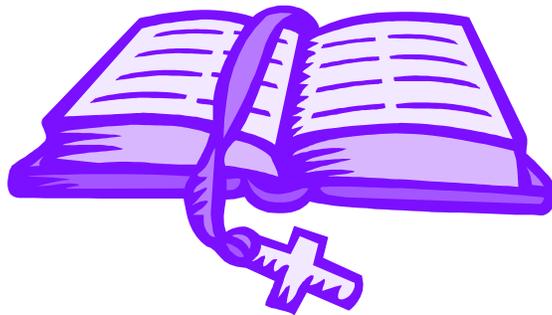


**A
CHRONOLOGICAL
BIBLE
READING
SCHEDULE**

**WITH HISTORICAL, TOPICAL,
DOCTRINAL, AND PRACTICAL NOTES**



**Read the Bible
in one year
in the order that Bible events
actually occurred.**

Skip Andrews

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Dedication

This book is dedicated to my wife, Helen,
our daughter, Lori, and our son, Michael.

Thank you
for being such a great part
of what my life is.

Skip-Dad
November 17, 1997

Preface

This Chronological Bible Reading Schedule has been developing since 1990. The fourth revision of it is now finished and offered with the hope that many people will desire to “give attention to reading” the Bible every day (1 Timothy 4:13).

There are several good ways to read the Bible each year.

- ◆ Straight through (3 chapters per day and 5 on Sunday).
- ◆ Old Testament in the morning; New Testament in the evening (or vice versa).
- ◆ Topically.
- ◆ By author.
- ◆ Chronologically (in the order of events).

I do not know of another chronological reading schedule that is available, although there are chronological Bibles. But by using *this* schedule, and your *own* Bible, I believe you will receive greater benefit by becoming more familiar with the word of God, and your own Bible will become a more effective tool to you.

How to Use The Chronological Bible Reading Schedule

♦ **SELECT A BIBLE AND STICK WITH IT ALL THE WAY THROUGH.**

First, choose a reliable version that is readily available. I recommend the King James and New King James Versions. Two others that are good, but not as easy to find, are the American Standard and Berkeley (Modern Language Bible) Versions.

Second, make sure that the Bible you choose is of the highest quality workmanship you can afford. *Many* Bibles are poorly made and will not endure daily use, much less daily abuse!

Third, be picky about the size of the print in your Bible. Since the Bible has 1189 chapters, it is often printed so small that many people have a difficult time reading it.

Fourth, beware of versions and study helps that will hinder you rather than help you. Many versions are biased toward certain denominational doctrines, and most study Bibles are designed to promote the views of the person or group who wrote the helps. You must accept your responsibility to choose carefully. For the most part, the Thompson Chain Reference Bible and the Dickson Study Bible are examples of good choices.

♦ **KEEP ON SCHEDULE.**

One of the great values of any Bible reading schedule is the development of the discipline of reading. God's chosen method of making His will available today is the written word. *This means that we all must read it* if we are to prepare for that great final exam (John 12:48-50).

♦ **CONTACT US.**

We welcome your Bible questions and your suggestions for future editions of “A Chronological Bible Reading Schedule.”

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A CHRONOLOGICAL BIBLE READING SCHEDULE

Week One - January 1-7

In this first week, we refer to some scriptures that tell us of plans that were made by the Father, the Son, and the Holy Spirit before the world was created. Then we will turn to Genesis and parallel passages that teach us of earth's early history. Finally, we will begin the reading of the book of Job, since it fits into the same time as the life of Abraham.

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Peter 1:18-20; Ephesians 3:10,11; Psalm 40:6-8; Hebrews 10:5-10 John 1:1-3; I Corinthians 8:6; Colossians 1:16,17; Acts 17:24-29 Hebrews 11:1-22	These passages remind us of the fact that God had already planned for our redemption through Jesus Christ and His church before creation. Even then, Jesus knew that He would come to earth and die for us. These verses teach that the Godhead (Father, Son, and Holy Spirit) were all in existence <i>before</i> Genesis 1. This section serves as a preview of the events we read about in Genesis.
2	Genesis 1:1-31; Exodus 20:11 Genesis 2:4-25; Matthew 19:4-6 Genesis 2:1-3 Isaiah 14:4-15; Ezekiel 28:11-19	This is the inspired record of the first six days of the universe. The date was approximately 4000 years before Christ. The verse in Exodus makes it clear that the days were regular days—24 hours long. These events took place on the sixth day of the first week. Everything was good (Genesis 1:31). The seventh day of the first week. God rested because His work was done. Possibly Satan did not sin until after Genesis 1:31. These passages may give us some hints about his fall.
3	I Chronicles 1:1-4 Genesis 3:1-5:32	The date of Seth's birth takes us to <i>approximately</i> 3874 BC. Enoch was born in 3382 BC, and Noah in 2948 BC.
4	Genesis 6:1-9:29 I Chronicles 1:5-34	The flood was in 2348 BC. Only 8 people survived; everyone else on earth died.
5	Genesis 10:1-11:32 Job 1:1-22	The tower of Babel brings us to 2247 BC. The genealogy introduces us to Abraham. But before we read about his life, we will turn to the story of another man who probably lived at about the same time: Job. We are now at about 2000 BC. Let us learn about the methods of Satan and the proper response to suffering.
6	Job 2:1-5:27	Job 2 continues the battle between God and Satan, while God continues to compliment His servant Job. Chapter 3 is Job's personal lamentation over his trials. In chapters 4 and 5, we have the first speech of Eliphaz, one of Job's "friends." He thinks that Job has offended God.
7	Job 6:1-7:21 Job 8:1-22 Job 9:1-10:22	This is Job's answer to Eliphaz. He is disappointed in this kind of friendship. His friends offer no help in understanding his predicament. He is in misery through no fault of his own. Now the second "friend," Bildad, attacks Job. He appeals to the past—the old ways of thinking "prove" that God was punishing Job for his hypocrisy. Job answers Bildad. He wants to take his case before God. He believes in God's greatness, but does not see how these things harmonize with God's justice.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Two - January 8-14

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Job 11:1-20 Job 12:1-14:22	The third “friend,” Zophar, speaks, attempting to convince Job that his “punishment” is fair and that he needs to repent. Here is Job's longest response so far. He is confident that his friends are wrong (12:1-5; 13:1-12), that God will vindicate him (13:13-19) and that there is a resurrection after death (14:1-15).
2	Job 15:1-35 Job 16:1-17:16	This is the second speech by Eliphaz. He is convinced that Job is wicked. Job responds by rebuking his friends for not truly comforting him. He wants someone to plead his case to God (16:18-22).
3	Job 18:1-21 Job 19:1-29	This is the second speech by Bildad, mostly speaking of the fate of the wicked. Job still does not understand why no one seems to stand up for him, and then speaks of his Redeemer (19:25-29).
4	Job 20:1-29 Job 21:1-34	This is the second (and last) speech by Zophar, who says that the victory of the wicked is brief, and his doom is certain. Job responds by reminding them that the wicked often do prosper, but God will deal properly with them.
5	Job 22:1-30 Job 23:1-24:25	This is the final speech of Eliphaz. Again he accuses Job of wickedness and calls for his repentance. In Job's comments, he still wonders why he cannot find God and bring his case before Him (23:1-17). Then he discusses the power of evil and the fate that evildoers deserve (24:1-25).
6	Job 25:1-6 Job 26:1-27:23 Job 28:1-28	Bildad's last speech is very brief as he compares God and men. In these chapters, Job summarizes several of the themes that have run through the book. This is usually referred to as Job's hymn of wisdom. It is similar to some of the writings of Solomon many years later.
7	Job 29:1-31:40	Job is still the speaker. In these three chapters, he remembers happy times (29:1-25), his present suffering (30:1-31), and again proclaims his innocence (31:1-40).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Three - January 15-21

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Job 32:1-34:37	Now Elihu comes into the story with a series of speeches that cover six chapters. In the three for today, he expresses his anger toward the other four men (32:1-22), appeals to Job to listen to him (33:1-33), exalts God (34:1-30), and rebukes Job (34:31-37).
2	Job 35:1-37:24	Elihu's speeches end by accusing Job of speaking in vain (35:1-16), and exalting God for His compassion and might (36:1-37:24).
3	Job 38:1-39:30	Jehovah finally speaks, demanding that Job stop and think about the things that establish the difference between Almighty God and mortal man.
4	Job 40:1-42:17	In these closing chapters, God challenges Job again; and Job admits that he needs to be silent (40:1-5). Then God illustrates His power by describing two of the great creatures (dinosaurs) of His creation (40:6-41:34). In the last chapter, Job repents (42:1-6), and the Lord shows His approval of Job, and thus wins the battle against Satan (42:7-17).
5	Acts 7:1-16 Joshua 24:1-4 Genesis 12:1-14:24	According to the last chapter of Job, he lived 140 years after his trial of patience. So during the chapters we are now reading in Genesis, Job was alive. Abraham and his family were not the only godly people during that age.
6	Genesis 15:1-19:38	This reading is longer than most of the others, but it clearly shows how there were many very important events in the life of Abraham. These events are still important, as we can see by remembering that the life of Abraham is used throughout the Bible as a tool to teach all generations (see Romans 15:4).
7	Genesis 20:1-22:24 Romans 4:1-25 Hebrews 11:17-19 James 2:20-24	This reading begins with another lie on the part of Abraham, and ends with the great story of his faith and works in the offering of Isaac.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Four - January 22-28

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Genesis 23:1-25:34 Genesis 26:1-27:46	Genesis 23 records the death and burial of Sarah. At about this time, we would also have the death of Job (Job 42:16,17). Genesis 24 is the story of how Rebekah became Isaac's wife when he was 40, three years after Sarah died (Genesis 25:20). In the next chapter, Abraham married again and had six more sons. It was at this time that Shem died (Genesis 11:11). Abraham's death, although recorded in Genesis 25:8, actually took place when Jacob and Esau were 15 years old (see verses 24-28). Genesis 26:22 is the approximate time of the marriages of Esau (26:34,35), and after Genesis 26:25 we have the time of Ishmael's death (25:17,18).
2	Genesis 28:1-30:24; 36:1-43; I Chronicles 1:35-54	Since Jacob and Esau were twins, their lives are parallel. These passages show the beginnings of their families after they left home. The date is sometime after 1836 BC.
3	I Chronicles 2:1-3 Genesis 30:25-33:20	These events are in the life of Jacob as he grew more wealthy by God's will. He then decided to begin the journey southward toward his former home.
4	Genesis 34:1-35:15; 38:1-5 Genesis 35:16-19; 48:7; 35:20-27; 37:1-35	This section runs in order, but the following section is not chronological, since Joseph's story begins to take over. Read these verses in the order we have listed to get a more chronological order.
5	Genesis 37:36; 39:1-6; 38:6-30; I Chronicles 2:4; Genesis 39:7-23; 40:1-23; 35:28,29	This reading shows that while Joseph was in Egypt, Judah committed adultery, Isaac died, etc.
6	Genesis 41:1-45:28 I Chronicles 2:5-8	This reading is an orderly account of more of the events in Joseph's life.
7	Genesis 46:1-47:26; 47:28-50:26	The book of Genesis concludes with the reunion of Joseph and his father and the prophetic blessings for the 12 sons of Israel, including one for each of Joseph's two sons.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Five - January 29-February 4

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Genesis 47:27; Exodus 1:1-14; Numbers 26:59; Exodus 6:20; 1:15-22; Hebrews 11:23-26; Acts 7:17-29 Exodus 2:1-10; 6:23; Numbers 26:60; Exodus 2:11-25; 6:25	As the family of Jacob settles in Egypt, we are in the 1600's BC. At the opening of Exodus, the family is growing into a nation, slavery begins, and Moses is born (in about 1571 BC). These passages show how the families of Aaron and Moses grew while they were separated for 40 years.
2	Exodus 3:1-4:31; Acts 7:30-36 Exodus 5:1-7:13	Here we have the call of Moses and his excuses—all of which were answered by God. So, Moses met Aaron and they went to do the will of the Lord. This section tells of the final events before the ten plagues.
3	Exodus 7:14-9:35	Now the series of ten plagues begins. The date is about 1491 BC.
4	Exodus 10:1-12:36	The ten plagues end with the death of the firstborn and the beginning of the yearly Passover for the Israelites.
5	Exodus 12:40-42; Numbers 33:1-4; Exodus 12:37; Numbers 33:5; Exodus 12:38,39,43-51; 13:1-20; Numbers 33:6; Exodus 13:21,22; 14:1,2; Numbers 33:7 Exodus 14:3-31; Hebrews 11:27-29 Exodus 15:1-22; Numbers 33:8; Exodus 15:23-27; Numbers 33:9	These scriptures tell us of the departure from Egypt and their early travel. This chapter is the record of the defeat of the Egyptian army in the Red Sea, also referred to as the “baptism” of the Israelites by Paul in I Corinthians 10. Here is the song of victory and more early travels of the new nation.
6	Numbers 33:10,11; Exodus 16:1-36 Exodus 17:1; Numbers 33:12-14; Exodus 17:2-16; 18:1-27	Now we “get” to read about the early murmurings of Israel and God's gracious responses. They continue to travel and murmur. Moses' father-in-law provides some valuable advice that would definitely make things better for everybody.
7	Exodus 19:1,2; Numbers 33:15; Exodus 19:3-25; 20:1-26	Moses now meets Jehovah in order to receive His commandments. Notice in Exodus 20:8-11 that the scriptures say God created “all” in six days—days that were just like the Sabbath they were to observe (which was a 24-hour day). This “all” includes the heaven and earth (Genesis 1:1).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Six - February 5-11

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Exodus 21:1-24:18	In these chapters, Moses receives many additional commandments that are to govern everyday life in Israel. Consider the wisdom of God in these laws. Notice also the statements about the “Angel” in chapter 23.
2	Exodus 25:1-27:21	These three chapters describe the various items that were to be in the tabernacle.
3	Exodus 28:1-29:46 Exodus 30:1-38	In these two chapters, Moses is given instructions regarding the first priests of the house of Aaron. This chapter describes several more of the tools of the priesthood.
4	Exodus 31:1-18 Exodus 32:1-34:35	This chapter closes out this part of the laws received by Moses; informing us that the workmen who were to make the items described in the previous chapters would be guided by the Spirit of God in their work, reminding them to keep the Sabbath, and closing by giving Moses the tablets of stone. Here we have the story of the Israelites' idolatry while Moses was on the mount (chapter 32). In chapter 33, the command to conquer the sinful nations in Canaan is renewed. Finally, in chapter 34, the ten commandments are replaced.
5	Exodus 35:1-37:29	Here we have the liberality of the people in providing the items that were needed to construct the tabernacle. In chapters 36 and 37, the work begins.
6	Exodus 38:1-31 Exodus 39:1-43; Exodus 40:1-16	This is the record of the rest of the work on the tabernacle. In this chapter, the priestly items were made. Here are the instructions for erecting the tabernacle.
7	Exodus 40:17-38; Leviticus 1:1-3:17	Note that Exodus 40:17 and Numbers 1:1 are only one month apart. This means that from the Exodus to the erecting of the tabernacle was one year, and from the erecting of the tabernacle to the command in Numbers 1:1 was one month—so if Leviticus is in order, all of the events in Leviticus took place in one month! Several of the sacrifices are described as to their content and purpose.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Seven - February 12-18

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Leviticus 4:1-7:38	More sacrifices are described.
2	Leviticus 8:1-10:20	Here is the beginning of the priesthood—and the death of two priests for offering unauthorized fire to God. Woe to those who change God's pattern of worship!
3	Leviticus 11:1-13:59	Chapter 11 is a list of clean and unclean meats. Chapter 12 deals with the purification of women after childbirth. Chapter 13 is about leprosy.
4	Leviticus 14:1-16:34	Chapter 14 gives instructions for the cleansing of the leper. Chapter 15 is about the purification of men and women. Chapter 16 gives laws for the day of atonement.
5	Leviticus 17:1-20:27	Many more laws are now given to Israel through Moses, covering both positive and negative regulations. In particular, notice the commands to “be holy” (19:7,26; see I Peter 1:15,16).
6	Leviticus 21:1-24:23	These chapters give laws governing the priests and the feasts.
7	Leviticus 25:1-27:34	The book closes with many more laws, governing the use of the land (chapter 25), blessings and cursings (chapter 26), vows, etc. (chapter 27).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Eight - February 19-25

