BIBLE STUDY FOR TEEN GIRLS

EVERY DAY IN THE BIBLE

Delighting in the Whole Word of God
IN 52 WEEKS

MARY WILEY

NOTE FROM THE AUTHOR

Dear friend,

To open God's Word with you across a year is an absolute honor. I have been deeply changed by God as I've read His Word, and I pray you, too, will be transformed more and more into the image of Christ as the year goes on. May He teach us, convict us, comfort us, and compel us as we meet Him in these pages.

I'm a proponent of having a varied Bible study approach that includes both studying fast and studying slow—studying fast by reading through the Bible so that you get a flow of the whole with its themes and connections, and then studying slow by spending extended time in a single book or concept, moving slowly and soaking up every detail.

We don't have time to cover some details as we study fast this year together, and I hope as we go, you'll make a note of those books or concepts in Scripture that you want to study slow later. I cannot wait to hear what you learn this year and how God uses His Word in your life!

Before we jump in, here are a few things you should know:

ABOUT THE READING PLAN

VARIED SPEEDS: The reading plan is designed to keep you reading and to provide some days that are heavier and some days that are lighter. I know life happens, and you may miss a day here or there, so I built a plan that gives you a little breathing room along the way. If you find that you fall a bit behind and struggle to catch up, just keep reading. Finish in a year or a year and a few days or two years or more. No matter when you finish this plan, you will have read the entirety of God's Word, and His promise is to meet us as we seek Him there. Enjoy His presence and His Word as you read!

IT'S ALL ABOUT JESUS: We'll read a Gospel together at the start of each quarter so that we stay grounded in the gospel story and reminded that all the Bible is about Jesus.

FULL BOOKS, OLD TESTAMENT AND NEW TESTAMENT TOGETHER: The reading plan is arranged to help you read in the way that Jesus discussed on the Road to Emmaus. Luke 24:27 says it this way: "Then beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures."

We'll start with John, which is often recommended to new Christians as the first book to read in the Bible, but it's also my very favorite. Since John sets the stage for how we are to interpret the Old Testament from the very beginning—even echoing Genesis 1:1 with "In the beginning . . ."— we'll read Genesis after we read John. Then, we'll explore Exodus and Leviticus alongside Hebrews, which will help us understand what to do with the laws, feasts and festivals, and tabernacle set up in those books. Then, we'll read Numbers and Deuteronomy and then Romans, exploring the themes of law and grace. We'll continue this pattern, reading books sequentially that share similar concepts.

ABOUT THE WEEKLY RHYTHM

Each week of this Bible study book will include five pages of interactive content. Here's how to best use it:

1 Every week begins with an overview of what to expect in the reading for the week and a reminder of what to look for in the text. A daily guide and a memory verse or passage for the week are also listed on the first page.

2 The second and third pages, titled "As You Read," will be used throughout the week to summarize your learning each day. Record key insights or questions there so that you can discuss them and reflect on them at the end of the week. Then, consider what truths are present in the Scripture you read. How is God revealing Himself through those truths? What insights do you want to remember? What questions have you answered, and what questions still remain? I'm so thankful God has invited us to ask our questions, big and small, and I believe it is so fruitful to ask as many questions as we can about the text then do our best to answer them—whether that means exploring surrounding texts, asking a trusted friend or pastor, or seeking additional help from commentaries. Learning sticks when we discover truths on our own, so ask questions! It's where the lasting learning lives.

3 On the third page, you'll see boxes for the main idea and for praying Scripture. For the main idea, you'll sum up all the passages you read in a few sentences. For weeks where the reading spreads across multiple books, you might choose to include a main idea for each book. As you find the main idea, think about how you would answer if a stranger approached you and asked, "What is that book you are reading about?"

After the main idea, you'll write a prayer reflecting on the week. You can pray prayers word-for-word from the reading (we'll read many prayers throughout our time together) or you can walk back through what God has revealed about Himself throughout

the week's learning and pray in accordance to those truths. We'll model this every day on the podcast as well.

4 The fourth page may be a short article or a chart that deepens your learning. You may find that reading this at the end of the week is most fruitful, or you may choose to read it before you begin reading.

5 Lastly, the fifth page each week has a list of questions to help you review what you've read and reflect on the truth found there. These questions can be answered on your own or with a small group that can discuss the week's Scripture with you. For more ideas on how to walk through this study plan with others, see pages 284–285.

