

*the*  
**DAILY  
WALK<sup>®</sup>  
BIBLE**

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**NIV** 

NEW  
INTERNATIONAL  
VERSION



Walk Thru the Bible Ministries, Inc.  
Atlanta, Georgia



Tyndale House Publishers, Inc.  
Carol Stream, Illinois

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ISBN-13: 978-1-4143-0959-0

ISBN-10: 1-4143-0959-7 Hardcover

ISBN-13: 978-1-4143-0960-6

ISBN-10: 1-4143-0960-0 Softcover

Printed in the United States of America

14 13 12 11 10 09 08 07  
8 7 6 5 4 3 2 1

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# I N T R O D U C T I O N

*YEARS AGO* when I was a new Christian, someone introduced me to *Daily Walk* devotional magazine. The daily reading plan and explanations in that study guide—and later in *The Daily Walk Bible*—gave me a deep foundation in God’s Word and accelerated my spiritual growth dramatically. I found that using a tool that not only guides me through the Bible but also offers devotional insights along the way can be one of the most enriching experiences a Christian can have. It brings me face to face with God’s truth daily.

Now as president of Walk Thru the Bible, I have abundant opportunities to offer God’s Word to Christians around the world. I’ve seen how powerfully a solid biblical foundation can transform the lives of people, the ministries of churches, and even the fabric of society. I’ve heard story after story of people getting into God’s Word in a systematic way and being so radically impacted that they’re never the same.

That’s why I value this Bible so much and why I’m so enthusiastic about recommending it to you. It brings together the devotional content of *Daily Walk* and the biblical text itself. There are many ways to use this tool—for your personal time with God, in small group discussions, for family devotionals, as a year-long overview, or for specific topical and character studies. Regardless of how you use it, you’ll find your confidence in the Bible and your attitudes toward God and others being transformed by the power of His Word. You’ll begin to understand how all of the books of the Bible fit with each other and how to approach the problems you face each day. You’ll find in these pages the full range of human emotions and experiences—the joys, the heartaches, the celebrations, the laments, the hopes, and the fears of God’s people down through the ages. Most importantly, you’ll encounter the living God.

My prayer for you as you read and study this Bible is that God will equip you with a deeper understanding of His ways, inspire you with greater energy for His work, and bless you with a fuller, richer relationship with Him.

*Chip Ingram*

President, Walk Thru the Bible

## *How to Get the Most out of* THE DAILY WALK BIBLE

*The Daily Walk Bible* is conveniently arranged in 365 readings so it can be read through in the course of a year. There are many other ways to use this Bible, however. It can be read in full on a two- or three-year cycle or chronologically; or you can follow one of many “pathways” that will lead you through specific books, topical studies, character profiles, and more. Each section is designated as a “walk.” These walks are compiled in various pathways, each of which can be used for individual study, as small-group curriculum, or as discussion guides for a class or Bible study group. Pathways can be found at <http://www.dailywalkpaths.com>.

In addition to the Scripture reading, each segment, or walk, contains three components:

**Overview** provides a bird’s-eye view of your Bible reading walk for the day. A chart also maps out the main ideas of the Scripture section.

**My Daily Walk** is a wayside refreshment area that encourages you to think carefully about one scriptural insight from the day’s reading. Here you’ll find specific ways to put the truths into action in your own life. Principles from God’s Word are explained practically to help you successfully cope with life today.

**Insights** offer interesting facts along the way about the day’s passage to help build your Bible knowledge.

Every seventh reading each month provides an opportunity to pause in your journey through the Bible with a special devotional to review the past several sections. After you *Look Back* at the broad sweep of your reading for the previous week, you can *Look Up* to God and consider what he wants to say to you through his Word and *Look Ahead* at what’s to come. You can also use this seventh day as a breather to catch up on any reading from the past few days.

You will also find in *The Daily Walk Bible* a helpful introductory page for each of the sixty-six books of the Bible. A concise overview of the background and purpose of each book is followed by a useful chart summarizing its content and flow.

Every feature of *The Daily Walk Bible* is designed to help you get the most out of your time with the Lord. It’s a tool you will find many ways to use—and a tool that God can use in many ways in your life.

## ABOUT

### *Walk Thru the Bible Ministries*

**Walk Thru the Bible** is a global Christian educational organization that partners with the local church. Our vision is to provide relevant biblical teaching, training, and tools to pastors, people, and professionals to produce Romans 12 Christians worldwide—disciples whose relationships with God, the world, themselves, other Christians, and non-Christians reflect the character and purposes of Jesus.

By focusing on the central themes of Scripture and their practical application to life, Walk Thru the Bible enjoys wide acceptance across denominations, fellowships, and cultures around the world. In addition, it has carefully initiated strategic ministry alliances with many diverse Christian organizations and missions.

Walk Thru the Bible seminars are taught in over 45 languages by more than 80,000 men and women in over 100 countries. More than 100 million daily devotionals have been packaged into magazines, books, and other publications that reach over five million people each year.

Walk Thru the Bible is a not-for-profit organization governed by a board of directors and is a member of the Evangelical Council for Financial Accountability.

For more information, visit our Web site at [www.walkthru.org](http://www.walkthru.org) or contact:

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## *Seven Benefits from* READING YOUR BIBLE

Bible reading is more than a pleasant pastime. It can become a daily habit that will change your life.

God's Word holds out the promise of rich benefits for those who spend time reading it and taking its truths to heart. Here are just seven of the many ways your life can be better as you make the Bible your daily reading companion. All seven come from Psalm 119—a magnificent song of praise for God's Word.

1. **The Bible will help keep you from sin.** "I have hidden your word in my heart that I might not sin against you" (verse 11).
2. **The Bible will lift your burdens.** "My soul is weary with sorrow; strengthen me according to your word" (verse 28).
3. **The Bible will guide your steps.** "Your word is a lamp to my feet and a light for my path" (verse 105).
4. **The Bible will bring you joy.** "Your statutes are my heritage forever; they are the joy of my heart" (verse 111).
5. **The Bible will lead you to wisdom.** "The unfolding of your words gives light; it gives understanding to the simple" (verse 130).
6. **The Bible will give you peace.** "Great peace have they who love your law, and nothing can make them stumble" (verse 165).
7. **The Bible will bring you back to God.** "I have strayed like a lost sheep. Seek your servant, for I have not forgotten your commands" (verse 176).

# Old Testament OVERVIEW

The Old Testament traces the plan of God from the creation of the world to about 400 B.C. The Historical Books portray the birth, growth, development, and discipline of God's covenant people, Israel. Following their four hundred years of captivity in Egypt, God plants them in the land of Canaan, where they eventually establish a kingdom. The Poetical Books capture the emotions and heartbeat of men and women living during this historical period. And the Prophetical Books record God's repeated attempts to call his people back to the godly behavior they abandoned.

HISTORICAL (17)	POETICAL (5)	PROPHETICAL (17)
PENTATEUCH (5) Genesis Exodus Leviticus Numbers Deuteronomy	Job Psalms Proverbs Ecclesiastes Song of Songs	MAJOR (5) Isaiah Jeremiah Lamentations Ezekiel Daniel
HISTORICAL (12) Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther		MINOR (12) Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

# *New Testament* OVERVIEW

The New Testament continues to unfold the program of God from the birth of Jesus to about the end of the first century A.D. The record of Jesus’ incomparable words and works is preserved in the four Gospels (Matthew—John). After his ascension, Jesus’ followers spread the Good News of his message (Acts). One of these followers, Paul of Tarsus, penned many letters to churches and individuals, providing much-needed encouragement and instruction. The final nine books contain practical help for the followers of Jesus Christ.

HISTORICAL BOOKS (5)	PAULINE EPISTLES (13)	GENERAL EPISTLES (9)
Matthew Mark Luke John Acts	<b>CHURCHES (9)</b> Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians	Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude Revelation
	<b>INDIVIDUALS (4)</b> 1 Timothy 2 Timothy Titus Philemon	



*the* **OLD**  
*testament*

# Genesis

**G**ENESIS begins “in the beginning.” Its fifty chapters sketch human history from Creation to Babel (Genesis 1–11) and from Abraham to Joseph (Genesis 12–50). The first eleven chapters introduce the Creator God and the beginnings of life, sin, judgment, family, worship, and salvation.

The remainder of the book focuses on the lives of the four patriarchs of the faith—Abraham, Isaac, Jacob, and Joseph—from whom will come the nation Israel . . . and ultimately the Savior, Jesus Christ.

Focus	Four great events				Four great people			
Divisions	<b>Creation</b> 1–2	<b>Fall</b> 3–5	<b>Flood</b> 6–9	<b>Nations</b> 10–11	<b>Abraham</b> 12–24	<b>Isaac</b> 25–26	<b>Jacob</b> 27–36	<b>Joseph</b> 37–50
Topics	Primeval history				Patriarchal history			
	Beginning of the human race				Beginning of the Hebrew race			
Place	East (Eden to Ur)				West (Canaan to Egypt)			
Time	Over 2000 years (20% of Genesis)				About 350 years (80% of Genesis)			

**WALK 1** . . . . . JANUARY 1  
 “In the Beginning . . .” GENESIS 1–2

chapter 1	chapter 2
Six days of Creation summarized	Sixth day of Creation scrutinized
Chronological	Topical

**OVERVIEW** Genesis opens with two accounts of Creation. The first (1:1–2:4) describes the events in chronological order; the second (2:4–25) considers the events topically in order to focus on one particular aspect of Creation. The first provides a wide-angle view of the creation of the universe; the second takes a zoom-lens look at the climax of Creation—man and woman—for they are the ones who will bear God’s image and enjoy God’s fellowship in the garden prepared especially for them.

**CHAPTER 1**

In the beginning God created the heavens and the earth. <sup>2</sup>Now the earth was<sup>a</sup> formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

**INSIGHT**

**Big Questions, Bigger Answers 1:1**

The first verse in this English Bible (Genesis 1:1) uses only ten words to answer four of the most basic questions that thinking individuals ask: (1) What exists? (2) How did it get there? (3) Did it have a beginning? (4) Who was responsible? The answers have been graciously supplied by the only One who was there at the time.

<sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

<sup>6</sup>And God said, “Let there be an expanse between the waters to separate water from water.” <sup>7</sup>So God made the ex-

pense and separated the water under the expanse from the water above it. And it was so. <sup>8</sup>God called the expanse “sky.” And there was evening, and there was morning—the second day.

<sup>9</sup>And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. <sup>10</sup>God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

<sup>11</sup>Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day.

<sup>14</sup>And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, <sup>15</sup>and let them be lights in the expanse of the sky to give light on the earth.” And it was so. <sup>16</sup>God made two

<sup>a</sup>2 Or possibly *became*

great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup>God set them in the expanse of the sky to give light on the earth, <sup>18</sup>to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>And there was evening, and there was morning—the fourth day.

<sup>20</sup>And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” <sup>21</sup>So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” <sup>23</sup>And there was evening, and there was morning—the fifth day.

<sup>24</sup>And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. <sup>25</sup>God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

## INSIGHT

### In His Image 1:27

The words “created . . . in his own image” (Genesis 1:27), reveal much about our essential human nature. Of all God’s creatures, we alone have moral freedom and will. Only we are capable of thinking about and knowing God. Like him, we are a unity of being—body, soul, and spirit. We have reason, emotions, and creative ability. The possibilities for comparison are numerous. And in our original, unfallen state, we reflected the very righteousness and immortality of God.

## MY DAILY WALK

What is the longest book you have ever read?

What is the greatest distance you have ever walked?

What is the biggest meal you have ever eaten?

And what could these three curious questions possibly have in common?

In case you haven’t guessed, they are all examples of big projects completed in small stages. You read that book one page at a time . . . covered that distance one step at a time . . . ate that meal one bite at a time. One page, one step, one bite might not seem like much when compared to the whole, but each brings you closer to your goal.

This year, with the help of *The Daily Walk Bible*, you’ll be reading through the entire Bible—all 1,189 chapters of it. And like thousands of other “daily walkers,” you’ll discover you can reach your goal—one day at a time. Are you ready to launch your exciting expedition through the Bible? It starts with the first words of Genesis: “In the beginning God created. . . .”



**THAT GOD CREATED US FROM DUST IS NO REASON TO TREAT ANOTHER PERSON LIKE DIRT.**

<sup>26</sup>Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth,<sup>a</sup> and over all the creatures that move along the ground.”

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

<sup>28</sup>God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it.

