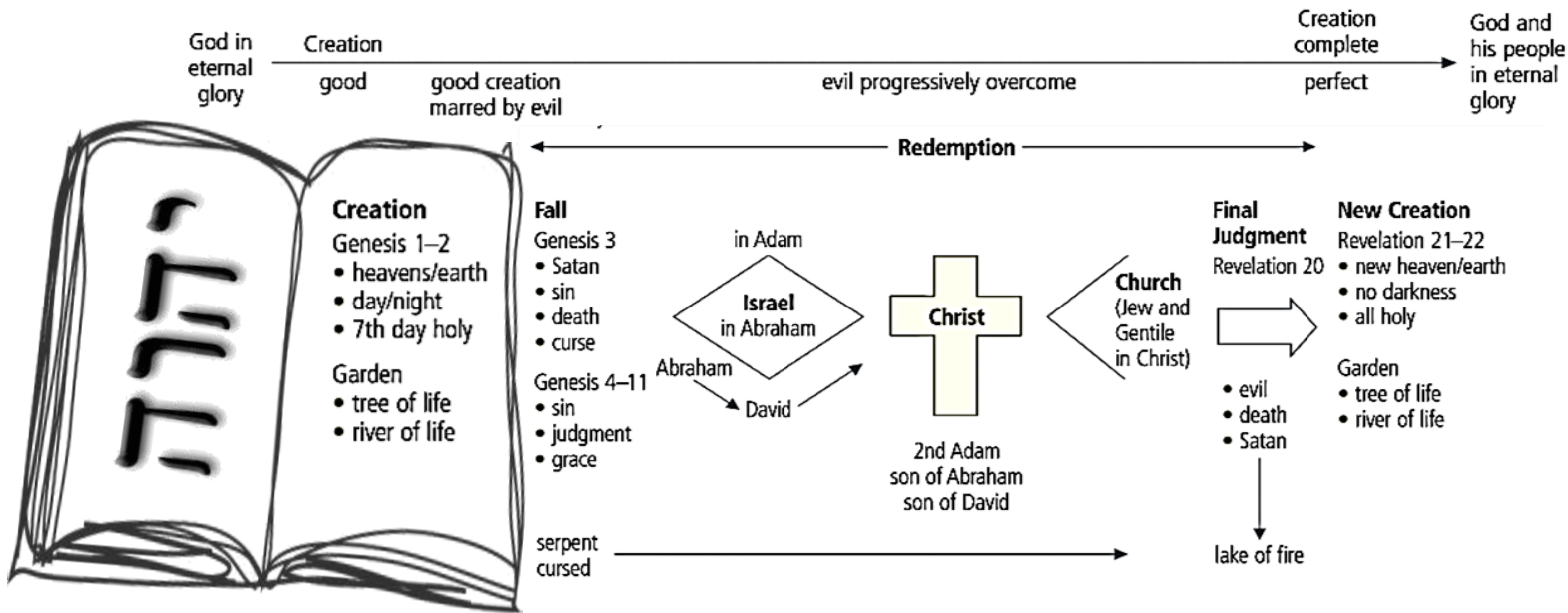


The reading schedule inside will take you through the whole Bible once and through key sections multiple times. The schedule has monthly assignments, so you can read daily at your own pace to get the monthly assignment done. There are helpful charts inside to equip the reader with the order of books, the ancient timeline and the placing of the biblical books in history.



KNOW THE WORD

A Canonical, Theological, Seasonal-Liturgical and Semi-Chronological Reading Schedule of the Christian Bible

