

EVERY
DAY
BIBLE

EVERY
DAY
BIBLE

365 Readings through the Whole Bible



CROSSWAY

WHEATON, ILLINOIS — ESV.ORG

ESV® Every Day Bible
The Holy Bible, English Standard Version® (ESV®)
Copyright © 2001 by Crossway,
a publishing ministry of Good News Publishers.
All rights reserved.

ESV Text Edition: 2016

Permissions notice: The ESV text may be quoted (in written, visual, or electronic form) up to and inclusive of five hundred (500) consecutive verses without express written permission of the publisher, provided that the verses quoted do not amount to more than one-half of any one book of the Bible or its equivalent measured in bytes and provided that the verses quoted do not account for twenty-five percent (25%) or more of the total text of the work in which they are quoted.

The ESV text may be quoted for audio use (audio cassettes, CDs, audio television) up to five hundred (500) verses without express written permission of the publisher, provided that the verses quoted do not amount to more than one-half of any one book of the Bible or its equivalent measured in bytes and provided that the verses quoted do not account for twenty-five percent (25%) or more of the total text of the work in which they are quoted.

Notice of copyright must appear as follows on the title page or copyright page of printed works quoting from the ESV, or in a corresponding location when the ESV is quoted in other media:

“Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.”

When more than one translation is quoted in printed works or other media, the foregoing notice of copyright should begin as follows:

“Unless otherwise indicated, all Scripture quotations are from . . . [etc.];” or,
“Scripture quotations marked (ESV) are from . . . [etc.]”

The “ESV” and “English Standard Version” are registered trademarks of Crossway. Use of either trademark requires the permission of Crossway.

When quotations from the ESV text are used in non-saleable print and digital media, such as church bulletins, orders of service, posters, transparencies, or similar media, a complete copyright notice is not required, but the initials (ESV) must appear at the end of the quotation.

Publication of any commentary or other Bible reference work produced for commercial sale that uses the English Standard Version (ESV) must include written permission for use of the ESV text.

Permission requests that exceed the above guidelines must be directed to Crossway, Attn: Bible Rights, 1300 Crescent Street, Wheaton, IL 60187, USA.

Permission requests for use of the anglicized ESV Bible text that exceed the above guidelines must be directed to: HarperCollins Religious, The News Building, 1 London Bridge Street, London SE1 9GF, UK.

Supplemental material: The ESV Preface copyright © 2001 by Crossway. ESV Every Day Bible reading plan copyright © 2020 by Crossway.

The Holy Bible, English Standard Version (ESV) is adapted from the Revised Standard Version of the Bible, copyright Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. All rights reserved.

Printed in China
Published by Crossway
Wheaton, Illinois 60187, USA
crossway.org

Crossway is a not-for-profit publishing ministry that exists solely for the purpose of publishing the Good News of the Gospel and the Truth of God’s Word, the Bible. A portion of the purchase price of every ESV Bible is donated to help support Bible distribution ministry around the world.

The ESV Bible is free online and on mobile devices everywhere worldwide, including a selection of free Bible resources, at esv.org.

CONTENTS

Introduction to the ESV Every Day Bible.....	vii
Preface to the English Standard Version.....	ix

THE OLD TESTAMENT

Genesis.....	January 1.....	1	Proverbs.....	January 1.....	4
Exodus.....	January 29.....	99	Ecclesiastes.....	September 8.....	941
Leviticus.....	February 19.....	180	Song of Solomon..	September 14.....	958
Numbers.....	March 7.....	239	Isaiah.....	September 16.....	968
Deuteronomy.....	March 30.....	329	Jeremiah.....	October 12.....	1080
Joshua.....	April 16.....	401	Lamentations.....	November 8.....	1191
Judges.....	April 27.....	445	Ezekiel.....	November 11.....	1202
Ruth.....	May 8.....	490	Daniel.....	December 3.....	1279
1 Samuel.....	May 10.....	497	Hosea.....	December 9.....	1302
2 Samuel.....	May 24.....	547	Joel.....	December 14.....	1319
1 Kings.....	June 5.....	594	Amos.....	December 15.....	1324
2 Kings.....	June 19.....	646	Obadiah.....	December 18.....	1338
1 Chronicles.....	July 2.....	701	Jonah.....	December 18.....	1340
2 Chronicles.....	July 19.....	754	Micah.....	December 20.....	1345
Ezra.....	August 3.....	813	Nahum.....	December 22.....	1355
Nehemiah.....	August 7.....	831	Habakkuk.....	December 23.....	1359
Esther.....	August 15.....	860	Zephaniah.....	December 24.....	1364
Job.....	August 19.....	874	Haggai.....	December 25.....	1369
Psalms (1).....	January 1.....	3	Zechariah.....	December 26.....	1372
Psalms (2).....	July 2.....	703	Malachi.....	December 31.....	1391

THE NEW TESTAMENT

Matthew.....	January 1.....	3	1 Timothy.....	October 1.....	1037
Mark.....	February 20.....	184	2 Timothy.....	October 8.....	1067
Luke.....	March 13.....	263	Titus.....	October 14.....	1091
John.....	April 18.....	410	Philemon.....	October 20.....	1117
Acts.....	May 24.....	549	Hebrews.....	October 24.....	1133
Romans.....	June 30.....	697	James.....	November 8.....	1193
1 Corinthians.....	July 23.....	771	1 Peter.....	November 17.....	1222
2 Corinthians.....	August 10.....	843	2 Peter.....	November 24.....	1248
Galatians.....	August 21.....	883	1 John.....	November 28.....	1262
Ephesians.....	August 30.....	913	2 John.....	December 6.....	1293
Philippians.....	September 10.....	948	3 John.....	December 7.....	1296
Colossians.....	September 15.....	966	Jude.....	December 8.....	1301
1 Thessalonians...	September 20.....	988	Revelation.....	December 9.....	1303
2 Thessalonians...	September 27.....	1021			

THE BOOKS OF THE BIBLE IN ALPHABETICAL ORDER

Amos.....	December 15	1324	1 Kings.....	June 5	594
Acts.....	May 24	549	2 Kings.....	June 19.....	646
1 Chronicles.....	July 2	701	Leviticus.....	February 19	180
2 Chronicles.....	July 19	754	Lamentations.....	November 8.....	1191
1 Corinthians.....	July 23	771	Luke.....	March 13	263
2 Corinthians.....	August 10.....	843	Micah.....	December 20	1345
Colossians.....	September 15	966	Malachi.....	December 31	1391
Deuteronomy	March 30	329	Matthew.....	January 1	3
Daniel	December 3	1279	Mark	February 20	184
Exodus.....	January 29.....	99	Numbers.....	March 7	239
Ezra.....	August 3	813	Nehemiah.....	August 7	831
Esther.....	August 15.....	860	Nahum.....	December 22	1355
Ecclesiastes.....	September 8	941	Obadiah.....	December 18	1338
Ezekiel.....	November 11.....	1202	Psalms (1).....	January 1	3
Ephesians.....	August 30.....	913	Psalms (2).....	July 2	703
Genesis.....	January 1.....	1	Proverbs.....	January 1.....	4
Galatians.....	August 21.....	883	Philippians.....	September 10	948
Hosea.....	December 9	1302	Philemon.....	October 20.....	1117
Habakkuk.....	December 23	1359	1 Peter.....	November 17.....	1222
Haggai.....	December 25	1369	2 Peter.....	November 24.....	1248
Hebrews.....	October 24.....	1133	Ruth.....	May 8	490
Isaiah.....	September 16	968	Romans.....	June 30.....	697
Joshua.....	April 16.....	401	Revelation.....	December 9	1303
Judges.....	April 27	445	1 Samuel.....	May 10	497
Job.....	August 19.....	874	2 Samuel.....	May 24	547
Jeremiah.....	October 12.....	1080	Song of Solomon..	September 14	958
Joel.....	December 14	1319	1 Thessalonians..	September 20	988
Jonah.....	December 18	1340	2 Thessalonians...	September 27	1021
John.....	April 18.....	410	1 Timothy.....	October 1	1037
James.....	November 8.....	1193	2 Timothy.....	October 8	1067
1 John.....	November 28.....	1262	Titus.....	October 14.....	1091
2 John.....	December 6	1293	Zephaniah.....	December 24	1364
3 John.....	December 7	1296	Zechariah.....	December 26	1372
Jude.....	December 8	1301			

