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THE
REDEMPTION
STORY



14 WEEK JOURNEY THROUGH SCRIPTURE

STRUCTURE

14 Weeks

5 Days a Week

10-15 Minutes a Day

- **1 Minute:** Prayer (*Speak, Lord, for your servant is listening :: 1 Sam. 3:10*)
- **10-15 Minutes:** Reading
- **1 Minute:** Give Thanks

Week 1 // Creation & Fall

Week 2 // Covenant with Abraham

Week 3 // Exodus from Egypt

Week 4 // Covenant at Sinai

Week 5 // Wilderness Wanderings

Week 6 // Into the Promised Land

Week 7 // Kingdom: Rise & Fall

Week 8 // The Prophets

Week 9 // Wisdom Literature

Week 10 // From Exile to Christ

Week 11 // Jesus & the Kingdom

Week 12 // Birth of the Church

Week 13 // Growing Pains

Week 14 // Revelation

INTRODUCTION

Welcome to The Redemption Story -
14 Week Journey through the Bible!
I hope and pray this journey helps us all
grow in our understanding and personal
experience of God's redemption story.

Unfolding throughout the pages of
Scripture, it comes to its fullness in
Jesus Christ, our Redeemer. We won't
be reading every verse, and some
books won't even be touched. But I
hope the brevity grants a manageable
understanding of the biblical story and
leaves you thirsty for more!

Each week there are five days of
reading and sometimes watching.

A handwritten signature in white ink, appearing to read 'Quinn Tirrel', with a long horizontal flourish extending to the right.

Quinn Tirrel // Senior Pastor

Each day should take you about 10-15
minutes total. During this time, whether
on your own or with a group, begin by
praying, "Speak, Lord, for your servant
is listening" (1 Samuel 3:10). When
you've finished for the day, thank God
for his love/truth and ask to be
conformed to His word.

This 14 week journey will be utilized to
unify our whole church; we'll all be
reading this together! However, life
happens. If you fall behind, you can go
back and read what you missed, or, just
pick back up with that week's reading.

Blessings on the journey ahead!

VIDEO LINKS

Scan this QR code for an additional single page PDF with all the video links in one place!



