

*Understanding*  
**Times and Seasons**

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*Part 6*

**Time to Read**  
**The Book of Yehovah!**

The Book of ~~“the LORD”~~ He-who-IS!

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## Remember the Law of Moses

Yes, “remember ye the Law of Moses” (Malachi 4:4). This is God’s message for the descendants of Israel and for all of God’s people at the close of this dark, dark age. But how can people remember something that they have never heard?

Moses, while he was alive, was instructed to teach God’s Law to the Israelites:

“And Yehovah<sup>1</sup> said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them” (Exodus 24:12<sup>1</sup>).

At Mount Sinai the people were frightened by hearing from God directly. So God said He would meet with them at the tabernacle they built for Him. But God would talk to Moses, and Moses would relay God’s words to the people (Deuteronomy 5:23-33; Exodus 20:18-21; 25:21-22; 29:42-43).

Sabbaths and holy days were established for holy convocations with God (Leviticus 23). These were times for the people to worship God and to be taught by Him through His written Word.

### He who has an ear, Let him hear!

The Scriptures have much to say about *hearing* the Word of God. For after entry into the Promised Land, the Law required that it be taught — *read aloud* — in the sacred assembly to the whole congregation together — even to those too young to be *able* to read.

“And Moses wrote this law, and delivered it unto the priests the sons of Levi... and unto all the elders of Israel. <sup>10</sup> And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles, <sup>11</sup> When all Israel is come to appear before Yehovah thy God in the place which he

shall choose, thou shalt read this law before all Israel in their hearing. <sup>12</sup> Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear Yehovah your God, and observe to do all the words of this law: <sup>13</sup> And *that* their children, which have not known *any thing*, may hear, and learn to fear Yehovah your God...” (Deuteronomy 31:9-13).

Leaders of the people were instructed to read and study the law themselves:

“Now after the death of Moses... Yehovah spake unto Joshua... saying... <sup>6</sup> Be strong and of a good courage... <sup>7</sup>...strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. <sup>8</sup> This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Joshua 1:1,6-8).

Notice that the Book of the Law was not to depart from Joshua’s *mouth*. It was to be his daily “bread”, his food for thought to direct his steps.

<sup>1</sup> The King James Version is used throughout, except as noted. And, regardless of translation, wherever יהוה (YHVH) appears in the Hebrew version of either the Old or New Testament, the text has been replaced with Yehovah (*pronounced Ye-ho-vah*’, meaning, **He Who IS**: He Who Was, Is, Will Be).

And he was also expected to teach it — to read it to the people at the appointed times, and to have it always on the tip of his tongue, ready to wisely instruct others at any given moment.

“Then Joshua built an altar unto Yehovah God of Israel in mount Ebal, <sup>31</sup> ...an altar of whole stones... <sup>32</sup> And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel... <sup>34</sup> And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. <sup>35</sup> There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them” (Joshua 8:30-32,34-35).

God’s word was also supposed to be in the mouths of the Levitical priests:

“My covenant was with him [*Levi*] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. <sup>6</sup> The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. <sup>7</sup> For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of Yehovah of hosts” (Malachi 2:5-7).

“And Yehovah spake unto Aaron, saying, <sup>9</sup> Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your

generations: <sup>10</sup> And that ye may put difference between holy and unholy, and between unclean and clean; <sup>11</sup> And that ye may teach the children of Israel all the statutes which Yehovah hath spoken unto them by the hand of Moses” (Leviticus 10:8-11).

After Moses and Joshua died, the judges ruled:

“And the people served Yehovah all the days of Joshua, and all the days of the elders that outlived Joshua... <sup>10</sup> and there arose another generation after them... <sup>12</sup> And they forsook Yehovah... <sup>14</sup> And the anger of Yehovah was hot against Israel, and he delivered them into the hands of spoilers... <sup>16</sup> Nevertheless Yehovah raised up judges, which delivered them... <sup>17</sup> And yet they would not hearken unto their judges, but they went a whoring after other gods... <sup>21:25</sup> In those days *there was* no king in Israel: every man did *that which was* right in his own eyes” (Judges 2:7,16-17; 21:25).

The judges had no absolute authority over the people. The blessings for faithfully obeying the Law of Moses, and the curses for failing to do so, were administered directly by God. But the people generally failed to recognize the hand of God in their lives. They wanted a human king. So God gave them the kind of king that they asked for (1 Samuel 8; Hosea 13:9-11).

Under the kings, God’s blessings and curses still applied, but the nation did what was right in the king’s eyes — for good or for bad, for better or for worse. Some of the kings that God gave the Israelites were kings after God’s *own* heart — kings who faithfully reflected the nature of God and served Him.

Israel’s king was commanded to imbibe of the Law of Moses on a daily basis:

“When thou art come unto the land which Yehovah thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will

set a king over me... <sup>18</sup> ...it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites: <sup>19</sup> And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear Yehovah his God, to keep all the words of this law and these statutes, to do them: <sup>20</sup> That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel” (Deuteronomy 17:14-20).

King David went above and beyond what was commanded. He put his love for God to music, and commissioned others to do the same. In extolling the praises of God’s Law, Psalms 1 and 119 are especially noteworthy.

Judah’s King Jehoshaphat also did what was right in God’s sight:

“Now Yehovah was with Jehoshaphat, because he... <sup>4</sup> sought the God of his father, and walked in His commandments... <sup>6</sup> And his heart took delight in the ways of Yehovah... <sup>7</sup> Also in the third year of his reign he sent his leaders... to teach in the cities of Judah. <sup>8</sup> And with them *he sent* Levites... and... priests. <sup>9</sup> So they taught in Judah, and *had* the Book of the Law of Yehovah with them; they went throughout all the cities of Judah and taught the people. <sup>10</sup> And the fear of Yehovah fell on all the kingdoms of the lands that *were* around Judah, so that they did not make war against Jehoshaphat” (2 Chronicles 17:3-10 NKJV<sup>1</sup>).

The kings did not always do what they were supposed to do. But another shining example is found in the story of Judah’s King Josiah:

<sup>2 Kings</sup> 22:3 “Josiah... sent Shaphan... to the house of Yehovah... <sup>5</sup> to repair the breaches of the

## Psalm 1

- <sup>1</sup> Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
- <sup>2</sup> But his delight *is* in the law of Yehovah; and in his law doth he meditate day and night.
- <sup>3</sup> And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
- <sup>4</sup> The ungodly *are* not so: but *are* like the chaff which the wind driveth away.
- <sup>5</sup> Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
- <sup>6</sup> For Yehovah knoweth the way of the righteous: but the way of the ungodly shall perish.

## Psalm 119

- <sup>97</sup> O how love I thy law!  
it *is* my meditation all the day.
- <sup>98</sup> Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.
- <sup>99</sup> I have more understanding than all my teachers: for thy testimonies *are* my meditation.
- <sup>100</sup> I understand more than the ancients, because I keep thy precepts.
- <sup>101</sup> I have refrained my feet from every evil way, that I might keep thy word.
- <sup>102</sup> I have not departed from thy judgments: for thou hast taught me.
- <sup>103</sup> How sweet are thy words unto my taste!  
*yea, sweeter* than honey to my mouth!
- <sup>104</sup> Through thy precepts I get understanding: therefore I hate every false way.

house...<sup>8</sup> And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Yehovah. And Hilkiyah gave the book to Shaphan, and he read it...<sup>10</sup>...And Shaphan read it before the king.”

“<sup>11</sup> And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. <sup>12</sup> And the king commanded...<sup>13</sup> Go ye, enquire of Yehovah... for great *is* the wrath of Yehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. <sup>14</sup> So... [*they*] went unto Huldah the prophetess... <sup>15</sup> And she said unto them... Tell the man that sent you to me, <sup>16</sup> Thus saith Yehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read...<sup>18</sup> But to the king of Judah which sent you to enquire of Yehovah, thus shall ye say to him, Thus saith Yehovah... <sup>19</sup> Because thine heart was tender, and thou hast humbled thyself before Yehovah, when thou heardest what I spake against this place, and against the inhabitants thereof... <sup>20</sup>...I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.”

“<sup>23:1</sup> And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. <sup>2</sup> And the king went up into the house of Yehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Yehovah. <sup>3</sup> And the king stood by a pillar, and made a covenant before Yehovah, to walk after Yehovah, and to keep his commandments and his testimonies and

his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant....

“<sup>25</sup> And like unto [*Josiah*] was there no king before him, that turned to Yehovah [*making such major national changes*] with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.” (2 Kings 22:8—23:3,25).

Ten of Judah’s kings did what was right. But after Josiah, all of them did evil. So, in a series of deportations, the remnant of Judah (what was left after the 701 BC deportation of most of the Jews into Assyria) was carried captive into Babylon. And the last holdout, the city of Jerusalem, fell to the Babylonians in 587 BC, twenty-two years after King Josiah died.

God had sent many prophets to the ancient Israelites and Jews telling them to repent. But they would not heed, so they were told:

“Because you have forgotten the law of your God, I also will forget your children” (Hosea 4:6 NKJV).

Israel and Judah were carried captive out of the Promised Land because they failed to abide by the Mosaic Law, the Law of God. In refusing to obey God, they brought the curses of Leviticus 26:14-39 upon themselves.

### Return from Exile

In 538 BC, after Babylon had fallen to the Medes and the Persians, the Jews were permitted to return to Jerusalem and rebuild. Then, eighty years later, God raised up Ezra, a priest of the seed of Aaron, to begin restoring Jerusalem to God’s Word in Moses’ Law:

“Ezra came up from Babylon; and he *was* a skilled scribe in the Law of Moses, which

Yehovah God of Israel had given...<sup>10</sup> Ezra had prepared his heart to seek the Law of Yehovah, and to do *it*, and to teach statutes and ordinances in Israel” (Ezra 7:6,10 NKJV<sup>1</sup>).

