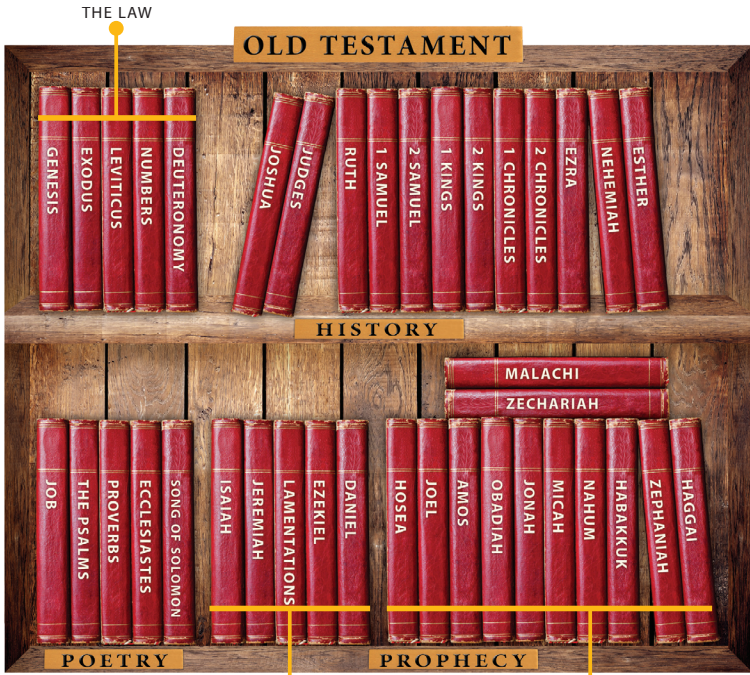


BOOKS OF THE BIBLE



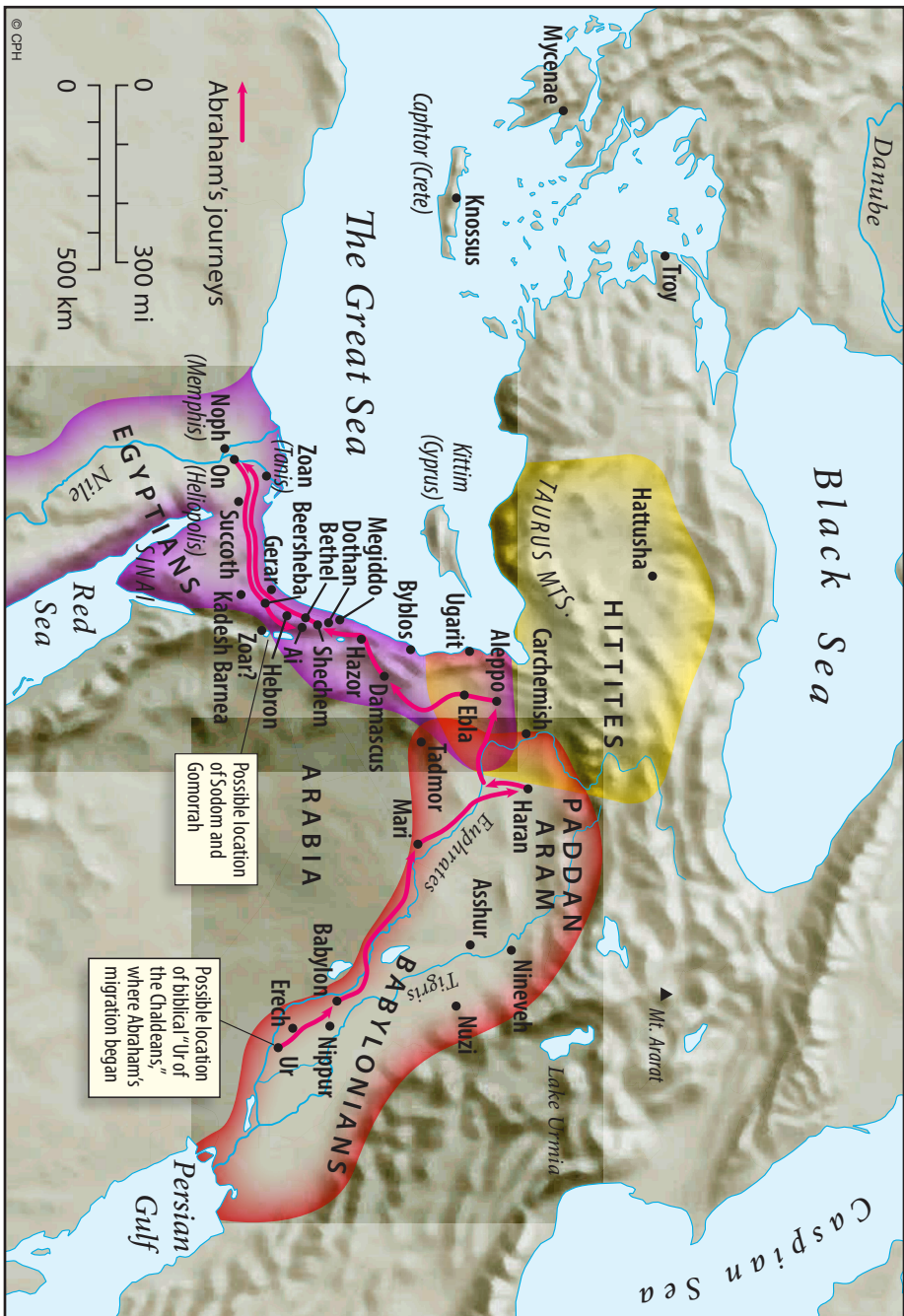
MAJOR PROPHETS

MINOR PROPHETS



LETTERS TO CHRISTIANS IN GENERAL

VISIONS OF THINGS TO COME



LINES TO TIME LINE DENOTE
END OF JOURNEY OR REIGN

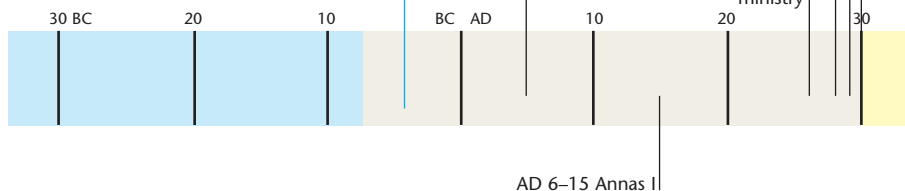
LINES DENOTE LAST YEAR
OF REIGN OR LIFE, CO-REGENCIES AND
SHORT REIGNS OMITTED.

