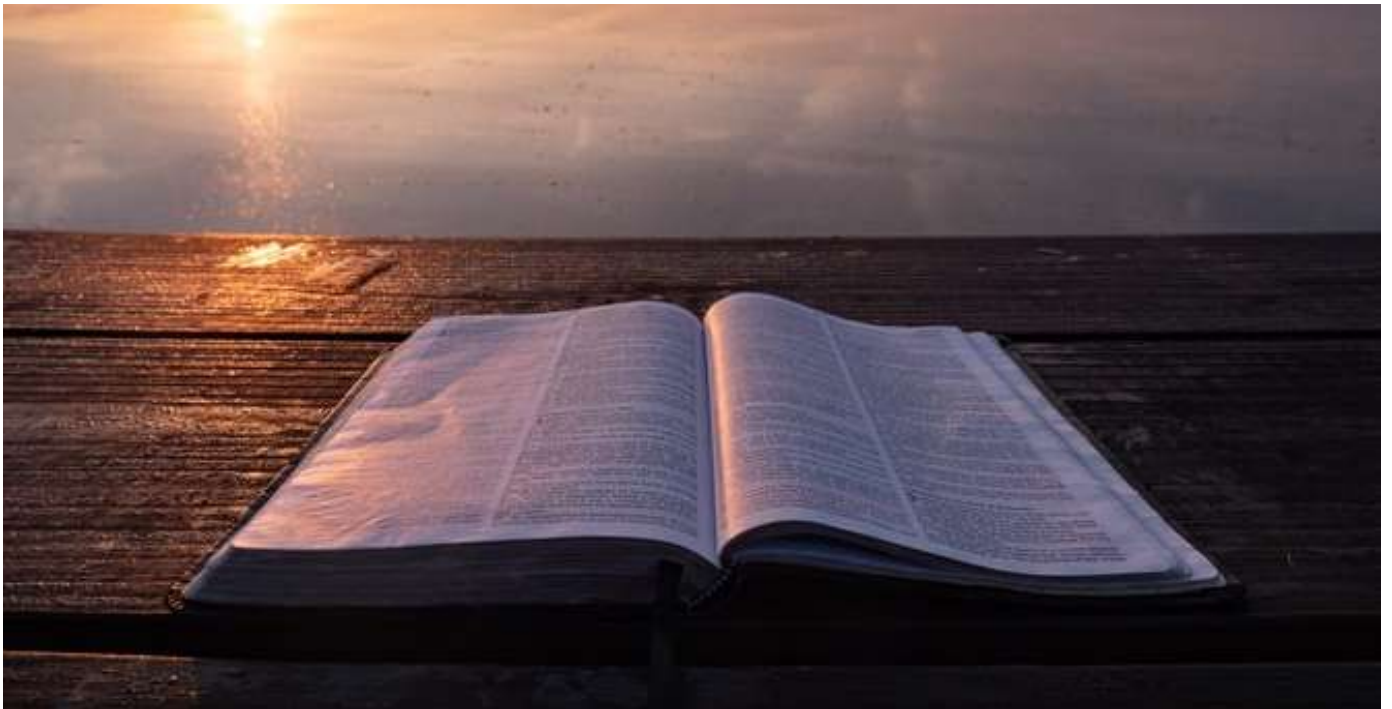


# WAY OF DISCIPLESHIP: BIBLE CONFIDENCE AND KNOWING THE STORY



## **Session 1: What the Bible is and how to read it**

Why might we lack confidence when it comes to the Bible?

How and why does God communicate with people?

Reading it well: What is at heart of reading the Bible well?

Reading it well: What is important to know about what is in it?

Understanding key themes: how do we enter the story of the Bible?

Tackling tricky questions: Can we trust how it was put together?

Practical starting points: What version should I use?

What resources are out there to get me started reading the Bible regularly?

# Welcome to Bible Confidence and Knowing the Story



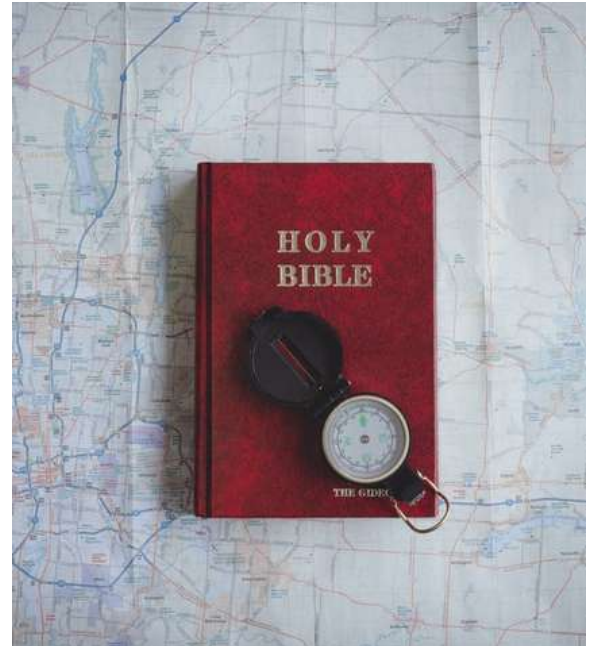
In the 'Way of Discipleship' we have so far explored what it means to grow as a disciple

- to become someone who is being with God in our daily lives, finding our identity in the covenant relationship He wants with us.