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Numbers 1:1-2:34	A comparison of Exodus 40:17 and Numbers 1:1 shows that only one month passed between these two verses. Numbers, however, covers all of the rest of the wanderings up until the arrival of the nation on the east side of Jordan. Now, if you will compare Deuteronomy 1:3 with Numbers 1:1, you will see that 38 years and 9 months are covered in Numbers. Almost all of that period comes <i>after</i> the Israelites received the sentence that the first generation would die in the wilderness as a punishment for their sins.
2	Numbers 3:1-4:49	The numbering of the people continues.
3	Numbers 5:1-7:89	More laws are given, as in Exodus and Leviticus. Note especially the laws for the Nazarites (chapter 6), and the beautiful promise of 6:24-26.
4	Numbers 8:1-10:36	In addition to the giving of more laws, they are commanded to observe the Passover in chapter 9. Also note Numbers 10:10—20 days after the beginning of the book, the Israelites are to depart from Sinai.
5	Numbers 11:1-12:16; 33:16-36	The words “murmur” and “journey” describe this section well. They continued the murmuring that we saw as soon as they crossed the Red Sea—a sin that would cost them dearly. The journeys that we have in this reading took the Israelites from Sinai to Kadesh-Barnea, where Moses sent 12 spies into the land.
6	Numbers 13:1-14:45; Psalm 90:1-17	The 12 spies were sent to Canaan very early in the journey, even though many stops had already been made. You can check this out by reading Joshua 14, where Caleb (one of the spies) tells us that he was 85 years old in Joshua 14, but only 40 when Moses chose him. The 45 years in between were covered by 38 years of wandering and 7 years of conquering Canaan. So, the 12 spies were sent out in the second year after the Exodus.
7	Numbers 15:1-18:32	Now we are in the years of the punishment—when the “unbelievers” died in the wilderness (see Psalm 95 and Hebrews 3:7-19). Here we see the giving and the breaking of various laws.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Nine - February 26-March 4

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Numbers 19:1-20:22; 33:37; 20:23-28; 33:38,39; 20:29; 33:40; 21:1-4; 33:41,42; 21:5-11; 33:43,44; 21:12-15; 33:45; 21:16; 33:46,47; 21:17-35	Several verses from Numbers 33 are scattered through today's reading in order to arrange the wanderings in chronological order. This reading also shows that the years of wandering are nearly over, for the deaths of Miriam and Aaron (chapter 20) occurred after the journey was nearly complete. Sadly, Numbers 20 and 21 show that the people had not changed much, for continuing in sin was still causing them to be punished by God.
2	Numbers 22:1; 33:48,49; 22:2-25:18	In the first three chapters of this reading, Balaam, the wicked prophet, is the main character. In chapter 25, Israel sins again, leading to the deaths of 24,000 in a plague sent by God.
3	Numbers 26:1-28:31	Numbers 26 is the record of the numbering of the people at the end of the wanderings. Notice especially verses 63-65. Chapter 27 gives the law of inheritance for a family with no sons. It is also the chapter where Moses receives the instructions to go view Canaan before his death, and to appoint Joshua as his successor. Chapter 28 discusses daily, weekly, and yearly sacrifices.
4	Numbers 29:1-32:42	Chapters 29 and 30 deal with feasts and vows. Chapters 31 and 32 are records of more of the closing events of the wanderings, including the request of Reuben and Gad to have their inheritance on the eastern side of Jordan.
5	Numbers 33:50-36:13	Here are some final instructions from God regarding the conquering, division, and laws of the land of promise for the twelve tribes.
6	Deuteronomy 1:1-4:49	Chapter one dates this book as the last month of the life of Moses. The chapters for today's reading are his first speech during this final month to the new (second) generation of free Israelites. Most of it is a historical review of the 40 years in the wilderness. The year is about 1451 BC.
7	Deuteronomy 5:1-7:26	In these three chapters, Moses begins the second speech of his final month, reviewing the laws that God had given while they (and their fathers) had been at Mount Sinai 40 years before.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Ten - March 5-11

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Deuteronomy 8:1-10:22	In these chapters, Moses reminds this second generation that God was committed to two things: 1) to punish their sins and 2) to reward their obedience. God loved them, but He would not tolerate their rebellion.
2	Deuteronomy 11:1-13:18	Here are clear statements of the blessings they would receive if they obeyed and the curses they would suffer if they did not obey. Chapter 13 warns them not to follow anyone who would lead them away from Jehovah.
3	Deuteronomy 14:1-16:22	Chapter 14 deals with clean and unclean meats. The main subject of chapter 15 is the releasing of servants and debts every seven years. Chapter 16 commands them to observe the yearly feasts.
4	Deuteronomy 17:1-19:21	In these three chapters, Moses gives a variety of laws. He also makes one of the key prophecies of the whole Bible in 18:15-18, quoted by Peter in Acts 3 and Stephen in Acts 7. It is a prophecy of the Christ.
5	Deuteronomy 20:1-22:30	Again, a wide variety of laws is to be found in today's reading.
6	Deuteronomy 23:1-26:19	Moses now closes his second speech of this final month, with four more chapters of laws.
7	Deuteronomy 27:1-28:68	In this short sermon, Moses concentrates on the "blessings" and "cursings." Tragically, the cursings of chapter 28 were fulfilled in the captivity many years later, thus ending God's part of the covenant to provide Israel with a land "forever." This chapter is one that the premillennialists today overlook when they falsely preach that God has never completely fulfilled the land promise to the Jews.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Eleven - March 12-18

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Deuteronomy 29:1-31:30	We are now beginning the last speech of Moses. He gives a great summary of their responsibilities in 30:15-20. You should mark this reference.
2	Deuteronomy 32:1-34:12	Chapter 32 is the song of Moses. Chapter 33 is the motivation for the second generation of the free Israelites to be faithful to the word as he addresses the various tribes one by one. The life of Moses is closed with a short chapter about his death and burial. The year was about 1451 BC.
3	Psalms 91; 78; 105; 106; 135	Although we may not be able to precisely date these Psalms at this time, their general themes fit the topics we have just read in Deuteronomy.
4	Joshua 1:1-3:17	The new leader, Joshua, takes over for Moses. He had been well trained, he had proved himself, and he had the approval and encouragement of God.
5	Psalms 114; Joshua 4:1-6:27	Now the Israelites begin the long awaited conquering of the land that God had promised to the seed of Abraham in Genesis 15.
6	Joshua 7:1-8:35	“Sin in the camp” has long been recognized as the theme here. We, too, must learn the lesson of sin in the camp as it applies to the church, the home, and the nation!
7	Joshua 9:1-11:23	The Israelites continue to conquer the land, although they were deceived by the Gibeonites in chapter 9. Chapter 10 has the story of the day the sun stood still. Notice in 11:23 that the <i>whole land</i> was taken. This whole process took only about 7 years.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twelve - March 19-25

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Joshua 12:1-14:15	Chapter 12 summarizes the conquests up to this point. In chapter 13, the division of the land begins, while the author notes that not all of the enemies had been subdued. In chapter 14, we have Caleb's long-awaited desire fulfilled: to conquer Hebron (see Numbers 13,14).
2	Joshua 15:1-17:18	These chapters give the divisions for Judah and the sons of Joseph (Ephraim and Manasseh).
3	Joshua 18:1-21:45	In chapters 18 and 19, more divisions are listed for the other tribes. In chapters 20 and 21, we are told of the cities of refuge and the cities for the priests. You should mark carefully Joshua 21:43-45, which states clearly that the land promise was fulfilled. This fulfillment is denied by those who claim that Christ is going to give the land to the Jews and reign on earth for 1000 years.
4	Joshua 22:1-24:33	In chapter 22, the tribes who had their inheritance on the eastern side of Jordan were sent back to their land. In the last two chapters, we have Joshua's farewell. Note: 1) He again reminds them of the fulfilled promise of God (23:14); 2) he calls upon them to choose whom they would serve (24:15); 3) they promise to serve Jehovah (24:16-18). Joshua died in about 1419 BC.
5	Judges 1:1-3:31	After the death of Joshua, there was no specific human leader chosen; they were supposed to serve Jehovah according to the law of Moses. For a time, they did remain faithful. But the first chapter of Judges has some serious notes about the heathens who were <i>not</i> driven out. Thus, a pattern of sin, judgment, and repentance begins. This led to the rising of the "judges"—faithful people used by God to deliver Israel out of many oppressions. In chapter 3, we have the first three judges: Othniel, Ehud, and Shamgar.
6	Ruth 1:1-4:22	This book—a real breath of fresh air during the time of the judges—fits in at about this time. The reason we place it here is that Boaz, a major character in Ruth, was a grandson of Nahshon, who belonged to the first generation out of Egypt.
7	Judges 4:1-5:31	These two chapters describe the work of the next two judges (Deborah and Barak).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirteen March 26-April 1

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Judges 6:1-8:35	These chapters are the story of Gideon, the sixth judge.
2	Judges 9:1-12:15	Here is the story of Abimelech, and several more judges: Tola (10:1,2); Jair (10:3-5); Jephthah (11:1-12:7); Ibzan (12:8-10); Elon (12:11,12); and Abdon (12:13-15).
3	Judges 13:1-16:31	These four chapters have the record of the life of Samson, the thirteenth judge.
4	Judges 17:1-18:31	These two chapters are the story of a man of Ephraim (Micah) who is an early example of what idolatry would later do to the whole nation. A key verse is 17:6—"...every man did that which was right in his own eyes."
5	Judges 19:1-21:25	One of the most disgusting and tragic stories in all of the Bible is before us today. Again, the key verse, 21:25, is just like the statement in yesterday's reading. Also note Hosea 9:9, written centuries later as a reminder to Hosea's generation that they were just as evil as these people in the book of Judges. It is very possible that the events of chapters 17-21 fit in earlier in the book since no judges are mentioned.
6	I Samuel 1:1-3:21	Now we are introduced to the last two judges (Eli and Samuel). Thus, the book of I Samuel overlaps with Judges. The date is somewhere between 1200 and 1150 BC.
7	I Samuel 4:1-7:17	Much of the work of Samuel is covered here. Note that the Philistines were the main enemy, as in the days of Samson. Thus, the lives of Samson, Eli, and Samuel may well have overlapped quite a bit.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Fourteen - April 2-8

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Samuel 8:1-10:27	The Lord knew that the day would come when Israel would desire a king, so He made provisions in the law for this event, even though it was a sign of their rejection of Him (see Deuteronomy 17:14-20; Hosea 13:11). Saul, of the tribe of Benjamin, was the first king. His humble beginnings are traced in today's reading. Saul's reign began in 1095 BC.
2	I Samuel 11:1-13:23	In the early part of his reign, Saul follows in the ways of the faithful judges by delivering his people. In chapter 12, Samuel attempts to teach the people a lesson from history, as Moses had done about four centuries earlier. The beginning of the end for Saul is in chapter 13; his first great sin: the offering of a sacrifice as if he were a priest.
3	I Samuel 14:1-16:23	Chapter 14 is the record of Saul's second great error: he becomes a foolish leader, nearly costing Israel a victory and Jonathan (his son) his life. Chapter 15 is his third great sin: the failure to utterly destroy Amalek. Thus, the kingdom was to be taken from him. Chapter 16 introduces us to David of Judah: the boy who was to be the next king. He was not even <i>born</i> until Saul had been king for ten years!
4	Psalms 39; 19; 8	Since David wrote so many of the Psalms, we will try to insert them in their possible places as we read through his life. In Psalm 39, David pleads for God to help him see himself as he was: a sinner in need of God's kindness. In Psalms 19 and 8, he ponders the greatness of God as seen in His creation and in His word.
5	I Samuel 17:1-58; Psalms 23; 5	Today's reading begins with the famous—and very useful—story of David and Goliath. Then we have his Great Shepherd Psalm (23) and a contrast between David and the enemy (Psalm 5).
6	I Samuel 18:1-30; Psalm 12; Psalm 11; I Samuel 19:1-24	I Samuel 18 begins the tragic story of Saul's jealousy against David and the great friendship between two heirs to the throne: the anointed David and Saul's firstborn, Jonathan. Psalm 12 is a plea for God's help against the wicked. Psalm 11 is a tribute to Jehovah's fairness. I Samuel 19 shows how God continued to deliver David from Saul.
7	Psalms 59; 7; 25; I Samuel 20:1-42	The heading of Psalm 59 places it in the context of I Samuel 19 and is a plea for God's help. Psalm 7 is both a plea for God to judge him (David) according to his own life, and a commitment to praise God. Psalm 25 has been set to music and is a poem that is worthy of our memorizing it. It expresses great confidence in all of God's ways.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Fifteen - April 9-15

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Psalm 26; I Samuel 21:1-15; Psalm 34	This week we continue our readings in the life of David, including several more of his Psalms. In Psalm 26, he presents his life as a faithful one before Jehovah. In I Samuel 21, he goes to Ahimelech the priest and then to Achish the king of Gath in order to be safe from Saul. Psalm 34 is a plea by David for others to serve God.
2	Psalm 56; I Samuel 22:1; I Chronicles 12:16; Psalm 141; I Samuel 22:2; I Chronicles 12:17,18; Psalm 142	In Psalm 56, David is again concerned about the efforts of his enemies. The rest of today's readings show how he relied on his mighty men and his God during these dark days.
3	I Samuel 22:3-5; Psalm 64; I Samuel 22:6-19; Psalm 35; I Samuel 23:1-6; 22:20-23; Psalm 52	In the early part of I Samuel 22, David continues to be concerned about safety for his family and himself. In Psalm 64, we learn that he continued to rely on God. In the next section of I Samuel 22, Ahimelech suffers for having been a friend of David. Psalm 35 is one of the psalms that calls on God to bring severe judgment on the enemies of truth and right. The remainder of our reading in I Samuel shows that some of the needed punishment was done at the hand of David. Then in Psalm 52, he contrasts himself with the wicked.
4	Psalms 109; 140; I Samuel 23:7-13; Psalm 31	In Psalms 109 and 140, David is desiring the downfall of the wicked. We, too, should desire their downfall if they will not repent! In I Samuel 23:7-13, David escapes the evil plan of Saul. Note the great difference between Saul (who <i>said</i> that God was on his side) and David (who <i>sought</i> the word of the Lord!). In Psalm 31, the poet of Israel again pours out his soul before the throne of God as he commits himself to do God's will.
5	I Samuel 23:14-29; Psalm 13; 54; 17	The verses we read today in I Samuel 23 show that David is still fleeing Saul's wicked plans. These verses also contain the final meeting between David and his beloved friend, Jonathan. Let us have beloved friends, and let us be aware that any meeting with them may be our last. The brief Psalm 13 is full of many emotions. How many can you note? Psalm 54 is another clear statement that there are only two ways: good and evil. In psalm 17, David makes several important requests of God.
6	I Samuel 24:1-22; Psalm 57; 108 I Samuel 25:1-44	Now that we have seen David's many thoughts about his enemies (such as Saul), and his strong desire for God to "reward" them, we see how David actually <i>treated</i> his enemy: he spared his life! In Psalm 57 and 108, he offers his praise to God. I Samuel 25 is the story of a fool: Nabal. Notice how his stubbornness cost him everything.