(30 BC–AD 30)

Christ's Early Life (Matthew 1–2; Luke 1–2)

6/5 BC Christ born

AD 5
Christ in temple
at age 12



Christ's Ministry (Matthew 3–28; Mark; Luke 3–24; John)

30 Christ crucified
The ascension

29 Christ at Feast of Tabernacles
Christ at Feast of Dedication

28/29 John the Baptist dies

27/28 John the Baptist
imprisoned

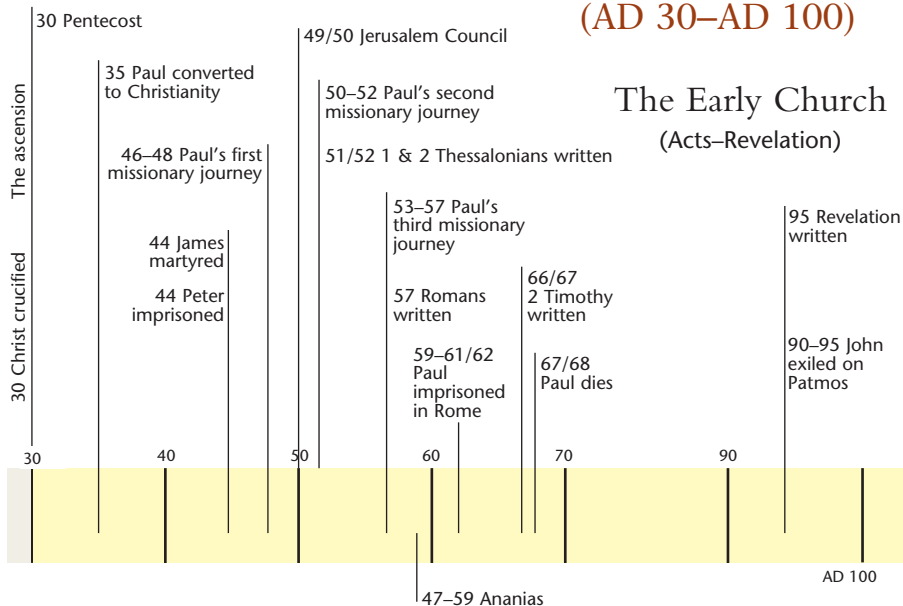
26 Christ baptized

26 Christ begins ministry

26 John the
Baptist begins
ministry

(AD 30–AD 100)

The Early Church (Acts–Revelation)



THE LUTHERAN READER'S BIBLE



ENGLISH STANDARD VERSION

CONCORDIA PUBLISHING HOUSE • SAINT LOUIS



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INTRODUCTION

Why *The Lutheran Reader's Bible*?

Though humans can perceive God in the world using our reason and senses, the only way we can truly know God is through what He has revealed about Himself in the Bible. The Holy Spirit inspired the writers of this Word and uses Holy Scripture to create and sustain faith in Jesus Christ. Both in the Scriptures and in the Sacraments of Baptism and Holy Communion, God gives us the gifts His Son, Jesus Christ, won for us through His life, innocent suffering and death, and glorious resurrection. God's Word gives life.

Even knowing this, many Christians today do not know Scripture. They are not in the habit of reading or reflecting upon it. Perhaps they were never taught the basics and thus struggle to understand how to use or navigate the Bible. Perhaps they are intimidated by such a long and ancient book and do not know where to start. Perhaps they have never acquired the habit of spending time alone or in a group reading the Bible. Perhaps you are one of these people.

The Lutheran Reader's Bible is designed to help you develop a habit of devotion and meditation so you can slowly but intentionally understand and grow in God's Word. Each page of this Bible is one column wide, intended to help you read longer portions of Scripture without interruption. Central to this edition are guided reading plans, arranged and scaffolded at different lengths to help you gain confidence through a more intentional reading of the Bible.

In the introductions to each of the sixty-six books of the Bible, we have included reading plans that include central passages or, in some cases, the whole book itself. Each of these readings can be completed in ten minutes or less, and together they will help you better understand the message of each book and its place within God's epic plan of salvation.

The final pages of *The Lutheran Reader's Bible* include a variety of other reading plans, ranging in length from five accounts to the entire Bible in two years. You'll find a plan based on the Lutheran lectionary, providing an overview of the Bible, and a plan offering reflections on Luther's Small Catechism, among others. We invite you to explore these plans and pick any that you or your group can read through to intentionally build the habit of meditating on God's Word. Selections can be read daily or at any pace you choose.

Also included in the back of *The Lutheran Reader's Bible* are a variety of prayers for different people, occasions, and circumstances, as well as several orders of daily prayer for individuals or families. Finally, we have included the full text of Martin Luther's Small Catechism. These are included to help supplement your time of reading and meditating on God's Word.

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 precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

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

Translation Philosophy

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

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

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence”

EXPLANATION OF THE FEATURES (TEXTUAL FOOTNOTES)

The Thinline Edition of the ESV Bible includes a number of valuable features to encourage the reading and study of the Bible. A brief description is provided below explaining the purpose and use of these features.

SECTION HEADINGS

Section headings have been included throughout the text of the ESV Thinline Bible. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics throughout the Bible.

TEXTUAL FOOTNOTES

Several kinds of footnotes related to the ESV text are provided throughout the ESV Bible to assist the reader. These footnotes appear at the bottom of the page and are indicated in the ESV text by a superscript *number* that *follows* the word or phrase to which the footnote applies (e.g., “Isaac²”). Superscript *letters* that *precede* a word indicate cross-references (see explanation on the following page).

The footnotes included in the ESV Bible are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

Types of Textual Footnotes

(1) *Alternative Translations*. Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way, such as: “Or *keep awake*” (see Matt. 26:38); and “Or *down payment*” (see Eph. 1:14). In such cases, the translation deemed to have the stronger support is in the text while other possible renderings are given in the note.

(2) *Explanation of Greek and Hebrew Terms*. Notes of this kind relate primarily to the meaning of specific Greek or Hebrew terms, as illustrated by the following examples:

(a) Notes about the meaning of names in the original languages, such as: “*Isaac means he laughs*” (see Gen. 17:19); and “*Simeon sounds like the Hebrew for heard*” (see Gen. 29:33).

(b) Notes that give the literal translation of a Greek or Hebrew word or phrase deemed too awkward to be used in the English text, such as: “Greek *girding up the loins of your mind*” (see 1 Pet. 1:13).