From that relationship we grow in becoming like Christ in our characters. The end point of discipleship is to join in doing the things that God, through His Spirit, is doing in the world - to take part in seeing God's Kingdom grow.

On a day-to-day basis this means being someone who wants to pay attention to God, and to respond to what He is saying to us. Every time we get together on Way of Discipleship our expectation is that God's Spirit is helping us to listen and respond.

Finally, we have seen how we do not grow as disciples by knowledge alone. Just as Jesus' disciples received teaching, but then also saw that teaching modelled in Jesus' life, and were then sent out to put it into practice,



So on Way of Discipleship we share the experience of others who are disciples of Christ, and we always seek to ask, "How shall I respond?" in my daily life.

We have already seen how listening to God through Scripture is a way in which we grow in 'being with God' in our daily lives. This module offers the chance to go into this in more detail.





# Why might we lack confidence when it comes to the Bible?

By the end of these five sessions, you will not know the whole Bible, nor understand all of it. But the aims are that you will have an awareness of the story of the Bible which will help you understand each part of it better and you will be equipped with practical ways of reading it which you can use in your daily life.

These first two aims lead to the main one: that you will have a deeper confidence in how to listen to God through the Bible and a desire to do so.

In the middle of the Bible the writer of the Psalms says, "Oh, how I love your law! I meditate on it all day long...How sweet are your words to my taste, sweeter than honey to my mouth!" (Psalm 119: 97, 103) This writer *loves* his Scriptures, and experiences them as "God's words".

However, in order to get to a point where we have this kind of confidence in and love for the Bible, we need to recognise that many people (whether they call themselves Christians or not) struggle with it for understandable reasons.

**Understanding it can be challenging** – the Bible is complex in its content but also may make us ask questions such as: how could God write a book? Or...is every part of it equally important?

**Applying it to our daily lives can take effort** – the Bible is old, written during times very different from ours. We may ask: in what ways can it still be relevant?

**Reading it can be daunting** – the Bible is made up of lots of styles of writing, many of which might be unfamiliar to us. It is larger than most books we might ever read. We might struggle to know where to start.



The aim of this module is not so much to take us through the story of the Bible (there are other courses and resources that do this well, most recently the Bible Society's Bible Course or the Bible Project). We will be doing that, but not in as much detail as these other courses.

The aim is to address those things which might be stumbling blocks to our love for, and confidence in, paying attention to God through Scripture.

The sessions will offer four things (though not all of them every time):

Looking at the **story and big themes** of the Bible, so we can see how it fits together.

Exploring how we **read it well**, in terms of, for example, being good at interpreting what it means for today.

Examining **difficult questions** which might undermine our confidence. For example, asking how the Bible was put together, or what it means for it to be a divine book.

Offering some **practical suggestions** and resources which will help make listening to God in Scripture a normal part of life for everybody.

# How and why does God communicate with people?



In 'Being with God' we have seen that being a disciple (someone who 'learns as they follow') in our day to day lives is about paying attention to what God is saying to us and responding to Him.

What God 'says' to us makes all the difference. In his book *What is the Bible?* Rob Bell writes that, as the One who brings things alive by His words,

God can 'speak' in many different ways – through all that He has made: planets, music, people, children, life circumstances...God is active in everything, if we are open to listen.

It is also good to remember that for thousands of years many people did not have a book called the Bible, and, even when it existed, still might not have had access to it – as many do not today. This does not mean that God's words are unable to be heard.

Yet, alongside this, the claim is that in the Bible we are given, through a selection of books, an incredible and reliable record of what God has been and is doing in the world.

The Bible pulls together the rich variety of what God has revealed of Himself through the story of His relationship with people, which comes to its fulness in the record of Jesus, into a laser-sharp focus.

To read the Bible is to have access to our most complete way of seeing into the heart and work of God.