by: Pastor Matt Jones

Jewish OT 24 Books			Christian OT 39 Books		
The Law (Torah)			The Law (Torah)		
Genesis	1	1	1	Genesis	
Exodus	2	2	2	Exodus	
Leviticus	3	3	3	Leviticus	
Numbers	4	4	4	Numbers	
Deuteronomy	5	5	5	Deuteronomy	
Prophets (Nevi'im)			OT History		
Former Prophets			Pre-Exilic		
Joshua	6	6	6	Joshua	
Judges	7	7	7	Judges	
1 Samuel	8	8	8	Ruth	
2 Samuel	9	9	9	1 Samuel	
1 Kings	10	10	10	2 Samuel	
2 Kings	11	11	11	1 Kings	
Latter Prophets			Post-Exilic		
Isaiah	12	12	12	2 Kings	
Jeremiah	13	13	13	1 Chronicles	
Ezekiel	14	14	14	2 Chronicles	
Book of the Twelve			Wisdom		
Hosea	15	15	15	Ezra	
Joel	16	16	16	Nehemiah	
Amos	17	17	17	Esther	
Obadiah	18	18	18	Job	
Jonah	19	19	19	Psalms	
Micah	20	20	20	Proverbs	
Nahum	21	21	21	Ecclesiastes	
Habakkuk	22	22	22	Song of Songs	
Zephaniah	23	23	23	Isaiah	
Haggai	24	24	24	Jeremiah	
Zechariah	25	25	25	Lamentations	
Malachi	26	26	26	Ezekiel	
Writings (Kethuvim)			Minor Prophets		
Psalms	14	27	27	Hosea	
Proverbs	15	28	28	Joel	
Job	16	29	29	Amos	
Song of Songs	17	30	30	Obadiah	
Ruth	18	31	31	Jonah	
Lamentations	19	32	32	Micah	
Ecclesiastes	20	33	33	Nahum	
Esther	21	34	34	Habakkuk	
Daniel	22	35	35	Zephaniah	
Ezra	23	36	36	Haggai	
Nehemiah	24	37	37	Zechariah	
1 Chronicles	24	38	38	Malachi	
2 Chronicles		39	39		

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BOOKS OF THE BIBLE BY SECTION

I. Torah (Teaching, Law)

B' resheet (Genesis)
Sh' mot (Exodus)
Vayikra (Leviticus)
B' midbar (Numbers)
D' varim (Deuteronomy)

II. Nevi'im (Prophets)

Nevi'im Rishonim (Early Prophets)
Y' hoshua (Joshua)
Shof'tim (Judges)
Sh' mu' el (Samuel)
Sh' mu' el Alef (1 Samuel)
Sh' mu' el Bet (2 Samuel)
M' lakhim (Kings)
M' lakhim Alef (1 Kings)
M' lakhim Bet (2 Kings)

Nevi'im Acharonim (Later Prophets)

Yesha' yahu (Isaiah)
Yirmeyahu (Jeremiah)
Yechezk' el (Ezekiel)
Shneim- 'Asar (The Twelve)
Hoshea (Hosea)
Yo' el (Joel)
' Amos (Amos)
' Ovadyah (Obadiah)
Yonah (Jonah)
Mikhah (Micah)
Nachum (Nahum)
Havakuk (Habakkuk)
Tz' fanyah (Zephaniah)
Hagai (Haggai)
Z' kharyah (Zechariah)
Mal' akhi (Malachi)

III. K'tuvim (Writings)

Tehillim (Psalms)
Mishlei (Proverbs)
Iyov (Job)

The Five Megillot (Scrolls)

Shir-HaShirim (Song of Solomon/Song of Songs)
Rut (Ruth)
Eikhah (Lamentations)
Kohelet (Ecclesiastes)
Ester (Ester)
Dani' el (Daniel)
' Ezra-Nechemyah (Ezra-Nehemiah)
' Ezra (Ezra)
Nechemyah (Nehemiah)
Divrei-HaYamim (Chronicles)
Divrei-HaYamim Alef (1 Chronicles)
Divrei-HaYamim Bet (2 Chronicles)

IV. The Good News of *Yeshua* the Messiah, as reported by *Mattityahu* (Matthew)

Mark
 Luke
Yochanan (John)

V. The Acts of the Emissaries of *Yeshua* the Messiah

VI. Letters/Epistles

Sha' ul's (Paul's) Letters to Communities

Romans
 1 Corinthians
 2 Corinthians
 Galatians
 Ephesians
 Philippians
 Colossians
 1 Thessalonians
 2 Thessalonians

