

BIBLE READING AND SCRIPTURE MEMORIZATION SCHEDULE

Wendell Dean Bell, MD, MBA
2016 (rev, Dec 2018)

This is a schedule for reading the Bible through in a year or less, along with Scripture memorization.

This schedule of Scripture readings has three features:

1. The readings are of approximate equal length regardless of the number of chapters.
2. The readings are arranged in chronological and logical order, not merely in the order they occur in the English Bible.
3. The readings are accompanied by some brief notes for reading with better understanding.

The reader is encouraged to read from a non-annotated Bible—that is, a Bible without any introductory material, paragraph headings, cross-references, or notes so that only the Scripture text is present—in order to concentrate on the Biblical text itself rather than on paragraph headings, cross-references, and notes. The reader might find a large print Bible to be helpful. And reading aloud tends to keep ones mind from wandering.

Reading from any English translation is better than no reading at all, but not all English translations are equally good.¹ The readings here are based on the New King James translation, which is recommended. Also acceptable are the *New American Standard Version*, the *English Standard Version*, and the *New Revised Standard Version*. The New International Version is not recommended. One should avoid paraphrase translations like *The Living Bible* or *The Message*.

If possible, one should also avoid red-letter editions of the Bible, in which the words spoken by Jesus are in red letters. This is a distraction and subtly implies that the words spoken by Jesus are more important than the rest of Scripture, but plain, non-annotated, large-print English Bibles are difficult to find.

¹ The issue with English translations is somewhat complicated, but it involves two major issues: (1) the manuscripts in the original languages from which the translation into English is made; (2) the style of translation—whether closely following the words in the original language or a very free translation like a paraphrase. The latter should be avoided. The reader should be aware that all translations involve interpretive opinions of the translators and marketing decisions by the editors working for the publishers.

Reading the Bible in small print can be tiring and makes the reading more difficult. A Bible that you may find helpful for reading because of its large print and freedom from annotations is a *Giant Print Bible* in the New King James Version published by Holman Bible Publishers. This Bible does contain some very inconspicuous footnotes and some cross references, but these are not distracting. The text is large so is very easy to read.

Two of the advantages of this Bible are that Old Testament Hebrew poetry is written in poetic form, and that Old Testament quotations in the New Testament are clearly indicated. This Bible is well-bound (with various binding options) and is relatively inexpensive. Unfortunately, the only copies of this Bible appear to be red-letter editions, but this can be ignored.

The reader, who is a novice Christian, and even those with some knowledge of the Bible, will not (and is not expected to) understand everything he reads so is cautioned not to get bogged down in those things he does not fully understand. The goal of Bible reading is knowledge of the text of the Bible and the course of the history it conveys. The goal of Bible reading is not complete understanding, which would take a lifetime of study to even approximate. This is not a study course, but a schedule of Scripture readings and memorization.

The Importance of Learning the Word of God

Reading the Bible to become familiar with its content is very important, but it is not a substitute for learning the Word of God from a gifted and prepared pastor-teacher who teaches the Bible by verse-by-verse exposition from the original languages, along with teaching the major doctrines of the Bible, in an accurate, consistent, thorough, and systematic manner.

The Importance of the Old Testament

Novice Christians tend to read in the New Testament because they find it more familiar and perhaps easier to read, but being familiar with the Old Testament is absolutely necessary. Nearly 80% of the Bible is Old Testament, and knowing the Old Testament is foundational to knowing the New Testament. So, the readings here will concentrate on the Old Testament before continuing with readings in the New Testament.

The Divine Inspiration of the Bible

The Bible is the Word of God, written over hundreds of years by multiple human authors from different cultures and using different languages, but these writings were guided by God the Holy Spirit so that the original writings contain the exact words intended by God.

Divine Guidance While Reading the Bible

Everyone who has placed his exclusive trust for his eternal salvation in the person and work of Jesus Christ is, in this age, indwelt by God the Holy Spirit. The Bible is spiritual truth and can only be properly comprehended by one who is guided by God the Holy Spirit.

This requires two things:

1. One must be a believer in Jesus Christ for salvation.
2. One must be in fellowship with God based on confession of any sin according to I John 1:9: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

So before each daily reading the Christian should make sure he is in fellowship with God by use of confession of any sin, which assures the guidance by God the Holy Spirit.

Order of the Readings

The order of the reading here are not always in the order that the Scripture passages occur in the English Bible but are arranged on the basis of both topics and the flow of history.

The readings will be accompanied by some simple explanations, but these are kept to a minimum to avoid distracting from the text of the Bible itself.

Scripture Memorization

Closely related to regular Bible reading is the memorization of Scripture. In most times in history, few people could read and had to memorize the Scriptures from hearing them read. It is the Word of God memorized in our hearts that is permanent and available to meet the testings of life, so memorization of Scripture passages is as important as reading the Scriptures. The psalmist states in Psalm 119:11: "Your Word have I hid in my heart [the core of one's soul] that I might not sin against You."

There is a core of Scripture verses that everyone should memorize early in his Christian life. These involve five topics:

1. Scripture verses that are the basis for salvation by grace alone through faith alone in Jesus Christ alone.
2. Scripture verses that are the basis for the eternal security of one's salvation.
3. Scripture verses that are the basis for restoration of divine fellowship after sinning through cleansing and forgiveness of sin by grace alone through confession alone to God alone.
4. Scripture verses that indicate God's promises for care and provision for the believer.
5. Scripture verses that indicate the nature and importance of the Word of God in the believer's life.

These core verses are:

Salvation verses (there is a logical order to these so be able to say them in order)

Isaiah 53:6
Romans 3:10
Romans 3:23
Romans 5:8
II Corinthians 5:21
I Corinthians 15:3-4
John 11:25-26
John 3:16-18
John 14:6
Ephesians 2:8-9
Titus 3:5

Security verses

Romans 8:38-39
I Peter 1:3-5

Restoration of fellowship verses

I John 1:9
Psalm 51:1-4

Divine promises for care and provision verses

Romans 8:32
II Peter 1:2-3
Philippians 4:6-7
Philippians 4:19

The nature and importance of the Word of God verses

II Timothy 3:16-17

Hebrews 4:12

Psalms 119:105

Psalms 119:11

You should memorize these verses as soon as possible. After these core verses are memorized, there are many other verses throughout the Bible that should be memorized, so most readings in this schedule will be accompanied by memory verses that come from the passages read.

The best way to memorize Scripture is to write the Scripture verse on one side of a 3 x 5 index card and the Scripture reference on the flip side—that is, on the other side but oriented so you can flip the card over rather than turning it around. There are commercial cards available on the Internet, but writing out or typing the verse to prepare your own cards is helpful. And when working to memorize the verse, say the verse aloud. This will help you memorize the verse.

The Organization of the English Bible

It will be helpful for you to understand the organization of the English Bible so you can appreciate where you are reading and understand the logic of the order of the readings.

First of all, the English Bible consists of 66 books divided into the 39 books of the Old Testament and the 27 books of the New Testament. Jews refer to the Old Testament as the Scriptures, not recognizing what Christians call the New Testament (so for Jews there is no *Old* Testament, only the Scriptures). The Hebrew Scriptures were ordered differently than the Christian Old Testament, but this does not need to concern us here.

The Old Testament was written by many different men over a period of about 1,500 years. It was originally written mostly in Hebrew with some sections in Aramaic, a language closely related to Hebrew.

In the English Bible the 39 books of the Old Testament are divided into three major sections:

1. The **historical books**, which provide a narrative of the beginnings of human history and the history of the Jews, consisting of Genesis through Esther.

2. The **poetic books**, so named because they are written primarily in Hebrew poetry during some historical periods covered by the historical books, consisting of the books of Job through Song of Solomon.
3. The **prophetic books**, so named because each was written by a prophet during some historical period covered by the historical books, consisting of the books of Isaiah through Malachi.

It is important to appreciate that the historical books provide a linear history of the human race and of the Jews until several hundred years before the birth of Jesus Christ.

The writings of the poetic books and the writings of the prophets fall somewhere within the history conveyed by the historical books. The poetic books and the prophetic books are not necessarily arranged in historical order.

The 27 books of the New Testament were written by men with the gift of apostleship who had seen the resurrected Christ (or men very closely associated with them) over a relatively brief period of time from about AD 45 to about AD 90. These books were written in the common Greek used by everyday people at that time (called Koine Greek, which was the essentially the universal language of those times) with a smattering of Aramaic words, which was the conversational language of the Jews.²

The 27 books of the New Testament books are divided into four broad parts: (1) the **historical books**, consisting of Matthew through Acts; (2) the letters (epistles) of the Apostle Paul, referred to as the **Pauline epistles**, consisting of Romans through Philemon; (3) the **general epistles** (letters) written by various men, consisting of Hebrews through Jude; and (4) the book of **Revelation**.

This schedule is constructed with novice believers in mind—that is, believers who have little acquaintance with the Bible—so the readings start with the Gospel of John in the New Testament but then concentrate on readings in the Old Testament, which is foundational to understanding the New Testament. Where applicable, the readings occasionally return to the New Testament. Readings from the non-historical books of the Old Testament—the poetic books and the prophetic books—are interspersed at relevant places in the readings from the historical books.

² Aramaic was the language spoken in everyday conversation by the Jews (the language they adopted during their captivity in Babylon and was at one time the universal language). Since Aramaic had been a universal language, it was probably a language understood by many people in New Testament times. Most of the Jews would know a little Hebrew because this was still the language of most of the Hebrew Scriptures. Many people of those times probably knew one or two other languages including Greek and Latin.

Scripture Reading Schedule

Note on the Gospel of John

The Gospel of John, in the New Testament, was written by the Apostle John late in the times of the apostles, near the end of his life in about AD 90. We start with this book because it gives a clear explanation of the coming of Jesus Christ (Who was the Messiah promised in the Old Testament) and of the need to believe exclusively in Him and His salvation work for one's eternal salvation.

Notice in John 20:30-31 why the Apostle John wrote this Gospel, which is different in many ways from the other three Gospels—Matthew, Mark, and Luke. When reading, note John's use of "sign" and note the "I AM" statements made by Jesus.

1. The Gospel of John	1-4	"Word" refers to Jesus Christ
2. "	5-6	
3. "	7-9	
4. "	10-11	
5. "	13-16	
6. "	17-19	
7. "	20-21	

Memory verses from this section

John 1:1-4
John 3:36
John 4:24
John 7:17
John 14:1-3

Note on the Personal Name of the God of Israel, the True God

As you read in the Old Testament you will encounter various titles and names for God, and these are indicated different ways in the English translations.

The term "God" (or "god") is simply a title of a deity—a divine being—and may refer to the true God or to a false god. In the Old Testament "God" translates the Hebrew word "El" or "Elohim" and can refer to any divine being, whether the true God or a false god.

The personal name of the God of Israel, the true God, is indicated by the Hebrew consonants that make up His name—YHWH, pronounced "Yah-Way." This is where we get the name Jehovah, though this is a poor rendition of the Hebrew for

His personal name. YHWH is from the Hebrew verb “to be,” and means “He Is,” referring to this true God’s eternal existence.

English translations usually indicate YHWH with “lord” spelled in all capital letters—LORD. When “lord” is spelled with only the first letter capitalized—Lord—it translates the Hebrew word “Adonai,” which means essentially “master,” and can refer to the true God, YHWH. In your readings in the Old Testament it will be helpful to pay attention to these words for God.

Note on the Book of Genesis

Genesis is the book of beginnings (generations), recording the creation of the universe, the creation of the human race, and the beginning of the Jewish race. It is roughly divided into two parts:

1. Chapters 1-11 with four principal historical events: creation, fall of mankind, the universal flood of Noah, and the confusion of languages.
2. Chapters 12-50, with four principle historical people: Abraham, Isaac, Jacob, and Joseph.

Genesis is foundational to all of the rest of the Bible, so it is important to be familiar with Genesis.

8. Genesis	1-4
9. “	5-9
10. “	10-14
11. “	15-19
12. “	20-23
13. “	24-26
14. “	27-30
15. “	31-34
16. “	35-37
17. “	38-41
18. “	42-44
19. “	45-47
20. “	48-50

Memory verses from this section

Genesis 1:1
Genesis 1:27
Genesis 3:15
Genesis 12:1-3

Note on Genealogies

You have probably noticed that several sections in Genesis contain genealogies. Genealogies occur not only in Genesis but also in many other passages of Scripture. One must appreciate that these genealogies are included in Scripture to give the genealogical continuity of the human race until the time of the Israel and then the genealogical continuity of the human race and the Jewish race until the birth of Jesus Christ. Summaries of these genealogies are also found in the birth accounts of Jesus (in Matthew and Luke) to demonstrate His lineage.

Note on the Book of Job

Job, which may be the oldest book in the Bible—that is, the earliest written book—takes place in the historical period of the Jewish patriarchs—Abraham, Isaac, and Jacob, recorded in Genesis 12-38, which you have just read. But the narrative of the book of Job does not take place in the same geographical area as the Jewish patriarchs, and Job and the other characters are not descendants of Abraham.

