

THE
**one
year**TM
BIBLE

*The entire English Standard Version
in 365 readings*





THE ONE YEAR™ BIBLE

English Standard Version

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*The entire English Standard Version
in 365 readings*



TYNDALE HOUSE PUBLISHERS
CAROL STREAM, ILLINOIS

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PUBLISHER'S NOTE

THE ONE YEAR BIBLE has been prepared especially for regular Bible readers who wish to read through the entire Bible in one year. Instead of following a Bible reading chart, the text of *THE ONE YEAR BIBLE* has been arranged in daily segments, with selections for each day from the Old Testament, the New Testament, the Psalms, and Proverbs. Thus you will find the reading for each day organized in sequence, ready for reading and meditation.

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

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

May you find encouragement and transformation as you enrich your days with the Bible—to the glory of God, from whom it came.

THE ONE YEAR BIBLE

THE ONE YEAR BIBLE is divided into daily readings. For each day there is one portion each from the Old Testament, the New Testament, Psalms, and Proverbs, and each day's reading contains a boldfaced passage that can be memorized as a thought for the day. The four separate daily readings are grouped on consecutive pages, giving freshness and diversity to each day's reading. This also makes it easy to use *THE ONE YEAR BIBLE* in a variety of ways.

THE ONE YEAR BIBLE has led millions of readers through the Bible in one year. Its arrangement, however, is equally useful for guiding a reader through the Bible in two or even three years. If you feel too rushed or want to spend more time on each day's selections, here are a few other suggested reading plans:

The Revised One-Year Plan. Schedule time in both the morning and evening. Then read the New Testament selection with the Psalms in the morning and the Old Testament selection with the Proverbs in the evening.

The Two-Year Plan. During the first year, just read the Old Testament selection with the Proverbs. Then during the second year, read the New Testament selection with the Psalms.

The Three-Year Plan. Read the Old Testament selection the first year, the New Testament selection the second year, and the Psalms and Proverbs selections during the third year.

Words of Praise and Wisdom in One Year. Read the Psalms and Proverbs selected for each day. This will take you through the Psalms twice and Proverbs once during the year, giving you words of praise and wisdom to live by each day.

You need not limit yourself to these suggested plans. The arrangement of *THE ONE YEAR BIBLE* makes it easy to devise any number of Bible reading plans to meet your particular needs.

PREFACE TO THE ENGLISH STANDARD VERSION

The Bible

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

Translation Legacy

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

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

Translation Philosophy

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

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original.

A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

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

Translation Principles and Style

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

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

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

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained

where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

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

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

The Translation of Specialized Terms

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

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant “anointed,” among Jews in New Testament times the term came to designate the Messiah, the great

Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *‘ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of relationships that require a range of renderings — either “slave,” “bondservant,” or “servant” — depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery in nineteenth-century America. For this reason, the ESV translation of the words *‘ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law. In New Testament times, a *doulos* is often best described as a “bondservant” — that is, as someone bound to serve his master for a specific (usually lengthy) period of time, but also as someone who might nevertheless own property, achieve social advancement, and even be released or purchase his freedom. The ESV usage thus seeks to express the nuance of meaning in each context. Where absolute ownership by a master is in view (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case.

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

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

Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the *Greek New Testament* (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Textual Footnotes

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

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God's Honor and Praise

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

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

*The Translation Oversight Committee**

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway.



January 1

Genesis 1:1–2:25

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

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

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

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

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

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate

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

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

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

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

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

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

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

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

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

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

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

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria.⁴ And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to work it and keep it. 16 And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat⁵ of it you shall surely die.”

18 Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for⁶ him.” 19 Now out of the ground the LORD God had formed⁷ every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam⁸ there was not found a helper fit for him. 21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with

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

flesh. ²²And the rib that the LORD God had taken from the man he made¹ into a woman and brought her to the man. ²³Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of
Man.”²²

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

Matthew 1:1-2:12

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

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

And David was the father of Solomon by the wife of Uriah, ⁷and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ^{4,8} and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰and Hezekiah the father of Manasseh, and Manasseh the father of Amos, ⁵ and Amos the father of Josiah, ¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹²And after the deportation to Babylon: Jechoniah was the father of Shealtiel, ⁶ and Shealtiel the father of Zerubbabel, ¹³and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

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

¹⁸Now the birth of Jesus Christ⁷ took place in this way. When his mother Mary had been betrothed⁸ to Joseph, before they came together she was found to be with child from the Holy Spirit. ¹⁹And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. ²⁰But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. ²¹She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²²All this took place to fulfill what the Lord had spoken by the prophet:

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

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

¹ Hebrew *built*. ² The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike. ³ Greek *Aram*; also verse 4 ⁴ *Asaph* is probably an alternate spelling of *Asa*; some manuscripts *Asa*; also verse 8 ⁵ *Amos* is probably an alternate spelling of *Amos*; some manuscripts *Amos*; twice in this verse ⁶ Greek *Salathiel*; twice in this verse ⁷ Some manuscripts of the *Christ*. ⁸ That is, legally pledged to be married

2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men¹ from the east came to Jerusalem, ²saying, “Where is he who has been born king of the Jews? For we saw his star when it rose² and have come to worship him.” ³When Herod the king heard this, he was troubled, and all Jerusalem with him; ⁴and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵They told him, “In Bethlehem of Judea, for so it is written by the prophet:

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

⁷Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. ⁸And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” ⁹After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. ¹⁰When they saw the star, they rejoiced exceedingly with great joy. ¹¹And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. ¹²And being warned in a dream not to return to Herod, they departed to their own country by another way.

