

2026 BIBLE READING PLAN



[a year in Psalms & Proverbs]
[52 weekly readings]
[reflections and questions]

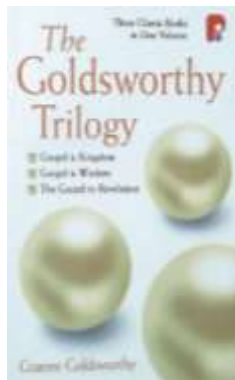
READING THE BIBLE – A DAILY DESIRE!

Time spent each day dedicated to connecting with God devotionally, no matter the format, pleases the Lord because God desires relationship with us. This pleasing the Lord is not a response to get on the good side of God or to win favour. This pleasing the Lord is more family like - 1 John 4:8 tells us that God is love. The love of God is sometimes described as that of a father and child or of a married couple. These relationships are intimate. Intimacy takes time to build. So it requires us to spend time – daily if possible – with those we love.

Isaiah 55 records God's Word like rain that waters the earth, producing life. May reading the Bible bring life to each of us, like rain for our souls! And like daily bread where John 6 says *"Truly, truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My Father who gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world."* *"Sir," they said, "give us this bread at all times."* Jesus answered, *"I am the bread of life. Whoever comes to Me will never hunger, and whoever believes in Me will never thirst."*

Even more prescriptively, according to Psalm 119: 9-11, studying the Bible helps us to live a life that pleases God, worthy of our identity in Christ. Matthew 4:4 reminds us that God's Word is spiritually life giving, only God's Word can truly satisfy spiritual hunger. Colossians 3:16 encourages us to be ready to share God's Word. James 1:22-25 commands us to be doers of the Word. Joshua 1:8 calls us to meditate up the Word, and devotionally receive the scriptures. And Hebrews 4:12 reminds us that the Bible is transformative, revealing hidden motives and intentions that we have in our hearts as the light shines, calling us to live holy lives that ultimately bring us closer to God.

While in Bible College, we were assigned readings. Known as the Goldsworthy Trilogy, reading Gospel and Wisdom focused my heart for a semester on what is termed Wisdom Literature - Proverbs, Ecclesiastes, and Job. Goldsworthy uses the lens of Jesus as the key to understanding what wisdom is, unpacking examples in Proverbs, Job and Ecclesiastes as 'the perception of order', 'the hiddenness of order' and 'the confusion of order'. This book is readily available to purchase, but for me 25 years ago, it was my first deep dive into a specific genre of the scriptures, and that experience helped to shape my appreciation of slower meditation upon the Word.



This year, the Bible Reading Plan is focused on Psalms and Proverbs, with passages listed to read each week, meaning that you can schedule in across the week your reading and reflection. The idea of this Bible Reading Plan is to spend significant in a more focused way, so that we might deepen our appreciation of the Psalms and Proverbs.

WHY PSALMS? - “GOD IS FOR ME” (Ps 56:9)

Psalms teaches us to neither ignore our feelings, nor let it determine our lives – rather to believe that God will fulfill His promises. Psalms is about the lament, praise, faith, honesty, openness, truth, reality and hope of God’s people.

The Book contains 150 ancient poems, songs, and prayers. Seventy-three of these psalms are connected to King David, who was a poet and harp player (1 Sam. 16; 2 Sam. 23). Asaph wrote 12 poems, the sons of Korah produced 11 along with other worship leaders like Heman and Ethan (1 Chron 15:17-19). Two are connected to King Solomon, one to Moses and about 49 are anonymous to us.

There is something about music that appeals to everyone. God evidently likes music too. In fact, music is referred to in 1150 verses throughout Scripture. The word psalm actually means “song.” So it makes sense that these Psalms were often sung to the accompaniment of an ancient stringed instrument called a psaltery - hence the Psalms!

Psalms concludes with five poems of praise to the God of Israel (Ps. 146-150), each beginning and ending with the word “hallelujah.” In Hebrew, this word is a command telling people to “Praise God”. This neat, five-part conclusion looks very intentional and invites the question of whether other parts of this book have been designed.