Sha' ul's (Paul's) Pastoral Letters (to Individuals)


1 Timothy
 2 Timothy
 Titus
 Philemon

General Letters

Messianic Jews (Hebrews)
Ya' akov (James)
 1 *Kefa* (1 Peter)
 2 *Kefa* (2 Peter)
 1 *Yochanan* (1 John)
 2 *Yochanan* (2 John)
 3 *Yochanan* (3 John)
Y' hudah (Jude)

VII. The Revelation of *Yeshua* the Messiah to *Yochanan* (John)

THE BIBLE AT A GLANCE

OLD TESTAMENT (39 books)				NEW TESTAMENT (27 books)		
HISTORY (17 books)	POETRY (5 books)	PROPHECY (17 books)		HISTORY (5 books)	LETTERS (21 books)	PROPHECY (1 book)
The Law 1 Genesis 2 Exodus 3 Leviticus 4 Numbers 5 Deuteronomy History and Governments 1 Joshua 2 Judges 3 Ruth 4 1 Samuel 5 2 Samuel 6 1 Kings 7 2 Kings 8 1 Chronicles 9 2 Chronicles 10 Ezra 11 Nehemiah 12 Esther	1 Job 2 Psalms 3 Proverbs 4 Ecclesiastes 5 Song of Solomon	Major Prophets 1 Isaiah 2 Jeremiah 3 Lamentations 4 Ezekiel 5 Daniel Minor Prophets 1 Hosea 2 Joel 3 Amos 4 Obadiah 5 Jonah 6 Micah 7 Nahum 8 Habakkuk 9 Zephaniah 10 Haggai 11 Zechariah 12 Malachi		Gospels 1 Matthew 2 Mark 3 Luke 4 John History of the early church 1 Acts	Paul's Letters 1 Romans 2 1 Corinthians 3 2 Corinthians 4 Galatians 5 Ephesians 6 Philippians 7 Colossians 8 1 Thessalonians 9 2 Thessalonians 10 1 Timothy 11 2 Timothy 12 Titus 13 Philemon General Letters 1 Hebrews 2 James 3 1 Peter 4 2 Peter 5 1 John 6 2 John 7 3 John 8 Jude	1 Revelation

God used 40 different men over a period of 1500 years (about 1400 B.C. to A.D. 90) in writing the Bible -- 2 Peter 1:20-21

KNOW THE WORD: A Canonical, Theological, Seasonal-Liturgical and Semi-Chronological Reading Schedule of the Christian Bible (by: Pastor Matt Jones)