Psalms 1:1-6

Blessed is the man³
who walks not in the counsel of the
wicked,

- nor stands in the way of sinners,
nor sits in the seat of scoffers;
- 2 but his delight is in the law⁴ of the
LORD,
and on his law he meditates day
and night.
- 3 He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
- 4 The wicked are not so,
but are like chaff that the wind
drives away.
- 5 Therefore the wicked will not stand
in the judgment,
nor sinners in the congregation of
the righteous;
- 6 for the LORD knows the way of the
righteous,
but the way of the wicked will
perish.

Proverbs 1:1-6

The proverbs of Solomon, son of David,
king of Israel:

- 2 To know wisdom and instruction,
to understand words of insight,
- 3 to receive instruction in wise
dealing,
in righteousness, justice, and
equity;
- 4 to give prudence to the simple,
knowledge and discretion to the
youth—
- 5 Let the wise hear and increase in
learning,
and the one who understands
obtain guidance,
- 6 to understand a proverb and a
saying,
the words of the wise and their
riddles.

¹Greek *magi*; also verses 7, 16 ²Or *in the east*; also verse 9 ³The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see Preface ⁴Or *instruction*



January 2

Genesis 3:1–4:26

Now the serpent was more crafty than any other beast of the field that the LORD God had made.

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

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

¹⁴The LORD God said to the serpent,

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

¹⁵ I will put enmity between you and the woman, and between your offspring⁵ and her offspring; he shall bruise your head, and you shall bruise his heel.”

¹⁶To the woman he said,

“I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for⁶ your husband, and he shall rule over you.”

¹⁷And to Adam he said,

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

in pain you shall eat of it all the days of your life;

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

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

²⁰The man called his wife’s name Eve, because she was the mother of all living.⁷

²¹And the LORD God made for Adam and for his wife garments of skins and clothed them.

²²Then the LORD God said, “Behold,

¹In Hebrew you is plural in verses 1–5 ²Or to give insight ³Hebrew wind ⁴In Hebrew you is singular in verses 9 and 11 ⁵Hebrew seed; so throughout Genesis ⁶Or to, or toward, or against (see 4:7) ⁷Eve sounds like the Hebrew for life-giver and resembles the word for living

the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—”²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

^{4:1} Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten¹ a man with the help of the LORD.”² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.³ In the course of time Cain brought to the LORD an offering of the fruit of the ground,⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.⁶ The LORD said to Cain, “Why are you angry, and why has your face fallen?⁷ If you do well, will you not be accepted?² And if you do not do well, sin is crouching at the door. Its desire is for³ you, and you must rule over it.”

⁸ Cain spoke to Abel his brother.⁴ And when they were in the field, Cain rose up against his brother Abel and killed him.⁹ Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?”¹⁰ And the LORD said, “What have you done?²⁴ The voice of your brother’s blood is crying to me from the ground.¹¹ And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.”¹³ Cain said to the LORD, “My punishment is greater than I can bear.⁵ ¹⁴ Behold, you have driven me today away from the

ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”¹⁵ Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.¹⁶ Then Cain went away from the presence of the LORD and settled in the land of Nod,⁶ east of Eden.

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.¹⁹ And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.²⁰ Adah bore Jubal; he was the father of those who dwell in tents and have livestock.²¹ His brother’s name was Jubal; he was the father of all those who play the lyre and pipe.²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³ Lamech said to his wives:

“Adah and Zillah, hear my voice;
you wives of Lamech, listen to
what I say:
I have killed a man for wounding
me,
a young man for striking me.
²⁴ If Cain’s revenge is sevenfold,
then Lamech’s is seventy-
sevenfold.”

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed⁷ for me another offspring instead of Abel, for Cain killed him.”²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

¹ Cain sounds like the Hebrew for gotten ² Hebrew will there not be a lifting up [of your face]? ³ Or to, or toward, or against (see 3:16) ⁴ Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field ⁵ Or My guilt is too great to bear ⁶ Nod means wandering ⁷ Seth sounds like the Hebrew for he appointed

Matthew 2:13–3:6

Now when they [the wise men] had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”¹⁴ And he rose and took the child and his mother by night and departed to Egypt¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

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

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

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

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

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

“The voice of one crying in the wilderness:
‘Prepare¹ the way of the Lord;
make his paths straight.’”

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

Psalm 2:1–12

Why do the nations rage²
and the peoples plot in vain?

² The kings of the earth set themselves,
and the rulers take counsel together,
against the LORD and against his Anointed, saying,

³ “Let us burst their bonds apart
and cast away their cords from us.”

⁴ He who sits in the heavens laughs;
the Lord holds them in derision.

⁵ Then he will speak to them in his wrath,
and terrify them in his fury,
saying,

⁶ “As for me, I have set my King
on Zion, my holy hill.”

⁷ I will tell of the decree:
The LORD said to me, “You are my Son;
today I have begotten you.

⁸ Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.

⁹ You shall break³ them with a rod of iron

¹ Or crying; Prepare in the wilderness ² Or nations noisily assemble ³ Revocalization yields (compare Septuagint) You shall rule

and dash them in pieces like a potter's vessel.”

- 10 Now therefore, O kings, be wise;
be warned, O rulers of the earth.
11 Serve the LORD with fear,
and rejoice with trembling.
12 Kiss the Son,
lest he be angry, and you perish in
the way,
for his wrath is quickly kindled.
Blessed are all who take refuge in
him.

Proverbs 1:7-9

- T**he fear of the LORD is the beginning
of knowledge;
fools despise wisdom and
instruction.
8 Hear, my son, your father's
instruction,
and forsake not your mother's
teaching,
9 for they are a graceful garland for
your head
and pendants for your neck.



