

GIVE US THIS DAY
OUR *daily bread.*

Matthew 6:11

2017 Daily Bible Reading-Large Print
McKinney Memorial UMC
Christian Education and Spiritual Formation Ministry

"I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe" (Eph. 1:17-19).

This is my prayer for each of you as you take this journey through the New Testament.

Instructions: *You are to worship on Sunday, read daily Monday through Friday, and have intentional prayer on Saturday for wisdom, knowledge, understanding and application.*

Rev. Vickie Keys



Table of Content



Introduction to the New Testament Books
Prayers of the New Testament
Daily 1 Chapter Bible Reading
Prayer Log
Answered Prayer Log
Intercessory Prayer Log
Notes & Revelations
Ask the Pastor



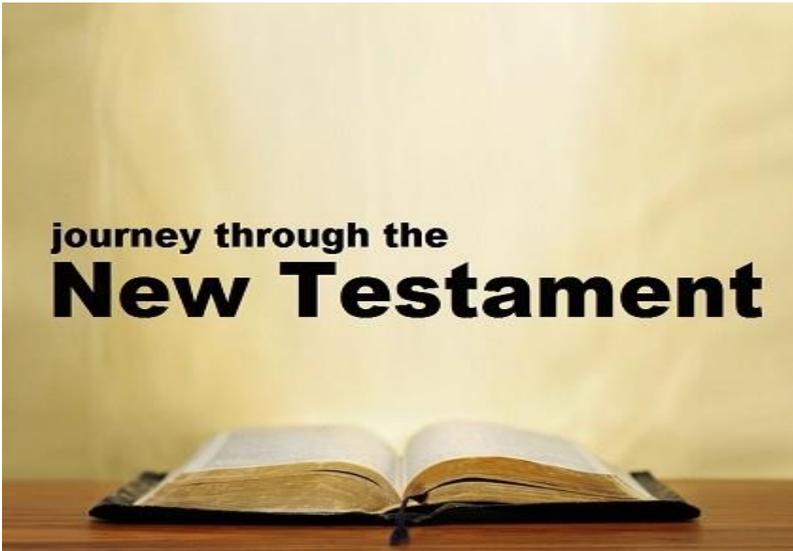
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“To people in Bible times, bread was a basic part of the daily food. In everyday speech they often spoke of food in general as bread (Ps 37:25; Prov. 31:27; Eccles 9:7; Isa 30:20; Matt 6:11; 2 Thes. 3:8).

Manna, that unusual food that God provided for the Israelites on their journey from Egypt to Canaan, was known as ‘bread from heaven’ (Exod. 16:4; John 6:31). Jesus spoke of this bread as a picture of himself, the true bread from heaven. He came from God as God’s provision for the world’s spiritually needy people. He alone can bring salvation, and he alone can guarantee believers victory over death (John 6:32-40). This provision of salvation through Jesus is possible only because Jesus gave himself in sacrifice. By accepting the benefits of this sacrifice for themselves by faith, people can have eternal life (John 6:48-58).” (from Spread Jesus.org)

222 Prayers of the Bible

There is a list of Bible prayers in the Dake Annotated Reference Bible, King James Version (Used by Permission – Dake Publishing). Dake found 176 prayers in the Old Testament and 46 in the New Testament begins with prayer 177 in the Book of Matthew. They include only actual worded prayers, not references to prayer. All statements as “he prayed, he entreated the Lord, he called upon the name of the Lord,” etc., are not prayers; they merely mention that certain people prayed.



Matthew

The Gospel of Matthew presents Jesus as Israel's Messiah. The account alternates between Jesus' activities of healing and casting out demons, and

major blocks of his teaching, including the Sermon on the Mount (chs. 5-7), the Parables of the Kingdom (ch. 13), and the Olivet Discourse (chs. 24-25). The Sermon on the Mount includes the Beatitudes (5:3-12) and the Lord's Prayer (6:5-15). The book closes with the Great Commission (28:18-20). A recurring theme is the conflict between Jesus and the religious leaders, culminating in his pronouncement of "seven woes" upon them (ch. 23). As do all four Gospel accounts, Matthew focuses on Christ's three-year ministry and his death and resurrection. Matthew probably wrote his Gospel in the 50s or 60s A.D.

