πιστεύων είς αὐτὸν το μη ἀπόληται άλλ έχηι αἰώνιον ζωήν dasm nasm g ansm dasm ptpa.ssm pa casm l vam3 g vam3 g vam3 as f nat γὰρ το θεὸς. Ο ού ἀπέστειλεν τὸν p.a r.asm 1650 899 pl v.ams.3s 3590 660 gj a.nsm d.nsm pt.pa.n 2671 4246 3836 4409 g v.pas.3s 247 2400 660 1142 3836 2536 690 173 2437 Son into the world to condemn the world, but to save the world through him. <sup>18</sup> Whoever believes in him is not υίὸν εἰς τὸν κόσμον ἵνα κοίνη τὸν κόσμον ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ d.asm n.asm 3836 3180 πιστεύων είς αὐτὸν 🖰 g 247 cj v.aps.3s d.nsm n.nsm 2671 5392 3836 3180 condemned, but whoever does not believe stands condemned already because he has not believed in the name of KUĮNETAT μὴ πιστεύων → κέκοιται ήδη őτι ¬ μη πεπίστευκενείς τὸ ὄνομα → / 1254 3836 adv 2453 3590 4409 4409 4409 4409 3590 4409 19 and only Son. This is the verdict: Light has come into the world, but / 1100 viοῦ, δὲ αὕτη ἐστιν ἡ κρίσις ὅτι τὸ φῶς →

dạṣm nạṣm ại trất γρείξι draf nast ᾳ dana nast
3836 5626 1254 4047 1639 3836 3213 4022 3836 5890 τοῦ θεοῦ μονογενοῦς ← έλήλυθεν είς τον κόσμον καί cj d.nsn n.nsn 4022 3836 5890

because their deeds

αὐτῶν/τὰ ἔργα, ἦν capm3 dnpn n.npn v.iāi.3s

d.npn n.npn v.iai.3s 3836 2240 1639

16 "For God in him may have eternal life. SO loved the world that he gave his one and only αὐτῶ → ἔχη αἰώνιον ζωὴν ιÓ θεὸς」 οὕτως ἠγάπησεν τὸν κόσμον ὥστε → ἔδωκεν τὸν μονογενῆ ← r.dsm.3 v.pas.3s a.asf n.asf d.nsm n.nsm adv d.asm d.asm a.asm 1877 899 2400 7437 3836 2536 3836 3180 Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his ιτὸν υἱὸνς ἵνα ιπᾶς ὁς πιστεύων είς αὐτὸν → απόληται άλλ' έχη αἰώνιον ζωὴν γὰρ ιό θεὸς, 🖻 απέστειλεν τὸν d.asm n.asm a.nsm d.nsm pt.pa.nsm p.a r.asm.3 v.ams.3s v.pas.3s n.asf d.nsm n.nsm d.asm 3836 5626 2671 4246 3836 1650 3590 660 247 2400 173 2437 3836 690 4024 3836 Son into the world to condemn the world, but to save the world through him. τὸν κόσμον ἵνα κρίνη τὸν κόσμον ἀλλ' ἵνα σωθῆ ὁ κόσμος δι'

v.aps.3s d.nsm n.nsm

3836

2671 5392

<sup>18</sup> Whoever believes in him is not αύτοῦ ò πιστεύων είς αὐτὸν → ού d.nsm pt.pa.nsm p.a r.asm.3 1650 899 3212 4024

darkness instead of light

pl dasn n.asn cj 2445 3836 5890 1142

ιοί ἄνθρωποι, ήγάπησαν ιτὸ σκότος, μᾶλλον, ἢ ιτὸ φῶς, γὰρ

3836 5030

loved

r.gsm.3

οίδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἐστὶν πᾶς ὁ αύτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 ἀπεκρίθη Ἰησοῦς καὶ σκεις; 11 άμην άμην λέγω σοι ότι δ οίδαμεν λαλούμεν καὶ δ 12 εί τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ρύρανον εί μη ο έκ τοῦ οὐρανοῦ καταβάς, ο υίος τοῦ ἀνθρώπου. θηναι δεί τὸν υἱὸν τοδ ἀνθρώπου, 15 ἴνα πᾶς ὁ πιστεύων ἐν σμον, ώστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἴνα πᾶς ὁ πιστεύων λεν ο θεός τον υχον είς τον κόσμον ίνα κρίνη τον κόσμον, άλλ' ται ο δε μή προτεύων ήδη κέκριται, ότι μη πεπίστευκεν είς το ότι τὸ φῶς ἐλῆλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι ας γαρ ο φαθλα πράσσων μισεί το φως και ουκ έρχεται προς το

20

1142 4246

Everyone who does

were evil.