January 3

Genesis 5:1-7:24

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

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

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

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

¹⁵When Mahalalel had lived 65 years, he fathered Jared. ¹⁶Mahalalel lived after

he fathered Jared 830 years and had other sons and daughters. ¹⁷Thus all the days of Mahalalel were 895 years, and he died.

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

²¹When Enoch had lived 65 years, he fathered Methuselah. ²²Enoch walked with God² after he fathered Methuselah 300 years and had other sons and daughters. ²³Thus all the days of Enoch were 365 years. ²⁴Enoch walked with God, and he was not,³ for God took him.

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

²⁸When Lamech had lived 182 years, he fathered a son ²⁹and called his name Noah, saying, “Out of the ground that the LORD has cursed, this one shall bring us relief^f from our work and from the painful toil of our hands.” ³⁰Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹Thus all the days of Lamech were 777 years, and he died.

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

^{6:1}WHEN man began to multiply on the

¹Hebrew *adam* ²Septuagint *pleased God* ³Septuagint *was not found* ⁴Noah sounds like the Hebrew for rest

face of the land and daughters were born to them, ²the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³Then the LORD said, "My Spirit shall not abide in¹ man forever, for he is flesh: his days shall be 120 years." ⁴The Nephilim² were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

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

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

¹¹Now the earth was corrupt in God's sight, and the earth was filled with violence. ¹²And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. ¹³And God said to Noah, "I have determined to make an end of all flesh,³ for the earth is filled with violence through them. Behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopher wood.⁴ Make rooms in the ark, and cover it inside and out with pitch. ¹⁵This is how you are to make it: the length of the ark 300 cubits,⁵ its breadth 50 cubits, and its height 30 cubits. ¹⁶Make a roof⁶ for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks.

¹⁷For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. ¹⁸But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. ¹⁹And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. ²⁰Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. ²¹Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." ²²Noah did this; he did all that God commanded him.

^{7:1} THEN the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. ²Take with you seven pairs of all clean animals,⁷ the male and his mate, and a pair of the animals that are not clean, the male and his mate, ³and seven pairs⁸ of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. ⁴For in seven days I will send rain on the earth forty days and forty nights, and every living thing⁹ that I have made I will blot out from the face of the ground." ⁵And Noah did all that the LORD had commanded him.

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

¹ Or My Spirit shall not contend with ² Or giants ³ Hebrew The end of all flesh has come before me ⁴ Transliterated from Hebrew; the identity of this tree is uncertain ⁵ A cubit was about 18 inches or 45 centimeters ⁶ Or skylight ⁷ Or seven of each kind of clean animal ⁸ Or seven of each kind ⁹ Hebrew all existence; also verse 23

seven days the waters of the flood came upon the earth.

¹¹In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹²And rain fell upon the earth forty days and forty nights. ¹³On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, ¹⁴they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. ¹⁵They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

¹⁷The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. ¹⁸The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. ¹⁹And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. ²⁰The waters prevailed above the mountains, covering them fifteen cubits¹ deep. ²¹And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. ²²Everything on the dry land in whose nostrils was the breath of life died. ²³He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. ²⁴And the waters prevailed on the earth 150 days.

Matthew 3:7–4:11

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

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

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

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

¹A cubit was about 18 inches or 45 centimeters ²Some manuscripts omit to him ³Or my Son, my (or the) Beloved

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

⁵ Then the devil took him to the holy city and set him on the pinnacle of the temple ⁶ and said to him, “If you are the Son of God, throw yourself down, for it is written,

“He will command his angels concerning you,”

and

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

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

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

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

Psalm 3:1–8

A Psalm of David, when he fled from Absalom his son.

O LORD, how many are my foes!
Many are rising against me;

² many are saying of my soul,
there is no salvation for him in
God. *Selah*¹

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

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

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

⁶ I will not be afraid of many thou-
sands of people
who have set themselves against
me all around.

⁷ Arise, O LORD!
Save me, O my God!
For you strike all my enemies on
the cheek;
you break the teeth of the wicked.

⁸ Salvation belongs to the LORD;
your blessing be on your people!
Selah

Proverbs 1:10–19

My son, if sinners entice you,
do not consent.

¹¹ If they say, “Come with us, let us lie
in wait for blood;

let us ambush the innocent with-
out reason;

¹² like Sheol let us swallow them alive,
and whole, like those who go
down to the pit;

¹³ we shall find all precious goods,
we shall fill our houses with
plunder;

¹⁴ throw in your lot among us;
we will all have one purse”—

¹⁵ my son, do not walk in the way
with them;

hold back your foot from their
paths,

¹⁶ for their feet run to evil,
and they make haste to shed
blood.

¹⁷ For in vain is a net spread
in the sight of any bird,

¹⁸ but these men lie in wait for their
own blood;
they set an ambush for their own
lives.

¹⁹ Such are the ways of everyone who
is greedy for unjust gain;
it takes away the life of its
possessors.