INTRODUCTION

TO THE ESV EVERY DAY BIBLE

Reading through the Bible in one year is an age-old practice for believers seeking to be exposed to all the richness and depth that Scripture has to offer. The *ESV Every Day Bible* is thus designed to guide the reader as seamlessly as possible through the entire scope of God's Word in twelve months (including twice through the Psalms). It allows users to access each day's selections without the need to flip constantly from one section of the Bible to another. Each daily reading includes portions from

- the Old Testament,
- the Psalms,
- the New Testament,
- and Proverbs.

This structured format provides readers with the opportunity to be exposed to multiple portions of God's Word simultaneously.

The *ESV Every Day Bible* contains the text of the English Standard Version (ESV). The ESV carries forward the classic principles of essentially literal Bible translation exemplified by the King James Version and the later versions based on it. As such, the ESV translates the original text with word-for-word accuracy into simple, beautiful, and readable English for our day.

There are several reasons why the English Standard Version is ideal for a Bible reading plan. Because of the ESV's goal of word-for-word accuracy, users can read and memorize the ESV with confidence. Because the ESV preserves concrete Bible imagery rather than replacing it with abstract phrases, readers can enjoy the rich variety of the original Bible text. And since the ESV translates important terms such as grace, faith, and justification in a consistent way, readers can trace the development of these themes throughout God's Word as they read.

Our prayer is for the *ESV Every Day Bible* to help readers achieve their goal of reading through the Bible in a year, growing more and more in knowledge and love of our God and Savior who has penned these sacred words.

PREFACE

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to

the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek words. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, therefore, they would normally read the Hebrew word *’adonay* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *’adonay* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) by the word LORD (printed in small capitals). An exception to this is when the Hebrew word *’adonay* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lowercase] God [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *’elohim* and its related forms of *’el* or *’eloah*, all of which are normally translated “God” (in lowercase letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to English readers, enabling them to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant simply “anointed,” among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *’ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the words *’ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where

a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Textual Footnotes

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Publishing Team

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices

of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God's Honor and Praise

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

The Translation Oversight Committee

JANUARY 1

GENESIS 1–2

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, “Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made² the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

⁹And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹And God said, “Let the earth sprout vegetation, plants⁵ yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³And there was evening and there was morning, the third day.

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be

for signs and for seasons,⁶ and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, “Let the waters swarm with swarms of living creatures, and let birds⁷ fly above the earth across the expanse of the heavens.” ²¹So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²²And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, the fifth day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶Then God said, “Let us make man⁸ in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

¹Or a canopy; also verses 7, 8, 14, 15, 17, 20 ²Or fashioned; also verse 16 ³Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1 ⁴Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 ⁵Or small plants; also verses 12, 29 ⁶Or appointed times ⁷Or flying things; see Leviticus 11:19–20 ⁸The Hebrew word for man (*adam*) is the generic term for mankind and becomes the proper name *Adam*

27 So God created man in his own image,
in the image of God he created him;
male and female he created them.

28 And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” 29 And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

4 These are the generations of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

5 When no bush of the field¹ was yet in the land² and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground,⁶ and a mist³ was going up from the land and was watering the whole face of the ground—⁷ then the LORD God formed the man of dust from the ground and

breathed into his nostrils the breath of life, and the man became a living creature. ⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat⁴ of it you shall surely die.”

¹⁸ Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for⁵ him.” ¹⁹ Now out of the ground the LORD God had formed⁶ every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam⁷ there was not found a helper fit for him. ²¹ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the LORD God had taken from the man he made⁸ into a woman and brought her to the man. ²³ Then the man said,

¹ Or open country ² Or earth; also verse 6 ³ Or spring ⁴ Or when you eat ⁵ Or corresponding to; also verse 20 ⁶ Or And out of the ground the LORD God formed ⁷ Or the man ⁸ Hebrew built

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”²¹

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵ And the man and his wife were both naked and were not ashamed.

MATTHEW 1:1–17

^{1:1} The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram,² ⁴ and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶ and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, ⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,³ ⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos,⁴ and Amos the father of Josiah, ¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹² And after the deportation to Babylon: Jechoniah was the father of Shealtiel,⁵ and Shealtiel the father of Zerubbabel,

¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

¹⁷ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

PSALM 1

- ^{1:1} Blessed is the man⁶
who walks not in the counsel of
the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
² but his delight is in the law⁷ of the
LORD,
and on his law he meditates day
and night.
- ³ He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
- ⁴ The wicked are not so,
but are like chaff that the wind
drives away.
- ⁵ Therefore the wicked will not stand
in the judgment,
nor sinners in the congregation of
the righteous;
- ⁶ for the LORD knows the way of the
righteous,
but the way of the wicked will
perish.

¹ The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike ² Greek *Aram*; also verse 4 ³ *Asaph* is probably an alternate spelling of *Asa*; some manuscripts *Asa*; also verse 8 ⁴ *Amos* is probably an alternate spelling of *Amon*; some manuscripts *Amon*; twice in this verse ⁵ Greek *Salathiel*; twice in this verse ⁶ The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see Preface ⁷ Or *instruction*

PROVERBS 1:1-7

^{1:1}The proverbs of Solomon, son of David, king of Israel:

- ² To know wisdom and instruction,
to understand words of insight,
- ³ to receive instruction in wise dealing,
in righteousness, justice, and
equity;
- ⁴ to give prudence to the simple,
knowledge and discretion to the
youth—

- ⁵ Let the wise hear and increase in
learning,
and the one who understands
obtain guidance,
- ⁶ to understand a proverb and a
saying,
the words of the wise and their
riddles.
- ⁷ The fear of the LORD is the begin-
ning of knowledge;
fools despise wisdom and instruc-
tion.

JANUARY 2

GENESIS 3

^{3:1}Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You¹ shall not eat of any tree in the garden?’” ²And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴But the serpent said to the woman, “You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,² she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸And they heard the sound of the LORD God walking in the garden in the cool³ of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹But the LORD God called to the man and said to him, “Where are you?”⁴ ¹⁰And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹²The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

¹⁵ I will put enmity between you and
the woman,

¹In Hebrew you is plural in verses 1-5 ²Or to give insight ³Hebrew wind ⁴In Hebrew you is singular in verses 9 and 11

and between your offspring¹ and
her offspring;
he shall bruise your head,
and you shall bruise his heel.”

¹⁶To the woman he said,

“I will surely multiply your pain in
childbearing;
in pain you shall bring forth chil-
dren.
Your desire shall be contrary to² your
husband,
but he shall rule over you.”