This is why the Bible is called "Holy" – it is unique, special or sacred in its power to reveal God to us. While God may speak to human beings in many ways, the Bible claims that God's Spirit works as we absorb its words to transform our lives in every aspect of our discipleship, making us more fully human by:

*Teaching us about how we and the world are rescued and made whole in Christ and*



*Training us in right living* ("... you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." 2 Timothy 3: 14-17)

*Refreshing our sense of God's love and helping us to grow as disciples.* ("Blessed is the one whose delight is in the law of the Lord, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers." Psalm 1:3)

*Giving us wisdom* in how we develop as people and make good decisions ("Your word is a lamp for my feet, a light on my path." Psalm 119:105)

*Helping us understand our deepest motives and thoughts* as we follow God. ("For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Hebrews 4:12)

*Building our lives on what God is doing forever.* (" Jesus answered, 'It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'" Matthew 4:4)

# Reading it well: What is at the heart of reading the Bible well?



“Defend the weak and the fatherless; uphold the cause of the poor and the oppressed.”  
(Psalm 82:3)

## The Bible shapes us by being a story.

Every human being lives their life with a certain understanding (whether it is assumed or known) of who they are and why they are here. This underlying story shapes the decisions and priorities they live by.

The unified story of the Bible not only tells us what God has done, but it also reveals what God is doing and what ultimately God will do. It shows us where we have come from, what we are here for and where we are headed.

We read it well when we allow the story of the Bible to shape us in this way. By knowing God’s story as best we can we find ourselves living as part of His-story, rather than seeking to fit God into our story.

Tom Wright and others have described this as being like taking part in a play of five acts. The first four acts describe what has happened – God has made the world (1), yet it has fallen (2). He has called a people to be a blessing and yet the conflict between good and evil continues (3). The play reaches its climax in Jesus, in whom God deals decisively with sin and death (4).

But now we are waiting for the final act (5) in which God’s creation will be completely healed when Christ returns and we will reign with Him forever.

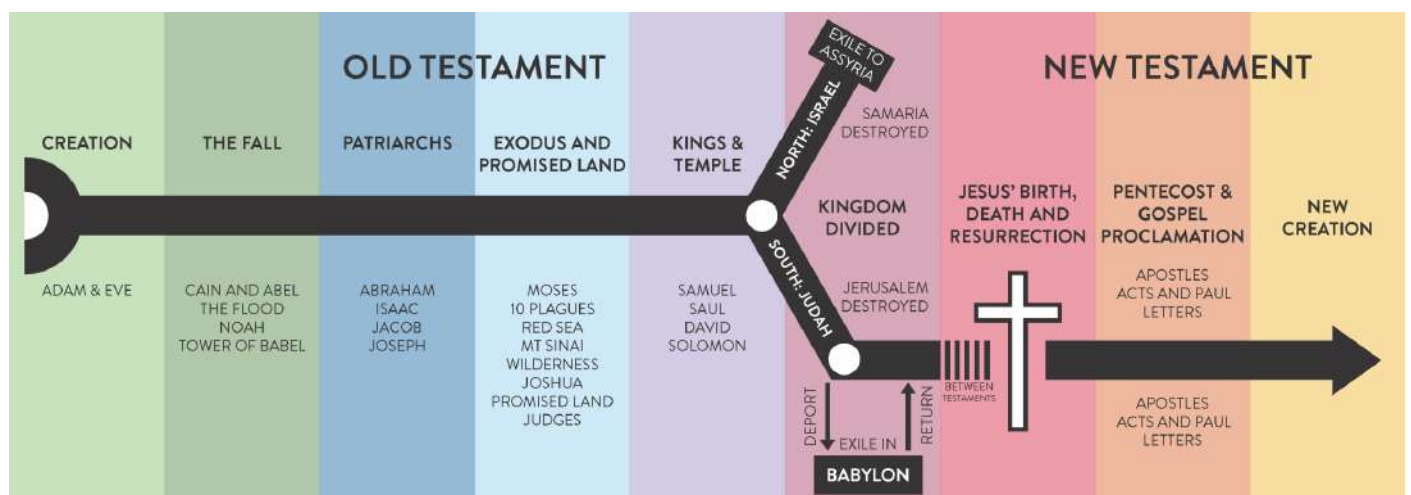
Each part of the Bible only makes sense in relationship to the whole.

Even though the Bible is divided up into 66 books and the Old Testament (39) and New Testament (27) (testament means 'statement of belief' or covenant), it is one unified story. The more we can read it as one *story* (nearly half the Bible is written as narrative), the more the details make sense. For example, the life, death and resurrection of Jesus the Messiah only make sense when we know the context and hope of Israel’s story.

Despite the incredible variety of books (written over 1500 years by over 40 people) the whole Bible has a remarkable unity of direction. There are common themes that occur throughout. Do you recognise any of these Old Testament ideas from the New?