Seventeen Prayers in Matthew:

177. Jesus, The Lord's prayer (66 words; Matt 6:9-13).

178. Leper for healing (9 words; Matt 8:2).
Answered (Matt 8:3).

179. Centurion for healing of his servant (73 words; Matt 8:6-9). Answered (Matt 8:13).

180. Disciples for help from drowning (5 words; Matt 8:25). Answered (Matt 8:26).

181. Demons for temporary liberty (37 words; Matt 8:29-31). Answered (Matt 8:32).

182. A ruler for healing (18 words; Matt 9:18).
Answered (Matt 9:25).

183. A woman for healing (11 words; Matt 9:21). Answered (Matt 9:22).

184. Two blind men for healing (8 words; Matt 9:27). Answered (Matt 9:29-30).

185. Jesus giving thanks to God (38 words; Matt 11:25).

186. Peter to walk on water (13 words; Matt 14:28). Answered (Matt 14:29).

187. Peter for help from drowning (3 words; Matt 14:30). Answered (Matt 14:31).

188. A woman for healing of her daughter (36 words; Matt 15:22-27). Answered (Matt 15:28).

189. A man for healing of his son (39 words; Matt 17:15-16). Answered (Matt 17:18).

190. A mother for exaltation of her 2 sons, James and John (23 words; Matt 20:21).
Unanswered because of wrong motive and not in harmony with God's plan (Matt 20:23).

191. Two blind men for healing (27 words; Matt 20:30-33). Answered (Matt 20:34).

192. Jesus to be saved from death in the garden before He could die on the cross (62 words; Matt 26:39-44). Answered (Heb 5:7).

193. Jesus on the cross (9 words; Matt 27:46).

References to prayer (Matt 6:5-13; 7:7-11; Matt 14:23; 18:19-20; 21:22; 23:14).

WEEK 1

- _ Matthew 1
- _ Matthew 2
- _ Matthew 3
- _ Matthew 4
- _ Matthew 5

WEEK 4

- _ Matthew 16
- _ Matthew 17
- _ Matthew 18
- _ Matthew 19
- _ Matthew 20

WEEK 2

- _ Matthew 6
- _ Matthew 7
- _ Matthew 8
- _ Matthew 9
- _ Matthew 10

WEEK 5

- _ Matthew 21
- _ Matthew 22
- _ Matthew 23
- _ Matthew 24
- _ Matthew 25

WEEK 3

- _ Matthew 11
- _ Matthew 12
- _ Matthew 13
- _ Matthew 14
- _ Matthew 15

WEEK 6

- _ Matthew 26
- _ Matthew 27
- _ Matthew 28
- _ Mark 1
- _ Mark 2

Mark

The Gospel of Mark emphasizes that Jesus is the Christ, the Son of God. Jesus announced the Kingdom of God, healed the sick, and died as a ransom for sinners. In addition to Jesus, Mark features three main groups of people: the disciples, the crowds, and the religious leaders, none of whom understood Jesus. When the time came for Jesus to go to the cross, the religious leaders arrested him, the disciples abandoned him, and the crowds jeered him. Only when he died alone on the cross did a Roman centurion recognize that he was the Son of God. Though the book is anonymous, tradition identifies John Mark (Acts 12:12) as the author. He may have based his Gospel on Peter's preaching, writing sometime in the 50s or 60s A.D.

Two Prayers in Mark:

194. A demon for temporary freedom (31 words; Mark 1:23-24).

195. Jesus in healing a deaf mute (2 words-the shortest prayer; Mark 7:34). Answered (Mark 7:35).

References to prayer (Mark 1:35; 6:41,46; 9:23; 11:22-24).