The theme of the book of Job is often said to be undeserved and unexplained suffering, but this misses the point. The theme of the book of Job is the testing of a mature believer by Satan as initiated by God and under the supervision of God. The purpose of this divinely initiated and supervised testing is for the purpose of testing this believer's use of his knowledge of God so that this believer comes to an increased understanding of God and increased spiritual endurance. The book of Job also demonstrates Satan's involvement with the human race (as you also saw in Genesis chapter 3).

Job's friends do not understand the background of Job's suffering and attempt (incorrectly) to explain Job's suffering as deserved because of some hidden sin. God, Who is silent for some time, eventually rebukes these three friends for their misrepresentation of Him, questions Job, and then blesses Job more than before his testing.

Much of Job is written in Hebrew poetry, some of the features of which will be explained below after reading #60. You may refer to that note at this time if you wish.

- 21. Job 1-5**
- 22. “ 6-11**
- 23. “ 12-17**
- 24. “ 18-22**

- 25. Job 23-25
- 26. “ 26-31
- 27. “ 32-37
- 28. “ 38-42

Memory verses from this section

Job 1:21
Job 19:25-27
Job 23:10
Job 38:1-2
Job 42:3-6

Note on the Book of James

James is the probably the earliest of the New Testament epistles and bears some relationship to the theme of the book of Job—that is, the testing of the believer’s faith, meaning the testing of his reliance on his knowledge of the Word of God to face tests of life. And in this regard, James mentions Job, the only mention of Job in the New Testament.

In James the English word “patience” is better understood as “endurance” (spiritual endurance) and “temptation” is better understood as “testing.”

- 29. James 1-5

Memory verses from this section

James 1:2-4
James 1:17

Note on the Book of Exodus

Exodus continues the history of Genesis and is so-named because it records the exodus of the Jews from Egypt. The principal character in Exodus is Moses.

There are five major events in Exodus:

1. The preparation of a leader—Moses
2. God’s bringing the Jews out of Egypt
3. God’s provision for the Jews during their early journeying in the wilderness
4. God’s giving of the law for the Jewish nation
5. God’s giving the plans for the Tabernacle and the priesthood for worship by the Jews

Interspersed in this history is the complaining of the people, their failures, and God’s gracious forgiveness of them.

30. Reread Genesis 48-50 to see the continuity of the history

- 31. Exodus 1-4**
- 32. “ 5-8**
- 33. “ 9-12**
- 34. “ 13-16**
- 35. “ 17-21**
- 36. “ 22-25**
- 37. “ 26-29**
- 38. “ 30-33**
- 39. “ 34-36**
- 40. “ 37-40**

Memory verses from this section

Exodus 3:14

Exodus 15:2

Note on the Book of Leviticus

Leviticus continues the account of Exodus and provides detailed instruction of the sacrificial worship at the Tabernacle and the laws for the Jewish nation.

- 41. Leviticus 1-4**
- 42. “ 5-7**
- 43. “ 8-12**
- 44. “ 13-14**
- 45. “ 15-18**
- 46. “ 19-22**
- 47. “ 23-25**
- 48. “ 26-27**

Memory verses from this section

Leviticus 17:11

Note on the Book of Numbers

Numbers is named for the numbering of the Jewish nation—a national census of males who could serve in the army. Numbers continues the history of the Jews on their journey in the wilderness from Egypt to the promised land. It picks up the narrative of the journey after the Jews had camped in the wilderness area around Sinai for about two years, God’s intended time for the Jew to travel from Egypt to the Promised Land, giving them time to develop the worship system, receive the laws for the nation, and develop an army.

Numbers records the ultimate failure to the adult population to trust God so that most of them did not enter the promised land, and the wilderness wandering continued for another thirty-eight years until most this adult population died off.

49. Numbers	1-3
50. “	4-6
51. “	7-8
52. “	9-11
53. “	12-15
54. “	16-18
55. “	19-22
56. “	23-25
57. “	26-28
58. “	29-31
59. “	32-34
60. “	35-36

Memory verses from this section

Numbers 6:24-26

Numbers 24:17

Note on Hebrew Poetry

From this point on readings from the poetic books (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon) will be introduced. You have already read Job, which is written mostly in Hebrew poetry.

Hebrew poetry has some characteristics different from poetry written in English (and other similar languages). Hebrew poetry is *not* characterized by rhyming, like a lot of English poetry. It does have rhythm (meter), but this can only be appreciated in the original Hebrew.

But one characteristic of Hebrew poetry—probably its most important characteristic—*can* be seen in English translations. This is parallelism of thought. Most verse have a line followed by one or more other lines, which are related to the first line in some way. The following line or lines may amplify the original statement, or may be a contrast to the first statement, or may have some other relationship to the initial line. Most of this will be fairly obvious in the English text, especially if the Bible you are reading from prints poetic passages in poetic form.

Another characteristic of Hebrew poetry is its very heavy use of figurative language. Figurative language is *not* meant to obscure communication but to convey a lot in a few words. For example, when the psalmist says, “The LORD is my Shepherd,” he does not mean that YHWH is actually walking around in a pasture with a shepherd’s crook herding sheep. But the word “shepherd” connotes many ideas with one word: protection, feeding, guidance, recovery from wandering away, and so forth.

Hebrew poetry is found not only in the poetic books but throughout the Old Testament, including some of the passages you have already read. A good English translation will print Hebrew poetry in poetic form.

Note on the Book of Psalms

The Psalms are a collection of poems—prayers, praises, and laments written in Hebrew poetry. Many were chanted or sung to music as part of Jewish worship in the later history of the Jews. Many, but not all, were written by King David. Many were written because of some historical event. Some refer back to historical events, as in the Psalms in the next set of readings.

An interesting fact is that in a non-annotated English Bible, the book of Psalms is exactly in the middle of the Bible. That is, if you split a non-annotated English Bible in the middle and open it, you will be in the book of Psalms.

From now on readings in the Psalms will be interspersed where applicable with the reading of the historical books. When a Psalm is indicated, the entire Psalm should be read.

- 61. Psalm 8**
- Psalm 90**
- Psalm 95**
- Psalm 97**
- Psalm 105**

Memory verses from this section

Psalm 8:3-5

Psalm 95:1-3

Note on the Use of the Old Testament in the New Testament

The New Testament writers constantly refer to the Old Testament writings—sometimes in direct quotations and sometimes in very subtle ways that the Jews,

who were very familiar with the Jewish Scriptures would understand just by a simple allusion to a single statement or even a single word.

To see some of the use of the Old Testament in the New Testament you are going to read in two New Testament passages that refer to the readings in the Old Testament that you have just read, one in I Corinthians and one in Hebrews.

62. I Corinthians 10
Hebrews 1-5

Memory verses from this section
I Corinthians 10:11-13

Note on Worship at the Tabernacle

You have read in Exodus and Leviticus about the Tabernacle, the many different animal sacrifices at the Tabernacle, and the many holy days and festivals the Jews were commanded to celebrate.

The Tabernacle was a very large tent-like structure that could be torn down, moved, and set up again. It was the place of worship for Israel for many years. Later in the history of Israel, in the time of King Solomon, a permanent building, the Temple, was built, which then became the center of worship.

Worship at the Tabernacle was administered by the members of the tribe of Levi, known as the Levites. Some of the Levites were priests, and there was to be one High Priest, appointed for life.

Another office in addition to the office of priest that is important to appreciate is the office of prophet. Moses, for example, was a prophet, while his brother Aaron was a priest.

Note on the Office and Role of Priests in Israel

The role of the priest was to teach the law to the people, to administer the sacrifices and holy days (which were objects lessons to the people), and to make intercessory prayers for the people.

Note on the Office and Role of Prophets in Israel

The role of a prophet was to receive revelation from God and to communicate God's message to the people and their leaders. He (and sometimes she) was not

primarily a predictor of the future, though that may have been included in his message. The prophet was primarily a communicator about the present—that is, he was primarily a *forth-teller*, not a *fore-teller*.

Note on the book of Deuteronomy

Deuteronomy is so named because it is the second (“deutero-”) giving of the Law. It is Moses’ sermon to the new generation of the Jews on the plains of Moab just before they enter the promised land for an intended military conquest.

63. Deuteronomy	1-3
64. “	4-5
65. “	6-9
66. “	10-12
67. “	13-16
68. “	17-21
69. “	22-25
70. “	26-28
71. “	29-32
72. “	33-34

Memory verses from this section
Deuteronomy 6:4-7

Note on the Book of Joshua

Joshua continues the history of Israel from Numbers and Deuteronomy and reports the (partial) military conquest of the promised land and the (partial) destruction of the Canaanite tribes.

73. Joshua	1-5
74. “	6-8
75. “	9-11
76. “	12-15
77. “	16-19
78. “	20-22
79. “	23-24

Memory verses from this section
Joshua 1:9

Note on the Book of Judges

Judges continues the history of Israel into a period of repeated cycles of failure, divine discipline, pleas for deliverance, and deliverance by men and women who were military deliverer-governors (translated “judges”).

The theme of the book of Judges is “there was no king in Israel and everyone did that which was right in his own eyes.,” which is stated four times in the book (17:1; 18:1; 19:1; and 21:25).

80. Judges	1-3
81. “	4-6
82. “	7-9
83. “	10-13
84. “	14-16
85. “	17-18
86. “	19-21
87. Psalm	106
Psalm	107

Memory verses from this section

Judges 21:25

Note on the Book of Ruth

The Book of Ruth is a wonderful narrative of events that took place during the historical period of the judges. It demonstrates that there were exceptions to the general depravity of that time.

The theme of the book of Ruth is God’s providential working out a family line for the future great king of Israel, King David, whose genealogy is stated at the end of the book. And this is the genealogical line that leads to Jesus. The son born to Ruth is called Naomi’s son (descendent), but this means her grandson.

It is not stated in the genealogy in Ruth, but it is stated in other genealogies that Boaz’s mother was Rahab, the prostitute you read about in Joshua 2. So Rahab, a believing Canaanite, and Ruth, a believing Moabite, are women in the line of the future king, David (and in the line of Jesus Christ). Furthermore, you will read later about Bathsheba, a wife of King David, who was probably a Hittite, and Bathsheba is another non-Jewish woman in the line of Jesus Christ.

88. Ruth 1-4

Memory verses from this section
None

Note on the Divine Promises to Abraham and Others

God made many unconditional promises to Abraham, Isaac, Jacob, and, eventually to King David. These will be fulfilled despite the failures of the people.

Essentially, these promises include a perpetual race of people (the Jews), a Jewish nation, land possession, and a descendent of David (the anointed one, the Messiah) who would reign over a Jewish nation in righteousness forever. This descendent of David (the Messiah) would also suffer and die for the people (Isaiah 53).

These two roles of the Messiah were something the Jewish teachers found difficult reconcile. How could the Messiah suffer and die for the people and also reign forever? Of course, all this became clearer after the coming of Messiah (Jesus Christ), His death and resurrection, and New Testament revelation.

Note on the History of Israel

At this point in your readings it may be helpful to have a little overview of the history of Israel. You should be aware that the term “Israel” is used at least two ways. First, it is used for the entire nation of Israel, as you have been reading. Second, later in the history of the Jews the nation split, and the term Israel was used for only the Northern Kingdom.

The history of the Jewish *race* begins with Abraham, recorded in Genesis, which you have read. The history of the Jewish *nation* begins with Moses, recorded in Exodus, which you have read. After Moses’ death, the history of Israel includes the periods of the partial conquest of the promised land under Joshua, recorded in the book of Joshua, which you have read. The history of the Israel then continues with the period of the judges, which you have read in the books of Judges and Ruth.

After the period of the judges the history of Israel transitions into the period of a rule by an earthy king, starting with king Saul, followed by king David and then his son Solomon. This historical period is recorded in I and II Samuel and I Kings, which you are about to read. I and II Samuel (which is a single book in the Hebrew Scriptures) are named for the principal character, Samuel.

Samuel is the last judge and is also a prophet and a priest. Samuel was not a king. In fact, the offices and functions of prophet and priest was forbidden of a king. The three offices of prophet, priest, and king are not combined until the coming of Messiah, the Lord Jesus Christ. Samuel anoints the first two kings of Israel, first Saul and then, after Saul's failure, David.

After King David dies, his son, Solomon, reigns over all of Israel. But after Solomon dies the kingdom is split between a southern part, referred to as Judah (and including the tribe of Benjamin), and a northern part, consisting of the other ten tribes, referred to as Israel. Judah (and Benjamin) is also referred to as the Southern Kingdom, and Israel is referred to as the Northern Kingdom. The capital and center of worship of the Judah (and Benjamin) remained in Jerusalem. The capital of the Israel—the Northern Kingdom—was in Samaria.

The period of the Jews' history during the reigns of Saul, David, and Solomon is known as the monarchy (or undivided kingdom). The period of the Jew's history after the division into two kingdoms is known as the divided kingdom. During the divided kingdom different kings ruled over the two part. Some of the kings of Judah were good and some were evil. All the kings of the Northern Kingdom (Israel) were evil.

Because the two kingdoms persisted in idolatry, God eventually brought judgment on them individually. The Northern Kingdom was eventually destroyed by Assyria. Later the Jews of the Southern Kingdom were taken into captivity by the Babylonians in several phases. Jerusalem was eventually destroyed. The magnificent Temple was completely destroyed.