WINTER	Torah, Tehillim (Psalms), Mishlei (Proverbs), and Besorat HaGeulah (Gospels)		
	January	February	March
Tanakh (Ancient Testament)	B'resheet (Genesis)[1-50] Iyov (Job)[1-42], Tehillim (Psalms) [1-41], Mishlei (Proverbs)[1-31]	Sh'mot (Exodus)[1-40], Vayikra (Leviticus)[1-27], Tehillim (Psalms)[42- 72], Mishlei (Proverbs)[1-31]	B'midbar (Numbers)[1-36], D'varim (Deuteronomy)[1- 34], Tehillim (Psalms)[73-89] Mishlei (Proverbs)[1-31]
B'rit Chadasha (New Testament)	Yochanan (John)[1-21]	Luke [1-24]	Mattityahu (Matthew) [1-28], Mark [1-16]
SPRING	Nevi'im Rishonim (Early Prophets), Hamesh Megillot and Early Church		
	April	May	June
Tanakh (Ancient Testament)	Vayikra (Leviticus)[1-27], Y'hoshua (Joshua)[1-24], Shof'tim (Judges)[1-21] Rut (Ruth)[1-4], Sh'mu'el Alef (1 Sam.)[1-31], Sh'mu'el Bet (2 Sam.)[1-24], Tehillim (Psalms)[22, 35, 69, 90-106], Yesha'yahu (Isaiah)[50-53]	M'lakhim Alef (1 Kings)[1-22], M'lakhim Bet (2 Kings)[1-25], Divrei-HaYamim Alef (1 Chronicles)[1-29], Divrei-HaYamim Bet (2 Chronicles)[1-36], Mishlei (Proverbs)[1-31]	Shir-HaShirim (Song of Songs) [1-8] Eikhah (Lamentations)[1-5] Kohelet (Ecclesiastes)[1-12] Ester (Esther)[1-10] Tehillim (Psalms)[107-150]
B'rit Chadasha (New Testament)	Luke [1-18], Ivrim (Hebrews) [1-13] Ya'akov (James) [1-5], 1 Kefa (1 Peter)[1-5], 2 Kefa (2 Peter)[1-3]	Luke [19-24], Acts [1-7], Philemon [1], 1 Yochanan (1 John)[1-5], 2 Yochanan (2 John)[1], 3 Yochanan (3 John)[1], Y'hudah (Jude)[1]	Acts [8-28], Romans [1-16], Galatians [1-6], 1 Corinthians[1-16], 2 Corinthians[1-13], 1 Timothy [1-6], 2 Timothy [1-4], Titus [1-3]
SUMMER	Nevi'im Acharonim (Later Prophets), Shneim-'Asar (The Twelve) and NT Prophecy		
	July	August	September
Tanakh (Ancient Testament)	Ezra (Ezra)[1-10] Yesha'yahu (Isaiah)[1-66] Yirmeyahu (Jeremiah)[1-52]	Nechemyah (Nehemiah)[1-13], Dani'el (Daniel)[1-12], Yechezk'el (Ezekiel)[48], Tz'fanyah (Zephaniah)[1- 3], Z'kharyah (Zechariah)[1-14]	Hoshea (Hosea)[1-14], Yo'el (Joel)[1-3], 'Amos (Amos) [1-9], 'Ovadyah (Obadiah)[1], Yonah (Jonah)[1-4], Mikhah (Micah)[1-7], Nachum (Nahum)[1-3], Havakuk (Habakkuk)[1-3], Hagai (Haggai)[1- 2], Mal'akhi (Malachi) [1-4], Mishlei (Proverbs)[1-31]
B'rit Chadasha (New Testament)	Mattityahu (Matthew) [24-25] Mark [13], Luke [21], Romans [9-11]	1 Yochanan (1 John) [1-5], 2 Yochanan (2 John) [1], 3 Yochanan (3 John) [1], Revelation [22]	1 Thessalonians [1-5], 2 Thessalonians [1-3], 1 Corinthians [15], Y'hudah (Jude) [1]
FALL	Torah, Wisdom, Letters and Besorat HaGeulah (Gospels)		
	October	November	December
Tanakh (Ancient Testament)	Sh'mot (Exodus)[1-40], B'midbar (Numbers)[1-36], Mishlei (Proverbs)[1-31]	D'varim (Deuteronomy)[1-34], Vayikra (Leviticus)[23], Mishlei (Proverbs)[1-31]	B'resheet (Gen.)[1-50], Mishlei (Prov.)[1-31], Mikhah (Micah)[5], Yesha'yahu (Isaiah)[7-11], Sh'mu'el Bet (2 Sam.)[7]
B'rit Chadasha (New Testament)	Acts [1-28], 1 Timothy [1-6], 2 Timothy[1-4] Titus[1-3], Ya'akov (James)[1-5], 1 Kefa (1 Peter)[1- 5], 2 Kefa (2 Peter)[1-3], Philemon [1], 1 Yochanan (1 John)[1-5], 2 Yochanan (2 John)[1], 3 Yochanan (3 John)[1], Y'hudah (Jude)[1]	Mattityahu (Matthew) [1-28], Mark [1-16], Romans[1-16], 1 Corinthians[1-16], 2 Corinthians[1-13], Galatians[1-6], Ephesians[1-6], Philippians[1-4], Colossians[1- 4], 1 Thessalonians [1-5], 2 Thessalonians [1-3]	Yochanan (John)[1-21] Ivrim (Hebrews) [1-13] Revelation [22]

The above schedule takes you through the whole Bible once; through the Torah and New Testament twice; and, through Proverbs eight times.