¹The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction



January 4

Genesis 8:1–10:32

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

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

¹³In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. ¹⁴In the

second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵Then God said to Noah, ¹⁶“Go out from the ark, you and your wife, and your sons and your sons’ wives with you. ¹⁷Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.” ¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

²⁰Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse¹ the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. ²²While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

^{9:1}AND God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. ²The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. ³Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. ⁴But you shall not eat flesh with its life, that is, its blood. ⁵And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

¹Or dishonor

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

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

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

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

²⁰Noah began to be a man of the soil,
and he planted a vineyard.³ ²¹He drank
of the wine and became drunk and lay

uncovered in his tent. ²²And Ham, the
father of Canaan, saw the nakedness of
his father and told his two brothers out-
side. ²³Then Shem and Japheth took a
garment, laid it on both their shoulders,
and walked backward and covered the
nakedness of their father. Their faces
were turned backward, and they did
not see their father’s nakedness. ²⁴When
Noah awoke from his wine and knew
what his youngest son had done to him,
²⁵he said,

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

²⁶He also said,

“Blessed be the LORD, the God of
Shem;
and let Canaan be his servant.

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

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

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

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

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

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

before the LORD.”¹⁰The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. ¹¹From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and ¹²Resen between Nineveh and Calah; that is the great city. ¹³Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, ¹⁴Pathrusim, Casluhim (from whom¹ the Philistines came), and Caphtorim.

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

²¹To Shem also, the father of all the children of Eber, the elder brother of Japheth,² children were born. ²²The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. ²³The sons of Aram: Uz, Hul, Gether, and Mash. ²⁴Arpachshad fathered Shelah; and Shelah fathered Eber. ²⁵To Eber were born two sons: the name of the one was Peleg,³ for in his days the earth was divided, and his brother's name was Joktan. ²⁶Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah, and Jobab; all these were the sons of Joktan. ³⁰The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. ³¹These are the sons of Shem, by their clans, their languages, their lands, and their nations.

³²These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

Matthew 4:12-25

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

¹⁵ “The land of Zebulun and the land of Naphtali,
the way of the sea, beyond
the Jordan, Galilee of the
Gentiles—
¹⁶ the people dwelling in darkness
have seen a great light,
and for those dwelling in the
region and shadow of death,
on them a light has dawned.”

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

¹⁸While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹And he said to them, “Follow me, and I will make you fishers of men.”⁴ ²⁰Immediately they left their nets and followed him. ²¹And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²²Immediately they left the boat and their father and followed him.

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

¹Or from where ²Or the brother of Japheth the elder ³Peleg means division ⁴The Greek word *anthropoi* refers here to both men and women

Psalms 4:1–8

To the choirmaster: with stringed instruments.
A Psalm of David.

Answer me when I call, O God of my
righteousness!
You have given me relief when I
was in distress.
Be gracious to me and hear my
prayer!

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

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

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

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

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

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

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

Proverbs 1:20–23

Wisdom cries aloud in the street,
in the markets she raises her voice;
²¹ at the head of the noisy streets she
cries out;
at the entrance of the city gates
she speaks:

²² “How long, O simple ones, will you
love being simple?
How long will scoffers delight in
their scoffing
and fools hate knowledge?”

²³ If you turn at my reproof,³
behold, I will pour out my spirit to
you;
I will make my words known to
you.”

**January 5****Genesis 11:1–13:4**

Now the whole earth had one lan-
guage and the same words. ²And
as people migrated from the east, they
found a plain in the land of Shinar and
settled there. ³And they said to one
another, “Come, let us make bricks, and
burn them thoroughly.” And they had
brick for stone, and bitumen for mortar.
⁴Then they said, “Come, let us build our-
selves a city and a tower with its top in the
heavens, and let us make a name for our-
selves, lest we be dispersed over the face
of the whole earth.” ⁵And the LORD came
down to see the city and the tower, which
the children of man had built. ⁶And the

LORD said, “Behold, they are one people,
and they have all one language, and this
is only the beginning of what they will
do. And nothing that they propose to do
will now be impossible for them. ⁷Come,
let us go down and there confuse their
language, so that they may not under-
stand one another’s speech.” ⁸So the LORD
dispersed them from there over the face
of all the earth, and they left off building
the city. ⁹Therefore its name was called
Babel, because there the LORD confused⁴
the language of all the earth. And from
there the LORD dispersed them over the
face of all the earth.

¹⁰These are the generations of Shem.
When Shem was 100 years old, he
fathered Arpachshad two years after the

¹ Or O men of rank ² Or Be agitated ³ Or Will you turn away at my reproof? ⁴ Babel sounds like the Hebrew for confused

flood. ¹¹And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

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

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

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

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

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

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

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

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

²⁷Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. ²⁸Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. ²⁹And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. ³⁰Now Sarai was barren; she had no child.

³¹Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together

from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. ³²The days of Terah were 205 years, and Terah died in Haran.

^{12:1}Now the LORD said¹ to Abram, "Go from your country² and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."³

⁴So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, ⁶Abram passed through the land to the place at Shechem, to the oak⁴ of Moreh. At that time the Canaanites were in the land. ⁷Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. ⁸From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. ⁹And Abram journeyed on, still going toward the Negeb.

¹⁰Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. ¹¹When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, ¹²and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. ¹³Say you are my sister, that it may go well with

¹Or had said ²Or land ³Or by you all the families of the earth shall bless themselves ⁴Or terebinth

me because of you, and that my life may be spared for your sake.”¹⁴ When Abram entered Egypt, the Egyptians saw that the woman was very beautiful.¹⁵ And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh’s house.¹⁶ And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

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

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

² Now Abram was very rich in livestock, in silver, and in gold.³ And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai,⁴ to the place where he had made an altar at the first. And there Abram called upon the name of the LORD.

Matthew 5:1–26

Seeing the crowds, he [Jesus] went up on the mountain, and when he sat down, his disciples came to him.

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

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

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

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

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

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

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

⁹ “Blessed are the peacemakers, for they shall be called sons¹ of God.