The period of the Jews' history while they were in captivity is known as the *exile period*. Eventually, some of the Jews returned from Babylon back to their homeland. The historical period after this partial return of the Jews is known as the *post-exilic period*.

Note on the Non-Writing Prophets of God

Recall that the role of a prophet was to receive revelation from God and to convey God's message to the people and their leaders. From time to time God sent prophets to convey His message.

Abraham is called a prophet. Moses is called a prophet. Miriam, Moses' sister, is called a prophet, Deborah, one of the judges, is called a prophet. Samuel was a prophet. And Samuel founded a school of prophets.

Sometime the prophets who appear in Scripture are named and sometimes they are merely referred to as a “seer” or “a man of God” (though some were women).

The prophets who occurred earlier in the Jews’ history did not write down anything that was recognized and preserved as Scripture (the prophetic books), but, of course, their message was reported in the historical books.

During the divided kingdom, different prophets ministered to different kingdoms, though a few ministered to both. These messages frequently conveyed warnings to the people and their leaders to change their ways or judgment would occur. But with the predicted judgment was always the promise of eventual restoration because of God’s promises to Abraham and to David.

Note on False Prophets

Not only were there true prophets sent from God, but there were also false prophets among the Jews who of their own accord conveyed a false message. These are encountered in Scripture from time to time. The test of a false prophet is the inconsistency of his message with the established Word of God.

Note on the Psalms Extolling YHWH as the King of Israel

God—that is the true God, YHWH—always intended for the nation of Israel to have an earthly king, but a man of His choosing, not the people’s choice, who would be subordinate to Him. You will see this played out in I Samuel, which follows directly on from Judges with its recurring statement, “There was no king in Israel and every man did that which was right in his own eyes.”

Israel was a theocracy, and YHWH was always her divine king. Any earthly king of Israel was to subordinate himself to YHWH. There are a number of Psalms that emphasize YHWH’s reign over Israel, which can be read just before reading in I Samuel.

89. Psalm	47
“	93
“	96
“	99

Memory verses from this section
Psalm 47:1-2

Note on the Book of I Samuel

The Book of I Samuel continues the history of Israel from the book of Judges—it follows on immediately after the last chapters of Judges, which you may want to re-read.

I Samuel (and II Samuel) is named for its principal character, Samuel, who was the last judge and also a priest and a prophet. He anoints the first kings of Israel, first Saul and then David.

90. I Samuel 1-4

91. “ 5-9

92. “ 10-13

93. “ 14-16

94. “ 17-19

Psalm 59

95. I Samuel 20-23

96. Psalm 7

“ 34

“ 52

97. Psalm 54

“ 56

“ 57

“ 63

“ 142

98. I Samuel 24-26

99. Psalm 30

100. I Samuel 27-31

Memory verses from this section

I Samuel 2:2

I Samuel 12:24-25

Note on the Book of II Samuel

The book of II Samuel continues the history of Israel from I Samuel. In fact, in the Hebrew Scriptures I Samuel and II Samuel constitute one book. II Samuel is primarily the history of King David’s reign.

101.	II Samuel	1-4
102.	“	5-8
	Psalm	60
103.	II Samuel	9-12

Memory verse from this section

II Samuel 7:12-13

(This is God’s promise to David of an every-lasting kingdom, that will be fulfill by Jesus Christ)

Note on David’s Sin and His Confession

II Samuel chapters 11 and 12 record David’s multiple sins regarding Bathsheba, and his confession after being confronted by the prophet Nathan.

God forgave David’s sin, just as all believers can be cleansed and forgiven of sin with confession to God. In Psalms 32 and 51 David records his reactions before and after his confession. But though cleansed and forgiven his sins, David still suffered the natural consequences of these sins, which you will read about in the later chapters of II Samuel.

104.	Psalm	32
	“	51
	I John	1:1 to 2:6
105.	II Samuel	13-15
106.	II Samuel	16-18
	Psalm	3
107.	II Samuel	19-21
108.	“	22-24
109.	Psalm	18 (Note the similarity with the poem in II Samuel 22)

Memory verse from this section

Psalm 18:1-3

Note on the Royal Psalms

The royal Psalms are Psalms that have the theme of the earthly king of Israel, of whom David and Solomon were the greatest, especially David, to whom the promise of an eternal dynasty was made (which will be fulfilled by David’s greater descendant, the Lord Jesus Christ). Actually, the Psalm you just read—Psalm 18—is a royal Psalm. So is Psalm 2, which you have read. There are some other royal Psalms, and this is an appropriate place to read these other royal Psalms.

110.	Psalm	20
	“	21
	“	72
	“	89
	“	101
	“	144

Memory verses from this section
Psalm 21:13

Note on the Book of I Kings

I Kings continues the history of Israel, particularly with the reign of Solomon and the division of the kingdom after his death.

111.	I Kings	1-2
112.	“	3-6
113.	“	7-8
114.	“	9-11

Memory verses from this section
None

Note on the Writings of Solomon

We now pause in the reading of the history of the Jews with the death of Solomon and pursue readings in the writings of Solomon, which includes Proverbs, Ecclesiastes, and Songs (also called the Canticles or the Song of Solomon). These are all written in Hebrew poetry, the features of which were described above after reading #60, which you may want to re-read.

Proverbs and Ecclesiastes are considered to be wisdom literature.

Note on Wisdom Literature

Proverbs and Ecclesiastes are often referred to as wisdom literature because they provide practical knowledge (skill) of how to live a righteous life. The book of Job (which you have already read) is also considered wisdom literature, but it is a little different from Proverbs and Ecclesiastes. There are also some Psalms that are considered wisdom Psalms, which you will read after readings in Proverbs and Ecclesiastes

Note on the Book of Proverbs

Proverbs are called the proverbs of Solomon, but he did not originate all of them. Solomon is better seen as the compiler of the book of proverbs.

A proverb is a pithy expression of truth. They are *not* promises of things that will certainly occur but statements of what usually occurs in life. The theme of the book of Proverbs is skillful living of a righteous and prosperous life. The skillful living is referred to as wisdom.

115.	Proverbs	1-6
116.	“	7-11
117.	“	12-16
118.	“	17-22
119.	“	23-27
120.	“	28-31

Memory verses from this section

Proverbs 1:7
Proverbs 3:5-6
Proverbs 4:23
Proverbs 14:12
Proverbs 14:34
Proverbs 15:1-2
Proverbs 16:18
Proverbs 22:15
Proverbs 28:13

Note on the Book of Ecclesiastes

Ecclesiastes is a message by Solomon to express the emptiness and futility of human effort and material things in this life apart from God.

121.	Ecclesiastes	1-5
122.	“	6-12

Memory verses from this section

Ecclesiastes 12:1
Ecclesiastes 13:13-14

Note on the Wisdom Psalms

There are many Psalms that are like the wisdom literature of Proverbs and Ecclesiastes because they provide instruction and encouragement for skillful righteous living. These Psalms are appropriate to read here.

123.	Psalm	1
	“	5
	“	10
	“	15
	“	19
	“	25
	“	27
124.	Psalm	37
	“	40
	“	49
	“	55
	“	62
125.	Psalm	73
	“	78
126.	Psalm	84
	“	92
		94
127.	Psalm	112
	“	127
	“	128
	“	133
	“	139

Memory verses from this section

Psalm 1:1-3
 Psalm 19:1-4
 Psalm 25:4-5
 Psalm 27:1
 Psalm 37:4
 Psalm 55:22
 Psalm 62:5-6
 Psalm 92:5-6
 Psalm 139:1-4

Note on Psalm 119

Psalm 119 has many characteristics of a wisdom psalm, but it also has other important characteristics. It is the longest Psalm and one of the longest

“chapters” in the Bible. Its theme is the importance of the Word of God. It is also a masterpiece of Hebrew poetry.

Psalm 119 is composed of 22 stanzas. Each stanza is composed of eight verses. In Hebrew, each line in a stanza begins with the same Hebrew letter. All the lines in the first stanza begin with the first letter of the Hebrew alphabet (aleph), the next stanza’s lines begin with the second letter of the Hebrew alphabet (beth), and so on. This is known as an acrostic arrangement and indicates tremendous skill in writing. Most English translations show the Hebrew letters with which each stanza’s lines start.

128. Psalm 119

Memory verses from this section

Psalm 119:9

Psalm 119:89-90

Note on the Book of Songs (Song of Solomon)

Songs is a love poem written by Solomon extoling love and sexual attraction between a man and a woman. In the poem there are various speakers. The use of “sister” in this poem does not mean a literal family relative but is used to refer to a young woman in respectful terms.

129. Songs 1-8

Memory verses from this section

None

Note on Worship After the Building of the Temple

The reign of Solomon was a high-point in Israel’s history, and the Temple, built by Solomon in Jerusalem, was the site of worship after his time, until it was destroyed by the Babylonians.

The Jews were commanded to make two pilgrimages to Jerusalem for the holy day festivals every year: one around the spring harvest and one around the fall harvest. In the Spring the holy day festivals were Passover, Unleavened Bread (the two often referred to as one festival), and First Fruits.

Later in the Spring the Feast of Weeks was observed 49 days after First Fruits. In the New Testament (Acts) this Feast of Weeks is referred to as Pentecost

because it occurred 50 (“penta-”) days after the seventh-day sabbath before the First Fruits.

In the Fall the three holy day festivals were Feast of Trumpets, Day of Atonement, and Tabernacles.

Some of the Psalms were written to accompany these pilgrimages to Jerusalem.

Note on Pilgrimage Psalms

A number of Psalms were written to extol and accompany the pilgrimages to Jerusalem. The superscription of many of these Psalms is “Song of Ascents,” meaning ascent to Jerusalem, which was built on a hill.

130.	Psalm	46
	“	48
	“	76
	“	87
	“	120
	“	121
	“	122
	“	123
131.	Psalm	124
	“	125
	“	126
	“	129
	“	130
	“	131
	“	132
	“	134

Memory verses from this section

Psalm 46:1-3

Psalm 121:1-4

Return to I Kings

The last part of I Kings records the history of the Jews after the death of Solomon, when the kingdom was divided into the Southern and

Northern Kingdoms, referred to as Judah and Israel, respectively. The Southern Kingdom consisted of the territories of the tribes of Judah and Benjamin so is usually referred to as Judah but sometimes as Benjamin.

The Northern Kingdom consisted of the territories of the rest of the tribes and is usually referred to as Israel, now not referring to the entire nation but to just the northern tribes. Occasionally, the Northern Kingdom is referred to as Ephraim, one of the northern tribes.

From this point on the history goes back and forth between Judah (the Southern Kingdom) and Israel (the Northern Kingdom).

When reading it is important to distinguish between the two kingdoms by paying attention to whether Judah or Israel is in view. Often the chronology of the reign of the king of one of the kingdoms is plotted in terms of the reign of the king of the other kingdom.

There are a number of prophets mentioned in the historical account, not all of whom wrote down Scripture. But a number of prophets who wrote Scripture ministered in this historical period.

132.	I Kings	12-14
133.	“	15-17
134.	“	18-20
135.	“	21-22

Memory verses from this section
None

Note on the Book of II Kings

II Kings continues the history of I Kings and in the Hebrew Scriptures I and II Kings are one book. I Kings extends the Jews' history to the Babylonian captivity of the Southern Kingdom, Judah, and the destruction of Jerusalem with the Temple

As with I Kings, in II Kings often the chronology of the reign of the king of one of the kingdoms is plotted in terms of the reign of the king of the other kingdom.

136.	II Kings	1-4
137.	“	5-7
138.	“	8-10

139.	II Kings	11-14
140.	“	15-17
141.	“	18-20

Memory verses from this section
None

Note on the Writing Prophets

During various times in the history of the Jews God sent prophets to receive revelation from Him and to convey His message to the people and their leaders. When not specifically named these prophets were often just referred to as “seers” or “a man of God,” though there were some women.

Prophets did not primarily foretell (predict) the future. Rather they gave a message about the times during which they ministered—that is, they were *forth-tellers* first of all and only secondarily were they *foretellers*.

The message of these prophets usually included the case God had against the king and the people, the warning of possible judgment if they did not change their ways, the predicted judgment if they did not change, and a promise of eventual blessing to fulfill the promises made to Abraham and David. So, with the predicted judgment was always the promise of eventual restoration because of God’s promises to Abraham and to David.

During the divided kingdom, different prophets ministered to different kingdoms, though a few ministered to both.

Most of the prophets did not write anything that was preserved as Scripture, but some did. The prophets who did write down messages that were preserved as Scripture are known as the writing prophet. Their messages are preserved as Scripture in the prophetic books of Isaiah to Malachi.

These prophetic books are usually divided into the major prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel) and the minor prophets (Hosea to Malachi). These terms are somewhat unfortunate because these books are all equally important. Better terms might be the *longer* writing prophets and the *shorter* writing prophets.

The prophets primarily conveyed a message to their generation. They provided YHWH’s indictment of the people and their leaders and the warning of judgment

if they did not change their practices. Also included in the predictions of judgment were reassurances that all the promises made to Abraham and David would eventually be fulfilled because of YHWH's character, not because the people deserved it

In providing assurance of eventual restoration of the Jews and the fulfillment of the promises to Abraham and David the prophets' messages to their generation often included some predicted events—some that were fulfilled in near time (to authenticate their message) and some that were distantly future. Some of these future predictions are yet to be fulfilled.