Ezra was “expert in the words [*Hebrew: dabar*] of the commandments of Yehovah, and of His statutes to Israel” (Ezra 7:11 NKJV<sup>1</sup>). Ezra’s journey to Jerusalem commenced the fulfillment of the seventy weeks prophecy; it was the Law of God in Ezra’s hand (Ezra 7:14), as he set out from Babylon, that was “the going forth of the word [*Hebrew: dabar*] to restore and build Jerusalem” (Daniel 9:25 RSV).

Ezra began the restoration by building on the foundation of God’s Word, as King Artaxerxes commanded him:

“And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not” (Ezra 7:25).

But Ezra had difficulties with the non-Israelite people of the land. They broke down the walls of Jerusalem and burned her gates with fire. So Nehemiah was sent to repair and govern the city. With Nehemiah’s help, Ezra was able to carry on with his role as a priest and teacher of the Word of God:

Nehemiah 8:2 “And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. <sup>3</sup> And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law....  
<sup>7</sup> Also [*thirteen other men*] and the Levites,

caused the people to understand the law...  
8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading” (Nehemiah 8:2-3,7-8).

Ezra was reading the Law *a thousand years* after Moses wrote it, so there may have been some archaic words or phrases that needed to be explained. But Ezra prepared himself for the task. And the people were ready to listen.

“Also [*in the feast of tabernacles*] day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner” (Nehemiah 8:18).

“Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. 2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. 3 And they stood up in their place, and read in the book of the law of Yehovah their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped Yehovah their God” (Nehemiah 9:1-3).

### New Testament Teachings

After Ezra and Nehemiah, the Biblical story jumps forward more than 400 years to the time of John the Baptist and Jesus Christ. Some seem to think that Jesus came to do away with the need for the Old Testament laws. But that is not what we read in the Bible. Jesus said:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven” (Matthew 5:17-19).

Jesus said of John the Baptist that there was none greater born of women (Matthew 11:11; Luke 7:28). Like a Nazarite, John drank no wine, and he was “filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15 NKJV; compare Numbers 6; Ezekiel 44:20-21). His parents “were both righteous before God, walking in all the commandments and ordinances of Yehovah blameless” (Luke 1:6). To be blameless they had to have lived by these instructions:

“Hear, O Israel: Yehovah our God is one Yehovah: [*Or, Yehovah is our God, Yehovah alone*] 5 and thou shalt love Yehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be upon thy heart; 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deuteronomy 6:4-7 ASV<sup>1</sup>).

So John’s parents undoubtedly taught him God’s laws day-in and day-out from birth. John, in turn, was commissioned to teach his wayward countrymen to repent.

“The word of God came to John the son of Zacharias in the wilderness. And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins” (Luke 3:2-3 NKJV).

And what is sin? What were they supposed to repent of?

“Sin is the transgression of the law” (1 John 3:4).

Like Ezra, John committed his life to restoring the Jews to the Word of God — to the way of life spelled out in the Old Testament Law.

The Jews were under Gentile rule. They wanted to be restored to having a kingdom of their own. In anticipation of that restoration, John preached:

“Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2).

Jesus and His disciples brought the same message as John the Baptist:

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:14-15). “Repent: for the kingdom of heaven is at hand” (Matthew 4:17).

“And He called the twelve *to Himself*, and began to send them out two *by two*... So they went out and preached that *people* should repent” (Mark 6:7,12 NKJV).

After Jesus’ death and resurrection Peter taught:

“Repent... and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Yehovah; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21).

The message has been the same since the Garden of Eden. “For all have sinned, and come short of the glory of God” (Romans 3:23). And all people everywhere need to repent of

disobedience to the Creator, the Lord and Maker of us all. The Restoration, in its fullest sense, will not come until that message is hammered home and the descendants of Israel — and the Gentiles as well — finally do repent.

God talked to Adam directly. But He spoke to the ancient Israelites — and He speaks to us today — through the written Law of Moses. The Mosaic Law was *not* done away in Jesus. Rather, Jesus came to open the way for His disciples to *understand* how very good and wonderful that Law really was and is:

“The ministry of death, written *and* engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance... <sup>14</sup>But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ. <sup>15</sup>But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away” (2 Corinthians 3:7,14-16 NKJV).

The Old Testament Law is “holy, and just, and good” (Romans 7:12). It is worth reading privately — worth studying in depth. And it ought to be deemed worthwhile to devote time in every worship service to reading it aloud — not just as “proof texts” (tidbits gathered here a little, and there a little), but entire chapters and books, letting God’s Word speak for itself.

The Jews do read from the Law and the Prophets every Sabbath day<sup>2</sup>. The five books of Moses are read through on an annual basis,

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<sup>2</sup> See: [http://en.wikipedia.org/wiki/Torah\\_reading](http://en.wikipedia.org/wiki/Torah_reading)  
<http://www.yashanet.com/shabbat/parsha.htm>

finishing the reading of Deuteronomy each year during the Feast of Tabernacles, and starting over with Genesis 1:1—6:8 on the first Sabbath after the Feast. Selected portions from other Old Testament books (primarily from the Former and Latter Prophets) are also read every Sabbath. This is not some new-fangled invention of wayward Jews (although the *manner* of reading may have changed). These weekly readings are the continuation of an ancient practice — established long before the New Testament era:

“For Moses of old time [*throughout many generations, NKJV*] hath in every city them that preach him, being read in the synagogues every sabbath day” (Acts 15:21).

“And after the reading of the law and the prophets... <sup>16</sup> Paul stood up, and... said, <sup>27</sup>...the prophets... are read every sabbath day...” (Acts 13:15-16,27).

Jesus participated in the Sabbath readings:

“So He came to Nazareth, where He had been brought up. And, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He [*read*]... <sup>18</sup> ‘The Spirit of Yehovah is upon Me, because He has anointed Me...’ ” (Luke 4:16-18 NKJV<sup>1</sup>; *Isaiah 61:1*).

Paul instructed Timothy to make sure the Scriptures were being read and taught:

“Till I come, attend to the public reading of scripture, to preaching, to teaching” (1 Timothy 4:13 RSV).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup> For the time

will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup> And they shall turn away *their* ears from the truth [*from hearing the Word of God!*], and shall be turned unto fables” (2 Timothy 4:2-4).

Paul also instructed that his own letters should be read aloud in the churches:

“I charge you by the Lord that this epistle be read unto all the holy brethren” (1 Thessalonians 5:27).

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans...” (Colossians 4:16).

Shouldn’t we, here at the end of this age, follow the Scriptural instructions and the examples of the holy men of old and *systematically* read the Word of God aloud to the whole congregation?

Or are we so good that we don’t need to hear the Scriptures read aloud anymore? What does the Bible say?

“If one turns away his ear from hearing the law, even his prayer is an abomination” (Proverbs 28:9 RSV).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me... <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 3:20,22).

“When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8).

“So then faith *cometh* by hearing, and hearing by the word of God” (Romans 10:17).



## The Reformation

While we look for the Elijah to come — for the man whom Jesus said would restore all things (Matthew 17:11; Mark 9:12; compare Acts 3:19-21), it behooves us to look back and consider what was restored in the former restoration, the one that preceded Jesus' first coming.

Some give credit to Ezra for establishing the practice of reading the Law aloud in the synagogues each Sabbath. But that custom may actually have its origin in the Law of Moses. For the commanded *holy convocation* may imply a *holy reading*, since the Hebrew word for *convocation* in Leviticus 23:3 is translated *reading* in Nehemiah 8:8. And it is *God's words* (and His presence and participation) in the Sabbath meeting that make it holy.

But, for hundreds of years between Moses and Christ, most people did not understand the Law, because the veil was on their hearts.

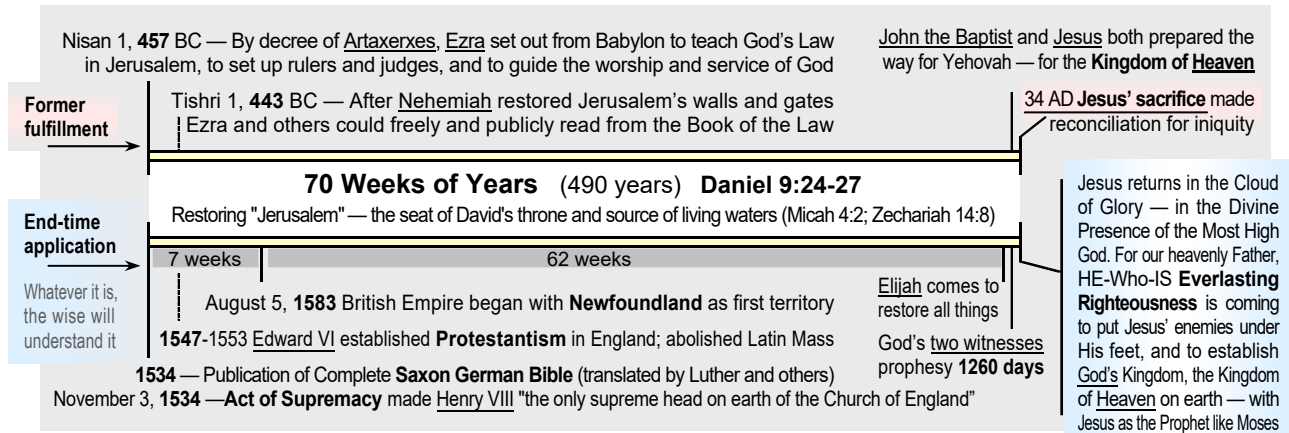
The “restoration of all things” includes the restoration of the descendants of Israel to the Law of their God — *and* to the correct understanding of it, to *obey* and live by it. That is the work of the Elijah to come, just as it was the work of Ezra and later of John the Baptist.

“John the Baptist came preaching in the wilderness of Judea <sup>2</sup> and saying, ‘Repent, for the kingdom of heaven is at hand!’ <sup>3</sup> For this is he who was spoken of by the prophet Isaiah, saying:

‘The voice of one crying in the wilderness:  
‘Prepare the way of Yehovah,  
Make His paths straight’ ’ [Isaiah 40:3]...