ABOUT THE PODCAST

Every day, there will be an episode of the *Every Day in the Bible* podcast to fuel your learning. These episodes will include a reading of the day's Scripture passage as well so that we can do as Deuteronomy 6 instructs, thinking and talking about God's Word as we come and go, do chores, and go to school. We'll read the text together, and then I'll walk back through the passages, exploring themes and connections to other parts of the Bible. We'll pray and repeat one central part of the reading, giving you something to meditate on throughout the rest of the day.

The podcast and this book are meant to work together, providing you with both a place to reflect and record your own insights as well as hear more in depth commentary on the passages you're reading. You can find the podcast at lifeway.com/everydayinthebible or by searching for "Every Day in the Bible" wherever you enjoy podcasts.

It is an honor to walk this journey with you, learning together and encouraging one another in the faith through spending time in God's Word. I know this is a commitment of time and effort, and I'm asking that God take our meager offerings and multiply them for His kingdom's sake. I'm asking God to change us and to change our continued hunger for the things of God and for His Word as we taste and see that He is good again and again and again. Thank you for joining me!

In the beginning
was the Word, and
the Word was with
God, and the Word
was God.

JOHN 1:1

WEEK 1 JOHN 1–10

LIGHT AND LIFE TO ALL HE BRINGS

John 1:1 begins just as Genesis 1:1 does: "In the beginning . . ." John is deepening our thoughts around creation. In the beginning, God created the heavens and the earth, bursting forth in color and beauty, through His Son, Jesus—the Word. And He does not create and step away but enters into creation Himself—made of flesh and bone, fully human while also being fully God.

This is the type of God we serve: He is near, crossing the divide between Creator and creature that we could not cross so that He might be light and life to all. And in this light, we see the fullness of God revealed in Christ ever more brightly, illuminating our dark world and our dark minds. We were incapable of knowing God on our own, so God took on flesh, speaking words and performing signs that we could understand. The glory of the Old Testament tabernacle was dim in light of Jesus's coming to "tabernacle," or dwell, with us. God has come!

All of Scripture comes into focus in Jesus's incarnation, and John's goal in writing was that we understand just what this means—that "you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (John 20:31).

This is why we begin in John. The Son is the One through whom we have light and life, the One through whom all the Bible becomes clear because it is all about Jesus.

Read

- O **DAY 1:** John 1
- O **DAY 2:** John 2–3
- O **DAY 3:** John 4
- O **DAY 4:** John 5
- O **DAY 5:** John 6–7
- O **DAY 6:** John 8–9
- O **DAY 7:** John 10

Memorize

- O **JOHN 1:1**

Written by
John the Disciple

When?
Between AD 85 and 95

Genre
Gospel

AS YOU READ

As you read this week, underline, highlight, or note how often John names Jesus as the Son of God, the Son of Man, the Lamb of God, the Bread of Life, or the Light of the world. Also note any sign Jesus performs or any "I am" statement from Jesus.

John 1

John 2–3

John 4

John 5

John 6–7

John 8–9

John 10

Main Idea of This Week's Reading

Summarize this week's reading in a few sentences. Try asking yourself, *What is this book about?*

Pray the Scripture

Write a prayer reflecting on the week. Record verses or prayers from the reading, or walk back through the verses to delight in how God has unveiled His truth.

7 SIGNS

Throughout his Gospel, John reveals Jesus as the promised Messiah. He chooses seven signs to highlight this.

1 **TURNING WATER INTO WINE AT A WEDDING AT CANA (JOHN 2:1-12)**
Jesus used the jars meant for ceremonial purification to provide for the need at this wedding. His first recorded miracle illustrated the new covenant brought through His blood. This was a new kind of cleansing, for the marriage of God and His people had come to pass.

2 **HEALING THE OFFICIAL'S SON (JOHN 4:46-54)**
Jesus healed from afar with words. As at creation, Jesus only had to speak the words, and life sprang forth.

3 **HEALING THE PARALYTIC AT BETHESDA (JOHN 5:1-16)**
A man was miraculously healed by the spoken words of Jesus, but there was additional scandal: To take up one's mat and walk was prohibited on the Sabbath by Jewish law. However, it was not prohibited by biblical law. Jesus proved His authority over all—laws, days, life, and health.

4 **FEEDING THE FIVE THOUSAND (JOHN 6:1-15)**
Jesus fed a multitude, meeting their physical need and demonstrating that He is the One who is the Bread of Life, which will not spoil or leave us hungry again.