THE OLD TESTAMENT



WATCH THE OLD TESTAMENT OVERVIEW

GENESIS :: PSALMS

Watch :: “Genesis Overview: Part 1” * ; Read :: Genesis 1 *

Read :: Genesis 2-4

Read :: Genesis 6-8

Read :: Genesis 9-11

Read :: Psalms 1 - 2, 10, 14

****Every video title and Bible verse in this document is a link, click it and go!***

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WEEK 2

COVENANT WITH ABRAHAM

GENESIS

DAY 1

Watch :: “Genesis Overview: Part 2”; *Read* :: Genesis 12

DAY 2

Read :: Genesis 15-18

DAY 3

Read :: Genesis 19, 21-22

DAY 4

Read :: Genesis 27-28, 32:22-32, 35:23-29

DAY 5

Read :: Genesis 37, 41-42:8, 45:1-18, 49:33, 50:14-21

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WEEK 3

EXODUS FROM EGYPT

EXODUS

DAY 1

Watch :: “Exodus Overview: Part 1”; *Read* :: Exodus 1:1-2:10

DAY 2

Read :: Exodus 2:11-5:23

DAY 3

Read :: Exodus 7-10

DAY 4

Read :: Exodus 11-14

DAY 5

Read :: Exodus 16-18

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WEEK 4

COVENANT AT SINAI

EXODUS :: LEVITICUS :: PSALMS

DAY 1

Watch :: “Exodus Overview: Part 2”; *Read* :: Exodus 19:1-20:21

DAY 2

Read :: Exodus 23, 24, 26

DAY 3

Read :: Exodus 31-33

DAY 4

Watch :: “Torah Series: Leviticus”; *Read* :: Leviticus 19, 26:1-13

DAY 5

Read :: Psalms 16-19

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WEEK 5

WILDERNESS WANDERINGS

NUMBERS :: DEUTERONOMY

DAY 1

Watch :: “Torah Series: Numbers”; *Read* :: Numbers 10:11-17

DAY 2

Read :: Numbers 11-13

DAY 3

Read :: Numbers 14, 17:1-18:7; 20

DAY 4

Read :: Numbers 21:4-9, 21:21-35, 22, 23, 24:1-14

DAY 5

Watch :: “Torah Series: Deut.”; *Read* :: Deut. 5:6-21, 6:4-9, 30:15-20, 34:1-9

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WEEK 6

INTO THE PROMISED LAND

JOSHUA :: JUDGES

DAY 1

Watch :: “Joshua Overview”; *Read* :: Joshua 1

DAY 2

Read :: Joshua 2-3

DAY 3

Read :: Joshua 4-6

DAY 4

Read :: Joshua 8, 10:1-15, 11:16-23

DAY 5

Read :: Joshua 23-24; *Watch* :: “Judges Overview”

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WEEK 7

KINGDOM: RISE & FALL

1 & 2 SAMUEL :: 1 KINGS

DAY 1

Watch :: “1 Samuel Overview”; Read :: 1 Samuel 1:1-20, 3

DAY 2

Read :: 1 Samuel 8, 9, 10

DAY 3

Read :: 1 Samuel 17, 31, 2 Samuel 2:1-7

DAY 4

Read :: 2 Samuel 11, 12:1-25

DAY 5

Read :: 1 Kings 1:28-40; 3:4-15; 4:29-34; 5:1-7, 18; 1 Kings 6

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WEEK 8

THE PROPHETS

AMOS :: ISAIAH :: JEREMIAH :: EZEKIEL :: JONAH

DAY 1

Watch :: “How to Read the Prophets”; *Read* :: Amos 5

DAY 2

Watch :: “Isaiah Overview: Part 1”; *Read* :: Isaiah 6, 9:1-7

DAY 3

Watch :: “Isaiah Overview: Part 2”; *Read* :: Isaiah 40:1-11, 53, 61:1-3, 65:17-25

DAY 4

Read :: Jeremiah 1:1-10, 7:1-11, 20:1-13, 29:1-14, 31:31-34; Ezekiel 36:22-37:14

DAY 5

Read :: Jonah 1-4

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WEEK 9

WISDOM LITERATURE

PROVERBS :: ECCLESIASTES :: JOB :: PSALMS

DAY 1

Watch :: “Wisdom Series: Proverbs”; *Read* :: Proverbs 1

DAY 2

Read :: Proverbs 3, 9, 18, 31

DAY 3

Watch :: “Wisdom Series, Eccles.”; *Read* :: Ecclesiastes 1, 2, 3, 12:1, 12:13-14

DAY 4

Watch :: “Wisdom Series: Job”; *Read* :: Job 1, 28:20-28, 38:1-7, 42:1-6

DAY 5

Read :: Psalms 22, 23, 24, 28

— THE —
INTERTESTAMENTAL
PERIOD

WEEK 10

FROM EXILE TO CHRIST

This week we're focusing on a period of time during which there is no actual biblical material, but critical in shaping the landscape of the New Testament.

The last book of the Old Testament, Malachi, was written around 450 BC and marks the end of the period known as "The Exile." Centuries before, the people of Israel in the north and Judah in the south were conquered and exiled by neighboring nations as an act of God's judgment on their persistent sin and rebellion. A few decades later, in 538 BC, the Persian King, Cyrus, allowed the Jewish people to return home and rebuild (see the biblical books of Ezra and Nehemiah).

When the restoration was complete, Malachi was written. No new Biblical books would emerge for quite sometime...

However, a lot happened in the 450 years from the end of the exile to the birth of Christ! Understanding these events highlights God's perfect timing as he prepared the way Jesus arrival.

We're going to zero in on two important events during this *intertestamental period*: The Maccabean Revolt and the rise of King Herod the Great. We'll also explore the development of the four major Jewish sects that rose to prominence and how it all connects.

DAY 1

Read :: John 10; 1 Maccabees 4:36-59 * **; Psalms 120-124

1 Maccabees is an apocryphal (i.e. non-biblical) book that bears the name of Judas “Maccabeus.” He directed a revolt in 167-160 BC leading to the rededication of the temple in Jerusalem recounted in this reading (more on this tomorrow).

