

# ALL YOU NEED TO KNOW ABOUT THE BIBLE

## Bible reading programme

Few things are more important for the Christian, or for anyone, than to read regularly the word of God—all of it: the hard, the tedious, and the mysterious, as well as the encouraging and exciting parts. There are many fine commentaries and daily reading notes, but it is essential that we know our Bible, and the only way to achieve this is by reading it through—over and over again.

The following plan ensures that in nineteen months we will have read every word of the Bible once and parts of the New Testament twice. For each day, a longer Old Testament portion is followed by a shorter New Testament reading. The brief introductions are not commentaries but simply set the reading in its context. It is vital that Christians should know the history of their faith and how each book of the Bible fits into the unfolding of God's promise and plans.

The titles of the psalms are not necessarily part of the inerrant Scriptures, but they do indicate the occasion for some of them. Here, the psalms are placed either according to the title or where their theme seems most appropriate. The reader should always take note of the psalm title.

For those who are not familiar with the history of the biblical narrative, it will be helpful to follow the outline of the Old Testament and the outline of the Acts of the Apostles (both available as downloads) in conjunction with the daily reading.

**Genesis** means ‘beginning’. It begins with the account of how God created the universe and life in all its forms. This first book in the Bible introduces us to the human race and its development, marriage, sexuality, sin, salvation and the chosen people, language, government, culture, nations, geography, religion, and much more. There is no such thing as pre-history because there is no history before God’s record in Genesis. This is God’s revelation of origins.

From the time of Noah and the global flood, our focus shifts to the family and descendants of Abraham and God’s promise of a chosen people that will eventually lead to the Saviour, Jesus Christ.

**Matthew** was a disciple of Christ and his Gospel focuses on Christ as King. His genealogy of Jesus is traced back to Adam through the line of Joseph, who was the legal father of Jesus.

1. Genesis 1–2	1. Matthew 1
2. Psalms 19; 104	2. Matthew 2:1–18
3. Genesis 3–4	3. Matthew 2:19–3:12
4. Genesis 5–7:5	4. Matthew 3:13–4:17
5. Genesis 7:6–8:22	5. Matthew 4:18–5:12
6. Genesis 9; Psalm 29	6. Matthew 5:13–26
7. Genesis 10–11:26	7. Matthew 5:27–47
8. Genesis 11:27–13	8. Matthew 6:1–18
9. Genesis 14–15	9. Matthew 6:19–34
10. Genesis 16–17	10. Matthew 7:1–14
11. Genesis 18–19	11. Matthew 7:15–29
12. Genesis 20–21	12. Matthew 8:1–17
13. Genesis 22–23	13. Matthew 8:18–34
14. Genesis 24	14. Matthew 9:1–17
15. Genesis 25–26	15. Matthew 9:18–38
16. Genesis 27–28:9	16. Matthew 10:1–25
17. Genesis 28:10–30:24	17. Matthew 10:26–42
18. Genesis 30:25–31:35	18. Matthew 11:1–19
19. Genesis 31:36–32:21	19. Matthew 11:20–30
20. Genesis 32:22–34	20. Matthew 12:1–21
21. Genesis 35–36	21. Matthew 12:22–37
22. Genesis 37	22. Matthew 12:38–50
23. Genesis 38–39	23. Matthew 13:1–23
24. Genesis 40–41:36	24. Matthew 13:24–43
25. Genesis 41:37–42	25. Matthew 13:44–58
26. Genesis 43–44:13	26. Matthew 14:1–21

27. Genesis 44:14–45	27. Matthew 14:22–36
28. Genesis 46–47	28. Matthew 15:1–20
29. Genesis 48–49:28	29. Matthew 15:21–39
30. Genesis 49:29–Exodus 1:22	30. Matthew 16:1–20
<b>Exodus:</b> The account of Moses’ birth, around 1526BC, prepares for the Israelites’ miraculous escape from Egypt, their early journeying through the wilderness, the giving of the law of God, and the establishing of the priesthood and tabernacle. All this is the ‘shadow’ of the ultimate fulfilment of God’s promise in Jesus Christ (Heb. 8:5; 10:1).	
31. Exodus 2–3	31. Matthew 16:21–28
32. Exodus 4–5:21	32. Matthew 17:1–13
33. Exodus 5:22–7:25	33. Matthew 17:14–27
34. Exodus 8–9:12	34. Matthew 18:1–14
35. Exodus 9:13–10:29	35. Matthew 18:15–35
36. Exodus 11–12:30	36. Matthew 19:1–15
37. Exodus 12:31–13:22	37. Matthew 19:16–30
38. Exodus 14–15:18	38. Matthew 20:1–16
39. Exodus 15:19–16:36	39. Matthew 20:17–34
40. Exodus 17–18	40. Matthew 21:1–17
<b>Psalm 105</b> traces the history of Israel from Egypt into the wilderness.	
41. Psalm 105	41. Matthew 21:18–32
42. Exodus 19–20	42. Matthew 21:33–46
43. Exodus 21–22:15	43. Matthew 22:1–22
44. Exodus 22:16–23	44. Matthew 22:23–46
45. Exodus 24–25:30	45. Matthew 23:1–24
46. Exodus 25:31–26:37	46. Matthew 23:25–39
47. Exodus 27–28	47. Matthew 24:1–28
48. Exodus 29–30:10	48. Matthew 24:29–41
49. Exodus 30:11–31:18	49. Matthew 24:42–51
50. Exodus 32–33:6	50. Matthew 25:1–13
51. Exodus 33:7–34:28	51. Matthew 25:14–30
52. Exodus 34:29–36:1	52. Matthew 25:31–46
53. Exodus 36:2–37:24	53. Matthew 26:1–16
54. Exodus 37:25–39:21	54. Matthew 26:17–35
55. Exodus 39:22–40:38	55. Matthew 26:36–56

<b>Leviticus</b> is the book of instructions for the priests from the tribe of Levi and those from the line of Aaron. All the ceremonial details prefigure the once-for-all sacrifice of Christ.	
56. Leviticus 1–3	56. Matthew 26:57–68
57. Leviticus 4–5:13	57. Matthew 26:69–27:10
58. Leviticus 5:14–7:27	58. Matthew 27:11–26
59. Leviticus 7:28–8:36	59. Matthew 27:27–44
60. Leviticus 9–10	60. Matthew 27:45–61
61. Leviticus 11–12	61. Matthew 27:62–28
	<b>Acts</b> is the thrilling narrative of the young church in action from the ascension of Christ to a little beyond the middle of the first century. We will read Acts through twice, and on this first occasion we read it straight through without digressing to read the letters Paul wrote throughout his mission journeys.
62. Leviticus 13	62. Acts 1:1–11
63. Leviticus 14	63. Acts 1:12–26
64. Leviticus 15	64. Acts 2:1–13
65. Leviticus 16	65. Acts 2:14–28
66. Leviticus 17–18	66. Acts 2:29–41
67. Leviticus 19–20	67. Acts 2:42–3:10
68. Leviticus 21–22	68. Acts 3:11–26
69. Leviticus 23	69. Acts 4:1–22
70. Leviticus 24–25:34	70. Acts 4:23–37
71. Leviticus 25:35–26:13	71. Acts 5:1–16
72. Leviticus 26:14–27:34	72. Acts 5:17–28
In addition to giving a detailed census of the people who left Egypt, <b>Numbers</b> continues the account of the epic wilderness journey.	
73. Numbers 1	73. Acts 5:29–42
74. Numbers 2–3:26	74. Acts 6
75. Numbers 3:27–4:28	75. Acts 7:1–16
76. Numbers 4:29–5:31	76. Acts 7:17–34
77. Numbers 6–7:35	77. Acts 7:35–53
78. Numbers 7:36–8:4	78. Acts 7:54–8:8
79. Numbers 8:5–9:23	79. Acts 8:9–25
80. Numbers 10–11:15	80. Acts 8:26–40
81. Numbers 11:16–12:16	81. Acts 9:1–19
82. Numbers 13–14:25	82. Acts 9:20–31