πονηρά

# Timothy 3:16-17 In Parallel Versions

# Interlinear (Marshall)

2<sup>nd</sup> Timothy 3:16-17

πρὸς ἄνθρωπος, ∎

# Bible (NASB)

#### 2<sup>nd</sup> Timothy 3:16-17

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

# New American Standard English Standard Version (ESV)

### 2<sup>nd</sup> Timothy 3:16-17

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

# **Holman Christian** Standard Bible (HCSB)

# 2<sup>nd</sup> Timothy 3:16-17

All Scripture is inspired by God, and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good work.

# **New International** Version (NIV11)

### 2<sup>nd</sup> Timothy 3:16-17

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and I training in righteousness, so I that the servant of God may ■ be thoroughly equipped for every good work.

# J.B. Phillips New Testament (Phillips)

## 2<sup>nd</sup> Timothy 3:16-17

All scripture is inspired by God and is useful for teaching the faith and correcting error, for re-setting the direction of a man's life and training him in good living. The scriptures are the comprehensive equipment of the man of God and fit him fully for all branches of his work.

### The Message (Peterson)

## 2<sup>nd</sup> Timothy 3:16-17

Every part of Scripture is God-breathed and useful one way or another—showing us truth, exposing our rebellion, correcting our mistakes, training us to live God's way. Through the Word we are put together and shaped up for the tasks God has for us.

On December 30, 1842, a 29-year-old Scottish pastor named Robert Murray M'Cheyne wrote a letter to his congregation. He said:

My Dear Flock,

The approach of another year stirs up within me new desires for your salvation, and for the growth of those of you who are saved. "God is my record how greatly I long after you all in the bowels of Jesus Christ." What the coming year is to bring forth, who can tell? . . . Those believers will stand firmest who have no dependence upon self or upon creatures, but upon Jehovah our Righteousness. We must be driven more to our Bibles, and to the mercy-seat, if we are to stand in the evil day. Then we shall be able to say like David—, "The proud have had me greatly in derision, yet have I not declined from thy law." "Princes have persecuted me without a cause, but my heart standeth in awe of thy Word." It has long been in my mind to prepare a scheme of Scripture reading, in which as many as were made willing by God might agree, so that the whole Bible might be read once by you in the year, and all might be feeding in the same portion of the green pasture at the same time.

In every possible manner, I feel the same burden in my soul that each of our own church would engage the Word of God anew. Please utilize the enclosed Daily Bible Reading Plan, designed to be cut into four bookmarks which can be placed in different sections of your own Bible, for reading this year.

Can I also encourage you to read the Bible together this year? The Scriptures are meant to be enjoyed with one another. Individual study is of great benefit, but pales in comparison to how the Holy Spirit can teach us if we read together. Christian community is built through the mutual reading of the Word of God together. Growth groups and Bible Studies are great, but reading the wide swath of Scripture together with a spouse or friend can be more transformational than you can imagine.

In the words of Robert Murray M'Cheyne, "...the approach of another year stirs up within me new desires for your salvation, and for the growth of those of you who are saved..." Enjoy the reading of God's Word, and may it transform you -- soul and body!

## The Discipleship Journal Bible Reading Plan

#### September

	New Testament		Old Testament					
	<b>→ LUKE</b>	→ HEBREWS	<b>→ PROVERBS</b>	<b>→ ISAIAH</b>				
1.	20:27-40	1:1-9	□ 18	□ 1-2				
2.	20:41-47	1:10-14	19:1-14	3-5				
3.	21:1-19	2:1-9	19:15-29	□ 6-8				
4.	21:20-28	2:10-18	20:1-15	9-10				
5.	21:29-38	□3	20:16-30	11-13				
6.	22:1-13	4:1-11	21:1-16	14-16				
7.	22:14-23	4:12-16	21:17-31	☐ 17-20				
8.	22:24-30	□ 5	22:1-16	21-23				
9.	22:31-38	6:1-12	22:17-29	24-26				
10.	22:39:46	6:13-20	23:1-18	27-28				
11.	22:47-53	7:1-10	23:19-35	29-30				
12.	22:54-62	7:11-28	24:1-22	31-33				
13.	22:63-71	8:1-6	24:23-34	34-36				
14.	23:1-12	8:7-13	25:1-14	37-39				
15.	23:13-25	9:1-10	25:15-28	40-41				
16.	23:26-31	9:11-28	26:1-16	42-43				
17.	23:32-37	□ 10:1-18	26:17-28	44-45				
18.	23:38-43	10:19-39	27:1-14	46-48				
19.	23:44-49	☐ 11:1-16	27:15-27	49-50				
20.	23:50-56	☐ 11:17-31	28:1-14	S1-53				
21.	24:1-12	11:32-40	28:15-28	54-55				
22.	24:13-27	12:1-13	29:1-14	56-58				
23.	24:28-35	12:14-29	29:15-27	59-61				
24.	24:36-44	☐ 13:1-8	□ 30	62-64				
25.	24:45-53	13:9-25	□31	65-66				