“For this is what the Sovereign Lord says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness.”(Ezekiel 34: 11-12)

‘Do not seek revenge or bear a grudge against anyone among your people, but love your neighbour as yourself. I am the Lord.’ (Leviticus 19:18)





We live between acts four and five, and God calls us to live out His continuing story through our day-to-day obedience and love.

The more we are familiar with the 'script' of the Bible, the more we will naturally be able to continue the story.

This will mean we 'improvise' faithfully, based on what has gone before, and on how we know the play ends.

The Bible contains some rules and instructions – but we don't primarily read it in order to be able to keep them.

Rather, to read it well means to become so familiar with God's story that our own daily stories become increasingly part of it.

### **At the centre of the story is Jesus**

Whatever we read in the Bible makes most sense when it points us to Jesus. He is the one in whom we see the complete character of God, and who shows us God's purposes.

He is the one to whom the whole story of the Old Testament points, and who fulfils its hopes. When we read parts of the Bible which are hard to understand, the only way to approach them is to ask how they relate to Him.

John writes that He is the Word of God who has been with God from the beginning, and through whom God became flesh and blood for us.

As we have seen, this was something Christ Himself claimed, saying that all the earlier books of the Bible point to Him: "If you believed Moses, you would believe me, for he wrote about me." (John 5:46)

After His resurrection, Jesus taught two of His disciples about what had happened in this way: "Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself." (Luke 24:27)

This brings us to an important point. The main way in which God speaks to us is not through the Bible (or any other means) but through Jesus Christ.

*The Bible is God's word, but only exists to point us to the Word of God – Christ.*

It is possible to read the Bible in a way that turns it into an idol, building up our knowledge as an end in itself, or to somehow earn our sense of being right with God.

Yet Jesus was sharp with those in His day who failed to see its true purpose. "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life." (John 5: 39-40)

To read the Bible well is always to understand it through Christ, and always be led to Christ through the Bible.



## The Bible is a *living word*.

We can approach the Bible for knowledge, instruction, or understanding of ultimate truths about God and His world.

When Paul writes to Timothy, he has this in mind when he encourages him to be someone “who correctly handles the word of truth.” (2 Timothy 2:15)

But to read the Bible well is to approach it as God’s communication of truth, for me personally, in a given moment. It is a “living and active” word, an encounter with God as His Spirit takes the words from the page and applies them to my mind and heart.

This is the kind of listening to God through Scripture which Jesus longed to see His disciples experience: “The words I have spoken to you—they are full of the Spirit and life.” (John 6:63)

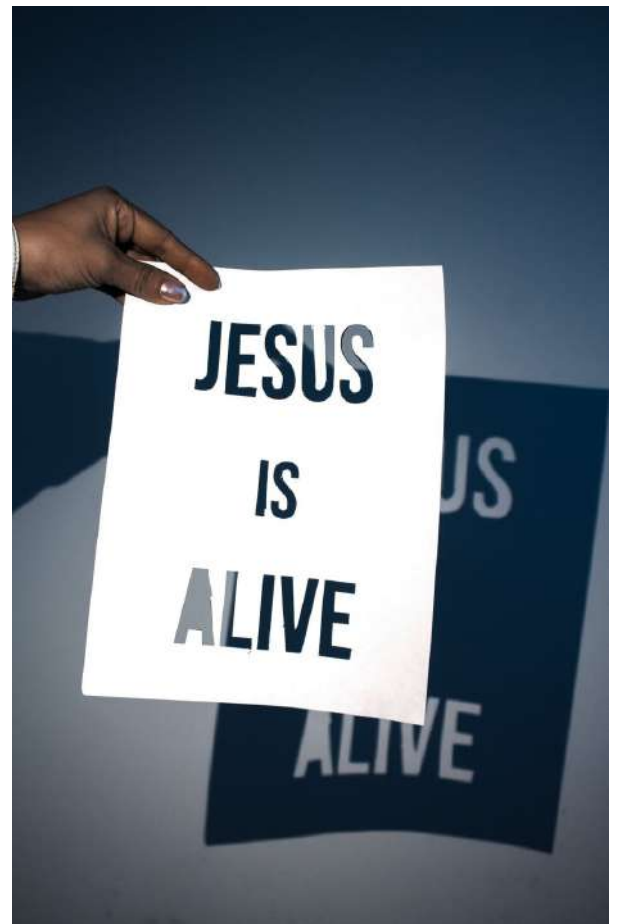
In 2020, Pope Francis preached, “To follow Jesus, mere good works are not enough; we have to listen daily to his call...He, who alone knows us and who loves us fully, leads us to push out into the depth of life....That is why we need His word: So that we can hear, amid the thousands of other words in our daily lives, that one word that speaks to us not about things, but about life.”