83. Numbers 14:26–15:41	83. Acts 9:32–43
84. Numbers 16–17	84. Acts 10:1–23
85. Numbers 18–19	85. Acts 10:24–48
86. Numbers 20–21:20	86. Acts 11:1–18
87. Numbers 21:21–22:41	87. Acts 11:19–30
88. Numbers 23–24	88. Acts 12:1–17
89. Numbers 25–26:51	89. Acts 12:18–25
90. Numbers 26:52–28:15	90. Acts 13:1–12
91. Numbers 28:16–29:40	91. Acts 13:13–31
92. Numbers 30–31	92. Acts 13:32–52
93. Numbers 32	93. Acts 14:1–18
94. Numbers 33–34:9	94. Acts 14:19–28
95. Numbers 34:10–36:13	95. Acts 15:1–21
<p><b>Deuteronomy</b> means ‘the second law’: it revisits and expands on the giving of the law recorded in Exodus. After more details of the wilderness journey we are brought to the death of Moses.</p>	
96. Deuteronomy 1	96. Acts 15:22–35
97. Deuteronomy 2–3:11	97. Acts 15:36–16:15
98. Deuteronomy 3:12–4:20	98. Acts 16:16–40
99. Deuteronomy 4:21–5:33	99. Acts 17:1–15
100. Deuteronomy 6–7	100. Acts 17:16–34
101. Deuteronomy 8–9	101. Acts 18:1–17
102. Deuteronomy 10–11:21	102. Acts 18:18–28
103. Deuteronomy 11:22–12:32	103. Acts 19:1–20
104. Deuteronomy 13–14	104. Acts 19:21–41
105. Deuteronomy 15–16	105. Acts 20:1–16
106. Deuteronomy 17–19	106. Acts 20:17–38
107. Deuteronomy 20–22	107. Acts 21:1–16
108. Deuteronomy 23–24	108. Acts 21:17–26
109. Deuteronomy 25–26	109. Acts 21:27–39
110. Deuteronomy 27–28:44	110. Acts 21:40–22:21
111. Deuteronomy 28:45–29:29	111. Acts 22:22–29
112. Deuteronomy 30–31:29	112. Acts 22:30–23:11
113. Deuteronomy 31:30–32:52	113. Acts 23:12–22
114. Deuteronomy 33–34	114. Acts 23:23–35
<p>The first of these <b>psalms</b> belongs to Moses himself; the rest are anonymous but are appropriate to this period.</p>	
115. Psalms 90–91	115. Acts 24
116. Psalms 92–94	116. Acts 25:1–12

117. Psalms 95–97	117. Acts 25:13–27
118. Psalms 98–100	118. Acts 26:1–18
Moses' appointed successor, <b>Joshua</b> , leads the Israelites across the Jordan and into the Promised Land, and divides the land among the twelve tribes.	
119. Joshua 1–2	119. Acts 26:19–32
120. Joshua 3–4	120. Acts 27:1–12
121. Joshua 5–6	121. Acts 27:13–26
122. Joshua 7–8:29	122. Acts 27:27–44
123. Joshua 8:30–10:15	123. Acts 28
	<b>John</b> was one of the disciples of Christ and the writer of three letters that bear his name as well as the book of Revelation. John does not relate the birth or the parables of Christ, presumably because he knew that Matthew and Luke had adequately covered those areas. He deliberately adds some of the miracles and prayers of Jesus that are not mentioned by the others. Half of John's Gospel is devoted to the last week in the life of Jesus.
124. Joshua 10:16–11:23	124. John 1:1–18
125. Joshua 12–13	125. John 1:19–34
126. Joshua 14–15	126. John 1:35–51
127. Joshua 16–18:10	127. John 2:1–12
128. Joshua 18:11–19:51	128. John 2:13–25
129. Joshua 20–22:9	129. John 3:1–21
130. Joshua 22:10–34	130. John 3:22–36
131. Joshua 23–24	131. John 4:1–26
Joshua died around the year 1356 BC at the age of 110. During the three hundred years that followed, Israel was occasionally led by fifteen ' <b>judges</b> ', including Eli and Samuel. It was a period of virtual anarchy, with the tragic downward spiral of apostasy (when the people abandoned God for the idols around them), oppression (through one of the surrounding tribal nations sent by God in judgement), repentance (by Israel as they cried for help), deliverance (by a judge chosen by God)—and the cycle was repeated over again.	

132. Judges 1–2	132. John 4:27–54
133. Judges 3–4:10	133. John 5:1–18
134. Judges 4:11–5:31	134. John 5:19–29
135. Judges 6–7:8	135. John 5:30–47
136. Judges 7:9–8:35	136. John 6:1–21
137. Judges 9	137. John 6:22–40
138. Judges 10–11	138. John 6:41–71
139. Judges 12–13	139. John 7:1–24
140. Judges 14–15	140. John 7:25–44
141. Judges 16	141. John 7:45–8:11
142. Judges 17–18	142. John 8:12–30
143. Judges 19–20:18	143. John 8:31–47
144. Judges 20:19–21:25	144. John 8:48–59
These two <b>psalms</b> review the escape from Egypt, the entry into the Promised Land and the unfaithfulness of Israel to their faithful God.	
145. Psalm 106	145. John 9:1–12
146. Psalm 107	146. John 9:13–25
In the midst of the mayhem and misery of the period of the judges, the story of <b>Ruth</b> and Boaz reveals God guarding his chosen line, leading to David and the Messiah, Jesus.	
147. Ruth 1–2	147. John 9:26–41
148. Ruth 3–4	148. John 10:1–21
<b>Samuel</b> is the last of the judges and the account now prepares for the monarchy, when the people demand a king in order to be like the surrounding nations.	
149. 1 Samuel 1–2:11	149. John 10:22–42
150. 1 Samuel 2:12–3:21	150. John 11:1–16
151. 1 Samuel 4–5	151. John 11:17–37
152. 1 Samuel 6–7	152. John 11:38–57
153. 1 Samuel 8–9:21	153. John 12:1–11
154. 1 Samuel 9:22–11:15	154. John 12:12–26
155. 1 Samuel 12–13:15	155. John 12:27–36
156. 1 Samuel 13:16–14:48	156. John 12:37–50
157. 1 Samuel 14:49–15:35	157. John 13:1–20
158. 1 Samuel 16–17	158. John 13:21–30
159. 1 Samuel 18–19	159. John 13:31–14:4