- 7 I Samuel 26:1-27:12; In chapter 26, David spares Saul's life again. In chapter 27, he goes to the land of the Philistines to escape Saul.
- I Chronicles 12:1-7 I Chronicles 12 lists those who went with him.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Sixteen - April 16-22

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Samuel 28:1-29:11; I Chronicles 12:19-22; I Samuel 30:1-31:13	Now we begin to add much more of the Chronicles to our reading, which makes the stories fuller, but it also involves more turning back and forth to keep it in order. Today's readings cover the tragedies at the end of the lives of Saul and Jonathan.
2	I Chronicles 10:1-14; II Samuel 4:4; 1:1-27; I Chronicles 8:29-40; 9:35-44; II Samuel 5:4; I Chronicles 29:27; II Samuel 2:1-32; 3:1-5; I Chronicles 3:1-4; II Samuel 3:6-39	David now begins his reign (1055 BC) of 40 years in deep grief over the deaths of Saul and Jonathan. Then he consolidates his kingdom.
3	II Samuel 4:1-12; 5:1-3; I Chronicles 11:1-3; 12:23-40; 29:26; II Samuel 5:5; Psalm 58; 93; 95	Finally, David is king over all of Israel—after six and one half years in Hebron. The Psalms enter the story today, too. Notice the wide range of emotions expressed by the author in these three poems. Mark Psalm 95—it is a call to worship in remembrance of the faithless generation that died in the wilderness after leaving Egypt. It is quoted in Hebrews 3 as a warning to Christians about the sin of unbelief among “believers.”
4	II Samuel 5:6-10; I Chronicles 11:4-9; Psalm 118; II Samuel 5:11,12; I Chronicles 14:1,2; Psalm 101; II Samuel 5:13-16 I Chronicles 3:5-9; 14:3-7; II Samuel 5:17; I Chronicles 14:8; 12:8-15	In this reading, Jerusalem becomes the capital of the country. Psalm 118 is a great song of victory. Verse 22 is one prophecy of Christ and His suffering, as are other portions. Psalm 101 is a commitment to take a stand against sinners.

- 5 II Samuel 5:18; Here we read of conflicts between David and the Philistines.
I Chronicles 14:9;
II Samuel 23:13-17;
I Chronicles 11:15-19;
II Samuel 5:19-21;
I Chronicles 14:10-12;
II Samuel 5:22-25;
I Chronicles 14:13-17;
I Chronicles 13:1-4;
Psalm 139; Psalm 139 is a famous Psalm exalting the many characteristics and abilities of God.
- II Samuel 6:1,2
I Chronicles 13:5,6;
II Samuel 6:3-5;
I Chronicles 13:7,8;
Psalm 78:1-11,67-72 Psalm 78 is a rehearsal of the history of the nation. We read this Psalm completely earlier, but these verses are appropriate here, too.
- 6 II Samuel 6:6-11; Now we learn about the exploits surrounding the ark of the covenant and the strictness of God.
I Chronicles 13:9-14;
Psalm 68; Psalm 68 exalts Jehovah and Psalm 132 is a promise to find a place for Him to dwell. Does He dwell in you by faith (Romans 10:17)?
I Chronicles 15:1-14;
Psalm 132
- 7 I Chronicles 15:15-24;
II Samuel 6:12-15;
I Chronicles 15:25-28;
Psalm 97; Psalm 97 is a command to rejoice because Jehovah is the God of power and justice.
- II Samuel 6:16,17;
II Chronicles 1:4;
Psalm 15; 24; Psalm 15 is a plea for self-examination, and
II Samuel 6:18,19; Psalm 24 is a reminder of where Deity dwells.
I Chronicles 16:2,3

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Seventeen - April 23-29

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Chronicles 16:4-43; Psalm 96; 98	The readings for today are almost entirely devoted to praising God for His many marvelous works. Learn how to use these thanksgivings and praises in your own prayers.
2	II Samuel 6:20-23; 7:1-3; I Chronicles 17:1,2; II Samuel 7:4-17; I Chronicles 17:3-15; II Samuel 7:18-29; I Chronicles 17:16-27; Psalm 2; 110	The first readings for today are about the life of David; particularly with reference to the fact that God decided not to allow him to build the temple. Psalms 2 and 110 are clearly referring to the Messiah (Who was to be a king and a priest at the same time; Zechariah 6;12,13).
3	Psalm 16; II Samuel 8:1-14; I Chronicles 18:1-13; Psalm 9	Psalm 16 is quoted by Peter in Acts 2 as being written by David about the resurrection of Christ. Then we begin reading about more of the conquests of David as he expands his kingdom. Psalm 9 is a thanksgiving for the justice of Jehovah.
4	Psalm 60; I Kings 11:15-20; II Samuel 23:8-39; I Chronicles 11:10-47; II Samuel 8:15-18; I Chronicles 18:14-17	Psalm 60 is a song of the victories of Jehovah through people like David. The other readings are more of David's victories and the heroics of his mighty men.
5	II Samuel 22:1-51; Psalm 18; 144	These three chapters are great songs of deliverance by David. Why not list some of the deliverances God has granted you?
6	II Samuel 9:1-13; 10:1-14; I Chronicles 19:1-15	II Samuel 9 is the story of Saul's grandson, Mephibosheth. After this, we read of more victories of David's armies.
7	II Samuel 10:15-19; I Chronicles 19:16-19; Psalm 20; I Kings 15:5; II Samuel 11:1-27; II Samuel 12:1-15	First, David's army fights against Syria. Psalm 20 is a prayer for God to hear the plea of His anointed. Then we read the disastrous story of the sin of David and Bathesheba. How far the "man after God's own heart" fell!

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Eighteen - April 30-May 6

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Psalm 51; Psalm 32; 38; 103	Psalm 51 is David's plea for mercy after the sins of yesterday's reading. In the other three Psalms, he continues to write about sin and forgiveness. He would bless Jehovah because of His mercy.
2	Psalm 6; II Samuel 12:16-31; I Chronicles 20:1-3; Psalm 21; II Samuel 13:1-39	In Psalm 6, he says, "Have mercy on me in my trouble." The next readings are of the death of David and Bathsheba's first child and the birth of Solomon. In Psalm 21, we have David's thanksgiving for past victories and his anticipation of future triumphs. Then David's family troubles begin to multiply as Amnon rapes his half-sister, Tamar; and Absalom takes vengeance by having Amnon killed.
3	II Samuel 14:1-33; 15:1-6; Psalm 62; II Samuel 15:7-12; Psalm 41; II Samuel 15:13-16; Psalm 63	The readings in II Samuel are of the rebellion of Absalom against his father, David. The Psalms in today's reading are of David's trust in God in spite of the dangers he faced from his enemies.
4	II Samuel 15:17-28; Psalm 61; II Samuel 15:29,30; Psalm 3; Psalm 22	Here we have a few events in David's kingdom, plus three more Psalms. These Psalms are cries for God to hear in a time of trouble. Psalm 22 has many connections with the sufferings of Christ.
5	Psalm 14; 53 II Samuel 15:31-37; 16:1-23	Psalms 14 and 53 are condemnations of all sin and are famous for their comment that the fool has said, "No God!" II Samuel 15 and 16 are stories of betrayals and enemies of David.
6	II Samuel 17:1-24; Psalm 4; II Samuel 17:25-29; Psalm 42	II Samuel 17 is the record of advice received by the rebellious son, Absalom. Psalms 4 and 42 are poems of David's need for God.
7	Psalm 43; 55; 71	All of these Psalms are prayers for deliverance. If this is the point in David's life when they were written, then the major enemy of whom he speaks is his own son, Absalom!

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty - May 14-20

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Psalm 47; I Kings 1:41-53; I Chronicles 22:1-19; I Chronicles 23:2-6, 24-32; I Chronicles 24:1-31	In Psalm 47, the theme is, "Sing praises; God is the King of the earth." Our other readings for today are among the last acts of David as he prepares for the building of the temple and gives instructions to Solomon, who is probably only a teenager at this time. Then David gives orders to princes, Levites, and priests.
2	I Chronicles 25:1-31; 26:1-32; 27:1-34	Chapter 25 lists the singers. Chapter 26 lists the doorkeepers, treasurers, officers, and judges. Chapter 27 lists the captains of the army, chiefs of the tribes, and David's overseers.
3	I Chronicles 28:1; 23:1; 28:2-10; Psalm 145; I Chronicles 28:11- 21; Psalm 104; Psalm 124	The first reading is David's address at a gathering of the people when Solomon was "made king." Psalm 145 is called, "David's Psalm of Praise." Then he gives his son instructions concerning the temple. Psalm 104 is a praise to Jehovah, particularly regarding the creation week. Psalm 124 is an expression of thanksgiving for God's being on "our side" when the enemy threatened.
4	Psalm 133; Psalm 86; I Chronicles 29:1-19 Psalm 72 I Chronicles 29:20-22	Psalm 133 is a brief tribute to true unity. Psalm 86 is a plea for God to hear and teach. I Chronicles 29 is a lesson on giving and a prayer. Psalm 72 is titled, "A Psalm for Solomon."
5	II Samuel 23:1-7; I Kings 2:1-10; I Chronicles 29:28- 30; Psalm 37; Psalm 138	These are the "last words of David." The New King James Version gives Psalm 37 this heading: "The Heritage of the Righteous and the Calamity of the Wicked." In Psalm 138, David lists the reasons why he will praise God with his whole heart.
6	I Kings 2:11,12; I Chronicles 29:23- 25; II Chronicles 1:1; I Kings 2:13-38; I Kings 3:1; Psalm 45; I Kings 3:2-4; II Chronicles 1:2-6; I Kings 3:5-15; II Chronicles 1:7-13; I Kings 3:16-28; I Kings 11:21,22	We are now in the 1015 BC as Solomon begins his 40-year reign. First, he rids himself of men who would be dangerous. Psalm 45 is applied to Christ in Hebrews 1. The next readings are of the early faithfulness of Solomon.

- 7 I Kings 4:1-19,22,23, 27,28; Today's reading begins with a list of Solomon's princes and officers.
 I Kings 5:1-12; 7:13,14; Then we read of his preparations for building the temple.
 II Chronicles 2:1,3-16;
 I Kings 5:13-18;
 II Chronicles 2:2,17,18;
 I Kings 2:39-46; In I Kings 2:39-46, Shimei is executed for violating his covenant with Solomon.
 Proverbs 31 Proverbs 31 is the king Lemuel's famous chapter about the virtuous woman.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-One - May 21-27

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Kings 6:1,37; II Chronicles 3:1,2; I Kings 6:11-13; 6:2; II Chronicles 3:3; I Kings 6:7,9; II Chronicles 3:5-7; I Kings 6:3; II Chronicles 3:4; I Kings 6:4-8,10,16-22; II Chronicles 3:8,9; I Kings 6:23-28; II Chronicles 3:10-14; I Kings 6:15,29-35,14	Now we enter the seven-year period during which Solomon's temple was built. The actual construction is described in the readings for today.
2	Psalm 127; 128; I Kings 6:38; 7:1-12,15-22; II Chronicles 3:15-17;4:1; I Kings 7:23-26; II Chronicles 4:2-5,10; I Kings 7:27-39; II Chronicles 4:6; I Kings 6:36; II Chronicles 4:9; I Kings 7:40-47; II Chronicles 4:11-18; I Kings 7:48-50; II Chronicles 4:7,8,19-22; I Kings 7:51; II Chronicles 5:1	Psalms 127 and 128 are brief statements of principles for the family. We would do well to read them often. Then we enter the thirteen year period during which Solomon's palace was built. In I Kings 7:15 and II Chronicles 3:15, the writers begin a description of the furnishings of the temple.
3	I Kings 8:1-11; II Chronicles 5:2-14; Psalm 115; Psalm 134; Psalm 136	The first readings for today begin the record of the dedication of the temple. Psalm 115 is a contrast between Jehovah and idols. In Psalm 134, the people are told to bless the Lord. In Psalm 136, many reasons for being thankful are given.

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| 4 | I Kings 8:12-16;
II Chronicles 6:1-6;
I Kings 8:17-20;
II Chronicles 6:7-10;
I Kings 8:21;
II Chronicles 6:11;
I Kings 8:22-53;
II Chronicles 6:12-42;
I Kings 8:54-61 | These readings take up with Solomon's address and prayer at the dedication of the temple. |
| 5 | II Chronicles 7:1-3;
I Kings 8:62-66;
II Chronicles 7:4-10;
Psalm 99;
Psalm 100;
I Kings 9:1;
II Chronicles 7:11;
I Kings 9:2-9;
II Chronicles 7:12-22;
I Kings 9:10-14;
II Chronicles 8:1-3;
I Kings 9:24;
II Chronicles 8:11 | Today we begin with the Lord's approval of the previous events and the public worship by the people at the temple.

Psalm 99 says, "Praise Him: for He is holy."
Psalm 100 says, "Praise Him: He is our good creator."
Almost immediately we turn to the terrible downfall of Solomon. |
| 6 | Song of Solomon 1:1-4:16 | The key to this book is in 8:6,7, where we learn that it is a book about love. Remember that true love expresses itself in ways that God approves (I Corinthians 13:1-7). And the sexual expression of love between husband and wife is honorable. |
| 7 | Song of Solomon 5:1-8:14 | Finish reading the book with the thought that it is a proper description of the communication of love between husband and wife. |

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Two - May 28-June 3

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Kings 9:20-23,15; II Chronicles 8:7-10; I Kings 9:16-19; II Chronicles 8:4-6; I Kings 9:25; II Chronicles 8:12-16; I Kings 9:26-28; 10:22; II Chronicles 8:17,18; 9:21; I Kings 10:1-13; II Chronicles 9:1-12; I Kings 10:14-25,27; II Chronicles 1:15; 9:13-20,22-24,27	These passages cover various items in the reign of Solomon, including the famous visit of the Queen of Sheba.
2	I Kings 4:26; 10:26,28,29; II Chronicles 1:14,16,17; 9:25,28; I Kings 4:21,24,20,25; II Chronicles 9:26; I Kings 4:29-34; Psalm 88; Psalm 89; Proverbs 1:1-33	We continue with more details of his reign and the statement of his great wisdom. Psalm 88 is a cry unto God as a result of great trials. Psalm 89 is a remembrance of God's covenant with David. Then we begin the reading of Solomon's Proverbs; emphasizing the greatness of wisdom. Pay close attention to the general purposes of the book in 1:1-6, and the special note to his son in 1:7-9.
3	Proverbs 2:1-4:27	These chapters are addressed to Solomon's son, pleading with him to heed his father's teaching. Of course, much of Solomon's own life was not in harmony with his teaching!
4	Proverbs 5:1-7:27	A large part of this reading is to exhort the "son" (Rehoboam) of Solomon to avoid falling into immorality. Under each of the days we spend reading Proverbs, jot down two or three that are especially helpful in this column.
5	Proverbs 8:1-11:31	Now Solomon exalts true wisdom (chapters 8,9) and begins a series of brief proverbs (chapters 10,11).
6	Proverbs 12:1-15:33	We continue here with many more brief wise sayings.
7	Proverbs 16:1-19:29	The short proverbs continue through these chapters.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Three - June 4-10

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Proverbs 20:1-23:35	The brief wise sayings of Solomon continue, covering many subjects that are needful today.
2	Proverbs 24:1-27:27	In chapter 24, the brief proverbs continue. Then, many more of Solomon's proverbs are listed, as recorded by Hezekiah's men.
3	Proverbs 28:1-30:33	Chapters 28 and 29 complete the proverbs of Solomon, while chapter 30 is attributed to Agur, the son of Jakeh.
4	I Kings 11:1-14,23-40; Ecclesiastes 1:1-3:22	This reading begins with the fall of Solomon and the rise of Jeroboam. This is the setting that serves as an important help in understanding the rest of the Old Testament. Then we begin Ecclesiastes, Solomon's book about the vanity of any life that is not lived in obedience to God, largely drawn from his own personal experience.
5	Psalms 49; Ecclesiastes 4:1-6:12	Palm 49 has many of the same ideas found in the reading in Ecclesiastes. The chapters in Ecclesiastes give many sources of "vanity" in everyday life. Keep reading— the solution is in chapter 12.
6	Ecclesiastes 7:1-9:18	Solomon continues describing the vain lives that people live when they do not obey God. Much of this has the same ring as the book of Proverbs.
7	Ecclesiastes 10:1-12:14	Now he reaches his grand conclusion: Life is truly vain without God. Let us therefore respect Him and obey His commandments in order to prepare for judgment. Let us avoid growing old without God, as described in chapter 12.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Four - June 11-17

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Kings 11:41-43; II Chronicles 9:29-31; I Chronicles 3:10-24; Genesis 35:23-26; I Chronicles 2:1,2; 4:1-14,16-23; Ruth 4:19-22; I Chronicles 2:9-17,21-41; 2:18-20,42-55; 4:15	The year is about 975 BC—the death of Solomon and the beginning of the end for the united kingdom. Soon the country divided into North (Israel) and South (Judah), with Solomon's son, Rehoboam, as king of the South and Jeroboam as king of the North. Also in this reading is part of a chronology of the 12 tribes, beginning with the royal tribe of Judah (Genesis 49:10).
2	I Chronicles 6:1; Exodus 6:17; Numbers 3:18; I Chronicles 6:17,20,21; 23:7-11; Exodus 6:18; Numbers 3:19; I Chronicles 6:2,18; 23:12-17; Exodus 6:21,22,24; I Chronicles 6:22-28; 23:18-20; 6:3-16,50-53; Ezra 7:1-5; Exodus 6:19; Numbers 3:20; I Chronicles 6:19,29,30; 23:21-23; 6:31-81	Today's readings are the descendants of Levi.
3	Exodus 6:14; I Chronicles 5:1-9,11-17, 23,24; 7:14-19; Exodus 6:15; I Chronicles 4:24-27,34-38; 7:1-5,13,20-40,6-12; 8:1-28; 9:1	These readings list the descendants of Reuben, Gad, Manasseh, Simeon, Issachar, Naphtali, Ephraim, Asher, and Benjamin.
4	II Chronicles 10:1-19; I Kings 12:20,25-33; II Chronicles 11:15; I Kings 12:1-19; 14:21; II Chronicles 12:13; I Kings 12:21-24; II Chronicles 11:1-4	We are still in 975 BC, with the story that contains the reasons for the division of the kingdom.

