

2024 KBI Bible Reading Plan

Job was the first book written, and Revelation was the last book. There are 84 books in this plan. Reading an average of 30 minutes daily (based on reading speed) will enable this plan to be completed in a year. Set your pace and see if God opens new understanding by reading the authorized and unauthorized books of the Bible based on the dates. We'll meet once a month on the **4th Wednesday at 7 pm PST** to discuss seven books. We will all share areas of interest. There is no defined teaching, just open discussion. The scriptures below are linked to the Bible Gateway NASB version, so no purchases are necessary.

Join Monthly Zoom Meeting

<https://us02web.zoom.us/j/87368437321?pwd=anRqWE4vQ3FuTHBMeEl3UWdnYU9NZz09>

Meeting ID: 873 6843 7321

Passcode: 3337333

One tap mobile

+12532158782,,87368437321#,,,,*3337333# US (Tacoma)

Old Testament		
<ul style="list-style-type: none"> ▪ Job: Considered earliest, but date unknown ▪ Genesis: 1445-1405 BC ▪ Exodus: 1445-1405 BC ▪ Leviticus: 1445-1405 BC ▪ Numbers: 1445-1405 BC ▪ Deuteronomy: 1445-1405 BC ▪ Psalms: 1410-450 BC ▪ Joshua: 1405-1385 BC ▪ Judges: 1043 BC ▪ Ruth: 1030-1010 BC ▪ Song of Songs: 971-965 BC ▪ Proverbs: 971-686 BC ▪ Ecclesiastes: 940-931 BC ▪ 1 Samuel: 931-722 BC ▪ 2 Samuel: 931-722 BC ▪ Obadiah: 850-840 BC ▪ Joel: 835-796 BC ▪ Jonah: 775 BC ▪ Amos: 750 BC 	<ul style="list-style-type: none"> ▪ Hosea: 750-710 BC ▪ Micah: 735-710 BC ▪ Isaiah: 700-681 BC ▪ Nahum: 650 BC ▪ Zephaniah: 635-625 BC ▪ Habakkuk: 615-605 BC ▪ Ezekiel: 590-570 BC ▪ Lamentations: 586 BC ▪ Jeremiah: 586-570 BC ▪ 1 Kings: 561-538 BC ▪ 2 Kings: 561-538 BC ▪ Judith*: Uncertain (538 BC-AD 70) ▪ Daniel: 536-530 BC ▪ Haggai: 520 BC ▪ Baruch*: 500-100 BC ▪ Zechariah: 480-470 BC ▪ Ezra: 457-444 BC ▪ 1 Chronicles: 450-430 BC ▪ 2 Chronicles: 450-430 BC 	<ul style="list-style-type: none"> ▪ Esther: 450-331 BC ▪ Malachi: 433-424 BC ▪ Nehemiah: 424-400 BC ▪ Susanna*: 400 BC-AD 70 ▪ Psalm 151*: 400 BC-AD 100 ▪ Letter of Jeremiah*: 307-317 BC ▪ Tobit*: 225-175 BC ▪ Ben Sira (Sirach)*: 200-175 BC ▪ Bel and the Dragon*: 200-100 BC ▪ Greek Esther*: 200-1 BC ▪ Prayer of Azariah*: 200-1 BC ▪ 1 Maccabees*: 150-100 BC ▪ 2 Maccabees*: 150-100 BC ▪ 1 Esdras*: 100 BC-AD 100 ▪ Prayer of Manasseh*: 100-1 BC ▪ 3 Maccabees** : 100-1 BC ▪ 4 Maccabees** : 100-1 BC ▪ Wisdom*: 50-20 BC ▪ 2 Esdras** : AD 100-200
<p>*A deuterocanonical/apocryphal book</p> <p>The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches, and/or the Assyrian Church of the East to be canonical books of the Old Testament, but which Jews and Protestant denominations regard as apocrypha. They date from 300 BC to 100 AD, mostly from 200 BC to 70 AD, before the definite separation of the Christian church from Judaism.[1][2][3] While the New Testament never directly quotes from or names these books, the apostles most frequently used and quoted the Septuagint, which includes them. Some say there is a correspondence of thought,[4][5] and others see texts from these books being paraphrased, referred, or alluded to many times in the New Testament, depending in large measure on what is counted as a reference.[6]</p> <p>Although there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the 1st century AD – even as early as the 4th century BC,[7] or by the Hasmonean dynasty (140–40 BC).[8]</p> <p>The Septuagint translation of the Hebrew Bible into Greek, which the early Christian church used as its Old Testament, included all of the deuterocanonical books. The term distinguished these books from both the protocanonical books (the books of the Hebrew canon) and the biblical apocrypha (books of Jewish origin that were sometimes read in Christian churches as scripture but which were not regarded as canonical).[9]</p> <p>The Council of Rome (382 AD) defined a list of books of scripture as canonical. It included most of the deuterocanonical books.[10]</p>		
<p>**A pseudepigrapha book:</p> <p>Pseudepigrapha (also anglicized as "pseudepigraph" or "pseudepigraphs") are falsely attributed works, texts whose claimed author is not the true author, or a work whose real author attributed it to a figure of the past. The name of the author to whom the work is falsely attributed is often prefixed with the particle "pseudo-,"[1] such as for example "pseudo-Aristotle" or "pseudo-Dionysius": these terms refer to the anonymous authors of works falsely attributed to Aristotle and Dionysius the Areopagite, respectively.</p>		
<p>Due to the above notes and exceptions, these books should be ready for historical context, not God-breathed.</p>		

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If these books add a burden to you or cause confusion, they should be skipped in your reading plan.

New Testament

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| <ul style="list-style-type: none">▪ <u>James</u>: AD 44-49▪ <u>Galatians</u>: AD 49-50▪ <u>Mark</u>: AD 50-60▪ <u>Matthew</u>: AD 50-60▪ <u>1 Thessalonians</u>: AD 51▪ <u>2 Thessalonians</u>: AD 51-52▪ <u>1 Corinthians</u>: AD 55▪ <u>2 Corinthians</u>: AD 55-56▪ <u>Romans</u>: AD 56 | <ul style="list-style-type: none">▪ <u>Luke</u>: AD 60-61▪ <u>Ephesians</u>: AD 60-62▪ <u>Philippians</u>: AD 60-62▪ <u>Philemon</u>: AD 60-62▪ <u>Colossians</u>: AD 60-62▪ <u>Acts</u>: AD 62▪ <u>1 Timothy</u>: AD 62-64▪ <u>Titus</u>: AD 62-64▪ <u>1 Peter</u>: AD 64-65 | <ul style="list-style-type: none">▪ <u>2 Timothy</u>: AD 66-67▪ <u>2 Peter</u>: AD 67-68▪ <u>Hebrews</u>: AD 67-69▪ <u>Jude</u>: AD 68-70▪ <u>John</u>: AD 80-90▪ <u>1 John</u>: AD 90-95▪ <u>2 John</u>: AD 90-95▪ <u>3 John</u>: AD 90-95▪ <u>Revelation</u>: AD 94-96 |
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Share reading programs with friends and family. All are welcome to attend. Get the word and reading plan out!