One of the recurrent themes of the prophets was that despite the Jews' failures and judgments there would in the future be a Jewish kingdom of righteousness and perfection ruled over by a son of David Who would suffer and die for the people but would eventually rule over a perfect kingdom, the Messianic kingdom.

Many of the prophecies of the coming Messiah combined the first coming of Messiah (the birth of Jesus Christ) with the second coming of Messiah (in Revelation 19). The Jewish teachers did not fully understand this difference and had trouble reconciling the two. The distinction between the two comings of Christ did not become clear until New Testament time, and even then, many of the Jewish religious leaders and a majority of the people did not accept Jesus as the Messiah, because He did not establish a literal geopolitical kingdom at that time (but He will in the future).

From now on, readings from the prophetic books (Isaiah to Malachi) will be interspersed with the readings from the historical books at the places where they are historically relevant

Note on the Books of Obadiah and Joel

Obadiah, one of the shorter writing prophets, is probably the earliest of the writing prophets. He probably ministered during the reign of Jehoram in Judah, about whom you just read in II Kings 8:16-24. Obadiah's message, however, is not to Judah but to Edom (descendants of Esau, the brother of Isaac) because of their war against Judah.

Joel, also one of the shorter writing prophets, is probably also one of the earliest of the writing prophets, but a little later than Obadiah. He probably ministered during the reign of Joash (Jehoash), king of Judah, recorded in II Kings 12.

142. Obadiah 1
Joel 1-3

Memory verses from this section
None

Note on the Book of Hosea

Hosea, one of the shorter writing prophets, ministered in the time of the kings of Judah from Uzziah to Hezekiah and in the time of Jeroboam II, king of Israel, recorded in II Kings. Hosea ministered primarily to the Northern Kingdom, Israel. He was a contemporary of three other shorter writing prophets, Amos, Jonah, and Micah. He was also a contemporary of the great prophet Isaiah.

143. Hosea 1-6
144. “ 7-14

Memory verses from this section
Hosea 14:9

Note on the book of Amos

Amos, one of the shorter writing prophets, ministered during the reigns of Uzziah, king of Judah, and Jeroboam II, king of Israel, Amos lived in Judah but ministered primarily in the Northern Kingdom of Israel.

145. Amos 1-3
146. “ 4-7
147. “ 8-9

Memory verses from this section
Amos 3:3

Note on the Book of Jonah

Jonah is mentioned in II Kings 14:25. He lived during the reign of Jeroboam II, king of the Northern Kingdom of Israel. He was a contemporary of Amos, Micah, Isaiah, and Hosea.

Jonah was from the Northern Kingdom, Israel, but God sent him to Nineveh, the capital of the country of Assyria, one of the most feared countries of that time. The Assyrians were fierce warriors and very cruel to those they defeated.

Jonah was sent to give the citizens of Nineveh an opportunity to turn to the true God, YHWH. Jonah attempted to get out of this assignment, not so much

because of his fear of the Assyrian (which would have been reasonable because of their fierceness and cruelty) as much as his reluctance to have the terrible Assyrians avoid the judgment of God, which he apparently believed they deserved.

148. Jonah 1-4

Memory verses from this section
None

Note on the Book of Isaiah

The prophet Isaiah's ministered to Judah during the reigns of the kings of Judah ending with Hezekiah's reign.

Isaiah warns of the Jews sins and also gives a wide scope of their future. Isaiah is frequently quoted by the New Testament writers.

- | | | |
|-------------|---------------|--------------|
| 149. | Isaiah | 1-5 |
| 150. | “ | 6-10 |
| 151. | “ | 11-14 |
| 152. | “ | 15-21 |
| 153. | “ | 22-27 |
| 154. | “ | 28-31 |
| 155. | “ | 32-36 |
| 156. | “ | 37-40 |
| 157. | “ | 41-44 |
| 158. | “ | 45-49 |
| 159. | “ | 50-55 |
| 160. | “ | 56-60 |
| 161. | “ | 61-66 |

Memory verses from this section

Isaiah 7:14
Isaiah 9:6
Isaiah 12:2
Isaiah 26:3-4
Isaiah 40:8
Isaiah 40:31
Isaiah 41:10
Isaiah 45:18
Isaiah 53:3-5
Isaiah 53:7
Isaiah 55:8-9
Isaiah 64:6

Note on the Book of Micah

Micah was contemporary of Isaiah, Hosea, and Amos and provided warning to both Judah (Jerusalem) and Israel (Samaria).

162. Micah 1-7

163. II Kings 21-23

164. “ 24-25

Memory verses from this section

Micah 5:2

Note on the Book of Nahum

Nahum probably ministered during the time of Josiah. The book of Nahum prophesizes the destruction of Nineveh, the great city and capital of the nation of Assyria, which had destroyed the Northern Kingdom, Israel. Though YHWH used the cruel Assyrians to punish the Northern Kingdom, they, in turn, would be destroyed (by the Babylonians).

Recall that Jonah had ministered to Nineveh, and the people there repented and God spared the city. Nahum, however, comes about a 150 years later. In the meantime, things had deteriorated among the people of Nineveh, and they had apparently returned to their evil ways.

165. Nahum 1-3

Memory verses from this section

None

Note on the book of Zephaniah

Zephaniah ministered in the time of Josiah, the righteous king of Judah, and provided warnings to Judah.

166. Zephaniah 1-3

Memory verses from this section

None

Note on the Book of Habakkuk

Habakkuk probably ministered during the reign of Johoiakim, about the time of the first Babylonian invasion of Jerusalem. Habakkuk may have been a contemporary of Jeremiah.

Habakkuk is concerned about the holiness (uniqueness and distinctiveness) of God and the evil of the people of Judah. However, Habakkuk questions why God would use a more evil nation (Babylon) to punish Judah. God's answer: the Babylonian will be used to punish Judah but will themselves eventually be destroyed (by the Persians).

167. Habakkuk 1-3

Memory verses from this section

None

Note on the Book of Jeremiah

Jeremiah was a prophet who proclaimed the message of God to the Southern Kingdom and warned of the divine judgment that was to come if they did not cease from their idolatry and sinful practices. He ministered in the latter days of the Southern Kingdom, shortly before the Babylonian captivity. Jeremiah lived to see the destruction of Jerusalem and the Temple by the Babylonians. Jeremiah eventually fled (probably by force) to Egypt.

Not only did Jeremiah prophesy the destruction of the Jerusalem, which occurred his generation, but he also prophesied the eventual re-gathering of the Jews back to their land in the future, some of which was fulfilled 70 years later, but much of which has not yet been fulfilled.

168.	Jeremiah	1-4
169.	“	5-8
170.	“	9-12
171.	“	13-16
172.	“	17-21
173.	“	22-25
174.	“	26-29
175.	“	30-32
176.	“	33-36
177.	“	37-40
178.	“	41-45
179.	“	46-49
180.	“	50-51

Memory verses from this section

Jeremiah 2:13

Jeremiah 10:23

Jeremiah 17:9-10

Jeremiah 32:27

Jeremiah 33:3

Note on the Book of Lamentations

Lamentations—a lament—was written by Jeremiah, expressing his great sorrow over the destruction of Jerusalem and the Temple by the Babylonians.

181.	Lamentations	1-3
182.	“	4-5

Memory verses from this section
Lamentations 3:22-23

Note on the Lament Psalms

A lament (liked lamentations, which you have just read) is a complaint to God about difficult circumstances and a cry out to Him for help in these difficult circumstances. There are a number of Psalms that are lament Psalms, probably written before Jeremiah wrote his lament but with similar themes.

183.	Psalm	44
	“	74
	“	79
	“	80
	“	83

Memory verse from this section
Psalm 79:13

Note on the Book of Ezekiel

The prophet Ezekiel was taken captive to Babylon in one of the deportations. From Babylon, Ezekiel prophesied regarding the final destruction of Jerusalem as well as many aspects of the future of the Jews.

184.	Ezekiel	1-4
185.	“	5-8
186.	“	9-13
187.	“	14-16
188.	“	17-20
189.	“	21-23
190.	“	24-27
191.	“	28-31
192.	“	32-34
193.	“	35-38
194.	“	39-41

- 195. Ezekiel 42-45**
196. “ 46-48

Memory verses from this section
 None

Note on the Book of Daniel

The book of Daniel is named for its principal character, Daniel. As a teenager Daniel was taken to Babylon in an early deportation along with a number of other gifted Jewish boys and young men. Daniel, along with these other youths, was taken into the palace of the Babylonian monarch to be educated and groomed as court officials. Daniel rose to great prominence in the Babylonian kingdom and lived out his life there, probably living into his nineties.

The book of Daniel provides the history of Daniel and other youths in Babylon and gives a lot of the history of Babylon itself. Daniel provides a history of Daniel’s divine wisdom in living in an alien country, where because of his God-given wisdom he rose to great prominence in the Babylonian government and on into the nation of the Medio-Persian empire.

The book also records Daniel’s prophesies given over many years under many different circumstances. These prophesies give the broad scope of history from the time of Babylon onward into the time of Jesus Christ, as well as some as yet unfulfilled prophesies concerning the Jews.

In chapter 9 there is the term “weeks,” but this does not refer to actually seven-day weeks in the sense of seven days from Sunday to Saturday but refers a period of sevens which is clearly a period of seven years.

- 197. Daniel 1-3**
198. “ 4-6
199. “ 7-10
200. “ 11-12

Memory verses from this section
 Daniel 2:20-22
 Daniel 4:34-35
 Daniel 9:13-14
 Daniel 12:2

Note on the Book Revelation

Revelation is the last book in the New Testament. It was written by the Apostle John near the end of his life in about AD 90. Revelation is the New Testament book most closely related to the prophecies of Daniel (as well as to the other Old Testament prophets) so is placed here in the reading schedule. (And it will be read again at the end of this schedule.)

One should be very careful to pronounce the name of Revelation properly—it is Revelation (singular), not the plural, as it is often mispronounced.

Also, Revelation is the Revelation of Jesus Christ, not the Revelation of John. It was given to John but it is from and about Jesus Christ. “Revelation” is an unveiling—making something seen.

The theme of Revelation is the ultimate triumph of Jesus Christ and the ultimate fulfillment of the many promises to the nation of Israel that have not yet been fulfilled, but have been promised by God and prophesized by many of the prophets. It includes the fulfillment of the final period of sevens—seven years—prophesized by Daniel in Daniel 9.

Revelation contains a lot of figurative language. Do not get bogged down in this. You are not expected to understand everything in the book.

When reading Revelation, notice whether the narrative refers to things in John’s time (“the thing which are”) and the things which are future from John’s time (“the things which shall take place after this”). Also, pay attention to whether the things described take place on the earth or in heaven.

201.	Revelation	1-3
202.	“	4-10
203.	“	11-15
204.	“	16-19
205.	“	20-21

Memory verses from this section

Revelation 1:8

Revelation 4:11

Note on the Book of Esther

The book of Esther, named after its principal character, is a poignant story of remarkable divine protection of a Jew during the Jewish captivity in Babylon. It illustrates how God providentially works in history to protect His people.

- | | | |
|-------------|---------------|-------------|
| 206. | Esther | 1-4 |
| 207. | “ | 5-10 |

Memory verses from this section
None

Note on the Praise Psalms

Many Psalms contain praise to God, which is commanded of the believer, but some Psalms are particularly noted as Psalms of praise, some of which are in the next reading section.

- | | | |
|-------------|--------------|------------|
| 208. | Psalm | 28 |
| | “ | 36 |
| | “ | 41 |
| | “ | 66 |
| | “ | 111 |
| 209. | Psalm | 135 |
| | “ | 136 |
| | “ | 138 |
| | “ | 146 |
| | “ | 147 |

Memory verses from this section
Psalm 36:7

Note on the Book of Ezra

The book of Ezra records the history of the Jews after some of them were sent from Babylon back to their original homeland (though only a relatively small number returned). This period in the Jew’s history is known as the post-exilic period—that is, the period after the exile.

- | | | |
|-------------|-------------|-------------|
| 210. | Ezra | 1-4 |
| 211. | “ | 5-8 |
| 212. | “ | 9-19 |

Memory verses from this section
None

Note on the Book of Nehemiah

In the Hebrew Scriptures Ezra and Nehemiah are one book. Nehemiah continues the history the Jews in the post-exilic period. The prophetic books during this period are Haggai, Zechariah, and Malachi.

- | | | |
|-------------|-----------------|--------------|
| 213. | Nehemiah | 1-5 |
| 214. | “ | 6-8 |
| 215. | “ | 9-11 |
| 216. | “ | 12-13 |

Memory verses from this section

None

Note on the Book of Haggai

Haggai ministered to the people who returned from Babylon to the land. His message is to re-build the temple which had been destroyed by the Babylonians at the time of the captivity. He has special messages for Zerubbabel.