Do you want to read the whole Bible this year? You can do it. The average person reads 200 to 250 words per minute and there is just around 775,000 words in the Bible so it only takes less than 10 minutes a day to finish the Bible, so just imagine what you can do to soak in the Bible if you spent 30 minutes to an hour each day with this schedule reading it. More important than reading the Bible is to understand it. Basic to understanding the Bible is knowing what it is and how to handle it.

The Bible is a collection of 66 different books, roughly divided into an ancient testament (of 39 books) and a new testament (of 27 books). These texts have different human authors and Christians maintain they also have a common author, God, who divinely guided the human pens to put on page what He desired. Using the individual personalities of the authors and their cultural-historical contexts, God superintended what they wrote and they did so without error, so that the words of Bible are actually the very words of God. The words were written to be understood, so they do not require a guru or priest to explain, just simple common sense and a basic awareness of language, history and culture. Added, it helps to read and study in community, because this book was written for people groups to be studied that way; to be heard, shared, discussed and treasured. As we read the Bible in community, we seek to live out what we are learning and to do so we must pay close attention to the genre of the texts we are reading and to their respective contexts.

A genre is a literary category, like poetry versus say historical narrative. Incidentally both of these genres (and more) are in the Bible, so we have to pay attention to genre for understanding. It may seem obvious but it is worth stating, the meaning of a poem and a narrative can drastically impact the meaning of a text. So we have to pay attention to genres as we literally read the Bible, treating metaphors as metaphors and histories as histories. The goal is to discover what the author intended to communicate. When we read the Bible, it is sort of like reading someone else's mail, after all it was not written to us, so we have to grasp the context of the original readers and the author. Authors write things to be understood, so we don't read between the lines or look for some magical code in the Bible. We simply want to know what the author meant when he wrote it, because the Bible (or any proper book for that matter) can never mean what it never meant. The best way to understand what someone is saying

is to listen from the beginning of when they started talking, lest we take them out of context. This means that you should start at the beginning of Romans (in chapter 1 verse 1) if you want to understand what Romans 7 means. The texts all have a context. What chapter 7 means should relate to chapters 1-6 and the words should be understood in literal sense, that is, common sense. So then, if the plain sense of the text in context makes good sense seek no other sense lest it result in nonsense. In summary, read with common sense and read from the beginning of each text in order to understand the whole, before trying to understand the parts.