<sup>a</sup>26 Hebrew; Syriac all the wild animals

**INSIGHT**

**The Days of Creation 1:1-31**

If the days of Creation are arranged in two columns of three days each, you'll discover an interesting fact:

*First God created the realm*

- Day 1—Light
- Day 2—Sky and oceans
- Day 3—Dry land

*Then God created the ruler*

- Day 4—Sun, moon, and stars
- Day 5—Birds and fish
- Day 6—Animals and people

Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

<sup>29</sup>Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup>And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

<sup>31</sup>God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

**CHAPTER 2**

Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup>By the seventh day God had finished the work he had been doing; so on the seventh day he rested<sup>a</sup> from all his work.

<sup>3</sup>And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

<sup>4</sup>This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens— <sup>5</sup>and no shrub of the field had yet appeared on the earth<sup>b</sup> and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth<sup>b</sup> and there was no man to work the ground, <sup>6</sup>but streams<sup>c</sup> came up from the earth and watered the whole surface of the ground—

<sup>7</sup>the LORD God formed the man<sup>d</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup>Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup>And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup>A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup>The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup>(The gold of that land is good; aromatic resin<sup>e</sup> and onyx are also there.) <sup>13</sup>The name of the second river is the Gihon; it winds through the entire land of Cush.<sup>f</sup> <sup>14</sup>The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup>And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup>but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

<sup>18</sup>The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

<sup>19</sup>Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living crea-

<sup>a</sup>2 Or *ceased*; also in verse 3 <sup>b</sup>5 Or *land*; also in verse 6 <sup>c</sup>6 Or *mist* <sup>d</sup>7 The Hebrew for *man (adam)* sounds like and may be related to the Hebrew for *ground (adamah)*; it is also the name *Adam* (see Gen. 2:20). <sup>e</sup>12 Or *good; pearls* <sup>f</sup>13 Possibly southeast Mesopotamia



ture, that was its name. <sup>20</sup>So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam<sup>a</sup> no suitable helper was found. <sup>21</sup>So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs<sup>b</sup> and closed up the place with flesh. <sup>22</sup>Then the LORD God made a woman from the rib<sup>c</sup> he had taken out of the man, and he brought her to the man.

<sup>a</sup>20 Or the man <sup>b</sup>21 Or took part of the man's side <sup>c</sup>22 Or part <sup>d</sup>23 The Hebrew for woman sounds like the Hebrew for man.

<sup>23</sup>The man said,

"This is now bone of my bones and flesh of my flesh; she shall be called 'woman,'<sup>d</sup> for she was taken out of man."

<sup>24</sup>For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

<sup>25</sup>The man and his wife were both naked, and they felt no shame.

**WALK 2** . . . . . JANUARY 2  
*From Paradise to Pain* GENESIS 3-5

chapter 3	chapter 4	chapter 5
The first sin	The first murder	The first family tree
Adam and Eve	Cain and Abel	Seth

**OVERVIEW** What began as paradise is quickly spoiled by sin. Satan, disguised as a serpent, tempts the woman by turning her gaze from God's bountiful provision (the many trees) to God's one prohibition (the single tree of the knowledge of good and evil). Adam and Eve's disobedience in eating from the forbidden tree results in their expulsion from the garden. The seeds of their sin quickly grow as their first son, Cain, commits the first murder. For generation after generation the downward spiral continues, setting the stage for God's judgment.

**CHAPTER 3**

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

<sup>2</sup>The woman said to the serpent, "We may eat fruit from the trees in the garden, <sup>3</sup>but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

<sup>4</sup>"You will not surely die," the serpent said to the woman. <sup>5</sup>"For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

<sup>6</sup>When the woman saw that the fruit of

the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup>Then the eyes of both of them

**INSIGHT**

**The Wages of Sin** 3:6

With sin, the long-term pain always outweighs the momentary pleasure. In the serpent's kingdom, that's a law as fundamental as gravity. But in the Kingdom of God, the opposite is true: the pleasure of his presence (Psalm 16:11) always outweighs any momentary pain (Romans 8:18; 2 Corinthians 4:17). Learning to see our temptations as a choice between temporary and eternal pleasures will help us overcome them.

were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup>Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called to the man, "Where are you?"

<sup>10</sup>He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

<sup>11</sup>And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

<sup>12</sup>The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

<sup>13</sup>Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

<sup>14</sup>So the LORD God said to the serpent, "Because you have done this,

"Cursed are you above all the livestock  
and all the wild animals!  
You will crawl on your belly  
and you will eat dust  
all the days of your life.

<sup>15</sup>And I will put enmity  
between you and the woman,  
and between your offspring<sup>a</sup> and  
hers;

## INSIGHT

### Prophecy of Messiah 3:15

From ancient times, Jewish rabbis interpreted this "offspring" of the woman to be the Messiah, Hebrew for "the Anointed One." While Satan would inflict a nonlethal blow on him, he would deliver a mortal blow to Satan. When Satan brought about the crucifixion of Jesus the Messiah, he sought to nullify this prophecy. Instead, the prophecy was fulfilled; God prevailed and Jesus conquered death (see Colossians 2:15). Revelation 20:7-10 predicts the ultimate blow to Satan's head, when God will destroy him, and Jesus the Messiah will reign forever.

he will crush<sup>b</sup> your head,  
and you will strike his heel."

<sup>16</sup>To the woman he said,

"I will greatly increase your pains  
in childbearing;  
with pain you will give birth to  
children.

Your desire will be for your husband,  
and he will rule over you."

<sup>17</sup>To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,'

"Cursed is the ground because of you;  
through painful toil you will eat of it  
all the days of your life.

<sup>18</sup>It will produce thorns and thistles  
for you,  
and you will eat the plants of the field.

<sup>19</sup>By the sweat of your brow  
you will eat your food  
until you return to the ground,  
since from it you were taken;  
for dust you are  
and to dust you will return."

<sup>20</sup>Adam<sup>c</sup> named his wife Eve,<sup>d</sup> because she would become the mother of all the living.

<sup>21</sup>The LORD God made garments of skin for Adam and his wife and clothed them.

<sup>22</sup>And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."<sup>23</sup> So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup>After he drove the man out, he placed on the east side<sup>e</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

## CHAPTER 4

Adam<sup>c</sup> lay with his wife Eve, and she became pregnant and gave birth to Cain.<sup>f</sup> She said, "With the help of the LORD I have brought forth<sup>g</sup> a man." <sup>2</sup>Later she gave birth to his brother Abel.

<sup>a</sup>15 Or seed <sup>b</sup>15 Or strike <sup>c</sup>20,1 Or The man <sup>d</sup>20 Eve probably means living. <sup>e</sup>24 Or placed in front <sup>f</sup>1 Cain sounds like the Hebrew for brought forth or acquired. <sup>g</sup>1 Or have acquired

Now Abel kept flocks, and Cain worked the soil. <sup>3</sup>In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. <sup>4</sup>But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, <sup>5</sup>but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

<sup>6</sup>Then the LORD said to Cain, “Why are you angry? Why is your face downcast? <sup>7</sup>If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”

<sup>8</sup>Now Cain said to his brother Abel, “Let’s go out to the field.”<sup>a</sup> And while they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup>Then the LORD said to Cain, “Where is your brother Abel?”

“I don’t know,” he replied. “Am I my brother’s keeper?”

<sup>10</sup>The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. <sup>11</sup>Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

<sup>13</sup>Cain said to the LORD, “My punishment is more than I can bear. <sup>14</sup>Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

<sup>15</sup>But the LORD said to him, “Not so<sup>b</sup>; if anyone kills Cain, he will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no one who found him would kill him. <sup>16</sup>So Cain went out from the LORD’s presence and lived in the land of Nod,<sup>c</sup> east of Eden.

<sup>17</sup>Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. <sup>18</sup>To Enoch was born Irad,

## MY DAILY WALK

Satan is masterful at taking a blessing of God and turning it into something that brings a curse instead. If given the chance, he’ll convince you to seek the pleasures of sex outside the bonds of marriage; to exchange the worship of the Creator for the worship of the creation; to substitute what is convenient for what is obedient. The temptation will be cunning, the promise inviting. But as Adam and Eve discovered, the painful consequences will far outweigh the temporary pleasures.

For many Christians, resisting temptation is difficult because they don’t want to discourage it completely. God has promised to provide a way out (1 Corinthians 10:13), but that doesn’t help if you keep leaving a forwarding address. Write the references of James 4:7 and 2 Timothy 3:2:22 in the margin next to Genesis 3. Look them up, read them twice, take them to heart.



**SATAN, LIKE A FISHERMAN,  
BAITS HIS HOOK ACCORDING  
TO THE APPETITE OF THE FISH.**

and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

<sup>19</sup>Lamech married two women, one named Adah and the other Zillah. <sup>20</sup>Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. <sup>21</sup>His brother’s name was Jubal; he was the father of all who play the harp and flute. <sup>22</sup>Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of<sup>d</sup> bronze and iron. Tubal-Cain’s sister was Naamah.

<sup>23</sup>Lamech said to his wives,

“Adah and Zillah, listen to me;  
wives of Lamech, hear my words.  
I have killed<sup>e</sup> a man for wounding me,  
a young man for injuring me.

<sup>a</sup> 8 Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “Let’s go out to the field.” <sup>b</sup> 15 Septuagint, Vulgate and Syriac; Hebrew *Very well* <sup>c</sup> 16 *Nod* means *wandering* (see verses 12 and 14). <sup>d</sup> 22 Or *who instructed all who work in* <sup>e</sup> 23 Or *I will kill*

<sup>24</sup>If Cain is avenged seven times,  
then Lamech seventy-seven times.”

<sup>25</sup>Adam lay with his wife again, and she gave birth to a son and named him Seth,<sup>a</sup> saying, “God has granted me another child in place of Abel, since Cain killed him.” <sup>26</sup>Seth also had a son, and he named him Enosh.

At that time men began to call on<sup>b</sup> the name of the LORD.

## CHAPTER 5

This is the written account of Adam’s line.

When God created man, he made him in the likeness of God. <sup>2</sup>He created them male and female and blessed them. And when they were created, he called them “man.<sup>c</sup>”

<sup>3</sup>When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. <sup>4</sup>After Seth was born, Adam lived 800 years and had other sons and daughters. <sup>5</sup>Altogether, Adam lived 930 years, and then he died.

<sup>6</sup>When Seth had lived 105 years, he became the father<sup>d</sup> of Enosh. <sup>7</sup>And after he became the father of Enosh, Seth lived 807 years and had other sons and daughters. <sup>8</sup>Altogether, Seth lived 912 years, and then he died.

<sup>9</sup>When Enosh had lived 90 years, he became the father of Kenan. <sup>10</sup>And after he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. <sup>11</sup>Altogether, Enosh lived 905 years, and then he died.

<sup>12</sup>When Kenan had lived 70 years, he became the father of Mahalalel. <sup>13</sup>And after he became the father of Mahalalel, Kenan lived

840 years and had other sons and daughters. <sup>14</sup>Altogether, Kenan lived 910 years, and then he died.

<sup>15</sup>When Mahalalel had lived 65 years, he became the father of Jared. <sup>16</sup>And after he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. <sup>17</sup>Altogether, Mahalalel lived 895 years, and then he died.

<sup>18</sup>When Jared had lived 162 years, he became the father of Enoch. <sup>19</sup>And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters. <sup>20</sup>Altogether, Jared lived 962 years, and then he died.

<sup>21</sup>When Enoch had lived 65 years, he became the father of Methuselah. <sup>22</sup>And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. <sup>23</sup>Altogether, Enoch lived 365 years. <sup>24</sup>Enoch walked with God; then he was no more, because God took him away.

<sup>25</sup>When Methuselah had lived 187 years, he became the father of Lamech. <sup>26</sup>And after he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. <sup>27</sup>Altogether, Methuselah lived 969 years, and then he died.

<sup>28</sup>When Lamech had lived 182 years, he had a son. <sup>29</sup>He named him Noah<sup>e</sup> and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” <sup>30</sup>After Noah was born, Lamech lived 595 years and had other sons and daughters. <sup>31</sup>Altogether, Lamech lived 777 years, and then he died.

<sup>32</sup>After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

<sup>a</sup> <sup>25</sup> Seth probably means *granted*. <sup>b</sup> <sup>26</sup> Or *to proclaim* <sup>c</sup> <sup>2</sup> Hebrew *adam* <sup>d</sup> <sup>6</sup> Father may mean *ancestor*; also in verses 7-26.  
<sup>e</sup> <sup>29</sup> Noah sounds like the Hebrew for *comfort*.

## WALK 3 . . . . . JANUARY 3

### Noah's Ark and God's Judgment GENESIS 6-9

chapter 6	chapter 7	chapter 8	chapter 9
Mankind's corruption	God's condemnation Executed	Ended	God's covenant
Building the ark	Riding in the ark		Rainbow in the sky

**OVERVIEW** As the generations begin to multiply on the face of the earth, the world's population greatly increases . . . and so does the world's wickedness. Heartbroken, God prepares to destroy all living things—but one man and his family find favor with God (6:5-8). Noah obediently undertakes a century-long shipbuilding project in preparation for saving his believing family. As the floodwaters rise, Noah's eight-member family rides high in God's loving protection.