“[And John said]... <sup>8</sup> ‘Bear fruits worthy of repentance...’ ” (Matthew 3:1-3,8 NKJV<sup>1</sup>).

The mission of Ezra, and of John the Baptist as well, was to bring the people of Israel to repentance — to restore them to obedience to the Law which their forefathers disobeyed



— and thereby to restore them to the good graces and favor of their God.

Ancient Israel broke God's Law. They needed to repent. And so do we.

The end-time restoration began in the context of the Protestant Reformation — when the Bible was published in the every-day languages of north-western Europe. Translating it directly from the original Hebrew and Greek exposed corruptions in the Latin Vulgate — and in the teachings and practices of the Roman church. So resistance, persecution, and martyrdom followed.

There were *many* setbacks, but the reformation could not be stopped. And yet the restoration which began in the 1500's is far from finished. When Jesus' disciples, after His resurrection, asked Him about the restoration, their question was this:

“Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6).

An independent kingdom *was* restored to the English descendants of Israel when Henry VIII shook off papal authority over England in 1531-36. And something in this time frame may mark the beginning of an end-time “seventy weeks”. But Henry's kingdom was not exactly what Jesus' disciples had in mind. And the “Jewish homeland” in the current State of Israel also falls far short.

The disciples were looking to Jesus as the Messiah who would overthrow the Romans and become King of a utopian Israelite nation in the Promised Land — and for *all* Israel to return, both to the Land *and* to their God (Jeremiah 30-31; 16:14-18; Ezekiel 47:13- 48:29, etc.). At present the “lost ten tribes” are generally oblivious as to who they really are. And even most of the Jews in Israel have yet to repent and return to their God. But the *completion* of the restoration includes far more than that. For God is restoring the *whole world* to Himself — to the way things were in the Garden of Eden *before* the devil entered into the picture. And *that* restoration is not far off.

Soon God *will* restore Israel — and then make the Law of Moses the Law of the whole world.

So *remember* the Law of Moses.

Read the Book!

And be ready to meet your God! For Heaven will be opened; the Most High will reign; and this sin-sick world will be brought to its knees — and delivered from the devil's evil ways.

So let us pray to our heavenly Father:

Thy kingdom come! Thy will — *Thy Law, Thy Way* — be done on earth as it is in Heaven!

## How Long Does It Take to Read the Bible?

As noted earlier, Paul instructed Timothy to devote himself “to reading, [*to the public reading of scripture, RSV*] to exhortation, to teaching” (1 Timothy 4:13, Darby). Paul wanted Timothy to maintain the practice of reading from the Law and the Prophets each Sabbath. And Timothy was also expected to *exhort* the people to live by the Law and to *teach* them how.

There is a time to exhort, a time to teach — here a little and there a little. But if we leave out the public reading of the Law, sooner or later the teaching tends to degenerate into commandments of men learned by rote.

If the Scripture readings are skipped, and sermons consist of a mere sprinkling of Bible verses interwoven with lots of human rhetoric, a congregation may be strong in rote memory of certain doctrinal positions — but very weak in basic knowledge of the complete story of the Bible. And without the broad overview — without deep roots in the Scriptures — it can be very difficult to know for sure whether preachers are rightly dividing the Word of Truth.

We may think that we all have our own Bibles today, so we don’t need the public reading anymore. But is this true? Of course we *should* all read the Bible daily. But do we?

In a nation founded on religious freedom (the USA) — in a nation that cut its teeth on the Bible — we have become a people of Biblical illiterates, a people many of whom have never read nor heard more than a small percentage of the Bible.

Isn’t it time to turn that around?

Reading the Bible together in church ensures that everybody hears it. And it also puts everyone on the same page... so they can discuss the Scriptures together and admonish one another based on a common knowledge of what the Book says.

In these troubled times this world needs the witness of “the people that *do know their God*” (Daniel 11:32). And what better way is there for a people to draw near to God than for them to come together to hear directly what God has to say? Holy men of old from Moses through Paul — and even King Henry VIII *commanded* that the *Bible be read aloud* to the assembled congregations. But many have left that ancient practice.

As God thunders end-time punishment, Jeremiah wonders:

“To whom shall I speak and give warning, that they may hear? Behold, their ears are closed [*uncircumcised, KJV*], they cannot listen [*give heed, NKJV*]; behold, the word of Yehovah is to them an object of scorn, they take no pleasure in it” (Jeremiah 6:10 RSV<sup>1</sup>).

And God instructs:

“Thus says Yehovah: ‘Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls’ ” (Jeremiah 6:16 RSV<sup>1</sup>).

Yes, do as God’s servants did in ancient times. Follow the instructions of Moses and Paul, and read the Bible from the pulpit.

Establishing a *time* for a given task is often more important than just having an idea of what needs

to be done. If the Bible is to be read publicly in any systematic fashion it makes sense to plan the schedule based on known reading times.

In the following pages are the times of recorded readings for every chapter of the English Bible. These times were taken from audio files of Alexander Scourby’s reading of the King James Version.

The total time for reading the Bible aloud adds up to just seventy-two hours.

Now, if you think about it, that’s not really all that much time. At just twelve minutes a day, one could finish the Bible in 360 days.

For congregational reading, consider this: There are fifty or fifty-four Sabbaths in a Hebrew year, plus seven annual holy days with two weeklong feasts, and (for those who believe in keeping them) twelve or thirteen new moons as well. Just one hour of public reading of the Word of God on each day of assembly and the entire Bible could be completed in not much more than a year — maybe less. Or, if focusing just on the five books of Moses, readings of fifteen minutes at a time would cover the whole Law in fifty-four sittings.

In this context, consider the following passages. God says:

“I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. <sup>22</sup> But if they had stood in my counsel, and had caused my people to **hear my words**, then they should have turned them from their evil way, and from the evil of their doings” (Jeremiah 23:21-22).



“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of Yehovah, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:  
14 Then shalt thou delight thyself in Yehovah; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Yehovah hath spoken it” (Isaiah 58:13-14).

Let’s step aside, folks. Let’s not trample on God’s holy time by speaking our own words. Instead, let the Almighty God, who made us out of the dust of the earth, be heard.

God has set apart His Sabbath days to spend time with His children — to enjoy their praise and expressions of thanks, and to teach them His ways. And God is perfectly capable of doing the “teaching” Himself, if the human preachers would just get out of the way and let the Word of God speak!

Why not do as they did in the days of Ezra, Jesus and Paul? The priests and other men of the congregation read substantial sections of God’s written words verbatim to the whole congregation. And then they would discuss it.

The Sabbath day is not a time for us to take center stage. To push *the Word of God* aside in favor of humanly concocted sermons with a limited number of Scriptures (or none at all) is an *abomination*. And it is also *defilement of the Sabbath* to while away the fellowship hours with chatter about the latest ball game, movie, or other worldly interest... or gossip.

So, let’s step aside. Let’s not trample on God’s holy Sabbath days. Let everyone’s focus

throughout the day be on worship and praise, and on reading and sharing of the knowledge and good things of God.

And preachers, *please* don’t be beating around the bush from the pulpit. Instead, *let the bush speak!* — or rather, the holy God who dwelt in the bush.

“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. <sup>2</sup> Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. <sup>3</sup> For a dream cometh through the multitude of business; and a fool’s voice *is known* by multitude of [*his own*] words” (Ecclesiastes 5:1-3).

In this era, God *does* do His speaking through human instruments. He makes Himself known to us primarily through His written Word — as it is read, studied, and discussed by those who fear Him (Malachi 3:16). But He also inspires some with special gifts for teaching.

Ezra, and the other leading men with him, did not just read the Bible to the people. They also “gave the sense, and caused *them* to understand the reading” (Nehemiah 8:8). And Paul taught that (presumably *after* the holy readings), the “prophets” — God’s inspired servants — should be allowed to put in their two cents worth:

“Let two or three prophets speak, and let the others judge. <sup>30</sup> But if *anything* is revealed to another who sits by, let the first keep silent. <sup>31</sup> For you can all prophesy one by one, that all may learn and all may be encouraged. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not *the author* of confusion but of peace, as in all the churches of the saints” (1 Corinthians 14:29-33 NKJV).

Jesus’ disciples are supposed to speak. They are supposed to teach God’s ways to His people. But we are just the salt of the earth. The Word of God is the Bread. So let *our* words be few; and let *the Bread of Life* — God’s words — be ever on our lips, as it is prophesied:

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Yehovah. <sup>21</sup> As for me, this *is* my covenant with them, saith Yehovah; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith Yehovah, from henceforth and for ever” (Isaiah 59:20-21).

If God can speak through an ass, he can speak through any one of us. But we have to get out of the way, fill our hearts and minds with the pure Word of God, and — with fasting and prayer — let it be God’s words that flow from us.

We are called to be kings (rulers/spiritual *guides*) and priests (teachers) — called to learn God’s laws so we can judge righteous judgment and teach the way to everlasting Life:

“But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Peter 2:9 NKJV).

Jesus has “washed us from our sins in His own blood, <sup>6</sup> and has made us kings and priests to His God and Father... <sup>5:10</sup>...made us kings and priests to our God; and we shall reign on the earth” (Revelation 1:5-6; 5:10 NKJV).

To qualify to rule with Christ — to be called great in the Kingdom of God (Matthew 5:19),

we must do as Ezra did: learn God's laws, live by them, and gain experience in teaching them (Ezra 7:10). God's instruction to the leaders, to imbibe of His Law daily, applies just as much to us as it did to ancient Israel's kings and priests.

But, just because we all have our own Bibles and can read from them daily is no excuse to neglect the Sabbath readings. Rather, personal study is the means by which the Sabbath readings take on new light, and can be properly understood and explained.

### Here a Little, There a Little

God's written Word is not organized by subject matter. In order to fully understand the teachings of the Bible we need *both* the broad overview (obtained by reading the Book from cover to cover) *and* careful studies of individual subjects.