This reading of the Bible for knowledge and revelation is reflected in the two words for “word” in the New Testament. One word, *logos*, is used to describe God’s eternal, unchanging truth. Jesus is the “Logos” at the beginning of John’s gospel – the true Word of God.

The other word, *rhema*, is the word that speaks into a specific situation and quickens our hearts. In the verse from John above, the words that give life are Jesus’ *rhema*.

*Logos* and *rhema* never contradict each other, and both are needed. This means that there are thankfully many ways to approach reading the Bible.

But our desire is always that we may encounter God in reading, just as we “encounter” a loved one through the words of their handwritten letter. St Augustine described the Scriptures as “our letters from home”.



As we do so we will hopefully find ourselves in the same position as Karl Barth the theologian, who, when he read the Bible, said, “I have read many books, but the Bible reads me.”

The more we can open the Bible with an expectation that this 'living and active' book will help us to meet with God, the better we will read it.

This is why Saint Isaac of Nineveh had this advice:



***Do not approach the reading of the Divine Scriptures without prayer and asking the help of God. Consider prayer to be the key to the true understanding of that which is said in the Holy Scriptures.”***

# Reading it well: What is important to know about what is in it?



The Bible's language is meant to be accessible.

Much of the Bible, in Old and New Testaments, began as *stories* told by word of mouth. The Old Testament stories were told by storytellers, priests and judges and passed down through the generations.

Many of these were put together by rabbis about 1000 years before Jesus, written on rolls of parchment or papyrus. These Jewish scriptures were written in Hebrew - read from right to left across the page and beginning at what we think of as the back of the book.

Two other languages can be found in the Bible. Daniel and Ezra are written in Aramaic which was the official language of the ruling Persian empire. There are a few verses in Aramaic in the New Testament.

At the time of Jesus the main language was Greek. A Greek translation of the Hebrew Scriptures was written 200 years before His birth called the Septuagint - from the Latin for 70 - because they believed this number of people had worked on it. It is this that the New Testament writers use when quoting the Old Testament. The New Testament writings are all in Greek.

Importantly, knowing this highlights three important things about how accessible it is:

*The Bible is not linked to one language* - it is meant to be translated into whatever language is needed for it to be understood.

*The Bible is rooted in story* - and stories which people remembered.

*The style of language in the New Testament is for everyday use*, not academic study. The Bible was written in a way that ordinary people are meant to be able to understand.

If we want to read the Bible well, it is important to find a version that we find understandable and memorable. It is not meant to be a test of our ability to read difficult language.

## **Not all parts of the Bible are the same.**

The Bible is like a library (the meaning of 'Bible' comes from the Greek *ta biblia* which means little books) made up of many kinds of books, with different purposes and styles.

The Bible's diversity is a gift - it reflects the wonderful variety of God's world and the different ways in which people encounter Him. It is a book for all personality types!

There are eye-witness accounts, historical stories, poems, laws, prophecies, songs, political tracts, letters, mythical stories, parables, wisdom literature and what is known as 'apocalyptic' writing - a poetic style of writing using powerful images to explore hidden things about what God is doing in the world and what will happen in the future.

This means that part of reading the Bible well is about understanding the kind of writing that the part of the Scripture we are reading is. It is not difficult to work out - alongside our own wisdom, there are many simple resources that we can use to give us the necessary background.

We are used to doing this. The way we read a car manual - looking for specific bits of information - is very different from the way we read a novel - from start to finish. Or the way we read a poem - slowly and deliberately - is very different from the way we read a magazine article.

Similarly, we will need to ask the right kind of questions of what we read in the Bible. The story of the Prodigal Son is a parable - a made up story to reveal a spiritual truth. It would therefore not help us to ask factual questions such as, "What was his name?" or "When did he live?" to understand it better.



On the other hand, when we read the accounts of Jesus, it is helpful to know, as Luke claims at the beginning of his gospel, that these are meant to be read as reliable history.



The opening of the Bible in particular needs this kind of background understanding. Were the two accounts of creation in Genesis 1 and 2 written as scientific/historical documents meant to be understood literally?

Or is the reason they are in a poetic form because they were only written to express the deeper truths about why God created the world and human beings?

If we don't read with the kind of literature in mind, not only might it lead to disagreements about how we should understand it, but we can miss out on the kind of truth that the writers were trying to convey.

For example, the account of the talking snake was not written to teach us something about the animal kingdom, but to reveal how Eve gave in to a lie about who God was and who she was – revealing the way in which we can all be pulled away from the truth about God and ourselves.

While some parts of the Bible are clearly meant to be understood literally, not all parts of the Bible make sense as literal fact. In fact, to try and shoehorn a literal understanding into something that was not intended to be read as such might be to make it less truthful. Taking the Bible seriously does not mean taking it all literally.