WEEK 7

- _ Mark 3
- _ Mark 4
- _ Mark 5
- _ Mark 6
- _ Mark 7

WEEK 8

- _ Mark 8
- _ Mark 9
- _ Mark 10
- _ Mark 11
- _ Mark 12

WEEK 9

- _ Mark 13
- _ Mark 14
- _ Mark 15
- _ Mark 16
- _ Luke 1

Luke

The Gospel of Luke is in the form of a letter to a man named Theophilus. Luke wrote after having carefully investigated all the facts about Christ (1:1-4). Luke documents Christ's life from before his birth through his ministry, death, and resurrection. Jesus carried out his ministry in the power of the Holy Spirit, announcing the good news of salvation. He showed numerous times his compassion for the poor and the outcast. He fulfilled prophecy and carried out his purpose: to seek and save the lost. Luke gives the fullest account of Christ's birth, and only Luke records the parables of the Good Samaritan and the Prodigal Son. Luke, a physician and a colleague of Paul, probably wrote this account in the early 60s A.D. He also wrote Acts.

Seven Prayers in Luke:

196. Simeon in blessing Jesus (43 words; Luke 2:29-32).

197. Rich man in hell (80 words; Luke 16:24-31).

198. Ten lepers for healing (5 words; Luke 17:13). Answered (Luke 17:14,19).

199. A Pharisee in boasting of his righteousness (34 words; Luke 18:11-12). Unjustified (Luke 18:14).

200. A publican for mercy (7 words; Luke 18:13). Answered, justified (Luke 18:14).

201. Jesus on the cross (10 words; Luke 23:34).

202. Jesus on the cross (8 words; Luke 23:46).

References to prayer (Luke 3:21-22; 5:16; 6:12; 9:28-29; 11:1-13; 18:1-18; 22:31-32).

WEEK 10

_ Luke 2

_ Luke 3

_ Luke 4

_ Luke 5

_ Luke 6

WEEK 11

_ Luke 7

_ Luke 8

_ Luke 9

_ Luke 10

_ Luke 11

WEEK 12

_ Luke 12

_ Luke 13

_ Luke 14

_ Luke 15

_ Luke 16

WEEK 13

- _ Luke 17
- _ Luke 18
- _ Luke 19
- _ Luke 20
- _ Luke 21

WEEK 14

- _ Luke 22
- _ Luke 23
- _ Luke 24
- _ John 1
- _ John 2

John

The Gospel of John was written to persuade people to believe in Jesus (20:30-31). The opening verses declare that Jesus is God, stressing his unique relationship with God the Father. The book focuses on seven of Jesus' signs (miracles), to show his divinity. Jesus called people to believe in him, promising eternal life. He proved he could give life by raising Lazarus (ch. 11) and by his own death and resurrection. John features Christ's seven "I am" statements, his encounters with Nicodemus and the Samaritan woman, his Upper Room teachings and washing of the disciples' feet (chs. 13-16), and his high priestly prayer (ch. 17). It includes the most well-known summary of the gospel (3:16). The author was probably the apostle John, writing about A.D. 85.

Five Prayers in John:

203. Nobleman for healing of child (7 words; John 4:49). Answered (John 4:50).

204. People for living bread (6 words; John 6:34).

205. Jesus for resurrection of Lazarus (40 words; John 11:41-43). Answered (John 11:44).

206. Jesus for glorification (19 words; John 12:27-28). Answered (John 12:28).

207. Jesus for disciples (638 words; John 17).

References to prayer (John 7:37-39; 14:12-15; 15:7,16; 16:23-26).

WEEK 15

- _ John 3
- _ John 4
- _ John 5
- _ John 6
- _ John 7

WEEK 17

- _ John 13
- _ John 14
- _ John 15
- _ John 16
- _ John 17

WEEK 16

- _ John 8
- _ John 9
- _ John 10
- _ John 11
- _ John 12

WEEK 18

- _ John 18
- _ John 19
- _ John 20
- _ John 21
- _ Acts 1

Acts

Acts picks up where Luke's Gospel leaves off, recording the early progress of the gospel as Jesus' disciples took it from Jerusalem throughout Judea, Samaria, and the rest of the Mediterranean world. The story begins with Christ's ascension and the events of Pentecost. As Gentiles begin responding to the gospel, the focus shifts to Paul and his missionary journeys. Acts forms a bridge between the four Gospels and the rest of the New Testament, showing how the apostles carried on Christ's work and providing a historical background for Romans through Revelation. The Acts of the Apostles is the second of two New Testament books written by Luke. Like his Gospel, Acts was a letter to Luke's friend Theophilus, written sometime in A.D. 62-64.