<p>Psalm 59 is from David after Saul had sent men to arrest him at his home. The following <b>psalms</b>, interwoven into David's life story, reveal his heart for God at all times. The titles to the psalms indicate the occasions for some of them.</p>	
160. Psalm 59	160. John 14:5–14
161. Psalms 1–5	161. John 14:15–31
162. Psalms 6–10	162. John 15:1–17
163. 1 Samuel 20	163. John 15:18–16:4
164. 1 Samuel 21; Psalms 52; 34; 56	164. John 16:5–15
165. 1 Samuel 22–23:6	165. John 16:16–33
166. Psalms 57; 58; 53	166. John 17:1–12
167. 1 Samuel 23:7–24; Psalms 54; 55	167. John 17:13–26
168. 1 Samuel 25	168. John 18:1–14
169. 1 Samuel 26; Psalm 18	169. John 18:15–27
170. Psalms 138–139	170. John 18:28–40
171. Psalms 140–142	171. John 19:1–16
172. Psalms 143–145	172. John 19:17–27
173. 1 Samuel 27	173. John 19:28–42
174. 1 Samuel 28–29	174. John 20:1–18
175. 1 Samuel 30–31	175. John 20:19–31
176. Psalms 42–44	176. John 21:1–14
177. Psalms 45–47	177. John 21:15–25
	<p>The identity of the author of the letter to the <b>Hebrews</b> has long been disputed. However, the best and oldest tradition is that it belongs to Paul, and the closing verses imply that it was written from Rome during Paul's house arrest there. It was written primarily to Jewish Christians, encouraging them to appreciate the vast difference between their old way of legal and ceremonial requirements and the freedom of faith in Christ. There are magnificent descriptions of the nature of Christ and his sacrifice.</p>
178. Psalms 48–50	178. Hebrews 1:1–9
179. 2 Samuel 1–2:7	179. Hebrews 1:10–2:4
180. 2 Samuel 2:8–3:21	180. Hebrews 2:5–18
181. 2 Samuel 3:22–5:16	181. Hebrews 3
182. 2 Samuel 5:17–6:23	182. Hebrews 4:1–13



183. Psalms 65–67	183. Hebrews 4:14–5:10
184. Psalm 68	184. Hebrews 5:11–6:12
185. 2 Samuel 7	185. Hebrews 6:13–7:10
186. 2 Samuel 8–10	186. Hebrews 7:11–28
187. Psalms 60–62	187. Hebrews 8
188. 2 Samuel 11–12	188. Hebrews 9:1–10
189. Psalm 51	189. Hebrews 9:11–28
190. 2 Samuel 13	190. Hebrews 10:1–18
191. 2 Samuel 14	191. Hebrews 10:19–39
192. 2 Samuel 15–16:14	192. Hebrews 11:1–12
193. 2 Samuel 16:15–17:29	193. Hebrews 11:13–28
194. Psalms 1–4	194. Hebrews 11:29–12:2
195. Psalms 63–64; 69	195. Hebrews 12:3–17
196. Psalms 70; 71	196. Hebrews 12:18–29
197. 2 Samuel 18–19:8	197. Hebrews 13:1–14
198. 2 Samuel 19:9–20:26	198. Hebrews 13:15–25
	<b>Luke</b> may not have been an eyewitness to all the details of the life of Christ, but he had access to many reliable sources, and he promises a careful and orderly account of the birth, ministry, death and resurrection of Christ. Luke, a doctor by profession, was also the writer of the Acts of the Apostles and a companion of Paul on many of Paul’s travels.
199. 2 Samuel 21–22:51	199. Luke 1:1–25
200. 2 Samuel 23–24	200. Luke 1:26–45
201. Psalms 11–13	201. Luke 1:46–66
202. Psalms 14–16	202. Luke 1:67–80
203. Psalms 20–22	203. Luke 2:1–20
204. Psalms 23–25	204. Luke 2:21–35
205. Psalms 26–28	205. Luke 2:36–52
206. Psalms 30–31	206. Luke 3:1–20
207. Psalms 32–33	207. Luke 3:21–38
208. Psalms 35–36	208. Luke 4:1–21
209. Psalm 37	209. Luke 4:22–37
210. Psalms 38–39	210. Luke 4:38–5:11
211. Psalms 40–41	211. Luke 5:12–26
<b>Kings:</b> Nearing the end of his life, David prepared Solomon to be his successor, overlooking Adonijah, who was the first in line to the throne.	

212. 1 Kings 1	212. Luke 5:27–39
213. 1 Kings 2	213. Luke 6:1–16
214. 1 Kings 3–4:28	214. Luke 6:17–36
215. 1 Kings 4:29–34; Psalm 72	215. Luke 6:37–49
216. 1 Kings 5–6	216. Luke 7:1–17
217. 1 Kings 7	217. Luke 7:18–35
218. 1 Kings 8:1–53	218. Luke 7:36–50
219. 1 Kings 8:54–9:28	219. Luke 8:1–15
220. 1 Kings 10	220. Luke 8:16–25
221. 1 Kings 11	221. Luke 8: 26–39
<p>Solomon is still known for his outstanding spiritual and moral wisdom, which is reflected in these <b>proverbs</b>. The final two chapters come from different and unknown hands, and the queen mother of Lemuel closes with a beautiful description of an exemplary wife.</p>	
222. Proverbs 1	222. Luke 8:40–56
223. Proverbs 2–3	223. Luke 9:1–17
224. Proverbs 4–5	224. Luke 9:18–36
225. Proverbs 6–7	225. Luke 9:37–50
226. Proverbs 8–9	226. Luke 9:51–10:12
227. Proverbs 10	227. Luke 10:13–24
228. Proverbs 11	228. Luke 10:25–37
229. Proverbs 12–13:7	229. Luke 10:38–11:13
230. Proverbs 13:8–14:22	230. Luke 11:14–28
231. Proverbs 14:23–15:26	231. Luke 11:29–41
232. Proverbs 15:27–16:33	232. Luke 11:42–54
233. Proverbs 17–18:13	233. Luke 12:1–12
234. Proverbs 18:14–19:29	234. Luke 12:13–34
235. Proverbs 20–21:11	235. Luke 12:35–48
236. Proverbs 21:12–22:16	236. Luke 12:49–59
237. Proverbs 22:17–23:35	237. Luke 13:1–17
238. Proverbs 24–25:10	238. Luke 13:18–35
239. Proverbs 25:11–26	239. Luke 14:1–24
240. Proverbs 27–28:8	240. Luke 14:25–15:10
241. Proverbs 28:9–29:11	241. Luke 15:11–32
242. Proverbs 29:12–30:20	242. Luke 16:1–18
243. Proverbs 30:21–31:31	243. Luke 16:19–31

<p>The traditional view of Solomon as the author of this book, mainly because of 1:1, 12, has been challenged. Some conservative scholars place it at the time of the Persian exile, over four hundred years after Solomon, and by an unknown sage who describes the meaningless of life when we leave God out and who impersonated Solomon only as a literary device. The best translation of the word ‘Ecclesiastes’ is simply ‘The Preacher’.</p>	
244. Ecclesiastes 1–2	244. Luke 17:1–19
245. Ecclesiastes 3–4	245. Luke 17:20–37
246. Ecclesiastes 5–7:18	246. Luke 18:1–17
247. Ecclesiastes 7:19–9:18	247. Luke 18:18–34
248. Ecclesiastes 10–12	248. Luke 18:35–19:10
<p><b>Song of Songs:</b> This book claims Solomon as the author. It is a beautiful poem of true and pure love, but also an allegory of Christ and his bride, the church.</p>	
249. Song of Songs 1–2	249. Luke 19:11–27
250. Song of Songs 3–5	250. Luke 19:28–48
251. Song of Songs 6–8	251. Luke 20:1–19
<p><b>1–2 Kings:</b> Solomon’s final years were a disappointment as he allowed his pagan foreign wives to turn his heart and mind away from God. As a result, the kingdom that had enjoyed so much peace and stability began to fragment, as we saw in 1 Kings 11. The succession of Rehoboam saw the division of the land into ten northern tribes (Israel) based around Samaria and two southern tribes (Judah) centred upon Jerusalem.</p>	
252. 1 Kings 12	252. Luke 20:20–40
253. 1 Kings 13:1–14:20	253. Luke 20:41–21:19
254. 1 Kings 14:21–16:7	254. Luke 21:20–38
255. 1 Kings 16:8–17:24	255. Luke 22:1–23
256. 1 Kings 18	256. Luke 22:24–38
257. 1 Kings 19–20:25	257. Luke 22:39–62
258. 1 Kings 20:26–21:29	258. Luke 22:63–23:12
259. 1 Kings 22	259. Luke 23:13–31