God put His laws and prophecies in the Bible as treasures hidden in a field. Each verse is like one piece of a giant (over 31,000-piece) jigsaw puzzle. To see the full picture we have to examine and properly place each piece — rightly dividing and arranging the Word of Truth, as Jesus explained:

“Every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old” (Matthew 13:52).

We need to put the Scriptures, both from the Old Testament and the New, into the *treasure chest* of our hearts so we can be led by the Spirit of God to understand them all.

“When he, the Spirit of truth, is come [*when the spirit of the Father dwells in you*], he [*the Father*] will guide you into all truth ... and he will shew you things to come. <sup>14</sup>He shall glorify me: for he shall receive of mine,

and shall shew *it* unto you. <sup>15</sup>All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you” (John 16:13-15).

Through His spirit dwelling in us, the Father guides us to understand His words — in both the Old Testament and the New. But, if the Scriptures are not in our hearts, how can we be led to understand them?

The Bible was not designed to be understood without bringing the various pieces together:

- “<sup>9</sup> Whom shall he teach knowledge?  
and whom shall he make  
to understand doctrine?  
*them that are* weaned from the milk,  
*and* drawn from the breasts.  
<sup>10</sup> For precept *must be* upon precept,  
precept upon precept;  
line upon line, line upon line;  
here a little, *and* there a little:  
<sup>11</sup> For with stammering lips and another  
tongue will he speak to this people.  
<sup>12</sup> To whom he said, This *is* the rest  
*wherewith* ye may cause the weary to rest;  
and this *is* the refreshing:  
yet they would not hear.  
<sup>13</sup> But the word of Yehovah was unto them  
precept upon precept, precept upon precept;  
line upon line, line upon line;  
[*treasures hidden in a field*]  
here a little, *and* there a little;  
that they might go, and fall backward,  
and be broken, and snared,  
and taken” (Isaiah 28:9-13).

God does not teach the difficult things to those whose knowledge of God is limited to funnel-learning from the pulpit.

“For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of

God; and you have come to need milk and not solid food. <sup>13</sup>For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. <sup>14</sup>But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:12-14 NKJV).

Nevertheless, the milk of the Word, as it is read verbatim from the pulpit — or in private, is still important.

“As newborn babes, desire the sincere [*meaning: without guile*] milk of the word, that ye may grow thereby” (1 Peter 2:2).

We all must drink in of the Word of God. But the pure milk of the Word in the holy Sabbath readings is not enough for those who want to be rulers and teachers. God instructs leaders to write out and read and meditate on the Word of God every day. They are to diligently search through, dig deep and rightly divide the Scriptures — and reveal God's hidden treasures to others.

“For there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup>What I tell you in darkness, *that* speak ye in light: and what ye hear [*whispered*] in the ear, *that* preach ye upon the housetops” (Matthew 10:26-27).

### The Big Picture

Having heard sermons preached to us — here a little and there a little, week after week, year after year for decades — we might think that we know our Bibles pretty well.

But do we?

How much of our understanding of basic doctrines comes from in-depth personal study — paired with the broad overview of the

Scriptures? And how much of it came from just a few “memory verses” learned by rote — apart from the big picture of the Bible as a whole?

Do we really know the Scriptures? How much of the Bible have we heard in church? Have we ever read it from cover to cover ourselves? And if so, did we understand what we read? Or do we need to read it again?

Within the churches of God, using the here a little and there a little method of preaching (tallying from three different organizations and over 180 speakers), careful record keeping has shown that a mere 8% of the Bible is read in church in any given year. And because the same verses are used over and over again, that number doesn’t go up by much over the course of multiple years — and it gradually levels off to where, at the current rate, only about 25% is read in seven years, and 30% in a lifetime. So the majority of the Bible is being neglected.

What does the other 70% of the Bible say?

Do you know?

“Behold, the days come, saith the Lord Yehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yehovah. <sup>12</sup> And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Yehovah, and shall not find it. <sup>13</sup> In that day shall the fair virgins and the young men faint for [*spiritual*] thirst” (Amos 8:11-13 ASV<sup>1</sup>).

We, as a people, have failed to value and heed the Scriptures. We have failed to systematically read the Law aloud in the sacred assembly. Our nation’s leaders no longer read and study the Law daily. Nor do very many preachers. And as parents we have failed to diligently teach God’s laws to our children and grandchildren,

day in and day out, and throughout each day, all the days of our lives — as the Law commands (Deuteronomy 6:1-9). So there has been a famine of the hearing of the word — in the world, in our churches, and in our homes. But God is turning that around.

“Behold, the days come, saith Yehovah, that I will make a new covenant with the house of Israel, and with the house of Judah...<sup>33</sup> I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup> And they shall teach no more every man his neighbor, and every man his brother, saying, Know Yehovah: for they shall all know me, from the least of them unto the greatest of them, saith Yehovah: for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:31-34).

The Father will lead us into understanding all of the Truth *if* the words of God are written on our hearts and *if* we live by them.

“A good understanding have all they that do *his commandments*” (Psalm 111:10).

So let’s be diligent to hear and heed God’s words, as Moses instructed:

“Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them” (Deuteronomy 5:1).

As noted earlier, the Bible is like a big jigsaw puzzle. Sometimes (without looking at the picture on the box top) we can anticipate what a puzzle will look like when only some of the pieces are in place; but sometimes we guess wrong. And some pieces can be forced to fit where they really don’t belong. They sure may *look* like they fit. But the error only becomes obvious when more of the puzzle is in place.

And so it is with the Word of God. If our knowledge of the Scriptures is limited, then our odds of correctly understanding them is also limited.

We may think that we know the truth of the Bible because we have heard it preached for so many years. But do we really *know* our God? Or are we blissfully resting on our laurels when the battle is not yet won — when there is yet far more to be learned?

It is far too easy to rely on other people’s research and commentaries for our understanding — easy to build our version of the “truth” on a mere sprinkling of “proof texts” which may or may not be fully understood.

Do we really know it all? To the current era of the Church of God, Jesus says:

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; [*saying in effect ‘We are Philadelphian!’*] and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness [*thy sin!*] do not appear; and anoint thine eyes with eyesalve, that thou mayest see. <sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me... <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 3:17-22).

The time has come to turn our hearts to the hearing of the Word of God — time to be zealous to *hear*, to *heed* and to *do what God says*. For:

“Man shall not live by bread alone, but by every word of God” (Luke 4:4; Deuteronomy 8:3).

“To the law and to the testimony: if they speak not according to this word, *it is* because *there is no light in them*” (Isaiah 8:20).

Remember **The Law of Moses**

The message of Malachi speaks to us today:

<sup>1</sup> For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yehovah of hosts, that it shall leave them neither root [*parent*] nor branch [*offspring*].

<sup>2</sup> But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

<sup>3</sup> And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith Yehovah of hosts.

<sup>4</sup> Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yehovah:

<sup>6</sup> And he shall turn the heart of the fathers to the children [*stopping the murder of innocent unborn babes*], and the heart of the children to their fathers, [*to their parents and also to Abraham, Isaac and Jacob... to Moses, Samuel and King David, etc.*] lest I come and smite the earth with a curse.”

— Malachi 4:1-6

“Let every man be swift to hear... <sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves... <sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:19-25).

Genesis		Exodus		Leviticus		Numbers		Deuteronomy	
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time
1	4:59	1	2:51	1	2:35	1	6:35	1	6:50
2	3:32	2	3:36	2	2:30	2	4:09	2	5:08
3	3:44	3	4:42	3	2:18	3	6:36	3	4:21
4	3:35	4	4:58	4	5:04	4	6:53	4	7:57
5	2:47	5	3:13	5	3:20	5	4:36	5	4:25
6	3:08	6	4:15	6	4:22	6	3:40	6	3:27
7	3:06	7	3:44	7	5:07	7	9:02	7	4:20
8	3:17	8	5:06	8	4:55	8	3:30	8	2:58
9	3:39	9	5:08	9	3:03	9	3:31	9	4:53
10	3:00	10	4:43	10	3:22	10	4:23	10	3:12
11	3:22	11	1:50	11	6:00	11	5:36	11	4:35
12	2:43	12	8:05	12	1:21	12	2:05	12	5:06
13	2:21	13	3:42	13	8:46	13	3:36	13	3:04
14	3:06	14	4:47	14	7:41	14	6:03	14	3:31
15	2:45	15	4:19	15	4:30	15	5:13	15	3:32
16	2:18	16	5:31	16	5:30	16	6:55	16	3:29
17	3:39	17	2:31	17	2:59	17	1:47	17	3:24
18	4:22	18	3:56	18	3:45	18	5:27	18	2:59
19	5:17	19	3:36	19	5:21	19	3:28	19	3:05
20	2:40	20	3:06	20	4:24	20	4:09	20	3:07
21	4:06	21	4:32	21	3:08	21	4:37	21	3:32
22	3:27	22	4:05	22	4:42	22	5:47	22	4:27
23	2:37	23	4:28	23	6:34	23	3:53	23	3:36
24	8:29	24	2:36	24	2:59	24	3:37	24	3:22
25	4:02	25	4:45	25	7:44	25	2:12	25	2:48
26	4:30	26	4:47	26	7:21	26	7:29	26	3:17
27	6:21	27	2:58	27	4:48	27	3:01	27	3:17
28	3:13	28	6:22			28	3:47	28	10:56
29	4:01	29	6:45			29	4:30	29	4:13
30	5:16	30	5:04			30	2:21	30	3:19
31	7:11	31	2:22			31	6:00	31	5:14
32	4:13	32	5:43			32	5:02	32	7:23
33	2:38	33	3:47			33	4:40	33	4:18
34	3:46	34	5:38			34	3:05	34	1:48
35	3:32	35	4:17			35	4:41		
36	4:50	36	4:23			36	2:13		
37	4:54	37	3:32						
38	4:14	38	4:14						
39	2:56	39	5:11						
40	2:52	40	4:19						
41	7:30								
42	5:19								
43	5:05								
44	4:16								
45	4:05								
46	4:15								
47	5:11								
48	3:43								
49	5:08								
50	4:01								
<b>Genesis</b>	3:23:01	<b>Exodus</b>	2:53:27	<b>Leviticus</b>	2:04:09	<b>Numbers</b>	2:44:09	<b>Deuteronomy</b>	2:24:53