#### CHAPTER 6

When men began to increase in number on the earth and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. <sup>3</sup>Then the LORD said, "My Spirit will not contend with<sup>a</sup> man forever, for he is mortal<sup>b</sup>; his days will be a hundred and twenty years."

<sup>4</sup>The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

<sup>5</sup>The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. <sup>6</sup>The LORD was grieved that he had made man on the earth, and his heart was filled with pain. <sup>7</sup>So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them." <sup>8</sup>But Noah found favor in the eyes of the LORD.

<sup>9</sup>This is the account of Noah.

Noah was a righteous man, blameless among the people of his time, and he walked

with God. <sup>10</sup>Noah had three sons: Shem, Ham and Japheth.

<sup>11</sup>Now the earth was corrupt in God's sight and was full of violence. <sup>12</sup>God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. <sup>13</sup>So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. <sup>14</sup>So make yourself an ark of cypress<sup>c</sup> wood; make rooms in it and coat it with pitch inside and out. <sup>15</sup>This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.<sup>d</sup> <sup>16</sup>Make a roof for it and finish<sup>e</sup> the ark to within 18 inches<sup>f</sup> of the top. Put a door in the side of the ark and make lower, middle and upper decks. <sup>17</sup>I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. <sup>18</sup>But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. <sup>19</sup>You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. <sup>20</sup>Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.

<sup>a</sup>3 Or *My spirit will not remain in* <sup>b</sup>3 Or *corrupt* <sup>c</sup>14 The meaning of the Hebrew for this word is uncertain. <sup>d</sup>15 Hebrew *300 cubits long, 50 cubits wide and 30 cubits high* (about 140 meters long, 23 meters wide and 13.5 meters high) <sup>e</sup>16 Or *Make an opening for light by finishing* <sup>f</sup>16 Hebrew *a cubit* (about 0.5 meter)

**INSIGHT**

**Water, Water, Everywhere . . . and Very Little Else** 7:20

In the account of the Flood, you will find phrases such as “the waters increased” (7:17), and “the waters rose and increased greatly” (7:18). God wanted to make it clear that this was no ordinary flood and that his promise to destroy “every living creature I have made” (7:4) was no idle threat.

<sup>21</sup>You are to take every kind of food that is to be eaten and store it away as food for you and for them.”

<sup>22</sup>Noah did everything just as God commanded him.

**CHAPTER 7**

The LORD then said to Noah, “Go into the ark, you and your whole family, because I have found you righteous in this generation. <sup>2</sup>Take with you seven<sup>a</sup> of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate, <sup>3</sup>and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth. <sup>4</sup>Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”

<sup>5</sup>And Noah did all that the LORD commanded him.

<sup>6</sup>Noah was six hundred years old when the floodwaters came on the earth. <sup>7</sup>And Noah and his sons and his wife and his sons’ wives entered the ark to escape the waters of the flood. <sup>8</sup>Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, <sup>9</sup>male and female, came to Noah and entered the ark, as God had commanded Noah. <sup>10</sup>And after the seven days the floodwaters came on the earth.

<sup>11</sup>In the six hundredth year of Noah’s life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. <sup>12</sup>And

rain fell on the earth forty days and forty nights.

<sup>13</sup>On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. <sup>14</sup>They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. <sup>15</sup>Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. <sup>16</sup>The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

<sup>17</sup>For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. <sup>18</sup>The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. <sup>19</sup>They rose greatly on the earth, and all the high mountains under the entire heavens were covered. <sup>20</sup>The waters rose and covered the mountains to a depth of more than twenty feet. <sup>b,c</sup> <sup>21</sup>Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. <sup>22</sup>Everything on dry land that had the breath of life in its nostrils died. <sup>23</sup>Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark.

<sup>24</sup>The waters flooded the earth for a hundred and fifty days.

**INSIGHT**

**Savior and Judge** 8:21

In Matthew 24:37-39, Jesus compares Noah’s generation to the generation that will be alive when he returns to judge the earth. In both instances, the sinful behaviors of human beings are so utterly corrupt that judgment must come. And in both instances, God comes as Savior of the faithful at the same time he comes as Judge of the faithless.

<sup>a</sup>2 Or seven pairs; also in verse 3 <sup>b</sup>20 Hebrew fifteen cubits (about 6.9 meters) <sup>c</sup>20 Or rose more than twenty feet, and the mountains were covered

## CHAPTER 8

But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. <sup>2</sup>Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. <sup>3</sup>The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, <sup>4</sup>and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. <sup>5</sup>The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

<sup>6</sup>After forty days Noah opened the window he had made in the ark <sup>7</sup>and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. <sup>8</sup>Then he sent out a dove to see if the water had receded from the surface of the ground. <sup>9</sup>But the dove could find no place to set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. <sup>10</sup>He waited seven more days and again sent out the dove from the ark. <sup>11</sup>When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. <sup>12</sup>He waited seven more days and sent the dove out again, but this time it did not return to him.

<sup>13</sup>By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. <sup>14</sup>By the twenty-seventh day of the second month the earth was completely dry.

<sup>15</sup>Then God said to Noah, <sup>16</sup>"Come out of the ark, you and your wife and your sons and their wives. <sup>17</sup>Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number upon it."

<sup>a</sup>21 Or *man, for*

## MY DAILY WALK

When God repeats a promise, you can be absolutely sure it isn't because he has a problem keeping it.

Is God trustworthy? Does he keep his word? Noah must have wrestled with such questions, for his very life depended on God's promises. Spend a few minutes evaluating God's "record" of promise keeping:

"I will send rain on the earth for forty days and forty nights" (7:4). Yes or no?

"I will wipe from the face of the earth every living creature I have made" (7:4). Yes or no?

"Never again will I destroy all living creatures, as I have done" (8:21). Yes or no?

"I will remember my covenant" (9:15). Yes or no?

The rainbow in the sky (9:12-16) is God's eternal reminder that he will never repeat the watery horror of Noah's day. Keep an eye out for rainbows. Let each one remind you that God has been absolutely faithful to his promise to Noah—and you can count on his faithfulness, too.



**GOD MAY NOT PROMISE A COMFORTABLE JOURNEY, BUT HE DOES GUARANTEE A SAFE LANDING.**

<sup>18</sup>So Noah came out, together with his sons and his wife and his sons' wives. <sup>19</sup>All the animals and all the creatures that move along the ground and all the birds—everything that moves on the earth—came out of the ark, one kind after another.

<sup>20</sup>Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. <sup>21</sup>The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of man, even though<sup>a</sup> every inclination of his heart is evil from childhood. And never again

will I destroy all living creatures, as I have done.

<sup>22</sup>“As long as the earth endures,  
seedtime and harvest,  
cold and heat,  
summer and winter,  
day and night  
will never cease.”

CHAPTER 9

Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth. <sup>2</sup>The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands. <sup>3</sup>Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

<sup>4</sup>“But you must not eat meat that has its lifeblood still in it. <sup>5</sup>And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.

<sup>6</sup>“Whoever sheds the blood of man,  
by man shall his blood be shed;  
for in the image of God  
has God made man.

<sup>7</sup>As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”

<sup>8</sup>Then God said to Noah and to his sons with him: <sup>9</sup>“I now establish my covenant with you and with your descendants after you <sup>10</sup>and with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you—every living creature on earth. <sup>11</sup>I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth.”

<sup>12</sup>And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: <sup>13</sup>I have set my rainbow in the clouds, and it will

be the sign of the covenant between me and the earth. <sup>14</sup>Whenever I bring clouds over the earth and the rainbow appears in the clouds, <sup>15</sup>I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. <sup>16</sup>Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”

<sup>17</sup>So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

<sup>18</sup>The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) <sup>19</sup>These were the three sons of Noah, and from them came the people who were scattered over the earth.

<sup>20</sup>Noah, a man of the soil, proceeded<sup>a</sup> to plant a vineyard. <sup>21</sup>When he drank some of its wine, he became drunk and lay uncovered inside his tent. <sup>22</sup>Ham, the father of Canaan, saw his father’s nakedness and told his two brothers outside. <sup>23</sup>But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s nakedness. Their faces were turned the other way so that they would not see their father’s nakedness.

<sup>24</sup>When Noah awoke from his wine and found out what his youngest son had done to him, <sup>25</sup>he said,

“Cursed be Canaan!  
The lowest of slaves  
will he be to his brothers.”

<sup>26</sup>He also said,

“Blessed be the LORD, the God of Shem!  
May Canaan be the slave of Shem.<sup>b</sup>

<sup>27</sup>May God extend the territory of  
Japheth;  
may Japheth live in the tents of Shem,  
and may Canaan be his<sup>d</sup> slave.”

<sup>28</sup>After the flood Noah lived 350 years. <sup>29</sup>Altogether, Noah lived 950 years, and then he died.

<sup>a</sup>20 Or soil, was the first <sup>b</sup>26 Or be his slave <sup>c</sup>27 Japheth sounds like the Hebrew for extend. <sup>d</sup>27 Or their



## WALK 4 . . . . . JANUARY 4

### Construction and Confusion GENESIS 10-11

chapter 10			chapter 11	
Table of nations			Tower of Babel	
Japheth 1-5	Ham 6-20	Shem 21-32	God's judgment 1-9	Shem's genealogy 10-32
Origin of the nations			Dispersion of the nations	

**OVERVIEW** Starting with Noah and his three sons, God begins to repopulate the world. But since the root of sin has not been removed, the fruit of sin soon becomes apparent again in proud, disobedient actions. As Noah's descendants seek to build "a city, with a tower that reaches to the heavens" (11:4), God brings the project to a halt by confusing their speech, causing them to disperse over the face of the earth—precisely as God had originally commanded (9:1).

#### CHAPTER 10

This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

<sup>2</sup>The sons<sup>a</sup> of Japheth:

Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

<sup>3</sup>The sons of Gomer:

Ashkenaz, Riphath and Togarmah.

<sup>4</sup>The sons of Javan:

Elishah, Tarshish, the Kittim and the Rodanim.<sup>b</sup> <sup>5</sup>(From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)

<sup>6</sup>The sons of Ham:

Cush, Mizraim,<sup>c</sup> Put and Canaan.

<sup>7</sup>The sons of Cush:

Seba, Havilah, Sabtah, Raamah and Sabteca.

The sons of Raamah:

Sheba and Dedan.

<sup>8</sup>Cush was the father<sup>d</sup> of Nimrod, who grew to be a mighty warrior on the earth. <sup>9</sup>He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter

before the LORD."<sup>10</sup> The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in<sup>e</sup> Shinar.<sup>f</sup> <sup>11</sup>From that land he went to Assyria, where he built Nineveh, Rehoboth Ir,<sup>g</sup> Calah<sup>12</sup> and Resen, which is between Nineveh and Calah; that is the great city.

<sup>13</sup>Mizraim was the father of

the Ludites, Anamites, Lehabites, Naphtuhites, <sup>14</sup>Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites.

<sup>15</sup>Canaan was the father of

Sidon his firstborn,<sup>h</sup> and of the Hittites, <sup>16</sup>Jebusites, Amorites, Girgashites, <sup>17</sup>Hivites, Arkites, Sinites, <sup>18</sup>Arvadites, Zemarites and Hamathites.

Later the Canaanite clans scattered <sup>19</sup>and the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.

<sup>20</sup>These are the sons of Ham by their clans and languages, in their territories and nations.

<sup>21</sup>Sons were also born to Shem, whose older brother was<sup>i</sup> Japheth; Shem was the ancestor of all the sons of Eber.

<sup>a</sup> 2 Sons may mean *descendants* or *successors* or *nations*; also in verses 3, 4, 6, 7, 20-23, 29 and 31. <sup>b</sup> 4 Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text *Dodanim*  
<sup>c</sup> 6 That is, Egypt; also in verse 13 <sup>d</sup> 8 *Father* may mean *ancestor* or *predecessor* or *founder*; also in verses 13, 15, 24 and 26. <sup>e</sup> 10 Or *Erech and Akkad—all of them in* <sup>f</sup> 10 That is, Babylonia <sup>g</sup> 11 Or *Nineveh with its city squares* <sup>h</sup> 15 Or *of the Sidonians, the foremost*  
<sup>i</sup> 21 Or *Shem, the older brother of*

**INSIGHT**

**The Funnel of History** 10:1–11:32  
 Genesis 10–11 is packed with historical data that reveals how the nations spread out over the earth in the first centuries after their language was supernaturally “confused” at Babel. The record narrows down to focus on Abram, whose family would become the conduit of God’s revelation to humankind and the forefather of the Messiah.