260. 2 Kings 1–2:18	260. Luke 23:32–49
261. 2 Kings 2:19–3:27	261. Luke 23:50–24:12
262. 2 Kings 4	262. Luke 24:13–35
263. 2 Kings 5:1–6:7	263. Luke 24:36–53
	This is our second reading of <b>Acts</b> , and this time we will stop off to read the letters of Paul where they fit into the narrative. This will appear a little disjointed but will enable us to appreciate that Paul's letters were written into the living context of active churches.
264. 2 Kings 6:8–7:20	264. Acts 1:1–11
<b>Obadiah</b> is probably the earliest of our 'minor prophets', preaching in the time of Jehoram, king of Judah, around 846BC. He warns Edom for its cruelty and reminds them that salvation is found only in Judah.	
265. 2 Kings 8:1–24; Obadiah	265. Acts 1:12–26
266. 2 Kings 8:25–9:13	266. Acts 2:1–13
267. 2 Kings 9:14–10:17	267. Acts 2:14–28
268. 2 Kings 10:18–11:21	268. Acts 2:29–41
269. 2 Kings 12–13:9	269. Acts 2:42–3:10
270. 2 Kings 13:10–14:25	270. Acts 3:11–26
Apart from his own account of his eventual preaching at Nineveh, the capital of the powerful and cruel Assyrian empire, <b>Jonah</b> is only mentioned in 2 Kings 14:25, which places him at the time of Jeroboam of Israel, sometime after 782BC.	
271. Jonah 1–2	271. Acts 4:1–22
272. Jonah 3–4	272. Acts 4:23–37
A century and a half after Jonah, <b>Nahum</b> warned the mighty Assyrian Empire of their approaching demise. Thebes (in Egypt) has already fallen (3:8–10), so this dates Nahum after 663BC. His prophecies against Nineveh were fulfilled in detail in 612BC, when the Babylonians destroyed the great city.	
273. Nahum 1–3	273. Acts 5:1–16
274. 2 Kings 14:26–15:38	274. Acts 5:17–28
275. 2 Kings 16–17	275. Acts 5:29–42

276. 2 Kings 18	276. Acts 6
277. 2 Kings 19	277. Acts 7:1–16
278. 2 Kings 20–21:18	278. Acts 7:17–34
279. 2 Kings 21:19–23:14	279. Acts 7:35–53
280. 2 Kings 23:15–24:7	280. Acts 7:54–8:8
281. 2 Kings 24:8–25:30	281. Acts 8:9–25
The first of these three <b>psalms</b> was evidently written when the Jews were led into their Babylonian captivity in 587BC. The second reflects their return to Jerusalem after the decree of Cyrus in 539BC.	
282. Psalms 137, 126, 146	282. Acts 8:26–40
<b>Jeremiah</b> was the prophet in Jerusalem from the reign of Josiah to the destruction of Jerusalem in the time of Zedekiah and the subsequent Babylonian exile in 587BC. His warning of the impending judgement on the city made Jeremiah the most hated man in Judah.	
283. Jeremiah 1–2:13	283. Acts 9:1–19
284. Jeremiah 2:14–37	284. Acts 9:20–31
285. Jeremiah 3	285. Acts 9:32–43
286. Jeremiah 4	286. Acts 10:1–23
287. Jeremiah 5	287. Acts 10:24–48
288. Jeremiah 6	288. Acts 11:1–18
289. Jeremiah 7	289. Acts 11:19–30
290. Jeremiah 8	290. Acts 12:1–18
291. Jeremiah 9	291. Acts 12:19–25
292. Jeremiah 10	292. Acts 13:1–12
293. Jeremiah 11	293. Acts 13:13–31
294. Jeremiah 12	294. Acts 13:32–52
295. Jeremiah 13	295. Acts 14:1–18
296. Jeremiah 14	296. Acts 14:19–28
297. Jeremiah 15	297. Acts 15:1–21

	<p>The Council at Jerusalem was vital for the gospel. Jewish converts arrived from Jerusalem claiming that the Gentiles must conform to aspects of the law given through Moses. It was a message of justification by faith and ceremonial works. <b>Galatians</b> may be the earliest letter of Paul on record, written around AD 48 (either just before or after the Council), to the Christians in Galatia who were adopting the heresy of the ‘Judaizers’. It contains Paul’s personal testimony, a warning against the false gospel, and a reminder of the freedom there is in Christ.</p> <p>Apart from the usual cluster of critics, there has never been serious doubt about the authorship of the thirteen letters (not counting Hebrews) that have Paul’s name on them. They are all included in the earliest lists of the Christian canon of the New Testament books.</p>
298. Jeremiah 16:1–17:8	298. Galatians 1
299. Jeremiah 17:9–18:17	299. Galatians 2:1–10
300. Jeremiah 18:18–19:15	300. Galatians 2:11–21
301. Jeremiah 20–21	301. Galatians 3:1–14
302. Jeremiah 22	302. Galatians 3:15–29
303. Jeremiah 23:1–24	303. Galatians 4:1–20
304. Jeremiah 23:25–25:14	304. Galatians 4:21–31
305. Jeremiah 25:15–26:9	305. Galatians 5
306. Jeremiah 26:10–27:22	306. Galatians 6
	<p>It is generally accepted that the author of the letter of <b>James</b> was one of the brothers of Jesus and the acknowledged wise spokesman in Acts 15:13, and therefore not the apostle who was killed by Herod (Acts 12:2) shortly before Herod’s death in AD 44. The Jewish historian Josephus records that James the brother of Jesus was martyred around AD 62. The letter of James, probably sent before the Council at Jerusalem, deals with practical Christian living and reminds the readers that our faith can only be seen by the quality of the life we live.</p>

307. Jeremiah 28–29:14	307. James 1:1–18
308. Jeremiah 29:15–30:11	308. James 1:19–27
309. Jeremiah 30:12–31:14	309. James 2:1–13
310. Jeremiah 31:15–40	310. James 2:14–26
311. Jeremiah 32:1–35	311. James 3
312. Jeremiah 32:36–33:26	312. James 4
313. Jeremiah 34–35	313. James 5
	Paul and his companions embark on their first evangelistic mission across Asia Minor (modern-day Turkey).
314. Jeremiah 36	314. Acts 15:22–35
315. Jeremiah 37–38:13	315. Acts 15:36–16:15
316. Jeremiah 38:14–39:18	316. Acts 16:16–40
317. Jeremiah 40–41	317. Acts 17:1–15
318. Jeremiah 42–43	318. Acts 17:16–34
319. Jeremiah 44	319. Acts 18:1–17
	During his stay in Corinth, Paul was arraigned before the proconsul Gallio, whom we know was in office in AD 51/52. This fixes the date of Paul's letters to the <b>Thessalonians</b> . Timothy arrived with good news of the healthy church there in Macedonia and Paul wrote to commend and encourage them; he also responded to their query about what happens when believers die.
320. Jeremiah 45–46	320. 1 Thessalonians 1–2:12
321. Jeremiah 47–48:20	321. 1 Thessalonians 2:13–20
322. Jeremiah 48:21–47	322. 1 Thessalonians 3
323. Jeremiah 49:1–22	323. 1 Thessalonians 4
324. Jeremiah 49:23–50:7	324. 1 Thessalonians 5
	A few months later, while still in Corinth, Paul wrote again to correct a misunderstanding from his first letter and outlined signs of the end times. There are final instructions to pray and work.
325. Jeremiah 50:8–24	325. 2 Thessalonians 1
326. Jeremiah 50:25–46	326. 2 Thessalonians 2
327. Jeremiah 51:1–23	327. 2 Thessalonians 3