**Moses' Law**  
Total Reading Time: 13:29:39 (h:m:s)

## Former Prophets

Total Reading Time: 11:06:23

Joshua-Judges				Samuel-Kings							
Joshua		Judges		1 Samuel		2 Samuel		1 Kings		2 Kings	
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time
1	2:47	1	5:08	1	4:05	1	3:47	1	7:37	1	3:21
2	3:27	2	3:36	2	5:49	2	4:42	2	7:47	2	4:28
3	2:42	3	4:27	3	3:09	3	5:50	3	4:24	3	4:20
4	3:24	4	3:54	4	3:48	4	1:57	4	4:00	4	6:54
5	2:43	5	4:25	5	2:09	5	3:19	5	2:42	5	5:03
6	4:15	6	6:20	6	3:59	6	3:19	6	5:09	6	5:19
7	4:44	7	4:33	7	2:53	7	4:44	7	7:21	7	3:54
8	5:39	8	4:58	8	2:52	8	2:26	8	11:46	8	4:54
9	3:56	9	7:52	9	4:57	9	2:09	9	4:23	9	6:02
10	6:53	10	2:19	10	4:39	10	2:56	10	4:23	10	5:59
11	3:35	11	5:56	11	2:27	11	4:06	11	6:36	11	3:31
12	2:17	12	2:07	12	4:06	12	5:13	12	5:15	12	3:18
13	4:24	13	3:46	13	3:32	13	5:41	13	5:25	13	4:15
14	2:24	14	3:17	14	8:00	14	5:32	14	5:00	14	4:26
15	6:03	15	3:05	15	5:33	15	5:42	15	4:42	15	5:23
16	1:21	16	5:09	16	3:37	16	3:48	16	4:54	16	3:12
17	3:13	17	1:50	17	8:15	17	4:38	17	3:23	17	6:45
18	4:00	18	4:42	18	4:21	18	5:40	18	7:37	18	6:14
19	5:32	19	4:54	19	3:32	19	7:17	19	3:59	19	6:17
20	1:33	20	6:26	20	6:29	20	4:17	20	7:25	20	3:18
21	5:02	21	3:35	21	2:24	21	3:53	21	4:36	21	3:38
22	6:24			22	3:40	22	5:16	22	8:03	22	3:27
23	2:54			23	4:20	23	4:32			23	7:06
24	5:41			24	3:33	24	4:24			24	2:56
				25	7:06					25	4:54
				26	4:35						
				27	1:58						
				28	4:38						
				29	1:58						
				30	4:19						
				31	1:59						
<b>Joshua</b>	1:34:53	<b>Judges</b>	1:32:19	<b>1 Samuel</b>	2:08:42	<b>2 Samuel</b>	1:45:08	<b>1 Kings</b>	2:06:27	<b>2 Kings</b>	1:58:54
<b>Joshua-Judges:</b>			3:07:12	<b>Samuel-Kings:</b>							7:59:11

### The Former Prophets tell the history of Israel in the Promised Land.

Just as the stories of Israel in the wilderness were “written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11), so, the books of Joshua and Judges, Samuel and Kings give

history lessons, for us to learn from the experiences of the Israelites in the Promised Land. God also told Israel’s story to Moses in advance, and put it in a song. That song, the *Song of Moses*, begins with an

admonition from Moses to cherish what Moses had to say, as he taught the great things of God:

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.  
<sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:  
<sup>3</sup> Because I will publish the name of Yehovah: ascribe ye greatness unto our God.  
<sup>4</sup> *He is the Rock*, his work *is perfect*: for all his ways *are judgment*: a God of truth and without iniquity, just and right *is he*.”

— Deuteronomy 32:1-4

The story continues:

“And Moses... spake all the words of this song in the ears of the people...  
<sup>46</sup> And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. <sup>47</sup> For it *is not* a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.”

— Deuteronomy 32:44-47

These words also applied to those who crossed over the ocean into the New World — in accord with the “manifest destiny” of Abraham to inherit the world (Romans 4:13). And they apply to us today, as we stand on the brink of the transition into the Kingdom of God on earth.

Will we *give ear*, *hear* and *heed all* of Moses’ words? Or will we fail to learn the lessons of Israel’s history and fall in our own “wilderness”?



# Latter Prophets

Total Reading Time: 14:28:58

Isaiah				Jeremiah				Ezekiel (Cont.)		The Twelve						
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	
1	4:33	41	4:56	1	2:46	41	3:03	25	2:38	<b>Hosea</b>		<b>Jonah</b>		<b>Zephaniah</b>		
2	2:54	42	4:11	2	6:07	42	3:24	26	3:39	1	1:47	1	2:26	1	2:56	
3	3:34	43	4:07	3	4:42	43	2:05	27	5:11	2	3:22	2	1:12	2	2:47	
4	1:06	44	5:30	4	5:13	44	5:52	28	4:23	3	0:48	3	1:21	3	3:32	
5	4:54	45	4:40	5	5:14	45	0:50	29	3:30	4	2:43	4	1:52			
6	2:20	46	2:09	6	4:59	46	4:16	30	3:37	5	2:00					
7	3:37	47	3:01	7	5:16	47	1:13	31	3:18	6	1:26				9:15	
8	3:08	48	3:23	8	4:06	48	6:37	32	5:16	7	2:08					
9	3:15	49	4:42	9	4:21	49	6:18	33	5:36	8	1:52					
10	5:12	50	1:58	10	3:36	50	8:07	34	4:57	9	2:41	6:51		<b>Haggai</b>		
11	2:53	51	4:11	11	3:49	51	10:17	35	1:59	10	2:25			1	2:17	
12	0:50	52	2:27	12	3:06	52	5:11	36	6:01	11	1:44	<b>Micah</b>		2	3:26	
13	3:10	53	2:15	13	4:15			37	4:29	12	1:43	1	2:28		5:43	
14	5:03	54	2:47	14	4:10			38	3:47	13	2:19	2	2:06			
15	1:39	55	2:12	15	3:43	<b>Ezekiel</b>		39	4:37	14	1:24	3	1:50	<b>Zechariah</b>		
16	2:37	56	2:03	16	3:35	1	4:17	40	7:06		28:22	4	2:30	1	3:20	
17	2:25	57	3:26	17	4:23	2	1:31	41	3:40	<b>Joel</b>		5	2:19	2	1:39	
18	1:26	58	2:57	18	3:31	3	4:04	42	2:39	1	2:56	6	2:26	3	1:37	
19	3:59	59	3:33	19	2:59	4	2:45	43	4:12	2	5:20	7	3:28	4	1:55	
20	1:04	60	3:52	20	3:08	5	3:26	44	4:58	3	3:28			5	1:42	
21	2:25	61	2:18	21	2:35	6	2:35	45	4:08	11:44				6	2:05	
22	3:37	62	2:03	22	4:53	7	4:27	46	4:00	<b>Amos</b>			17:07	7	1:57	
23	2:49	63	3:02	23	6:37	8	3:26	47	3:44	1	2:16			8	3:41	
24	3:26	64	1:57	24	1:46	9	2:05	48	4:48	2	2:24	<b>Nahum</b>		9	2:53	
25	2:15	65	4:17	25	6:00	10	3:19			3	2:08	1	2:12	10	2:01	
26	3:18	66	4:24	26	3:57	11	3:32	<b>Daniel</b>		4	2:31	2	2:01	11	2:34	
27	2:16			27	3:47	12	4:11	1	3:00	5	3:41	3	3:13	12	2:21	
28	4:34			28	2:50	13	4:02	2	7:57	6	2:04			13	1:46	
29	4:13			29	5:12	14	3:47	3	5:26	7	2:31			14	3:48	
30	5:59			30	4:04	15	1:01	4	7:06	8	2:08				33:19	
31	1:50			31	7:17	16	10:15	5	5:20	9	2:46		7:26			
32	2:45			32	7:07	17	4:01	6	4:42	22:29		<b>Habakkuk</b>		1	2:40	
33	3:46			33	4:26	18	5:21	7	5:12			1	2:32	2	2:57	
34	2:49			34	4:07	19	1:59	8	4:33			2	3:12	3	3:06	
35	1:41			35	3:18	20	8:22	9	5:22			3	2:53	4	1:12	
36	3:43			36	5:19	21	5:18	10	3:34	<b>Obadiah</b>						
37	6:18			37	3:13	22	4:36	11	7:32	1	3:33					
38	3:14			38	4:47	23	7:26	12	2:10		3:33		8:37		9:55	
39	1:19			39	2:46	24	4:13									
40	4:45			40	3:16											
<b>Book Totals:</b>		<b>Isaiah</b>	3:33:02	<b>Jeremiah</b>	3:47:29	<b>Ezekiel</b>	3:22:12	<b>Daniel</b>	1:01:54	<b>The Twelve</b>						2:44:21

“And it shall come to pass in the last days, *that* the mountain of Yehovah’s house shall be established in the top of the mountains, and shall be exalted above the

hills; and all nations shall flow unto it. <sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of Yehovah, to the house of the God of

Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yehovah from Jerusalem” (Isaiah 2:2-3).