Similarly, when the names of those who wrote the books of the Bible don't match up with their original authors, or the period in which a book is set doesn't align completely with the writing, we can read better if we understand the purpose and expectations of the writer.

Here are three examples of how exploring this might help us to read the Bible more truthfully:

For example, we will have greater understanding by knowing that the single book of Isaiah comes from three different time periods and is broken up into three different parts, addressing separate periods of Israel's history.

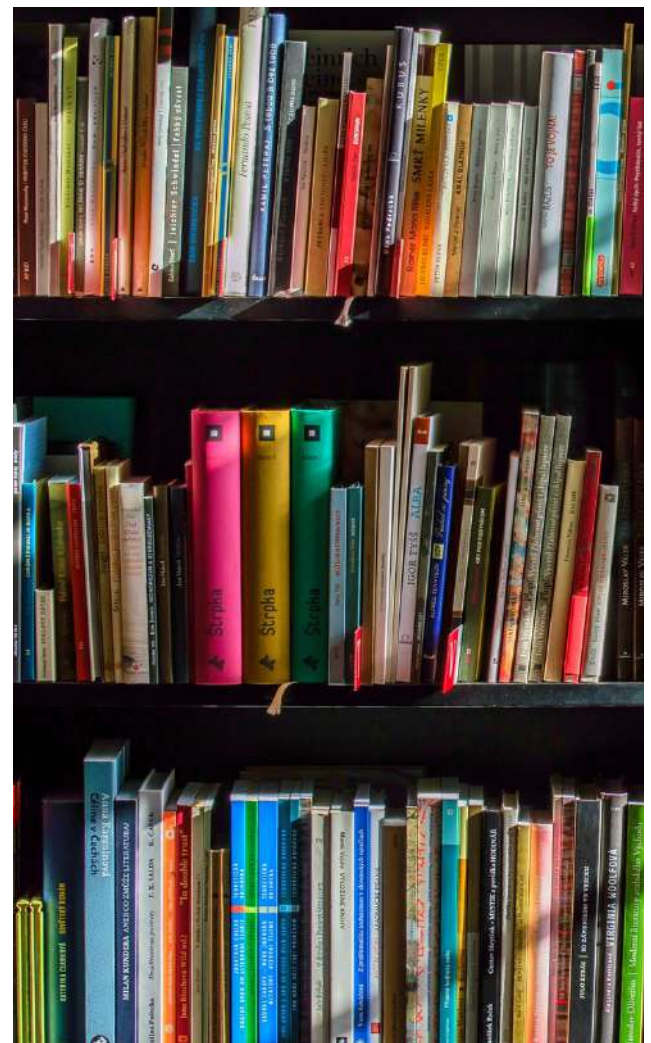
(Many scholars think Isaiah is a collection of religious tracts written at different times by a 'school' of prophets started by Isaiah. Some scholars, however, think the book was written in one time period around 740 BC.)

The Book of Daniel is set 600 years before Jesus while Israel was in captivity in Babylon. Yet its style and detail reflect an accurate picture of Israel only 200 years before Jesus (called the Maccabean period).

Many people therefore read Daniel not so much as a historical account, but better read as an *inspiring story* about a man loyal to God in captivity, written to encourage Jewish people who were struggling against Greek occupation.

It helps to know that the Psalms are not the work of one person and that King David may have written some but not all, or even most of them.

At first there were probably small collections of psalms, or separate psalms, which were put together by the end of the 3rd century BC.



# Understanding key themes: how do we enter the story of the Bible?



In the book *The Drama of Scripture* the authors write: "Imagine that the Bible, with its 66 books, written by dozens of human authors over the course of more than 1000 years, is a grand cathedral...

...with many rooms and levels and a variety of entrances....You can, for example, enter the Bible through one of the gospels....If you want to gather a sense of the cathedral as a whole, you face an important question: where is the main entrance, the place from which you can orient yourself to the whole? The cathedral of the Bible has many themes."

As we go through its whole story as part of gaining confidence in the Bible, we will be focussing on its themes as a way of entering the whole book.

*The Drama of Scripture* writers offer **covenant** and **kingdom** as the two main themes of the Bible which hold it all together.

Covenant is about the relationship that God wants with His people throughout history.

Kingdom is about God's rule over His people and creation.

The two are linked – when people enter a covenant relationship with God (or a human king) they begin to live under His reign.

As well as these two themes, we will open up the Bible through the themes of **Creation, Image of God, Fall, Exile, Worship, Presence, Justice, Grace, Salvation, Hope, and Right Living.**

The handout *The Story of Scripture* gives a brief overview of this big story, with themes, books, key characters and dates highlighted, plus a few missing words for you to fill in.