- | | | |
|-------------|---------------|------------|
| 217. | Haggai | 1-2 |
|-------------|---------------|------------|

Memory verses from this section

None

Note on the Book of Zachariah

Zachariah was a contemporary of Haggai, ministering to the people who had returned from Babylon and to Zerubbabel personally. Zachariah includes many predictions of future events.

- | | | |
|-------------|------------------|--------------|
| 218. | Zechariah | 1-6 |
| 219. | “ | 7-11 |
| 220. | “ | 12-14 |

Memory verses from this section

Zechariah 9:9

Note on the Book of Malachi

Malachi was the last of the long line of Old Testament prophets (until John the Baptizer in the New Testament). Malachi ministered to the people who had returned from Babylon.

Malachi has a special message for the priests, and he includes many predictions of future events, including the future coming of a forerunner of the Messiah (the Anointed One), which was fulfilled by John the Baptizer, as will be seen when you read Matthew, and the future coming of Messiah Himself, fulfilled by Jesus the Christ (the Anointed One).

221. Malachi 1-4

Memory verses from this section
None

Note on the Books of I and II Chronicles

I and II Chronicles are one book in the Hebrews Scriptures and are placed at the end of the of these Scriptures, so that the last book in the Hebrews Scriptures are what the Christian Bible names II Chronicles.

I and II Chronicles is a summary history of Israel, starting with human history recorded Genesis through the proclamation of Cyrus for the return of the Jews from the Babylonian captivity. For the history of the Jews after the division of the kingdom following Solomon's death, Chronicles concentrates on Judah, the Southern Kingdom. Chronicles emphasizes the divine viewpoint of the Jew's history.

222.	I Chronicles	1-4
223.	“	5-7
224.	“	8-11
225.	“	12-16
226.	“	17-21
227.	“	22-26
228.	“	27-29
229.	II Chronicles	1-5
230.	“	6-8
231.	“	9-13
232.	“	14-18
233.	“	19-23
234.	“	24-28
235.	“	29-32
236.	“	33-36

Memory verses from this section
I Chronicles 16:23-26

Note on the Time Between the Old and New Testaments

From the last words of God through the prophet Malachi until God's revelation through the angel Gabriel to Zacharias the priest, the father of John the Baptizer (narrated in Luke chapter 1), nearly 500 years elapsed.

This period is referred to as the inter-testament period—the period of time between the end of the Old Testament revelation to Malachi and the beginning of New Testament times that started with the announcement of the coming of John the Baptizer, the forerunner of the Messiah prophesized by Malachi. There was no new divine revelation during this inter-testament period.

During the inter-testament period a number of institutions and religious groups mentioned in the New Testament arose: the Synagogue, the Sanhedrin, the Pharisees, the Sadducees, the Herodian's, the Scribes, and others. A description of these institutions and groups is beyond the purpose of this reading schedule.

Note on the Gospels

The gospels are the first books in the New Testament—Matthew, Mark, Luke, and John—but they were not necessarily the first books of the New Testament to be written. They are placed first in the New Testament because all that follows depends on the history they provide.

The Gospels, along with Acts (of the Apostles) provide much of the history of the New Testament times, which compared to the Old Testament history is relatively short, a period of a little less than 100 years.

“Gospel” means “good news.” The Gospels convey the good news of the Messiah's coming as predicted by the Old Testament prophets. The Gospels are the historical accounts of the birth of Jesus Christ (the Messiah), His life, His ministry, His crucifixion, His resurrection, His provision of salvation, His ascension into heaven, and His promise to return for believers.

Matthew, Mark, and Luke cover much of the same historical material but each with a different theme and emphasis. Since these three gospels cover about the same material they are referred to as the *synoptic gospels*, meaning dealing with much of the same material.

The Gospel of John is different in many ways from the *synoptic gospels*. It was written much later than the synoptics were and covers a lot of material the synoptic gospels do not cover.

The four Gospels appear to be arranged in the English Bible in the order in which they were written.³

The Gospels are *not* biographies of the life of Jesus Christ in the true sense of a biography. Much material about His life is not recorded. Rather the Gospels include a selection of material to address a particular audience (originally) and to express a particular theme. Material in the Gospels is not always ordered chronologically but arranged by topic. Luke, however, appears to be deliberately chronological.

The four Gospels present parallel material. They complement one another and do not contradict one another (when all facts are taken into consideration).

Note on the Gospel of Matthew

Matthew is the first of the synoptic gospels and is the most Jewish. It was written by a Jew and addressed to Jews.

Matthew's theme is the presentation of Jesus as the Messiah, Who fulfilled the many Old Testament prophecies of the coming of Messiah, and the explanation of why He did not establish the Messianic Kingdom at the time of His earthly ministry—because the Jewish leaders and most of the populace rejected Him.

In Matthew Jesus is seen as constantly confronting the Jewish religious leaders about all that they added to the Old Testament Scriptures and their misunderstanding to these Scriptures. He clearly presents Himself as the fulfillment of these Scriptures—that is, as the Messiah.

Matthew explains that the Messianic Kingdom was presented by Jesus Christ to the Jews of His time but was not established at that time because of the rejection of Him by the Jewish religious leaders and the majority of the Jewish population.

Because the Jewish religious leaders and the majority of the people rejected Jesus as Messiah, the Messianic Kingdom was postponed to be fulfilled later in history (Revelation 19 and 20). In the meantime, a new people of God was to be

³ The order of the synoptic gospels and their relationship to each other is the subject of much speculation by New Testament scholars. The majority opinion is that Mark was written first and the other synoptic gospels relied on his gospel as well as other hypothetical sources, but this view originated with rationalistic scholars who did not accept the inspiration of the Scriptures or value early church tradition. Some scholars have debunked this majority theory, and there is good reason to accept the order of the synoptic gospels as the chronological order of their writing. Why, for example, as one objection to the majority theory has been stated, would Matthew, an eye-witness to Jesus' ministry and an Apostle, rely on Mark, who was not?

established, the Church, which has not replaced Israel and is not the recipient of the promises to Israel in some spiritual form.⁴

237.	Matthew	1-5
238.	“	6-9
239.	“	10-12
240.	“	13-15
241.	“	16-19
242.	“	20-22
243.	“	23-25
244.	“	26-28

Memory verses from this section

Matthew 5:17-18
Matthew 6:33
Matthew 10:28
Matthew 11:28-30
Matthew 16:26
Matthew 24:35

Note on the Hallel Psalms

The Hallel Psalms are Psalms 113-118. Hallel is the Hebrew word for “praise.” These Psalms were sung by the Jews during various festivals, including at the Passover.

You have just read of Jesus and his disciples at the last Passover, when Jesus instituted the ritual of the Lord’s Supper (also called Communion or Eucharist). Matthew 26:30 states that after Jesus instituted the Lord’s Supper at the last Passover, they sang a hymn and then departed from the upper room to the Mount of Olives, after which Jesus was betrayed, tried, tortured, and crucified.

The hymn they sang after the last Passover were the Hallel Psalms, which, of course, had been written hundreds of years before. As you read these Psalms, notice how prophetic the last few verses of Psalm 118 (especially verses 26 and 27) are. “Bind the sacrifice to the horns of the altar” initially referred to the tying of a sacrificial animal to the altar, but would be fulfilled by Jesus Christ’s being bound to the cross to pay the penalty for the sins of all mankind within hours of these words being sung by Jesus and His disciples.

⁴ The Church is an entirely separate entity from Israel. The Church did not replace Israel and the promises to Israel are not fulfilled spiritually in the Church. The promises to Israel will be fulfilled entirely and literally to Israel in the future Messianic kingdom, an earthly geopolitical nation, referred to in Revelation as a thousand-year reign (so is also called the Millennium).
Bible Reading and Scripture Memorization Schedule. © 2016 Bell Bible Ministries, Wendell Dean Bell, MD, MBA. Revised 2018.
Page 42 of 88

245.	Psalm	113
		114
		115
		116
		117
		118

Memory verses from this section
Psalm 118:26-29

Note on the Gospel of Mark

The Gospel of Mark was written by John Mark, a companion of the Apostles Paul and Peter, from whom he probably got much of his material. Mark is addressed to people unfamiliar with Jewish customs—that is to Gentiles. It is a Gospel of action and quick transitions. The word “immediately” occurs frequently. Mark presents Jesus as the Great Suffering Servant of YHWH to mankind.

246.	Mark	1-4
247.	“	5-7
248.	“	8-10
249.	“	11-14
250.	“	15-16

Memory verses from this section
Mark 2:17
Mark 10:45
Mark 12:29-31

Note on Additional Psalms

There are still a number of Psalms which you have not yet read. From this point on we shall intersperse these with the New Testament readings

251.	Psalm	4
	“	6
	“	9
	“	11
	“	12
	“	13
	“	14
	“	16
	“	17

252.	Psalm	23
	“	24
	“	26
	“	29
	“	31
	“	33
	“	35

Memory verses from this section
Psalm 23:1-6

Note on the Gospel of Luke

Luke is the Gospel written in the most chronological order, but it does not contain everything in the life of Jesus. Luke was a physician who was a companion of the Apostle Paul and probably got some material from Paul, who as a younger contemporary of Jesus and before his conversion, may have witnessed much of Jesus' ministry. The purpose of the Gospel of Luke is to provide gentile Christians a history of Jesus' birth and ministry.

Luke also wrote Acts (of the Apostles), which is a continuation of his gospel

253.	Luke	1-2
254.	“	3-5
255.	“	6-8
256.	“	9-11
257.	“	12-14
258.	“	15-18
259.	“	19-21
260.	“	22-24

Memory verses from this section
Luke 1:30-33
Luke 2:10-11

Note on the Book of Acts (of the Apostles)

Acts, the full title of which is Acts of the Apostles, was written by Luke and is a continuation of his historical account in the Gospel of Luke. Acts records the ascension of Jesus Christ into Heaven, the coming of the Holy Spirit to indwell all believers (as promised by Jesus), the history of ministry of the apostles (particularly Peter and Paul), and the spread of the message of the apostles to the Jew and then to the Gentiles.

Acts records the history of the early church and a transition time from Jesus' time to the completion of the New Testament Scriptures. The practices recorded in Acts are not normative for the Church today, because it was a special apostolic transition time. The doctrines for the Church today are found in the epistles (letters) that Paul and other apostles wrote to local churches and to individuals, not in the book of Acts

- | | | |
|-------------|-------------|--------------|
| 261. | Acts | 1-4 |
| 262. | “ | 5-8 |
| 263. | “ | 9-11 |
| 264. | “ | 12-14 |
| 265. | “ | 15-17 |
| 266. | “ | 18-20 |
| 267. | “ | 21-25 |
| 268. | “ | 26-28 |

Memory verses from this section

- Acts 1:7-8
- Acts 1:10-11
- Acts 16:30-31
- Acts 17:26
- Acts 17:31

- | | | |
|-------------|--------------|-----------|
| 269. | Psalm | 38 |
| | “ | 39 |
| | “ | 42 |
| | “ | 43 |
| | “ | 50 |
| | “ | 53 |
| | “ | 58 |
|
 | | |
| 270. | Psalm | 61 |
| | “ | 64 |
| | “ | 65 |
| | “ | 67 |
| | “ | 68 |
| | “ | 69 |

271.	Psalm	70
	“	71
	“	75
	“	77
	“	81
	“	82
	“	98

Memory verses from this section
None

Note on the Epistles of Paul

We now begin a systematic reading of Paul’s epistles (letters). These letters were written by the Apostle Paul to specific local churches or to specific individuals to correct some problem or offer some encouragement. They were later recognized as Scripture and circulated among other churches.

The readings that follow are in rough order of the time of writing, not the order that they occur in the English Bible, which follow a more topical order rather than a chronological order. Some of the times of the earlier letter are described in Acts, which you have just read. The latest ones were written in times after the close of Acts.

Paul’s epistles are divided into four groups:

1. His earliest epistles: Galatians and I and II Thessalonians.
2. His middle ministry epistles: I and II Corinthians and Romans.
3. His prison epistles written while he was under house arrest described in Acts 28:30: Ephesians, Philippians, Colossians, and Philemon.
4. His pastoral epistles written near the end of his life to two pastors, Timothy and Titus: I and II Timothy and Titus.

Note on the Book of Galatians

Paul’s letter to the Galatians, probably his earliest letter, was written to the local churches in Galatia in Asia Minor, now the region of Turkey, which he founded on his first missionary journey. The purpose of this Galatian letter was to correct the error of the Judaizers, who taught the people in the Galatians churches that to be saved one must not only believe in the Lord Jesus Christ but also keep the laws of the Jews.

272. Galatians 1-6

Memory verses from this section

Galatians 1:6-8
Galatians 2:16
Galatians 2:20
Galatians 4:4-5
Galatians 5:16

Note on the Books of I and II Thessalonians

One of the themes of I Thessalonians is comfort about believers who were dead (“asleep”): they would not miss the gathering up of believers by Jesus to Himself (referred to as the rapture of church-age believers, which is *not* the same as the second coming of Christ in Revelation 19). This gathering up of deceased and living church-age believers by Jesus to Himself was promised by Jesus to his disciples in the Gospel of John 14:1-3 and is also described in I Corinthians 15:51-53.