Bible translators tend to mark headings across the Psalms, dividing into five sections

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|-------------|--------------|---------------|
| 1. Ps 3-41 | 3. Ps 73-89 | 5. Ps 107-145 |
| 2. Ps 42-72 | 4. Ps 90-106 | |

The reason for these divisions is that each of the 5 sections has a final poem, which concludes with a similar line: *“May the Lord, the God of Israel, be blessed forever. Amen and Amen”* (Ps 41:13; Ps 72:19; Ps 89:52, and Ps106:48).

However while these poems were used by Israel’s temple choirs (1 Chron 25; Neh 11:22-23) but we need to remember that Psalms is not just a hymnbook. The book of Psalms can be seen at multiple points in Jesus’ teaching, who used the language of the Psalms to express His message.

Jesus models for us what it means to use the Psalms as a language for our own prayers. Since the birth of Christianity, Psalms were one of the main forms of musical expression in the early church. For example, Paul said using Psalms to communicate truth is an outflow of the filling of the Holy Spirit (Eph 5:18-19).

Paul’s observation also clues us in to the fact that psalms are more than songs to be sung or music to be played but **truth to be heard and learned**. The lyrics alone captivate the

heart, the soul, and the mind. One of the ways the earliest Christians communicated doctrinal truth within the church was through singing.

Afterall, the culture in those days was very verbal. This practice has continued throughout the history of the church with hymns of the early church used to teach and reinforce sound doctrine in a memorable form.

Each ‘hymn’ often communicated a complete doctrinal statement, usually a complete retelling of the gospel in capsule. Which brings us back to Jesus, for even in His death, we know just how important the Psalms were to Him. All four Gospel writers tell us that on the cross Jesus quoted from the Psalms.

It was Martin Luther who said, *“I place music next to theology and give it the highest praise.”* The Psalms continue to play a role delivering theological truths as the music warms the heart, challenges the mind, and strengthens the spirit.

In 1703 Andrew Fletcher said, *“Let me make the songs of a nation, and I care not who makes its laws.”* I pray that you will understand the truth and reasoning behind Fletcher’s statement for the truth in these lyrics can transform a heart in a way that all the laws ever written never can.

The Psalms have been historically a foundation for prayer. Therefore in study and reflection of the Psalms, maybe we can use them to be a foundation of our prayer and devotion. Maybe we can use the Psalms as a way to prayer our answers, honestly to the Lord. Maybe we can hear the heartbeat of God alongside our own and trust in God, while in the midst of struggle and strife.

Maybe we can “Listen” to them and learn from them for the next fifty-two weeks, and be comforted, encouraged, strengthened, and blessed by the heart of God. Each week from 1 January, there is a portion of scripture to read across 7 days. In reality, this gives time to read, re-read, and listen and hear the passages – permitting it to wash over you.

This means there is plenty of time to memorise a passage or two, commit to memory and recite it throughout the week by way of meditating upon the Word. And by meditating upon the Word, we invite the Spirit to speak to us – meaning we give space to listen and hear the still small voice of love speaking to us, drawing us towards Him.

In 2026, may you have space to enjoy the Psalms, identify with the Psalms, learn from the Psalms, feel the Psalms and be encouraged from the Psalms. May they teach and guide, and correct and shape us. May we hear the heart of God working upon our hearts as we meditate upon His Word. And finally, may we enter into this devotional undertaking knowing that ‘God is for me’...(Ps 56:9)

QUALITIES OF PSALMS (EXERCTED FROM TIM KELLER)

Every situation in life is represented in the book of psalms. Psalms anticipate and train you for every possible spiritual, social, and emotional condition—they show you what the dangers are, what you should keep in mind, what your attitude should be, how to talk to God about it, and how to get from God the help you need.