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

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

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

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

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden.¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.¹⁶ In the same way, let your light shine before others, so that² they may see your good works and give glory to your Father who is in heaven.

¹⁷ “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

²¹ “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’²² But I say to you that everyone

¹ Greek *huios*; see Preface ² Or *house*. ¹⁶ Let your light so shine before others that

who is angry with his brother¹ will be liable to judgment; whoever insults² his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell³ of fire. ²³So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶Truly, I say to you, you will never get out until you have paid the last penny.”⁴

Psalms 5:1–12

To the choirmaster: for the flutes. A Psalm of David.

Give ear to my words, O LORD; consider my groaning.
² Give attention to the sound of my cry,
 my King and my God,
 for to you do I pray.
³ O LORD, in the morning you hear my voice;
 in the morning I prepare a sacrifice for you⁵ and watch.
⁴ For you are not a God who delights in wickedness;
 evil may not dwell with you.
⁵ The boastful shall not stand before your eyes;
 you hate all evildoers.
⁶ You destroy those who speak lies;
 the LORD abhors the bloodthirsty and deceitful man.
⁷ But I, through the abundance of your steadfast love,
 will enter your house.
 I will bow down toward your holy temple
 in the fear of you.

⁸ Lead me, O LORD, in your righteousness
 because of my enemies;
 make your way straight before me.
⁹ For there is no truth in their mouth;
 their inmost self is destruction;
 their throat is an open grave;
 they flatter with their tongue.
¹⁰ Make them bear their guilt, O God;
 let them fall by their own counsels;
 because of the abundance of their transgressions cast them out,
 for they have rebelled against you.
¹¹ But let all who take refuge in you rejoice;
 let them ever sing for joy,
 and spread your protection over them,
 that those who love your name may exult in you.
¹² For you bless the righteous, O LORD;
 you cover him with favor as with a shield.

Proverbs 1:24–28

“Because I [wisdom] have called and you refused to listen,
 have stretched out my hand and no one has heeded,
²⁵ because you have ignored all my counsel
 and would have none of my reproof,
²⁶ I also will laugh at your calamity;
 I will mock when terror strikes you,
²⁷ when terror strikes you like a storm
 and your calamity comes like a whirlwind,
 when distress and anguish come upon you.
²⁸ Then they will call upon me, but I will not answer;
 they will seek me diligently but will not find me.”

¹Some manuscripts insert *without cause* ²Greek says *Raca* to (a term of abuse) ³Greek *Gehenna*; also verses 29, 30 ⁴Greek *kodrantēs*, Roman copper coin (Latin *quadrans*) worth about 1/64 of a *denarius* (which was a day’s wage for a laborer) ⁵Or *I direct my prayer to you*



January 6

Genesis 13:5-15:21

And Lot, who went with Abram, also had flocks and herds and tents, ⁶so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, ⁷and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land.

⁸Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. ⁹Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." ¹⁰And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

¹¹So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. ¹²Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. ¹³Now the men of Sodom were wicked, great sinners against the LORD.

¹⁴The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, ¹⁵for all the land that you see I will give to you and to your offspring forever. ¹⁶I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. ¹⁷Arise, walk through the length and the breadth of the land, for I will give it to you." ¹⁸So Abram moved his tent and came and

settled by the oaks² of Mamre, which are at Hebron, and there he built an altar to the LORD.

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

⁸Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim ⁹with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. ¹⁰Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. ¹¹So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. ¹²They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.

¹³Then one who had escaped came and told Abram the Hebrew, who was living by the oaks³ of Mamre the Amorite,

¹ Hebrew we are men, brothers ² Or terebinths ³ Or terebinths

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

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

“Blessed be Abram by God Most High,
 Possessor¹ of heaven and earth;
 20 and blessed be God Most High,
 who has delivered your enemies
 into your hand!”

And Abram gave him a tenth of everything. ²¹And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” ²²But Abram said to the king of Sodom, “I have lifted my hand² to the LORD, God Most High, Possessor of heaven and earth, ²³that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ ²⁴I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

^{15:1}AFTER these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ²But Abram said, “O Lord GOD, what will you give me, for I continue³ childless, and the heir of my house is Eliezer of Damascus?” ³And

Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son⁴ shall be your heir.” ⁵And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶And he believed the LORD, and he counted it to him as righteousness.

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

¹²As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵As for you, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

¹⁷When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸On that day the LORD made a covenant with Abram, saying, “To your offspring I give⁵ this land, from

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

the river of Egypt to the great river, the river Euphrates,¹⁹ the land of the Kenites, the Kenizzites, the Kadmonites,²⁰ the Hittites, the Perizzites, the Rephaim,²¹ the Amorites, the Canaanites, the Girgashites and the Jebusites.”

Matthew 5:27–48

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

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

³³“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’³⁴ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.³⁶ And do not take an oath by your head, for you cannot make one hair white or black.³⁷ Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.¹

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.⁴⁰ And if anyone would sue you and take your tunic,² let him have your cloak as

well.⁴¹ And if anyone forces you to go one mile, go with him two miles.⁴² Give to the one who begs from you, and do not refuse the one who would borrow from you.

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’⁴⁴ But I say to you, Love your enemies and pray for those who persecute you,⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?⁴⁷ And if you greet only your brothers,³ what more are you doing than others? Do not even the Gentiles do the same?⁴⁸ You therefore must be perfect, as your heavenly Father is perfect.”

Psalms 6:1–10

To the choirmaster: with stringed instruments; according to The Sheminith.⁴ A Psalm of David.