¹⁷And to Adam he said,

“Because you have listened to the
voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the
days of your life;

¹⁸ thorns and thistles it shall bring
forth for you;
and you shall eat the plants of the
field.

¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

²⁰The man called his wife’s name Eve,
because she was the mother of all liv-
ing.³ ²¹And the LORD God made for Adam
and for his wife garments of skins and
clothed them.

²²Then the LORD God said, “Behold, the
man has become like one of us in know-
ing good and evil. Now, lest he reach out
his hand and take also of the tree of life
and eat, and live forever—”²³ therefore the
LORD God sent him out from the garden
of Eden to work the ground from which
he was taken. ²⁴He drove out the man,

and at the east of the garden of Eden he
placed the cherubim and a flaming sword
that turned every way to guard the way to
the tree of life.

MATTHEW 1:18–2:12

¹⁸Now the birth of Jesus Christ⁴ took place
in this way. When his mother Mary had
been betrothed⁵ to Joseph, before they
came together she was found to be with
child from the Holy Spirit. ¹⁹And her
husband Joseph, being a just man and
unwilling to put her to shame, resolved
to divorce her quietly. ²⁰But as he consid-
ered these things, behold, an angel of the
Lord appeared to him in a dream, saying,
“Joseph, son of David, do not fear to take
Mary as your wife, for that which is con-
ceived in her is from the Holy Spirit. ²¹She
will bear a son, and you shall call his name
Jesus, for he will save his people from their
sins.” ²²All this took place to fulfill what
the Lord had spoken by the prophet:

²³ “Behold, the virgin shall conceive and
bear a son,
and they shall call his name
Immanuel”

(which means, God with us). ²⁴When
Joseph woke from sleep, he did as the
angel of the Lord commanded him: he
took his wife, ²⁵but knew her not until
she had given birth to a son. And he called
his name Jesus.

²⁶Now after Jesus was born in Bethle-
hem of Judea in the days of Herod the
king, behold, wise men⁶ from the east
came to Jerusalem, ²saying, “Where is he
who has been born king of the Jews? For
we saw his star when it rose⁷ and have
come to worship him.” ³When Herod the
king heard this, he was troubled, and all
Jerusalem with him; ⁴and assembling
all the chief priests and scribes of the
people, he inquired of them where the
Christ was to be born. ⁵They told him, “In

¹ Hebrew *seed*; so throughout Genesis ² Or *shall be toward* (see 4:7) ³ Eve sounds like the Hebrew for *life-giver* and resembles the word for *living* ⁴ Some manuscripts of the Christ ⁵ That is, legally pledged to be married ⁶ Greek *magi*; also verses 7, 16 ⁷ Or *in the east*; also verse 9

Bethlehem of Judea, for so it is written by the prophet:

6 “And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.”

7 Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. 8 And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.”

9 After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. 10 When they saw the star, they rejoiced exceedingly with great joy. 11 And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. 12 And being warned in a dream not to return to Herod, they departed to their own country by another way.

PSALM 2

2:1 Why do the nations rage¹ and the peoples plot in vain?
 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying,
 3 “Let us burst their bonds apart and cast away their cords from us.”
 4 He who sits in the heavens laughs; the Lord holds them in derision.

5 Then he will speak to them in his wrath, and terrify them in his fury, saying,
 6 “As for me, I have set my King on Zion, my holy hill.”
 7 I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.
 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.
 9 You shall break² them with a rod of iron and dash them in pieces like a potter’s vessel.”
 10 Now therefore, O kings, be wise; be warned, O rulers of the earth.
 11 Serve the LORD with fear, and rejoice with trembling.
 12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

PROVERBS 1:8–19

8 Hear, my son, your father’s instruction, and forsake not your mother’s teaching,
 9 for they are a graceful garland for your head and pendants for your neck.
 10 My son, if sinners entice you, do not consent.
 11 If they say, “Come with us, let us lie in wait for blood; let us ambush the innocent without reason;
 12 like Sheol let us swallow them alive, and whole, like those who go down to the pit;

¹Or nations noisily assemble ²Revocalization yields (compare Septuagint) You shall rule

13 we shall find all precious goods,
we shall fill our houses with plunder;
14 throw in your lot among us;
we will all have one purse”—
15 my son, do not walk in the way with
them;
hold back your foot from their
paths,
16 for their feet run to evil,
and they make haste to shed blood.

17 For in vain is a net spread
in the sight of any bird,
18 but these men lie in wait for their
own blood;
they set an ambush for their own
lives.
19 Such are the ways of everyone who is
greedy for unjust gain;
it takes away the life of its possessors.

JANUARY 3

GENESIS 4

^{4:1} Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten¹ a man with the help of the LORD.”² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.³ In the course of time Cain brought to the LORD an offering of the fruit of the ground,⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.⁶ The LORD said to Cain, “Why are you angry, and why has your face fallen?⁷ If you do well, will you not be accepted?² And if you do not do well, sin is crouching at the door. Its desire is contrary to³ you, but you must rule over it.”

⁸ Cain spoke to Abel his brother.⁴ And when they were in the field, Cain rose up against his brother Abel and killed him.⁹ Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?”¹⁰ And the LORD said, “What have you done? The voice of your brother’s blood is crying to me from the ground.¹¹ And now you

are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.”¹³ Cain said to the LORD, “My punishment is greater than I can bear.⁵ ¹⁴ Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”¹⁵ Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.”⁷ And the LORD put a mark on Cain, lest any who found him should attack him.¹⁶ Then Cain went away from the presence of the LORD and settled in the land of Nod,⁶ east of Eden.

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.¹⁹ And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.²⁰ Adah bore Jabal; he was the father of those who dwell in tents

¹ Cain sounds like the Hebrew for gotten ² Hebrew will there not be a lifting up [of your face]? ³ Or is toward ⁴ Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field ⁵ Or My guilt is too great to bear ⁶ Nod means wandering

and have livestock. ²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³ Lamech said to his wives:

“Adah and Zillah, hear my voice;
you wives of Lamech, listen to
what I say:
I have killed a man for wounding
me,
a young man for striking me.

²⁴ If Cain's revenge is sevenfold,
then Lamech's is seventy-
sevenfold.”

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed¹ for me another offspring instead of Abel, for Cain killed him.” ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

MATTHEW 2:13–23

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” ¹⁴ And he rose and took the child and his mother by night and departed to Egypt ¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

¹⁶ Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. ¹⁷ Then was

fulfilled what was spoken by the prophet Jeremiah:

¹⁸ “A voice was heard in Ramah,
weeping and loud lamentation,
Rachel weeping for her children;
she refused to be comforted,
because they are no more.”

¹⁹ But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰ saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead.” ²¹ And he rose and took the child and his mother and went to the land of Israel. ²² But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. ²³ And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

PSALM 3

A PSALM OF DAVID, WHEN HE FLED
FROM ABSALOM HIS SON.

^{3:1} O LORD, how many are my foes!
Many are rising against me;
² many are saying of my soul,
“There is no salvation for him in
God.” *Selah*²

³ But you, O LORD, are a shield about
me,
my glory, and the lifter of my
head.

⁴ I cried aloud to the LORD,
and he answered me from his holy
hill. *Selah*

⁵ I lay down and slept;
I woke again, for the LORD sus-
tained me.