(c) Notes indicating that absolute certainty of the meaning of a word or phrase is not possible given our best understanding of the original language (e.g., Hebrew words occurring so infrequently in the Old Testament that their meaning cannot be determined with certainty). Such words are identified with a note stating that “The meaning of the Hebrew is uncertain” (see, e.g., Josh. 17:11).

(d) Notes that indicate the specialized use of a Greek word, such as: “brothers,” translating the Greek word *adelphoi* (see, e.g., the extended note on Rom. 1:13, corresponding to the first occurrence of *adelphoi* in any New Testament book, and the abbreviated note, e.g., on Rom. 7:1, corresponding to subsequent occurrences of *adelphoi* in any New Testament book); and “sons,” translating the Greek word *huiioi* (see, e.g., Rom. 8:14). See also the discussion of *adelphoi* and *huiioi* in the Preface.

(3) *Other Explanatory Notes*. Footnotes of this kind provide clarifying information as illustrated by the following examples:

(a) Notes clarifying additional meanings that may not otherwise be apparent in the text, such as: “*Leprosy* was a term for several skin diseases; see Leviticus 13.”

(b) Notes clarifying important grammatical points that would not otherwise be apparent in English, such as: “In Hebrew *you* is plural in verses 1–5” (see Gen. 3:1).

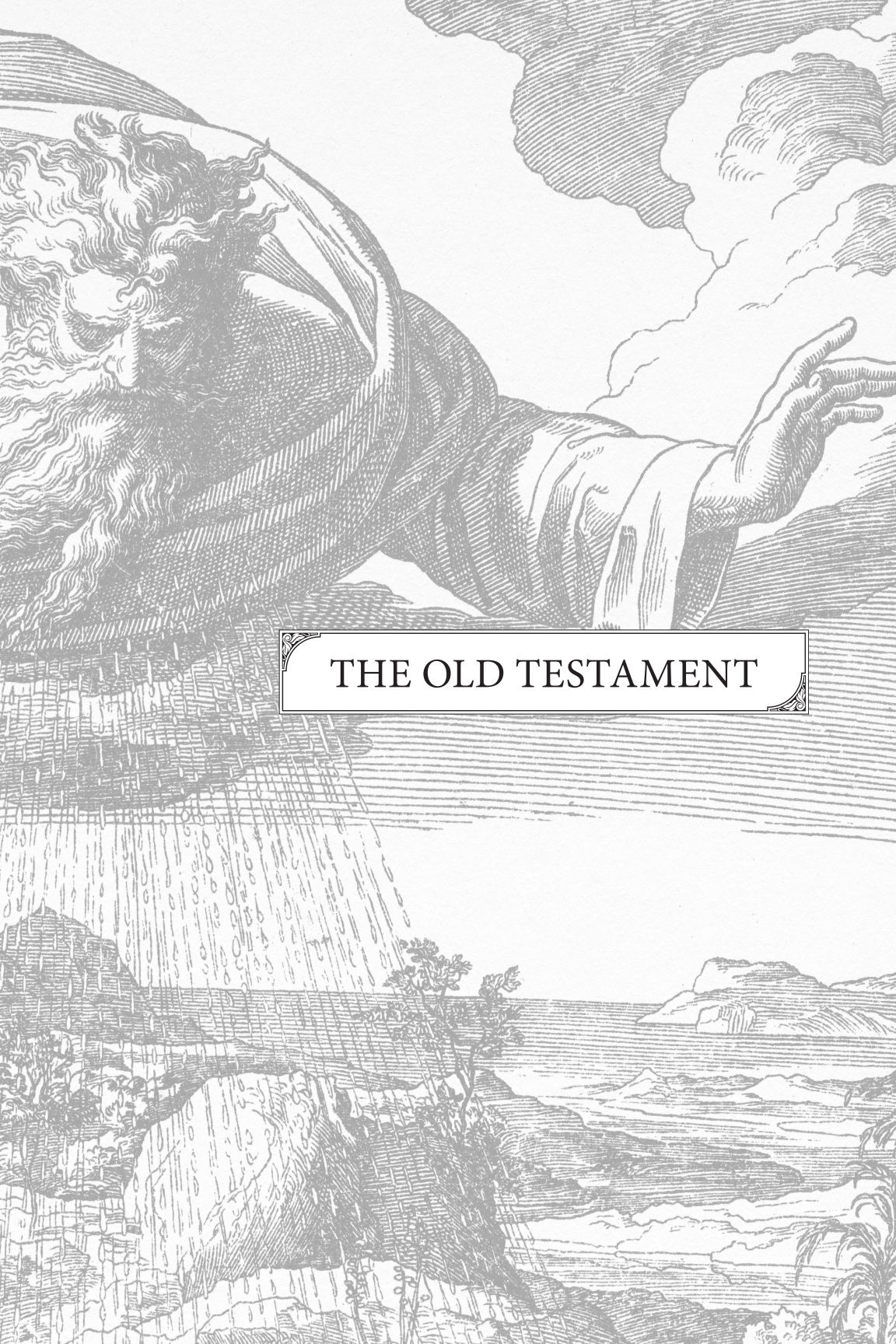
(c) Notes clarifying when the referent for a pronoun has been supplied in the English text, such as: “Greek *he*” (see, e.g., Mark 1:43).

(d) Notes giving English equivalents for weights, measures, and monetary values.

(4) *Technical Translation Notes*. Footnotes of this kind indicate how decisions have been made in the translation of difficult Hebrew and Greek passages. Such notes occasionally include technical terms. For an explanation of these terms the reader is referred to standard Bible study reference works. See further the section in the Preface on “Textual Basis and Resources” for an explanation of the original-language texts used in the translation of the ESV Bible and how the translation of difficult passages has been resolved.

CROSS-REFERENCE FOOTNOTES

In addition to the *numeric* (textual) footnotes, the New Testament portion of this edition of the ESV Bible includes two kinds of cross-reference notes. These are identified *alphabetically* and follow the numeric notes at the bottom of each page. These include (1) *direct quotations from the Old Testament* (indirect quotations and allusions are not included), and (2) *parallel passages in the four Gospels*. These cross-references are included to help the reader understand the relationship of the New Testament to the Old Testament, and the harmony of the Gospels in the New Testament.



THE OLD TESTAMENT

INTRODUCTION TO GENESIS

Genesis is the Bible's book of beginnings. God tells us how He created our world. He tells us about the first humans, how sin entered the world, and His first promise to send His Son to save us.