One of the ancient church fathers called Athanasius wrote, *“Whatever your particular need or trouble, from this same book [the Psalms] you can select a form of words to fit it, so that you learn the way to remedy your ill.”*

The Psalms have a way that places an undeviating understanding of the greatness of the Lord alongside our real-world situations, so that we may have a due sense of the correct proportion of things. Every feature and circumstance of life is transmitted into the Lord’s presence, and put into the context of what is true about him.

Many ancient teacher required that the psalms all be sung, read, and prayed at least once a week. And so it should not surprise us that throughout medieval times the psalms served as the most familiar part of the Bible for most Christians. And it should comfort us that the Psalter was the only part of the Bible a lay Christian was likely to own before modern times and printing. And even during the turmoil of the Reformation, Luther directed that “the whole Psalter, psalm by psalm, should remain in use.”

It remains universal that theologians and leaders of the church encourage followers of Jesus that the Psalms should be used and reused in a daily private approach to God and in public worship. We are not simply to read psalms; we are to be immersed in them so that they profoundly inform us, and shape how we relate to God.

Luther called the Psalms a “mini-Bible.” Psalms gives an overview of salvation history from creation to the giving of the Law at Mount Sinai, the establishment of the tabernacle and temple, the exile, and the coming messianic redemption and the renewal of all things. And they unfold the doctrines of revelation (Psalm 19), of God (Psalm 139), and of human nature (Psalm 8) and sin (Psalm 14).

The Psalms are written to be prayed, recited, meditated, and sung—and if needed after all that - to be read!

Theologian David Wenham concludes that using Psalms repeatedly is a “performative act” that “alters one’s relationship [with God] in a way mere listening does not.”

This means that by the Psalms, we put them inside our own prayers, or perhaps to put our prayers inside them, and approach God in that way. In doing this the psalms involve the speaker directly in new attitudes, commitments, desires...and even emotions.

For example, we do not merely read Psalm 139:23–24—“*search me test me see if there is any offensive way in me*”—rather we pray it. It calls us to answer by inviting God to test our motives and as we wait upon God, we listen for His voice upon our heart with humility and wonder. With given time and quiet space, we realise we are in the presence of God, and we give active assent to the way of life called for by the Bible as Spirit Led.

The Psalms lead us to do what the psalmists do—to commit ourselves to God through pledges and promises, to depend on God through petition and expressions of acceptance, to seek comfort in God through lament and complaint, to find mercy from God through confession and repentance, to gain new wisdom and perspective from God through meditation, remembrance, and reflection. We draw near to the Lord.

The psalms also help us see God—God not as we wish or hope him to be; but as He actually reveals Himself. The descriptions of God in the Psalter are rich beyond human invention. He is more holy, more wise, more fearsome, more tender and more loving than we would ever imagine Him to be. The Psalms invite our imaginations into new realms yet guide them toward the God who actually exists.

This brings a reality to our prayer lives that nothing else can. Left to ourselves, we will pray to the part of God we think we can manage, or understand. But what is critical is that we speak to the God who speaks to us, and hear what He speaks to us. What is essential in prayer is not that we learn to only express ourselves, but that **we learn to answer God!**

The Psalms, read in light of the entire Bible, bring us to Jesus. The Psalms were Jesus’s songbook. For example, the hymn that Jesus sang at the Passover meal (Matt 26:30; Mark 14:26) would have been the Great Hallel, Psalms 113–118.

It is reasonable to assume that Jesus would have sung all the psalms, constantly, throughout his life, so that he knew them by heart. It is the book of the Bible that he quotes more than any other. And that should give us good courage to learn it also!

Do a study across the Gospels, and identify and/or read the moments when Jesus quotes the Psalms

HOW TO ENGAGE WITH 2026 BIBLE READINGS

There are many ways to engage with the Word. I want to offer a few while emphasising devotion and reflection as the key. The first is **SOAP**:

- Scripture: Write out the chosen verse or passage in full.
- Observation: Note what you observe about the passage. What is the main idea? Who is speaking?
- Application: Write down how this applies to your life right now.
- Prayer: Talk to God about what you've learned and ask for help in applying it. (Scripture, Observation, Application and Prayer)

And some have heard the upgrade of SOAP to SCOAP (Scripture, Context, Observation, Application, Prayer) – given consideration to context of the passage within the intent of the moment of scripture itself, and its genre.