¹ *Seth* sounds like the Hebrew for *he appointed* ² The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction

- 6 I will not be afraid of many thousands of people
who have set themselves against me all around.
- 7 Arise, O LORD!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.
- 8 Salvation belongs to the LORD;
your blessing be on your people!
Selah

PROVERBS 1:20–33

- 20 Wisdom cries aloud in the street,
in the markets she raises her voice;
21 at the head of the noisy streets she
cries out;
at the entrance of the city gates
she speaks:
- 22 “How long, O simple ones, will you
love being simple?
How long will scoffers delight in
their scoffing
and fools hate knowledge?
23 If you turn at my reproof,¹
behold, I will pour out my spirit to
you;
I will make my words known to
you.
- 24 Because I have called and you
refused to listen,
have stretched out my hand and
no one has heeded,
25 because you have ignored all my
counsel
and would have none of my
reproof,
26 I also will laugh at your calamity;
I will mock when terror strikes
you,
27 when terror strikes you like a
storm
and your calamity comes like a
whirlwind,
when distress and anguish come
upon you.
- 28 Then they will call upon me, but I
will not answer;
they will seek me diligently but
will not find me.
- 29 Because they hated knowledge
and did not choose the fear of the
LORD,
30 would have none of my counsel
and despised all my reproof,
31 therefore they shall eat the fruit of
their way,
and have their fill of their own
devices.
- 32 For the simple are killed by their
turning away,
and the complacency of fools
destroys them;
33 but whoever listens to me will dwell
secure
and will be at ease, without dread
of disaster.”

¹ Or Will you turn away at my reproof?

JANUARY 4

GENESIS 5–6

^{5:1}This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ²Male and female he created them, and he blessed them and named them Man¹ when they were created. ³When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. ⁴The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were 930 years, and he died.

⁶When Seth had lived 105 years, he fathered Enosh. ⁷Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸Thus all the days of Seth were 912 years, and he died.

⁹When Enosh had lived 90 years, he fathered Kenan. ¹⁰Enosh lived after he fathered Kenan 815 years and had other sons and daughters. ¹¹Thus all the days of Enosh were 905 years, and he died.

¹²When Kenan had lived 70 years, he fathered Mahalalel. ¹³Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴Thus all the days of Kenan were 910 years, and he died.

¹⁵When Mahalalel had lived 65 years, he fathered Jared. ¹⁶Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷Thus all the days of Mahalalel were 895 years, and he died.

¹⁸When Jared had lived 162 years, he fathered Enoch. ¹⁹Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰Thus all the days of Jared were 962 years, and he died.

²¹When Enoch had lived 65 years, he fathered Methuselah. ²²Enoch walked with God² after he fathered Methuselah 300 years and had other sons and

daughters. ²³Thus all the days of Enoch were 365 years. ²⁴Enoch walked with God, and he was not,³ for God took him.

²⁵When Methuselah had lived 187 years, he fathered Lamech. ²⁶Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷Thus all the days of Methuselah were 969 years, and he died.

²⁸When Lamech had lived 182 years, he fathered a son²⁹ and called his name Noah, saying, “Out of the ground that the LORD has cursed, this one shall bring us relief⁴ from our work and from the painful toil of our hands.” ³⁰Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹Thus all the days of Lamech were 777 years, and he died.

³²After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

^{6:1}When man began to multiply on the face of the land and daughters were born to them, ²the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³Then the LORD said, “My Spirit shall not abide in⁵ man forever, for he is flesh: his days shall be 120 years.” ⁴The Nephilim⁶ were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

⁵The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶And the LORD regretted that he had made man on the earth, and it grieved him to his heart. ⁷So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸But Noah found favor in the eyes of the LORD.

¹Hebrew *adam* ²Septuagint *pleased God*; also verse 24 ³Septuagint *was not found* ⁴Noah sounds like the Hebrew for *rest* ⁵Or *My Spirit shall not contend with* ⁶Or *giants*

⁹ These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. ¹⁰ And Noah had three sons, Shem, Ham, and Japheth.

¹¹ Now the earth was corrupt in God's sight, and the earth was filled with violence. ¹² And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. ¹³ And God said to Noah, "I have determined to make an end of all flesh,¹ for the earth is filled with violence through them. Behold, I will destroy them with the earth. ¹⁴ Make yourself an ark of gopher wood.² Make rooms in the ark, and cover it inside and out with pitch. ¹⁵ This is how you are to make it: the length of the ark 300 cubits,³ its breadth 50 cubits, and its height 30 cubits. ¹⁶ Make a roof⁴ for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. ¹⁷ For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. ¹⁸ But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. ¹⁹ And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. ²⁰ Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. ²¹ Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." ²² Noah did this; he did all that God commanded him.

MATTHEW 3:1-12

^{3:1} In those days John the Baptist came preaching in the wilderness of Judea, ² "Repent, for the kingdom of heaven is

at hand."⁵ ³ For this is he who was spoken of by the prophet Isaiah when he said,

"The voice of one crying in the wilderness:

'Prepare⁶ the way of the Lord; make his paths straight.'

⁴ Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. ⁵ Then Jerusalem and all Judea and all the region about the Jordan were going out to him, ⁶ and they were baptized by him in the river Jordan, confessing their sins.

⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸ Bear fruit in keeping with repentance. ⁹ And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. ¹⁰ Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

¹¹ "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

PSALM 4

TO THE CHOIRMASTER: WITH STRINGED INSTRUMENTS. A PSALM OF DAVID.

^{4:1} Answer me when I call, O God of my righteousness!

You have given me relief when I was in distress.

Be gracious to me and hear my prayer!

¹ Hebrew *The end of all flesh has come before me* ² An unknown kind of tree; transliterated from Hebrew ³ A cubit was about 18 inches or 45 centimeters ⁴ Or *skylight* ⁵ Or *the kingdom of heaven has come near* ⁶ Or *crying; Prepare in the wilderness*

2 O men,¹ how long shall my honor be
 turned into shame?
 How long will you love vain words
 and seek after lies? *Selah*

3 But know that the LORD has set
 apart the godly for himself;
 the LORD hears when I call to him.

4 Be angry,² and do not sin;
 ponder in your own hearts on
 your beds, and be silent. *Selah*

5 Offer right sacrifices,
 and put your trust in the LORD.

6 There are many who say, “Who will
 show us some good?
 Lift up the light of your face upon
 us, O LORD!”

7 You have put more joy in my heart
 than they have when their grain
 and wine abound.

8 In peace I will both lie down and
 sleep;
 for you alone, O LORD, make me
 dwell in safety.

PROVERBS 2:1–15

2:1 My son, if you receive my words
 and treasure up my command-
 ments with you,
 2 making your ear attentive to wis-
 dom
 and inclining your heart to under-
 standing;

3 yes, if you call out for insight
 and raise your voice for under-
 standing,
 4 if you seek it like silver
 and search for it as for hidden
 treasures,
 5 then you will understand the fear of
 the LORD
 and find the knowledge of God.
 6 For the LORD gives wisdom;
 from his mouth come knowledge
 and understanding;
 7 he stores up sound wisdom for the
 upright;
 he is a shield to those who walk in
 integrity,
 8 guarding the paths of justice
 and watching over the way of his
 saints.
 9 Then you will understand righ-
 teousness and justice
 and equity, every good path;
 10 for wisdom will come into your
 heart,
 and knowledge will be pleasant to
 your soul;
 11 discretion will watch over you,
 understanding will guard you,
 12 delivering you from the way of evil,
 from men of perverted speech,
 13 who forsake the paths of uprightness
 to walk in the ways of darkness,
 14 who rejoice in doing evil
 and delight in the perverseness of
 evil,
 15 men whose paths are crooked,
 and who are devious in their ways.