- 5 I Kings 13:1-34; I Kings 13 is the famous story of the “young” and “old” prophets and the tragic death of the “young” prophet who believed a lie told by the “old” prophet.
II Chronicles 11:13-17, Then we have the rest of the wicked reign of Rehoboam (17 years).
5-12,18-23; 12:1,14;
I Kings 14:22-28;
II Chronicles 12:2-12;
I Kings 14:1-18,30 The next account is of the death of Jeroboam's son.
I Kings 15:6; The final sections are about the reign of Abijah, Rehoboam's wicked son (3 years).
14:29,31;
II Chronicles
12:15,16;
I Kings 15:1,2;
II Chronicles 13:1,2
- 6 II Chronicles 13:3-19,21; War between Jeroboam (22 evil years) and Abijah.
I Kings 15:3,4;
II Chronicles 13:22;
I Kings 15:7,8;
14:19,20; 15:25,26; Nadab (North; 2 evil years).
II Chronicles 13:20;
I Kings 15:31,27,28;
15:33,34,29,30; Baasha (North; 24 evil years).
II Chronicles 14:1; Asa (South; 41 good years).
I Kings 15:9-11;
II Chronicles 14:2-15;
Psalm 77 Psalm 77 is a tribute to God for His help in times of trouble.
- 7 II Chronicles 15:1-8,17,18; Today's readings begin with more events in the good reign of Asa.
I Kings 15:12,14,15;
II Chronicles 15:9-15;
I Kings 15:13;
II Chronicles
15:16,19;
I Kings 15:16,32;
II Chronicles 16:1-6;
I Kings 15:17-22;
16:1-4,7;
II Chronicles 16:7-10;
I Kings 16:5,6,8; Elah (North; 2 evil years).
14,9-13,20,15-19; Zimri (North; 7 evil days).
21-28 Omri (North; 12 evil years). About 929 BC.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Five - June 18-24

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I Kings 16:29-33; 21:25,26; 16:34; 18:4; 15:23; II Chronicles 16:11,12; I Kings 15:24; II Chronicles 16:13,14; 20:31-33; I Kings 22:41-43,46; II Chronicles 17:1- 19; 18:1; I Kings 17:1-24	Now we begin the evil reign of Ahab (North; 22 years; 918 BC). Asa dies. Jehoshaphat (South; 25 good years). The work of Elijah begins.
2	I Kings 18:1-19:21; I Kings 20:1-43;	These two chapters contain more of the work of Elijah. Here is the history of war between Israel and Syria.
3	I Kings 22:1; 21:1- 24,27-29; 22:2-6,10- 12; II Chronicles 18:2- 5,9-11; I Kings 22:7-9,13-28; II Chronicles 18:6- 8,12-27	The wicked Ahab obtains the vineyard of Naboth through treachery and murder. Then the certain downfall of Ahab is predicted by Micaiah.
4	I Kings 22:29-40; II Chronicles 18:28- 34; 19:1-7; Psalm 82; II Chronicles 19:8- 11; 20:1-13	Here is the record of Ahab's death, while Jehoshaphat is rebuked for having an alliance with Ahab. Psalm 82 is a plea for uprightness. Today's readings close with more of the reign of Jehoshaphat.
5	Psalm 83; Psalm 46; II Chronicles 20:14- 28	Psalm 83 is a plea for God to defeat His enemies. Psalm 46 is a confident statement about God's abilities. The other reading is from the reign of Jehoshaphat.
6	I Kings 22:51-53; II Kings 3:4,5; 1:1,2; Psalm 48; II Chronicles 20:29,30, 35-37; I Kings 22:44,47-49; II Kings 1:3-18; II Kings 3:1-3; II Kings 2:1-25	Ahaziah (North; 2 evil years). Psalm 48 is another praise of God's greatness. The reign of Jehoshaphat continues. Elijah calls down fire from heaven. Jehoram (or, Joram; North; 12 evil years). Elijah is taken from earth by a whirlwind, one of the two men who never died. Who was the other?

7	II Kings 3:6-27; 4:1-37; II Kings 8:16,17; II Chronicle 21:5; 20:34; I Kings 22:45,50; II Chronicles 21:1-4; II Kings 8:18,19; II Chronicles 21:6,7,11	Elisha begins his work without Elijah. Jehoram (Joram; South; 8 evil years).
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A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Six - June 25-July 1

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	II Kings 8:1,2; 4:38-6:33; 8:20-22; II Chronicles 21:8-10, 12-18; Obadiah	The readings for today begin with more of the works of Elisha. The next readings are from the reign of Joram (or, Jehoram) in Judah. Note that he received a letter from Elijah <i>after</i> Elijah was taken up! Obadiah is mainly a prediction of the downfall of Edom (or, Esau, the nation that came from Israel's twin brother).
2	II Kings 9:29; 8:25; II Chronicles 21:19,20; II Kings 8:23,24,26,27; II Chronicles 22:1-4 II Kings 7:1-20; 8:3-15; II Kings 8:28,29; II Chronicles 22:5,6	Ahaziah (South; 1 evil year). Note that in II Chronicles 22:2, the text says that Ahaziah was 42 when he began to reign. This is obviously a copyist's error; II Kings 8:26 says he was 22 at that time. Here is more of the work of Elisha in the North.
3	II Kings 9:1-26; II Chronicles 22:7,8; II Kings 10:12-14; 9:27,28; II Chronicles 22:9; II Kings 9:30-37; II Kings 11:1-3; II Chronicles 22:10-12; II Kings 10:1-11	Jehu (North; 28 years of good and evil). The date is about 884 BC. Queen Athaliah (south; 6 evil years).
4	II Kings 10:15-33; II Kings 11:4-12; II Chronicles 23:1-11; II Kings 11:13-16; II Chronicles 23:12-15; 24:1,2; II Kings 11:21; 12:1-3; 11:17-20; II Chronicles 23:16-21; 24:3; II Kings 10:34-36; II Chronicles 24:4-7; II Kings 12:4-8	Joash (Jehoash; South; 40 relatively good years). The date here is about 878 BC.
5	II Kings 13:1,2,22,3-7; Joel 1:1-3:21	Jehoahaz (North; 17 evil years). Joel's predictions were of desolations due to sin, a great call to repentance, and a great coming of the Holy Spirit in the last days (see Acts 2:16-21).

- 6 II Kings 12:9-16; Today's reading begins with more of Joash of the South.
 II Chronicles 24:8-
 19;
 II Kings 13:8-11; Jehoash (Joash; North; 16 evil years).
 12:17,18;
 II Chronicles 24:20-
 27;
 II Kings 12:19-21;
 13:14-21,23-25;
 II Chronicles 25:1-4
 II Kings 14:1-6; Amaziah (South; 29 good years). The date is about 839 BC.
 II Chronicles 25:5-
 10;
 II Kings 14:7;
 II Chronicles 25:11-
 24;
 II Kings 14:8-14
- 7 II Kings 14:21; 15:1- Uzziah (Azariah; South; 52 good years). The date is about 810 BC.
 4;
 II Chronicles 26:1-5;
 II Kings 14:22;
 13:12,13;
 II Kings 14:15-17; Jeroboam II (North; 41 evil years). The date is about 825 BC.
 II Chronicles 25:25;
 II Kings 14:23-27;
 18-20;
 II Chronicles 25:26-
 28;
 26:6-15

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Seven - July 2-8

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Hosea 1:1-3:5	The first verse shows when he did his work. His addresses to “Israel,” “Ephraim,” and “Samaria” show that he preached mainly to the North.
2	Jonah 1:1-4:11	In the midst of all this sin among God's people, Jonah actually went to their worst enemy and brought Nineveh (the capital of Assyria) to repentance with the word of God.
3	Amos 1:1-3:15	Now Amos begins to prophesy against the sins of various nations.
4	Amos 4:1-6:14	He continues to predict doom, particularly upon the people of God who had gone into many sins.
5	Amos 7:1-9:15	Amos meets an enemy, the priest Amaziah, in chapter 7. He closes out his book with more proof of the fall of his people and a prediction of the church in 9:11-15 that is referred to in Acts 15:13-18.
6	II Kings 14:28,29; Hosea 4:1-19; II Kings 15:8-12; 15:13-15; 15:16-22; II Chronicles 26:16-21; II Kings 15:23-26	Zachariah (North; 6 evil months). Shallum (North; 1 evil month). Menahem (North; 10 evil years). Here is also a brief statement about Uzziah of the south at this time. Pekahiah (North; 2 evil years). It is at this time that Assyria is the world power—soon to conquer Israel for her sins.
7	II Kings 15:5-7; II Chronicles 26:22,23; Isaiah 6:1-13;	In the year that Uzziah died, Isaiah had this vision.
	II Kings 15:27,28; II Chronicles 27:1,8,2; II Kings 15:32-35; Isaiah 1:1-2:22	Pekah (North; 20 evil years). Jotham (South; 16 good years). Like Hosea, Isaiah dates his work by listing the kings who reigned when he prophesied. There are great contrasts in these two chapters between the sinfulness of his people and the glory of the church that was to be established in Acts 2.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Eight - July 9-15

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Isaiah 3:1-5:30	Isaiah continues to show why punishment is deserved.
2	Micah 1:1-2:13; II Chronicles 27:3-9; II Kings 15:36-38; 16:1-4; II Chronicles 28:1-8; Isaiah 7:10-16; 9:1-7; 7:17-25; 8:5-22	Micah continues with the same theme as Isaiah. These verses speak of the end of the reign of Jotham in Judah. Ahaz (South; 16 evil years). Here are predictions about the virgin-born Christ among some of Isaiah's prophecies (see also Matthew 1 and Luke 1). Make special notes about the characteristics of Immanuel that are given here.
3	Isaiah 9:8-21; 10:1-4; II Chronicles 28:9-15; II Kings 16:5,6; Isaiah 7:1-9; II Chronicles 28:17-19; Psalm 50	Again Isaiah is back to the theme of punishment. Israel and Syria (Damascus) fail in a conspiracy against Judah. Here is a statement of confidence in God.
4	Isaiah 8:1-4; 17:1-14; II Chronicles 28:16,21; II Kings 16:7-9; 15:29; I Chronicles 5:25,26; II Kings 16:10-20; II Chronicles 28:20,22-27; II Kings 15:30,31; 17:1,2; 18:1-3,5,6; II Chronicles 29:1-36	Damascus is to be judged (Damascus was the capitol of Syria). Ahaz sets up pagan worship in Jerusalem. Hoshea (North; 9 evil years). Hezekiah (South; 29 good years).
5	Isaiah 28:1-29; Hosea 5:1-6:11	Now Isaiah and Hosea announce the fate of Ephraim (North).
6	II Chronicles 30:1-27; Psalm 81: II Chronicles 31:1; II Kings 18:4; II Chronicles 31:2-21; Micah 3:1-12	Here is a great story of true unity in worship; Israel and Judah obey God together! Then they proceed to destroy idols. However, Micah warns of a sad future due to more sin.
7	II Kings 17:3,4; Hosea 7:1-10:15	Hoshea, the last king of the North, is taken prisoner (about 722 BC). Hosea, the prophet, speaks of Israel's punishment.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Twenty-Nine - July 16-22

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Hosea 11:1-14:9	In spite of the fact that God's wrath against Ephraim (Israel) was justified, He would not pour out all of His punishment and He would offer them hope—again! If they would <i>only return</i> to God...
2	II Kings 17:5; 18:9; 17:6; 18:10,11; 17:7- 23; 18:12; Psalm 80; Isaiah 21:1-17; 14:28-32; 15:1-9	Now Israel falls. The time is 722/721 BC. Psalm 80 is a plea for God to look at them in favor again. Now our readings are of Judah alone (721-606 BC). Hezekiah is still king in the South. Isaiah begins to prophesy against various wicked nations, including Palestina (the Philistines) and Moab.
3	Isaiah 16:1-14; II Kings 18:7,8; I Chronicles 4:39-43; Isaiah 18:1-20:6	Isaiah 16 is more against Moab. Then Hezekiah fights against Philistia and Amalek. Finally, Isaiah prophesies against Ethiopia and Egypt.
4	Isaiah 23:1-18; 10:5-34; 11:1-16; 12:1-6	Isaiah 23 is against the evil seaport of Tyre. Then he predicts the punishment of Assyria. Isaiah 11 is one of his great prophecies of the kingdom/church of Christ. Isaiah 12 is a psalm of thanksgiving.
5	Isaiah 13:1-16; 14:1- 27; 24:1-23; 25:1-12	Here is the judgment of Babylon and a ray of hope for the future (the Christian age). Isaiah 24 is a prediction of judgments that were to come upon Judah. In chapter 25, Judah rejoices over deliverances.
6	Isaiah 26:1-21; 27:1-13	In chapter 26, Judah continues to sing of deliverance. In Isaiah 27, the oppressor is judged.
7	Isaiah 22:1-14; 34:1-35:10	The first reading sounds an ominous note for the future of Judah. The second reading deals with the Lord's vengeance and victory.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty - July 23-29

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	II Kings 20:1-11; II Chronicles 32:24-26; Isaiah 38:1-22; 40:1-31	We begin with Hezekiah's sickness and recovery. Isaiah 40 is a chapter of comfort, referring to the work of John the Baptist and the following events (see 40:3-5).
2	Isaiah 41:1-43:28	The contrast between idolatry and the Servant (Christ) of God is sharply drawn by Isaiah in this reading. Note how often the audience is challenged by God to consider what He has done and can do.
3	Isaiah 44:1-47:15	Isaiah continues to open up the future for his audience. One of the great predictions of all time is in 44:28-45:7, where Isaiah predicts the work of Cyrus the Great well over 100 years before it occurred, and then says that the purpose of this prophecy is so that men can KNOW that Jehovah is the ONLY true God (see 45:5-7)!
4	Isaiah 48:1-50:11	In chapter 48, God justifies His anger. In chapters 49 and 50, Isaiah discusses the role of God's Servant.
5	Isaiah 51:1-53:12	This reading begins with God's calling people to faithfulness and ends with one of the most famous pieces of all literature: Isaiah 53, the portrait of Isaiah's Suffering Servant: Jesus Christ, the Lamb of God Who takes away the sins of the world (John 1:29). The fact that the suffering of Jesus was known and predestined before it occurred is devastating to the doctrine of pre-millennialism, which teaches that the rejection of Jesus by the Jews was a "surprise"!
6	Isaiah 54:1-56:12	Here is God's commitment to mankind, and His invitation for all to come to Him and follow His ways.
7	Isaiah 57:1-59:21	In chapters 57 and 58 we have a contrast between what God wants and what He gets from men. In chapter 59 we have His call for man to depart from all sin.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-One - July 30-August 5