II Thessalonians is a follow-up letter to correct some errors concerning the concerning that Day—the Day of Christ or the Day of the Lord, which appears to refer to the second coming of Christ (in Revelation 19).

The word translated “falling away” or “apostasy” or “rebellion” or some other similar word in II Thessalonians 2:3, depending on the English version, has the article in the Greek and is best translated “the departure,” referring to the rapture described in the first letter to the Thessalonians, chapter 4.

273. I Thessalonians 1-5

274. II Thessalonians 1-3

Memory verses from this section

I Thessalonians 4:13-18

Note on the Book of I Corinthians

The New Testament book of I Corinthians is a letter (epistle) written by the Apostle Paul to a church in the city of Corinth, which was a seaport town with lots immorality and false religions.

The believers in this church had a lot of problems—a lot of sins and immoral practices—but they are still referred to as “saints,” a term for all Christians, not just some select few. (“Saint” is a term that means ones who are set apart by and

for God. It refers to all believers.) In this letter Paul corrects many errors that were in the Corinthian church.

275.	I Corinthians	1-6
276.	“	7-10
277.	“	11-14
278.	“	15-16

Memory verses from this section

I Corinthians 1:30-31
I Corinthians 2:14
I Corinthians 6:19-20
I Corinthians 11:28-29
I Corinthians 15:51-52

Note on the Book of II Corinthians

Paul's second letter to the local church at Corinth is a follow-up letter to a previous letter, though not necessarily to I Corinthians because Paul probably wrote a total of four letters to the Corinthian church, but only two (the second and the fourth) have been preserved as Scripture.

Though the Apostle Paul intersperses biographical material in many of his letters, II Corinthians and Galatians have the most biographical material

In II Corinthians Paul gives instruction concerning a believer who repented, gives instruction concerning the collection of money for poor believers in Jerusalem, and defends his ministry to the Corinthian church from detractors.

279.	II Corinthians	1-7
280.	“	8-13

Memory verses from this section

II Corinthians 4:16-18
II Corinthians 5:1
II Corinthians 5:7
II Corinthians 5:10
II Corinthians 10:3-5
II Corinthians 12:9-10

Note on the Book of Romans

Romans was written to the local church (or churches) in Rome. Romans is considered to be Paul's greatest doctrinal epistle. Its overall theme is the righteousness of God. It is divided into three sections: (1) Chapters 1-8, the righteousness of God regarding unbelievers and believers; (2) Chapters 9-11, the

righteousness of God regarding the nation of Israel; and (3) Chapters 12-16, the righteous of God to be displayed by the life of the Christian.

281.	Romans	1-4
282.	“	5-8
283.	“	9-11
284.	“	12-16

Memory verses from this section

Romans 1:18-21
Romans 4:4-5
Romans 8:18
Romans 8:28
Romans 10:1-3
Romans 12:1-2

Note on Paul's Prison Epistles

Paul wrote four letters while he was under house arrest in Rome described in Acts 28. Three of these are written to churches: Ephesians, Philippians, and Colossians. The fourth is written to an individual, Philemon. The three letters written to churches have similar material. Philemon is written to a man named Philemon regarding his escaped slave, Onesimus, who is mentioned in Colossians.

Note on the Book of Ephesians

Ephesians, one of Paul's prison epistles, was written to the local church at Ephesus, a city in Asia Minor (now Turkey), which Paul founded near the end of his second missionary recorded in Acts 18.

The theme of Ephesians is the spiritual assets and responsibilities of the believer.

285.	Ephesians	1-6
-------------	------------------	------------

Memory verses from this section

Ephesians 1:3
Ephesians 4:30
Ephesians 5:18
Ephesians 5:22-23
Ephesians 5:25-28
Ephesians 6:1
Ephesians 6:4
Ephesians 6:10-12

Note on the Book of Philippians

Philippians is one of Paul's prison epistles written to the local church in Philippi, a city in present day Greece. This church had been founded by Paul on his second missionary journey, reported in Acts 16.

Philippians is one of the personally warmest letters Paul wrote, but he does become very agitated in chapter 3 when he thinks about the Judaizers who are threatening the believers at Philippi, for whom Paul had a special affection. The theme of Philippians is encouragement in Christian service.

286. Philippians 1-3

Memory verses from this section

Philippians 2:5-11

Philippians 3:20-21

Philippians 4:6-7

Note on the Books of Colossians and Philemon

Paul wrote both Colossians and Philemon while he was imprisoned. Colossians was written to the local church at Colossae, a city east of Ephesus in the Lycus valley in western Asia Minor (now Turkey). Paul probably founded this church during his stay in Ephesus, recorded in Acts 18.

The theme of Colossians is the superiority of Jesus Christ as the head of the Church.

Philemon was written to an individual, Philemon, a Christian in Colossae, regarding his escaped slave, Onesimus, who, apparently, after running away had become a believer and was helpful to Paul. This letter is written to appeal to Philemon to receive Onesimus back as a Christian brother as well as a returned slave.

287. Colossians 1-4 Philemon 1

Memory verses from this section

Colossians 1:13-14

Colossians 1:15-17

Colossians 1:18-20

Colossians 3:16-17

Colossians 4:5-6

Note on the Books of I and II Timothy and Titus—the Pastoral Epistles

Near the end of his life, during a time not covered in Acts, Paul wrote three letters to two pastors—two to Timothy and one to Titus. These letters provide instructions to these pastors, so are commonly referred to as Paul’s pastoral epistles.

288. I Timothy 1-6

**289. Titus 1-3
II Timothy 1-4**

Memory verses from this section

I Timothy 2:5-6
II Timothy 2:3-4
II Timothy 2:15

**290. Psalm 85
“ 86
“ 88
“ 91
“ 100
“ 103
“ 108**

**291. Psalm 101
“ 104
“ 109
“ 137
“ 140
“ 141**

**292. Psalm 143
“ 145
“ 148
“ 149
“ 150**

Memory verses from this section

Psalm 91:2
Psalm 145:3

Note on the General Epistles

The general epistles are so-named because they were written by various people to various general audiences. The general epistles are Hebrews, James, I & II Peter, I, II & III John, and Jude.

Of these eight books, Hebrew, James, I & II Peter, and Jude fall into one group and are characterized by being Jewish epistles—letters written by a Christian Jewish author and addressed to Jewish Christians. (Recall that the Gospel of Matthew is also decidedly Jewish—written by a Jew to a Jewish audience.)

The three epistles of John fall into another category.

Of the general epistles, the book of James is the earliest and is probably the earliest book of the New Testament. Hebrews was written sometime after James. The epistles of Peter and the epistle of Jude were probably written later than Hebrews. All were undoubtedly written before AD 70.

Note on the Book of James

You read the book of James back in your early readings, just after the book of Job, but it bears reading again. James is the probably the earliest of the New Testament books. James bears some relationship to the theme of the book of Job—that is, the testing of the believer’s faith (trust in the knowledge of the Word of God he has learned to meet the tests of life).

In James “faith” refers to the Word of God the believer has learned by means of faith—that is, *what* he believes, not to belief itself.

The testings of life are situations that challenges the believer to rely on the Word of God he knows and trust God. In this regard, James mentions Job, the only mention of Job in the New Testament.

In James the English word “patience” is better understood as “endurance”—spiritual endurance—and “temptation” is better understood as “testing.”

293. James 1-5

Memory verses from this section
See above at reading #29

Note on the Book of Hebrews

The New Testament book of Hebrews, by an unknown human author, is written to Jewish Christians (not to unbelievers or to mere professing Christians) to encourage them not to regress but to progress in the Christian faith. The name of the book is based on its recipients, Hebrew Christians.

Hebrews often refers by direct quotation from or by allusion to Old Testament books, especially Genesis, Leviticus, Numbers, and the Psalms.

The book of Hebrews exalts Jesus Christ as the ultimate fulfillment of God's revelation and His priesthood after the order of Melchizedek (Genesis 14) rather than the Levitical priesthood. Jesus Christ combines the offices and roles of prophet, priest, and king, something never before permitted.

The writer of Hebrews quotes extensively from the Old Testament (which will be indicated in a good edition of the Bible). He especially quotes from a number of the Psalms: Psalms 2, 8, 22, 40, 45, 95, 97, 102, 104, 110, and 118.

You have already read *some* of these, but you are strongly encouraged to read them again before reading Hebrews. These are:

Psalm 8

Psalm 40

Psalm 95

Psalm 97

Psalm 104

Psalm 118

The other Psalms quoted by the writer of Hebrews that you have not yet read will be added here to be read before reading the book of Hebrew.

294.	Psalm	2
	“	22
	“	45
	“	102
	“	110

295. **Hebrews** **1-7**
 296. “ **8-11**
 297. “ **12-16**

Memory verses from this section

- Psalm 2:1-4
 Psalm 110:1
 Hebrews 1:1-3
 Hebrews 4:15-16
 Hebrews 12:1-2
 Hebrews 13:8

Note on the Book of I Peter

The Apostle Peter wrote I Peter near the end of his life. He wrote to Jewish believers in northern Asia Minor (now Turkey) to encourage them while they were undergoing persecution from family members and other people because of their belief in the Messiah, the Lord Jesus Christ.

- 298. I Peter 1-5**

Memory verses from this section

- I Peter 1:3-5
 I Peter 1:18-20
 I Peter 3:18
 I Peter 5:6-7
 I Peter 5:8

Note on the Books of II Peter and Jude

The Apostle Peter wrote II Peter near the end of his life. He wrote this to Jewish believers to warn them of coming apostasy (departure from the truth).

II Peter and Jude contain very similar material. Jude was probably written after II Peter. It contains similar warnings of apostasy, but in Jude these appear to be present rather than future.

- 299. II Peter 1-3**
 Jude 1

Memory verses from this section

- II Peter 1:3-4
 II Peter 1:20-21
 II Peter 3:9
 II Peter 3:18
 Jude 1:24-25

Note on the Epistles of John

The first letter of John was written by the Apostle John near the end of his life. It was written to believers to provide them tests of fellowship. I John was *not* written to unbelievers and was *not* written to professed believers to provide tests of “true” belief. It is written to believers to provide these recipients tests of whether they are in fellowship with God or not. As you read, notice all the figures of speech for believers and all the images for in-fellowship and out-of-fellowship.

I John is essentially a commentary on the upper room discourse of Jesus recorded in the Gospel of John, which you have already read. But you are strongly encouraged to re-read the entire Gospel of John and you will be asked to re-read chapters 14 through 17 of the Gospel of John, where the upper room discourse is recorded.

II and III John are written to individuals to provide some encouragement and some admonitions.

300.	Gospel of John	14-17
301.	I John	1-5
	II John	1
	III John	1

Memory verses from this section

I John 1:6-7
I John 2:1-2
I John 2:15-16
I John 5:11-12

Note on the Book Revelation

You have already read the book of Revelation (at reading #202-206) but it should be read again.

To reiterate the material in the note back there, several things are important:

1. Revelation is correctly pronounced “Revelation” (singular) *not* “Revelations” (plural).
2. Revelation was written by the Apostle John near the end of his life in about AD 90, but it is not necessarily the last book he wrote—his epistles may have been written later.
3. Revelation is *the revelation of Jesus Christ*, not the revelation of John—it was the revelation that Jesus Christ gave to John about Himself.
4. Revelation means unveiling—that is, making something seen (understood).

5. Revelation is closely related to the Old Testament prophesies of Daniel and the other Old Testament writing prophets and contains many allusions or quotes from them.
6. The theme of Revelation is the ultimate triumph of Jesus Christ and the ultimate fulfillment of the many promises to the nation of Israel.
7. Revelation chapters 6-18 are the fulfillment of Daniel's seventieth period of seven years (Daniel chapter 9).
8. Revelation chapter 19 records the second coming of Jesus Christ—His second advent—to set up his earthly kingdom on earth. This second coming should be distinguished from His catching up of deceased and living Church-age believers predicted by Jesus in the Gospel of John 14:1-3 and described in I Thessalonians 4:13-18; II Thessalonians 2:3 (where the word translated “apostasy” or “falling away” or something similar should be translated “the departure”); and I Corinthians 15:51-52.
9. Revelation contains a lot of figurative language, some of which is interpreted in the text, but this does not mean that everything in the book is figurative, as is usually plain from the text. Recall that figurative language is not meant to obscure the meaning but to say a lot in a few words.
10. Revelation is meant to be understood, but you are not expected to understand everything, so do not get bogged down in things you do not understand.

When reading Revelation, notice whether the narrative refers to things in John's time (“the thing which are”) and the things which are future from John's time (“the things which shall take place after this”). Also, pay attention to whether the things described take place on the earth or in Heaven.

302.	Revelation	1-3
303.	“	4-10
304.	“	11-15
305.	“	16-19
306.	“	20-21

Memory verses from this section

Revelation 1:18
 Revelation 19:11-13

Congratulations!

You have now read the entire Bible,
and a few passages more than once!

And you have also memorized nearly 200 passages of Scripture!

WHAT IS NEXT?

BLANK

WHAT IS NEXT?

Now that you have read the entire Bible and memorized about 200 verses of Scripture, what should be next?