¹ Or O men of rank ² Or Be agitated

JANUARY 5

GENESIS 7–8

^{7:1} Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. ² Take with you seven pairs of all clean animals,¹ the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³ and seven pairs² of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴ For in seven days I will send rain on the earth forty days and forty nights, and every living thing³ that I have made I will blot out from the face of the ground.” ⁵ And Noah did all that the LORD had commanded him.

⁶ Noah was six hundred years old when the flood of waters came upon the earth. ⁷ And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood. ⁸ Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹ two and two, male and female, went into the ark with Noah, as God had commanded Noah. ¹⁰ And after seven days the waters of the flood came upon the earth.

¹¹ In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹² And rain fell upon the earth forty days and forty nights. ¹³ On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, ¹⁴ they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged

creature. ¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶ And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

¹⁷ The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸ The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹ And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. ²⁰ The waters prevailed above the mountains, covering them fifteen cubits⁴ deep. ²¹ And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²² Everything on the dry land in whose nostrils was the breath of life died. ²³ He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. ²⁴ And the waters prevailed on the earth 150 days.

^{8:1} But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. ² The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, ³ and the waters receded from the earth continually. At the end of 150 days the waters had abated, ⁴ and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. ⁵ And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

¹ Or seven of each kind of clean animal ² Or seven of each kind ³ Hebrew all existence; also verse 23 ⁴ A cubit was about 18 inches or 45 centimeters

⁶At the end of forty days Noah opened the window of the ark that he had made ⁷and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. ⁹But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. ¹⁰He waited another seven days, and again he sent forth the dove out of the ark. ¹¹And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. ¹²Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. ¹⁴In the second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵Then God said to Noah, ¹⁶“Go out from the ark, you and your wife, and your sons and your sons’ wives with you. ¹⁷Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.” ¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

²⁰Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse¹ the ground because of man, for

the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. ²²While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

MATTHEW 3:13–17

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. ¹⁶And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him,² and he saw the Spirit of God descending like a dove and coming to rest on him;¹⁷ and behold, a voice from heaven said, “This is my beloved Son,³ with whom I am well pleased.”

PSALM 5

TO THE CHOIRMASTER: FOR THE FLUTES.
A PSALM OF DAVID.

- ^{5:1} Give ear to my words, O LORD;
consider my groaning.
- ² Give attention to the sound of my cry,
my King and my God,
for to you do I pray.
- ³ O LORD, in the morning you hear my voice;
in the morning I prepare a sacrifice for you⁴ and watch.
- ⁴ For you are not a God who delights in wickedness;
evil may not dwell with you.
- ⁵ The boastful shall not stand before your eyes;
you hate all evildoers.

¹Or dishonor ²Some manuscripts omit to him ³Or my Son, my (or the) Beloved ⁴Or I direct my prayer to you

6 You destroy those who speak lies;
the LORD abhors the bloodthirsty
and deceitful man.

7 But I, through the abundance of
your steadfast love,
will enter your house.
I will bow down toward your holy
temple
in the fear of you.

8 Lead me, O LORD, in your righteous-
ness
because of my enemies;
make your way straight before me.

9 For there is no truth in their mouth;
their inmost self is destruction;
their throat is an open grave;
they flatter with their tongue.

10 Make them bear their guilt, O God;
let them fall by their own coun-
sels;
because of the abundance of their
transgressions cast them out,
for they have rebelled against you.

11 But let all who take refuge in you
rejoice;
let them ever sing for joy,
and spread your protection over
them,
that those who love your name
may exult in you.

12 For you bless the righteous, O LORD;
you cover him with favor as with a
shield.

PROVERBS 2:16–22

16 So you will be delivered from the
forbidden¹ woman,
from the adulteress² with her
smooth words,

17 who forsakes the companion of her
youth
and forgets the covenant of her
God;

18 for her house sinks down to death,
and her paths to the departed;³

19 none who go to her come back,
nor do they regain the paths of
life.

20 So you will walk in the way of the
good
and keep to the paths of the righ-
teous.

21 For the upright will inhabit the
land,
and those with integrity will
remain in it,

22 but the wicked will be cut off from
the land,
and the treacherous will be rooted
out of it.

JANUARY 6

GENESIS 9–10

^{9:1} And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. ² The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on

the ground and all the fish of the sea. Into your hand they are delivered. ³ Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. ⁴ But you shall not eat flesh with its life, that is, its blood. ⁵ And for your lifeblood I will require a reckoning: from every beast I will require it and

¹ Hebrew *strange* ² Hebrew *foreign woman* ³ Hebrew *to the Rephaim*

from man. From his fellow man I will require a reckoning for the life of man.

⁶ “Whoever sheds the blood of man,
by man shall his blood be
shed,
for God made man in his own
image.

⁷ And you,¹ be fruitful and multiply, increase greatly on the earth and multiply in it.”

⁸ Then God said to Noah and to his sons with him, ⁹ “Behold, I establish my covenant with you and your offspring after you, ¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. ¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” ¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴ When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵ I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. ¹⁶ When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

¹⁸ The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) ¹⁹ These three were the sons of Noah, and from these the people of the whole earth were dispersed.²

²⁰ Noah began to be a man of the soil, and he planted a vineyard.³ ²¹ He drank of the wine and became drunk and lay uncovered in his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. ²³ Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father’s nakedness. ²⁴ When Noah awoke from his wine and knew what his youngest son had done to him, ²⁵ he said,

“Cursed be Canaan;
a servant of servants shall he be
to his brothers.”

²⁶ He also said,

“Blessed be the LORD, the God of
Shem;
and let Canaan be his servant.
²⁷ May God enlarge Japheth,⁴
and let him dwell in the tents of
Shem,
and let Canaan be his servant.”

²⁸ After the flood Noah lived 350 years. ²⁹ All the days of Noah were 950 years, and he died.

^{10:1} These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

² The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³ The sons of Gomer: Ashkenaz, Riphath, and Togarmah. ⁴ The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. ⁵ From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

⁶ The sons of Ham: Cush, Egypt, Put, and Canaan. ⁷ The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. ⁸ Cush fathered Nimrod; he was the first on earth to be a mighty man.⁵ ⁹ He was a

¹ In Hebrew you is plural ² Or from these the whole earth was populated ³ Or Noah, a man of the soil, was the first to plant a vineyard ⁴ Japheth sounds like the Hebrew for enlarge ⁵ Or he began to be a mighty man on the earth

mighty hunter before the LORD. Therefore it is said, "Like Nimrod a mighty hunter before the LORD."¹⁰ The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.¹¹ From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and¹² Resen between Nineveh and Calah; that is the great city.¹³ Egypt fathered Ludim, Ananim, Lehabim, Naphtuhim,¹⁴ Pathrusim, Casluhim (from whom¹ the Philistines came), and Caphtorim.

¹⁵ Canaan fathered Sidon his firstborn and Heth,¹⁶ and the Jebusites, the Amorites, the Girgashites,¹⁷ the Hivites, the Arkites, the Sinites,¹⁸ the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed.¹⁹ And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.²⁰ These are the sons of Ham, by their clans, their languages, their lands, and their nations.

²¹ To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born.²² The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.²³ The sons of Aram: Uz, Hul, Gether, and Mash.²⁴ Arpachshad fathered Shelah; and Shelah fathered Eber.²⁵ To Eber were born two sons: the name of the one was Peleg,² for in his days the earth was divided, and his brother's name was Joktan.²⁶ Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,²⁷ Hadoram, Uzal, Diklah,²⁸ Obal, Abimael, Sheba,²⁹ Ophir, Havilah, and Jobab; all these were the sons of Joktan.³⁰ The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east.³¹ These are the sons of Shem, by their clans, their languages, their lands, and their nations.