We see how quickly sin corrupted Adam and Eve's descendants, leading God to send a terrible flood to destroy everybody—but how He saved believing Noah and his family by showing him how to build a great ark.

When sin's corruption drew Noah's descendants away, God called an old man and his wife to carry His promise of a Savior. By the end of the book, we see God building a nation from Abraham's descendants.

OVERVIEW

AUTHOR: Adam and Eve told their children about their fall and God's promise to save them through one of their offspring, His Son. Their children and grandchildren carefully passed these family stories on from generation to generation until Moses wrote them down in the Book of Genesis.

DATE: Written ca. 1446–1406 BC

PURPOSE: To trace the passing of the promise of God's Savior from generation to generation, to all Israel and to all nations

KEY VERSES: The image of God (1:26–27); the trees of Eden (2:16–17); the promised Deliverer (3:15); man's heart is evil (6:5; 8:21); all families blessed through Abraham (12:3; 18:18; 26:4); righteous through faith (15:6); scepter of Judah (49:10–12)

READING GENESIS

The fifty chapters in Genesis can be read in about three and a half hours, or in about seven weeks reading a chapter a day. You can get an overview by reading these ten accounts:

- **Creation (Genesis 1:1–2:3)** God created all things from nothing by His Word. All of creation, including the first humans, was good by His design.
- **The Fall (Genesis 2:4–3:24)** The first man and woman listened to Satan, the demonic deceiver who spoke through a serpent, and disobeyed God. Their fall introduced sin and death to creation. God, however, promised that an offspring of Eve would one day crush the power of Satan. The rest of the Bible follows this promise, culminating in Jesus' death and resurrection.
- **The Flood (Genesis 6:1–9:17)** Mankind's persistent disobedience against God led Him to cleanse His creation by sending a destructive flood. Yet for the sake of His promise to Adam and Eve, God preserved one family from destruction. This event hints at Baptism and how Christ will cleanse the creation with fire when He returns.

- **Abraham (Genesis 12:1–9; 15)** Many centuries later, God chose a man named Abram to be the father of a new nation. This people would bless the world through the promised Savior, who would come from them. The Holy Spirit made Abram and all who believe in God’s promises righteous through that faith.
- **God Promises Isaac (Genesis 17:15–18:15; 21:1–7)** God promised Abram (renamed Abraham) and his wife, Sarah, a son, but like the world waiting for God’s Son, they had to wait many years for him to be born. God remained faithful to His promises.
- **Isaac (Genesis 22; 24)** God commanded Abraham to sacrifice his son but provided a substitute to take his place, foreshadowing when the Father would sacrifice His Son on the cross for the sins of the world. Abraham later found a wife, Rebekah, for Isaac from Abraham’s people.
- **Jacob (Genesis 25:19–34; 27; 28:10–22)** Isaac and Rebekah had twins, and the brokenness of the fallen world manifested itself in their dysfunctional family. Yet God was still faithful to His promises and chose Jacob to carry on the Savior’s line.
- **The Twelve Tribes (Genesis 29:1–30:24; 32:22–32)** In Abraham’s homeland, the swindler Jacob was swindled and through two sister-wives and their surrogates fathered twelve sons from whom would come the twelve tribes of Israel. God still blessed Jacob, renaming him Israel, meaning “the one who strives with God.”
- **Joseph in Slavery (Genesis 37; 39; 41:37–57)** The family dysfunction spilled over into the next generation, when Jacob’s favorite son, Joseph, was sold as a slave by his brothers. Yet God brought faithful Joseph through many trials to a position of power in Egypt, where God would use him to preserve the lives of many, including his family.
- **God Provides through Joseph (Genesis 42; 44:14–45:15; 50:15–26)** While in Egypt, Joseph saved all his family from starvation and, more importantly, preserved the line leading to the promised Savior. Now reconciled, the descendants of Abraham settled in Egypt, setting the stage for the events of Exodus.



GENESIS

The Creation of the World

1 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,¹⁵ and 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,¹⁸ to 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

1 Or a canopy; also verses 7, 8, 14, 15, 17, 20 2 Or fashioned; also verse 16 3 Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1 4 Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 5 Or small plants; also verses 12, 29 6 Or appointed times 7 Or flying things; see Leviticus 11:19–20

the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶ Then God said, “Let us make man¹ 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.”

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.

The Seventh Day, God Rests

2 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.

The Creation of Man and Woman

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 field² was yet in the land³ 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 mist⁴ 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

¹ The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam* ² Or *open country*
³ Or *earth*; also verse 6 ⁴ Or *spring*

is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat¹ 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 for² him.” ¹⁹ Now out of the ground the LORD God had formed³ 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 Adam⁴ there was not found a helper fit for him. ²¹ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the LORD God had taken from the man he made⁵ into a woman and brought her to the man. ²³ Then 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.”⁶

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

The Fall

3 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, ‘You⁷ 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,⁸ 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.

⁸ And they heard the sound of the LORD God walking in the garden in the cool⁹ 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?”¹⁰ ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to

1 Or when you eat 2 Or corresponding to; also verse 20 3 Or And out of the ground the LORD God formed 4 Or the man 5 Hebrew built 6 The Hebrew words for woman (*ishshah*) and man (*ish*) sound alike 7 In Hebrew you is plural in verses 1–5 8 Or to give insight 9 Hebrew wind 10 In Hebrew you is singular in verses 9 and 11

GENESIS 3:12

eat?”¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴ The 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 offspring¹ and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

¹⁶ To the woman he said,

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

¹⁷ And 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.”

²⁰ The man called his wife’s name Eve, because she was the mother of all living.³

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

²² Then the LORD God said, “Behold, 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.

¹ Hebrew *seed*; so throughout Genesis ² Or *shall be toward* (see 4:7) ³ Eve sounds like the Hebrew for *life-giver* and resembles the word for *living*



THE NEW TESTAMENT

INTRODUCTION TO MATTHEW

Matthew was written to show Jewish people that Jesus was their God and their Savior. Matthew tells us about Jesus' life and the things He did and said. He shows how Jesus kept the promises God made all through the Old Testament.

OVERVIEW

AUTHOR: The apostle Matthew wrote the Gospel that is named after him. Matthew (also known as Levi) was collecting taxes when Jesus called him to follow, and he left everything to follow as one of Jesus' twelve disciples.