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

¹ Or the evil one ²Greek *chiton*, a long garment worn under the cloak next to the skin ³Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters* ⁴Probably a musical or liturgical term

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

Proverbs 1:29–33

“**B**ecause they hated knowledge and did not choose the fear of the LORD,

30 would have none of my counsel and despised all my reproof,
31 therefore they shall eat the fruit of their way,
and have their fill of their own devices.
32 For the simple are killed by their turning away,
and the complacency of fools destroys them;
33 but whoever listens to me will dwell secure
and will be at ease, without dread of disaster.”



January 7

Genesis 16:1–18:19

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

⁷The angel of the LORD found her by

a spring of water in the wilderness, the spring on the way to Shur.⁸ And he said, “Hagar, servant of Sarai, where have you come from and where are you going?” She said, “I am fleeing from my mistress Sarai.”⁹ The angel of the LORD said to her, “Return to your mistress and submit to her.”¹⁰ The angel of the LORD also said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.”¹¹ And the angel of the LORD said to her,

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

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

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

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

¹⁵And Hagar bore Abram a son, and

¹ Hebrew *be built up*, which sounds like the Hebrew for *children* ² Hebrew *her mistress was dishonorable in her eyes*; similarly in verse 5 ³ *Ishmael* means *God hears* ⁴ *Or you are a God who sees me* ⁵ Hebrew *Have I really seen him here who sees me? or Would I have looked here for the one who sees me?*

⁶ *Beer-lahai-roi* means *the well of the Living One who sees me*

Abram called the name of his son, whom Hagar bore, Ishmael. ¹⁶Abram was eighty-six years old when Hagar bore Ishmael to Abram.

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

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

enant. ¹⁴Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

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

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

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

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

⁹They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” ¹⁰The LORD said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. ¹¹Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. ¹²So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” ¹³The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ ¹⁴Is anything too hard⁴ for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” ¹⁵But Sarah denied it,⁵ saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

¹⁶Then the men set out from there,

and they looked down toward Sodom. And Abraham went with them to set them on their way. ¹⁷The LORD said, “Shall I hide from Abraham what I am about to do, ¹⁸seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” ¹⁹For I have chosen⁶ him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him.”

Matthew 6:1–24

“Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

²“Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. And your Father who sees in secret will reward you.

⁵“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

⁷“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. ⁸Do not be like them, for your Father knows what you need before you ask him. ⁹Pray then like this:

¹Or terebinths ²Or My lord ³A seah was about 7.7 quarts or 7.3 liters ⁴Or wonderful ⁵Or acted falsely ⁶Hebrew known

**“Our Father in heaven,
hallowed be your name.¹**

**10 Your kingdom come,
your will be done,²
on earth as it is in heaven.**

**11 Give us this day our daily bread,³
12 and forgive us our debts,
as we also have forgiven our
debtors.**

**13 And lead us not into temptation,
but deliver us from evil.⁴**

¹⁴For if you forgive others their trespasses, your heavenly Father will also forgive you, ¹⁵but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

¹⁶“And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

¹⁹“Do not lay up for yourselves treasures on earth, where moth and rust⁵ destroy and where thieves break in and steal, ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, ²³but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

²⁴“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”⁶

Psalm 7:1–17

A Shiggaion⁷ of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.

O LORD my God, in you do I take refuge;
save me from all my pursuers and deliver me,
² lest like a lion they tear my soul apart,
rending it in pieces, with none to deliver.

³ O LORD my God, if I have done this, if there is wrong in my hands,
⁴ if I have repaid my friend⁸ with evil or plundered my enemy without cause,
⁵ let the enemy pursue my soul and overtake it,
and let him trample my life to the ground
and lay my glory in the dust. *Selah*

⁶ Arise, O LORD, in your anger; lift yourself up against the fury of my enemies;
awake for me; you have appointed a judgment.
⁷ Let the assembly of the peoples be gathered about you;
over it return on high.

⁸ The LORD judges the peoples; judge me, O LORD, according to my righteousness
and according to the integrity that is in me.
⁹ Oh, let the evil of the wicked come to an end,
and may you establish the righteous—
you who test the minds and hearts,⁹
O righteous God!

¹⁰ My shield is with God, who saves the upright in heart.
¹¹ God is a righteous judge, and a God who feels indignation every day.

¹ Or: Let your name be kept holy, or Let your name be treated with reverence ² Or: Let your kingdom come, let your will be done ³ Or: our bread for tomorrow ⁴ Or: the evil one; some manuscripts add For yours is the kingdom and the power and the glory, forever. Amen ⁵ Or worm; also verse 20 ⁶ Greek mammon, a Semitic word for money or possessions ⁷ Probably a musical or liturgical term ⁸ Hebrew the one at peace with me ⁹ Hebrew the hearts and kidneys

12 If a man¹ does not repent, God² will
whet his sword;
he has bent and readied his bow;
13 he has prepared for him his deadly
weapons,
making his arrows fiery shafts.
14 Behold, the wicked man conceives
evil
and is pregnant with mischief
and gives birth to lies.
15 He makes a pit, digging it out,
and falls into the hole that he has
made.
16 His mischief returns upon his own
head,
and on his own skull his violence
descends.
17 I will give to the LORD the thanks
due to his righteousness,

and I will sing praise to the name
of the LORD, the Most High.

Proverbs 2:1–5

My son, if you receive my words
and treasure up my command-
ments with you,
2 making your ear attentive to
wisdom
and inclining your heart to
understanding;
3 yes, if you call out for insight
and raise your voice for
understanding,
4 if you seek it like silver
and search for it as for hidden
treasures,
5 then you will understand the fear
of the LORD
and find the knowledge of God.