# Psalms

Total Reading Time: 4:09:43

Psalm Book 1		Psalm Book 2		Psalm Book 3		Psalm Book 4		Psalm Book 5	
psalm	time	psalm	time	psalm	time	psalm	time	psalm	time
1	0:40	42	1:41	73	2:38	90	1:59	107	4:02
2	1:06	43	0:44	74	2:34	91	1:33	108	1:15
3	0:49	44	2:24	75	1:08	92	1:25	109	3:04
4	0:54	45	1:55	76	1:05	93	0:37	110	0:43
5	1:16	46	1:13	77	2:14	94	2:03	111	0:57
6	0:59	47	0:48	78	7:00	95	1:04	112	1:04
7	1:48	48	1:15	79	1:32	96	1:19	113	0:45
8	0:55	49	2:14	80	1:51	97	1:10	114	0:42
9	2:04	50	2:27	81	1:37	98	0:56	115	1:36
10	1:57	51	2:10	82	0:48	99	0:56	116	1:41
11	0:50	52	1:03	83	1:34	100	0:32	117	0:16
12	0:54	53	0:53	84	1:29	101	0:54	118	2:37
13	0:41	54	0:38	85	1:14	102	2:32	119	15:04
14	0:52	55	2:25	86	1:47	103	2:06	120	0:33
15	0:44	56	1:20	87	0:44	104	3:36	121	0:41
16	1:11	57	1:24	88	1:45	105	3:31	122	0:44
17	1:45	58	1:21	89	4:48	106	4:30	123	0:36
18	5:02	59	1:52					124	0:43
19	1:34	60	1:17					125	0:41
20	0:53	61	0:44					126	0:39
21	1:20	62	1:34					127	0:42
22	3:14	63	1:09					128	0:34
23	0:40	64	1:01					129	0:43
24	1:05	65	1:33					130	0:48
25	1:57	66	1:49					131	0:26
26	1:03	67	0:41					132	1:41
27	1:46	68	4:11					133	0:30
28	1:06	69	3:40					134	0:18
29	1:02	70	0:39					135	1:56
30	1:22	71	2:37					136	1:55
31	2:44	72	2:04					137	1:11
32	1:21							138	0:59
33	1:48							139	2:28
34	1:48							140	1:22
35	3:08							141	1:15
36	1:16							142	0:53
37	3:56							143	1:32
38	2:03							144	1:53
39	1:36							145	2:00
40	2:17							146	1:14
41	1:20							147	1:57
								148	1:22
								149	0:54
								150	0:44
<b>Book 1</b>	1:04:46	<b>Book 2</b>	50:46	<b>Book 3</b>	35:48	<b>Book 4</b>	30:43	<b>Book 5</b>	1:07:40

“Is anyone among you suffering?  
Let him pray.  
Is anyone cheerful?  
Let him sing psalms” (James 5:13 NKJV).

## Psalm 119 (RSV)

- 105 Thy word is a lamp to my feet,  
and a light to my path...
- 109 I do not forget thy law...
- 111 Thy testimonies are my heritage for ever;  
yea, they are the joy of my heart.
- 112 I incline my heart to perform thy statutes  
for ever, to the end.

## Psalm 145

- 1 I will extol thee, my God, O king;  
and I will bless thy name for ever and ever.
- 2 Every day will I bless thee;  
and I will praise thy name for ever and ever.

## Psalm 150 (NKJV<sup>1</sup>)

- 1 Praise Yehovah!  
Praise God in His sanctuary;  
Praise Him in His mighty firmament!
- 2 Praise Him for His mighty acts;  
Praise Him according to His excellent greatness!
- 3 Praise Him with the sound of the trumpet;  
Praise Him with the lute and harp!
- 4 Praise Him with the timbrel and dance;  
Praise Him with stringed instruments and flutes!
- 5 Praise Him with loud cymbals;  
Praise Him with clashing cymbals!
- 6 Let everything that has breath praise Yehovah.  
Praise Yehovah!

# Writings

Total Reading Time: 14:47:19

Psalms		Proverbs		Job		Festival Scroll				Ezra-Nehemiah		Chronicles					
book	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time		
1	1:04:46	1	3:13	1	3:25	<b>Song of Solomon</b>				<b>Ecclesiastes</b>		<b>Ezra</b>		<b>1 Chronicles</b>		<b>2 Chronicles</b>	
2	50:46	2	1:55	2	2:02	1	1:54	1	2:20	1	1:49	1	4:23	1	2:52		
3	35:48	3	3:08	3	2:31	2	1:59	2	4:27	2	5:12	2	5:17	2	3:09		
4	30:43	4	2:30	4	1:50	3	1:30	3	3:08	3	2:36	3	2:20	3	2:29		
5	1:07:40	5	2:14	5	2:25	4	2:12	4	2:23	4	3:43	4	5:06	4	3:00		
		6	3:23	6	2:41	5	2:17	5	3:00	5	2:33	5	3:27	5	2:24		
		7	2:20	7	2:09	6	1:38	6	1:40	6	3:45	6	6:54	6	7:35		
		8	3:33	8	1:55	7	1:36	7	3:39	7	4:05	7	4:48	7	3:56		
		9	1:53	9	3:09	8	2:02	8	2:43	8	5:05	8	3:12	8	2:38		
		10	3:18	10	2:15			9	3:17	9	3:32	9	5:01	9	4:29		
		11	3:21	11	1:48			10	2:21	10	5:24	10	1:57	10	2:47		
		12	2:54	12	2:15			11	1:32			11	5:02	11	2:40		
		13	2:36	13	2:13			12	2:27			12	4:55	12	2:35		
		14	3:29	14	2:27							13	1:53	13	3:27		
		15	3:10	15	2:56							14	1:53	14	2:17		
		16	3:12	16	2:06							15	3:47	15	2:31		
		17	3:06	17	1:31		15:08					16	4:38	16	2:29		
		18	2:32	18	1:37	<b>Ruth</b>					37:44	17	4:10	17	2:27		
		19	3:15	19	2:42	1	3:22			<b>Nehemiah</b>		18	2:13	18	5:12		
		20	3:12	20	2:29	2	3:37			1	2:00	19	3:00	19	1:48		
		21	3:18	21	2:45	3	2:35		32:57	2	3:28	20	1:21	20	5:56		
		22	2:55	22	2:44	4	3:19	<b>Esther</b>		3	4:54	21	4:33	21	3:08		
		23	3:27	23	1:37			1	3:32	4	3:26	22	3:06	22	2:09		
		24	3:32	24	2:49			2	4:00	5	3:13	23	3:29	23	3:36		
		25	3:17	25	0:29			3	2:47	6	3:00	24	3:05	24	4:28		
		26	2:51	26	1:15			4	2:40	7	6:10	25	2:54	25	4:36		
		27	3:00	27	2:04			5	2:24	8	3:44	26	3:54	26	3:35		
		28	3:16	28	2:26		12:53	6	2:21	9	7:31	27	4:12	27	1:14		
		29	2:48	29	2:11	<b>Lamentations</b>		7	1:43	10	3:43	28	4:06	28	4:35		
		30	3:55	30	2:53	1	4:49	8	3:06	11	4:14	29	5:22	29	5:46		
		31	2:57	31	3:33	2	4:57	9	4:52	12	5:18			30	4:26		
				32	1:51	3	4:59	10	0:36	13	4:47			31	3:50		
				33	2:45	4	3:27							32	5:33		
				34	3:17	5	2:00							33	3:56		
				35	1:28									34	5:36		
				36	2:42									35	4:20		
				37	2:16									36	3:53		
				38	4:05												
				39	2:47												
				40	2:11												
				41	3:08												
				42	2:41		20:12		28:01		55:28		1:49:58		2:11:22		
<b>Psalms</b>	4:09:43	<b>Proverbs</b>	1:33:30	<b>Job</b>	1:40:23	<b>Festival Scroll</b>				1:49:11	<b>Ezra-Neh.</b>	1:33:12	<b>1 &amp; 2 Chronicles</b>		4:01:20		

“Hear instruction, and be wise... <sup>34</sup>Blessed is the man that heareth me, watching daily at my gates... <sup>9:10</sup>The

fear of Yehovah is the beginning of wisdom: and the knowledge of the holy is understanding. <sup>11</sup>For by me

thy days shall be multiplied, and the years of thy life shall be increased” (Proverbs 8:33-34; 9:10-11).

## Gospels and Acts

Total Reading Time: 10:25:03

Matthew		Mark		Luke		John		Acts	
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time
1	3:07	1	5:07	1	8:49	1	6:11	1	3:49
2	3:31	2	3:49	2	6:09	2	2:52	2	6:16
3	2:21	3	3:45	3	5:09	3	4:43	3	3:53
4	3:22	4	5:06	4	5:25	4	6:19	4	4:52
5	6:26	5	5:06	5	5:08	5	5:48	5	5:51
6	4:49	6	6:37	6	7:01	6	8:39	6	2:04
7	3:38	7	4:31	7	6:55	7	5:42	7	8:06
8	4:15	8	4:41	8	7:50	8	7:47	8	4:56
9	4:56	9	6:40	9	8:32	9	5:03	9	6:16
10	5:33	10	6:52	10	6:05	10	4:46	10	6:40
11	4:02	11	4:18	11	7:52	11	6:54	11	3:48
12	6:35	12	6:23	12	8:36	12	6:19	12	3:41
13	8:05	13	5:05	13	5:09	13	5:13	13	7:39
14	3:55	14	9:00	14	4:30	14	4:37	14	3:36
15	4:46	15	5:17	15	4:14	15	3:49	15	5:13
16	3:54	16	2:42	16	4:30	16	4:44	16	5:03
17	3:50			17	4:48	17	3:47	17	4:58
18	4:55			18	5:19	18	5:31	18	3:51
19	4:25			19	5:29	19	5:55	19	5:30
20	4:15			20	5:41	20	4:21	20	5:05
21	6:30			21	5:02	21	4:14	21	5:42
22	4:59			22	8:25			22	4:19
23	5:39			23	6:30			23	4:51
24	6:08			24	6:05			24	3:35
25	5:38							25	3:51
26	9:38							26	4:36
27	7:48							27	5:29
28	2:27							28	4:40
<b>Matthew</b>	2:19:27	<b>Mark</b>	1:24:59	<b>Luke</b>	2:29:13	<b>John</b>	1:53:14	<b>Acts</b>	2:18:10

Jesus prayed,  
 “Sanctify them through  
 thy truth: thy word is truth.”  
 (John 17:17)

Jesus lived by the Law  
 of Moses; He kept the  
 seventh-day Sabbath and  
 took part in the reading of  
 the Law and the Prophets  
 on that day — as was the  
 Jewish custom.