³² These are the clans of the sons of Noah, according to their genealogies, in

their nations, and from these the nations spread abroad on the earth after the flood.

MATTHEW 4:1-11

^{4:1} Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.² And after fasting forty days and forty nights, he was hungry.³ And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."⁴ But he answered, "It is written,

"Man shall not live by bread alone,
but by every word that comes
from the mouth of God."

⁵ Then the devil took him to the holy city and set him on the pinnacle of the temple⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,"

and

"On their hands they will bear you up,
lest you strike your foot against a
stone."

⁷ Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'"⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory.⁹ And he said to him, "All these I will give you, if you will fall down and worship me."¹⁰ Then Jesus said to him, "Be gone, Satan! For it is written,

"You shall worship the Lord your
God
and him only shall you serve."

¹¹ Then the devil left him, and behold, angels came and were ministering to him.

¹ Or from where ² Peleg means division

PSALM 6

TO THE CHOIRMASTER: WITH STRINGED INSTRUMENTS; ACCORDING TO THE SHEMINITH.¹ A PSALM OF DAVID.

- 6:1 O LORD, rebuke me not in your anger,
nor discipline me in your wrath.
- 2 Be gracious to me, O LORD, for I am
languishing;
heal me, O LORD, for my bones are
troubled.
- 3 My soul also is greatly troubled.
But you, O LORD—how long?
- 4 Turn, O LORD, deliver my life;
save me for the sake of your steady
love.
- 5 For in death there is no remem-
brance of you;
in Sheol who will give you praise?
- 6 I am weary with my moaning;
every night I flood my bed with
tears;
I drench my couch with my weep-
ing.
- 7 My eye wastes away because of grief;
it grows weak because of all my
foes.

- 8 Depart from me, all you workers of
evil,
for the LORD has heard the sound
of my weeping.
- 9 The LORD has heard my plea;
the LORD accepts my prayer.
- 10 All my enemies shall be ashamed
and greatly troubled;
they shall turn back and be put to
shame in a moment.

PROVERBS 3:1–4

- 3:1 My son, do not forget my teach-
ing,
but let your heart keep my com-
mandments,
- 2 for length of days and years of
life
and peace they will add to you.
- 3 Let not steadfast love and faithfulness
forsake you;
bind them around your neck;
write them on the tablet of your
heart.
- 4 So you will find favor and good
success²
in the sight of God and man.

JANUARY 7

GENESIS 11–12

11:1 Now the whole earth had one language
and the same words. ² And as people
migrated from the east, they found a plain
in the land of Shinar and settled there.
³ And they said to one another, “Come,
let us make bricks, and burn them thor-
oughly.” And they had brick for stone,
and bitumen for mortar. ⁴ Then they said,
“Come, let us build ourselves a city and

a tower with its top in the heavens, and
let us make a name for ourselves, lest we
be dispersed over the face of the whole
earth.” ⁵ And the LORD came down to see
the city and the tower, which the chil-
dren of man had built. ⁶ And the LORD
said, “Behold, they are one people, and
they have all one language, and this is
only the beginning of what they will do.
And nothing that they propose to do will
now be impossible for them. ⁷ Come, let

¹ Probably a musical or liturgical term ² Or *repute*

us go down and there confuse their language, so that they may not understand one another's speech."⁸ So the LORD dispersed them from there over the face of all the earth, and they left off building the city.⁹ Therefore its name was called Babel, because there the LORD confused¹ the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

¹⁰ These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood.¹¹ And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

¹² When Arpachshad had lived 35 years, he fathered Shelah.¹³ And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

¹⁴ When Shelah had lived 30 years, he fathered Eber.¹⁵ And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

¹⁶ When Eber had lived 34 years, he fathered Peleg.¹⁷ And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

¹⁸ When Peleg had lived 30 years, he fathered Reu.¹⁹ And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

²⁰ When Reu had lived 32 years, he fathered Serug.²¹ And Reu lived after he fathered Serug 207 years and had other sons and daughters.

²² When Serug had lived 30 years, he fathered Nahor.²³ And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

²⁴ When Nahor had lived 29 years, he fathered Terah.²⁵ And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

²⁶ When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

²⁷ Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.²⁸ Haran

died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans.²⁹ And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah.³⁰ Now Sarai was barren; she had no child.

³¹ Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there.³² The days of Terah were 205 years, and Terah died in Haran.

^{12:1} Now the LORD said² to Abram, "Go from your country³ and your kindred and your father's house to the land that I will show you.² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."⁴

⁴ So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,⁶ Abram passed through the land to the place at Shechem, to the oak⁵ of Moreh. At that time the Canaanites were in the land.⁷ Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.⁸ From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD.⁹ And Abram journeyed on, still going toward the Negeb.

¹ Babel sounds like the Hebrew for confused ² Or had said ³ Or land ⁴ Or by you all the families of the earth shall bless themselves ⁵ Or terebinth

¹⁰Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. ¹¹When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, ¹²and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. ¹³Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake." ¹⁴When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. ¹⁵And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. ¹⁶And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

¹⁷But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. ¹⁸So Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?" ¹⁹Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go." ²⁰And Pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

MATTHEW 4:12–25

¹²Now when he heard that John had been arrested, he withdrew into Galilee. ¹³And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what was spoken by the prophet Isaiah might be fulfilled:

¹⁵ "The land of Zebulun and the land of Naphtali,
the way of the sea, beyond
the Jordan, Galilee of the
Gentiles—

¹⁶ the people dwelling in darkness
have seen a great light,
and for those dwelling in the region
and shadow of death,
on them a light has dawned."

¹⁷From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."¹

¹⁸While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹And he said to them, "Follow me, and I will make you fishers of men."² ²⁰Immediately they left their nets and followed him. ²¹And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²²Immediately they left the boat and their father and followed him.

²³And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. ²⁴So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. ²⁵And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

PSALM 7

A SHIGGAION³ OF DAVID, WHICH HE SANG TO THE LORD CONCERNING THE WORDS OF CUSH, A BENJAMINITE.

^{7:1} O LORD my God, in you do I take
refuge;
save me from all my pursuers and
deliver me,
² lest like a lion they tear my soul
apart,

¹Or the kingdom of heaven has come near ²The Greek word *anthropoi* refers here to both men and women ³Probably a musical or liturgical term

- rending it in pieces, with none to deliver.
- ³ O LORD my God, if I have done this, if there is wrong in my hands,
- ⁴ if I have repaid my friend¹ with evil or plundered my enemy without cause,
- ⁵ let the enemy pursue my soul and overtake it, and let him trample my life to the ground and lay my glory in the dust. *Selah*
- ⁶ Arise, O LORD, in your anger; lift yourself up against the fury of my enemies; awake for me; you have appointed a judgment.
- ⁷ Let the assembly of the peoples be gathered about you; over it return on high.
- ⁸ The LORD judges the peoples; judge me, O LORD, according to my righteousness and according to the integrity that is in me.
- ⁹ Oh, let the evil of the wicked come to an end, and may you establish the righteous— you who test the minds and hearts,² O righteous God!
- ¹⁰ My shield is with God, who saves the upright in heart.
- ¹¹ God is a righteous judge, and a God who feels indignation every day.
- ¹² If a man³ does not repent, God⁴ will whet his sword; he has bent and readied his bow; he has prepared for him his deadly weapons, making his arrows fiery shafts.
- ¹⁴ Behold, the wicked man conceives evil and is pregnant with mischief and gives birth to lies.
- ¹⁵ He makes a pit, digging it out, and falls into the hole that he has made.
- ¹⁶ His mischief returns upon his own head, and on his own skull his violence descends.
- ¹⁷ I will give to the LORD the thanks due to his righteousness, and I will sing praise to the name of the LORD, the Most High.