This rededication ceremony became celebrated annually as the Festival of Dedication, also known as Hanukkah. This is the celebration Jesus attends in John 10:22.

In other words, this festival that Jesus participated in did not come from the Old Testament, but from this intertestamental period!

Finally, today’s Psalms are known as the “Psalms of Ascent.” Jewish people would sing them as they ascended to Jerusalem for various festivals, including the Festival of Dedication. Imagine the Lord Jesus singing these words on his way to Hanukkah many years ago.

**If you have trouble with this, or subsequent links to apocryphal books, make sure to set Bible Gateway to the “RSV” version.*

***Even though we’re focusing on the intertestamental, or apocryphal, literature and events this week, the Old & New Testament are the only scriptures we consider divinely inspired and authoritative, our final rule for faith and life.*

DAY 2 *

Read :: Daniel 9:25-27; Matthew 24:15-21; 1 Maccabees 1-4, 14:41-47

After the return from Exile, the Jews could rebuild, but they were not truly free. The Persian Empire still ruled over them, though less harshly than the Babylonians or Assyrians before them.

After the Persian Empire came the conquests of Alexander “The Great” leading to what’s known as the Hellenistic period. It was a time when Greek culture and values spread dramatically throughout the world, coinciding with the intertestamental period we’re focusing on.

Upon Alexander the Great’s death, one of his generals, Seleucus I Nicator, assumed rulership of an area including Israel. His reign marks the beginning of the Seleucid Empire.

Now, here’s how our readings connect. In both Daniel, and Matthew, the “abomination that causes desolation” is mentioned. This prophetic theme refers to an especially sacrilegious act followed by a period of appalling desecration.

In the year 167 BC, one of the rulers of the Seleucid Empire, Antiochus IV Epiphanes, did something that sparked a violent revolt and eventual revolution. It was perceived by many in Israel as being a manifestation of this “abomination that causes desolation.” He demanded that swine (considered unclean according to Jewish law) be sacrificed in the holy temple of Jerusalem. The resulting revolt is recorded in 1 Maccabees 1-4.

**If you want to keep today’s reading to 15 mins, only read 1 Maccabees 1 & 4 instead of 1-4.*

Amazingly, this revolt against the powerful Seleucids was successful and led to a time of autonomy for Israel in the land for about 130 years.

The name Maccabee is derived from the Hebrew word for “hammer” and is a nickname given to Judas and his brothers because of the force of their revolt against the oppression of Antiochus IV Epiphanes and those like him.

After Judas Maccabeus’ death, one of his brothers, Simon, led the movement and became the first ruler in what is known as the Hasmonean Dynasty. This was a line of Jewish rulers who were in power until the time of Herod the Great in 37 BC. This dynasty ruled as king, high priest, and military commander all rolled into one.

TL;DR: After a Greek ruler named Antiochus desecrated the temple in Jerusalem, it sparked a revolt directed by Judas Maccabeus and his brothers. This led to a 130 year period in which the Jewish people lived free in their own land, lasting until the reign of Herod the Great.

DAY 3

Read :: Acts 23:6-8; Luke 6:12-16, 19:41-44, 21:5-6; Acts 5:33-39; Psalms 125-128

If you're familiar with the story of Jesus, you've probably heard of the Pharisees. These were one of four philosophies or "sects" of the Jewish people that were prominent during the New Testament time, but emerged during this intertestamental time. The other three are the Sadducees, the Essenes, and the Zealots.

This is a bit over-simplistic, but these four philosophies emerged as four different social, political, and religious responses to Hellenistic (Greek) influence on the Jewish faith and/or the real, or perceived, corruption of the Temple system and its priestly hierarchy.

The main two groups looming large in the Gospels are the Pharisees and the Sadducees.

These two make up the powerful Jewish council known as the Sanhedrin, which was a council of 70 appointed leaders with the high priest at the helm.

Our reading from Acts 23 concisely describes the theological differences between these two groups. It's worth noting that the Pharisees who were most often in conflict with Jesus also aligned with him most closely, theologically. These Pharisees were social and religious leaders whose primary authority was in the Jewish synagogues in various towns and villages outside of Jerusalem. They emphasized strict adherence to Jewish law, traditions and applied the scriptures rigorously. They believed this would guard against Greek/Roman influence on Jewish thought and life thus keeping Israel pure.