Several suggestions:

1. Do it again—that is read through the Bible again—again and again and again!
2. Review the Scriptures verses you have memorized and select more to memorize. Keep reviewing them so that you cannot forget them.
3. If you are not already attending a local church where the pastor teaches the Word of God through verse-by-verse exposition in a clear, consistent, complete, accurate, and systematic manner, then find one and begin attending regularly.

If you cannot find such a church in your locality—and admittedly such churches are rare and difficult to find—then listen to one on the Internet.

One such church is West Houston Bible Church, whose services are broadcast live on the Internet on Sunday at 10:30 am central time, Tuesday at 7:30 pm central time, and Thursday at 7:30 pm central time. The Internet address can be found by searching “Dean Bible Ministries.”

This website not only broadcasts three live services each week but also contains multiple archived messages by Dr. Dean and many guest speakers.

4. Complete a course on the basic doctrines of the Christian life—the teachings of the Bible that all believers need to know and practice in order to live and progress in the Christian life.

This author has taught such a course entitled “Union with Christ: A Primer on the Christian Life,” which he hopes to transform from power point slide lectures to booklet form.

5. Complete a course on a survey of the content of the Bible, memorizing additional selected Scripture verses.
6. Complete a course on the basic principles of Bible study.

7. Complete a course on the systematic study of all the doctrines of the Bible, memorizing additional selected Scripture verses related to each major doctrine.
8. As you study the basic doctrines of the Christian life and then a systematic study of all the major doctrines of the Bible, categorize the Scripture verses you have memorized by doctrinal subject, and then be able to site a verse or more that provide the Scriptural foundation for each doctrine.
9. There is no substitute for reading the Bible itself, but for more advanced study of the content of the Bible one can benefit from some other sources, so begin to assemble a library of basic Bible study books, including in order:
 - a. **A study Bible.** For mere reading of the Bible a giant print Bible without notes has been recommended, but for study of the text of the Bible a study Bible is important to have. See **Appendix A** for issues in selecting a study Bible.
 - b. **A concordance.** A concordance allows you look up the reference in the Bible—book, chapter, and verse—where a verse with a certain word occurs. See **Appendix B** for how to select a concordance.
 - c. **A Bible atlas.** A Bible atlas provides maps and other pictorial aids to help in studying the Bible. God’s revelation recorded in the Bible took place in space-time history. A Bible atlas helps to visualize the geography of where the events of the Bible took place.
 - d. **A textbook that surveys the content of the Bible.** Such a textbook is J. Sidlow Baxter’s *Explore the Book*, originally in six volumes but now available in a single volume.⁵
 - e. **Commentaries on the Bible.** A commentary provides comments on the meaning of individual verses in the Bible. See **Appendix C** for how to select commentaries.
 - f. **A textbook of Bible doctrine.** A textbook of Bible doctrine provides an academic explanation of each of the major doctrines of the Bible. See **Appendix D** for how to select such a textbook.

⁵ Baxter is a conservative evangelical but is not overtly dispensational. For this issue see Appendix A where the issue of dispensational theology is discussed. One cannot endorse everything in any book, but Baxter is generally sound.

Appendix A: How to Select a Study Bible

For merely reading the Bible a giant print, non-annotated Bible has been recommended to avoid distraction from the text of the Bible itself. But for studying the content of the Bible a study Bible is helpful.

A study Bible is a Bible that has cross references, paragraph heading, notes, and other study aids written by the editor and contributors.

There are many study Bibles available, but they are not all equally good, so one must be careful in selecting one. There are several things to consider when selecting a study Bible.

1. The English translation, which involves two related issues:
 - a. The manuscripts from which the English translation is made.
 - b. The style of the translation.
2. The theological position of the general editor and contributors.

Issue One: The Manuscripts on which the English Translation is Based

One must consider the family of manuscripts from which the English translation is made. This is a rather complicated topic, but a simple explanation will be attempted here.

The human authors of the Old Testament wrote in mostly in Hebrew and some portions in Aramaic, a language closely related to Hebrew. The human authors of the New Testament wrote in Greek. None of the original manuscripts of the Old Testament in Hebrew and Aramaic or the original manuscripts of the New Testament in Greek produced by the human writers of Scripture exist. Only copies exist.

These copies were produced by scribes who copied the originals by hand, referring directly to the original or referring to copies of the original. In many cases copies were made by multiple scribes listening to the originals (or copies of the original) being read. In this process some errors occurred so the copies that exist today do not always agree everywhere. The original text has to be reconstructed from these copies through a scholarly process known as textual criticism.

It is important to appreciate that even though the copies do not all agree, the disagreements are relatively few and relatively minor, some merely at the level of

typographical errors. None of the disagreements affect any major doctrines of the Bible.

The situation of manuscripts for the Old Testament is fairly straight forward. Most Jewish and Christian scholars agree on the re-constructed Hebrew and Aramaic text of the Old Testament, known as the Masoretic Text.

The situation for the New Testament, however, is a little more controversial. There are essentially two families of copies of the Greek New Testament text. The issue is which family of copies best represent the original from which the copies were made. This issue involves whether the *oldest* copies are best or the *most numerous* copies are best.

The opinion among most New Testament scholars is that *oldest* copies are best, and scholars in this tradition have re-constructed a Greek text known as the critical text. There are two published re-constructed Greek critical texts based on the oldest copies of Greek manuscripts: the *Nestle-Aland Greek New Testament* and the *United Bible Societies' Greek New Testament*. Most of the modern English translations are based on this tradition of a reconstructed Greek text.

The alternate opinion held by some New Testament scholars is that the *most numerous* copies best reflect the original documents. This is known as the majority text theory of textual criticism. The critical text in this tradition is *The Greek New Testament According to the Majority Text*.

The oldest English translation in common use today is the King James Version, also known as the Authorized Version. The King James Version was translated in 1611 from what is known as the *Textus Receptus* (Received Text). The King James Version followed in a long line of English translations from the *Textus Receptus*, and the original English version of the King James Version has undergone a number of minor revisions.

The *Textus Receptus* from which the King James Version was translated is not a superior re-construction of the Greek text, especially in certain places, where Greek copies were not available. Many manuscript copies have been discovered since 1611. It does appear, however, that the *Textus Receptus* is in the tradition of the majority text theory of textual transmission.

The King James Version served the English-speaking population for over 300 years, and much of the theological language of the English-speaking world is derived from the vocabulary of the King James Version. It is also the version that

many people, especially older generations of Christians, have memorized. It is also the version that forms the basis for many of the old and doctrinally sound hymns that served the Church so well for many years. The lyrics of Handel's oratorio *The Messiah*, from which the well-known *Hallelujah Chorus* comes, is based on the text of the King James Version. Though Handel was German, he lived in England and wrote the lyrics of *The Messiah* in English from the text of the King James Bible.

Though the King James Version served the English-speaking world for over 300 years, it has two weaknesses. First, it was not translated from the best Greek manuscripts that are now known. Second, it contains archaic language that was modern in 1611 but is no longer well known and understood.

To correct these weaknesses in the King James Version the *New King James Version* was produced in 1982. The New King James modernizes the language while still retaining the traditional theological words. The New Testament of the New King James Version's modernizations are based on the majority text theory.

The New King James Version is the only commonly available English translation based on the majority text tradition. Most of the commonly available and used modern English translations are based on the critical text theory of Nestle-Aland or United Bible Societies, not in the majority text tradition. This includes the New American Standard Bible, the New International Version, the English Standard Version, and many others.

The giant print Bibles recommended in the early part of this booklet are based on the New King James Version. If you have a copy of one of these giant print Bibles you will notice that it contains some inconspicuous footnotes about textual criticism at the bottom of some pages.

Issue Two: The Style of Translation

The second issue in selecting a study Bible is the style of the translation. Translators adopt a style of translation ranging from as literal, word-for-word translation as possible to the other extreme of a very free translation like a paraphrase.

The King James Version, the New King James Version, the English Standard Version, and others are as word-for-word translation as possible. But no translation from one language to another can be an exact word-for-word translation because Hebrew, Aramaic, and Greek languages do not follow the

same grammatical word order as English, so an exact word-for-word translation would not make much sense. Nevertheless, a fairly literal translation is possible.

On the other extreme is what is known as a dynamic equivalence translation in which the translator produces an English text that is very free and usually in more colloquial English that does not sound like Scripture. The New International Version is in this style. The most extreme form of this style is a paraphrase, like the Living Bible.

The translation the Hebrew and Aramaic of the Old Testament and the Greek of the New Testament always involves some interpretive decisions that reflect the theological bias of the translators and the marketing bias of the publisher. Any theological bias may be reflected more in a dynamic equivalence translation than in a more literal translation.

My own first choice and recommendation for an English translation is the New King James Version for two reasons. First, it is based on the majority text theory of textual criticism, which I think probably represents the best text tradition. Second, it is a more literal translation and retains the terminology which has been the traditional language of evangelical theology.

Issue Three: The Theological Stance of the General Editor and Contributors

The third issue in selecting a study Bible is the theological stance of the general editors and the contributors who write the study notes. Obviously, the theological stance of the general editor of a study Bible reflects how he interprets the text in the notes. His stance will also affect the choice of contributors who will write some of the notes in the study Bible.

There is a wide range of study Bibles available, ranging from Roman Catholic to liberal Protestant to Evangelical of various types. All of these have some value, but for a new Christian or one who is theologically naive some of these can be misleading (at least in my opinion based on my theological stance).

What is recommended here are study Bibles edited by men who are evangelical and dispensational. Dispensational theology is based on three principles:

1. Plain interpretive principles, applied consistently to all parts of the Bible, including predictive prophecy that has not yet been fulfilled.
2. Based on plain interpretive principles, dispensational theology recognizes the distinction between Israel and the Church, understands that the Church

has not replaced Israel in the plan of God, and recognizes that there are promises to Israel that will be fulfilled literally in the future.

3. Based on plain interpretive principles, dispensational theology recognizes different periods of the divine administration of history.

Examples of Study Bibles

Some of the better study Bibles are listed here. My recommendation for the first study Bible one should purchase is reserved for the last one on the list, but all of these have value.

The Scofield Reference Bible

The Scofield Reference Bible was first published in 1909. It was edited by C. I. Scofield, who popularized dispensational theology through this study Bible and his correspondence courses. *The Scofield Reference Bible* was the first study Bible to have very wide-spread use among evangelical Christians and influenced serious students of the Bible for over fifty years.

The original *Scofield Reference Bible* used the King James Version. There have been revisions of the *Scofield Reference Bible* with several other newer English translations.

The *Scofield Reference Bible* is still a valuable study Bible, but I would not recommend as a first choice today.

The Ryrie Study Bible

The Ryrie Study Bible is edited by Charles Caldwell Ryrie, a well-known dispensational theologian. It is available in several translations, including the New American Standard Bible and the New International Version.

The Ryrie Study Bible is a very good study Bible but would not be my recommendation for the first study Bible one should purchase.

The Prophecy Study Bible

The Prophecy Study Bible is edited by Tim LaHaye and has notes written by a number of other very sound dispensational contributors. As its title indicates, this study Bible emphasizes prophecy. It is published with the King James Version.

The ESV Study Bible

The ESV Study Bible is based on the English Standard Version (ESV) translation. Its notes are from a wide range of evangelical contributors, none of whom are dispensational. There are some notes that discuss dispensational theology, but dispensational theology is not well represented.

This study Bible has some very good material and the ESV translation is a good translation based on the critical text tradition. But because this study Bible is not in the dispensational tradition, I cannot recommend it as a first choice for a study Bible.

The Nelson Study Bible

The *Nelson Study Bible* is edited by Earl D. Radmacher, who is a sound dispensational theologian and good teacher. The translation is the New King James Version.

This study Bible is the one I would recommend buying first and use for study. There are two reasons I recommend this study Bible. First, it is based on the New King James Version, which I think is the best English translation, for reasons give above. Second, this study Bible is soundly dispensational.

One drawback of this study Bible is it relatively small print.

Appendix B: How to Select a Concordance

A concordance is a book that lists every word in the Bible and gives the reference—the book, the chapter, and the verse—of every occurrence of a word. It permits one to find verses when he remembers a key word in the verse but cannot remember the reference.

A concordance also permits one to do word studies—that is, to find where and how a particular word occurs and is used in the Bible.

Many concordances list the Hebrew, Aramaic, or Greek word that an English word translates and includes a simple Hebrew and Aramaic lexicon and a simple Greek lexicon to look up a simple definition of the word and the various ways that word was translated into English in the English translation for which the concordance is produced.

It is very important to understand that a concordance is specific for a particular translation. If you are using a *King James Version*, then you need a concordance for the *King James Version*; if you are using the *New International Version*, then you need a concordance for this translation; and so on.

One can, of course, work from one translation to another. For example, one can look up a word in a concordance based on the *King James Version* and then look at that verse in another version, noting the differences in translation.

One of the oldest and best concordances, based on the *King James Version*, is *Strong's Exhaustive Concordance* by James Strong. It has all the features of a concordance described above, and if one has access to a *King James Version* Bible, this concordance can be used as one's only concordance (but this kind of use requires some rudimentary knowledge of the original languages).

It is best to have a concordance based on the English translation one uses the most. There are concordances based on the *New King James Version* and concordance based on most of the other modern English translations. After choosing a study Bible, the next purchase you should make is a concordance based on the English version of the study Bible you have selected.