5 **WALKING ON WATER (JOHN 6:16-21)**
Jesus went to His disciples as the One with power over all of creation. This instance holds thematic parallels with the Red Sea story in Exodus when God revealed His power by parting the seas.

6 **HEALING THE MAN BORN BLIND (JOHN 9:1-12)**
Jesus came to heal our physical ailments as well as our spiritual blindness so that we might see Him and His ways.

7 **RAISING LAZARUS FROM THE DEAD (JOHN 11)**
Jesus revealed that He can raise people from the dead, and not just physically: He also brings God's people from death to life through His blood.[1]



REVIEW AND REFLECT

What is the good news in this week's passages?

How do the passages show that Jesus is both God and human?

How do these passages show God's great love for His people?

READ JOHN 1. How does Jesus's becoming human in all its brokenness encourage you this week?

Review your highlights or noted passages. How do these references emphasize that Jesus is truly the Messiah? (If you're familiar with the Old Testament story, consider how some of the ways Jesus is described might connect to it.)

How does Jesus's conversation with Nicodemus in chapter 3 reveal that Jesus is the Messiah? READ NUMBERS 21:4-9 to be reminded of the story Jesus refers to in John 3:14-15.

In John 6:30-35, Jesus calls Himself the Bread of Life, recalling the manna that sustained the Israelites in the wilderness (see Ex. 16). How have you seen Jesus provide for and sustain you or someone you know?

What questions do you still have from your week of study?

Spend time thanking God for His Word and for the truths you've read this week.

WEEK 2 JOHN 11–21

SO THAT WE MIGHT BELIEVE

Read

- O **DAY 1:** John 11
- O **DAY 2:** John 12–13
- O **DAY 3:** John 14–15
- O **DAY 4:** John 16–17
- O **DAY 5:** John 18
- O **DAY 6:** John 19–20
- O **DAY 7:** John 21

Memorize

O JOHN 20:30-31

Written by
John the Disciple

When?
Between AD 85 and 95

Genre
Gospel

John continues his mission in the last half of the book focusing on presenting the good news about Jesus "so that you may believe" (John 20:31). In all of Jesus's signs and "I am" sayings, He pointed back to Old Testament images and explaining spiritual truths that confirm He truly is who He says He is: the Son of God, the Son of Man, and the promised Messiah.

Chapter 11 begins the final week of Jesus's life, starting His triumphant march toward the cross to be the spotless Lamb, sacrificed outside the camp, fulfilling the Day of Atonement established in the old covenant (see Lev. 16; 23). Hebrews 13:11-15 makes this connection and calls us to also meet Christ "outside the camp" where He endured suffering for us, leaving the city of today so that we might look forward to the city that is to come. This beautiful imagery is the purpose of John's writing: that we might know the One crucified and risen, who has fulfilled the old way of being made right with God once and for all on our behalf, bringing light and life to us for all eternity.

There is no lack of Old Testament connections through these chapters as John reminds the reader that Jesus is the fulfillment of every promise and the completion of every requirement. This is the good news of the gospel and the point of the Gospel of John.

AS YOU READ

As you read this week, underline, highlight, or note the many descriptions or names given to Jesus throughout the passages, just as you did last week. Also note any sign or "I am" statement.

John 11

John 12–13

John 14–15

John 16–17

John 18

John 19–20

John 21

Main Idea of This Week's Reading

Summarize this week's reading in a few sentences. Try asking yourself, *What is this book about?*

Pray the Scripture

Write a prayer reflecting on the week. Record verses or prayers from the reading, or walk back through the verses to delight in how God has unveiled His truth.

7 "I AMS"

In Exodus 3:14, Moses asks God who he should say sent him, and God responds, "I AM WHO I AM." Jesus confirms His deity by following this same pattern in His seven "I am" statements. He says:

1 **I AM THE BREAD OF LIFE (JOHN 6:35,41,48,51).**
Like the manna that fell from the sky in the wilderness (see Ex. 16), Jesus would nourish and sustain God's people. With manna, hunger would come again in the morning, but with Jesus, we are satisfied eternally (see John 6:49-50).

2 **I AM THE LIGHT OF THE WORLD (JOHN 8:12; 9:5).**
Echoing Genesis 1:3 and the pillar of fire that led God's people in the wilderness (see Ex. 13:21-22), Jesus would bring light into minds and hearts so that we may know the Father through Him.