January 8

Genesis 18:20–19:38

Then the LORD said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave, ²¹I will go down to see whether they have done altogether³ according to the outcry that has come to me. And if not, I will know.”

²²So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. ²³Then Abraham drew near and said, “Will you indeed sweep away the righteous with the wicked? ²⁴Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? ²⁵Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?” ²⁶And the LORD said, “If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.”

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

^{19:1}THE two angels came to Sodom in

¹Hebrew *he* ²Hebrew *he* ³Or *they deserve destruction*; Hebrew *they have made a complete end*

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

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

¹²Then the men said to Lot, “Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. ¹³For we are about to destroy this place, because the outcry against its people has become

great before the LORD, and the LORD has sent us to destroy it.” ¹⁴So Lot went out and said to his sons-in-law, who were to marry his daughters, “Up! Get out of this place, for the LORD is about to destroy the city.” But he seemed to his sons-in-law to be jesting.

¹⁵As morning dawned, the angels urged Lot, saying, “Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city.” ¹⁶But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. ¹⁷And as they brought them out, one said, “Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away.” ¹⁸And Lot said to them, “Oh, no, my lords. ¹⁹Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. ²⁰Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!” ²¹He said to him, “Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. ²²Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar.¹

²³The sun had risen on the earth when Lot came to Zoar. ²⁴Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. ²⁵And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. ²⁶But Lot’s wife, behind him, looked back, and she became a pillar of salt.

²⁷And Abraham went early in the morning to the place where he had stood before the LORD. ²⁸And he looked

¹ Zoar means little

down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

²⁹So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

³⁰Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. ³¹And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. ³²Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father." ³³So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

³⁴The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father." ³⁵So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. ³⁶Thus both the daughters of Lot became pregnant by their father. ³⁷The firstborn bore a son and called his name Moab.¹ He is the father of the Moabites to this day. ³⁸The younger also bore a son and called his name Ben-ammi.² He is the father of the Ammonites to this day.

Matthew 6:25-7:14

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more

than clothing?²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?²⁷ And which of you by being anxious can add a single hour to his span of life?²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,²⁹ yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?³¹ Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³²For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³But seek first the kingdom of God and his righteousness, and all these things will be added to you.

³⁴"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

^{7:1}"JUDGE NOT, that you be not judged. ²For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. ³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?⁴ Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?⁵ You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

⁶"Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

⁷"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸For everyone who asks receives, and the one who seeks finds,

¹Moab sounds like the Hebrew for from father ²Ben-ammi means son of my people ³Or a single cubit to his stature; a cubit was about 18 inches or 45 centimeters

and to the one who knocks it will be opened. ⁹Or which one of you, if his son asks him for bread, will give him a stone? ¹⁰Or if he asks for a fish, will give him a serpent? ¹¹If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

¹²“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

¹³“Enter by the narrow gate. For the gate is wide and the way is easy¹ that leads to destruction, and those who enter by it are many. ¹⁴For the gate is narrow and the way is hard that leads to life, and those who find it are few.”

Psalm 8:1–9

To the choirmaster: according to The Gittith.² A Psalm of David.

O LORD, our Lord,
 how majestic is your name in all
 the earth!
 You have set your glory above the
 heavens.
² Out of the mouth of babies and
 infants,
 you have established strength
 because of your foes,
 to still the enemy and the avenger.
³ When I look at your heavens, the
 work of your fingers,
 the moon and the stars, which
 you have set in place,
⁴ what is man that you are mindful
 of him,
 and the son of man that you care
 for him?
⁵ Yet you have made him a little
 lower than the heavenly beings³
 and crowned him with glory and
 honor.

⁶ You have given him dominion over
 the works of your hands;
 you have put all things under his
 feet,
⁷ all sheep and oxen,
 and also the beasts of the field,
⁸ the birds of the heavens, and the
 fish of the sea,
 whatever passes along the paths
 of the seas.
⁹ O LORD, our Lord,
 how majestic is your name in all
 the earth!

Proverbs 2:6–15

FOR the LORD gives wisdom;
 from his mouth come knowledge
 and understanding;
⁷ he stores up sound wisdom for the
 upright;
 he is a shield to those who walk in
 integrity,
⁸ guarding the paths of justice
 and watching over the way of his
 saints.
⁹ Then you will understand righ-
 teousness and justice
 and equity, every good path;
¹⁰ for wisdom will come into your
 heart,
 and knowledge will be pleasant
 to your soul;
¹¹ discretion will watch over you,
 understanding will guard you,
¹² delivering you from the way of evil,
 from men of perverted speech,
¹³ who forsake the paths of
 uprightness
 to walk in the ways of darkness,
¹⁴ who rejoice in doing evil
 and delight in the perverseness of
 evil,
¹⁵ men whose paths are crooked,
 and who are devious in their
 ways.

¹ Some manuscripts *For the way is wide and easy* ² Probably a musical or liturgical term ³ Or *than God*; Septuagint *than the angels*



January 9

Genesis 20:1–22:24

From there Abraham journeyed toward the territory of the Negeb and lived between Kadesh and Shur; and he sojourned in Gerar. ²And Abraham said of Sarah his wife, “She is my sister.” And Abimelech king of Gerar sent and took Sarah. ³But God came to Abimelech in a dream by night and said to him, “Behold, you are a dead man because of the woman whom you have taken, for she is a man’s wife.” ⁴Now Abimelech had not approached her. So he said, “Lord, will you kill an innocent people? ⁵Did he not himself say to me, ‘She is my sister’? And she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands I have done this.” ⁶Then God said to him in the dream, “Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. ⁷Now then, return the man’s wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours.”