PROVERBS 3:5–8

- ⁵ Trust in the LORD with all your heart, and do not lean on your own understanding.
- ⁶ In all your ways acknowledge him, and he will make straight your paths.
- ⁷ Be not wise in your own eyes; fear the LORD, and turn away from evil.
- ⁸ It will be healing to your flesh⁵ and refreshment⁶ to your bones.

¹Hebrew the one at peace with me ²Hebrew the hearts and kidneys ³Hebrew he ⁴Hebrew he ⁵Hebrew navel ⁶Or medicine

JANUARY 8

GENESIS 13–15

^{13:1} So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negeb.

² Now Abram was very rich in livestock, in silver, and in gold. ³ And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, ⁴ to the place where he had made an altar at the first. And there Abram called upon the name of the LORD. ⁵ And Lot, who went with Abram, also had flocks and herds and tents, ⁶ so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, ⁷ and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land.

⁸ Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen." ⁹ Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." ¹⁰ And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) ¹¹ So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. ¹² Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. ¹³ Now the men of Sodom were wicked, great sinners against the LORD.

¹⁴ The LORD said to Abram, after Lot had separated from him, "Lift up your eyes

and look from the place where you are, northward and southward and eastward and westward, ¹⁵ for all the land that you see I will give to you and to your offspring forever. ¹⁶ I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. ¹⁷ Arise, walk through the length and the breadth of the land, for I will give it to you." ¹⁸ So Abram moved his tent and came and settled by the oaks² of Mamre, which are at Hebron, and there he built an altar to the LORD.

^{14:1} In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, ² these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). ³ And all these joined forces in the Valley of Siddim (that is, the Salt Sea). ⁴ Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. ⁵ In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, ⁶ and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. ⁷ Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar.

⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim ⁹ with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. ¹⁰ Now the Valley of Siddim was

¹ Hebrew *we are men, brothers* ² *Orebeinths*

full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. ¹¹ So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. ¹² They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.

¹³ Then one who had escaped came and told Abram the Hebrew, who was living by the oaks¹ of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. ¹⁴ When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. ¹⁵ And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. ¹⁶ Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.

¹⁷ After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). ¹⁸ And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) ¹⁹ And he blessed him and said,

“Blessed be Abram by God Most High,
 Possessor² of heaven and earth;
²⁰ and blessed be God Most High,
 who has delivered your enemies
 into your hand!”

And Abram gave him a tenth of everything. ²¹ And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” ²² But Abram said to the king of Sodom, “I have lifted my hand³ to the LORD, God Most High, Possessor of heaven and earth, ²³ that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have

made Abram rich.’” ²⁴ I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

^{15:1} After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ² But Abram said, “O Lord GOD, what will you give me, for I continue⁴ childless, and the heir of my house is Eliezer of Damascus?” ³ And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴ And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son⁵ shall be your heir.” ⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.

⁷ And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” ⁸ But he said, “O Lord GOD, how am I to know that I shall possess it?” ⁹ He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” ¹⁰ And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. ¹¹ And when birds of prey came down on the carcasses, Abram drove them away.

¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to

¹ Or terebinths ² Or Creator; also verse 22 ³ Or I have taken a solemn oath ⁴ Or I shall die ⁵ Hebrew what will come out of your own loins

your fathers in peace; you shall be buried in a good old age. ¹⁶And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

¹⁷When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸On that day the LORD made a covenant with Abram, saying, “To your offspring I give¹ this land, from the river of Egypt to the great river, the river Euphrates, ¹⁹the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰the Hittites, the Perizzites, the Rephaim, ²¹the Amorites, the Canaanites, the Girgashites and the Jebusites.”

MATTHEW 5:1–16

^{5:1} Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

² And he opened his mouth and taught them, saying:

³ “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ “Blessed are those who mourn, for they shall be comforted.

⁵ “Blessed are the meek, for they shall inherit the earth.

⁶ “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ “Blessed are the merciful, for they shall receive mercy.

⁸ “Blessed are the pure in heart, for they shall see God.

⁹ “Blessed are the peacemakers, for they shall be called sons² of God.

¹⁰ “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

¹¹ “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.

¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

¹³ “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that³ they may see your good works and give glory to your Father who is in heaven.

PSALM 8

TO THE CHOIRMASTER: ACCORDING TO THE GITTITH.⁴ A PSALM OF DAVID.

- ^{8:1} O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
- ² Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.
- ³ When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
- ⁴ what is man that you are mindful of him,
and the son of man that you care for him?
- ⁵ Yet you have made him a little lower than the heavenly beings⁵
and crowned him with glory and honor.
- ⁶ You have given him dominion over the works of your hands;
you have put all things under his feet,

¹ Or have given ² Greek huioi; see Preface ³ Or house. ⁴ Let your light so shine before others that ⁵ Probably a musical or liturgical term ⁶ Or than God; Septuagint than the angels

- 7 all sheep and oxen,
and also the beasts of the field,
8 the birds of the heavens, and the fish
of the sea,
whatever passes along the paths of
the seas.
- 9 O LORD, our Lord,
how majestic is your name in all
the earth!

PROVERBS 3:9–10

- 9 Honor the LORD with your wealth
and with the firstfruits of all your
produce;
10 then your barns will be filled with
plenty,
and your vats will be bursting
with wine.

JANUARY 9

GENESIS 16–17

^{16:1} Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. ² And Sarai said to Abram, "Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children¹ by her." And Abram listened to the voice of Sarai. ³ So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. ⁴ And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress.² ⁵ And Sarai said to Abram, "May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me!" ⁶ But Abram said to Sarai, "Behold, your servant is in your power; do to her as you please." Then Sarai dealt harshly with her, and she fled from her.

⁷ The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to Shur. ⁸ And he said,

"Hagar, servant of Sarai, where have you come from and where are you going?" She said, "I am fleeing from my mistress Sarai." ⁹ The angel of the LORD said to her, "Return to your mistress and submit to her." ¹⁰ The angel of the LORD also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude."¹¹ And the angel of the LORD said to her,

"Behold, you are pregnant
and shall bear a son.

You shall call his name Ishmael,³
because the LORD has listened to
your affliction.

- ¹² He shall be a wild donkey of a man,
his hand against everyone
and everyone's hand against him,
and he shall dwell over against all
his kinsmen."

¹³ So she called the name of the LORD who spoke to her, "You are a God of seeing,"⁴ for she said, "Truly here I have seen him who looks after me."⁵ ¹⁴ Therefore the well was called Beer-lahai-roi;⁶ it lies between Kadesh and Bered.