3 **I AM THE GATE (JOHN 10:7,9).**
Shepherds would lay across the entrance to their sheep's pen, guarding them from predators that sought to harm them in the night, essentially becoming a gate that protected all the sheep who entered through them. Jesus is the gate through which the righteous enter into God's kingdom (see Ps. 118:20).

4 **I AM THE GOOD SHEPHERD (JOHN 10:11,14).**
This statement captures the care of God as He led His people in the wilderness and as He is presented in Psalm 23.

5 **I AM THE RESURRECTION AND THE LIFE (JOHN 11:25).**
There is no resurrection apart from the power of Jesus, and His resurrection would testify that we will have one that follows His pattern when He returns.

6 **I AM THE WAY, THE TRUTH, AND THE LIFE (JOHN 14:6).**
Jesus is the solution to our problem of sin, the way of life, and the sacrifice to end all sacrifices (see Heb. 10:1-18). He Himself is the Word, the truth.

7 **I AM THE TRUE VINE (JOHN 15:1,5).**
Isaiah 5 speaks about Israel as God's cultivated vineyard, and here Jesus calls God's people to abide in the vine, who sustains our life, and to trust the Gardener who rightly prunes and tends to us in our spiritual need.

He also tells the Pharisees that "before Abraham was born, I am" (John 8:58), revealing that He has always been and will be eternally God the Son.



REVIEW AND REFLECT

What is the good news in this passage?

How does this passage show that Jesus is both God and human?

How does this passage show God's great love for His people?

READ JOHN 15. How do we seek to abide or remain in Jesus? What promises of opposition and help are found in this chapter? How do promises of both encourage you?

What questions do you still have from your week of study?

Review your highlights or noted passages. How do these references emphasize that Jesus is truly the Messiah? (If you are familiar with the Old Testament story, consider how the way Jesus is described might connect to it.)

Which of Jesus's "I am" statements in these chapters did you consider the most compelling argument for Jesus as the promised Messiah? Which of the statements encourages you the most in your Christian walk?

What did these chapters testify about the Spirit? How might you trust Him more in these truths?

Spend time thanking God for His Word and for the truths you've read this week.

WEEK 3 GENESIS 1–27

IN THE BEGINNING

The first line of **Genesis** likely seems quite familiar, as it begins just like John 1:1. John refocused the moment of creation with the Word's presence. When Augustine, an early church father and theologian, was asked about Genesis 1:1, he pointed to John 1, saying that "'in the beginning' means 'in Christ', named 'the beginning' elsewhere in Scripture."[2] Following John's lead, this early leader in the church found the same in this opening scene of the Bible: From the earliest moment of history, God was always Father, Son, and Spirit, creation rendered through the Son (see Col. 1:16) by the Father with the Spirit preparing for this life-giving work as He hovered over the waters (see Gen. 1:2). And this good, kind, creating triune God lovingly created humanity, the pinnacle of His creation, and placed them in a garden, providing for their every need.

But this beautiful provision would quickly be corrupted as the serpent entered the scene and convinced the man and woman that God created to go against the one instruction they received from Him: to take and eat of the tree of knowledge of good and evil. The man and woman received a curse for their disobedience, and since this moment, God has been unveiling His eternal plan to reverse the curse and give humanity an even better ending than we could have hoped.

As you read the first half of Genesis this week, you'll see God's chosen path toward making people right with Him again: covenants. You'll see the tragedy that sin brings upon people again and again as well as God's kind plan to provide His Son, who would enter creation and take on that sin for us.

Read

- O **DAY 1:** Genesis 1–2
- O **DAY 2:** Genesis 3–7
- O **DAY 3:** Genesis 8–11
- O **DAY 4:** Genesis 12–15
- O **DAY 5:** Genesis 16–20
- O **DAY 6:** Genesis 21–23
- O **DAY 7:** Genesis 24–27

Memorize

- O **GENESIS 1:26-28**

Written by
Moses

When?
Around the 15th or 14th century BC

Genre
Law

AS YOU READ

As you read, highlight, underline, or note each time God makes a promise to His people. Also note the continued consequences of sin.

Genesis 1–2

Genesis 3–7

Genesis 8–11

Genesis 12–15

Genesis 16–20

Genesis 21–23

Genesis 24–27

Main Idea of This Week's Reading

Summarize this week's reading in a few sentences. Try asking yourself, *What is this book about?*

Pray the Scripture

Write a prayer reflecting on the week. Record verses or prayers from the reading, or walk back through the verses to delight in how God has unveiled His truth.