- <sup>22</sup>The sons of Shem:  
 Elam, Asshur, Arphaxad, Lud and Aram.
- <sup>23</sup>The sons of Aram:  
 Uz, Hul, Gether and Meshech.<sup>a</sup>
- <sup>24</sup>Arphaxad was the father of<sup>b</sup> Shelah, and Shelah the father of Eber.
- <sup>25</sup>Two sons were born to Eber:  
 One was named Peleg,<sup>c</sup> because in his time the earth was divided; his brother was named Joktan.
- <sup>26</sup>Joktan was the father of  
 Almodad, Sheleph, Hazarmaveth, Jehrah,<sup>27</sup>Hadoram, Uzal, Diklah,<sup>28</sup>Obal, Abimael, Sheba, <sup>29</sup>Ophir, Havilah and Jobab. All these were sons of Joktan.
- <sup>30</sup>The region where they lived stretched from Mesha toward Sephar, in the eastern hill country.
- <sup>31</sup>These are the sons of Shem by their clans and languages, in their territories and nations.

<sup>32</sup>These are the clans of Noah’s sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

**CHAPTER 11**

Now the whole world had one language and a common speech. <sup>2</sup>As men moved eastward,<sup>d</sup> they found a plain in Shinar<sup>e</sup> and settled there.

<sup>3</sup>They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. <sup>4</sup>Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.”

<sup>5</sup>But the LORD came down to see the city and the tower that the men were building. <sup>6</sup>The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. <sup>7</sup>Come, let us go down and confuse their language so they will not understand each other.”

<sup>8</sup>So the LORD scattered them from there over all the earth, and they stopped building the city. <sup>9</sup>That is why it was called Babel<sup>f</sup>—because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

<sup>10</sup>This is the account of Shem.

Two years after the flood, when Shem was 100 years old, he became the father<sup>g</sup> of Arphaxad. <sup>11</sup>And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.

<sup>12</sup>When Arphaxad had lived 35 years, he became the father of Shelah. <sup>13</sup>And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters.<sup>h</sup>

<sup>14</sup>When Shelah had lived 30 years, he

**INSIGHT**

**Looking Up or Looking Down?** 11:5

The Babel builders were proud of the mighty tower they thought would reach up to the heavens (11:4). To them, it was a great architectural and spiritual achievement. But from God’s viewpoint (11:5), he had to “come down” to even see it. Humanity’s pinnacles are always most accurately assessed from a God’s-eye view.

<sup>a</sup> 23 See Septuagint and 1 Chron. 1:17; Hebrew *Mash* <sup>b</sup> 24 Hebrew; Septuagint *father of Cainan, and Cainan was the father of* <sup>c</sup> 25 Peleg means *division*. <sup>d</sup> 2 Or *from the east; or in the east* <sup>e</sup> 2 That is, Babylonia <sup>f</sup> 9 That is, Babylon; *Babel* sounds like the Hebrew for *confused*. <sup>g</sup> 10 *Father* may mean *ancestor*; also in verses 11–25. <sup>h</sup> 12, 13 Hebrew; Septuagint (see also Luke 3:35, 36 and note at Gen. 10:24) *35 years, he became the father of Cainan. 13 And after he became the father of Cainan, Arphaxad lived 430 years and had other sons and daughters, and then he died. When Cainan had lived 130 years, he became the father of Shelah. And after he became the father of Shelah, Cainan lived 330 years and had other sons and daughters*

became the father of Eber. <sup>15</sup>And after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

<sup>16</sup>When Eber had lived 34 years, he became the father of Peleg. <sup>17</sup>And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters.

<sup>18</sup>When Peleg had lived 30 years, he became the father of Reu. <sup>19</sup>And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters.

<sup>20</sup>When Reu had lived 32 years, he became the father of Serug. <sup>21</sup>And after he became the father of Serug, Reu lived 207 years and had other sons and daughters.

<sup>22</sup>When Serug had lived 30 years, he became the father of Nahor. <sup>23</sup>And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

<sup>24</sup>When Nahor had lived 29 years, he became the father of Terah. <sup>25</sup>And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters.

<sup>26</sup>After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

<sup>27</sup>This is the account of Terah.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. <sup>28</sup>While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. <sup>29</sup>Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. <sup>30</sup>Now Sarai was barren; she had no children.

<sup>31</sup>Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chal-

## MY DAILY WALK

Even on television the sight is impressive. Delegates from around the world meet in the United Nations General Assembly to discuss solutions to international problems. Most wear headsets through which they hear the speaker's words translated into their own language—a reminder of the barriers that divide humanity even as they work together to bring unity.

Centuries ago, humanity rebelled against God. Genesis 11 paints a pathetic picture of disoriented people separating from one another in distrust and bewilderment. And that scene is not so far removed from today's world. The Babel of the ancient world foreshadows our current situation. Languages still divide; people are still distrustful of and perplexed by one another. And God's solution for humanity's chaos is still the same: the good news of sins forgiven in Jesus Christ. No doubt you've shared this with someone in English; have you ever shared it with someone who speaks a different language? If you have the opportunity to befriend someone from a culture different from yours, check out your local Christian bookstore's supply of books and Scripture portions in his or her language.



**THE BEST WAY TO PUT AN IDEA ACROSS IS TO WRAP IT UP IN A PERSON.**

deans to go to Canaan. But when they came to Haran, they settled there.

<sup>32</sup>Terah lived 205 years, and he died in Haran.

**WALK 5** . . . . . JANUARY 5

*Abram's Call and God's Promises* GENESIS 12-14

chapter 12		chapter 13	chapter 14
Abram in Ur 1-9	Abram in Egypt 10-20	Abram in Canaan	Lot in danger
Calling	Compromising	Choosing	Conquering

**OVERVIEW** Having dealt with rebellious people for generations, God now begins to unfold his great plan of redemption—a plan beginning with one man, Abram. God calls Abram to leave his home in Ur of the Chaldeans and travel to a distant but unspecified new land. Responding in faith, Abram obeys with nothing to cling to but the promises of God—promises of a great name, a great nation, and a great blessing for all people. The journey is not without its moments of danger, as seen in the life of Lot. But through it all, Abram dares to believe God for what seems impossible, given his childless condition.

**CHAPTER 12**

The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.

- 2 “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.
- 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

4 So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. 5 He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.

**INSIGHT**

**Promises, Promises** 12:7  
In Genesis 12:2-3, 7, we have a record of eight profound, world-changing promises that God made to Abram (later to be called Abraham). In Galatians 3:29, the apostle Paul explained that “if you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

6 Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. 7 The LORD appeared to Abram and said, “To your offspring<sup>a</sup> I will give this land.” So he built an altar there to the LORD, who had appeared to him.

8 From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD. 9 Then Abram set out and continued toward the Negev.

10 Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. 11 As he was about to enter Egypt, he said to his wife Sarai, “I know what a beautiful woman you are. 12 When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live. 13 Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you.”

14 When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. 15 And when Pharaoh’s officials saw her, they praised her to Pharaoh, and she was taken into his palace. 16 He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, men-servants and maidservants, and camels.

<sup>a</sup>7 Or seed

<sup>17</sup>But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. <sup>18</sup>So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? <sup>19</sup>Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" <sup>20</sup>Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

## CHAPTER 13

So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. <sup>2</sup>Abram had become very wealthy in livestock and in silver and gold.

<sup>3</sup>From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier <sup>4</sup>and where he had first built an altar. There Abram called on the name of the LORD.

<sup>5</sup>Now Lot, who was moving about with Abram, also had flocks and herds and tents. <sup>6</sup>But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. <sup>7</sup>And quarreling arose between Abram's herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time.

<sup>8</sup>So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers. <sup>9</sup>Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

<sup>10</sup>Lot looked up and saw that the whole plain of the Jordan was well watered, like

### INSIGHT

#### The True Test of Values 13:15

Lot's choice of the well-watered plains of the Jordan was the beginning of his downfall, for it caused him to pitch his tent toward the wicked city of Sodom. By contrast, Abram was building his life on the promises of God. Lot chose for himself (13:11); Abram allowed God to choose for him (13:14-15).

### MY DAILY WALK

How long have you lived in your present home? If your answer is less than three years, you are a typical American family.

Genesis 12:1-4 describes a similar "moving experience"—a God-fearing family obeys the voice of God, pulls up stakes in Ur, and heads for a new home more than a thousand miles away. But Hebrews 11:8 explains why this was no ordinary move. "Abraham . . . went, even though he did not know where he was going." The command of God was clear, but the destination was not. That's faith—the kind that pleases God (Hebrews 11:6) and the kind God wants you to exercise today in similar situations. Abram found that you don't always need to know where you're going, provided you know whom you're following.

Discuss with family or friends a decision you are facing involving career, home, or finances—and the way Abram's example can make your decision easier. Then memorize this verse together: "Abram believed the LORD, and he credited it to him as righteousness" (15:6).



#### THE EVIDENCE OF KNOWING GOD IS OBEYING GOD.

the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) <sup>11</sup>So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: <sup>12</sup>Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. <sup>13</sup>Now the men of Sodom were wicked and were sinning greatly against the LORD.

<sup>14</sup>The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. <sup>15</sup>All the land that you see I

**INSIGHT**

**Majestic, Mysterious King** 14:20

Melchizedek is the king of Salem and a priest of God Most High. His name means “king of righteousness.” After Abraham defeated the kings, Melchizedek brought him bread and wine and blessed him. This prefigures a time when another king and priest, the Messiah, would come to meet his people, the spiritual descendants of Abraham. He blesses us with bread and wine, his body and blood, and will feast with us in his Father’s Kingdom.

will give to you and your offspring<sup>a</sup> forever. <sup>16</sup>I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. <sup>17</sup>Go, walk through the length and breadth of the land, for I am giving it to you.”

<sup>18</sup>So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

**CHAPTER 14**

At this time Amraphel king of Shinar,<sup>b</sup> Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim <sup>2</sup>went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboim, and the king of Bela (that is, Zoar). <sup>3</sup>All these latter kings joined forces in the Valley of Siddim (the Salt Sea<sup>c</sup>). <sup>4</sup>For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

<sup>5</sup>In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim <sup>6</sup>and the Horites in the hill country of Seir, as far as El Paran near the desert. <sup>7</sup>Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.

<sup>8</sup>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim and the king of Bela (that is, Zoar)

marched out and drew up their battle lines in the Valley of Siddim <sup>9</sup>against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. <sup>10</sup>Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. <sup>11</sup>The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. <sup>12</sup>They also carried off Abram’s nephew Lot and his possessions, since he was living in Sodom.

<sup>13</sup>One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother<sup>d</sup> of Eshcol and Aner, all of whom were allied with Abram. <sup>14</sup>When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. <sup>15</sup>During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. <sup>16</sup>He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

<sup>17</sup>After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King’s Valley).

<sup>18</sup>Then Melchizedek king of Salem<sup>e</sup> brought out bread and wine. He was priest of God Most High, <sup>19</sup>and he blessed Abram, saying,

“Blessed be Abram by God Most High, Creator<sup>f</sup> of heaven and earth.

<sup>20</sup>And blessed be<sup>g</sup> God Most High, who delivered your enemies into your hand.”

Then Abram gave him a tenth of everything.

<sup>21</sup>The king of Sodom said to Abram, “Give me the people and keep the goods for yourself.”

<sup>22</sup>But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have

<sup>a</sup> 15 Or seed; also in verse 16 <sup>b</sup> 1 That is, Babylonia; also in verse 9 <sup>c</sup> 3 That is, the Dead Sea <sup>d</sup> 13 Or a relative; or an ally <sup>e</sup> 18 That is, Jerusalem <sup>f</sup> 19 Or Possessor; also in verse 22 <sup>g</sup> 20 Or And praise be to

taken an oath <sup>23</sup>that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.' <sup>24</sup>I will

accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshcol and Mamre. Let them have their share."

## WALK 6 . . . . . JANUARY 6

### God's Covenant with Abram GENESIS 15–17

chapter 15	chapter 16	chapter 17
Abram's covenant of faith	Abram's child of impatience	Abram's covenant confirmed
Promise	Presumption	Prescribed rite

**OVERVIEW** It is one thing to walk with God; it is something else to run ahead of him. God's promise to Abram of many descendants is amply repeated (12:2; 13:16; 15:4-5). But as the years pass with no evidence of fulfillment, Abram acts in foolish impatience. The result is a son, Ishmael, who becomes the heartbreak of his father and a constant reminder of the high price of unbelief. But God's word stands sure. Though his promise is biologically impossible, Abram and Sarai will give birth to a son—a promise confirmed by new names for the parents-to-be: Abraham ("father of many") and Sarah ("princess").