DATE: Written ca. AD 50

PURPOSE: To proclaim that God's end-times rule (Kingdom) has come in the person and ministry of Jesus Christ

KEY VERSES: Jesus' birth (1:18–25); the Beatitudes (5:1–12); prayer and the Golden Rule (7:7–14); rest from Jesus (11:28–30); parable of the net interpreted (13:47–50); forgiveness and the Church (18:15–20); make disciples (28:18–20)

READING MATTHEW

The twenty-eight chapters in Matthew can be read in about two and a half hours, or in less than a month reading a chapter a day. The ten accounts in this overview focus on the specific features of Matthew that distinguish it from the other Gospels:

- **Jesus' Genealogy and Early Years (Matthew 1–2)** After God's people had waited thousands of years, the Son of God was born in human flesh to crush Satan's power. His early years mirrored many Old Testament experiences: angel messages, Persian wise men, and an exodus from Egypt.
- **John the Baptist and Jesus (Matthew 3–4)** The herald of the Anointed One, John the Baptist fulfilled prophecies of Malachi and Isaiah among others. The Baptism of Jesus, to fulfill all righteousness in our place, washed away the sins of the world as was promised in Ezekiel. Jesus, the fulfillment of God's promises, is our substitute, living a perfect life in our place and giving us the rewards of His perfection.
- **The First Discourse: The Sermon on the Mount (Matthew 5–7)** Unique to the Gospel of Matthew are five special discourses, or speeches. The first one, a long sermon, describes the way people who have been brought into the reign of God through faith now live. Jesus is our king, and out of response to the gift of salvation He gives, God's people adjust their priorities and perspectives on what it means to live in His kingdom.
- **The Call of Matthew and Unique Miracles (Matthew 9)** In this section, Matthew relates how Jesus called him to be His disciple. Most of the Twelve were fishermen, but Matthew was a civil servant of a despised and oppressive empire. Matthew's immediate response highlights the power of God's Word to give saving faith. God desires that all people, regardless of their position or experience, hear and receive life-giving faith.

- **The Second Discourse: Missions (Matthew 10)** In this second speech, Jesus instructed the twelve apostles about the task of proclaiming God's Word. Though Jesus had a specific mission for the Twelve and their situations were different from ours, we can also learn from Jesus' instructions. Though the Church will experience opposition by the devil, the world, and our sinful flesh, we trust that God's Word is effective, and we continue to proclaim Christ crucified so that more may hear and believe the Gospel.
- **The Third Discourse: Parables (Matthew 13:1–52)** In the third speech, Jesus told a series of parables or parabolic sayings, many of them unique to Matthew. In these, Jesus described how the kingdom of God, or His reign in the hearts of believers, works. Jesus assured believers then and now that God's kingdom grows as the Word is proclaimed and held as precious, and will culminate when Jesus returns to judge the living and the dead.
- **The Fourth Discourse: Forgiveness and the Church (Matthew 18)** In this fourth speech, Jesus instructed His people about sin, forgiveness, and the community of faith. God's people are to be different from the world, especially when relating to one another. Our priorities should be on Christ, not our own self-righteous attitudes, and on His heart for the lost and those who need forgiveness.
- **The Fifth Discourse: The End Times (Matthew 24–25)** In this fifth and final speech in Matthew, Jesus prophesied and gave parables about the coming judgments. These included both the time of the destruction of the temple in AD 70 and the final judgment of all people at the end of the age. Jesus instructs us all to take our God-given faith seriously each day and to cling to His teaching in word and deed as we watch for His return.
- **Jesus' Betrayal and Crucifixion (Matthew 26:1–27:44)** When the time had come, Jesus was betrayed by Judas, abandoned by His friends, and falsely convicted. Many of the events of this section are also included in the other Gospels, highlighting the centrality of Jesus' betrayal and crucifixion to God's epic plan of salvation. Christ suffered in the place of a lost humanity to bring us back to God.
- **Jesus' Death and Resurrection (Matthew 27:45–28:20)** Jesus' sacrifice on the cross atoned for the sins of the world, and His resurrection overcame the power of death for God's people. In these two events, sin and death were overcome, and with them the consequences of mankind's fall in the Garden of Eden, crushing the power of Satan over God's people. Before Jesus' ascension, He gave final instructions to the Church to make disciples by baptizing and teaching, extending the reign of God's kingdom through Word and Sacrament as God's people await the return of Christ.



MATTHEW

The Genealogy of Jesus Christ

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

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ^{1 4} and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶ and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, ⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ^{2 8} and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos, ³ and Amos the father of Josiah, ¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹² And after the deportation to Babylon: Jechoniah was the father of Shealtiel, ⁴ and Shealtiel the father of Zerubbabel, ¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

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

The Birth of Jesus Christ

¹⁸ Now the birth of Jesus Christ⁵ took place in this way. When his mother Mary had been betrothed⁶ to Joseph, before they came together she was found to be with child from the Holy Spirit. ¹⁹ And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. ²⁰ But 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. ²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." ²² All this took place to fulfill what the Lord had spoken by the prophet:

^{23 a} "Behold, the virgin shall conceive and bear a son,
and they shall call his name Immanuel"

¹ Greek *Aram*; also verse 4 ² *Asaph* is probably an alternate spelling of *Asa*; some manuscripts *Asa*; also verse 8 ³ *Amos* is probably an alternate spelling of *Amon*; some manuscripts *Amon*; twice in this verse ⁴ Greek *Salathiel*; twice in this verse
⁵ Some manuscripts of *the Christ* ⁶ That is, legally pledged to be married ^a Isa. 7:14

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

The Visit of the Wise Men

2 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,² saying, “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.”³ When Herod the king heard this, he was troubled, and all Jerusalem with him;⁴ and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.⁵ They 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.”

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

The Flight to Egypt

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.”¹⁴ And he rose and took the child and his mother by night and departed to Egypt¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet,⁶ “Out of Egypt I called my son.”

Herod Kills the Children

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.”

The Return to Nazareth

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

¹ Greek *magi*; also verses 7, 16 ² Or *in the east*; also verse 9 ⁶ Mic. 5:2 ⁶ Hos. 11:1 ⁷ Jer. 31:15

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.

John the Baptist Prepares the Way

3^a 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,

^b“The voice of one crying in the wilderness:
‘Prepare² the way of the Lord;
make his paths straight.’”

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

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

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

The Baptism of Jesus

¹³ Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴ John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵ But Jesus answered him, “**Let it be so now, for thus it is fitting for us to fulfill all righteousness.**” Then he consented. ¹⁶ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him,³ and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, “This is my beloved Son,⁴ with whom I am well pleased.”