Six Prayers in Acts:

208. Disciples for successor to Judas (41 words; Acts 1:24-25). Answered (Acts 1:26).

209. Peter for healing of lame man (12 words; Acts 3:6). Answered (Acts 3:7-8).

210. Disciples for boldness and power (178 words; Acts 4:24-30). Answered (Acts 4:31-33).

211. Stephen for enemies (13 words; Acts 7:59-60).

212. Paul for instruction (12 words; Acts 9:5-6).
Answered (Acts 9:5-6).

213. Peter for resurrection of Tabitha (2 words;
Acts 9:40). Answered (Acts 9:40-41).

References to prayer (Acts 1:14; 3:1; 6:4;
8:22,24,34; 10:9,31; 12:5; 16:13-16).

WEEK 19

_ Acts 2

_ Acts 3

_ Acts 4

_ Acts 5

_ Acts 6

WEEK 21

_ Acts 12

_ Acts 13

_ Acts 14

_ Acts 15

_ Acts 16

WEEK 23

_ Acts 22

_ Acts 23

_ Acts 24

_ Acts 25

_ Acts 26

WEEK 20

_ Acts 7

_ Acts 8

_ Acts 9

_ Acts 10

_ Acts 11

WEEK 22

_ Acts 17

_ Acts 18

_ Acts 19

_ Acts 20

_ Acts 21

WEEK 24

_ Acts 27

_ Acts 28

_ Romans 1

_ Romans 2

_ Romans 3

Romans

Romans is the longest and most systematically reasoned of Paul's letters. Paul announces its theme in 1:16-17: the gospel is God's power for salvation, because it shows us that the righteousness of God is through faith for all who believe. Paul explains the need for justification through faith because of sin (1:16-4:25). He then

spells out the results of justification by faith in terms of both present experience and future hope (5:1-8:39). In the next three chapters, he expresses his sorrow that many of his fellow Israelites have not embraced the gospel, and he wrestles with the theological implications of this (chs. 9-11). He concludes by describing how the gospel should affect one's everyday life (chs. 12-16). Paul wrote his letter to Rome in about A.D. 57.

WEEK 25

- _ Romans 4
- _ Romans 5
- _ Romans 6
- _ Romans 7
- _ Romans 8

WEEK 26

- _ Romans 9
- _ Romans 10

_ Romans 11

_ Romans 12

_ Romans 13

WEEK 27

_ Romans 14

_ Romans 15

_ Romans 16

_ 1 Corinthians 1

_ 1 Corinthians 2

1 Corinthians

The city of Corinth was at the heart of an important trade route in the ancient world. Like many cities that thrive on trade, Corinth had a reputation for sexual immorality, religious diversity, and corruption. The church that Paul planted there (Acts 18) floundered under all of these influences and began to divide over

various issues. First Corinthians addresses many practical questions dividing the church—questions concerning such things as spiritual gifts, marriage, food offered to idols, and the resurrection. Paul urged the Corinthians to be unified and to give themselves fully to "the work of the Lord" (15:58). Chapter 13 includes a well-known passage on the nature and importance of love. Paul wrote this letter to the Corinthians from Ephesus about A.D. 55.

WEEK 28

- 1 Corinthians 3
- _ 1 Corinthians 4
- _ 1 Corinthians 5
- _ 1 Corinthians 6
- _ 1 Corinthians 7
- _ 1 Corinthians 11
- _ 1 Corinthians 12

WEEK 29

- _ 1 Corinthians 8
- _ 1 Corinthians 9
- _ 1 Corinthians 10
- WEEK 30
- _ 1 Corinthians 13
- _ 1 Corinthians 14
- _ 1 Corinthians 15
- _ 1 Corinthians 16
- _ 2 Corinthians 1

2 Corinthians

Paul's second letter to the Corinthians discusses some of the things previously addressed but also deals with new issues. While 1 Corinthians called for believers to be unified with each other, in this letter Paul urges the church to be unified with him in his ministry. Paul's opponents were undermining his work, claiming that his suffering (11:24-29) proved he was not a true

apostle. Paul responds that his suffering highlights his dependence on Christ, as it points to Christ's strength rather than his own. Second Corinthians includes stirring perspectives on gospel ministry (chs. 2-5), encouragements to holy living (chs. 6-7), and instructions about giving (chs. 8-9). Paul wrote this letter from Macedonia a year after writing 1 Corinthians, about A.D. 56.