The Sadducees, on the other hand, oversaw worship in the central Jewish temple in Jerusalem. They often made alliances with Roman authorities to benefit their own vision and agenda.

The Sadducees were known for their conservative religious views, focusing strictly on the Torah (first five books of the Old Testament) alone as scripture, rejecting later Jewish traditions and writings along with the belief in resurrection and the afterlife. By the time of Jesus, the Sadducees' power, influence, and collusion with Rome made them despised by the other three sects and viewed as hopelessly corrupt by many common Jewish people.

The revolt mentioned in Acts 5, led by Judas the Galilean, happened in about 6 AD and is essentially the beginning of the Zealot movement. The Zealots believed that collusion with the Romans was detestable.

Instead, they longed for the day when the Messiah would come and lead the Jewish people to overthrow the Roman Empire. Therefore, this group continued to lead would-be revolts from time to time despite the failure of this first.

Two revolts occurring after the time of Jesus were especially noteworthy. One began in 66 AD leading to the First Jewish Roman War, which resulted in the infamous destruction of the Jewish Temple in 70 AD. Many of Jesus' sayings in the Gospels, such as in our Luke readings today, are understood as predicting this exact event.

The second happened in the 130's AD, about 100 years after the time of Jesus' death and resurrection. This is known as the Bar Kokhba Revolt, but Rome crushed it so brutally the Zealot movement effectively ended thereafter.

The Essenes were a separatist community who basically thought every other Jewish group at the time was corrupt, impure, or misguided. Therefore, the only option was to live completely separate from the rest of society. Their hope was that by strictly following the priestly laws of holiness and purity they would usher in the Messianic age.

Virtually nothing is said about this fourth group in the New Testament. There is some conjecture that John the Baptist was an Essene as they were known to set up communities in the wilderness and practice a strict and disciplined lifestyle. They are, perhaps, most well-known because the Qumran Community near the Dead Sea that faithfully copied and preserved the Dead Sea Scrolls (found in the 1940s) was an Essene Community.

TL;DR: The Pharisees, Sadducees, Zealots, and Essenes were four Jewish groups during the time of Jesus that developed in the prior decades as a way to deal with the Greek influence on Jewish faith and/or the corruption of Israel's leaders and temple system.

DAY 4

Read :: Josephus Antiquity 14:14, Josephus Antiquity 15:1, Luke 19:11-27

Herod the Great's rise to power was the end of a several decades long struggle. In the years leading up to his enthronement as a Jewish puppet king of Rome, there was much infighting among the Jewish ruling class to gain an upper hand and ascend to the throne. Some rulers, or would-be rulers, began courting the assistance of the Roman republic in this struggle for leadership.

The definitive moment came during a power struggle between Herod and a rival named Antigonus II Mattathias. Herod had already been appointed as governor (not king) by the Roman General Pompey, but his rival was a member of the Hasmonean line, meaning he was the reigning king and high priest at the time with the support of many others.

So, in about 40 BC, Herod traveled to Rome to secure the backing of the Roman Republic, which he received by pledging his loyalty and promising to bring stability to the region of Judea. Now with the combined might of his own forces and Rome, he returned to conquer Antigonus and claim the throne.

In the aftermath, Antigonus was paraded through Jerusalem in chains and later beheaded in Antioch after the execution of 45 of his men. Many of the common people loved and were loyal to Antigonus and despised Herod the Great from the beginning.

The Jewish historian Josephus records some of these events in our first two readings.

After Herod the Great's death, one of his sons, Herod Archelaus, was appointed as king over part of his territory. He then traveled to Rome to gain Rome's confirmation and support like his father.

Both Herod the Great and Herod Archelaus were notorious for ruthlessly, cunningly, and brutally executing their political rivals, including any who were among or loyal to the Hasmonean line.

In Luke's Gospel, as Jesus is on the way to Jerusalem it says many "supposed the Kingdom of God was to appear immediately." Jesus then tells a parable to shift their expectations of who he was, and what/how his Kingdom would come. This was a direct contrast to their past experience with Herod the Great, Herod Archelaus, and many others like them who follow the usual way the world achieves power.