⁸So Abimelech rose early in the morning and called all his servants and told them all these things. And the men were very much afraid. ⁹Then Abimelech called Abraham and said to him, “What have you done to us? And how have I sinned against you, that you have brought on me and my kingdom a great sin? You have done to me things that ought not to be done.” ¹⁰And Abimelech said to Abraham, “What did you see, that you did this thing?” ¹¹Abraham said, “I did it because I thought, ‘There is no fear of God at all in this place, and they will kill me because of my wife.’ ¹²Besides, she is indeed my sister, the daughter of my father though not the daughter of my mother, and she became my wife. ¹³And when God caused me to wander from my father’s house, I said to

her, ‘This is the kindness you must do me: at every place to which we come, say of me, “He is my brother.”’”

¹⁴Then Abimelech took sheep and oxen, and male servants and female servants, and gave them to Abraham, and returned Sarah his wife to him. ¹⁵And Abimelech said, “Behold, my land is before you; dwell where it pleases you.” ¹⁶To Sarah he said, “Behold, I have given your brother a thousand pieces of silver. It is a sign of your innocence in the eyes of all¹ who are with you, and before everyone you are vindicated.” ¹⁷Then Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. ¹⁸For the LORD had closed all the wombs of the house of Abimelech because of Sarah, Abraham’s wife.

^{21:1}THE LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. ²And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. ³Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. ⁴And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. ⁵Abraham was a hundred years old when his son Isaac was born to him. ⁶And Sarah said, “God has made laughter for me; everyone who hears will laugh over me.” ⁷And she said, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

⁸And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned. ⁹But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing.³ ¹⁰So she said to Abraham, “Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.” ¹¹And the thing was very displeasing to Abraham on account of his son. ¹²But God said to Abraham, “Be

¹Hebrew It is a covering of eyes for all ²Isaac means he laughs ³Possibly laughing in mockery

not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. ¹³And I will make a nation of the son of the slave woman also, because he is your offspring.” ¹⁴So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba.

¹⁵When the water in the skin was gone, she put the child under one of the bushes. ¹⁶Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, “Let me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. ¹⁷And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. ¹⁸Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.” ¹⁹Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. ²⁰And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. ²¹He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

²²At that time Abimelech and Phicol the commander of his army said to Abraham, “God is with you in all that you do. ²³Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” ²⁴And Abraham said, “I will swear.”

²⁵When Abraham reproved Abimelech about a well of water that Abimelech’s servants had seized, ²⁶Abimelech said, “I

do not know who has done this thing; you did not tell me, and I have not heard of it until today.” ²⁷So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. ²⁸Abraham set seven ewe lambs of the flock apart. ²⁹And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” ³⁰He said, “These seven ewe lambs you will take from my hand, that this¹ may be a witness for me that I dug this well.” ³¹Therefore that place was called Beersheba,² because there both of them swore an oath. ³²So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. ³³Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God. ³⁴And Abraham sojourned many days in the land of the Philistines.

^{22:1}AFTER these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” ²He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” ³So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. ⁴On the third day Abraham lifted up his eyes and saw the place from afar. ⁵Then Abraham said to his young men, “Stay here with the donkey; I and the boy³ will go over there and worship and come again to you.” ⁶And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. ⁷And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He

¹Or you ²Beersheba means well of seven or well of the oath ³Or young man; also verse 12

said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?"

⁸Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

⁹When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. ¹⁰Then Abraham reached out his hand and took the knife to slaughter his son. ¹¹But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." ¹²He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." ¹³And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴So Abraham called the name of that place, "The LORD will provide";¹ as it is said to this day, "On the mount of the LORD it shall be provided."²

¹⁵And the angel of the LORD called to Abraham a second time from heaven ¹⁶and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, ¹⁷I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his³ enemies, ¹⁸and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." ¹⁹So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

²⁰Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor: ²¹Uz his firstborn, Buz his brother, Kemuel the father of Aram, ²²Chesed, Hazo, Pildash,

Jidlaph, and Bethuel."²³(Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham's brother. ²⁴Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

Matthew 7:15-29

Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?⁷ ¹⁷So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. ¹⁸A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus you will recognize them by their fruits.

²¹"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

²⁴"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

²⁸And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹for he was teaching them as one who had authority, and not as their scribes.

¹ Or will see ² Or he will be seen ³ Or their

Psalm 9:1–12¹*To the choirmaster: according to Muth-labben.²**A Psalm of David.*

I will give thanks to the LORD with my whole heart;

I will recount all of your wonderful deeds.

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

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

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

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

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

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

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

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

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

¹¹ Sing praises to the LORD, who sits
enthroned in Zion!
Tell among the peoples his deeds!
¹² For he who avenges blood is mindful
of them;
he does not forget the cry of the
afflicted.

Proverbs 2:16–22

So you will be delivered from the forbidden⁴ woman,
from the adulteress⁵ with her
smooth words,
¹⁷ who forsakes the companion of her
youth
and forgets the covenant of her
God;
¹⁸ for her house sinks down to death,
and her paths to the departed;⁶
¹⁹ none who go to her come back,
nor do they regain the paths of
life.
²⁰ So you will walk in the way of the
good
and keep to the paths of the
righteous.
²¹ For the upright will inhabit the
land,
and those with integrity will
remain in it,
²² but the wicked will be cut off from
the land,
and the treacherous will be rooted
out of it.

¹ Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the Septuagint they form one psalm ² Probably a musical or liturgical term ³ Or because of ⁴ Hebrew strange ⁵ Hebrew foreign woman ⁶ Hebrew to the Rephaim