**Jewish Practice:** “For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues” (Acts 15:21 RSV).

“And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. <sup>16</sup> Then Paul stood up, and... said... <sup>27</sup> ... the voices of the prophets which are read every sabbath day [*prophesied of Christ*]” (Acts 13:15-16,27).

**Jesus’ Custom:** “So He came to Nazareth, where He had been brought up. And, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He [*read*]... <sup>18</sup> ‘The Spirit of Yehovah *is* upon Me, because He has anointed Me...’ ” (Luke 4:16-18 NKJV<sup>1</sup>; *from Isaiah 61:1*).

“Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24).

**Peter’s & Paul’s Instructions:** “Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Peter 2:21).

“Now when they... came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures” (Acts 17:1-2 NKJV).

Paul kept the seventh-day Sabbath the way Jesus did. And Paul said, “Be ye followers of me, even as I also *am* of Christ” (1 Corinthians 11:1).

## Was Any of the Law Done Away in Christ?

Let's look again at the words of Jesus:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven” (Matthew 5:17-19).

Have heaven and earth passed away? Have the prophecies of the Old Testament *all* been fulfilled? Are all of the things foreshadowed by the “ceremonial laws” and by the animal sacrifices ancient history?

The sacrifice of Jesus Christ as the Lamb of God *did* fulfill what the Passover lambs had long foreshadowed. Jesus' death makes our redemption possible, as prophesied by Isaiah:

“Surely he hath borne our griefs,  
And carried our sorrows:

Yet we did esteem him stricken,  
Smitten of God, and afflicted.

<sup>5</sup> But he *was* wounded for our transgressions,  
*He was* bruised for our iniquities:

The chastisement of our peace *was* upon him;  
[*He took the spanking that we deserved*  
— *to reconcile us to be at peace with God*]

And with his stripes we are healed.

<sup>6</sup> All we like sheep have gone astray;  
We have turned every one to his own way;  
And Yehovah hath laid on him  
the iniquity of us all” (Isaiah 53:4-6).

Yes, God put the penalties for our sins on Jesus.

But for how many of us has the application of Isaiah's prophecy not yet been completely fulfilled? How many of us still carry our own arthritis, dental cavities, diabetes, cancer...? You name it.

Has this sin-sick world yet been healed?

Jesus performed many signs when He walked the earth as a man. He healed the sick, the lame... the blind. He cleansed lepers. And He

raised the dead, picturing the ultimate removal of the penalty of sin. “For the wages of sin *is* death” (Romans 6:23).

But how about us?

“Yehovah hath laid on him the iniquity of us all” (Isaiah 53:6). So where is the healing and the resurrection of the dead for us? I still have aches and pains. My mother and father are still in the grave — as is King David (Acts 2:29,34). Have all of the things prophesied to come as a result of Jesus' sacrifice been fulfilled?

If not, then by Jesus' own words, not one jot or one tittle of the Law has been done away.

The healings Jesus did in the past were just *signs* of far greater miracles to be done when He returns. Then “shall the Sun of righteousness arise with healing in his wings” (Malachi 4:2).

The animal sacrifices *were interrupted* by the destruction of Jerusalem and its temple in 70 AD. But the sacrificial law was *not* done away. Jesus said that the Elijah to come would “restore all things” (Matthew 17:11).

Many things prophesied in the Old Testament have not yet come to pass. And some of what was foreshadowed by the sacrifices is yet to be fulfilled. Ezekiel 40–48 prophesies of a future temple and restoration of the sacrificial system. And the coming Elijah is to turn the hearts of the descendants of Israel back to their fathers, to Abraham, Isaac and Jacob... and to Moses — yes, to Moses' every jot and tittle (Malachi 4:4-6).

Not one bit of the Law was done away in Jesus!

**“The law is holy,  
and the commandment holy,  
and just, and good” (Romans 7:12).**

“Teacher, which *is* the great commandment in the law?” <sup>37</sup> Jesus said to him, ‘You shall love Yehovah your God with all your heart, with all your soul, and with all your mind’ [Deuteronomy 6:5]. <sup>38</sup> This is *the* first and great commandment. <sup>39</sup> And *the* second *is* like it: ‘You shall love your neighbor as yourself’ [Leviticus 19:18]. <sup>40</sup> “On these two commandments hang all the Law and the Prophets.”” (Matthew 22:36-40 NKJV<sup>1</sup>).

“Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith... <sup>8</sup>...the law *is* good...” (1 Timothy 1:5,8 NKJV).

“And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Luke 16:17).

“Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35).

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished” (Isaiah 51:6).

“All thy commandments are righteousness” (Psalms 119:172).

“For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all” (James 2:10).

“And Yehovah commanded us to do all these statutes, to fear Yehovah our God, for our good always, that he might preserve us alive, as *it is* at this day. <sup>25</sup> And it shall be our righteousness, if we observe to do all these commandments before Yehovah our God, as he hath commanded us” (Deuteronomy 6:24-25).



## Enduring Messages: Works That Remain, Though Tried By Fire

“No other foundation can anyone lay than that which is laid, which is Jesus Christ. <sup>12</sup> Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, <sup>13</sup> each one’s work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is” (1 Corinthians 3:11-13 NKJV).

### General Epistles

Total Reading Time: 1:04:25

James		1 Peter		2 Peter		1 John		2 John		3 John		Jude	
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time
1	3:22	1	3:53	1	3:06	1	1:30	1	1:44	1	1:47	1	4:08
2	3:17	2	3:45	2	3:52	2	4:21						
3	2:30	3	3:29	3	3:08	3	3:26						
4	2:23	4	3:13			4	3:07						
5	3:02	5	2:12			5	3:10						
			16:32		10:06		15:34		1:44		1:47		
<b>James</b>	14:34	<b>1 &amp; 2 Peter</b>		26:38		<b>1, 2 &amp; 3 John</b>			19:05		<b>Jude</b>	4:08	

“Therefore laying aside all filthiness and abundance of evil, in meekness receive the implanted word, which is able to save your souls. <sup>22</sup> But become doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> Because if anyone is a hearer of the word and not a doer, this one is like a man observing his natural face in a mirror; <sup>24</sup> for he observed himself and has gone away, and immediately forgot what sort of man he was. <sup>25</sup> But the one who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one shall be blessed in what he does” (James 1:21-25 EMTV).

“ ‘All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, <sup>25</sup> but the word of Yehovah endures forever’ [Isaiah 40:6-8]. Now this is the word which by the gospel was preached to you. <sup>2:1</sup> Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking, <sup>2</sup> as newborn babes, desire the pure milk of the word, that you may grow thereby, <sup>3</sup> if indeed you have tasted that the Lord *is* gracious. <sup>4</sup> Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious... <sup>8</sup> ‘A stone of stumbling, and a rock of offense’ [Isaiah 8:14]. They stumble, being disobedient to the word...

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Peter 1:24–2:4,8-9 NKJV<sup>1</sup>).

“As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup> If any man speak, *let him speak* as [according to] the oracles of God [the Scriptures]... that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever” (1 Peter 4:10-11).

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty... <sup>19</sup> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts... <sup>3:1</sup> beloved, I now write unto you... <sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior... <sup>17</sup> beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. <sup>18</sup> But grow in grace,

and *in* the knowledge of our Lord and Savior Jesus Christ” (2 Peter 1:16,19; 3:1-2,17-18).

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (1 John 1:5).

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. <sup>6</sup> And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it... <sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 1:5-6,9).

“I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. <sup>4</sup> I have no greater joy than to hear that my children walk in truth” (3 John 1:3-4).

“Thy word [Holy Father] is truth” (John 17:17).

“I will therefore put you in remembrance, though ye once knew this, how that Yehovah, having saved the people out of the land of Egypt, afterward destroyed them that believed not” (Jude 1:5).

# Epistles of Paul

Total Reading Time: 5:17:25

“Our beloved brother Paul, according to the wisdom given to him, has written to you, <sup>16</sup>...some things hard to understand, which those who are untaught and unstable twist to their own destruction, as *they do* also the rest of the Scriptures. <sup>17</sup>...Beware lest you also fall... being led away with the error of the wicked” (2 Peter 3:15-17 — NKJV).

Romans		1 Corinthians		2 Corinthians		Galatians		Ephesians		Philippians		Colossians	
chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time	chapter	time
1	4:35	1	4:07	1	3:39	1	2:41	1	2:49	1	3:52	1	3:44
2	4:05	2	2:22	2	2:24	2	3:17	2	2:57	2	3:41	2	3:07
3	3:42	3	3:07	3	2:28	3	4:05	3	2:21	3	3:04	3	3:02
4	3:20	4	3:18	4	2:40	4	3:44	4	3:49	4	3:19	4	2:26
5	3:11	5	1:59	5	3:06	5	3:05	5	3:41				
6	3:05	6	3:10	6	2:36	6	2:15	6	3:06				
7	3:43	7	5:56	7	2:57								
8	5:39	8	1:55	8	3:17								
9	4:29	9	4:08	9	2:09								
10	2:56	10	4:21	10	2:36								
11	5:11	11	4:30	11	4:52								
12	3:02	12	4:12	12	3:43								
13	2:27	13	2:30	13	2:06								
14	3:25	14	5:37										
15	4:15	15	7:28										
16	3:17	16	2:50										
	1:00:22		1:01:30		38:33		19:07		18:43		13:56		12:19

1 Thessalonians		2 Thessalonians		Hebrews		1 Timothy		2 Timothy		Titus		Philemon	
1	1:28	1	1:39	1	2:00	1	2:51	1	2:35	1	2:08	1	2:39
2	2:48	2	2:18	2	2:46	2	1:37	2	3:16	2	1:48		
3	1:36	3	2:07	3	2:09	3	2:01	3	2:16	3	2:04		
4	2:19			4	2:20	4	2:05	4	2:54				
5	2:48			5	1:52	5	3:07						
				6	2:24	6	3:25						
				7	3:36								
				8	1:59								
				9	3:54								
				10	4:47								
				11	6:04								
				12	4:06								
				13	3:09								
	10:59		6:04		41:06		15:06		11:01		6:00		2:39

“But continue thou in the things which thou hast learned... <sup>15</sup>that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup>All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:14-17).