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Isaiah 60:1-63:19	Here is a figurative description of the work and kingdom of Christ. Some of this is quoted in the New Testament. Also, note that 62:2 is one of the places where we have a reference to the fact that the Gentiles would be a part of this kingdom/church. This is one of many proofs that the church is not an “afterthought,” but was in God’s mind all along (Ephesians 3:10,11).
2	Isaiah 64:1-66:24	Isaiah 64 is a plea for God to not be angry with sinners anymore, but to give them (us) another opportunity. In chapter 65, Jehovah responds with a pledge to hear. Isaiah’s book closes with a call from God for us to hear, obey, and be blessed.
3	Micah 4:1-7:20	Micah, who worked at the same time as Isaiah, speaks of the same themes as Isaiah. Micah 4:1-3 is the same as Isaiah 2:1-4. Micah 5:2 tells the city of the Messiah’s birth. Micah 6:8 should be memorized by all of us.
4	II Chronicles 32:1; Isaiah 36:1; II Kings 18:13-16; II Chronicles 32:2-8; II Kings 18:17-26; II Chronicles 32:9-14; Isaiah 36:2-11; II Kings 18:27-35; II Chronicles 32:15,16, 18,19; Isaiah 36:12-20	Assyria, who had destroyed Israel, now threatens Judah. Rabshakeh, a spokesman for Assyria, blasphemes the God of Judah.
5	Isaiah 29:1-31:9	Isaiah pleads with his people to face God honestly. They must not depend upon foreign powers to fight their enemies!
6	Isaiah 32:1-33:24; II Kings 18:36,37; Isaiah 36:21,22; II Kings 19:1; Isaiah 37:1	Today’s reading begins with a strong sermon against those who think too highly of themselves, God says, “I will be exalted” (33:10). The last readings speak of Hezekiah’s humility before God.
7	II Kings 19:2-7; Isaiah 37:2-7; Psalm 44; II Chronicles 32:17; II Kings 19:8-13; Isaiah 37:8-13; II Chronicles 32:20; II Kings 19:14-19; Isaiah 37:14-20	Hezekiah seeks for the help of Isaiah against the Assyrians. Psalm 44 is a remembrance of God’s ability to save. Then Assyria’s leaders speak against God again. But Hezekiah does not give up. Instead, he prays to God.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Two - August 6-12

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	<p>Psalm 73</p> <p>II Kings 19:20-34; Isaiah 37:21-35; II Kings 19:35,36; II Chronicles 32:21,22; Isaiah 37:36,37; Psalm 75</p>	<p>In Psalm 73, the writer tells us of a process of reasoning that results in his statement, "Truly God is good!"</p> <p>Then we have the stories of Isaiah's instructions to Hezekiah and the destruction of 185,000 Assyrians by the angel of Jehovah.</p> <p>In Psalm 75, the fact that "God is the Judge" is affirmed.</p>
2	<p>Psalm 76;</p> <p>II Chronicles 32:23,27-30; II Kings 20:12-20; Isaiah 39:1-8; II Chronicles 32:31-33; II Kings 20:21</p>	<p>Psalm 76 teaches us that God is to be feared because He is so mighty (powerful; able).</p> <p>The next series of readings is about the last days of Hezekiah.</p> <p>Then Manasseh, his son, begins his reign of 55 years. Most of these years were very evil. His reign began in about 697 BC.</p>
3	<p>II Kings 17:24-41; 21:1-9; II Chronicles 33:1-9; II Kings 21:10-15; II Chronicles 33:10; Isaiah 22:15-25; II Kings 19:37; Isaiah 37:38; II Kings 21:16; II Chronicles 33:11-17; II Kings 21:17,18; II Chronicles 33:18-20</p>	<p>The first readings are proof of the evil ways of Manasseh.</p> <p>Isaiah 22 presents a ray of hope in the midst of the certainty of the coming captivity of Judah.</p> <p>Now Manasseh repents and brings forth fruit "meet for repentance" (Matthew 3:8).</p>
4	<p>II Kings 21:19-22; II Chronicles 33:21-23; II Kings 21:23,25,26; II Chronicles 33:24; II Kings 21:24; II Chronicles 33:25; 34:1,2; II Kings 22:1,2; 23:25; Nahum 1:1-3:19</p>	<p>Amon (South; 2 evil years).</p> <p>Josiah (South; 31 good years).</p> <p>Nahum is primarily a prophecy of the fall of Nineveh (Assyria). This proves that Nineveh had gone back into sin after the preaching of Jonah many years earlier.</p>
5	<p>II Chronicles 34:3-7; Jeremiah 1:1-3:5</p>	<p>The first reading refers to the work of Josiah.</p> <p>Then, we are introduced to the "Weeping Prophet" (Jeremiah), in the thirteenth year of Josiah.</p>

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| 6 | Zephaniah 1:1-3:20 | In about 620 BC, Zephaniah prophesies of “the Coming Day of Jehovah.” |
| 7 | II Kings 22:3-7;
II Chronicles 34:8-13;
II Kings 22:8-20;
II Chronicles 34:14-28;
II Kings 23:1-3;
II Chronicles 34:29-32;
Jeremiah 3:6-25 | Now we learn of the great reforms of Josiah through Hilkiyah the priest.

Here is another warning of the coming judgment on Judah. |

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Three - August 13-19

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Jeremiah 4:1-6:30	Jeremiah is grieved over Judah's sins and the coming punishment from God through Babylon. Judah REFUSES to repent (see 6:16,17).
2	II Kings 23:21-23,26,27; II Chronicles 35:1-19; II Kings 23:4-20,24; II Chronicles 34:33; Jeremiah 7:1-8:22	Josiah continues his reforms according to the Law of Moses. Jeremiah continues his warnings against Judah if the people don't truly repent.
3	Jeremiah 9:1-12:17	More charges are brought against Judah, ending with God's statement that if they do not obey, they will be destroyed.
4	II Kings 23:28-30; II Chronicles 35:20-27; II Kings 23:31,32; II Chronicles 36:1-3; II Kings 23:33,34; II Chronicles 36:4; Jeremiah 22:10-12; II Kings 23:35-37; II Chronicles 36:5; Jeremiah 27:1-11	Josiah is killed in a battle against Egypt. Jehoahaz (South; 3 evil months). Jehoiakim (South; 11 evil years). God says he has given the land to Nebuchadnezzar.
5	Jeremiah 26:1-19; Habakkuk 1:1-3:19	Jeremiah's life is spared after serious threats. Habakkuk's cry is, "Why Do God's People Suffer?" (610 BC).
6	Jeremiah 35:1-19; 25:15-38; Daniel 1:1-3; Jeremiah 25:1-11; 36:1-8; 45:1-5; 46:1-12; II Kings 24:7	Jeremiah 35 is one of the truly remarkable stories of the Bible: the convictions of the Rechabites. Now we see a little bit of how the lives of Jeremiah (older) and Daniel (younger) overlapped as they served God faithfully in different places during the reign of Nebuchadnezzar. Daniel is taken captive in about 605 BC.

- 7 Daniel 1:4-20; The convictions of Daniel and his friends ought to impress everyone. Let us resolve to take such a strong stand, too. Do not ever let peer pressure lead you into compromise.
- Jeremiah 26:20-24;
22:13-19; 36:9; These readings show once again how corrupt the people had become. The martyrdom of Urijah and the sparing of Jeremiah remind us of a similar story about James and Peter in Acts 12.
- Daniel 2:1-49 Daniel 2 is one of the most important of all Old Testament chapters. A failure to use it properly results in many misunderstandings. The dream of Nebuchadnezzar has five kingdoms:
1. Babylon (612-539 BC).
 2. Medo-Persia (539-331 BC).
 3. Greece (331-64 BC).
 4. Rome (64 BC-AD 476).
 5. The Church of Christ (established in the days of the Roman Empire; Matthew 16:18,19; Mark 9:1; Acts 2:1-47; AD 30).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Four - August 20-26

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Jeremiah 36:10-32; 13:1-15:21	Chapter 36 is the remarkable story of the burning of God's word—but it was not “destroyed,” for God caused it to be written again. In chapters 13-15, more signs of Judah's certain fall are given.
2	Jeremiah 16:1-18:23	First, God tells Jeremiah not to get married due to the great punishment that was coming (chapter 16). Second, more sins of Judah are given and condemned (chapter 17). Third, Jeremiah gives the famous lesson on the potter and the clay (chapter 18).
3	Jeremiah 19:1-20:18; II Kings 24:1; Jeremiah 47:1-48:47	Chapter 19 tells of the sign of the potter's vessel (flask). In chapter 20, Jeremiah is persecuted by Pashur. Chapter 47 is against various heathens, while chapter 48 is against Moab (descendant of Lot; Genesis 19:37).
4	Jeremiah 49:1-39; II Kings 24:2-4; II Chronicles 36:6,7; Jeremiah 52:28; II Kings 24:5,6; II Chronicles 36:8; II Kings 24:8,9; II Chronicles 36:9; Jeremiah 22:24-30; II Kings 24:10-16; II Chronicles 36:10; Esther 2:5,6	The fall of several nations is predicted in Jeremiah 49. Then we go back to more of the historical events of Jeremiah's day. Jehoiachin (South; 3 evil months). Jeremiah 22:30 is VERY important. It teaches that no descendant of Jehoiachin (including Jesus) would EVER prosper as a king in the <i>earthly</i> city of Jerusalem. This DESTROYS all forms of premillennialism, no matter how popular it is in our time. The other readings tell about some who were carried away to Babylon.
5	II Kings 24:17-20; II Chronicles 36:11-16; Jeremiah 37:1,2; 52:1,2; 21:1-14; 22:1-9,20-23; 23:1-40	Zedekiah (South; 11 evil years) In Jeremiah 21 and 22, he prophecies against Zedekiah. In Chapter 23, he predicts the coming of the BRANCH (Christ; see Zechariah 3:8; 6:12,13), and warns the priests and prophets.
6	Jeremiah 24:1-10; 27:12-22; 29:1-30:24	Chapter 24 is his lesson about the two baskets of figs. Chapter 27:12-22 is addressed to Zedekiah. Chapter 29 is the record of letters to the captives. Chapter 30 is a chapter that gives them hope in spite of their sins.
7	Jeremiah 31:1-40; 28:1-17; 51:59	Jeremiah 31 contains the famous promise of a new covenant, fulfilled by the giving of the New Testament (vv. 31-34; Hebrews 8:6-13). Chapter 28 deals with a false prophecy by Hananiah. The last verse for this reading tells of a trip Jeremiah took to Babylon at this time.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Five - August 27-September 2

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Ezekiel 1:1-3:27	The year of Ezekiel's call was 592 BC. In these three chapters, he views the glory of God, is told of his mission among a wicked people, and receives the duties of a watchman.
2	Ezekiel 4:1-6:14	The signs of the tile and the knife portray the siege and fall of Jerusalem. The reason he gives is idolatry (chapter 6).
3	Ezekiel 7:1-10:22	In chapter 7, the overthrow of the land is seen. In the rest of the reading, we see God's withdrawal from the temple as a result of their many sins.
4	Ezekiel 11:1-13:23	Chapter 11 has the record of the 25 evil rulers. At the end of the chapter, God's glory leaves the city. Chapter 12 is about two more signs showing that the fall was certain. Chapter 13 is against the false prophets and prophetesses.
5	Ezekiel 14:1-16:63	Ezekiel 14 shows God's attitude toward idolatry and idolaters. Chapter 15 is a parable of the vine. Chapter 16 is a picture of Jerusalem as God's child—unfaithful and ungrateful. Punishment is deserved.
6	Ezekiel 17:1-20:49	Chapter 17 has a parable of two eagles and its application to Zedekiah. Chapter 18 is a very important statement of the fact that each person is accountable for his own life. Chapter 19 is Ezekiel's lament over the princes of Israel. Chapter 20 is a review of the rebellious attitude of the Israelites from the time of Moses until Ezekiel—about 900 years!
7	Ezekiel 21:1-23:49	Chapter 21 teaches that the sword of the Lord is against them. Chapter 22 establishes the guilt of Jerusalem and Judah again. Chapter 23 is a parable of two sisters, Oholah (Samaria, Israel, Ephraim, or the Northern Kingdom), and Oholibah (Jerusalem, Judah, or the Southern Kingdom).

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| 6 | II Kings 25:13-17;
II Chronicles 36:18;
Jeremiah 52:17-23;
II Kings 25:18;
Jeremiah 52:24;
Psalm 74;
Psalm 79;
II Kings 25:19-21;
Jeremiah 52:25-27;
Lamentations 1:1-22 | Here is more of the inspired account of the desolation of Jerusalem.

Psalm 74 is a plea for God not to cast them off forever.
Psalm 79 is similar, with a plea for forgiveness.

Lamentations begins Jeremiah's poetic description of the grief over the fall of Jerusalem. |
| 7 | Lamentations 2:1-5:22 | Jeremiah continues to mourn over the fallen city and pleads for God's mercy. |

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Seven - September 10-16

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	II Kings 25:22-24; Jeremiah 39:11-14; 40:1-16; II Kings 25:25; Jeremiah 41:1-15; II Kings 25:26; Jeremiah 41:16-18; 42:1-22	Gedaliah is made governor of Judah. Jeremiah remains in Jerusalem to continue his work. Gedaliah is killed. Then some of the remnant wants to go to Egypt, but God tells them (through Jeremiah) that they will be punished if they go.
2	Jeremiah 43:1-13; 46:13-30; 44:1-30	They disobeyed God and went to Egypt anyway. Then Jeremiah prophecies against Egypt (chapter 46) and against the rebellious Jews who had gone to Egypt (chapter 44).
3	Ezekiel 33:21-33; 25:1-17; 28:20-26; 32:1-32	Ezekiel hears of the fall of Jerusalem. Then he continues his prophecies against the idolatrous nations: Ammon, Moab, Edom, Philistia, Zidon, and Egypt.
4	Jeremiah 52:30; Daniel 3:1-30; 4:1-3; Ezekiel 33:1-20;	Daniel's three friends are thrown in the fiery furnace. Then Ezekiel is told to instruct the captives as their watchman.
5	Ezekiel 34:1-31; 35:1-15; 36:1-38	Chapter 34 is about false shepherds (in Israel) versus the True Shepherd of God (Christ). Chapter 35 is against Edom (Esau). Chapter 36 offers the promise of future comfort from God.
6	Ezekiel 37:1-28; 38:1-23	Chapter 37 is the famous vision of the valley of dry bones, ultimately fulfilled in the Church of Christ and her king, Jesus. Chapter 38 is the first half of a description of victory over the forces of evil (God, Magog).
7	Ezekiel 39:1-29; 40:1-49	Chapter 39 finishes the message of victory over evil. Then begins Ezekiel's long message of hope for the captives as he describes a glorious future for the faithful people of God.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Eight - September 17-23