#### CHAPTER 15

After this, the word of the LORD came to Abram in a vision:

"Do not be afraid, Abram.  
I am your shield,<sup>a</sup>  
your very great reward.<sup>b</sup>"

<sup>2</sup>But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit<sup>c</sup> my estate is Eliezer of Damascus?" <sup>3</sup>And Abram said, "You have given me no children; so a servant in my household will be my heir."

<sup>4</sup>Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir." <sup>5</sup>He took him outside and said, "Look up at the heavens and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."

<sup>6</sup>Abram believed the LORD, and he credited it to him as righteousness.

<sup>7</sup>He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

<sup>8</sup>But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?"

<sup>9</sup>So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

#### INSIGHT

##### Righteous Faith 15:6

Romans 4:22 cites Genesis 15:6: "This is why 'it was credited to [Abraham] as righteousness.'" Abraham's faith consisted of more than a mere belief in the existence of God. He had faith in God's promise to give him a seed, a descendant. Jesus is the ultimate fulfillment of that promise (see Galatians 3:16). If we believe in Jesus, we become Abraham's spiritual descendants, and we, too, are declared to be righteous before God.

<sup>a</sup>1 Or sovereign <sup>b</sup>1 Or shield; / your reward will be very great <sup>c</sup>2 The meaning of the Hebrew for this phrase is uncertain.

<sup>10</sup>Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. <sup>11</sup>Then birds of prey came down on the carcasses, but Abram drove them away.

<sup>12</sup>As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. <sup>13</sup>Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. <sup>14</sup>But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. <sup>15</sup>You, however, will go to your fathers in peace and be buried at a good old age. <sup>16</sup>In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

<sup>17</sup>When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. <sup>18</sup>On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river<sup>a</sup> of Egypt to the great river, the Euphrates—<sup>19</sup>the land of the Kenites, Kenizzites, Kadmonites, <sup>20</sup>Hittites, Perizzites, Rephaites, <sup>21</sup>Amorites, Canaanites, Girgashites and Jebusites."

CHAPTER 16

Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; <sup>2</sup>so she said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her."

Abram agreed to what Sarai said. <sup>3</sup>So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. <sup>4</sup>He slept with Hagar, and she conceived.

When she knew she was pregnant, she began to despise her mistress. <sup>5</sup>Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in

your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

<sup>6</sup>"Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

<sup>7</sup>The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. <sup>8</sup>And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?"

"I'm running away from my mistress Sarai," she answered.

<sup>9</sup>Then the angel of the LORD told her, "Go back to your mistress and submit to her."

<sup>10</sup>The angel added, "I will so increase your descendants that they will be too numerous to count."

<sup>11</sup>The angel of the LORD also said to her:

"You are now with child  
and you will have a son.  
You shall name him Ishmael,<sup>b</sup>  
for the LORD has heard of your  
misery.

<sup>12</sup>He will be a wild donkey of a man;  
his hand will be against everyone  
and everyone's hand against him,  
and he will live in hostility  
toward<sup>c</sup> all his brothers."

<sup>13</sup>She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen<sup>d</sup> the One who sees me." <sup>14</sup>That is why the well was called Beer Lahai Roi<sup>e</sup>; it is still there, between Kadesh and Bered.

<sup>15</sup>So Hagar bore Abram a son, and Abram

INSIGHT

**A Cut to the Heart** 17:14

In Genesis 17, God gives Abraham the rite of circumcision as the sign of his covenant with him. It is an outward sign of a new relationship. When we as believers in Jesus come into the family of Abraham, we receive circumcision that is "of the heart, by the Spirit, not by the written code" (Romans 2:29).

<sup>a</sup>18 Or Wadi <sup>b</sup>11 Ishmael means God hears. <sup>c</sup>12 Or live to the east / of <sup>d</sup>13 Or seen the back of <sup>e</sup>14 Beer Lahai Roi means well of the Living One who sees me.



gave the name Ishmael to the son she had borne. <sup>16</sup>Abram was eighty-six years old when Hagar bore him Ishmael.

## CHAPTER 17

When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty<sup>a</sup>; walk before me and be blameless. <sup>2</sup>I will confirm my covenant between me and you and will greatly increase your numbers."

<sup>3</sup>Abram fell facedown, and God said to him, <sup>4</sup>"As for me, this is my covenant with you: You will be the father of many nations. <sup>5</sup>No longer will you be called Abram<sup>b</sup>; your name will be Abraham,<sup>c</sup> for I have made you a father of many nations. <sup>6</sup>I will make you very fruitful; I will make nations of you, and kings will come from you. <sup>7</sup>I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. <sup>8</sup>The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

<sup>9</sup>Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. <sup>10</sup>This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. <sup>11</sup>You are to undergo circumcision, and it will be the sign of the covenant between me and you. <sup>12</sup>For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. <sup>13</sup>Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. <sup>14</sup>Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

<sup>15</sup>God also said to Abraham, "As for Sarai

## MY DAILY WALK

Hindsight may be a harsh teacher, but its vision is always 20/20. The book of Genesis does not seek to cover up the frailties of Abraham and Sarah but includes them right along with the moments of shining faith and obedience. Why? So that we might learn from their example, good and bad.

What can you learn from Abraham's life about the danger of running ahead of God? Here are two lessons worth noting:

(1) Abraham's perception of God was too small. Abraham assumed that Sarah's barrenness was a permanent obstacle to God's promise, not realizing that "nothing is impossible with God" (Luke 1:37).

(2) Abraham's patience was too short. He got in a hurry. He decided to fulfill a promise that God was responsible to fulfill.

Write down one of God's timeless promises to you, and attach it to a clock you see regularly. This is a great way to remind yourself throughout the day that his promise will come in his time.



**MANY PEOPLE HAVE TURNED AND LEFT THE DOCK JUST BEFORE THEIR SHIP CAME IN.**

your wife, you are no longer to call her Sarai; her name will be Sarah. <sup>16</sup>I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

<sup>17</sup>Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" <sup>18</sup>And Abraham said to God, "If only Ishmael might live under your blessing!"

<sup>19</sup>Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac.<sup>d</sup> I will establish my covenant with him as an everlasting covenant for his

<sup>a</sup>1 Hebrew *El-Shaddai* <sup>b</sup>5 Abram means *exalted father*. <sup>c</sup>5 Abraham means *father of many*. <sup>d</sup>19 Isaac means *he laughs*.

descendants after him. <sup>20</sup>And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. <sup>21</sup>But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” <sup>22</sup>When he had finished speaking with Abraham, God went up from him.

<sup>23</sup>On that very day Abraham took his son

Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. <sup>24</sup>Abraham was ninety-nine years old when he was circumcised, <sup>25</sup>and his son Ishmael was thirteen; <sup>26</sup>Abraham and his son Ishmael were both circumcised on that same day. <sup>27</sup>And every male in Abraham’s household, including those born in his household or bought from a foreigner, was circumcised with him.

**WALK 7** . . . . . JANUARY 7  
*The God You Can Know*

**LOOK BACK** Congratulations! You’ve taken an exciting step in your spiritual walk through God’s Word. Already you’ve read about God’s masterful creation of the universe, the first sin and its spread throughout humanity, Noah and his ark, the tower of Babel and the scattering of the nations, and God’s promise to Abraham to make him a father of a nation special to God.

But now let’s pause and refresh ourselves as we walk through the pages of Scripture. About every seventh day you’ll have the opportunity to catch up on your reading from the week if you need to. But more than that, you’ll have a chance to *look back* at what you’ve been reading, *look up* at God and consider what he wants to say to you through his Word, and *look ahead* at what’s to come.

Don’t hurry through these seventh-day devotionals. Instead, take the opportunity to rest in God’s presence, because you’re not just reading through the Bible this year—you’re walking with God himself.

**LOOK UP** If you believe what popular culture says about God, you might conclude that he is watching us from a distance. But if you believe what you read in the book of Genesis, you’ll conclude that God is nearby and that he takes a personal interest in your life. And you’ll be right.

After all, look at the divine fingerprints clearly visible on the lives of Adam (who walked with God in the cool of the evening), Noah (who rode high above the floodwaters in an ark built with the aid of a blueprint from heaven—and notice in Genesis 7:16 who shut the door), and Abram (selected by God to be the father of nations and the channel of blessing to the entire world). That’s not the picture of a distant, detached deity, but of a powerful yet personal God of Creation who not only made you but also wants to guide and provide for you each day of your life.

**LOOK AHEAD** Even though you have only just begun to read through the Old Testament, pause for a moment to read an important verse from the New Testament. In it you will find one of the most compelling reasons to keep reading each and every day.

In Hebrews 11 you’ll find enshrined the names of many of the heroes of faith you

.....  
**THE BEST WAY  
TO FACE LIFE’S  
CHANGES IS  
TO FACE THE  
UNCHANGING  
GOD.**  
.....

will be meeting “up close and personal” over the next few months. But notice the last half of verse 6: “Anyone who comes to him must believe that [God] exists and that he rewards those who earnestly seek him.”

The God of Creation is not an impersonal cosmic force but a personal, promise-keeping Friend and Guide. When God seems far away and it feels as if he is watching you from a distance, you can be confident it was you, not he, who moved. The one who put the galaxies in space and is big enough to rule the universe is looking for people who earnestly desire to seek and find him.

The God who showed himself strong to Adam, Noah, and Abram thousands of years ago is still alive and well today, and he is the same God you will meet each day in the pages of his Word as you journey through *The Daily Walk Bible*. If you’re not in the habit of doing so, why not begin keeping a journal to record your observations, insights, and action points? By the end of the year, you’ll have a treasure chest of memories about your daily time with God—whether in the cool of the evening or the quiet of the morning, or sometime in between.

## WALK 8 . . . . . JANUARY 8

### *God’s Judgment on Sodom* GENESIS 18–20

chapter 18	chapter 19	chapter 20
Sodom’s doom declared	Sodom and Gomorrah destroyed	Abraham’s deceit
Saving Lot		Saving Sarah

**OVERVIEW** Three heavenly messengers arrive with both good news and bad news for Abraham’s family. The good news: Abraham and Sarah’s long-awaited dream is about to come true; they will soon experience the joys of parenthood. The bad news: Sodom and Gomorrah will soon experience the full fury of God’s judgment for their grievous sins. In response to Abraham’s intercession, God spares Lot’s family during Sodom’s destruction, though their grudging departure reflects their lukewarm spiritual condition.

#### CHAPTER 18

The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. <sup>2</sup>Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

<sup>3</sup>He said, “If I have found favor in your eyes, my lord,<sup>a</sup> do not pass your servant by. <sup>4</sup>Let a little water be brought, and then you may all wash your feet and rest under this tree. <sup>5</sup>Let me get you something to eat, so you

can be refreshed and then go on your way—now that you have come to your servant.”

“Very well,” they answered, “do as you say.”

<sup>6</sup>So Abraham hurried into the tent to Sarah. “Quick,” he said, “get three seahs<sup>b</sup> of fine flour and knead it and bake some bread.”

<sup>7</sup>Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. <sup>8</sup>He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.

<sup>a</sup>3 Or O Lord <sup>b</sup>6 That is, probably about 20 quarts (about 22 liters)

**INSIGHT**

**What Was Sarah Thinking?** 18:15

Not many would dare to laugh at a prophetic promise, no matter how it was delivered. But Sarah did when she overheard that she would have a son in less than a year. So many years had gone by that she had given up hope. Remember that time does not diminish a promise from God. His promises are just as certain today as they were when he gave them to you.

<sup>9</sup>“Where is your wife Sarah?” they asked him.

“There, in the tent,” he said.

<sup>10</sup>Then the LORD<sup>a</sup> said, “I will surely return to you about this time next year, and Sarah your wife will have a son.”

Now Sarah was listening at the entrance to the tent, which was behind him. <sup>11</sup>Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. <sup>12</sup>So Sarah laughed to herself as she thought, “After I am worn out and my master<sup>b</sup> is old, will I now have this pleasure?”

<sup>13</sup>Then the LORD said to Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’ <sup>14</sup>Is anything too hard for the LORD? I will return to you at the appointed time next year and Sarah will have a son.”

<sup>15</sup>Sarah was afraid, so she lied and said, “I did not laugh.”

But he said, “Yes, you did laugh.”

<sup>16</sup>When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. <sup>17</sup>Then the LORD said, “Shall I hide from Abraham what I am about to do?

<sup>18</sup>Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. <sup>19</sup>For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.”