“Till I come, give thyself to reading [*to the public reading of scripture, RSV*], to exhortation, to teaching” (1 Timothy 4:13 Darby).

“I charge you by Yehovah that this epistle be read unto all the holy brethren” (1 Thessalonians 5:27).

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans” (Colossians 4:16).

“Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. <sup>3</sup>For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, <sup>4</sup> and will turn away from listening to the truth and wander into myths” (2 Timothy 4:2-4 RSV).

Revelation	
chapter	time
1	3:45
2	4:50
3	3:44
4	2:00
5	2:26
6	2:58
7	2:49
8	2:19
9	3:17
10	2:00
11	3:20
12	2:51
13	3:00
14	3:32
15	1:27
16	3:10
17	3:12
18	4:45
19	3:43
20	2:39
21	4:37
22	3:44
	1:10:08

## The Revelation of Jesus Christ

Which God gave Him to show His servants things which must shortly take place.

“Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near” (Revelation 1:3 RSV).

“ ‘And, behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work. <sup>13</sup> I am the Alpha and the Omega, the Beginning and the End, the First and the Last.’ <sup>14</sup> Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. <sup>15</sup> But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie. <sup>16</sup> ‘I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David,

the Bright and Morning Star.’ <sup>17</sup> And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts come. And whoever desires, let him take the water of life freely. <sup>18</sup> For I testify to every one who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; <sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book” (Revelation 22:12-19 NKJV).

# The English Bible – 72 Hours of Light

The Light of Six Days (6 x 12 = 72)

Section	Book #	Section or Book	Reading Time	Section	Book #	Section or Book	Reading Time	Section	Book #	Section or Book	Reading Time
<b>1</b>		<b>Law</b>	<b>13:29:39</b>	<b>3</b>		<b>Writings</b>	<b>14:47:19</b>	<b>4</b>		<b>Gospels and Acts</b>	<b>10:25:03</b>
	1	Genesis	3:23:01						23	Matthew	2:19:27
	2	Exodus	2:53:27			<u>150 Psalms</u>	4:09:43		24	Mark	1:24:59
	3	Leviticus	2:04:09						25	Luke	2:29:13
	4	Numbers	2:44:09		13	Pslam Book 1	1:04:46		26	John	1:53:14
	5	Deuteronomy	2:24:53		14	Psalm Book 2	50:46		27	Acts	2:18:10
					15	Psalm Book 3	35:48				
<b>2</b>		<b>Prophets</b>	<b>25:35:21</b>		16	Psalm Book 4	30:43	<b>5</b>		<b>General Epistles</b>	<b>1:04:25</b>
		<u>Former Prophets</u>	11:06:23		17	Psalm Book 5	1:07:40		28	James	14:34
	6	Joshua-Judges	3:07:12		18	Proverbs	1:33:30		29	1 Peter	16:32
		Joshua	1:34:53		19	Job	1:40:23		30	2 Peter	10:06
		Judges	1:32:19						31	1 John	15:34
	7	Samuel-Kings	7:59:11						32	2 John	1:44
		1 Samuel	2:08:42		20	Festival Scroll	1:49:11		33	3 John	1:47
		2 Samuel	1:45:08			Song of Solomon	15:08		34	Jude	4:08
		1 Kings	2:06:27			Ruth	12:53	<b>6</b>		<b>Epistles of Paul</b>	<b>5:17:25</b>
		2 Kings	1:58:54			Lamentations	20:12		35	Romans	1:00:22
		<u>Latter Prophets</u>	14:28:58			Ecclesiastes	32:57		36	1 Corinthians	1:01:30
	8	Isaiah	3:33:02			Esther	28:01		37	2 Corinthians	38:33
	9	Jeremiah	3:47:29						38	Galatians	19:07
	10	Ezekiel	3:22:12						39	Ephesians	18:43
	11	Daniel	1:01:54		21	Ezra-Nehemiah	1:33:12		40	Philippians	13:56
	12	The Twelve	2:44:21			Ezra	37:44		41	Colossians	12:19
		Hosea 28:22	Nahum 7:26			Nehemiah	55:28		42	1 Thessalonians	10:59
		Joel 11:44	Habakkuk 8:37						43	2 Thessalonians	6:04
		Amos 22:29	Zephaniah 9:15						44	Hebrews	41:06
		Obadiah 3:33	Haggai 5:43		22	Chronicles	4:01:20		45	1 Timothy	15:06
		Jonah 6:51	Zechariah 33:19			1 Chronicles	1:49:58		46	2 Timothy	11:01
		Micah 17:07	Malachi 9:55			2 Chronicles	2:11:22		47	Titus	6:00
									48	Philemon	2:39
								<b>7</b>	49	<b>Revelation</b>	<b>1:10:08</b>
<b>Law and Prophets</b>			<b>39:05:00</b>	<b>Old Testament</b>			<b>53:52:19</b>	<b>New Testament</b>			<b>17:57:01</b>
Reading time for the entire Bible: <b>Genesis through Revelation</b> (h:m:s)											<b>71:49:20</b>

## The Light of Seven Days

It takes seventy-two hours — the length of six twelve-hour days — to read aloud the English King James Bible. But the Light of the Bible is about to be increased — to become as the Light of seven days!

How so?

English is not the language in which the Bible was written, nor the language in which Jesus taught His disciples. And there are many nuances of meaning that are lost in translation. But God established this language barrier to keep people from fully understanding His written Word.

Just as God drove Adam out of the garden of Eden and placed “Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Genesis 3:24), so God drove Adam’s sinning descendants *away* from Himself and sent Israel out of the Promised Land. And He gave the Scriptures in parables and turned people over to other languages to cut them off from the Words of Life, as it is written:

“...By men of strange lips and with an alien tongue Yehovah will speak to this people, <sup>12</sup> to whom he has said, ‘This is rest; give rest to the weary; and this is repose’; yet they would not hear. <sup>13</sup> Therefore the word of Yehovah will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little [*all scrambled, hidden treasures*]; that they may go, and fall backward, and be broken, and snared, and taken” (Isaiah 28:11-13 RSV<sup>1</sup>).

“For Yehovah has poured out upon you a spirit of deep sleep, and has closed your eyes, the prophets, and covered your heads, the seers. <sup>11</sup> And the vision of all this has become to you like the words of a book that is sealed. When

men give it to one who can read, saying, ‘Read this,’ he says, ‘I cannot, for it is sealed.’ <sup>12</sup> And when they give the book to one who cannot read, saying, ‘Read this,’ he says, ‘I cannot read.’ [*So full of excuses!*] <sup>13</sup> And Yehovah said: ‘Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me [*they’re not seeking God*], and their fear of me is a commandment of men learned by rote; <sup>14</sup> therefore, behold, I will again do marvelous things with this people, wonderful and marvelous; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hid’ ” (Isaiah 29:10-14 RSV<sup>1</sup>).

But in the soon-coming millennial rest, God is going to turn this around:

“Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? <sup>18</sup> In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. <sup>19</sup> The meek shall obtain fresh joy in Yehovah, and the poor among men shall exult in the Holy One of Israel... <sup>24</sup> And those who err in spirit will come to understanding, and those who murmur will accept instruction” (Isaiah 29:17-19,24 RSV<sup>1</sup>).

The God who buried the prophets and pulled the wool over the eyes of the remaining “seers” is going to *open* the eyes of the blind and *cleanse* the speech of the human race. He will remove

the veil that is on men’s hearts and also take away the confusion of the diversity of tongues that He placed upon mankind. Then all will be able to worship Him together:

“For then I will restore to the peoples a pure [*choice/chosen*] language, that they all may call on the name of Yehovah, to serve Him with one accord” (Zephaniah 3:9 NKJV<sup>1</sup>; cf. Genesis 11:1,6-7).

Then the *spiritual* Light of Day will be as the light of seven days, as it is written:

“Moreover the light of the moon<sup>3</sup> [*the instruction emanating from Jerusalem and its Davidic throne*] shall [*when Jesus inherits that throne (Luke 1:32)*] be as the light of the sun [*as the wisdom of the Most High (John 12:49; 17:5)*], and the light of the sun [*the knowledge and understanding provided by the Ancient of Days*] shall be sevenfold, as the light of seven days, in the day that Yehovah bindeth up the breach of his people, and healeth the stroke of their wound” (Isaiah 30:26).

In the age to come the Bible may have some additional chapters — to tell the stories of God’s works in the last two thousand years, and to reveal things hidden from the foundation of the world. There may also be more Psalms. For there will be *much* to be thankful for and great rejoicing in the wonderful world of tomorrow — in God’s millennial rest.

God speed that dazzlingly glorious Day!

<sup>3</sup> *Part 2: Seven Millennial Days* explains the symbols.



# Understanding Times and Seasons

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This eight-part series is offered free of charge at [cgsf.org](http://cgsf.org):

Part 1

The Biblical Evidence about  
**God's Many Clocks**

Units of time  
in Scripture

Part 2

**Seven  
Millennial Days**

The prophetic implications  
of each day of creation week

Part 3

**The Bible Timeline**  
*Declaring the End from the Beginning*

7000 years  
foreshadowed by creation

Part 4

Dating  
The Human Life of  
**Jesus Christ**

Can we really *know*  
when Jesus lived?

Part 5

**WHEN  
Will Messiah Come?**

Details hidden in Scripture  
for the wise to understand

Part 6

Time to Read  
**The Book of Yehovah!**

Is the Bible just a  
reference work?  
*Or is it a good book to read?*

Part 7

Heaven's  
**Holy Times**

Sabbaths, New Moons,  
Holy Days ...  
*Does it matter which days we keep?*

Part 8

**A Time  
for Everything!**

For Every Purpose  
under Heaven  
*A time to sing... a time to build...*

↑ You are here

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