Lectio Divina involves four movements of reading scripture being:

- Reading: Read a passage slowly and prayerfully, waiting for a word or phrase to catch your attention.
- Reflecting: Meditate on the chosen word or phrase, allowing the Holy Spirit to reveal its meaning for you.
- Praying: Respond to God in conversation based on your reflection.
- Contemplating: Rest in God's presence and consider how to act on what you've learned.

Reading the Bible **Reflectively**:

Psalm 139:23-24 says: *“Search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting”*. For reading the Bible reflectively then, this Psalm means:

- that before reading a Bible verse or passage, we pray and ask God to show us what He wants us to learn about Him, and from His Word today.
- to read through a passage from start to finish in your normal cadence.
- And with a change of pace, to read through the verses slowly, pausing, and paying attention to any words that stand out, and noting those words.
- And after reading, by way of reflection, ask:
 - what does this passage reveal about who God is?
 - what point of this passage spoke to me and why?
 - And how can I apply this to my life today?
 - Finish by answering the Lord in prayer, seeking His help.

Different **Translation Approach**

- Read the same Bible passage several times but with a number of different Bible translations. Different translations will use slightly different words or phrases and may be helpful to bring new understanding.
- Allow the differences in the text to give you a broader understanding of the verses. Some differences relate to how individual words are translated versus phrases of intent of the passage.
- A 'word for' approach might use the ESV or AMP, while a 'purpose or intent' approach might use the NIV or NLT – a 'story' approach might use the MESSAGE.
- When you undertake this approach, read slowly and actively. By actively, we mean to pay attention to the details and the flow of thought of the passage. It can help to circle repeated words, draw lines between related concepts, check cross references. And it also gives wider space to reflect and note your own brief thoughts or questions – giving a point to pray about, search more or ask another.
- This approach works well with frequent mixed prayer and reading – meaning praying throughout often as your heart is touched, by way of reflection – talking to the Lord and asking the Lord like He is in the room – which He is! We can even personalise the Psalms to pray them as our own!

Reflective Personalisation is a wonderful way to embrace scripture

- As you read, replace names or pronouns in the text with your own name to make the message more direct and personal. For example, in Isaiah 41:13, read, "For I hold [Your Name] by [Your Name]'s right hand—I, the Lord [Your Name]'s God".
- Contrast and Identification: Engage deeply with the text by asking questions: Which character, which situation, which emotion, which thought and action reflects something about me? Consider the passage, and let that passage read your own life by asking when you feel the same...and note how the Psalm speaks into that moment, and speaks to you!
- Journaling: Use a dedicated notebook to write down verses, key insights, questions, and prayers. This helps you to remember and track your spiritual journey. But it also creates a point of reflection where you can look back over the week or month, and ask the Lord to show you what He is saying to you.
- Embracing by recreating: Express your understanding of a passage creatively and as the Lord speaks to you. Rewrite it in your own words, draw, paint, or create a song or poem as a response to the text. Allow the Holy Spirit to guide your thoughts, and recreate the reality of the Psalm that gives glory to God.

Or use following descriptors and ideas of **scripture** to focus your own reflections!

9 DESCRIPTORS OF THE WORD, FROM THE WORD

The Bible is a book truly like no other. The Word of God is what we love, learn from, and live by every day. It's not just a book from God (2 Tim. 3:16) that helps us learn about Him; the Word of God is God (John 1:1).

The Word is our daily bread, our everlasting cup of water. God's Word is distinct from anything else - below are nine characteristics of the Word of God, straight from scripture.

1. True (Psalm 119:160)(John 17:17)

God's word has always been true! This means it is certain, sure, and faithful. There is nothing false about it. It is dependable, accurate, and trustworthy.