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Ezekiel 41:1-26; 42:1-20; 43:1-27	Now Ezekiel describes the future temple (chapter 41), other buildings (chapter 42), and the hope that comes from the return of the presence of God, Who had left the first temple and city earlier in the book (chapter 43).
2	Ezekiel 44:1-31; 45:1-25; 46:1-24	The order of worship is described for the future in Ezekiel's vision.
3	Ezekiel 47:1-23; 48:1-35; 29:17-21; 30:1-19	Now he speaks of a river, the boundaries of this land, and the portion for the prince. Our reading closes with more predictions against Egypt.
4	Daniel 4:4-37; II Kings 25:27; Jeremiah 52:31; II Kings 25:28-30; Jeremiah 52:32-34; Daniel 7:1-28	Nebuchadnezzar is humbled by God after his sinful show of pride. Jehoiachin was then released from prison and treated kindly by the son of Nebuchadnezzar. Then Daniel had his vision of four beasts and its interpretation, including the prophecy of the Son of man going <i>to</i> the "Ancient of days" to receive a kingdom (see Acts 1:9-11; 2:36).
5	Psalm 67; Psalm 123; Psalm 130; Psalm 137; Daniel 8:1-27	More of the Psalms will now appear in our readings, even though the dating of many of them is uncertain. These psalms are expressions of confidence in God. Psalm 67 is a plea for the name and blessings of God to be known and appreciated all over the earth. Psalm 123 expresses the need for the mercy of God. Psalm 130 is a plea for God to hear and forgive so the people could have hope. Psalm 137 specifically mentions Babylon as their place of captivity and grief. In Daniel 8, the prophet has his vision of the ram and the he goat, two years after chapter 7. The ram refers to Medo-Persia (v. 20) and the he goat refers to Greece (v. 21). These two kingdoms correspond to the second and third kingdoms of Nebuchadnezzar's dream in chapter 2.
6	Isaiah 13:17-22; Jeremiah 25:12-14; 50:1-46; 51:1-64	Here are prophecies of the fall of Babylon.
7	Daniel 5:1-31; 1:21; 11:1; 9:1-27	Daniel 5 is the fall of Babylon (539 BC). Daniel 9 is his prayer to God on behalf of his people. Sixty-seven of the seventy years of captivity had passed at this point.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Thirty-Nine - September 24-30

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Psalm 102; Ezra 5:13; II Chronicles 36:22,23; Ezra 1:1-4; Psalm 126; Psalm 85; Ezra 1:5-11; 5:14-16; 6:3-5	Psalm 102 is a poem from one in deep affliction. Then we read of Cyrus' fulfillment of the prophecies made about him in Isaiah 44 and 45, well over a century earlier. Psalms 126 and 85 are joyful over the return from captivity. Finally we learn about the early arrangements for the return to Israel.
2	Daniel 6:1-28; 10:1-21; 11:2-45; 12:1-13	Daniel 6 is the story of Daniel in the lion's den. In chapter 10, he receives assurance of new revelations and a promise of help from above. In chapters 11 and 12, he writes the revelations he received. Most of these prophecies were fulfilled in detail during the time between Daniel and the opening of Matthew.
3	Ezra 2:1-70; Nehemiah 7:5-72; 12:1-26; Ezra 3:1-7; Psalm 87	The first three readings give lists of people who were involved in the return to Israel. Ezra 3 tells us of the obedience to the law of Moses. In Psalm 87, "glorious things" are spoken of God.
4	Ezra 3:8-13; Psalm 84; Psalm 107; Psalm 66	Today we begin with the laying of the foundation for the temple. Psalm 84 says, "I am thankful to be able to go to the temple and worship." Psalm 107 is thankfulness for God's ability to deliver. Psalm 66 is a plea to see God as He is and worship Him.
5	Psalm 125; Ezra 4:1-24; Psalm 129; Ezra 5:1; Haggai 1:1-10; Ezra 5:2; Haggai 1:11-15; 2:1-9; Zechariah 1:1-6; Haggai 2:10-23	Psalm 125 tells of the results of trusting in God. Ezra 4 tells the sad story of new enemies for the Jews. Psalm 129 teaches that our persecutors will pay for their sins. Then God uses Haggai and Zechariah to motivate the people again, after years of delay. Haggai's theme is, "Consider your ways!" Zechariah cries out that they must not be as their fathers were.
6	Zechariah 1:7-17; 4:6-10; 1:18-5:11	First, we have the dating of the prophecy and then the promise that Zerubbabel would be instrumental in getting the work done. From 1:18-5:11, a series of brief visions and predictions are given to Zechariah.

- 7 Zechariah 6:1-15; Note especially the mention of the BRANCH (Jesus Christ), and the prediction that He would be both priest and king at the same time, which He is today as king of His kingdom (the church) and high priest over His temple (the church)!
- Ezra 5:3-12,17; Now more enemies try to intervene, but the decree of Cyrus is discovered and they are forbidden to hinder the work.
- 6:1,2,6-14; In Zechariah 7 and 8, the prophet receives powerful sermon material from God for his people.
- Zechariah 7:1-14; In Zechariah 7 and 8, the prophet receives powerful sermon material from God for his people.
- 8:1-23; In Zechariah 7 and 8, the prophet receives powerful sermon material from God for his people.
- Ezra 6:15 Finally, we are given the statement that the temple was completed!

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty - October 1-7

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Ezra 6:16-22; Psalm 146; Psalm 111; Psalm 112; Psalm 113; Psalm 116; Psalm 117; Zechariah 9:1-17; 10:1-12	The first passage is the record of the dedication of the temple in 516 BC. The Psalms are songs of worship and reverence. Psalm 146 gives a list of reasons for praising Jehovah as long as we exist. Psalm 111 shows that it is good to fear the Lord. Psalm 112 tells how the one who fears God will be blessed. Psalm 113 praises Him for His many deeds of goodness. Psalm 116 says, "I love the Lord, and here is why..." Psalm 117 is the shortest chapter in the Bible and summarizes the praise Psalms. Zechariah 9 tells the people that God will deal with their enemies and that they ought to rejoice. Verse 9 is quoted in Matthew 21:5 as referring to Christ. Zechariah 10 teaches that just as God can punish the evil ones, He can also gather the faithful.
2	Zechariah 11:1-14:21	Zechariah 11 speaks of the rejection of the king (verse 13 is quoted in Matthew 27:9,10). Zechariah 12 predicts the great mourning of Jerusalem in light of this rejection of the Messiah (vv. 10,11). Zechariah 13 shows that through the "wounded" One a fountain was opened. This refers to the gospel age. Zechariah 14 predicts the destruction of Jerusalem (AD 70).
3	Esther 1:1-3:15	The story of Esther took place between 485-465 BC. Another name for this king is Xerxes I. Chapters 1 and 2 show how Esther became queen after Vashti took a strong stand against the worldly desires of the king and his friends. Chapter 3 tells of the rise of Haman, the villain.
4	Esther 4:1-7:10	In chapters 4-7, Mordecai and Esther, by the providence of God, are able to overthrow Haman's wicked plans.
5	Esther 8:1-10:3; Ezra 7:11-28	Esther closes with the victory of the Jews through Mordecai and Esther. Ezra 7 takes us to the reign of Artaxerxes (458 BC). In this reading, Ezra receives the decree to go to Jerusalem.
6	Ezra 8:1-14; 7:9; 8:15-31; 7:6-8,10; 8:32-36	These readings include the people who went with Ezra to Jerusalem, the preparation by prayer and fasting, the silver, gold, and vessels they took, and the beginning of his work there. The foundation of his work is Ezra 7:10.
7	Ezra 9:1-15; 10:1-44	The chapters for today tell us of the reforms and repentance that took place as a result of Ezra's life and teachings.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-One - October 8-14

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Nehemiah 1:1-11; 2:1-6; 5:14; 2:7-20; 3:1-32	Nehemiah begins 13 years after the last readings in Ezra (445 BC). These chapters speak of his grief and prayer over the condition of Jerusalem and his commitment to get the wall built.
2	Nehemiah 4:1-23; 5:1-13,15-19; 6:1-19; 7:1-4; I Chronicles 9:1-34	In chapter 4, he deals with enemies on the outside, while in chapter 5, he deals with enemies on the inside. In chapter 6, he overcomes rumors, and in the early part of chapter 7, he again showed great leadership by being able to delegate responsibilities. I Chronicles 9 lists people who lived at Jerusalem.
3	Nehemiah 11:1-36; 7:73; 8:1-18	Nehemiah 11 lists people who lived in the area. In chapter 8, the truth of God is taught by Ezra and Nehemiah, and the people were encouraged to rejoice.
4	Nehemiah 9:1-38; 10:1-39; 12:27-43	Nehemiah 9 is a historic overview of the nation's history. In chapter 10 the people made a covenant and sealed it. In the end of chapter 12 the wall is dedicated.
5	Psalms 147 148 149 150 Nehemiah 13:4,5; 12:44-47; 13:1-3	Psalms 147 is another praise psalm, full of reasons for exalting Him. Psalm 148 is the basis of the song, "Hallelujah, Praise Jehovah." Psalm 149 exhorts that various expressions of praise be given to Jehovah, some of which would not be scriptural today (compare v. 3 with Colossians 3:16,17). Psalm 150 is another praise poem, with several notes about instruments—which were acceptable under the law of Moses. The other sections from Nehemiah speak of worship in his day.
6	Psalms 119	Today's reading is the longest chapter in the Bible, 176 verses. There are 22 sections of 8 verses each, corresponding to the 22 letters (all consonants) of the Hebrew alphabet. In nearly every verse, some reference is made to God's word.
7	Psalms 1; Nehemiah 13:6-31; Malachi 1:1-4:6	Psalms 1 is one of the most concise statements of the fact that there really are only two kinds of lives (see Matthew 7:13,14). In Nehemiah 13, he makes another trip to Jerusalem to lead them away from abuses of the will of God. Malachi is not dated specifically, but internal evidence (such as, the existence of the temple; 1:7,10) suggests it fits in sometime after Nehemiah. Historical tradition supports this. The message is full of rebuke for sin—the people, although not going back to idolatry—had abused nearly every law of God. In chapters 3 and 4, he gives prophecies of John the Immerser and Jesus the Christ.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Two - October 15-21

As we read the four accounts of the “Life of Lives”—the Life of Christ—we will follow the order given in The Fourfold Gospel, by J. W. McGarvey and Philip Y. Pendleton. The purposes for this are: 1) this book is excellent and it will be far easier to study it (if the reader owns it) by retaining their order, 2) the exact chronology of His life is not always easy to determine, for the writers were not necessarily writing in exact chronological order at all times, 3) this is a good arrangement, and 4) the parallel records of the same events are grouped together.

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Luke 1:1-4; John 1:1-18; Matthew 1:1-17; Luke 3:23-38; Luke 1:5-80	Luke's preface states the need for a record that is based on “having had perfect understanding,” which is what we have in Matthew, Mark, Luke, and John. Note that he writes to a man named Theophilus, which means “lover of God.” Are you a lover of God (John 14:15)? The “prologue” to John teaches that the Word has the characteristics of Deity because He <i>is</i> Deity (1:1-5). This Word Who became flesh was introduced by John (1:6-14). This Word brought the final and full revelation of God to the earth (1:15-18). This is the genealogy of Jesus through Joseph, the royal line. This is the genealogy of Jesus through Mary, the fleshly line. There are several items here, relating to the conception and birth of John and the conception of Jesus in the womb of the virgin Mary.
2	Matthew 1:18-25; Luke 2:1-39; Matthew 2:1-23; Luke 2:40-52	Here are the only two accounts of the birth and early childhood of Jesus. Take note of His enemies and of the friendly witnesses to His birth.
3	Matthew 3:1-12; Mark 1:1-8; Luke 3:1-18; Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23; Matthew 4:1-11; Mark 1:12,13; Luke 4:1-13; John 1:19-34	In these parallel accounts, the writers tell of the preaching of John and its results. Here is the record of the Lord's immersion in obedience to the command of the Father. He immediately confronts and defeats Satan by properly using the Bible to escape temptation (see I Corinthians 10:13; I John 2:15-17). As the transition from the ministry of John to that of Jesus continues, John gives further testimony about the “Lamb of God.”
4	John 1:35-51; 2:1-25; 3:1-36;	Here, Jesus begins to gather His disciples. This chapter illustrates two things about the Lord. First, we learn of His power over time and nature in making the wine (obviously non-alcoholic, for if He made alcohol, He would have sinned according to Habakkuk 2:15,16). Second, we learn of His hatred of sin in the first cleansing of the temple. Here is the discussion with Nicodemus about the new birth, wherein Jesus clearly taught “there is water in the plan”—a person <u>must</u> be born of water before he can enter the kingdom (church; Matthew 16:18,19). We also read perhaps the most famous verse in the Bible (John 3:16), and the Lord's lesson about light and darkness.

4 (continued)	Matthew 4:12; Mark 1:14; Luke 3:19,20; John 4:1-4; 4:5-42	Now we read of the reasons for His journey to Galilee. On the way north to Galilee, Jesus went through Samaria and taught the woman at the well. This passage affirms one of the “I AM’s” of Jesus: I am the Messiah.
5	Luke 4:14; John 4:43-45; Matthew 4:17; Mark 1:14,15; Luke 4:15; John 4:46-54; Matthew 4:13-16; 4:18-22; Mark 1:16-20; Luke 5:1-11; Mark 1:21-28; Luke 4:31-37; Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41; Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44	Jesus arrives in Galilee. A summary of His teaching. Jesus heals the nobleman's son from a distance. He stops at Capernaum and fulfills prophecy. Four fishermen follow Jesus. He casts a demon out of a man in a synagogue. He heals the mother-in-law of Peter (thus proving that Peter was married and not qualified to be a “Pope”). Jesus preaches in Galilee.
6	Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16; Matthew 9:2-8; Mark 2:1-12; Luke 5:17-26; Matthew 9:9; Mark 2:13,14; Luke 5:27,28; John 5:1-47	Jesus heals a leper. Jesus heals a paralyzed man. Matthew (Levi) follows Jesus. Jesus heals a man at the pool of Bethesda, and a controversy follows.
7	Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5; Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11; Matthew 12:15-21; Mark 3:7-12; Matthew 10:2-4; Mark 3:13-19; Luke 6:12-16	His disciples pick grain on the Sabbath and Jesus defends them. A man with a withered hand is healed. Multitudes are healed by the Sea of Galilee. Jesus prays all night and selects twelve apostles.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Three - October 22-28

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Matthew 5:1-7:29; Luke 6:17-49	Matthew gives a full account of the most famous sermon of all time: The Sermon on the Mount. Luke gives a shorter version which is not identical, suggesting that the Lord taught these things more than once, which we would certainly expect.
2	Matthew 8:1,5-13; Luke 7:1-10; 7:11-17;	Christ heals a centurion's servant. He raises a widow's son at Nain.
	Matthew 11:2-30; Luke 7:18-35	Jesus answers questions from John the Immerser and teaches a lesson from them.
3	Luke 7:36-50; 8:1-3; Matthew 12:22-37; Mark 3:20-30; Luke 11:14-23; Matthew 12:38-45; Luke 11:24-36; Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21	A woman anoints the feet of Jesus. He travels and preaches in Galilee. Some make blasphemous accusations against Him. A sinful generation asks for a sign. A lesson about His mother and brothers.
4	Luke 11:37-54; 12:1-59; 13:1-9	At dinner with a Pharisee, He denounces them. A long lesson of warnings. A lesson about repentance and fruits.
5	Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18; Matthew 8:18-27; Mark 4:35-41; Luke 8:22-25	Jesus teaches seven parables, beginning with the parable of the sower. On the same day, Jesus demands commitment and stills the storm of Galilee.
6	Matthew 8:28-34; 9:1; Mark 5:1-21; Luke 8:26-40; Matthew 9:10-17; Mark 2:15-22; Luke 5:29-39; Matthew 9:18-26; Mark 5:22-43; Luke 8:41-56	Jesus casts out "Legion" and about 2000 swine rush into the sea. He attends a feast at Matthew's house. On the way to raise the daughter of Jairus, a woman is healed.