WEEK 31

_ 2 Corinthians 2

_ 2 Corinthians 3

_ 2 Corinthians 4

_ 2 Corinthians 5

_ 2 Corinthians 6

WEEK 32

_ 2 Corinthians 7

_ 2 Corinthians 8

_ 2 Corinthians 9

_ 2 Corinthians 10

_ 2 Corinthians 11

WEEK 33

_ 2 Corinthians 12

_ 2 Corinthians 13

_ Galatians 1

_ Galatians 2

_ Galatians 3

Galatians

Paul's letter to the Galatians was addressed to a group of churches in Galatia, a region of present-day Turkey. Paul had preached the gospel in these churches. He wrote to counter those who taught that Christians must be circumcised in order to be accepted by God. Paul began with a defense of his apostolic authority

(chs. 1-2), then made it clear that all believers, Jew and Gentile alike, enjoy complete salvation in Christ (chs. 3-4). In chapters 5-6 Paul showed how the gospel of grace leads to true freedom and godly living. Perhaps the central message of Galatians is "a person is not justified by works of the law but through faith in Jesus Christ" (2:16). Paul wrote this letter sometime between A.D. 48 and 55.

WEEK 34

_ Galatians 4
_ Galatians 5
_ Galatians 6

_ Ephesians 1
_ Ephesians 2

Ephesians

The apostle Paul wrote Ephesians to the churches around Ephesus (Acts 19) to display the scope of God's eternal plan for all humanity—for Jews and Gentiles alike. This is the mystery of God, hidden for ages but now made known in Jesus Christ. The first three chapters focus on what Christians should believe, unfolding the glorious riches of God's grace in Christ. Dead sinners are made alive and gain eternal salvation "by grace... through faith" (2:8). The last three chapters explain the implications of God's grace for the church, for individuals, and for families. This second section comes to a climax with a command to stand with the armor of God against the devil. Paul wrote this letter while in prison, probably in Rome about A.D. 60.

WEEK 35

_ Ephesians 3

_ Ephesians 4

_ Ephesians 5

_ Ephesians 6

_ Philippians 1

Philippians

Philippians overflows with joy and thanksgiving. Paul wrote to the church in Philippi to thank them for a gift. He reported the joyful news that Epaphroditus, who had brought their gift to Paul, had recovered from his illness and was returning to Philippi. Paul said that he had learned the secret of being content in any situation, and he told them about his situation in prison. He expressed joy that more people were hearing about Christ even if some were proclaiming the gospel with bad motives. Wanting the Christians in Philippi to be unified, he challenged them to be servants just as Jesus was when he "made himself nothing" and became a man rather than clinging to the rights of his divine nature (2:1-11). Paul wrote this letter while in prison, probably in Rome about A.D. 60.

WEEK 36

_ Philippians 2

_ Philippians 3

_ Philippians 4

_ Colossians 1

_ Colossians 2

Colossians

Paul wrote to the church in Colossae to fortify it against false teachers who might try to impose strict rules about eating and drinking and religious festivals. Paul shows the superiority of Christ over all human philosophies and traditions. He writes of Christ's deity ("He is the image of the invisible God, the firstborn of all creation" [1:15]) and of the reconciliation he accomplished with his blood. He explains that the right way of living in this world is to focus on heavenly rather than earthly things. God's chosen people must leave their sinful lives behind and live in a godly way, looking to Christ as the head of the church (1:18). Paul wrote while in prison, probably about the same time as he wrote to the Ephesians.

WEEK 37

_ Colossians 3

_ 1 Thessalonians 2

_ Colossians 4

_ 1 Thessalonians 3

_ 1 Thessalonians 1

1 Thessalonians

Paul wrote this letter to encourage new believers in their faith, to give them assurance about the eternal state of believers who had died, to remind them of "the coming of the Lord" (4:15), and to exhort them to godly living. He urged them to be at peace, and to "give thanks in all circumstances" (5:18). Thessalonica (present-day Thessaloniki, Greece) was the capital of

Roman Macedonia. It was on important trade routes. Paul, twice identified as the author (1:1; 2:18), visited Thessalonica on his second missionary journey but was forced to flee because of Jewish opposition. He sent Timothy to work with the largely Gentile church there, and Timothy brought him good news of their faith (3:6). This is one of Paul's first letters, probably written in A.D. 51.