<sup>20</sup>Then the LORD said, “The outcry against Sodom and Gomorrah is so great and their

sin so grievous <sup>21</sup>that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

<sup>22</sup>The men turned away and went toward Sodom, but Abraham remained standing before the LORD.<sup>c</sup> <sup>23</sup>Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? <sup>24</sup>What if there are fifty righteous people in the city? Will you really sweep it away and not spare<sup>d</sup> the place for the sake of the fifty righteous people in it? <sup>25</sup>Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge<sup>e</sup> of all the earth do right?”

<sup>26</sup>The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.”

<sup>27</sup>Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, <sup>28</sup>what if the number of the righteous is five less than fifty? Will you destroy the whole city because of five people?”

“If I find forty-five there,” he said, “I will not destroy it.”

<sup>29</sup>Once again he spoke to him, “What if only forty are found there?”

He said, “For the sake of forty, I will not do it.”

<sup>30</sup>Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?”

He answered, “I will not do it if I find thirty there.”

<sup>31</sup>Abraham said, “Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?”

He said, “For the sake of twenty, I will not destroy it.”

<sup>32</sup>Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?”

He answered, “For the sake of ten, I will not destroy it.”

<sup>33</sup>When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

<sup>a</sup> 10 Hebrew *Then he* <sup>b</sup> 12 Or *husband* <sup>c</sup> 22 Masoretic Text; an ancient Hebrew scribal tradition *but the LORD remained standing before Abraham* <sup>d</sup> 24 Or *forgive*; also in verse 26 <sup>e</sup> 25 Or *Ruler*

## CHAPTER 19

The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. <sup>2</sup>“My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.”

“No,” they answered, “we will spend the night in the square.”

<sup>3</sup>But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. <sup>4</sup>Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. <sup>5</sup>They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

<sup>6</sup>Lot went outside to meet them and shut the door behind him <sup>7</sup>and said, “No, my friends. Don’t do this wicked thing. <sup>8</sup>Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.”

<sup>9</sup>“Get out of our way,” they replied. And they said, “This fellow came here as an alien, and now he wants to play the judge! We’ll treat you worse than them.” They kept bringing pressure on Lot and moved forward to break down the door.

<sup>10</sup>But the men inside reached out and pulled Lot back into the house and shut the door. <sup>11</sup>Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

<sup>12</sup>The two men said to Lot, “Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, <sup>13</sup>because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.”

<sup>14</sup>So Lot went out and spoke to his sons-in-law, who were pledged to marry<sup>a</sup> his

<sup>a</sup> 14 Or were married to

## MY DAILY WALK

One day a man named Lot sat down at his desk, pulled out a sheet of paper, and wrote across the top: “Goals for My Life.” Then he began to compile the goals that would shape the direction of his life:

1. To lose all sense of moral values
2. To forfeit all spiritual authority in my home
3. To exert no influence for good in my community
4. To lose everyone and everything dear to me

Ridiculous, you say? Then consider this: Lot accomplished everything on that list. His lack of godly spiritual goals left a vacuum, which was then filled with unwanted consequences. He may not have set these wretched goals, but he accomplished them by default.

Written goals help prevent the kind of purposeless drift that set Lot up for disaster. What do you want to accomplish specifically this year in the areas of Scripture memorization . . . time in God’s Word . . . sharing your faith? Write them down; hang them up; pray them through; and with God’s help watch them happen.



**MANY PEOPLE HAVE THE RIGHT AIMS IN LIFE; THEY JUST NEVER GET AROUND TO PULLING THE TRIGGER.**

daughters. He said, “Hurry and get out of this place, because the LORD is about to destroy the city!” But his sons-in-law thought he was joking.

<sup>15</sup>With the coming of dawn, the angels urged Lot, saying, “Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished.”

<sup>16</sup>When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of

the city, for the LORD was merciful to them. <sup>17</sup>As soon as they had brought them out, one of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!"

<sup>18</sup>But Lot said to them, "No, my lords,<sup>a</sup> please! <sup>19</sup>Your<sup>b</sup> servant has found favor in your<sup>b</sup> eyes, and you<sup>b</sup> have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die. <sup>20</sup>Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn't it? Then my life will be spared."

<sup>21</sup>He said to him, "Very well, I will grant this request too; I will not overthrow the town you speak of. <sup>22</sup>But flee there quickly, because I cannot do anything until you reach it." (That is why the town was called Zoar.<sup>c</sup>)

<sup>23</sup>By the time Lot reached Zoar, the sun had risen over the land. <sup>24</sup>Then the LORD rained down burning sulfur on Sodom and Gomorrah—from the LORD out of the heavens. <sup>25</sup>Thus he overthrew those cities and the entire plain, including all those living in the cities—and also the vegetation in the land. <sup>26</sup>But Lot's wife looked back, and she became a pillar of salt.

<sup>27</sup>Early the next morning Abraham got up and returned to the place where he had stood before the LORD. <sup>28</sup>He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

<sup>29</sup>So when God destroyed the cities of the plain, he remembered Abraham, and he

brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

<sup>30</sup>Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. <sup>31</sup>One day the older daughter said to the younger, "Our father is old, and there is no man around here to lie with us, as is the custom all over the earth. <sup>32</sup>Let's get our father to drink wine and then lie with him and preserve our family line through our father."

<sup>33</sup>That night they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she lay down or when she got up.

<sup>34</sup>The next day the older daughter said to the younger, "Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father." <sup>35</sup>So they got their father to drink wine that night also, and the younger daughter went and lay with him. Again he was not aware of it when she lay down or when she got up.

<sup>36</sup>So both of Lot's daughters became pregnant by their father. <sup>37</sup>The older daughter had a son, and she named him Moab<sup>d</sup>; he is the father of the Moabites of today. <sup>38</sup>The younger daughter also had a son, and she named him Ben-Ammi<sup>e</sup>; he is the father of the Ammonites of today.

## CHAPTER 20

Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar, <sup>2</sup>and there Abraham said of his wife Sarah, "She is my sister." Then Abimelech king of Gerar sent for Sarah and took her.

<sup>3</sup>But God came to Abimelech in a dream one night and said to him, "You are as good as dead because of the woman you have taken; she is a married woman."

<sup>4</sup>Now Abimelech had not gone near her, so he said, "Lord, will you destroy an innocent nation? <sup>5</sup>Did he not say to me, 'She is my sister,' and didn't she also say, 'He is my brother'? I have done this with a clear conscience and clean hands."

### INSIGHT

#### Where Are They Today? 19:38

From the offspring of Lot's incest with his daughters came the forerunners of the Moabites and Ammonites (19:37-38), who, though related to the Israelites, were their constant enemies. In Scripture these two nations came to symbolize corruption. For their gross idolatry, both Moab and Ammon would later be destroyed (Amos 2:1-3; Ezekiel 25:1-11).

<sup>a</sup> 18 Or *No, Lord*; or *No, my lord* <sup>b</sup> 19 The Hebrew is singular. <sup>c</sup> 22 Zoar means *small*. <sup>d</sup> 37 Moab sounds like the Hebrew for *from father*. <sup>e</sup> 38 Ben-Ammi means *son of my people*.

<sup>6</sup>Then God said to him in the dream, “Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her. <sup>7</sup>Now return the man’s wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die.”

<sup>8</sup>Early the next morning Abimelech summoned all his officials, and when he told them all that had happened, they were very much afraid. <sup>9</sup>Then Abimelech called Abraham in and said, “What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done.” <sup>10</sup>And Abimelech asked Abraham, “What was your reason for doing this?”

<sup>11</sup>Abraham replied, “I said to myself, ‘There is surely no fear of God in this place, and they will kill me because of my wife.’ <sup>12</sup>Besides, she really is my sister, the daughter of my

<sup>a</sup>16 That is, about 25 pounds (about 11.5 kilograms)

father though not of my mother; and she became my wife. <sup>13</sup>And when God had me wander from my father’s household, I said to her, ‘This is how you can show your love to me: Everywhere we go, say of me, “He is my brother.”’”

<sup>14</sup>Then Abimelech brought sheep and cattle and male and female slaves and gave them to Abraham, and he returned Sarah his wife to him. <sup>15</sup>And Abimelech said, “My land is before you; live wherever you like.”

<sup>16</sup>To Sarah he said, “I am giving your brother a thousand shekels<sup>a</sup> of silver. This is to cover the offense against you before all who are with you; you are completely vindicated.”

<sup>17</sup>Then Abraham prayed to God, and God healed Abimelech, his wife and his slave girls so they could have children again, <sup>18</sup>for the LORD had closed up every womb in Abimelech’s household because of Abraham’s wife Sarah.

## WALK 9 . . . . . JANUARY 9

### Isaac—God’s Promise in Flesh and Blood GENESIS 21–24

chapter 21	chapter 22	chapter 23	chapter 24
Birth of Isaac	Offering of Isaac	Death of Sarah	Marriage of Isaac
Isaac’s childhood		Isaac’s early adulthood	

**OVERVIEW** Today’s reading describes the birth and early years of Isaac, the long-awaited son God had promised Abraham. After many years of learning to walk by faith, Abraham and Sarah experience the greatest joy of their lives: the miraculous birth of a son and heir and the one through whom God would form a great nation. The stage is set for Abraham’s most severe test—the command to sacrifice his treasured son as a burnt offering to God. Drawing upon a faith in God that has grown with the years, Abraham obeys, thereby learning another lesson in God’s faithfulness. Sarah, who sees her son reach manhood, does not live to see him marry.

#### CHAPTER 21

Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. <sup>2</sup>Sarah became pregnant

<sup>a</sup>3 Isaac means *he laughs*.

and bore a son to Abraham in his old age, at the very time God had promised him.

<sup>3</sup>Abraham gave the name Isaac<sup>a</sup> to the son Sarah bore him. <sup>4</sup>When his son Isaac was

eight days old, Abraham circumcised him, as God commanded him. <sup>5</sup>Abraham was a hundred years old when his son Isaac was born to him.

<sup>6</sup>Sarah said, "God has brought me laughter, and everyone who hears about this will laugh with me." <sup>7</sup>And she added, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

<sup>8</sup>The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast. <sup>9</sup>But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, <sup>10</sup>and she said to Abraham, "Get rid of that slave woman and her son, for that slave woman's son will never share in the inheritance with my son Isaac."

<sup>11</sup>The matter distressed Abraham greatly because it concerned his son. <sup>12</sup>But God said to him, "Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring<sup>a</sup> will be reckoned. <sup>13</sup>I will make the son of the maidservant into a nation also, because he is your offspring."

## INSIGHT

### A Costly Exchange 21:11

In Abraham's day, a son by a slave woman lost any right to an inheritance if his mother were put out of the household. Sarah's statement in 21:10 shows that she was trying to force Abraham to do that very thing with Hagar and Ishmael. "The matter distressed Abraham greatly because it concerned his son" (21:11).

<sup>14</sup>Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the desert of Beersheba.

<sup>15</sup>When the water in the skin was gone, she put the boy under one of the bushes. <sup>16</sup>Then she went off and sat down nearby, about a bowshot away, for she thought, "I

cannot watch the boy die." And as she sat there nearby, she<sup>b</sup> began to sob.

<sup>17</sup>God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. <sup>18</sup>Lift the boy up and take him by the hand, for I will make him into a great nation."

<sup>19</sup>Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

<sup>20</sup>God was with the boy as he grew up. He lived in the desert and became an archer. <sup>21</sup>While he was living in the Desert of Paran, his mother got a wife for him from Egypt.

<sup>22</sup>At that time Abimelech and Phicol the commander of his forces said to Abraham, "God is with you in everything you do. <sup>23</sup>Now swear to me here before God that you will not deal falsely with me or my children or my descendants. Show to me and the country where you are living as an alien the same kindness I have shown to you."

<sup>24</sup>Abraham said, "I swear it."

<sup>25</sup>Then Abraham complained to Abimelech about a well of water that Abimelech's servants had seized. <sup>26</sup>But Abimelech said, "I don't know who has done this. You did not tell me, and I heard about it only today."

<sup>27</sup>So Abraham brought sheep and cattle and gave them to Abimelech, and the two men made a treaty. <sup>28</sup>Abraham set apart seven ewe lambs from the flock, <sup>29</sup>and Abimelech asked Abraham, "What is the meaning of these seven ewe lambs you have set apart by themselves?"

<sup>30</sup>He replied, "Accept these seven lambs from my hand as a witness that I dug this well."

<sup>31</sup>So that place was called Beersheba,<sup>c</sup> because the two men swore an oath there.

<sup>32</sup>After the treaty had been made at Beersheba, Abimelech and Phicol the commander of his forces returned to the land of the Philistines. <sup>33</sup>Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the Eternal God. <sup>34</sup>And Abraham stayed in the land of the Philistines for a long time.

<sup>a</sup> 12 Or seed <sup>b</sup> 16 Hebrew; Septuagint the child <sup>c</sup> 31 Beersheba can mean well of seven or well of the oath.