7	Matthew 9:27-34; 13:54-58; Mark 6:1-6; Luke 4:16-31; Matthew 9:35-38; 10:1,5-42; 11:1; Mark 6:7-13; Luke 9:1-6	Jesus heals two blind men and a demon-possessed man who is unable to speak. The Lord is rejected at Nazareth. He travels in Galilee and then sends out the twelve.
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A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Four - October 29-November 4

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9; Matthew 14:13; Mark 6:30-32; Luke 9:10; John 6:1; Matthew 14:14-21; Mark 6:33-44; Luke 9:11-17; John 6:2-14; Matthew 14:22-36; Mark 6:45-56; John 6:15-21	Another of the wicked Herods hears of the work of Jesus and supposes that it is John—risen from the dead! Note also that John died for teaching that there are marriages which must be dissolved in order to please God. The twelve return from their mission and they all go to a deserted place. Here is one of the very few events found in all four books—the feeding of the 5000. This is the place where we learn about the Lord's walking on the water.
2	John 6:22-71; Matthew 15:1-20; Mark 7:1-23; John 7:1; Matthew 15:21-28; Mark 7:24-30	On the next day, Jesus claims, “I am the bread of life.” Here is one of Christ's strongest lessons against the teachings of the Jewish “clergy.” Now He heals the daughter of the Canaanite woman.
3	Matthew 15:29-38; Mark 7:31-8:9; Matthew 15:39-16:12; Mark 8:10-26; Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21; Matthew 16:21-28; Mark 8:31-9:1; Luke 9:22-27	He heals a deaf man with a speech impediment and feeds 4000. He teaches again about the leaven (influence) of the Pharisees and Sadducees and heals a blind man. Here Jesus promises to establish His church/kingdom (also called “body,” “temple,” “household,” “army,” vineyard,” etc.) after the famous confession by Peter. Immediately, Jesus begins to make predictions—with details—of His coming passion.
4	Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36; Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43; Matthew 17:22,23; Mark 9:30-32; Luke 9:43-45; Matthew 17:24-27; 18:1-14; Mark 9:33-50; Luke 9:46-50	This has to be one of the most memorable events of all time: the transfiguration of our Lord. Peter speaks of it again as his life drew to its end (II Peter 1:16-18). Jesus casts a demon out of a boy. Christ predicts His passion again. The Lord teaches a lesson by paying taxes. Christ teaches the innocence (<i>not</i> the inherited depravity!) of children and commands that we be like they are.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Five - November 5-11

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Luke 14:1-24; 14:25-35; 15:1-32; 16:1-18; 16:19-31	On this occasion, Jesus healed a man at the house of a ruler of the Pharisees on the Sabbath and used the opportunity to teach several lessons. Here is the Lord's great lesson on "counting the cost." This entire chapter is devoted to teaching about repentance by the use of three parables: the lost sheep, the lost coin, and the lost son. This is the parable of the unjust steward. The chapter closes with the story of Lazarus and the rich man. Note that Luke does not call this a parable.
2	Luke 17:1-10; John 11:1-46; 11:47-54; Luke 17:11-37; 18:1-8	Several brief lessons are in these verses, addressed to His disciples rather than the Pharisees and other enemies. Here, the I AM is the "I am the Resurrection and the Life" as he raises Lazarus, the brother of Martha and Mary, from the dead. The chapter continues with a council convened by His enemies, and Jesus' decision to go to the wilderness for a time. As Jesus and the disciples travel to Jerusalem, He heals ten lepers and teaches more lessons. This is the parable of the persistent widow.
3	Luke 18:9-14; Matthew 19:1-12; Mark 10:1-12; Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17; Matthew 19:16-20:16; Mark 10:17-31; Luke 18:18-30	This parable of the Pharisee and the publican has timeless lessons on pride, prayer, and humility. Jesus gives His will on marriage, divorce, and remarriage. Here is another lesson about children. He is now approached by the "rich young ruler," and proceeds to teach about commandment keeping, riches, and sacrifice, followed by the parable of the laborers in the vineyard.
4	Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34; Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43; Luke 19:1-28; John 11:55-12:11; Matthew 26:6-13; Mark 14:3-9	Again, Jesus predicts His coming suffering in detail, but they still do not understand. One proof that they did not is that James, John, and their mother came requesting the right and left hand in the kingdom! Two blind men, one of them named Bartimaeus, receive their sight. As He continues toward Jerusalem, Jesus meets Zacchaeus and teaches the parable of the pounds. This series of verses introduces us to the final week of His life before the crucifixion.

- 5 Matthew 21:1-11,14-17;
 Mark 11:1-11;
 Luke 19:29-44;
 John 12:12-19;
 Matthew 21:18,19,12,13;
 Mark 11:12-18;
 Luke 19:45-48;
 Matthew 21:20-22;
 Mark 11:19-26;
 Luke 21:37,38;
 Matthew 21:23-27;
 Mark 11:27-33;
 Luke 20:1-8
- 6 Matthew 21:28-32;
 21:33-46;
 Mark 12:1-12;
 Luke 20:9-19;
 Matthew 22:1-14;
 Matthew 22:15-22;
 Mark 12:13-17;
 Luke 20:20-26;
 Matthew 22:23-33
 Mark 12:18-27;
 Luke 20:27-39
- 7 Matthew 22:34-40;
 Mark 12:28-34;
 Luke 20:40;
 Matthew 22:41-46;
 Mark 12:35-37;
 Luke 20:41-44;
- Matthew 23:1-39;
 Mark 12:38-40;
 Luke 20:45-47;
 Mark 12:41-44;
 Luke 21:1-4
- The four writers give us the inspired record of the “triumphal entry” into Jerusalem.
- The barren fig tree is cursed, and the temple is cleansed (for the second time).
- The fig tree is already withered, and He uses it as an object lesson.
- Jesus teaches about His authority.
- The parable of the two sons is His next lesson. Then He delivers the parable of the wicked husbandman.
- These verses have the parable of the wedding of the king's son. His enemies now attempt to ensnare Jesus by asking a “hard” question about paying tribute (taxes).
- The next discussion resolves around a question about the resurrection asked by the Sadducees.
- Here is the question and answer about “the great commandment.”
- Now it is the Lord's turn to ask a question!
- At this time, Jesus presents His strong “negative” sermon against the scribes and Pharisees: *Hypocrites*.
- Jesus observes the widow who offers everything: two mites.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Six - November 12-18

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	John 12:20-50; Matthew 24:1-34; Mark 13:1-31; Luke 21:5-34	The tremendous emotions of Jesus over His coming suffering and the awful rejection He had encountered so far begin to reach a peak here. The scene is so powerful that God even speaks again from heaven for their benefit; but, as usual, it is rejected (v. 28). Jesus predicts the destruction of Jerusalem, and says that it would take place in their generation.
2	Matthew 24:35-51; 25:1-46; Mark 13:32-37; Luke 21:35-37; Matthew 26:1-5,14-16; Mark 14:1,2,10,11; Luke 22:1-6; Matthew 26:17-20; Mark 14:12-17; Luke 22:7-18,24-30	Now He turns to the question of the second coming. He reveals many important truths about THAT day, but gives no signs that would allow anyone to identify the day or the hour! As Jesus again predicts His death, the enemy is plotting it! And Judas is involved... After preparations are made for the Passover, the apostles are squabbling among themselves about who is the greatest among them.
3	John 13:1-20; Matthew 26:21-25, 31-35; Mark 14:18-21,27-31; Luke 22:21-23,31-38; John 13:21-38; Matthew 26:26-29; Mark 14:22-25; Luke 22:19,20; I Corinthians 11:23-26	Jesus teaches a lesson about servanthood by washing their feet. Two predictions are made: 1) the betrayal by Judas; 2) the threefold denial by Peter. These passages give the institution of the Lord's Supper, to be observed each first day of the week (Acts 20:7-11).
4	John 14:1-16:33; John 17:1-26; Matthew 26:30,36-46; Mark 14:26,32-42; Luke 22:39-46; John 18:1	Here are the words of His last discourse to the eleven, shortly before Judas brings the mob to the betrayal scene. They should be read soberly in a quiet place. The I AM makes more claims here: He is the Way, the Truth, the Life, and the Vine. At the end of His discussion, he offers this prayer on their (and our) behalf. A lesson: Let us learn the power of praying for others when we are struggling. Nothing needs to be said: Here is His agony in the garden.

- 5 Matthew 26:47-56; The Son of man is now betrayed, arrested, and forsaken—by people—the
Mark 14:43-52; people He came to save.
Luke 22:47-53;
John 18:2-11;
18:12-14,19-23; He is tried before Annas—a human high priest examining the divine high
priest!
Matthew 26:57,59- In the second stage of the Jewish trial, He is condemned by the Jewish
68; leaders.
Mark 14:53,55-65;
Luke 22:54,63-65;
John 18:24; Tragically, the prediction of Peter's threefold denial comes true.
Matthew 26:58,69- 75;
Mark 14:54,66-72;
Luke 22:55-62;
John 18:15-18,25-27; In the third stage of the Jewish trial, He is formally condemned and then led
Matthew 27:1,2; to Pilate.
Mark 15:1;
Luke 22:66-23:1;
John 18:28
- 6 Matthew 27:11-14; The Roman trial begins with the divine King of kings before an earthly ruler.
Mark 15:2-5;
Luke 23:2-5;
John 18:29-38;
Luke 23:6-12; At the second stage of the Roman trial, King Jesus is before “King” Herod.
Matthew 27:15-30; Here is the third stage of the Roman trial, where the Innocent One is
Mark 15:6-19; condemned by a guilty one to die in the place of everyone else on earth
Luke 23:13-25; (Romans 5:6-21).
John 18:39-19:16; The betrayer does not truly repent, as the denier did. He kills himself—while
Matthew 27:3-10; the denier obtains forgiveness and leads countless souls to the cross. Which
Acts 1:18,19; path will you and I take, fellow sinner?
Matthew 27:31-34; It is still getting harder—now they are on the way—yes, THE WAY is on
Mark 15:20-23; “the way”—to Golgotha.
Luke 23:26-33;
John 19:17
- 7 Matthew 27:35-44; These are the events, people, and sayings during the first three hours of the
Mark 15:24-32; crucifixion. The I AM—what is He now?
Luke 23:33-43;
John 19:18-27;
Matthew 27:45-56; Jesus makes a few more statements. Darkness—death—heaven and earth
Mark 15:33-41; shake. “Truly this was the Son of God.” And now the multitudes have
Luke 23:44-49; something else to think about—but will they?
John 19:28-30;
Matthew 27:57-66; Witnesses determine that Jesus is dead, so His body is taken down and laid in
Mark 15:42-47; a tomb where “never man” was laid. Note how many people are close to this
Luke 23:50-56; situation and what their reactions are.
John 19:31-42;
Matthew 28:1-8; While we are still grieving over His death, the scene shifts to the empty tomb
Mark 16:1-8; and another host of witnesses—witnesses who *knew* that HE IS NOT
Luke 24:1-8,12; HERE—BUT IS RISEN!
John 20:1-10

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Seven - November 19-25

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Matthew 28:9,10; Mark 16:9-11; Luke 24:9-11; John 20:11-18; Matthew 28:11-15; Mark 16:12,13; Luke 24:13-35; Mark 16:14; Luke 24:36-43; John 20:19-25; 20:26-31; I Corinthians 15:5; John 21:1-25; Matthew 28:16,17; I Corinthians 15:6; Matthew 28:18-20; Mark 16:15-18; Luke 24:46,47; I Corinthians 15:7; Luke 24:44-49; Acts 1:3-8; Mark 16:19,20; Luke 24:50-53; Acts 1:9-12	Jesus now begins to make appearances to a wide variety of people in different places over 40 days, thus providing the “many infallible proofs” of His resurrection (Acts 1:1-3). Here, He appears to Mary Magdalene and then to several women. The enemies of the cross learn that the body is gone, and a story is devised that He was “stolen away.” The main story here is His appearance to two disciples on the road to Emmaus and His discussion with them. It is still the same day. On that evening He shows Himself to the “eleven,” except Thomas. A week later, with Thomas present, Jesus appears to them again. Again He appears to some of the apostles, this time at the Sea of Tiberias (Galilee). An appointed appearance takes place on a mountain in Galilee. Now the Lord Jesus Christ gives the Great Commission to the apostles. Here He appears to James and all the apostles. These verses tell of His ascension to receive a kingdom (Daniel 7:13,14) while “they stood gazing.”
2	Acts 1:1-4:37	A few of these verses in Acts 1 were read earlier, but there is such a major transition here that it is a good idea to read them again. Note the plan for evangelizing the world in verse 8. Chapter 2 is the record of the establishment of the church of Christ in the year AD 30. It is one of the most significant events in all of history, as predicted repeatedly by the prophets (Isaiah 2:2-4; Daniel 2; Joel 2; Psalm 2). Be sure to note how people responded to the gospel in the rest of Acts. Using the same method often used by Jesus, Peter and John heal a man and use the opportunity to preach the gospel in chapter 3. As a result of the events in chapter 3, the first of many persecutions occurs—but faith and boldness in Christ does not discourage them in the least. Note also that we are introduced to Barnabas in chapter 4.
3	Acts 5:1-8:40	Today's reading tells of the deaths of Ananias and Sapphira, more persecution against the apostles, the choosing of seven faithful men to do benevolent work, the sermon and murder of Stephen, the first general persecution against the church (led by a man named Saul), and more conversions in chapter 8. The lessons to be learned are numerous. Be sure to look for them as you read.

- 4 Acts 9:1-25; The same Saul who worked so hard to persecute the disciples now yields his life to Christ (his conversion is also discussed in two of his own lessons in chapters 22 and 26).
Galatians 1:17-19; Paul mentions an early trip to Jerusalem.
Acts 9:26-11:30 The major character is Peter again, as he heals Aeneas, raises Dorcas, and preaches to the first Gentiles—Cornelius and his audience. Note the first use of the word “Christian” in 11:26.
- 5 Acts 12:1-13:52; In this reading, Luke shifts his emphasis from the work of Peter to that of Paul, following the outline given by Jesus in Acts 1:8 to show how the gospel went from Jerusalem to Rome. Chapter 12 is another story of victory over persecution, while chapter 13 tells of the beginning of Paul’s first evangelistic journey.
James 1:1-27 At about this time, we believe that the book of James was written, by one of the half-brothers of Jesus. This chapter stresses trials, temptations, the power of the word, and that we must work in order to be faithful.
- 6 James 2:1-5:20 James 2:1-13 teaches us about respect of persons; 2:14-26 is about the relation between faith and works; 3:1-12 is instruction about the tongue; 3:13-18 is a lesson on wisdom; 4:1-12 calls upon us to treat one another properly; 4:13-17 reminds us to do that which we know to be good; 5:1-6 is a warning about riches; 5:7-12 is about patience; and 5:13-20 has several lessons about prayer.
- 7 Acts 14:1-15:12; Now we read of the end of the first evangelistic journey and the first part of a conference in Jerusalem dealing with Judaizing teachers (Christians who taught that parts of the law of Moses are still binding).
Galatians 2:7-10; Here is a brief reference made by Paul about this conference.
Acts 15:13-35; This sections records the conclusions of the conference—which were not based on the wisdom of men, or popular vote, but revelation from the Holy Spirit.
Galatians 2:11-14; Here is an incident where hypocrisy reigned—until Paul showed enough love to rebuke!
Acts 15:36-41 Paul desires to begin a second evangelistic journey, but a disagreement leads to two efforts. All the signs are that both were approved and effective.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Eight - November 26-December 2

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Acts 16:1-18:17	Paul's second evangelistic journey begins by visiting churches that were established on the first trip, including his meeting with Timothy. Then the Great Commission takes a dramatic turn as the gospel is taken into Europe (Philippi in Greece). The rest of this reading traces Paul's travels down through Greece.
2	I Thessalonians 1:1-5:28	While Paul was at Athens (I Thessalonians 3:1,2), he sent Timothy to Thessalonica to see about the new congregation. By the time Timothy met Paul again, he was at Corinth (Acts 18:5). From there, he wrote both of his letters to Thessalonica. Chapter 1 is a review of the beginning of the congregation. Chapter 2 emphasizes the kind of men that Paul and his co-workers were. Chapter 3 tells how Paul felt about Timothy's report. Chapter 4:1-12 stresses the importance of high standards for Christians. Chapter 4:13-5:11 deals with the second coming. The last verses are brief encouragements.
3	II Thessalonians 1:1-3:18;	Almost immediately after I Thessalonians the need for the second letter arose. This was due to errors about the second coming, which, according to some, was going to occur very soon. In chapter 1, he gives some characteristics of that day. In chapter 2, he reveals that a great apostasy would take place before the second coming. In chapter 3, among other things, Paul commands that we withdraw ourselves from Christians who reject his teachings.
	Acts 18:18-19:41	As the third evangelistic journey begins, Paul spends a great deal of his time in Ephesus, helping to begin a great work. Take special note of the friends and enemies of Paul who are mentioned in this reading.
4	I Corinthians 1:1-5:13	When he was at Ephesus (I Corinthians 16:8), Paul received a letter from Corinth (7:1), which prompted this response. Chapter 1 stresses the importance of the Lord Jesus Christ and unity (vv. 1-17), and contrasts the gospel with the schemes of men (vv. 18-31). Chapter 2 teaches that the message of the cross is a word-by-word revelation from heaven. Chapter 3 contrasts the results of carnality and spirituality. Chapter 4 describes the true stewards (ministers of God). Chapter 5 shows how the church must deal with sin and immorality.
5	I Corinthians 6:1-10:33	Chapter 6 brings out more clear cut differences between Christians and the world. Chapter 7 deals with questions they had asked Paul (in their letter) about marriage. Chapter 8 is about the principles that settle issues such as eating meat offered to idols. Chapter 9 discusses several things about preachers and preaching. Chapter 10 shows how the Old Testament still teaches (vv. 1-14), and true oneness in Christ and the need to do only that which brings glory to God (vv. 15-33).
6	I Corinthians 11:1-16:24	Chapter 11 deals with the principles of headship (vv. 1-16) and the Lord's supper (vv. 17-34). Chapters 12-14 discuss the use of miraculous gifts in the context of agape love. Chapter 15 is an extended lesson on the resurrection and its power to motivate us to work. Chapter 16 closes the book with a variety of exhortations.