2 Thessalonians

This letter from the apostle Paul was probably written shortly after his first letter to the church in Thessalonica. He had been boasting of them to other churches, telling of their faith and their love for each other in the face of persecution. Paul reminded them that God will repay their persecutors. He also addressed two recurring problems in this church. First, as seen in 1 Thessalonians, they were concerned that the Lord had already returned. Paul urged them not to become "shaken in mind or alarmed," fearing that "the day of the Lord" (2:2) had already come. Second, he admonished them not to be idle, commanding them that, "If anyone is not willing to work, let him not eat" (3:10).

WEEK 38

_ 1 Thessalonians 4

_ 2 Thessalonians 2

_ 1 Thessalonians 5

_ 2 Thessalonians 3

_ 2 Thessalonians 1

1 Timothy

First Timothy is one of three pastoral letters (including 2 Timothy and Titus) that the aging apostle Paul sent to those who would continue his work. Timothy was, in every way, Paul's spiritual son. Young but gifted, Timothy had been assigned to lead the church at Ephesus—a church needing order in worship as well as doctrinal correction, plagued as it was by false teachers. Paul's letter, likely written about A.D. 62-66, counseled the young man on matters of church leadership—from proper worship, to qualifications for overseers (elders) and deacons, to advice on confronting false teaching and how to treat various individuals within a congregation. Paul charged Timothy to live a life beyond reproach, giving believers a standard to emulate.

WEEK 39

_ 1 Timothy 1

_ 1 Timothy 2

_ 1 Timothy 3

_ 1 Timothy 4

_ 1 Timothy 5

2 Timothy

Paul wrote this letter as he awaited execution. Despite all that Paul was facing—death, the end of his ministry, abandonment by most of his friends for fear of persecution—he faithfully directed his spiritual son Timothy to the hope that is in Christ. As he exhorted Timothy to

boldness, endurance, and faithfulness in the face of false teaching, Paul showed his customary concern for sound doctrine. Scripture, said Paul, is "breathed out by God" and is sufficient in all things pertaining to the faith and practice of Christians (3:16-17). Older believers, therefore, should be eager to pass on their knowledge of Scripture to those who are younger in the faith (2:2). Paul probably wrote from Rome, A.D. 67 or 68.

WEEK 40

_ 1 Timothy 6

_ 2 Timothy 3

_ 2 Timothy 1

_ 2 Timothy 4

_ 2 Timothy 2

Titus

This pastoral letter from Paul to Titus was intended to offer encouragement and wisdom as Titus endured ongoing opposition from the ungodly and from legalists within his congregations. Paul instructed Titus to complete his assigned job of establishing overseers (elders) for the churches under his care. He described what sort of people these leaders should be, and how all believers should live in relation to each other as well as in their interactions with nonbelievers. Proper Christian behavior is based on the fact that "the grace of God has appeared, bringing salvation for all people," and therefore those who believe in

Christ are to "live self-controlled, upright, and godly lives" as they await his return (2:11-13). Paul probably wrote this letter in the 60s A.D.

Philemon

Philemon is about reconciliation and relationships between Christians. Onesimus (which means "useful") was a slave of a believer named Philemon in Colossae. Apparently Onesimus had stolen from Philemon and fled. At some time while Paul was under arrest, Onesimus met him and became a Christian. Paul apparently wrote this letter at the same time as Colossians and gave it to Onesimus to carry back to Philemon (see Col. 4:9). Paul appealed to Philemon to accept Onesimus back into his household, but as a brother in the Lord rather than a slave. In Paul's estimation, Onesimus was far more "useful" (v. 11) now that he was a Christian. Paul even promised to pay whatever debt Onesimus might owe Philemon.