**THE STORY OF THE BIBLE**  
with highlighted themes

See if you can place these words in the correct spaces as you read the story:

garden anointed vision blessing salvation Temple rule  
relationship covenant renewed Saul Promised kingdom sacrifice  
obeying Leviticus

**CREATION, FALL AND COVENANT**  
Key Books: Genesis  
Characters: Noah, Abraham  
Dates: Up to 1870 BC

God is a creator who brings new life. He creates the heavens – not a separate place where he when we think a description of God's space, the realm of spiritual realities was carried out – and the earth – the space where human beings exist. From the beginning, God's intention is to have heaven and earth in a good, orderly, and life-giving relationship.

Human beings are created as the image of God's creator. In God's image, made to live in the closest possible relationship with Him, and given the responsibility of being able to join in with God's creative work by creating.

But the experience of human beings has had a result: We are made in the image of God, and to be a blessing in God's creation, but the decision to make ourselves "like God" who is good and evil, rather than God described in the story of Adam and Eve, has placed our spirits and spirits in the world as away – separating heaven and earth.

We live with the consequences of this separation in three ways: (1) our human beings, (2) our relationship between God and people, and (3) our human beings, in which (1) is broken, and in which (2) is broken, which are created to be a blessing, in which (1) is broken, and in which (2) is broken, as well as the result of our separation from God. This "fall" affects the "heavens" as well as the earth, with both of the good and evil we have seen in the world, the unseen, (1) is broken, and in which (2) is broken, and in which (3) is broken.

The story of the world is God's mission to restore what is broken, so that heaven and earth can once again be restored, and human beings can receive our original relationship and calling. This is the meaning of \_\_\_\_\_.

So God re-creates, at first by calling a people to be obedient to His nation. A new people. For the Jewish people, the purpose of life is living in with God's creation of the world.

**ISRAEL: EXODUS, PROMISED LAND, TEMPLE**  
Key Books: Exodus, Numbers, Deuteronomy, Joshua  
Characters: Moses, Aaron, Miriam, Moses, Joshua  
Dates: 1870 BC – 1045 BC

The people of Israel were made slaves in Egypt, yet God rescued them so that they can worship Him in freedom. In order to be with them, God established a \_\_\_\_\_ in the heart of His people – initially a movable tent called a tabernacle, and later on a permanent building in Jerusalem.

This is the place where His presence (His glory) overlaid with ours (earth) and so both tabernacle and Temple were described in a way that made the people remember the tent \_\_\_\_\_ in which they were made to be completely at one with God.

In the centre of these dwellings is the holy of holies – the space in which God dwells. It can only be entered once a year by the high priest. This is because God makes holy, and the people remain out of His presence by sin. So as well as the Temple, God gives a system of animal sacrifices, in which the lives of animals are given to absorb the cost of people's sin, though not in a permanent way. Despite this being an incomplete solution, it provides a way for God and His people to continue in \_\_\_\_\_.

# Tackling tricky questions: Can we trust how it was put together?



We have seen how the Bible emerged over time, but one question that may undermine our confidence in it is uncertainty about how it was finally put together. Who decided which books should be included, why and when? And can we trust their decision as authoritative?

The list of books that make up the official 'canon' of the Bible (the books seen as inspired by God) was finalised at a series of Councils of bishops from across the churches in the 300 ADs.

By the time of Jesus, the existing Jewish scriptures had been mostly agreed upon – and this was officially recognised by 250 AD.

After Jesus died and rose again nothing was written down for some time and the early Christians were used to using their memories to tell stories and ideas. The first written New Testament texts were Paul's letters – known as the Epistles.

As the church grew it became necessary to write the accounts of the good news – known as the Gospels. There were other 'gospels' in existence, some of which we still have, such as the Gospel of Thomas.

It became necessary to establish which were the authentic, God-inspired, accounts. The twenty-seven books we have today began to be recognised early on.

By 50AD the apostles had written or endorsed 23 books, and by the end of first century most of the books were already established. Paul sees Luke's gospel as having authority in his letters, and Peter recognised Paul's writings as Scripture.



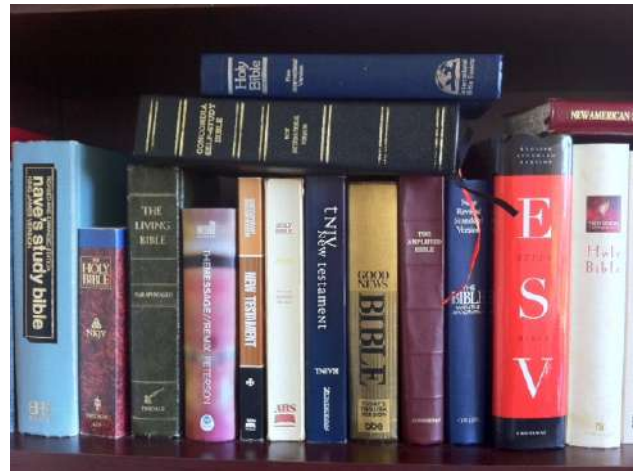
The first New Testament, known as the *Muratorian Canon* was compiled in AD 170. It included 22 of the 27 books that were eventually decided on by 397AD.