## CHAPTER 22

Some time later God tested Abraham. He said to him, "Abraham!"

"Here I am," he replied.

<sup>2</sup>Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."

<sup>3</sup>Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. <sup>4</sup>On the third day Abraham looked up and saw the place in the distance. <sup>5</sup>He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

<sup>6</sup>Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, <sup>7</sup>Isaac spoke up and said to his father Abraham, "Father?"

"Yes, my son?" Abraham replied.

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

<sup>8</sup>Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

<sup>9</sup>When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup>Then he reached out his hand and took the knife to slay his son. <sup>11</sup>But the angel of the LORD called out to him from heaven, "Abraham! Abraham!"

"Here I am," he replied.

<sup>12</sup>"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

<sup>13</sup>Abraham looked up and there in a thicket he saw a ram<sup>a</sup> caught by its horns. He went over and took the ram and sacrificed it

## MY DAILY WALK

"There is no such thing as an accident, only incidents in the perfect will of God." That's not just a glib maxim. It was spoken by a father whose teenage daughter had just undergone brain surgery after a car and bus collision. He meant that both the type and the timing of "accidents" are under God's authority.

It is no coincidence that chapter 22, the offering of Isaac, begins with these words: "Some time later God tested Abraham." Why did God choose to test Abraham's faith at this point? Abraham had already undergone many faith-stretching experiences. But these were just preparation for Abraham's biggest test—obedience at the cost of his promised son.

Are you learning the lessons today that will help you handle the tests God has for you tomorrow? Think of one faith-stretching situation you are facing today. How might God use it to prepare you for tomorrow? Ask him to make you teachable in today's tests so you'll be prepared for the bigger ones tomorrow.



**THE MEASURE OF A SPIRITUAL LIFE IS NOT IN ITS ECSTASIES BUT IN ITS OBEDIENCE.**

as a burnt offering instead of his son. <sup>14</sup>So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

<sup>15</sup>The angel of the LORD called to Abraham from heaven a second time <sup>16</sup>and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, <sup>17</sup>I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, <sup>18</sup>and through your

<sup>a</sup>13 Many manuscripts of the Masoretic Text, Samaritan Pentateuch, Septuagint and Syriac; most manuscripts of the Masoretic Text a ram behind him.

**INSIGHT**

**On the Mountain of the Lord** 22:14  
 Genesis 22:14 says that “Abraham called that place The LORD Will Provide.” Many aspects of this story point toward Jesus. Both Isaac and Jesus were a promised sons, each was born through a miraculous conception, each carried the wood of his sacrifice, each was offered by his father on what was possibly the exact same mountain. One was saved by a lamb, and one was the Lamb. God provided.

offspring<sup>a</sup> all nations on earth will be blessed, because you have obeyed me.”

<sup>19</sup>Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

<sup>20</sup>Some time later Abraham was told, “Milcah is also a mother; she has borne sons to your brother Nahor: <sup>21</sup>Uz the firstborn, Buz his brother, Kemuel (the father of Aram), <sup>22</sup>Kesed, Hazo, Pildash, Jidlaph and Bethuel.” <sup>23</sup>Bethuel became the father of Rebekah. Milcah bore these eight sons to Abraham’s brother Nahor. <sup>24</sup>His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maacah.

**CHAPTER 23**

Sarah lived to be a hundred and twenty-seven years old. <sup>2</sup>She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.

<sup>3</sup>Then Abraham rose from beside his dead wife and spoke to the Hittites.<sup>b</sup> He said, <sup>4</sup>“I am an alien and a stranger among you. Sell me some property for a burial site here so I can bury my dead.”

<sup>5</sup>The Hittites replied to Abraham, <sup>6</sup>“Sir, listen to us. You are a mighty prince among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead.”

<sup>7</sup>Then Abraham rose and bowed down before the people of the land, the Hittites. <sup>8</sup>He said to them, “If you are willing to let me bury my dead, then listen to me and intercede with Ephron son of Zohar on my behalf

<sup>9</sup>so he will sell me the cave of Machpelah, which belongs to him and is at the end of his field. Ask him to sell it to me for the full price as a burial site among you.”

<sup>10</sup>Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city. <sup>11</sup>“No, my lord,” he said. “Listen to me; I give<sup>c</sup> you the field, and I give<sup>c</sup> you the cave that is in it. I give<sup>c</sup> it to you in the presence of my people. Bury your dead.”

<sup>12</sup>Again Abraham bowed down before the people of the land <sup>13</sup>and he said to Ephron in their hearing, “Listen to me, if you will. I will pay the price of the field. Accept it from me so I can bury my dead there.”

<sup>14</sup>Ephron answered Abraham, <sup>15</sup>“Listen to me, my lord; the land is worth four hundred shekels<sup>d</sup> of silver, but what is that between me and you? Bury your dead.”

<sup>16</sup>Abraham agreed to Ephron’s terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants.

<sup>17</sup>So Ephron’s field in Machpelah near Mamre—both the field and the cave in it, and all the trees within the borders of the field—was deeded <sup>18</sup>to Abraham as his property in the presence of all the Hittites who had come to the gate of the city. <sup>19</sup>Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan. <sup>20</sup>So the field and the cave in it were deeded to Abraham by the Hittites as a burial site.

**CHAPTER 24**

Abraham was now old and well advanced in years, and the LORD had blessed him in every way. <sup>2</sup>He said to the chief<sup>e</sup> servant in his household, the one in charge of all that he had, “Put your hand under my thigh. <sup>3</sup>I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, <sup>4</sup>but will go to my country and my own relatives and get a wife for my son Isaac.”

<sup>a</sup>18 Or seed <sup>b</sup>3 Or the sons of Heth; also in verses 5, 7, 10, 16, 18 and 20 <sup>c</sup>11 Or sell <sup>d</sup>15 That is, about 10 pounds (about 4.5 kilograms) <sup>e</sup>2 Or oldest

<sup>5</sup>The servant asked him, “What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?”

<sup>6</sup>“Make sure that you do not take my son back there,” Abraham said. <sup>7</sup>“The LORD, the God of heaven, who brought me out of my father’s household and my native land and who spoke to me and promised me on oath, saying, ‘To your offspring<sup>a</sup> I will give this land’—he will send his angel before you so that you can get a wife for my son from there. <sup>8</sup>If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there.” <sup>9</sup>So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter.

<sup>10</sup>Then the servant took ten of his master’s camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim<sup>b</sup> and made his way to the town of Nahor. <sup>11</sup>He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

<sup>12</sup>Then he prayed, “O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham. <sup>13</sup>See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water. <sup>14</sup>May it be that when I say to a girl, ‘Please let down your jar that I may have a drink,’ and she says, ‘Drink, and I’ll water your camels too’—let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master.”

<sup>15</sup>Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham’s brother Nahor. <sup>16</sup>The girl was very beautiful, a virgin; no man had ever lain with her. She went down to the spring, filled her jar and came up again.

<sup>17</sup>The servant hurried to meet her and said, “Please give me a little water from your jar.”

<sup>18</sup>“Drink, my lord,” she said, and quickly lowered the jar to her hands and gave him a drink.

<sup>19</sup>After she had given him a drink, she said, “I’ll draw water for your camels too, until they have finished drinking.” <sup>20</sup>So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. <sup>21</sup>Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful.

<sup>22</sup>When the camels had finished drinking, the man took out a gold nose ring weighing a beka<sup>c</sup> and two gold bracelets weighing ten shekels.<sup>d</sup> <sup>23</sup>Then he asked, “Whose daughter are you? Please tell me, is there room in your father’s house for us to spend the night?”

<sup>24</sup>She answered him, “I am the daughter of Bethuel, the son that Milcah bore to Nahor.” <sup>25</sup>And she added, “We have plenty of straw and fodder, as well as room for you to spend the night.”

<sup>26</sup>Then the man bowed down and worshiped the LORD, <sup>27</sup>saying, “Praise be to the LORD, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master. As for me, the LORD has led me on the journey to the house of my master’s relatives.”

<sup>28</sup>The girl ran and told her mother’s household about these things. <sup>29</sup>Now Rebekah had a brother named Laban, and he hurried out to the man at the spring. <sup>30</sup>As soon as he had seen the nose ring, and the bracelets on his sister’s arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. <sup>31</sup>“Come, you who are blessed by the LORD,” he said. “Why are you standing out here? I have prepared the house and a place for the camels.”

<sup>32</sup>So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet.

<sup>33</sup>Then food was set before him, but he

<sup>a</sup>7 Or *seed*   <sup>b</sup>10 That is, Northwest Mesopotamia   <sup>c</sup>22 That is, about 1/5 ounce (about 5.5 grams)   <sup>d</sup>22 That is, about 4 ounces (about 110 grams)

said, "I will not eat until I have told you what I have to say."

"Then tell us," Laban<sup>c</sup> said.

<sup>34</sup>So he said, "I am Abraham's servant. <sup>35</sup>The LORD has blessed my master abundantly, and he has become wealthy. He has given him sheep and cattle, silver and gold, menservants and maidservants, and camels and donkeys. <sup>36</sup>My master's wife Sarah has borne him a son in her<sup>a</sup> old age, and he has given him everything he owns. <sup>37</sup>And my master made me swear an oath, and said, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I live, <sup>38</sup>but go to my father's family and to my own clan, and get a wife for my son.'

<sup>39</sup>"Then I asked my master, 'What if the woman will not come back with me?'

<sup>40</sup>"He replied, 'The LORD, before whom I have walked, will send his angel with you and make your journey a success, so that you can get a wife for my son from my own clan and from my father's family. <sup>41</sup>Then, when you go to my clan, you will be released from my oath even if they refuse to give her to you—you will be released from my oath.'

<sup>42</sup>"When I came to the spring today, I said, 'O LORD, God of my master Abraham, if you will, please grant success to the journey on which I have come. <sup>43</sup>See, I am standing beside this spring; if a maiden comes out to draw water and I say to her, "Please let me drink a little water from your jar," <sup>44</sup>and if she says to me, "Drink, and I'll draw water for your camels too," let her be the one the LORD has chosen for my master's son.'

<sup>45</sup>"Before I finished praying in my heart, Rebekah came out, with her jar on her shoulder. She went down to the spring and drew water, and I said to her, 'Please give me a drink.'

<sup>46</sup>"She quickly lowered her jar from her shoulder and said, 'Drink, and I'll water your camels too.' So I drank, and she watered the camels also.

<sup>47</sup>"I asked her, 'Whose daughter are you?'

"She said, 'The daughter of Bethuel son of Nahor, whom Milcah bore to him.'

"Then I put the ring in her nose and the

bracelets on her arms, <sup>48</sup>and I bowed down and worshiped the LORD. I praised the LORD, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master's brother for his son. <sup>49</sup>Now if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so I may know which way to turn."

<sup>50</sup>Laban and Bethuel answered, "This is from the LORD; we can say nothing to you one way or the other. <sup>51</sup>Here is Rebekah; take her and go, and let her become the wife of your master's son, as the LORD has directed."

<sup>52</sup>When Abraham's servant heard what they said, he bowed down to the ground before the LORD. <sup>53</sup>Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother. <sup>54</sup>Then he and the men who were with him ate and drank and spent the night there.

When they got up the next morning, he said, "Send me on my way to my master."

<sup>55</sup>But her brother and her mother replied, "Let the girl remain with us ten days or so; then you<sup>b</sup> may go."

<sup>56</sup>But he said to them, "Do not detain me, now that the LORD has granted success to my journey. Send me on my way so I may go to my master."

<sup>57</sup>Then they said, "Let's call the girl and ask her about it." <sup>58</sup>So they called Rebekah and asked her, "Will you go with this man?"

"I will go," she said.

<sup>59</sup>So they sent their sister Rebekah on her way, along with her nurse and Abraham's servant and his men. <sup>60</sup>And they blessed Rebekah and said to her,

"Our sister, may you increase  
to thousands upon thousands;  
may your offspring possess  
the gates of their enemies."

<sup>61</sup>Then Rebekah and her maids got ready and mounted their camels and went back with the man. So the servant took Rebekah and left.

<sup>a</sup>36 Or *his*    <sup>b</sup>55 Or *she*

<sup>62</sup>Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. <sup>63</sup>He went out to the field one evening to meditate,<sup>a</sup> and as he looked up, he saw camels approaching. <sup>64</sup>Rebekah also looked up and saw Isaac. She got down from her camel <sup>65</sup>and asked the servant, “Who is that man in the field coming to meet us?”

<sup>a</sup>63 The meaning of the Hebrew for this word is uncertain.

“He is my master,” the servant answered. So she took her veil and covered herself.

<sup>66</sup>Then the servant told Isaac all he had done. <sup>67</sup>Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother’s death.