WEEK 41

_ Titus 1

_ Philemon

_ Titus 2

_ Hebrews 1

_ Titus 3

Hebrews

The letter to the Hebrews was written to encourage Christians in a time of trial. It does so by focusing on the absolute supremacy and

sufficiency of Jesus Christ. While God spoke in the past "many times and in many ways," he has now spoken to us "by his Son," Jesus Christ, who is the "exact imprint" of God's nature and who "upholds the universe by the word of his power" (1:1-3). Jesus accomplished complete salvation for all who trust in him (1:1-10:18). We dare not "neglect such a great salvation" (2:3; 5:12-6:20; 10:19-39). Rather, in our faith and in our everyday living, we should imitate the example of Christ and of those on the honor roll of faith (chs. 11-13). This letter, whose author is unknown, was probably written between A.D. 60 and 70.

WEEK 42

- _ Hebrews 2
- _ Hebrews 3
- _ Hebrews 4
- _ Hebrews 5
- _ Hebrews 6

- _ Hebrews 9
- _ Hebrews 10
- _ Hebrews 11

WEEK 44

- _ Hebrews 12
- _ Hebrews 13

WEEK 43

- _ Hebrews 7
- _ Hebrews 8

- _ James 1
- _ James 2
- _ James 3

James

Sometimes called "the Proverbs of the New Testament," the book of James practically and faithfully reminds Christians how to live. From perseverance to true faith to controlling one's

tongue, submitting to God's will, and having patience, this book aids readers in living authentically and wisely for Christ. Many have claimed that James and the apostle Paul differed on the question of faith versus works, but in reality the spiritual fruit that James talks about simply demonstrates the true faith of which Paul wrote. Their writings are complementary rather than contradictory. Possibly one of the earliest of the New Testament writings (A.D. 40-50), the book is believed to have been written by Jesus' brother James (Gal. 1:19).

WEEK 45

_ James 4

_ 1 Peter 1

_ 1 Peter 3

_ James 5

_ 1 Peter 2

1 Peter

The readers of the apostle Peter's letter were confused and discouraged by the persecution they were encountering because of their faith. Peter exhorted them to stand strong, repeatedly reminding them of Christ's example, the riches of their inheritance in him, and the hope of his returning again to take them to heaven. Peter explained how Christians should respond when they suffer because of their beliefs. Called the "apostle of hope," Peter's primary message is to trust the Lord, live obediently no matter what your circumstances, and keep your hope fixed on God's ultimate promise of deliverance. Suffering is to be expected, but it is temporary

and yields great blessings for those who remain steadfast. Peter probably wrote this letter in the mid-60s A.D.

2 Peter

In this second letter, Peter describes (ch. 2) some twisted versions of Christian truth being taught. Recalling his experience of Christ's glory at the transfiguration (1:17-18), Peter explains the "more sure" truth of the gospel as an antidote to heresy. The gospel is like "a lamp shining in a dark place" (1:19). In chapter 3 Peter focuses on those who scoff at the idea of Christ's triumphant return and the final judgment. Just as God once destroyed the world with water, he will one day bring his fire to it. In light of this, we should

live in "holiness and godliness" as we await his return and the salvation he has promised to all believers. Peter probably wrote this letter about A.D. 67-68, shortly before his death.

WEEK 46

_ 1 Peter 4

_ 2 Peter 1

_ 2 Peter 3

_ 1 Peter 5

_ 2 Peter 2

1 John

This apostolic letter speaks authoritatively about the truth of the incarnation—a message his doubting readers needed after hearing false teachers deny the full divinity and humanity of

Christ. It reaffirms the core of Christianity, saying that either we exhibit the sound doctrine, obedience, and love that characterize all Christians, or else we are not true Christians. When all the basics of faith are in operation, we not only know joy but can live a holy life and be assured of salvation (3:19, 24)-even though we are still far from perfect (1:9). This assurance comes especially as we find ourselves learning to "love one another" as brothers and sisters in Christ (4:7-8). This general letter to congregations across Asia Minor (now Turkey) was probably written by the apostle John in the late first century A.D.