There are also concordances based on the original languages of the Bible. That is, there are concordances based on Hebrew and Aramaic words used in the Old

Testament and concordances based on Greek words of the New Testament. Of course, to use these one has to understand at least the basics of these languages.

Appendix C: How to Select Commentaries on the Bible

A commentary is a book that gives explanations of each passage in the Bible. Commentaries range from very simple explanations of passages to very technical comments on the text in the original language.

Commentaries also range from one or two volumes that comment on every passage in the Bible to multivolume volumes on a single book in the Bible.

Commentaries, of course, reflect the theology of the commentator. So, in selecting a commentary one must be assured that the commentator's theological position is sound. When one has more biblical and theological sophistication, he may find value in commentators with a more theological liberal persuasion because these may contain valuable information, but these are not for the theologically naïve Christian.

In selecting commentaries, one should start with a commentary that addresses the whole Bible. The best commentary to start with is a two-volume set, *The Bible Knowledge Commentary*, edited by John F. Walvoord and Roy B. Zuck, who are both sound dispensational scholars. These two volumes, one for the Old Testament and one for the New Testament, are based on the *New International Version*. The commentary on each book is by a different contributor and all the contributors write from a sound dispensational position, each having some relationship with Dallas Theological Seminary.

If one wants a more detailed set of commentaries then the next step is *The Expositor's Bible Commentary*, edited by Frank E. Gaebelin. This is a twelve-volume set based on the *New International Version*. All the contributors are sound evangelicals and generally in the dispensational tradition. The first volume contains very valuable articles on various topics of the Bible.

The next step is to begin to build a library of individual commentaries on each book of the Bible, but this is a life-long process and only for serious, advanced study.

BLANK

Appendix D: How to Select a Textbook of Bible Doctrine

The word “doctrine” refers to the teachings of the Bible by topic. For example, the teachings of the Bible concerning the nature of God or the teachings of Bible concerning salvation or the teachings of the Bible concerning some other Biblical topic.

Technical books on Bible doctrine, like those used in graduate schools and seminaries, are referred to as textbooks of systematic theology. The term “systematic” refers to the fact that these textbooks present a coherent, consistent system of the teachings of the Bible, and the term “theology” refers to the academic study of God as revealed in the Bible.

Most textbooks of systematic theology are too technical for a novice Christian. There are, however, less technical texts on the doctrines of the Bible. Some of these are:

A Survey of Bible Doctrines by Charles Ryrie

Major Bible Themes by John F. Walvoord and Lewis Sperry Chafer

Basic Theology by Charles Ryrie

At some point in the study of the Bible one may want a textbook of systematic theology, but this is for advanced study. There are a very large number of textbooks of systematic theology written from the evangelical point of view, many published in the last 30 years. Very few of these are from the dispensational point of view, however. If one wishes to have a textbook of theology, he should consult his pastor or an informed and trusted teacher for advice. The choice is not a simple one.

BLANK

Appendix E: List of Scripture Readings

Here are listed all the Scripture readings in one place so that one can photocopy the list or tear it out and carry it with him.

1. The Gospel of John	1-4	“Word” refers to Jesus Christ
2. “	5-6	
3. “	7-9	
4. “	10-11	
5. “	13-16	
6. “	17-19	
7. “	20-21	

8. Genesis	1-4
9. “	5-9
10. “	10-14
11. “	15-19
12. “	20-23
13. “	24-26
14. “	27-30
15. “	31-34
16. “	35-37
17. “	38-41
18. “	42-44
19. “	45-47
20. “	48-50

21. Job	1-5
22. “	6-11
23. “	12-17
24. “	18-22
25. “	23-25
26. “	26-31
27. “	32-37
28. “	38-42

29. James	1-5
------------------	------------

30. Reread Genesis 48-50 to see the continuity of the history

- 31. Exodus 1-4**
- 32. “ 5-8**
- 33. “ 9-12**
- 34. “ 13-16**
- 35. “ 17-21**
- 36. “ 22-25**
- 37. “ 26-29**
- 38. “ 30-33**
- 39. “ 34-36**
- 40. “ 37-40**

- 41. Leviticus 1-4**
- 42. “ 5-7**
- 43. “ 8-12**
- 44. “ 13-14**
- 45. “ 15-18**
- 46. “ 19-22**
- 47. “ 23-25**
- 48. “ 26-27**

- 49. Numbers 1-3**
- 50. “ 4-6**
- 51. “ 7-8**
- 52. “ 9-11**
- 53. “ 12-15**
- 54. “ 16-18**
- 55. “ 19-22**
- 56. “ 23-25**
- 57. “ 26-28**
- 58. “ 29-31**
- 59. “ 32-34**
- 60. “ 35-36**

- 61. Psalm 8**
- Psalm 90**
- Psalm 95**
- Psalm 97**
- Psalm 105**

62. I Corinthians	10
Hebrews	1-5
63. Deuteronomy	1-3
64. “	4-5
65. “	6-9
66. “	10-12
67. “	13-16
68. “	17-21
69. “	22-25
70. “	26-28
71. “	29-32
72. “	33-34
73. Joshua	1-5
74. “	6-8
75. “	9-11
76. “	12-15
77. “	16-19
78. “	20-22
79. “	23-24
80. Judges	1-3
81. “	4-6
82. “	7-9
83. “	10-13
84. “	14-16
85. “	17-18
86. “	19-21
87. Psalm	106
Psalm	107
88. Ruth	1-4

89. Psalm	47
“	93
“	96
“	99
90. I Samuel	1-4
91. “	5-9
92. “	10-13
93. “	14-16
94. “	17-19
Psalm	59
95. I Samuel	20-23
96. Psalm	7
“	34
“	52
97. Psalm	54
“	56
“	57
“	63
“	142
98. I Samuel	24-26
99. Psalm	30
100. I Samuel	27-31
101. II Samuel	1-4
102. “	5-8
Psalm	60
103. II Samuel	9-12

- | | | |
|-------------|--|-------------------|
| 104. | Psalm | 32 |
| | “ | 51 |
| | I John | 1:1 to 2:6 |
| 105. | II Samuel | 13-15 |
| 106. | II Samuel | 16-18 |
| | Psalm | 3 |
| 107. | II Samuel | 19-21 |
| 108. | “ | 22-24 |
| 109. | Psalm | 18 |
| | (Note the similarity with the poem in II Samuel 22) | |
| 110. | Psalm | 20 |
| | “ | 21 |
| | “ | 72 |
| | “ | 89 |
| | “ | 101 |
| | “ | 144 |
| 111. | I Kings | 1-2 |
| 112. | “ | 3-6 |
| 113. | “ | 7-8 |
| 114. | “ | 9-11 |
| 115. | Proverbs | 1-6 |
| 116. | “ | 7-11 |
| 117. | “ | 12-16 |
| 118. | “ | 17-22 |
| 119. | “ | 23-27 |
| 120. | “ | 28-31 |
| 121. | Ecclesiastes | 1-5 |
| 122. | “ | 6-12 |

123.	Psalm	1
	“	5
	“	10
	“	15
	“	19
	“	25
	“	27
124.	Psalm	37
	“	40
	“	49
	“	55
	“	62
125.	Psalm	73
	“	78
126.	Psalm	84
	“	92
	“	94
127.	Psalm	112
	“	127
	“	128
	“	133
	“	139
128.	Psalm	119
129.	Songs	1-8

130.	Psalm	46
	“	48
	“	76
	“	87
	“	120
	“	121
	“	122
	“	123
131.	Psalm	124
	“	125
	“	126
	“	129
	“	130
	“	131
	“	132
	“	134
132.	I Kings	12-14
133.	“	15-17
134.	“	18-20
135.	“	21-22
136.	II Kings	1-4
137.	“	5-7
138.	“	8-10
139.	“	11-14
140.	“	15-17
141.	“	18-20
142.	Obadiah	1
	Joel	1-3
143.	Hosea	1-6
144.	“	7-14

- | | | |
|-------------|------------------|--------------|
| 145. | Amos | 1-3 |
| 146. | “ | 4-7 |
| 147. | “ | 8-9 |
| 148. | Jonah | 1-4 |
| 149. | Isaiah | 1-5 |
| 150. | “ | 6-10 |
| 151. | “ | 11-14 |
| 152. | “ | 15-21 |
| 153. | “ | 22-27 |
| 154. | “ | 28-31 |
| 155. | “ | 32-36 |
| 156. | “ | 37-40 |
| 157. | “ | 41-44 |
| 158. | “ | 45-49 |
| 159. | “ | 50-55 |
| 160. | “ | 56-60 |
| 161. | “ | 61-66 |
| 162. | Micah | 1-7 |
| 163. | II Kings | 21-23 |
| 164. | “ | 24-25 |
| 165. | Nahum | 1-3 |
| 166. | Zephaniah | 1-3 |
| 167. | Habakkuk | 1-3 |

168.	Jeremiah	1-4
169.	“	5-8
170.	“	9-12
171.	“	13-16
172.	“	17-21
173.	“	22-25
174.	“	26-29
175.	“	30-32
176.	“	33-36
177.	“	37-40
178.	“	41-45
179.	“	46-49
180.	“	50-51

181.	Lamentations	1-3
182.	“	4-5

183.	Psalm	44
	“	74
	“	79
	“	80
	“	83

184.	Ezekiel	1-4
185.	“	5-8
186.	“	9-13
187.	“	14-16
188.	“	17-20
189.	“	21-23
190.	“	24-27
191.	“	28-31
192.	“	32-34
193.	“	35-38
194.	“	39-41
195.	“	42-45
196.	“	46-48

197. Daniel 1-3
198. “ 4-6
199. “ 7-10
200. “ 11-12

201. Revelation 1-3
202. “ 4-10
203. “ 11-15
204. “ 16-19
205. “ 20-21

206. Esther 1-4
207. “ 5-10

208. Psalm 28
“ 36
“ 41
“ 66
“ 111

209. Psalm 135
“ 136
“ 138
“ 146
“ 147

210. Ezra 1-4
211. “ 5-8
212. “ 9-19

213. Nehemiah 1-5
214. “ 6-8
215. “ 9-11
216. “ 12-13

217.	Haggai	1-2
218.	Zechariah	1-6
219.	“	7-11
220.	“	12-14
221.	Malachi	1-4
222.	I Chronicles	1-4
223.	“	5-7
224.	“	8-11
225.	“	12-16
226.	“	17-21
227.	“	22-26
228.	“	27-29
229.	II Chronicles	1-5
230.	“	6-8
231.	“	9-13
232.	“	14-18
233.	“	19-23
234.	“	24-28
235.	“	29-32
236.	“	33-36
237.	Matthew	1-5
238.	“	6-9
239.	“	10-12
240.	“	13-15
241.	“	16-19
242.	“	20-22
243.	“	23-25
244.	“	26-28

245.	Psalm	113
		114
		115
		116
		117
		118
246.	Mark	1-4
247.	“	5-7
248.	“	8-10
249.	“	11-14
250.	“	15-16
251.	Psalm	4
	“	6
	“	9
	“	11
	“	12
	“	13
	“	14
	“	16
	“	17
252.	Psalm	23
	“	24
	“	26
	“	29
	“	31
	“	33
	“	35

253.	Luke	1-2
254.	“	3-5
255.	“	6-8
256.	“	9-11
257.	“	12-14
258.	“	15-18
259.	“	19-21
260.	“	22-24
261.	Acts	1-4
262.	“	5-8
263.	“	9-11
264.	“	12-14
265.	“	15-17
266.	“	18-20
267.	“	21-25
268.	“	26-28
269.	Psalm	38
	“	39
	“	42
	“	43
	“	50
	“	53
	“	58
270.	Psalm	61
	“	64
	“	65
	“	67
	“	68
	“	69
271.	Psalm	70
	“	71
	“	75
	“	77
	“	81
	“	82
	“	98

272.	Galatians	1-6
273.	I Thessalonians	1-5
274.	II Thessalonians	1-3
275.	I Corinthians	1-6
276.	“	7-10
277.	“	11-14
278.	“	15-16
279.	II Corinthians	1-7
280.	“	8-13
281.	Romans	1-4
282.	“	5-8
283.	“	9-11
284.	“	12-16
285.	Ephesians	1-6
286.	Philippians	1-3
287.	Colossians	1-4
	Philemon	1
288.	I Timothy	1-6
289.	Titus	1-3
	II Timothy	1-4

290.	Psalm	85
	“	86
	“	88
	“	91
	“	100
	“	103
	“	108
291.	Psalm	101
	“	104
	“	109
	“	137
	“	140
	“	141
292.	Psalm	143
	“	145
	“	148
	“	149
	“	150
293.	James	1-5
294.	Psalm	2
	“	22
	“	45
	“	102
	“	110
295.	Hebrews	1-7
296.	“	8-11
297.	“	12-16

298.	I Peter	1-5
299.	II Peter	1-3
	Jude	1
300.	Gospel of John	14-17
301.	I John	1-5
	II John	1
	III John	1
302.	Revelation	1-3
303.	“	4-10
304.	“	11-15
305.	“	16-19
306.	“	20-21