In deciding which books had been truly inspired by God's Spirit they asked questions such as: Was the author of the book an apostle or have a close connection with an apostle? Is the book being widely accepted in the church? Is its teaching consistent? Is it transformative?

The crucial thing to know is that we can have confidence in the way the Bible was put together because the Councils that met 400 years after Jesus were not deciding what should be in the Bible from scratch but were *confirming what was already known and used* – and had been for a long time.



# Practical starting points: What version should I use? What resources are there to get me started reading the Bible regularly?



Finding the Bible for me:

One of the reasons we can lack confidence with the Bible is because we haven't found a version we find easy to read. Yet there are many different translations of the Bible, which means there is a version for you!

The reason there are different translations is because some provide a literal, word-for-word translation of the Hebrew or Greek, but on the other end of the scale some offer an equivalent version, which emphasises the meaning of the Bible but in language which is more familiar to us. And some land between the two.

If you want to study the original text as closely as possible you will go for the more literal version, whereas if you want to be able to read and understand the meaning of the Bible more easily you will want an equivalent paraphrase.

The Bible Society have an excellent webpage which leads you through some questions to discover which kind of Bible is right for you.  
<https://www.biblesociety.org.uk/explore-the-bible/which-is-the-best-bible-translation/>

A good literal translation might be the **English Standard Version**.

Translations which try and combine word-for-word accuracy with more of an emphasis on meaning might be the **New Revised Standard** or the **New International Version**.

A contemporary language version which unpacks meaning (a paraphrase) is **the Message**.

You can easily buy a paper version, but the Bible is also available on websites such as Bible Gateway  
<https://www.biblegateway.com/> or apps such as Youversion.

You can even place different translations of Bible passages side by side on these sites.

## Getting the background:

As we have said, understanding the background to the kind of writing you are looking at in the Bible helps us read with confidence and understanding.

In recent years the Bible Project has created short, animated videos on each book of the Bible which help you see its overall meaning and context.  
<https://bibleproject.com/explore/book-overviews/>

The Bible Society has created a resource of three page notes on each book of the Bible.  
<https://www.biblesociety.org.uk/explore-the-bible/bible-book-club/>

## Starting to read regularly:

It can be hard to know where to start reading the Bible, which 'entrance' to use.

There are many resources available which offer daily readings, with background information, which you can listen to or read.

<https://www.bible.com/reading-plans> offers daily Bible reading plans for long or short periods, on lots of different topics to guide you through and help you listen to God. These can even be emailed to you every day.

The handout Daily Prayer resources handout offers a list of resources you can use on phone or computer to help you read the Bible and pray every day.

## Suggestions to get started:

In building our Bible confidence here are a few short opportunities you could explore:

1. Decide which Bible is right for you and make sure you have a digital or paper copy. You could use <https://www.biblesociety.org.uk/explore-the-bible/which-is-the-best-bible-translation/> to help you decide.

2. Next on your own, or with someone else, practise finding and then read a few Bible passages which speak about God's love using different types of writing. You could look at: Psalm 107; Hosea 11: 1-4; Luke 15: 11-24; 1st letter of John 1:2.

3. Become familiar with background resources for understanding books of the Bible by visiting <https://bibleproject.com/explore/book-overviews/> and/or <https://www.biblesociety.org.uk/explore-the-bible/bible-book-club/> and watching/reading about one book.

4. Find a daily reading resource you like at <https://www.bible.com/reading-plans> or through one of the apps on the bookmark.



### CONNECTING WITH GOD EVERY DAY

Websites and Apps to build regular prayer

- LECTIO 365**  
An app which leads you simply through a time of prayer and reading the Bible in about 10 minutes.
- PRAY AS YOU GO**  
Similar to Lectio365, about 12-13 minutes with a very contemplative style.
- SACRED SPACE**  
Leads you through a 10-15 minute prayer and Scripture time with written sections.
- SOULTIME**  
Offering daily meditations, relaxation and anxiety relief "to bring more clarity and contentment to your life in just a few minutes every day, bringing the tradition of Christian meditation up to date."
- BRIDGETOWN DAILY**  
Ten minute meditations on a scripture, or the life of a saint.