2. Tried (2 Samuel 22:31)(Psalm 18:30)

The Word of God is "found good, faithful, or trustworthy through experience or testing". Many witnesses attest that they TRIED the Word of God and it works!

3. Pure (Proverbs 30:5)(Psalm 119:140)(Psalm 12:6)

Just like silver that has gone through the fire to be purified, His Word has ZERO impurities. It is spotless and stainless. There is nothing in it that will harm you.

4. Right (Psalm 33:4)

The Hebrew word for right is defined as straight, right, upright, and righteous. Everybody has an opinion but the Word of God is always right!

5. Perfect (James 1:25)(Psalm 19:7)

The Word is complete, there is nothing it lacks or nothing that needs to be added. There are no errors, no faults, or defects – it is flawless, accurate, and precise.

6. Profitable (2 Timothy 3:16-17)

The Word is profitable, meaning helpful, serviceable, and advantageous for making us perfect, and giving us what we need for every good work.

7. Quick (Hebrews 4:12)

"Quick" means "to live." The Word of God is living, working, and operating on us, speaking to us in real time to heal, save and accomplish - always relevant.

8. Powerful (Hebrews 4:12)

The Word is active and operative and effectual. The Word of God is powerful enough to have an effect on us, and transform our lives for eternity.

9. Sharp (Hebrews 4:12)

The Word is sharper to comprehensively and decisively cut - piercing the deepest parts of us and dealing with the issues of our hearts and the details of our mind.

7 IDEAS ABOUT THE WORD, FROM THE WORD

Here are 7 ideas of the power of the Word of God in our lives:

1. Power to Reveal — Genesis 1-2

The word of God has the power to reveal to us certain things that we could not know in any other way

2. Power to Refute — 2 Timothy 3:16

God's word is a standard against which all philosophies, ideas, and proposed solutions for the human condition can be measured for accuracy.

3. Power to Reproduce — Luke 8:11

The Word of God was like a seed. The Word has the power to grow or cause growth to happen. The Word planted in an honest and obedient heart can produce physical acts which can be seen and felt. God's word, planted in human hearts generation after generation, has produced followers of Jesus, century after century.

4. Power to Re-Direct — 1 Peter 2:25

Every complete life-change, every turn-around that I read or hear about has one common element — God's word. Some by reading God's word. Some heard in a Bible study with someone else. Some received an encouragement based on God's word. Lives have been improved or changed in a significant way based on the Word.

5. Power to Revive — Psalms 138:7

The word of God is able to bring comfort and hope, as well as strength and encouragement to those who are in sorrow and are suffering. We could not count how many times Psalm 23 has been read in times of trouble, comforted by David's inspired words written three thousand years ago.

6. Power to Reward — Hebrews 11:6

The Word, however, reveals who God is, what He desires, and what He is preparing to give to those who believe and obey Him. The Hebrew writer says that God rewards those who look for Him, and the way to look for Him is to look for Him in His word. The rewards for seeking Him there are that we find the real Him, there. We find what His will is, there. We find a relationship with Him, there.

7. Power to Get Us Ready — Luke 12:40

The Word of God helps us prepare for the "great day". The Word explains how Jesus has redeemed us, and encourages us to repent. The Word demands that we carry our cross while providing sanctification in receiving the Holy Spirit, who provides the strength to follow Jesus faithfully. The Word prepares us for our resurrection. And the Word fashions our lips for rejoicing.

USING SCRIPTURE TO GUIDE YOUR DEVOTION

With the above explanation, these 9 and 7 headings create points of reflection, contrast, investigation, musing and thinking. I want to say that it is hard to think! We are easily distracted. Often we spend more time seeking other peoples thinking, rather than thinking for ourselves. Sometimes we do not think because we have been put down, and lack self esteem to think. Maybe we place thinking reflecting into the 'works' or 'work' basket – and trap or rob ourselves into being entertained by TV or doing something else instead...