**WALK 10** . . . . . JANUARY 10  
*Isaac’s Family and Fortune* GENESIS 25–26

chapter 25		chapter 26	
Birth of twins 1-28	Battle for a birthright 29-34	Deception in Gerar 1-16	Dispute in Gerar 17-35
Isaac’s family		Isaac’s faith and failures	

**OVERVIEW** Isaac’s family, though presented only briefly in the book of Genesis, is immensely significant. Through Isaac God’s promise to Abraham continues to unfold: “I will give all these lands and will confirm the oath I swore to your father Abraham” (26:3). Born to Isaac are twin sons, who would later be the fathers of twin nations: Jacob (Israel) and Esau (Edom).

**CHAPTER 25**

Abraham took<sup>a</sup> another wife, whose name was Keturah. <sup>2</sup>She bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. <sup>3</sup>Jokshan was the father of Sheba and Dedan; the descendants of Dedan were the Asshurites, the Letushites and the Leummites. <sup>4</sup>The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were descendants of Keturah.

<sup>5</sup>Abraham left everything he owned to Isaac. <sup>6</sup>But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.

<sup>7</sup>Altogether, Abraham lived a hundred and seventy-five years. <sup>8</sup>Then Abraham breathed his last and died at a good old age,

an old man and full of years; and he was gathered to his people. <sup>9</sup>His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the Hittite, <sup>10</sup>the field Abraham had bought from the Hittites.<sup>b</sup> There Abraham

**INSIGHT**

**Abraham’s Life—Filled to the Brim** 25:8 The original Hebrew text of 25:8 can be translated, “Then Abraham . . . died in a good old age, an old man and full.” When Abraham breathed his last, he was full, not only of years, but also of valuable life experience. He had faced trials and temptations that grew his character; he had achieved victories and prosperity, and he had received reminders that God’s promises to his posterity would surely come to pass.

<sup>a</sup>1 Or had taken <sup>b</sup>10 Or the sons of Heth

was buried with his wife Sarah. <sup>11</sup>After Abraham's death, God blessed his son Isaac, who then lived near Beer Lahai Roi.

<sup>12</sup>This is the account of Abraham's son Ishmael, whom Sarah's maidservant, Hagar the Egyptian, bore to Abraham.

<sup>13</sup>These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, <sup>14</sup>Mishma, Dumah, Massa, <sup>15</sup>Hadad, Tema, Jetur, Naphish and Kedemah. <sup>16</sup>These were the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps. <sup>17</sup>Altogether, Ishmael lived a hundred and thirty-seven years. He breathed his last and died, and he was gathered to his people. <sup>18</sup>His descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go toward Asshur. And they lived in hostility toward<sup>a</sup> all their brothers.

<sup>19</sup>This is the account of Abraham's son Isaac.

Abraham became the father of Isaac, <sup>20</sup>and Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from Paddan Aram<sup>b</sup> and sister of Laban the Aramean.

<sup>21</sup>Isaac prayed to the LORD on behalf of his wife, because she was barren. The LORD answered his prayer, and his wife Rebekah became pregnant. <sup>22</sup>The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the LORD.

## INSIGHT

### Miracle Births 25:21

The patriarchs' wives—Sarah, Rebekah, and Rachel—after facing years of humiliating barrenness, finally each conceived through the miracle-working power of God. Mary, the mother of Jesus the Messiah, also experienced a divinely arranged conception. Her Son has partially fulfilled—and will one day completely fulfill—the prophecy given to Rebekah in Genesis 24:60: "May your offspring possess the gates of their enemies."

<sup>23</sup>The LORD said to her,

"Two nations are in your womb,  
and two peoples from within you will  
be separated;  
one people will be stronger than the  
other,  
and the older will serve the younger."

<sup>24</sup>When the time came for her to give birth, there were twin boys in her womb. <sup>25</sup>The first to come out was red, and his whole body was like a hairy garment; so they named him Esau.<sup>c</sup> <sup>26</sup>After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob.<sup>d</sup> Isaac was sixty years old when Rebekah gave birth to them.

<sup>27</sup>The boys grew up, and Esau became a skillful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents. <sup>28</sup>Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob.

<sup>29</sup>Once when Jacob was cooking some stew, Esau came in from the open country, famished. <sup>30</sup>He said to Jacob, "Quick, let me have some of that red stew! I'm famished!" (That is why he was also called Edom.<sup>e</sup>)

<sup>31</sup>Jacob replied, "First sell me your birthright."

<sup>32</sup>"Look, I am about to die," Esau said. "What good is the birthright to me?"

<sup>33</sup>But Jacob said, "Swear to me first." So he swore an oath to him, selling his birthright to Jacob.

<sup>34</sup>Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left.

So Esau despised his birthright.

## CHAPTER 26

Now there was a famine in the land—besides the earlier famine of Abraham's time—and Isaac went to Abimelech king of the Philistines in Gerar. <sup>2</sup>The LORD appeared to Isaac and said, "Do not go down to Egypt; live in the land where I tell you to live. <sup>3</sup>Stay in this land for a while, and I will be with you and will bless you. For to you and your descen-

<sup>a</sup> 18 Or *lived to the east of* <sup>b</sup> 20 That is, Northwest Mesopotamia <sup>c</sup> 25 Esau may mean *hairy*; he was also called Edom, which means *red*.  
<sup>d</sup> 26 Jacob means *he grasps the heel* (figuratively, *he deceives*). <sup>e</sup> 30 Edom means *red*.

dants I will give all these lands and will confirm the oath I swore to your father Abraham. <sup>4</sup>I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring<sup>a</sup> all nations on earth will be blessed, <sup>5</sup>because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws.” <sup>6</sup>So Isaac stayed in Gerar.

<sup>7</sup>When the men of that place asked him about his wife, he said, “She is my sister,” because he was afraid to say, “She is my wife.” He thought, “The men of this place might kill me on account of Rebekah, because she is beautiful.”

<sup>8</sup>When Isaac had been there a long time, Abimelech king of the Philistines looked down from a window and saw Isaac caressing his wife Rebekah. <sup>9</sup>So Abimelech summoned Isaac and said, “She is really your wife! Why did you say, ‘She is my sister’?”

Isaac answered him, “Because I thought I might lose my life on account of her.”

<sup>10</sup>Then Abimelech said, “What is this you have done to us? One of the men might well have slept with your wife, and you would have brought guilt upon us.”

<sup>11</sup>So Abimelech gave orders to all the people: “Anyone who molests this man or his wife shall surely be put to death.”

<sup>12</sup>Isaac planted crops in that land and the same year reaped a hundredfold, because the LORD blessed him. <sup>13</sup>The man became rich, and his wealth continued to grow until he became very wealthy. <sup>14</sup>He had so many flocks and herds and servants that the Philistines envied him. <sup>15</sup>So all the wells that his father’s servants had dug in the time of his father Abraham, the Philistines stopped up, filling them with earth.

<sup>16</sup>Then Abimelech said to Isaac, “Move away from us; you have become too powerful for us.”

<sup>17</sup>So Isaac moved away from there and encamped in the Valley of Gerar and settled there. <sup>18</sup>Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them.

<sup>a</sup>4 Or seed <sup>b</sup>20 Esek means dispute. <sup>c</sup>21 Sitnah means opposition. <sup>d</sup>22 Rehoboth means room.

## MY DAILY WALK

List everything you know about the life of Isaac. Then compare it with the following paragraph.

Isaac was Abraham’s son, Rebekah’s husband, and Jacob and Esau’s father. He imitated his father and got tricked by his son. He dug a few wells. He generally did what God told him to do without much fanfare.

How would you like your epitaph to read: “He generally did what God told him to do”? There’s not much glamour in quiet faithfulness, but as far as God is concerned, it’s more important than just about anything else. Maybe that’s one reason Isaac gets equal billing with his father and son every time God identifies himself as “the God of Abraham, Isaac, and Jacob.”

Has the Lord assigned you a supporting role that escapes the notice of the crowd? Not everyone can function without applause, but apparently God knows that you can by his grace. Thank God for the privilege of serving him, and ask him for that same steadfastness of spirit.



**FAITHFULNESS IN LITTLE THINGS IS A BIG THING.**

<sup>19</sup>Isaac’s servants dug in the valley and discovered a well of fresh water there. <sup>20</sup>But the herdsmen of Gerar quarreled with Isaac’s herdsmen and said, “The water is ours!” So he named the well Esek,<sup>b</sup> because they disputed with him. <sup>21</sup>Then they dug another well, but they quarreled over that one also; so he named it Sitnah.<sup>c</sup> <sup>22</sup>He moved on from there and dug another well, and no one quarreled over it. He named it Rehoboth,<sup>d</sup> saying, “Now the LORD has given us room and we will flourish in the land.”

<sup>23</sup>From there he went up to Beersheba. <sup>24</sup>That night the LORD appeared to him and said, “I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of

your descendants for the sake of my servant Abraham.”

<sup>25</sup>Isaac built an altar there and called on the name of the LORD. There he pitched his tent, and there his servants dug a well.

<sup>26</sup>Meanwhile, Abimelech had come to him from Gerar, with Ahuzzath his personal adviser and Phicol the commander of his forces. <sup>27</sup>Isaac asked them, “Why have you come to me, since you were hostile to me and sent me away?”

<sup>28</sup>They answered, “We saw clearly that the LORD was with you; so we said, ‘There ought to be a sworn agreement between us’—between us and you. Let us make a treaty with you <sup>29</sup>that you will do us no harm, just as we did not molest you but always treated you

well and sent you away in peace. And now you are blessed by the LORD.”

<sup>30</sup>Isaac then made a feast for them, and they ate and drank. <sup>31</sup>Early the next morning the men swore an oath to each other. Then Isaac sent them on their way, and they left him in peace.

<sup>32</sup>That day Isaac’s servants came and told him about the well they had dug. They said, “We’ve found water!” <sup>33</sup>He called it Shibah,<sup>a</sup> and to this day the name of the town has been Beersheba.<sup>b</sup>

<sup>34</sup>When Esau was forty years old, he married Judith daughter of Beeri the Hittite, and also Basemath daughter of Elon the Hittite. <sup>35</sup>They were a source of grief to Isaac and Rebekah.

<sup>a</sup>33 *Shibah* can mean *oath* or *seven*. <sup>b</sup>33 *Beersheba* can mean *well of the oath* or *well of seven*.

**WALK 11** . . . . . JANUARY 11  
*Jacob’s Dream and Flight from Esau* GENESIS 27–31

chapter 27	chapter 28	chapters 29–30	chapter 31
Jacob’s stolen blessing	Jacob’s dream at Bethel	Jacob’s family	Jacob’s flight
Leaving home		Longing for home	

**OVERVIEW** The conflict that began in their mother’s womb carries over into the adult lives of Esau and Jacob. After following Rebekah’s plan to trick Isaac into giving him the patriarchal blessing, Jacob flees to Haran for safety. En route, he receives assurance from God in a dream that he is indeed the heir to the covenant promises. After twenty years in Haran learning painful lessons from his uncle Laban, Jacob returns to Canaan with his livestock, servants, and family—the nucleus from which God will fashion a new nation, Israel.

**CHAPTER 27**

When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, “My son.”

“Here I am,” he answered.

<sup>2</sup>Isaac said, “I am now an old man and don’t know the day of my death. <sup>3</sup>Now then, get your weapons—your quiver and bow—and go out to the open country to hunt

some wild game for me. <sup>4</sup>Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die.”

<sup>5</sup>Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, <sup>6</sup>Rebekah said to her son Jacob, “Look, I overheard your father say to your brother Esau, <sup>7</sup>‘Bring me some game and prepare



# *Pathways through* THE DAILY WALK BIBLE

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3	<b>Noah's Ark and God's Judgment</b>	Genesis 6–9	Jan. 3 p. 11
4	<b>Construction and Confusion</b>	Genesis 10–11	Jan. 4 p. 15
5	<b>Abram's Call and God's Promises</b>	Genesis 12–14	Jan. 5 p. 18
6	<b>God's Covenant with Abram</b>	Genesis 15–17	Jan. 6 p. 21
7	<b>The God You Can Know</b>	Various	Jan. 7 p. 24
8	<b>God's Judgment on Sodom</b>	Genesis 18–20	Jan. 8 p. 25
9	<b>Isaac—God's Promise in Flesh and Blood</b>	Genesis 21–24	Jan. 9 p. 29
10	<b>Isaac's Family and Fortune</b>	Genesis 25–26	Jan. 10 p. 35
11	<b>Jacob's Dream and Flight from Esau</b>	Genesis 27–31	Jan. 11 p. 38
12	<b>Jacob's Encounter with Esau</b>	Genesis 32–36	Jan. 12 p. 46
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