TL;DR: Herod the Great came to power by gaining help from the Romans to violently defeat the last of the kings in the line of Judas Maccabeus, thus he was hated by many (most) of the Jewish people from day one and his kingship created a stronger longing than ever for a Messiah who would bring the people lasting freedom and faithfulness to God.

DAY 5

Watch :: “Birth of Jesus”; Read :: Luke 1, 2:1-40

All of these events - the Maccabean Revolt, the development of the four Jewish philosophies, and the rise of King Herod “The Great” - defined the 1st century Jewish world. Additionally, in the year 27 BC, the first Roman Emperor (originally named Octavian but later called Caesar Augustus) consolidated power over the Roman world and effectively did away with the Roman Republic. He was now the supreme leader and reigned from 27 BC until his death in 14 AD. He was called “the son of God” and “the savior of the world” who brought peace and “good news,” which everyone knew was only good news if you were on the right side of the Roman sword.

Pauls says in Galatians 4, “when the right time came, God sent his son...”

The tension in 1st century Judea was palpable. And the whole world, whether they recognized it or not, was desperately in need of a very different kind of king, and a very different kind of kingdom than they had ever known.

That was about to break in.

THE NEW TESTAMENT



WATCH THE NEW TESTAMENT OVERVIEW

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WEEK 11

JESUS & THE KINGDOM

JOHN :: MARK :: MATTHEW :: LUKE

DAY 1

Watch :: “How Jesus Became King”; *Read* :: John 1

DAY 2

Read :: Mark 1, 5

DAY 3

Read :: Mark 6, 8, Matthew 21:1-11

DAY 4

Read :: Mark 14-15

DAY 5

Read :: John 20-21, Luke 24:13-53

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WEEK 12

BIRTH OF THE CHURCH

ACTS

DAY 1

Watch :: “What Happened at Pentecost”; *Read* :: Acts 1:1-10, Acts 2

DAY 2

Read :: Acts 5:12-42, Acts 6:8-15, Acts 7:1-53

DAY 3

Read :: Acts 7:54-60, 8, Acts 9:1-31

DAY 4

Read :: Acts 10-12

DAY 5

Watch :: “Acts Overview: Part 2”; *Read* :: Acts 13:1-3, 14:21-28, 15:1-35

WEEK 13

GROWING PAINS

ROMANS

DAY 1 *

Watch :: “Romans Overview: Part 1”; *Read* :: Romans 1-2

DAY 2

Read :: Romans 3-6

DAY 3

Watch :: “Romans Overview: Part 2”; *Read* :: Romans 7-8

DAY 4

Read :: Romans 9-12

DAY 5

Read :: Romans 13-16

**Check out these two videos for additional insight :: [NT Letters #1](#), [NT Letters #2](#)*

REVELATION

Watch :: “Revelation Overview: Part 1”; Read :: Revelation 1

Read :: Revelation 2-4

Read :: Revelation 5-7, 8:1-5

Watch :: “Revelation Overview: Part 2”; Read :: Revelation 10

Read :: Revelation 12, 20-22

VIDEO LINKS

Prologue // Old Testament Overview

Week 1 // Genesis Overview: Part 1

Week 2 // Genesis Overview: Part 2

Week 3 // Exodus Overview: Part 1

Week 4 // Exodus Overview: Part 2; Torah Series: Leviticus

Week 5 // Torah Series Numbers; Torah Series: Deut.

Week 6 // Joshua Overview; Judges Overview

Week 7 // 1 Samuel Overview

Week 8 // How to Read the Prophets; Isa. Overview: Part 1; Isa. Overview: Part 2

Week 9 // Wisdom Series: Proverbs; Wisdom Series, Eccles.; Wisdom Series: Job

Week 10 // Birth of Jesus

Week 11 // How Jesus Became King

Week 12 // What Happened at Pentecost; Acts Overview: Part 2

Week 13 // Romans Overview: Part 1; Romans Overview: Part 2

Week 14 // Revelation Overview: Part 1; Revelation Overview: Part 2