- 7 Acts 20:1; At this time, Paul left Ephesus (in Turkey) to go to Macedonia (in northern Greece). Titus (II Corinthians 7:5-7) met him with a report that the Corinthians had accepted the teaching and rebuke of I Corinthians. This prompted the writing of II Corinthians.
- II Corinthians 1:1-4:18 Chapter 1 is one of the great passages on comfort and consolation. Chapter 2 speaks of the powerful emotion Paul had when he first heard of the troubles at Corinth. Chapter 3 teaches about the differences between the law and the gospel. Chapter 4 tells us about Paul's motives as a preacher/apostle.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Forty-Nine - December 3-9

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	II Corinthians 5:1-9:15	Chapter 5 contains lofty discussions of eternity, judgment, and reconciliation. Chapter 6 deals with Paul's suffering for the welfare of others and his charge to be separate from sinners. In chapter 7, Paul refers again to all the emotions he had in learning of the problems he dealt with in I Corinthians; and in waiting to hear of their response—a response which brought him great comfort. Chapters 8 and 9 are a discussion of the motives and results of giving according to the New Testament pattern (see I Corinthians 16:1-3).
2	II Corinthians 10:1-13:14	In chapters 10-12, Paul's theme is the vindication of his apostleship against false charges. He is clearly uncomfortable with having to talk about himself, but he knows that as Christ's ambassadors (5:20), the apostles had to stand up for themselves, or the gospel would be discredited. Chapter 13 begins with a stern warning and ends with a genuinely loving farewell.
3	Acts 20:2,3; Galatians 1:1-6:18	Paul resumes his travels at this time, during which time he wrote Galatians and Romans. More attacks were being made against Paul, which led the Christians in the congregations of Galatia (southeast Turkey) to believe they had to observe the law of Moses. This letter has three sections. In the first two chapters, Paul vindicates his apostleship. In the second two chapters, he shows the purposes of the law and the true place of the gospel. In the third two chapters he contrasts the life that follows the flesh with the life that follows the spirit. It is significant that in 1:6,7 Paul clearly emphasizes there is no other gospel, which eliminates any modern day revelation.
4	Romans 1:1-4:25	At the time of this writing, Paul had never been to Rome, but had a long-standing desire to go. He requested their prayers in this regard. The book has three major sections: Sin and salvation (1-8); Jew and Gentile (9-11); Your reasonable service (12-16). Today's reading covers his thesis (1:1-17), a long discussion about sin (1:18-3:31), and a chapter about faith (4:1-25).
5	Romans 5:1-8:39	Chapter 5 teaches that true peace is the result of justification by faith, and that justification is possible because of the "much more" that God did through Christ. Chapter 6 proves that true death to sin cannot take place apart from immersion into Christ, where newness of life is. Chapter 7 illustrates the futility of life apart from Christ. Chapter 8 contrasts the flesh and spirit (see Galatians 5,6).
6	Romans 9:1-12:21	Chapters 9-11 are the source of much unneeded controversy in the religious world. Read these chapters with the understanding (from chapters 1-8) that the only way to be saved is for people to come to Christ individually. God does not save nations or ethnic groups <i>as groups!</i> Of course, if all of the individuals obey Him, the whole group would be saved. Chapter 12 begins the section on our "reasonable (logical) service" by listing many ways of serving God.

- 7 Romans 13:1-16:27 Chapter 13 stresses the Christian's responsibility toward the authorities in his country. Chapter 14 teaches us to be considerate of one another toward matters of option (and also teaches that a matter *cannot* be optional unless it is first *right*; verse 23; see also I Thessalonians 5:21). Chapter 15 teaches about the oneness that comes from spiritual service. Chapter 16 illustrates the beauty of spiritual service by listing people who lived the way they should!

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Fifty - December 10-16

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Acts 20:4-22:30	Paul and several companions now resume the third evangelistic journey (which began in Acts 18:23) by leaving Macedonia and moving east through Turkey. Acts 20:7 is the famous passage which, when used properly with others, shows that the Lord's Supper was observed on every first day of the week (see Matthew 26:26-29; I Corinthians 11:17-33; 16:1-3). The journey ends in Acts 21:16, and the story immediately shifts to show how Paul ended up at Rome—a long-time desire being fulfilled. Chapter 22 is one of the three accounts of his conversion in Acts (see also chapters 9 and 26). Note what Paul believed about the washing away of his sins in Acts 22:16.
2	Acts 23:1-25:27	In chapter 23, Paul continues to defend himself by bringing up the resurrection in order to divide his accusers against one another! In Acts 23:31, he is taken on a journey that ends in Caesarea for more trials and persecution. Admist more accusations in chapter 24, Paul makes another inspired defense as an apostle of Christ (see Matthew 10:16-20). In chapter 25, Paul makes his appeal unto Caesar, one of his rights as a freeborn Roman citizen, thus guaranteeing a trip to Rome.
3	Acts 26:1-28:31	The events leading to the voyage to Rome continue in chapter 26 as Paul defends himself before Herod Agrippa, the last mentioned Herod in the Bible (descendants of Esau). Chapter 27 records the voyage and the shipwreck. This is not one of the shipwrecks of II Corinthians 11:25 because II Corinthians was written several years before this. Chapter 28 shows how Paul finally got to Rome. Remember the “prosperous journey” he had requested of them to petition for in their prayers (Romans 1:10)? The date is in the early 60's. Luke now finishes writing Acts, and Paul writes his four “prison epistles.”
4	Philemon 1-25; Colossians 1:1-4:18	This one-chapter book fills in several historical details and teaches that the product of the gospel is <i>a brother</i> (in Christ). Philemon was from Colosse, and since Paul was sending Onesimus back to Colosse, he used the occasion to send a letter to the church there as well. The theme of this letter is, “Christ is the Basis of the Risen Life.” As you read, note the emphasis he places on Christ (1:13-2:7), threats to the risen life (2:8-23), his description of the risen life (3:1-4:6), and examples of people who were living the risen life (4:7-18).
5	Ephesians 1:1-6:24	Colosse and Ephesus were close together, so it was also appropriate to send a letter there with Tychicus and Onesimus (6:21,22; Colossians 4:7-9). This letter is often called the “twin” of Colossians, as it places as much emphasis on the “body” as Colossians does on the “head.” Chapter 1 speaks of the one head. Chapter 2 reveals the one new man. Chapter 3 tells us of the one family. Chapter 4 shows how the one body works. Chapter 5 portrays the one bride. Chapter 6 challenges the one army.
6	Philippians 1:1-4:23	The first three prison epistles say nothing about Paul's anticipation that he would be released soon, but he rather asks the readers to pray for him while he is in bonds. However, in Philippians, the epistle of joy, Paul does expect to be released soon. Thus, this letter was written later than the others.

7 Hebrews 1:1-4:13

Chapter 1 tells us of the spread of the gospel. Chapter 2 stresses the power of example. Chapter 3 teaches us to pay the price to be like Christ. Chapter 4 teaches us how to think.

Although this book does not name its author, there is the possibility that Paul wrote it, too, just after his imprisonment ended. If he did write it, it means that he wrote exactly 100 chapters of the New Testament. The major theme of this book is that we cannot prevent apostasy unless we constantly focus on Christ by taking His word seriously. In Hebrews 1:1-3:6, we have a lesson which shows the superiority of Christ over creation, angels, man, and Moses. In Hebrews 3:7-4:13, we have a lesson on “rest”—the Canaan rest, the rest of God after creation, the Sabbath rest, and the rest that remains—heaven.

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Fifty-One - December 17-23

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	Hebrews 4:14-8:5	In Hebrews 4:14-5:10, we are told that Jesus is our high priest, and He is contrasted with the high priests among the Levites. In 5:11-6:20, the writer launches into a rebuke for their being a dull of hearing (lazy hearers) and an exhortation to growth. From 7:1:8-5, he finishes his discussion of the priesthood of Christ, proving that He is greater than Levi (7:1-10), that the law had to be replaced in order to make Jesus a priest (7:11-28), and that His priesthood is true and final (8:1-5).
2	Hebrews 8:5-13:25	In the first part of the reading, the two covenants are discussed (8:5-10:18). In this section, he shows that the new is greater because—it is faultless (8:6-13), the old was but a figure of the new (9:1-14), the new is based on the death and blood of a better mediator (9:15-22), and because under the new, only one sacrifice was needed (9:23-10:14). The grand conclusion is: The New Covenant is in force (10:15-18)! In the second part of this reading, he exhorts us to be steadfast in the covenant (10:19-39). In the third part of this reading, he gives exhortations to growth (11:1-13:25).
3	I Timothy 1:1-6:21	This is the first of three letters Paul wrote to preachers (evangelists); two to Timothy and one to Titus. Paul says that he has left Timothy in Ephesus (thus implying that Paul is no longer in prison). This book could be titled, “Guard the Gospel.” He is to guard it (6:20) by following true teaching and true examples (1:3-20), by proper worship (2:1-15), by having qualified leaders (3:1-13), by behaving (3:14-16), by accepting his responsibility as a preacher (4:1-16), by dealing with people properly (5:1-6:2), and by trusting in God and in truth (6:3-21). The date would be AD 63 or 64.
4	Titus 1:1-3:15	Paul had left Titus on the island of Crete to do a similar work as that which Timothy was to do in Ephesus. This book could be titled, “Practice the Gospel.” He is to practice the gospel by having qualified elders (1:5-9), by not giving heed to false teachers (1:10-16), by encouraging others to righteousness (2:1-10), in order to have hope (2:11-14), as a faithful evangelist (2:15), and from the time of baptism onward (3:1-11). The date would be AD 63 or 64.
5	I Peter 1:1-5:14	This is the first of two letters written by Peter to Christians in the areas of Paul's work in the book of Acts. In this letter, he says he is in Babylon, and he is working with Silvanus (Silas) and Marcus (John Mark). In many ways, this book has Leviticus as its background. Both are based on the theme that God's priesthood is to be holy (Leviticus 11:44,45; I Peter 1:15,16). The major topics here are the origin and goal of salvation (1:3-12); exhortations to faithfulness (1:13-2:10), special duties of Christians (2:11-3:13), how to react to persecutions (3:13-4:19), and directions for the church (5:1-9). The date would be about AD 65.

- 6 II Peter 1:1-3:18 This letter was written to the same people as his first one (3:1). But now his death was near, so the date would be about AD 67 (1:13,14). The title of this book could be, "If You Don't Know, You Can't Grow." In chapter 1, he presents the positive side of knowledge by emphasizing the quality of God's way. In chapter 2, he warns of the destiny of false teachers. In chapter 3, he reminds them of the certainty of the Lord's promise (regarding the second coming).
- Jude 1-25 Jude, like James, was a half brother of Jesus. He does not date his book, but it is similar to II Peter 2; so we place it here for comparative purposes.
- 7 II Timothy 1:1-4:22 Another "last words" epistle is now written, again in about AD 67. Paul is in prison once more, but this time he realizes that he is going to die (4:6-8). He thus pleads with Timothy to "Preach the Gospel" in his last letter to preachers. He even hopes that Timothy can get to him before he is killed for Jesus (4:13). He urges him to preach the gospel with respect to the past (1:6-18; it was planned by God); with respect to the present (2:1-26; in spite of hardships that come); and with regard to the future (3:1-4:8; because the one true gospel is the one remedy for perilous times).

A CHRONOLOGICAL BIBLE READING SCHEDULE

Week Fifty Two - December 24-31

<u>Day</u>	<u>Scriptures</u>	<u>Notes</u>
1	I John 1:1-5:21	All we have left for this final week (eight days) is the last four books of John the apostle. They are not dated, and there has always been a great deal of discussion about when John actually wrote. Since John lived to the end of (or even past) the first century—a variety of dates has been suggested. Today's reading is the book of I John. It is a difficult book to outline, but consider the following points: Walking in the light by keeping God's commandments (1:1-2:28); the significance of being born of God (2:29-4:6); the power of fellowship that is based on love (4:7-5:21).
2	II John 1-13; III John 1-14;	This short letter is written to an unnamed lady and her children. It briefly mentions many of the words that John frequently uses. Mark the ones you note as you read. Here is another short letter from John, written to Gaius about John's joy over Gaius, and the great contrast between people such as Diotrephes and Demetrius.
	Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14	These are the seven beatitudes (“blesseds”) of Revelation. Read them carefully before we begin the book tomorrow.
3	Revelation 1:1-3:22	The book begins with a glorious view of the Son of man, followed by the seven letters to the churches of Asia. Note that the different messages are based upon the different spiritual conditions in the congregations.
4	Revelation 4:1-7:17	Chapter 4 gives a description of the throne and its surroundings (see Isaiah 6 and Ezekiel 1). Chapter 5 proclaims the Lamb Who is worthy. Chapter 6 has the opening of the first six seals. Chapter 7 reveals the completeness of God's victory.
5	Revelation 8:1-11:19	Chapter 8 has the opening of the seventh seal, which leads to the seven trumpets. Four of these trumpets are sounded by angels in this chapter. In chapter 9, the fifth angel sounds, and the sound is the first of three woes (corresponding to angels 5, 6, and 7). In verse 13, the sixth angel sounds the second woe (11:14). Chapter 10 tells John to eat the little book and that he must prophesy again. In chapter 11, the temple, the altar, and its worshippers are measured, which ends the second woe (verse 14). The seventh angel then sounds the third woe.
6	Revelation 12:1-15:8	Chapter 12 is the war between the woman and the great red dragon. Chapter 13 describes the two beasts. Chapter 14 speaks of six angels and the Lamb of God. Chapter 15 introduces the last seven plagues.
7	Revelation 16:1-19:21	Chapter 16 describes the seven bowls of wrath. Chapter 17 is about the harlot and the beast. Chapter 18 proclaims that “Babylon has fallen!” Chapter 19 proclaims that God and the Lamb are victorious.
8	Revelation 20:1-22:21	Chapter 20 describes the defeat of Satan (and says nothing about a literal thousand year reign of Christ on earth!). Chapter 21 is a description of the new Jerusalem. Chapter 22 teaches that these blessings are for the obedient.

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