The Temptation of Jesus

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

¹ Or the kingdom of heaven has come near ² Or crying: Prepare in the wilderness ³ Some manuscripts omit to him ⁴ Or my Son, my (or the) Beloved ^a For 3:1-12 see parallels Mark 1:2-8; Luke 3:1-17 ^b Isa. 40:3 ^c For 3:13-17 see parallels Mark 1:9-11; Luke 3:21, 22 ^d For 4:1-11 see parallels Mark 1:12, 13; Luke 4:1-13

“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,

^b “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,

^d “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.

Jesus Begins His Ministry

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

^{15e} “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.”

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

Jesus Calls the First Disciples

^{18f} While 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. ¹⁹ And he said to them, “Follow me, and I will make you fishers of men.”²

²⁰ Immediately they left their nets and followed him. ²¹ And 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. ²² Immediately they left the boat and their father and followed him.

Jesus Ministers to Great Crowds

²³ And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction

¹ Or *the kingdom of heaven has come near* ² The Greek word *anthropoi* refers here to both men and women ^a Deut. 8:3 ^b Ps. 91:11, 12 ^c Deut. 6:16 ^d Deut. 6:13 ^e Isa. 9:1, 2 ^f For 4:18-22 see parallel Mark 1:16-20

among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. ²⁵ And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

The Sermon on the Mount

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

The Beatitudes

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.

Salt and Light

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.

Christ Came to Fulfill the Law

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.

Anger

²¹ "You have heard that it was said to those of old, ^a "You shall not murder; and whoever murders will be liable to judgment." ²² But I say to you that everyone who is angry with his brother³ will be liable to judgment; whoever insults⁴ his brother

¹ Greek *huioi*; see Preface ² Or *house*. ¹⁶ Let your light so shine before others that ³ Some manuscripts insert *without cause* ⁴ Greek says *Raca* to (a term of abuse) ^a Ex. 20:13; Deut. 5:17

will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell¹ 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.²

Lust

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

Divorce

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

Oaths

³³“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not take an oath by your head, for you cannot make one hair white or black. ³⁷Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.³

Retaliation

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹But I say to you, Do not resist the one who is evil. But ^dif anyone slaps you on the right cheek, turn to him the other also. ⁴⁰And if anyone would sue you and take your tunic, ⁴let him have your cloak as well. ⁴¹And if anyone forces you to go one mile, go with him two miles. ⁴²Give to the one who begs from you, and do not refuse the one who would borrow from you.

Love Your Enemies

⁴³“You have heard that it was said, ^e‘You shall love your neighbor and hate your enemy.’ ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers,⁵ what more are you

1 Greek *Gehenna*; also verses 29, 30 2 Greek *kodrantēs*, Roman copper coin (Latin *quadrans*) worth about 1/64 of a *denarius* (which was a day’s wage for a laborer) 3 Or *the evil one* 4 Greek *chiton*, a long garment worn under the cloak next to the skin 5 Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated “brothers”) may refer either to *brothers* or to *brothers and sisters* ^aEx. 20:14; Deut. 5:18 ^bDeut. 24:1 ^cEx. 21:24; Lev. 24:20; Deut. 19:21 ^dFor 5:39-42 see parallel Luke 6:29, 30 ^eLev. 19:18

CONCORDANCE

Introduction

As an essentially literal, word-for-word translation, the ESV Bible is ideally suited for use with a concordance. This is true because the ESV uses the same English word, as far as possible, to translate important recurring words in the original languages, and because the ESV retains key theological terms that have been of central importance for Christian doctrine through the centuries—thereby enabling the reader to locate specific words and texts and facilitating the reading and study of the Bible.

Using the ESV Concordance

The concordance contains more than 2,400 word entries and nearly 10,000 Scripture references. Each word entry is followed by a selected list of brief phrases showing the contexts in which each entry occurs, followed by the Scripture references. To conserve space, only the first letter of the word entry is used in the phrase; these letters appear in bold for easy recognition.

ABBREVIATIONS

Abbreviations for the books of the Bible as used in the concordance.

The Old Testament

OT

Genesis Gn	Ecclesiastes Eccl
Exodus Ex	Song of Solomon Sg
Leviticus Lv	Isaiah Is
Numbers Nm	Jeremiah Jer
Deuteronomy Dt	Lamentations Lam
Joshua Jos	Ezekiel Ezk
Judges Jgs	Daniel Dn
Ruth Ru	Hosea Hos
1 Samuel 1 Sm	Joel Jl
2 Samuel 2 Sm	Amos Am
1 Kings 1 Kgs	Obadiah Ob
2 Kings 2 Kgs	Jonah Jon
1 Chronicles 1 Chr	Micah Mi
2 Chronicles 2 Chr	Nahum Na
Ezra Ezr	Habakkuk Hab
Nehemiah Neh	Zephaniah Zep
Esther Est	Haggai Hag
Job Jb	Zechariah Zec
Psalms Ps	Malachi Mal
Proverbs Prv	

The New Testament

NT

Matthew Mt	1 Timothy 1 Tm
Mark Mk	2 Timothy 2 Tm
Luke Lk	Titus Ti
John Jn	Philemon Phlm
Acts Acts	Hebrews Heb
Romans Rom	James Jas
1 Corinthians 1 Cor	1 Peter 1 Pt
2 Corinthians 2 Cor	2 Peter 2 Pt
Galatians Gal	1 John 1 Jn
Ephesians Eph	2 John 2 Jn
Philippians Phil	3 John 3 Jn
Colossians Col	Jude Jude
1 Thessalonians . . . 1 Thes	Revelation Rv
2 Thessalonians . . . 2 Thes	

Aaron

Moses and he said, "Is there not **A**," Ex 4:14
 So **A** said to them, "Take off the rings Ex 32:2
 And the staff of **A** was among their Nm 17:6
 called by God, just as **A** was Heb 5:4

Abaddon

Sheol and **A** lie open before the Prv 15:11
 His name in Hebrew is **A**, and in Greek Rv 9:11

Abandon

For you will not **a** my soul to Sheol, Ps 16:10
 The LORD will not **a** him to Ps 37:33
 he will not **a** his heritage; Ps 94:14
 For you will not **a** my soul to Hades, Acts 2:27

Abandoned

having **a** their former faith, 1 Tm 5:12
 you have **a** the love you had at first, Rv 2:4

Abba

"**A**, Father, all things are possible for Mk 14:36
 sons, by whom we cry, "**A!** Father!" Rom 8:15
 into our hearts, crying, "**A!** Father!" Gal 4:6

Abel

"Where is **A** your brother?" Gn 4:9
 By faith **A** offered to God a more Heb 11:4
 a better word than the blood of **A**, Heb 12:24