However while we can feel such, the truth is that the Lord has called us to reflect and ponder and meditate and reflect upon Him. This is an invitation to be transparent, and honest before the Lord – and grow as disciples to be more like Him. So how can we use these 9 and 7 thoughts above to reflect:

- 9 Descriptors - True, Tried, Pure, Right, Perfect, Profitable, Quick, Powerful, Sharp
- 7 Ideas - Reveal, Refute, Reproduce, Redirect, Revive, Reward and Ready.

We can turn these ideas or characteristics or thoughts into a point of reflection of the Word, and how it shines light into ourselves. For example:

- How is this truth reflected in my life? How is this truth reflected in my thinking? Where is this truth being held back by my attitudes or thinking?
- How can I allow the pure and right thinking of this passage work more in my life?
- In what area or way or memory, or how does my conscience react to the truth of the Word here?
- Or where have I chosen to not live into my Jesus identity, and not be perfect?
- What reward in heaven and pleasing God can I embrace from this Word?
- How have I avoided the two edged sword from dividing deep issues in my life?
- What do I close myself, and refuse to confess or share with the Lord and others?
- How am I reproducing this aspect of the Word in my own life?
 - a. Or maybe better put, how am I allowing the Spirit to outwork in me to reproduce this Word in my life?
 - b. Or put another way, How do I restrict or minimise reproducing the life of Jesus in this aspect of the Word (Genesis 38:9-10)
- What has the Lord revealed from the Word about my attitudes and actions?
- How am I ready for the return of Jesus?
- Where is this Word calling to revive in my life, that I might be profitable for God?
- Where do I need the power of Gods Word to be at work in my life?
- What mistruth do I need to refute?
- What limits my effort to redirect my thinking to align with this Word?

WEEK 1 (1/1) Psalm 1-3 Proverbs 1:1-16

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WEEK 2 (8/1) Psalms 4-6 Proverbs 1:17-33

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WEEK 3 (15/1) Psalms 7-9 Proverbs 2

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WEEK 4 (22/1) Psalms 1-12 Proverbs 3:1-18

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WEEK 5 (29/1) Psalms 13-15 Proverbs 3:19-35

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WEEK 6 (5/2) Psalms 16-18 Proverbs 4

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WEEK 7 (12/2) Psalms 19-21 Proverbs 5

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WEEK 8 (19/2) Psalm 22-24 Proverbs 6:1-19

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WEEK 9 (26/2) Psalms 25-27 Proverbs 6:20-35

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WEEK 10 (5/3) Psalms 28-30 Proverbs 7

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WEEK 11 (12/3) Psalms 31-33 Proverbs 8:1-21

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WEEK 12 (19/3) Psalms 34-36 Proverbs 8:22-36

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WEEK 13 (26/3) Psalms 37-39 Proverbs 9

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WEEK 14 (2/4) Psalms 40-42 Proverbs 10:1-6

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WEEK 15 (9/4) Psalms 43-45 Prov 10:17-32

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WEEK 16 (16/4) Psalms 46-48 Prov 11:1-15

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WEEK 17 (23/4) Psalms 49-51 Prov 11:16-31

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WEEK 18 (30/4) Psalms 52-54 Prov 12:1-14

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WEEK 19 (7/5) Psalms 55-57 Prov 12:15-28

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WEEK 20 (14/5) Psalms 58-60 Proverbs 13

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WEEK 21 (21/5) Psalms 61-63 Prov 14:1-17

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WEEK 22 (28/5) Psalms 64-66 Prov 14:18-35

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WEEK 23 (4/6) Psalms 67-69 Prov 15:1-15

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WEEK 24 (11/6) Psalms 70-72 Proverbs 15:16-33

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WEEK 25 (18/6) Psalms 73-75 Prov 16:1-16

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WEEK 26 (25/6) Psalms 76-77 Prov 16:17-33

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WEEK 27 (2/7) Psalms 78-80 Prov 17:1-14

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WEEK 28 (9/7) Psalms 81-83 Prov 17:15-28

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WEEK 29 (16/7) Psalms 84-86 Proverbs 18

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WEEK 30 (23/7) Psalms 87-89 Prov 19:1-13