¹⁵ And Hagar bore Abram a son, and Abram called the name of his son, whom

¹ Hebrew *be built up*, which sounds like the Hebrew for *children* ² Hebrew *her mistress was dishonorable in her eyes*; similarly in verse 5

³ *Ishmael* means *God hears* ⁴ Or *You are a God who sees me* ⁵ Hebrew *Have I really seen him here who sees me?* or *Would I have looked here for the one who sees me?* ⁶ *Beer-lahai-roi* means *the well of the Living One who sees me*

Hagar bore, Ishmael. ¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

^{17:1} When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty;¹ walk before me, and be blameless, ² that I may make my covenant between me and you, and may multiply you greatly." ³ Then Abram fell on his face. And God said to him, ⁴ "Behold, my covenant is with you, and you shall be the father of a multitude of nations. ⁵ No longer shall your name be called Abram,² but your name shall be Abraham,³ for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. ⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. ⁸ And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

⁹ And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. ¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. ¹¹ You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. ¹² He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, ¹³ both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. ¹⁴ Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

¹⁵ And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah⁴ shall be her name. ¹⁶ I will bless her, and moreover, I will give⁵ you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." ¹⁷ Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" ¹⁸ And Abraham said to God, "Oh that Ishmael might live before you!" ¹⁹ God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac.⁶ I will establish my covenant with him as an everlasting covenant for his offspring after him. ²⁰ As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. ²¹ But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."

²² When he had finished talking with him, God went up from Abraham. ²³ Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. ²⁴ Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵ And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶ That very day Abraham and his son Ishmael were circumcised. ²⁷ And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

MATTHEW 5:17-48

¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not

¹ Hebrew *El Shaddai* ² Abram means *exalted father* ³ Abraham means *father of a multitude* ⁴ Sarai and Sarah mean *princess* ⁵ Hebrew *have given* ⁶ Isaac means *he laughs*

come to abolish them but to fulfill them. ¹⁸For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

²¹“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²²But I say to you that everyone who is angry with his brother¹ will be liable to judgment; whoever insults² his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell³ of fire. ²³So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶Truly, I say to you, you will never get out until you have paid the last penny.⁴

²⁷“You have heard that it was said, ‘You shall not commit adultery.’ ²⁸But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your

members than that your whole body go into hell.

³¹“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³²But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

³³“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not take an oath by your head, for you cannot make one hair white or black. ³⁷Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.⁵

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. ⁴⁰And if anyone would sue you and take your tunic,⁶ let him have your cloak as well. ⁴¹And if anyone forces you to go one mile, go with him two miles. ⁴²Give to the one who begs from you, and do not refuse the one who would borrow from you.

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers,⁷ what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸You therefore

¹ Some manuscripts insert *without cause* ² Greek says *Raca* to (a term of abuse) ³ Greek *Gehenna*; also verses 29, 30 ⁴ Greek *kodrantēs*, Roman copper coin (Latin *quadrans*) worth about 1/64 of a *denarius* (which was a day's wage for a laborer) ⁵ Or *the evil one* ⁶ Greek *chiton*, a long garment worn under the cloak next to the skin ⁷ Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated “brothers”) may refer either to *brothers* or to *brothers and sisters*

must be perfect, as your heavenly Father is perfect.

PSALM 9¹

TO THE CHOIRMASTER: ACCORDING TO MUTH-LABBen.² A PSALM OF DAVID.

9:1 I will give thanks to the LORD with my whole heart;
I will recount all of your wonderful deeds.

2 I will be glad and exult in you;
I will sing praise to your name,
O Most High.

3 When my enemies turn back,
they stumble and perish before³
your presence.

4 For you have maintained my just cause;
you have sat on the throne, giving righteous judgment.

5 You have rebuked the nations;
you have made the wicked perish;
you have blotted out their name
forever and ever.

6 The enemy came to an end in everlasting ruins;
their cities you rooted out;
the very memory of them has perished.

7 But the LORD sits enthroned forever;
he has established his throne for justice,

8 and he judges the world with righteousness;
he judges the peoples with uprightness.

9 The LORD is a stronghold for the oppressed,
a stronghold in times of trouble.

10 And those who know your name put their trust in you,
for you, O LORD, have not forsaken those who seek you.

11 Sing praises to the LORD, who sits enthroned in Zion!
Tell among the peoples his deeds!

12 For he who avenges blood is mindful of them;
he does not forget the cry of the afflicted.

13 Be gracious to me, O LORD!
See my affliction from those who hate me,
O you who lift me up from the gates of death,

14 that I may recount all your praises,
that in the gates of the daughter of Zion
I may rejoice in your salvation.

15 The nations have sunk in the pit that they made;
in the net that they hid, their own foot has been caught.

16 The LORD has made himself known;
he has executed judgment;
the wicked are snared in the work of their own hands.
*Higgaion.*⁴ *Selah*

17 The wicked shall return to Sheol,
all the nations that forget God.

18 For the needy shall not always be forgotten,
and the hope of the poor shall not perish forever.

19 Arise, O LORD! Let not man prevail;
let the nations be judged before you!

20 Put them in fear, O LORD!
Let the nations know that they are but men!
Selah

¹ Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the Septuagint they form one psalm ² Probably a musical or liturgical term ³ Or because of ⁴ Probably a musical or liturgical term

PROVERBS 3:11–12

¹¹ My son, do not despise the LORD's discipline
or be weary of his reproof,

¹² for the LORD reproves him whom he loves,
as a father the son in whom he delights.

JANUARY 10

GENESIS 18–19

^{18:1} And the LORD appeared to him by the oaks¹ of Mamre, as he sat at the door of his tent in the heat of the day. ²He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth ³and said, "O Lord,² if I have found favor in your sight, do not pass by your servant. ⁴Let a little water be brought, and wash your feet, and rest yourselves under the tree, ⁵while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." ⁶And Abraham went quickly into the tent to Sarah and said, "Quick! Three seahs³ of fine flour! Knead it, and make cakes."⁷ And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. ⁸Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.

⁹They said to him, "Where is Sarah your wife?" And he said, "She is in the tent."¹⁰ The LORD said, "I will surely return to you about this time next year, and Sarah your wife shall have a son." And Sarah was listening at the tent door behind him. ¹¹Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. ¹²So Sarah

laughed to herself, saying, "After I am worn out, and my lord is old, shall I have pleasure?" ¹³The LORD said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?'" ¹⁴Is anything too hard⁴ for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son."¹⁵ But Sarah denied it,⁵ saying, "I did not laugh," for she was afraid. He said, "No, but you did laugh."

¹⁶Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. ¹⁷The LORD said, "Shall I hide from Abraham what I am about to do, ¹⁸seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" ¹⁹For I have chosen⁶ him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."²⁰ Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, ²¹I will go down to see whether they have done altogether⁷ according to the outcry that has come to me. And if not, I will know."

²²So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. ²³Then Abraham drew near and said, "Will you indeed sweep away the righteous with the

¹Or terebinths ²Or My lord ³A seah was about 7 quarts or 7.3 liters ⁴Or wonderful ⁵Or acted falsely ⁶Hebrew known ⁷Or they deserve destruction; Hebrew they have made a complete end

wicked? ²⁴ Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? ²⁵ Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" ²⁶ And the LORD said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."

²⁷ Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. ²⁸ Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." ²⁹ Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." ³⁰ Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." ³¹ He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." ³² Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." ³³ And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

^{19:1} The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth ² and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." ³ But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

⁴ But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. ⁵ And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." ⁶ Lot went out to the men at the entrance, shut the door after him, ⁷ and said, "I beg you, my brothers, do not act so wickedly. ⁸ Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." ⁹ But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. ¹⁰ But the men reached out their hands and brought Lot into the house with them and shut the door. ¹¹ And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

¹² Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. ¹³ For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." ¹⁴ So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.

¹⁵ As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."

¹⁶ But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. ¹⁷ And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the