#### November

1 4				
	New Testamen	· <del>-</del>	Old Testame	
	→ JOHN	→ 2 PETER	→ JOB	<b>→ EZEKIEL</b>
1.	7:37-44	1:1-11	□ 1	□ 1-3
2.	7:45-53	1:12-21	2	<u>4-8</u>
3.	8:1-11	2:1-9	□3	9-12
4.	8:12-20	2:10-16	□ 4	13-15
5.	8:21-30	2:17-22	□ 5	☐ 16
6.	8:31-47	3:1-9	□ 6	17-19
7.	8:48-59	3:10-18	□ 7	20-21
		→ 1 JOHN		
8.	9:1-12	☐ 1:1-4	□8	22-23
9.	9:13-25	1:5-10	9:1-20	24-26
10.	9:26-41	2:1-11	9:21-35	27-28
11.	□ 10:1-10	2:12-17	□ 10	29-30
12.	□ 10:11-21	2:18-23	□ 11	31-32
13.	10:22-42	2:24-29	12	33-34
14.	☐ 11:1-16	3:1-10	□ 13	35-37
15.	☐ 11:17-37	3:11-18	□ 14	38-39
16.	11:38-44	3:19-24	15:1-16	40-41
17.	11:45-57	4:1-6	15:17-35	42-44
18.	12:1-11	4:7-21	□ 16	45-47
19.	12:12-19	5:1-12	□ 17	<b>48</b>
				<b>→ DANIEL</b>
20.	12:20-36	5:13-21	□ 18	1-2
		→ 2 JOHN		
21.	12:37-50	☐ 1-13	□ 19	3-4
		→ 3 JOHN		
22.	☐ 13:1-11	□ 1-14	□ 20	□ 5-6
		→ JUDE		
23.	☐ 13:12-17	☐ 1-7	21:1-21	□ 7-8
24.	☐ 13:18-30	8-16	21:22-34	□9
25.	□ 13:31-38	□ 17-25	□22	□ 10-12

#### October

$\subseteq$	Clobel			
	New Testam	ent	Old Testam	ent
	→ JOHN	→ JAMES	DECCLES.	<b>→ JEREMIAH</b>
1.	1:1-18	□ 1:1-11	□ 1	1-2
2.	1:19-28	1:12-18	2:1-16	3-4
3.	1:29-34	1:19-27	2:17-26	☐ 5-6
4.	1:35-42	2:1-13	3:1-15	□ 7-9
5.	1:43-51	2:14-26	3:16-22	10-11
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8.	3:1-15	☐ 4:1-10	□6	☐ 16-18
9.	3:16-21	4:11-17	7:1-14	19-22
10.	3:22-36	☐ 5:1-6	7:15-29	23-25
11.	4:1-14	☐ 5:7-12	□8	26-29
12.	4:15-26	☐ 5:13-20	□9	30-31
		→ 1 PETER		
13.	4:27-42	□ 1:1-9	□ 10	32-34
14.	4:43-54	1:10-16	□ 11	35-38
15.	<u>5:1-15</u>	1:17-25	12	39-43
			→ SONG OF	SONGS
16.	5:16-30	2:1-8	□ 1	44-46
17.	5:31-47	2:9-17	□ 2	☐ 47-48
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				→ LAM.
22.	6:60-71	4:1-11	□6	□ 1
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#### December

	New Testamen	t	Old Testam	ent
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2.	14:15-21	1:9-20	<u>24</u>	☐ 4-6
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4.	☐ 15:1-8	2:18-29	<u>27</u>	9-12
5.	T5:9-17	3:1-13	☐ 28	☐ 13-14
				) JOEL
6.	☐ 15:18-27	3:14-22	<u>29</u>	□ 1
7.	☐ 16:1-11	□ 4	□ 30	2-3
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8.	16:12-24	□5	31:1-23	<u> </u>
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10.	☐ 17:1-5	<u>□</u> 7	□ 32	□ 5-6
11.	☐ 17:6-19	□8	33:1-11	7-9
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