	After a brief return to home base in Antioch, Paul set out on his third mission and arrived in Ephesus, where he spent two years from AD 55 to 57.
328. Jeremiah 51:24–44	328. Acts 18:18–28
329. Jeremiah 51:45–64	329. Acts 19:1–20
330. Jeremiah 52	330. Acts 19:21–41
As the title indicates, this is a <b>lament</b> of Jeremiah over the destruction of Jerusalem, something he had been prophesying for many years. However, there is hope for the remnant.	Paul’s relationship with the church in Corinth in Greece was never easy. He had written a ‘previous letter’ to warn them not to associate with immoral people, which was apparently misunderstood (5:9–11). Meanwhile, during his time in Ephesus, Paul heard of moral disorders and disunity within the church and wrote this strong corrective in <b>1 Corinthians</b> —which was also resented as interference. Here he also deals with the subjects of the Lord’s Supper, spiritual gifts and the resurrection.
331. Lamentations 1	331. 1 Corinthians 1:1–17
332. Lamentations 2	332. 1 Corinthians 1:18–31
333. Lamentations 3	333. 1 Corinthians 2
334. Lamentations 4–5	334. 1 Corinthians 3
<b>Ezekiel</b> was taken into captivity to Babylon with Jehoiachin in 597BC and from there warns Jerusalem of its final destruction, which came in 587BC. He also warns the surrounding nations of their own judgement for mocking Judah. The later chapters are symbolic of the kingdom of God.	
335. Ezekiel 1–2	335. 1 Corinthians 4
336. Ezekiel 3–4	336. 1 Corinthians 5
337. Ezekiel 5–6	337. 1 Corinthians 6
338. Ezekiel 7–8	338. 1 Corinthians 7:1–24
339. Ezekiel 9–10	339. 1 Corinthians 7:25–40
340. Ezekiel 11–12:16	340. 1 Corinthians 8
341. Ezekiel 12:17–13	341. 1 Corinthians 9:1–18
342. Ezekiel 14–15	342. 1 Corinthians 9:19–10:13
343. Ezekiel 16:1–34	343. 1 Corinthians 10:14–11:1
344. Ezekiel 16:35–63	344. 1 Corinthians 11:2–16
345. Ezekiel 17–18:9	345. 1 Corinthians 11:17–34
346. Ezekiel 18:10–19:14	346. 1 Corinthians 12:1–13



347. Ezekiel 20:1–29	347. 1 Corinthians 12:14–31
348. Ezekiel 20:30–21:17	348. 1 Corinthians 13
349. Ezekiel 21:18–22:22	349. 1 Corinthians 14:1–12
350. Ezekiel 22:23–23:27	350. 1 Corinthians 14:13–25
351. Ezekiel 23:28–24:14	351. 1 Corinthians 14:26–40
352. Ezekiel 24:15–25:7	352. 1 Corinthians 15:1–19
353. Ezekiel 26:1–27:11	353. 1 Corinthians 15:20–34
354. Ezekiel 27:12–36	354. 1 Corinthians 15:35–58
355. Ezekiel 28	355. 1 Corinthians 16
	Paul made what he described as a ‘painful visit’ to Corinth (2 Cor. 2:1) and wrote again ‘out of great distress and anguish of heart’ (2:4). At Troas Paul expected news from Corinth through Titus, but hearing nothing and having ‘no peace of mind’, he moved back to Thessalonica (in Macedonia), where Titus arrived with good news of the repentance of the church in Corinth. Paul immediately sent off 2 Corinthians expressing his hope to visit them soon; this visit is probably recorded in Acts 20:2–3. Paul travelled from Ephesus through Macedonia (Thessalonica), Greece (Corinth), Troas, and on to Miletus.
356. Ezekiel 29–30:9	356. Acts 20:1–16
357. Ezekiel 30:10–31:18	357. Acts 20:17–38
	<b>2 Corinthians</b> , which, as we have seen, may have been his fourth letter to them, expressed his joy at their change of mind and advised them on, among other issues, how to deal with a repentant member. In this letter Paul established his own apostolic credentials and warned against false apostles. Written from Macedonia around AD 58, this letter expresses Paul’s hope to visit them soon for the third time.
358. Ezekiel 32	358. 2 Corinthians 1:1–11
359. Ezekiel 33	359. 2 Corinthians 1:12–2:4
360. Ezekiel 34	360. 2 Corinthians 2:5–17
361. Ezekiel 35–36:21	361. 2 Corinthians 3
362. Ezekiel 36:22–37:28	362. 2 Corinthians 4
363. Ezekiel 38–39:10	363. 2 Corinthians 5

364. Ezekiel 39:11–40:19	364. 2 Corinthians 6–7:1
365. Ezekiel 40:20–49	365. 2 Corinthians 7:2–16
366. Ezekiel 41–42	366. 2 Corinthians 8:1–15
367. Ezekiel 43–44	367. 2 Corinthians 8:16–9:5
368. Ezekiel 45–46	368. 2 Corinthians 9:6–15
369. Ezekiel 47–48	369. 2 Corinthians 10
<b>Daniel</b> was a contemporary of Ezekiel and went into exile at about the same time. The book does not follow a strictly chronological order—chapters 7 and 8 immediately precede chapter 5 chronologically. Daniel held office under at least five pagan despots. Nothing negative is ever written of Daniel in the Bible.	
370. Daniel 1–2:13	370. 2 Corinthians 11:1–15
371. Daniel 2:14–49	371. 2 Corinthians 11:16–33
372. Daniel 3	372. 2 Corinthians 12:1–10
373. Daniel 4	373. 2 Corinthians 12:11–21
374. Daniel 5	374. 2 Corinthians 13
	All the evidence points to the fact that Paul wrote the letter to the church at <b>Rome</b> during his three months’ stay in Corinth in AD 58 (Acts 20:2–3); it was taken to Rome by Phoebe, a member of the church in Corinth. The church met at the home of Gaius, who we know lived in Corinth; we also know from inscriptions that Erastus was a local government officer in Corinth at this time (Rom. 16:23; see also 2 Tim. 4:20). This is the most valuable and concise book of Christian doctrine in the Bible. It deals with the origin of the human race, sin and its results, justification by faith alone, the new life in Christ, predestination, God’s plan for Israel, practical Christian living, and more. It concludes with personal greetings.
375. Daniel 6	375. Romans 1:1–17
376. Daniel 7	376. Romans 1:18–32
377. Daniel 8	377. Romans 2:1–16
378. Daniel 9	378. Romans 2:17–29
379. Daniel 10:1–11:13	379. Romans 3:1–20