WEEK 47

_ 1 John 1

_ 1 John 2

_ 1 John 3

_ 1 John 4

_ 1 John 5

2 John

Second John warns against the same false teaching mentioned in 1 John. This letter, however, was addressed to "the elect lady and her children" (perhaps a local congregation), and focused on Christian hospitality. False teachers were using the kindness of Christians to gain influence within John's congregations. John's letter spoke of this danger and warned against opening one's home to these destroyers of the faith. While the basic themes of 1 John—holding fast to truth, love, and obedience—are evident, there is the additional focus on what Christian hospitality is all about. Only when you

find agreement on sound doctrine will you find meaningful fellowship. The letter was probably written by the apostle John in the late first century A.D.

WEEK 48

_ 2 John

_ Revelation 1

_ 3 John

_ Revelation 2

_ Jude

3 John

Third John supplements statements on Christian hospitality in 2 John. It applauds a Christian named Gaius for living out the teachings of the apostles—he had welcomed traveling Christian missionaries into his home—while condemning Diotrephes, a selfish church leader who not only refused to help these itinerant, godly teachers but also had slandered and opposed those who disagreed with him. This book demonstrates that pride can divide Christians if they are not living by God's Word. To avoid the dual dangers of false teaching and division within the church, believers should practice the dual virtues of love and discernment. The letter was probably written by the apostle John in the late first century A.D.

One Prayer in 3 John:

214. That we the readers would prosper and be in health as our soul prospers (18 words; 3 John :2)

Jude

The letter of Jude warns against those who, having gained admission to the church, were perverting the grace of God, denying "our only Master and Lord, Jesus Christ" (v. 4). Jude used Old Testament examples to warn of these "blemishes" on the church. He wrote multiple denunciations of these ungodly people who "defile the flesh" and "reject authority" (v. 8). He urged Christians to continue in godliness and love toward such people, in some cases reasoning with them, in other cases "snatching them out of the fire" (v. 23). Jude closes with one of the most beautiful doxologies in all of Scripture (vv. 24-25). Jude was the brother of James (probably "James the Lord's brother," Gal. 1:19). He likely wrote sometime between A.D. 65 and 80.

Revelation

"The revelation of Jesus Christ" (1:1) was probably written by the apostle John while in exile on the island of Patmos, off the coast of present-day Turkey. It was addressed to seven actual churches. Revelation begins with letters

from Christ himself to these churches, letters that include commendation, criticism, and comfort. Then comes a long series of visions of judgment on the wicked, all in highly symbolic language. The church is depicted under great distress, but is assured of the final triumph of Jesus as "King of kings and Lord of lords" (19:16), bringing to an end the rebellion of humanity and ushering in "a new heaven and a new earth" (21:1), where God himself will reign forever and ever (11:15). Revelation was probably written A.D. 95-96.

Eight Prayers in Revelation:

215. Elders in worship (27 words; Rev 4:11).

216. Angels in worship (22 words; Rev 5:12).

217. All creatures in worship (22 words; Rev 5:13).

218. Martyrs for vengeance (22 words; Rev 6:10).

219. Great multitude in worship (13 words; Rev 7:10).

220. Angels in worship (23 words; Rev 7:12).

221. Glorified saints in worship (56 words; Rev 19:1-6).

222. John for the coming of Jesus Christ a second time, 5 words (Rev 22:20).

WEEK 49

- _ Revelation 3
- _ Revelation 4
- _ Revelation 5
- _ Revelation 6
- _ Revelation 7

WEEK 51

- _ Revelation 13
- _ Revelation 14
- _ Revelation 15
- _ Revelation 16
- _ Revelation 17

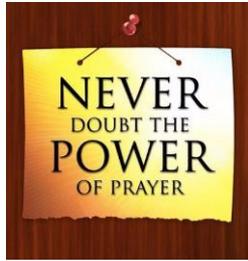
WEEK 50

- _ Revelation 8
- _ Revelation 9
- _ Revelation 10
- _ Revelation 11
- _ Revelation 12

WEEK 52

- _ Revelation 18
- _ Revelation 19
- _ Revelation 20
- _ Revelation 21
- _ Revelation 22

give us this Day
OUR DAILY BREAD



Prayer Request:



INTERCESSORY PRAYER



**ANSWERED
PRAYERS**



ah-ha Moments

Revelations and Notes

Acknowledgements

- Images from google.com
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Romans 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

2Samuel 22:31 *As for God, His way is perfect; The word of the Lord is proven; He is a shield to all who trust in Him.*

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