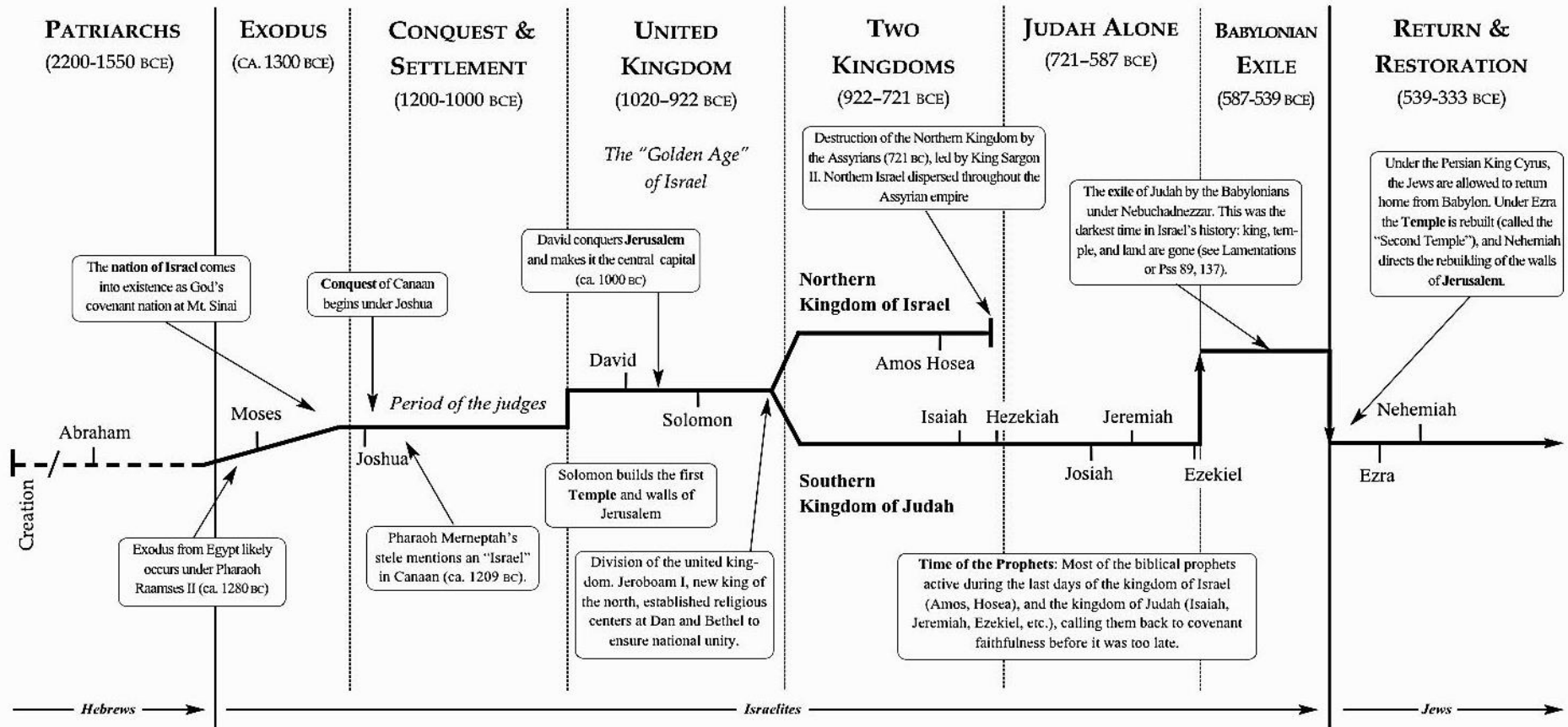
Words have meanings in dictionaries, but ultimately what determines the meaning of a given word is not the dictionary but how the word is used in a sentence. Along with this, pay attention to the genre of that sentence and read it accordingly. The biggest genre in the Bible is narrative. It is worth noting that narratives record '*what did happen*' NOT necessarily '*what should happen*.' This distinction between did and should is vitally important. Critics of the Bible often make the elementary mistake of missing this simple point and they attack the Bible for things it does not say as a result. For example, they will say the Bible supports polygamy or slavery and argue this based on a certain character like Abraham who engaged in both of these vile acts. The fact that a character engages in a behavior does not mean that behavior is good. In fact, the narratives of the Bible are dominated by immoral characters doing the unthinkable. We can see the good and bad in a narrative as we read the plotline and see the outcome of their behavior (e.g. Abraham's polygamy results in a serious hot-mess that shows it is wrong). Outside of narratives, we look to the didactic genres of the Bible that have moral commands and in this case the Bible commands against polygamy in the law of Moses. Even though the law is straightforward, moderns will still get confused by it, because it is historically situated. So the law has moral elements that are timeless and other cultural laws like dietary restrictions that were situated in a particular historical context for a specific community, namely, Israel. Since we are not in the dispensation of Israel, we do not read the law of Moses in the same way the original readers did. We literally understand what the author was communicating to his Israelite audience and carefully do not misapply it out modern situation without proper contextualization. The law of Moses is actually not that complex when modern readers grasp this, but still the

narratives are tricky because our culture so desperately longs for the flawless hero and typically in rugged individualistic terms. The Bible is so different from our world in this way. Even the so-called heroes of the Bible are very flawed (e.g. Noah, Abraham, Isaac, Jacob, Joseph, David, etc.) and all of this serves the bigger narrative of the whole Bible, which is all about God and His grace on messed up people like us.