380. Daniel 11:14–45	380. Romans 3:21–4:8
381. Daniel 12	381. Romans 4:9–25
<p><b>Chronicles</b> covers much of the ground we have already read in Kings; sometimes the text is identical and elsewhere it adds new information. It begins with the genealogy from Adam and continues through the patriarchs to David. The narrative starts in chapter 10 with the death of Saul. Chronicles takes us beyond the book of Kings, which ended with the destruction of Jerusalem by Babylon in 587 BC, and continues through to the Persian Empire in 539 BC and the decree of Cyrus allowing the people to return to Jerusalem. This time, we will read the books of the prophets at their appropriate place in the history.</p>	
382. 1 Chronicles 1:1–54	382. Romans 5
383. 1 Chronicles 2:1–41	383. Romans 6
384. 1 Chronicles 2:42–3:24	384. Romans 7:1–13
385. 1 Chronicles 4	385. Romans 7:14–8:11
386. 1 Chronicles 5–6:30	386. Romans 8:12–27
387. 1 Chronicles 6:31–81	387. Romans 8:28–39
388. 1 Chronicles 7	388. Romans 9:1–18
389. 1 Chronicles 8–9:21	389. Romans 9:19–33
390. 1 Chronicles 9:22–10:14	390. Romans 10
391. 1 Chronicles 11	391. Romans 11:1–12
392. 1 Chronicles 12	392. Romans 11:13–24
393. 1 Chronicles 13–15	393. Romans 11:25–12:2
394. 1 Chronicles 16	394. Romans 12:3–21
395. 1 Chronicles 17–18	395. Romans 13
396. 1 Chronicles 19–20	396. Romans 14
397. 1 Chronicles 21–22:4	397. Romans 15:1–13
398. 1 Chronicles 22:5–23:32	398. Romans 15:14–33
399. 1 Chronicles 24–25	399. Romans 16:1–16
400. 1 Chronicles 26	400. Romans 16:17–27

	Paul left Macedonia and Greece with his companions, carrying the collection for the Christians in Judaea, and they arrived in Jerusalem in the year AD 59. The rest of the book of Acts deals with Paul's time in Jerusalem, his arrest, trial, appeal to Caesar (which was his legal right as a Roman citizen) and his turbulent journey to Rome, where we leave him under house arrest and awaiting his trial before Emperor Nero.
401. 1 Chronicles 27	401. Acts 21:1–16
402. 1 Chronicles 28–29:9	402. Acts 21:17–26
403. 1 Chronicles 29:10–30	403. Acts 21:27–39
At the death of King David we pause to read a cluster of <b>psalms</b> , some of which are from David himself. Those entitled 'A Song of Ascents' were used by the worshippers as they approached the tabernacle and later the temple in Jerusalem. Some, such as Psalm 126, which we have read before, were clearly written when the people returned from Persian exile after the decree of Cyrus in 539 BC.	
404. Psalms 101–103	404. Acts 21:40–22:21
405. Psalms 108–109	405. Acts 22:22–29
406. Psalms 110–112	406. Acts 22:30–23:11
407. Psalms 113–116	407. Acts 23:12–22
408. Psalms 117–118	408. Acts 23:23–35
409. Psalms 119:1–48	409. Acts 24
410. Psalms 119:49–96	410. Acts 25:1–12
411. Psalms 119:97–144	411. Acts 25:13–27
412. Psalms 119:145–176	412. Acts 26:1–18
413. Psalms 120–124	413. Acts 26:19–32
414. Psalms 125–129	414. Acts 27:1–12
415. Psalms 130–134	415. Acts 27:13–26
416. Psalms 135–136	416. Acts 27:27–44
From the reign of Solomon.	
417. 2 Chronicles 1–2:10	417. Acts 28:1–16
418. 2 Chronicles 2:11–4:22	418. Acts 28:17–31

	<p>Ephesians, Colossians, Philemon and Philippians are Paul's letters from his house arrest in Rome. Some have suggested imprisonments in Ephesus and Caesarea, although Rome is the most generally accepted. This letter to the <b>Ephesians</b> is one of great encouragement, reminding the Christians that they are chosen and called by God, and loved and prayed for by Paul. He reminds them of their new life and union with Christ and emphasizes the gifts and essential unity in the church. The letter closes with instructions on practical Christian living: holiness, relationships and spiritual warfare.</p>
419. 2 Chronicles 5–6:17	419. Ephesians 1
420. 2 Chronicles 6:18–7:10	420. Ephesians 2
421. 2 Chronicles 7:11–8:18	421. Ephesians 3
422. 2 Chronicles 9	422. Ephesians 4:1–16
423. 2 Chronicles 10–11:17	423. Ephesians 4:17–5:2
424. 2 Chronicles 11:18–14:1	424. Ephesians 5:3–33
425. 2 Chronicles 14:2–15:19	425. Ephesians 6
	<p>The <b>Colossians</b> were in danger of being enticed by high-sounding philosophy; Paul reaffirms the true nature of Christ in some of the most descriptive phrases found in the New Testament. Typically of Paul, he closes with the pattern of Christian relationships and final greetings.</p>
426. 2 Chronicles 16–17	426. Colossians 1:1–23
427. 2 Chronicles 18	427. Colossians 1:24–2:15
428. 2 Chronicles 19–20	428. Colossians 2:16–3:17
429. 2 Chronicles 21–22:9	429. Colossians 3:18–4:18
	<p>Apparently the church at Colossae met in the home of Philemon, who was a wealthy Christian. One of his servants, Onesimus, had stolen from him, escaped to Rome, where he found the house Paul was renting, and become a Christian. Paul sends him back, accompanied by Tychicus, with this personal letter addressed to <b>Philemon</b>.</p>
430. 2 Chronicles 22:10–23:21	430. Philemon

	Epaphroditus had brought gifts from the church at Philippi to support Paul, but had fallen seriously ill. When he recovered, Paul thought it wise to send him back to his home church as evidence of his return to health. Epaphroditus carried this letter with him. Paul writes to the <b>Philippians</b> of the humility and glory of Christ, the need for humility and unity in the church, the danger of false teaching and the need for holiness. He closes with his appreciation for their gifts and his usual final greetings.
431. 2 Chronicles 24	431. Philippians 1:1–14
The date of <b>Joel's</b> preaching to Judah is uncertain, and therefore unnecessary. The most likely time is during the reign of Joash around 835 BC. He vividly describes judgement by a massive locust swarm but includes the promise of the coming Holy Spirit, fulfilled at Pentecost (Acts 2:16–21).	
432. Joel 1	432. Philippians 1:15–30
433. Joel 2:1–27	433. Philippians 2:1–18
434. Joel 2:28–3:21	434. Philippians 2:19–3:14
The reign of Amaziah of Judah which began in 796 BC.	
435. 2 Chronicles 25	435. Philippians 3:15–4:23
<b>Amos</b> was a contemporary of Isaiah and Hosea during the reigns of Uzziah of Judah and Jeroboam II of Israel, commencing around 780 BC. He warned Syria, on the northern border of Israel, of impending judgement, but directed most of his fire against Israel for their unfaithfulness.	The letters of Paul to Timothy and Titus are the last-recorded messages from Paul written shortly before his own martyrdom. He was now no longer under house arrest, but in prison. <b>Timothy</b> was a young worker sent to care for the church in Ephesus; Paul advises him how to establish a spiritual leadership in the church.
436. Amos 1–2	436. 1 Timothy 1:1–17
437. Amos 3–4	437. 1 Timothy 1:18–2:15
438. Amos 5–6	438. 1 Timothy 3
439. Amos 7–9	439. 1 Timothy 4