Abhor

they **a** him who speaks the truth, Am 5:10
A what is evil; hold fast to what is Rom 12:9

Abiathar

A, escaped and fled after David, 1 Sm 22:20
 son of Zeruiah and with **A** the priest, 1 Kgs 1:7

Abide

His soul shall **a** in well-being, Ps 25:13
 righteousness **a** in the fruitful field, Is 32:16
 "If you **a** in my word, you are truly Jn 8:31
A in me, and I in you. As the branch Jn 15:4

so have I loved you. **A** in my love, Jn 15:9
 By this we know that we **a** in him and 1 Jn 4:13

Abides

says he **a** in him ought to walk 1 Jn 2:6
 who **a** in him keeps on sinning; 1 Jn 3:6
 whoever **a** in love **a** in God, 1 Jn 4:16

Abigail

When **A** saw David, she hurried and 1 Sm 25:23

Abijah

At that time **A** the son of Jeroboam 1 Kgs 14:1
 and **A** his son reigned in his place, 2 Chr 12:16

Ability

Spirit of God, with **a** and intelligence, Ex 31:3
 another one, to each according to his **a**, Mt 25:15
 is right, but not the **a** to carry it out, Rom 7:18

Abimelech

prayed to God, and God healed **A**, Gn 20:17
A said, "What is this you have done to Gn 26:10

Abishai

and to Joab's brother **A** the son of 1 Sm 26:6
 So Joab and **A** his brother killed Abner, 2 Sm 3:30
 Zeruiah: **A**, Joab, and Asahel, three, 1 Chr 2:16

Able

Every man shall give as he is **a**, Dt 16:17
 But who is **a** to build him a house, 2 Chr 2:6
 silver and gold are not **a** to deliver Ezk 7:19
 our God whom we serve is **a** Dn 3:17
 convinced that God was **a** to do what Rom 4:21
 will be **a** to separate us from the love Rom 8:39
 Now to him who is **a** to strengthen you Rom 16:25
 Now to him who is **a** to do far more Eph 3:20
 him who was **a** to save him from death, Heb 5:7
 Now to him who is **a** to keep you from Jude 24

Abner

of his army was **A** the son of Ner, 1 Sm 14:50

A was making himself strong in the 2 Sm 3:6

Abolish

I have not come to **a** them but to fulfill Mt 5:17

Abolished

Jesus, who **a** death and brought life 2 Tm 1:10

Abomination

Lying lips are an **a** to the LORD, Prv 12:22
 shall set up the **a** that makes desolate, Dn 11:31
 "So when you see the **a** of desolation Mt 24:15
 what is exalted among men is an **a** in Lk 16:15

About

continue in sin that grace may **a**? Rom 6:1
 you may **a** in every good work, 2 Cor 9:8
 make you increase and **a** in love for 1 Thes 3:12

Abounded

that one man Jesus Christ **a** for many, Rom 5:15
 sin increased, grace **a** all the more, Rom 5:20

Abounding

LORD is slow to anger and **a** in Nm 14:18
 slow to anger and **a** in steadfast love, Ps 103:8
 and **a** in steadfast love; and he Jl 2:13
 slow to anger and **a** in steadfast love, Jon 4:2

Above

the LORD is God in heaven **a** Dt 4:39
 Be exalted, O God, **a** the heavens! Ps 57:5
 He who comes from **a** is **a** all, Jn 3:31
 "You are from below; I am from **a**, Jn 8:23
 unless it had been given you from **a**, Jn 19:11
 far **a** all rule and authority and Eph 1:21
 the name that is **a** every name, Phil 2:9
 and every perfect gift is from **a**, Jas 1:17

Abraham

Abram, but your name shall be **A**, Gn 17:5
 After these things God tested **A** Gn 22:1

Yearns

My soul **y** for you in the night; Is 26:9
 Therefore my heart **y** for him; Jer 31:20
 "He **y** jealously over the spirit that he Jas 4:5

Years

and for seasons, and for days and **y**, Gn 1:14
 For a thousand **y** in your sight are Ps 90:4
 The **y** of our life are seventy, Ps 90:10
 restore to you the **y** that the swarming Jl 2:25
 the Lord one day is as a thousand **y**, 2 Pt 3:8
 reigned with Christ for a thousand **y**. Rv 20:4

Yes

what you say be simply 'Y' or 'No'; Mt 5:37
 promises of God find their **Y** in him. 2 Cor 1:20
 but let your "y" be **y** Jas 5:12

Yesterday

Jesus Christ is the same **y** and today Heb 13:8

Yields

of water that **y** its fruit in its season, Ps 1:3
 He indeed bears fruit and **y**, Mt 13:23
 but later it **y** the peaceful fruit of Heb 12:11

Yoke

Take my **y** upon you, and learn from Mt 11:29
 For my **y** is easy, and my burden is Mt 11:30
 all who are under a **y** as bondservants 1 Tm 6:1

Young

How can a **y** man keep his way pure? Ps 119:9

The glory of **y** men is their strength, Prv 20:29
 train the **y** women to love their Ti 2:4

Youth

Remember not the sins of my **y** Ps 25:7
 good so that your **y** is renewed like Ps 103:5
 knowledge and discretion to the **y**— Prv 1:4
 rejoice in the wife of your **y**, Prv 5:18
 your Creator in the days of your **y**, Eccl 12:1
 how to speak, for I am only a **y**. Jer 1:6
 Let no one despise you for your **y**, 1 Tm 4:12

Youthful

So flee **y** passions and pursue 2 Tm 2:22

Zacchaeus

And there was a man named **Z**. Lk 19:2

Zeal

For **z** for your house has consumed me, Ps 69:9
 "Z for your house will consume me." Jn 2:17
 the one who leads, with **z**; Rom 12:8
 Do not be slothful in **z**, be fervent Rom 12:11

Zealot

Simon who was called the **Z**, Lk 6:15

Zealous

who are **z** for good works, Ti 2:14
 if you are **z** for what is good? 1 Pt 3:13
 discipline, so be **z** and repent. Rv 3:19

Zebedee

in the boat with **Z** their father, Mt 4:21

mother of the sons of **Z** came up to Mt 20:20

Zechariah

Z the son of Jeroboam reigned over 2 Kgs 15:8
 Now the prophets, Haggai and **Z** Ezr 5:1
 there was a priest named **Z**, of the Lk 1:5

Zedekiah

place, and changed his name to **Z**. 2 Kgs 24:17
Z was twenty-one years old when he Jer 52:1