It should not be controversial to say that the central character in the Bible is God and not man. It's not controversial to say that in the Bible God reveals himself as one being in three loving persons: Father, Son and Spirit. If it's true that the central character in the Bible is God then any approach to Bible study or proclamation that obscures that truth is a bad approach. We could go to the Bible and extract from it a thousand proverbs and morals. We can quote the Golden Rule and call people to live like that and think little or nothing about God or Jesus Christ. But to treat the Bible that way—as a storehouse of moral opinions, character studies and/or wise maxims—is to make moral opinions, humans and wise maxims the central reality in scripture, as opposed to God. The thing is, we have morals because God is holy. We have wisdom because God is omniscient and omniscient. We can study characters, because we have absolutes from God by which to objectively study characters. Concerning these absolutes, we have all broken them and fall short of God's holiness. Hence, we need a Savior and this is the story the Bible is revealing to us, that is, our need for a Savior and who that Savior is—Jesus Christ. He is the center of the story.

The story of the Bible unfolds through texts of darkness and historical figures who were fallen, just like us. As we read, we hear an incredible message about God's unfathomable love and grace, mercy and forgiveness. The story tells us that we deserve nothing, but get we everything because of Christ. We deserve hell, but get heaven. We deserve wrath, but we get satisfaction and adoption. We were enemies of God, but He chose to make us His very own children. So, as you read the Bible, think of this grace and think of what lies ahead of us. The Bible is not just a record of the past, but it also looks forward to the future. Jesus is coming again and God will restore our fallen world to the praise of his glory. As you read, praise Him and be stirred to think of our future hope in Christ and His sovereign hand over human history and more personally, over our lives. He is LORD! Search the Scripture and you will see Him.

The Old Testament Story†



Genesis | *Exod - Lev - Num - Deut* | *Joshua* | *Judges* | *Samuel* | *Kings* —
The "Primary History" of Israel. Covers the history of Israel from Creation to Exile. Made up of the Pentateuch (Genesis to Deuteronomy) + the "Deuteronomistic History" (Joshua through to 2Kings)

1Chronicles 1-9 (Genealogy from Adam) | *1Chron 10-29* | — *2Chronicles* — | *Ezra-Nehemiah*
The "Secondary History" of Israel. Covers the history of Israel from Creation to Return & Restoration. Made up of the "Chronicle's History" + Ezra-Nehemiah

- ANE: Major ANE superpower during this period was **Egypt** (Canaan under its control)
- **Hebrew People:** This was the formative period for the Hebrews. God's promise to Abraham (Genesis 12) set out God's plan of redemption, including: descendants ("great nation"); blessing ("I will bless you"); and land ("Go to the land I will show you").
- ANE: Phillistines invade Canaan
- **Israel:** While the initial settlement appears to be a success (cf. Josh 1-12), Israel was continually plagued by infighting and oppression by foreign nations (see Judges).
- ANE: There is a power-vacuum in the ANE, allowing Israel to prosper
- **Israel:** High point for the nation; David established Israel militarily; Israel prospered economically and culturally under Solomon
- ANE: The **Assyrians** increase in power under Tiglath-Pileser III
- **Israel:** While N. Israel is more powerful than Judah, Israel's apostasy eventually brings upon them God's judgement (cf. 2Kings 17).
- ANE: **Babylon** displaces Assyria as the superpower of the ANE
- **Israel:** Despite some high points (Hezekiah, Josiah), Judah follows the kingdom of N. Israel to apostasy and its exile in Babylon. The Babylonian exile was a time of redefining Israelite faith and religion. Synagogues likely developed during this time, and many biblical books were completed.
- ANE: The **Persians** under Cyrus take control of the ANE
- **Israel:** Jews allowed to go home under Cyrus. Judaism emerges from the furnace of the exile. Israel is no longer an independent nation, but a province ("Yehud") of the mighty Persian empire.

† Prepared by Tyler F. Williams (2002).