<p><b>Isaiah</b> preached during the reigns of Azariah (Uzziah), Jotham, Ahaz and Hezekiah. He was resident in Jerusalem at the time of Assyria's devastation of Judah in 701 BC. His prophecies are wide-ranging and include all Judah's neighbouring tribes and nations.</p>	
440. Isaiah 1	440. 1 Timothy 5
441. Isaiah 2	441. 1 Timothy 6
	Here is Paul's final encouragement to <b>Timothy</b> to stand firm, together with an urgent request for Timothy to join him in Rome, bringing some personal items of Paul with him.
442. Isaiah 3–4	442. 2 Timothy 1
Our reading returns to the reign of Uzziah (Azariah) and Jotham of Judah.	
443. Isaiah 5:1–30	443. 2 Timothy 2
444. 2 Chronicles 26; Isaiah 6	444. 2 Timothy 3
445. 2 Chronicles 27:1–28:15	445. 2 Timothy 4
	Like Timothy, <b>Titus</b> , who was caring for the church in Crete, is given sound advice by Paul for the leadership and relationships within the church.
446. 2 Chronicles 28:16–27; Isaiah 7	446. Titus 1
Although warning of the impending invasion by Assyria, Isaiah looks beyond to the coming of the Messiah and the fulfilment of the promises of God.	
447. Isaiah 8–9:7	447. Titus 2
448. Isaiah 9:8–10:19	448. Titus 3
	John <b>Mark</b> , who failed as a young evangelist with Paul and then matured to become indispensable to the apostle (Acts 15:37–39; 2 Tim. 4:11), is generally accepted as the writer of this Gospel. An early record states that he worked with Peter, who guided the writing of this account of the life of Christ.
449. Isaiah 10:20–11:16	449. Mark 1:1–20
450. Isaiah 12–13	450. Mark 1:21–45
451. Isaiah 14:1–27	451. Mark 2:1–17

452. Isaiah 14:28–16:14	452. Mark 2:18–3:6
453. Isaiah 17–18	453. Mark 3:7–30
454. Isaiah 19	454. Mark 3:31–4:20
Hezekiah was a godly king whose reign enjoyed a spiritual revival. However, in his time Assyria devastated Judaea in the year 701 BC.	
455. 2 Chronicles 29	455. Mark 4:21–41
456. 2 Chronicles 30	456. Mark 5:1–20
457. 2 Chronicles 31–32:8	457. Mark 5:21–43
458. 2 Chronicles 32:9–33:25	458. Mark 6:1–13
We turn to a cluster of <b>psalms</b> , some by Asaph, who was David’s lead musician and whose psalms were sung alongside David’s in the time of Hezekiah (1 Chr. 16:4–5). However, the descendants of Asaph in the time of Hezekiah may be responsible for many of these.	
459. Psalms 73–74	459. Mark 6:14–29
460. Psalms 75–77	460. Mark 6:30–44
461. Psalm 78	461. Mark 6:45–56
462. Psalms 79–81	462. Mark 7:1–23
463. Psalms 82–84	463. Mark 7:24–37
464. Psalms 85–87	464. Mark 8:1–21
465. Psalms 88–89	465. Mark 8:22–9:1
As we saw, Isaiah was the resident prophet in Jerusalem during the reigns of Azariah (Uzziah), Jotham, Ahaz and Hezekiah. His book contains some of the greatest prophecies of the coming Messiah as well as following the narrative from Kings and Chronicles. Isaiah was preaching almost 150 years before Jeremiah, and, whereas the latter warned that the Babylonians would destroy the city, Isaiah reassured the people that Assyria would not so much as fire an arrow upon Jerusalem.	
466. Isaiah 20–21	466. Mark 9:2–13
467. Isaiah 22	467. Mark 9:14–32
468. Isaiah 23–24	468. Mark 9:33–50
469. Isaiah 25–26:11	469. Mark 10:1–16
470. Isaiah 26:12–27:13	470. Mark 10:17–34



471. Isaiah 28	471. Mark 10:35–52
472. Isaiah 29	472. Mark 11:1–19
473. Isaiah 30:1–26	473. Mark 11:20–33
474. Isaiah 30:27–32:8	474. Mark 12:1–17
475. Isaiah 32:9–33:16	475. Mark 12:18–34
476. Isaiah 33:17–34:17	476. Mark 12:35–44
477. Isaiah 35–36	477. Mark 13:1–23
478. Isaiah 37:1–29	478. Mark 13:24–14:11
479. Isaiah 37:30–39:8	479. Mark 14:12–31
480. Isaiah 40	480. Mark 14:32–52
481. Isaiah 41	481. Mark 14:53–72
482. Isaiah 42	482. Mark 15:1–20
483. Isaiah 43	483. Mark 15:21–41
484. Isaiah 44	484. Mark 15:42–16:20
	The last mention of <b>Peter</b> in the Acts of the Apostles is in chapter 15. Beyond there we cannot be certain of his movements as the focus is on Paul. This first letter was intended as a circular letter and not addressed to one church in particular. Possibly it was written from Rome, which may be coded as ‘Babylon’ in 5:13, and very likely before Paul’s arrival in the city. It focuses on all that Christ achieved on the cross and prepares Christians scattered across the Roman Empire for the severe persecution that Peter knows is about to fall.
485. Isaiah 45	485. 1 Peter 1:1–12
486. Isaiah 46–47	486. 1 Peter 1:13–25
487. Isaiah 48	487. 1 Peter 2:1–12
488. Isaiah 49–50:9	488. 1 Peter 2:13–25
489. Isaiah 50:10–51:23	489. 1 Peter 3
490. Isaiah 52–53	490. 1 Peter 4
491. Isaiah 54–55	491. 1 Peter 5
	Peter warns against false teachers who are already invading the churches, and presents a clear statement of the uniqueness and authority of Scripture. This second letter closes on the positive theme of the promise of a new heavens and earth.
492. Isaiah 56–57:13	492. 2 Peter 1:1–11
493. Isaiah 57:14–58	493. 2 Peter 1:12–2:3

494. Isaiah 59	494. 2 Peter 2:4–22
495. Isaiah 60	495. 2 Peter 3
	<b>Jude</b> was a brother of our Lord and of the James who authored a letter and spoke persuasively at the Council in Jerusalem in Acts 15:13. Jude’s short letter contains some of the strongest language against false teachers whose attacks against the person of Christ led to immoral behaviour. This is an indication that it was written later in the first century, when the heretical views and immoral practices of the Gnostics, who confused the simplicity of the historic gospel with strange ideas of inner light and secret knowledge, were gaining ground in many areas.
496. Isaiah 61–62	496. Jude 1–13
497. Isaiah 63	497. Jude 14–25
	The author of these three letters is almost certainly the disciple of Christ, the writer of the Gospel of John and of the final book of Revelation. Like Jude, <b>John</b> is clearly combatting early heresies of the Gnostics and those who denied the full deity and the real humanity of Christ, claiming that Jesus only ‘seemed’ to be God and man (known as Docetism).
498. Isaiah 64–65:16	498. 1 John 1
499. Isaiah 65:17–66:24	499. 1 John 2:1–14
<b>Hosea</b> was a contemporary of Isaiah and Amos. Like Amos, Hosea preached to Israel. He began preaching around 767 BC and continued through the reigns of Azariah (Uzziah), Jotham, Ahaz and Hezekiah of Judah and during the reign of Jeroboam II of Israel. The behaviour of his own promiscuous wife is seen as a tragic picture of Israel’s unfaithfulness to their covenant God. Hosea warns of the final judgement on Israel which came in the year 722 BC with the Assyrian conquest.	
500. Hosea 1–2	500. 1 John 2:15–29