A PATH TO RECONCILIATION: *Covenants*

The first half of Genesis establishes God's planned reconciliation for His people after the fall in the garden: through covenants. Covenants were familiar to those living in the ancient Near East, as treaties were often entered between nations: A lord would covenant with a vassal, or one in a subordinate position, guaranteeing benefits like protection and even land in exchange for his loyalty. In every Old Testament covenant, God entered into a commitment with people, who were a much weaker party, keeping His end of the deal even when His people failed.

These treaties were often ratified by blood, which we see in the ceremony in Genesis 15. Interestingly, often in ancient Near East treaties, both parties would walk between the animals, cut in two, both pledging their commitment, but in Genesis 15, Abram fell into a deep sleep and the flaming torch alone passed between them, proclaiming that God was establishing the covenant and would fulfill the covenant, despite the rebellion of His people.

Covenants in the Old Testament include:

1. **ADAMIC**
   Genesis 3:14-19
2. **NOAHIC**
   Genesis 9:8-11
3. **ABRAHAMIC**
   Genesis 15; 17:1-14
4. **MOSAIC**
   Exodus 19:3-6
5. **PRIESTLY**
   Numbers 25:12-13
6. **DAVIDIC**
   2 Samuel 7:12-16

These covenants all point forward to the new covenant, prophesied in the Old Testament (see Jer. 31:31-34) and established in the New Testament, ratified by the blood of Jesus. Jesus "entered the most holy place once and for all time, not by the blood of goats and calves, but by his own blood, having obtained eternal redemption" (Heb. 9:12). Jesus is "the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance" (9:15). After all, "every one of God's promises is 'Yes' in him." (2 Cor. 1:20).



REVIEW AND REFLECT

What is the character of the Lawgiver?

Where do you see God keeping His promises?

How does this passage show the effects of sin?

How should you live because of what is true about God's character?

READ GENESIS 12:1-9 AND GENESIS 15:1-21. Describe God's covenant with Abram. How would He keep it? How do you see God's heart for the nations (and us) in this covenant?

What questions do you still have from your week of study?

What has sin done to the world and to relationships throughout this first half of Genesis? How does that encourage God's people to walk in His ways?

Those whom God chooses to enter covenants with are not always those we would expect. Their lives are often characterized by lies, sibling rivalry, jealousy, poor decisions, and even mistreatment of others. What can we learn from God calling these people to be His?

Spend time thanking God for His Word and for the truths you've read this week.

WEEK 4 GENESIS 28–50

MANY SONS AND A CONTINUED COVENANT

Read

- O **DAY 1:** Genesis 28–30
- O **DAY 2:** Genesis 31–33
- O **DAY 3:** Genesis 34–36
- O **DAY 4:** Genesis 37–40
- O **DAY 5:** Genesis 41–43
- O **DAY 6:** Genesis 44–47
- O **DAY 7:** Genesis 48–50

Memorize

- O **GENESIS 50:20**

Written by
Moses

When?
Around the 15th or 14th century BC

Genre
Law

As we read the second half of **Genesis** together this week, we'll explore the continued covenant given to Abraham, then Isaac, then Jacob. Jacob, the younger brother, was favored over Esau, a pattern that plays out often in Genesis but was counter to the world around them. Traditionally, the older brother was to receive the blessing and the inheritance, but often in Genesis, the younger brother is chosen—sometimes due to the jealousy and sin of the older sibling(s), but sometimes for no discernible reason: Abel is favored over Cain, Isaac over Ishmael, Jacob over Esau, Joseph and Benjamin over their ten brothers, and Ephraim over Manasseh. This pattern points to the second Adam—Jesus—who would come. Of course, the Son of God is eternal and was with the Father and Spirit before the world began (see John 1:1), but when He took on flesh and dwelt among us, it was long after Adam's disobedience in the garden. This second Adam follows the younger sibling pattern, as He, not Adam, is the chosen One, the Messiah who reverses the curse given to all creation through Adam and who is perfectly obedient and mature when Adam was neither.