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WEEK 31 (30/7) Psalms 90-92 Prov 19:14-29

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WEEK 32 (6/8) Psalms 93-95 Proverbs 20:1-15

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WEEK 33 (13/8) Psalms 96-98 Prov 20:16-30

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WEEK 34 (20/8) Psalms 99-101 Prov 21:1-15

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WEEK 35 (27/8) Ps 102-104 Prov 21:16-31

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WEEK 36 (3/9) Psalms 105-107 Prov 22:1-16

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WEEK 37 (10/9) Psalms 108-110 Prov 22:17-29

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WEEK 38 (17/9) Psalms 111-113 Prov 23:1-18

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WEEK 39 (24/9) Psalms 114-116 Prov 23:19-35

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WEEK 40 (1/10) Psalms 117-118 Proverbs 24:1-18

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WEEK 41 (8/10) Psalms 119:1-88 Prov 24:19-34

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WEEK 42 (15/10) Psalms 119:89-176 Prov 25:1-14

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WEEK 43 (22/10) Psalms 120-122 Prov 25:15-28

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WEEK 44 (29/10) Psalms 123-125 Proverbs 26:1-16

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WEEK 45 (5/11) Psalms 126-128 Prov 26:17-28

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WEEK 46 (12/11) Psalms 129-131 Proverbs 27

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WEEK 47 (19/11) Psalms 132-134 Proverbs 28:1-14

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WEEK 48 (26/11) Psalms 135-137 Prov 28:15-28

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WEEK 49 (2/12) Psalms 138-140 Proverbs 29

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WEEK 50 (9/12) Psalms 141-143 Proverbs 30

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WEEK 51 (16/12) Psalms 144-146

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WEEK 52 (23/12) Psalms 147-150

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THE BIBLE

Jesus says in Mark 4:24: ...The measure [of thought and study] you give [to the truth you hear] will be the measure [of virtue and knowledge] that comes back to you...

The Bible is the most translated book in history. Of the 7,394 languages in the world, 4,007 languages have at least some Scripture translated. Before Tyndale, there were only handwritten manuscripts of the Bible in Middle English – the work of John Wycliffe from 130 years earlier. Prior to the Reformation, Latin was the only acceptable language for printing the Bible and other translations were seen as heresy. The Bible is a book so precious that people are willing to risk their lives to protect it and ensure that its message continues to reach as many people as possible. William Tyndale's desire was to make biblical truths about sin, Christ's sufficiency and salvation by faith plain to all. These convictions drove him to finish the New Testament translation into modern English and in 1536 it brought him a death sentence ordered by the king and the bishop of London.

Tyndale understood the risk and was still willing to pay the ultimate price because he believed that the Word of God is the most precious gift of all as it points us to Christ, 'the Lamb of God that takes away the sin of the world' (John 1:29). Do we embrace this sacrifice to in a way that is reflected in our own reading of the Word? The first point for us is to read the Word. Our goal should be to make reading God's word a regular part of each day, like drinking water, or brushing our teeth.

As we know and feel the living Word at work upon our lives, reading the Word will come more naturally as part of our every day lifestyle. But more profoundly, as we read the Bible in order to know God more, we will better appreciate and desire to freely obey and follow the commands of Jesus, as His disciples – which is our living sacrifice response.

Like Tyndale, we too will want to share the Word with other people. We share the Word by example, by teaching others, by sharing both our faith and the gospel with and by serving others. The Bible is the most printed and distributed book in the history of the world and yet millions do not read it, and many who have, are lukewarm.

Jesus says in John 8:31-32...*If you abide in My word [hold fast to My teachings and live in accordance with them], you are truly My disciples. And you will know the Truth, and the Truth will set you free.* If you find yourself making excuses as to why you cannot be a disciple of Jesus, then learn as fast as you can what it means, maybe for the second time, "to abide in the Word!"

May 52 weeks in the Psalms, and Proverbs, transform your mind, and draw you closer to Jesus, by His Holy Spirit, and more and more into the love of God.