501. Hosea 3–4	501. 1 John 3
502. Hosea 5–6	502. 1 John 4
503. Hosea 7–8	503. 1 John 5
	It is a matter of debate whether the ‘chosen lady’ is a local church or some particular Christian lady. However, the value of this second letter does not depend on this identification. The themes are love, obedience, vigilance for the truth and resisting error.
504. Hosea 9–10	504. 2 John
	We cannot be certain who Gaius was, but this third letter is a warm commendation by the ageing apostle John and a serious warning against Diotrephes, who is spoiling the harmony of the fellowship.
505. Hosea 11–12	505. 3 John
	<p>John’s <b>revelation</b>, received while in exile on the isle of Patmos by order of the Emperor Diocletian, begins with a description of the risen and ascended Christ and letters addressed to seven churches across Asia Minor (modern-day Turkey). Then follows a vibrant declaration of the glory of Christ and his ultimate triumph over Satan and all the forces of evil. This is presented in a series of striking and vivid pictures. They repeat the same themes: the warfare of Christ and his church with evil in every form, the ultimate judgement of the devil and his followers, and the triumph of the church and its Saviour.</p> <p>Don’t worry about the detail—enjoy the big picture. The history of the human race began in a garden with the tree of the knowledge of good and evil, and it closes in a garden in the new earth with the tree of life in the centre.</p>
506. Hosea 13–14	506. Revelation 1

<b>Micah</b> was a contemporary of Hosea. His prophecy is radiant with the glory of the coming Messiah and redeemed church. The promises of the 'latter days' are to be taken as the time of the Messiah and not literal Israel.	
507. Micah 1–2:5	507. Revelation 2:1–11
508. Micah 2:6–3:12	508. Revelation 2:12–29
509. Micah 4	509. Revelation 3:1–13
510. Micah 5–6:8	510. Revelation 3:14–22
511. Micah 6:9–7:20	511. Revelation 4
The reign of the worst king of Judah, Manasseh, up to the destruction of Jerusalem and the temple by the Babylonian army of Nebuchadnezzar in 587 BC. Chronicles closes with a brief mention of the rise of the Persians to power when they captured Babylon in 539 BC.	
512. 2 Chronicles 33	512. Revelation 5
513. 2 Chronicles 34	513. Revelation 6
514. 2 Chronicles 35	514. Revelation 7
515. 2 Chronicles 36	515. Revelation 8
In spite of temporary reformation under the good King Josiah (640–609 BC), <b>Zephaniah's</b> prophecy is one of foreboding because the people are not sincere.	
516. Zephaniah 1–2:12	516. Revelation 9
517. Zephaniah 2:13–3:20	517. Revelation 10
The prophet <b>Habakkuk</b> speaks of the rise of Babylon as something unimagined (1:5–11), which would place him in the time of Josiah before Babylon's defeat of Assyria (Nineveh) in 612 BC. After a dialogue with God, the prophet warns Babylon of her own eventual downfall.	
518. Habakkuk 1	518. Revelation 11
519. Habakkuk 2	519. Revelation 12
520. Habakkuk 3	520. Revelation 13
<b>Ezra</b> was a priest sent to Jerusalem in the time of Artaxerxes. He records the people who returned to Jerusalem after the decree of Cyrus in 539 BC.	

521. Ezra 1–2	521. Revelation 14
522. Ezra 3–4	522. Revelation 15
523. Ezra 5:1–6:12	523. Revelation 16
524. Ezra 6:13–7:28	524. Revelation 17
525. Ezra 8	525. Revelation 18:1–10
526. Ezra 9–10	526. Revelation 18:11–24
By September 520BC the Jews had returned from exile and after a promising start to rebuild the temple they gave up in preference for their own houses. <b>Haggai</b> urged them back to work.	
527. Haggai 1–2	527. Revelation 19:1–10
<b>Zechariah</b> was a contemporary of Haggai. Eight visions are followed by promises of the coming Messiah and the triumph of his church.	
528. Zechariah 1–3	528. Revelation 19:11–21
529. Zechariah 4–7	529. Revelation 20
530. Zechariah 8–9	530. Revelation 21:1–14
531. Zechariah 10–12	531. Revelation 21:15–27
532. Zechariah 13–14	532. Revelation 22
<b>Nehemiah</b> , the cupbearer to the Persian King Artaxerxes, the son of Xerxes, became governor of Judaea at a crucial time of opposition to the rebuilding of the temple and the city walls.	This is our second reading of <b>Mark's Gospel</b> .
533. Nehemiah 1–2	533. Mark 1:1–20
534. Nehemiah 3	534. Mark 1:21–45
535. Nehemiah 4–5	535. Mark 2:1–17
536. Nehemiah 6–7	536. Mark 2:18–3:6
537. Nehemiah 8–9:5	537. Mark 3:7–30
538. Nehemiah 9:5–38	538. Mark 3:31–4:20
539. Nehemiah 10	539. Mark 4:21–41
540. Nehemiah 11–12:26	540. Mark 5:1–20
541. Nehemiah 12:27–13:31	541. Mark 5:21–43
<b>Esther</b> is the heroic account of one woman saving the Jewish people from genocide. Although God is never mentioned in this book, his providence is everywhere in focus. Esther was queen to Xerxes and therefore strictly her story precedes that of Nehemiah.	

542. Esther 1–2	542. Mark 6:1–13
543. Esther 3–4	543. Mark 6:14–29
544. Esther 5–7	544. Mark 6:30–44
545. Esther 8–10	545. Mark 6:45–56
Sometime after 423 BC and during the time of Nehemiah <b>Malachi</b> reminded the Jews how they were despising God's name and robbing him. He foretold the coming Elijah (John the Baptist) as the herald for the Messiah.	
546. Malachi 1–2	546. Mark 7:1–23
547. Malachi 3–4	547. Mark 7:24–37
Malachi closes the Old Testament around 400 BC. The years that follow are filled with the Persians who are defeated by the Greeks under Alexander the Great in 333 BC. The Egyptian Ptolemies were followed by the Syrian (Seleucid) dynasties and finally the Romans, whose legions first entered Palestine in 63 BC.	
The date of <b>Job</b> is unknown. It appears to be set in the age of the patriarchs, though its final written form may date to the time of Solomon. With good reason it is widely acknowledged as possibly the finest religious poem ever written. However, it is much more than this because it records the experience of a real man. The narrative faces up to the issue of suffering and both the wise and foolish responses to it. The sovereignty of God is at the heart of the whole debate.	
548. Job 1–2	548. Mark 8:1–30
549. Job 3–4	549. Mark 8:31–9:13
550. Job 5–6	550. Mark 9:14–32
551. Job 7–8	551. Mark 9:33–50
552. Job 9–10	552. Mark 10:1–16
553. Job 11–12	553. Mark 10:17–34
554. Job 13–14	554. Mark 10:35–52
555. Job 15–17	555. Mark 11:1–19
556. Job 18–19	556. Mark 11:20–33

557. Job 20–21	557. Mark 12:1–17
558. Job 22–23	558. Mark 12:18–34
559. Job 24–26	559. Mark 12:35–44
560. Job 27–28	560. Mark 13:1–23
561. Job 29–30	561. Mark 12:24–14:11
562. Job 31	562. Mark 14:12–31
563. Job 32–33	563. Mark 14:32–52
564. Job 34–35	564. Mark 14:53–72
565. Job 36–37	565. Mark 15:1–20
566. Job 38–39	566. Mark 15:21–41
567. Job 40–42	567. Mark 15:42–16:20