This week, you'll again see what sin has done to God's people, especially in the particularly difficult story of Dinah and in the terrible plans of Joseph's brothers. While Joseph faced many hardships due to his brothers' plans, his suffering would ultimately lead God's people to live through the famine that struck the ancient Near East. Like Christ's, Joseph's suffering delivered God's people from sure death and created a path for the covenant to go forth. And one day, Jesus would come through the lineage of Judah, who was one of these brothers (see Gen. 49:10).

AS YOU READ

As you read, underline or highlight each time you see God's character in the text and note when you see what sin has done to His people.

Genesis 28–30

Genesis 31–33

Genesis 34–36

Genesis 37–40

Genesis 41–43

Genesis 44–47

Genesis 49–50

Main Idea of This Week's Reading

Summarize this week's reading in a few sentences. Try asking yourself, *What is this book about?*

Pray the Scripture

Write a prayer reflecting on the week. Record verses or prayers from the reading, or walk back through the verses to delight in how God has unveiled His truth.

12 SONS: 12 TRIBES

Jacob's twelve sons would become the fathers of Israel's twelve tribes, inheriting specific responsibilities and land in the promised land.

Son and Mom	Meaning of Name	Blessing in Genesis 49	Result
Reuben (Leah)	"Look, a son"	He would not excel because he defiled his father's bed with Bilhah.	Because of his sin, his double inheritance was given to Joseph's sons (see Gen. 48:5).
Simeon (Leah)	"God has heard"	His anger was cursed, and his and Levi's descendants would be scattered throughout Israel (see Gen. 34:24-30).	They were scattered throughout Israel as a small tribe that shared its land with Judah (see Gen. 49:7).
Levi (Leah)	"joined" or "attached"	Levi received the same blessing as Simeon.	They were scattered throughout Israel as priests (see Num. 35:2).
Judah (Leah)	"praise" or "praised"	The scepter would not depart from him, and his brothers would praise him.	This tribe was a leader among the Israelites, and through them, Jesus would one day come (see Gen. 49:10).
Dan (Bilhah)	"judge" or "he judged"	He would judge his people and would be a snake by the road.	They worshiped idols and attacked innocent people (see Judg. 18:1-31).
Naphtali (Bilhah)	"my wrestling" or "my struggles"	He would be a doe set free that bears beautiful fawns.	They abounded in God's favor (see Deut. 33:23) but also disobeyed God (see Judg. 1:33).
Gad (Zilpah)	"good fortune" or "the luck has come"	He would be attacked by raiders, but he would attack back.	They were obedient and received the best land (see Deut. 33:20-21).
Asher (Zilpah)	"happy" or "blessed"	His food would be rich.	They lived in a fertile land known for olive oil (see Deut. 33:24).
Issachar (Leah)	"he will bring a reward"	He would be a strong donkey (respected, so not an insult) and would become a forced laborer or servant.	Some interpret their servanthood as being to the land and others reference when they were conquered by Assyria.
Zebulun (Leah)	"dwelling," "gift from God," or "present"	He would live by the seashore and would be a harbor for ships.	Fulfilled in Deuteronomy 33:19. They were known as experienced soldiers (see 1 Chron. 12:33).
Joseph (Rachel)	"he will add" or "may God add"	He would be a fruitful vine beside a spring, growing even over walls, and would be the blessing of his father, the prince of his brothers.	Includes the tribe of Ephraim and Manasseh. Joseph forgave his brothers and sustained their lives during famine (see Gen. 42).
Benjamin (Rachel)	"son of the right hand" (first named Ben-Oni by Rachel, "son of my sorrow")	He would be a wolf who tore and devoured his prey and divided the plunder of his victories.	They were the smallest tribe but engaged often in war as "brave warriors" (see 1 Chron. 8:40).

Joseph also had a daughter, Dinah (meaning "judge" or "vindicated"), who was born to Leah between Zebulun and Joseph. Her brothers staunchly defend her honor in Genesis 34.[3]

FROM BEGINNING TO END

The Bible is one big story, taking place across centuries and recorded by dozens of authors in three different languages. It covers vast geography and reaches across nations and cultures. This expanse can make reading through the Bible daunting as we seek to understand its words in our modern lives. When we read, we often miss how the Bible is connected throughout the Old and New Testaments and how every book shows us our unchanging, all-powerful God. Across one year, you will make key connections in Scripture between concepts, passages, and themes so that you may see how the whole story of Scripture works together to tell us about a God who creates, loves, and redeems His people. We'll embrace the delight found in getting to know Jesus, the One whom every page points toward.

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