Zerubbabel

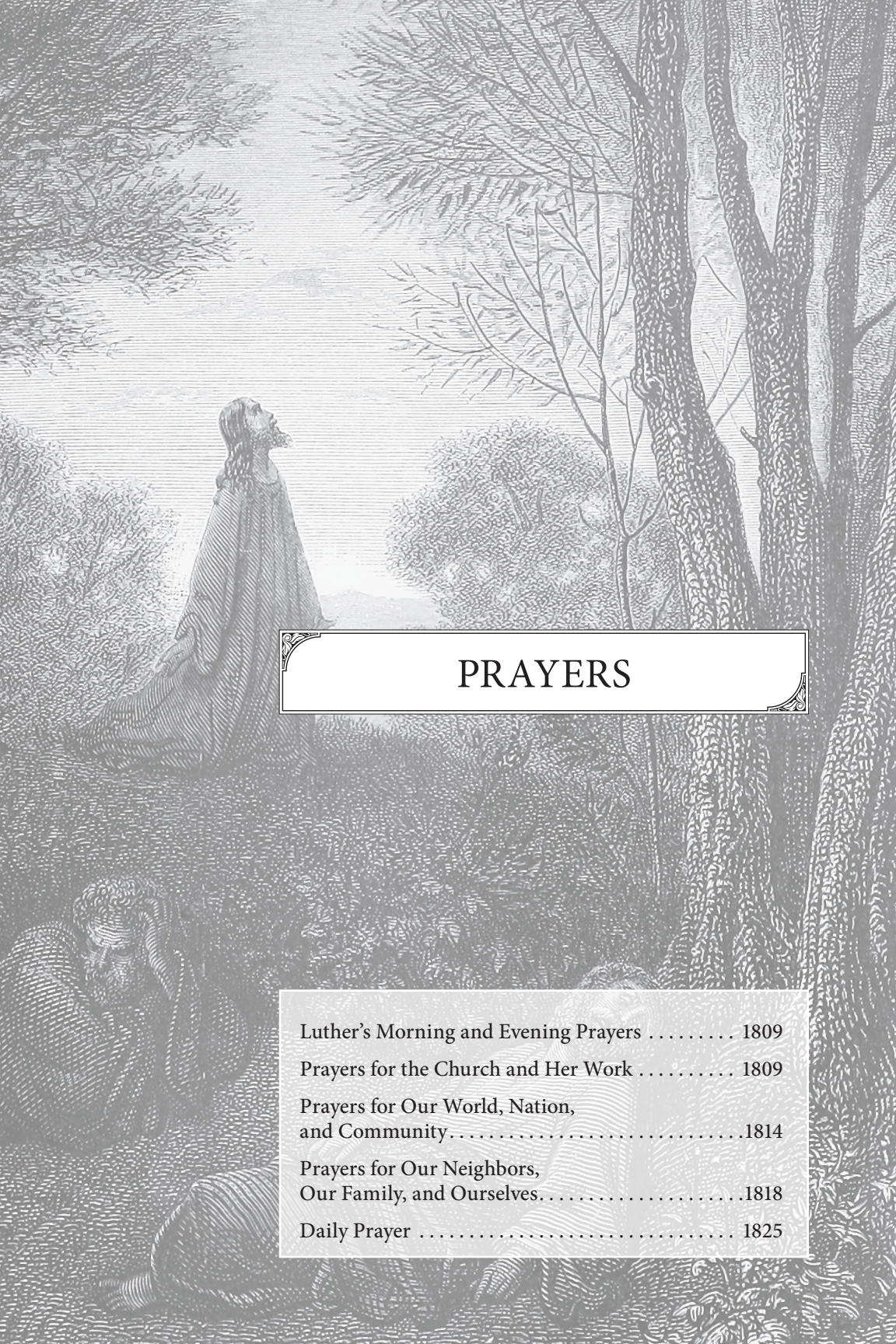
They came with **Z**, Jeshua, Nehemiah, Ezr 2:2
 They came with **Z**, Jeshua, Nehemiah, Neh 7:7
 Haggai the prophet to **Z** the son of Hg 1:1
 Shealtiel, and Shealtiel the father of **Z**, Mt 1:12

Zimri

Z reigned seven days in Tirzah. 1 Kgs 16:15

Zion

David took the stronghold of **Z**, 2 Sm 5:7
 "As for me, I have set my King on **Z**, Ps 2:6
 the joy of all the earth, Mount **Z**, Ps 48:2
 "Sing us one of the songs of **Z**!" Ps 137:3
 O **Z**, herald of good news; Is 40:9
 return and come to **Z** with singing; Is 51:11
 They shall ask the way to **Z**, Jer 50:5
 I am laying in **Z** a stone of stumbling, Rom 9:33
 But you have come to Mount **Z** and Heb 12:22
 "Behold, I am laying in **Z** a stone, 1 Pt 2:6
 behold, on Mount **Z** stood the Lamb, Rv 14:1



PRAYERS

Luther's Morning and Evening Prayers	1809
Prayers for the Church and Her Work	1809
Prayers for Our World, Nation, and Community	1814
Prayers for Our Neighbors, Our Family, and Ourselves	1818
Daily Prayer	1825

PRAYERS

God has given us a great gift in His Scriptures. As we read and hear God's Word, the Spirit works to create and sustain faith. The process of meditating on Scripture is not a purely cognitive thing. God's Word gives life, and the Spirit uses it to continually form and transform our faith and life. Another great gift that God uses to continually form us is prayer. On the cross, Jesus overcame sin for us. In the empty tomb, Jesus overcame death for us. When Jesus ascended to the right hand of the throne of God, He created a direct line for us to pray to the Father. Jesus is our advocate, and through Him and in His name, we can respond to God's gifts by boldly going to God in prayer.

Following is a series of written prayers for different occasions. Some of these are for the work of the Church, others for issues in the world, others for specific people and needs. As you read and meditate on God's Word, using this resource, include times of intentional prayer. Pray before reading the Word that the Spirit would form your faith and life. Pray after reading the Word for your needs and the needs of others. Though the prayers included here are formal, many have been prayed repeatedly by Lutherans for generations. As you either pray these prayers or use them as models for your own prayers, rejoice in the great gift of prayer that is yours through Christ.

MORNING AND EVENING PRAYERS

LUTHER'S MORNING PRAYER

In the name of the Father and of the ✠ Son and of the Holy Spirit. Amen.

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

LUTHER'S EVENING PRAYER

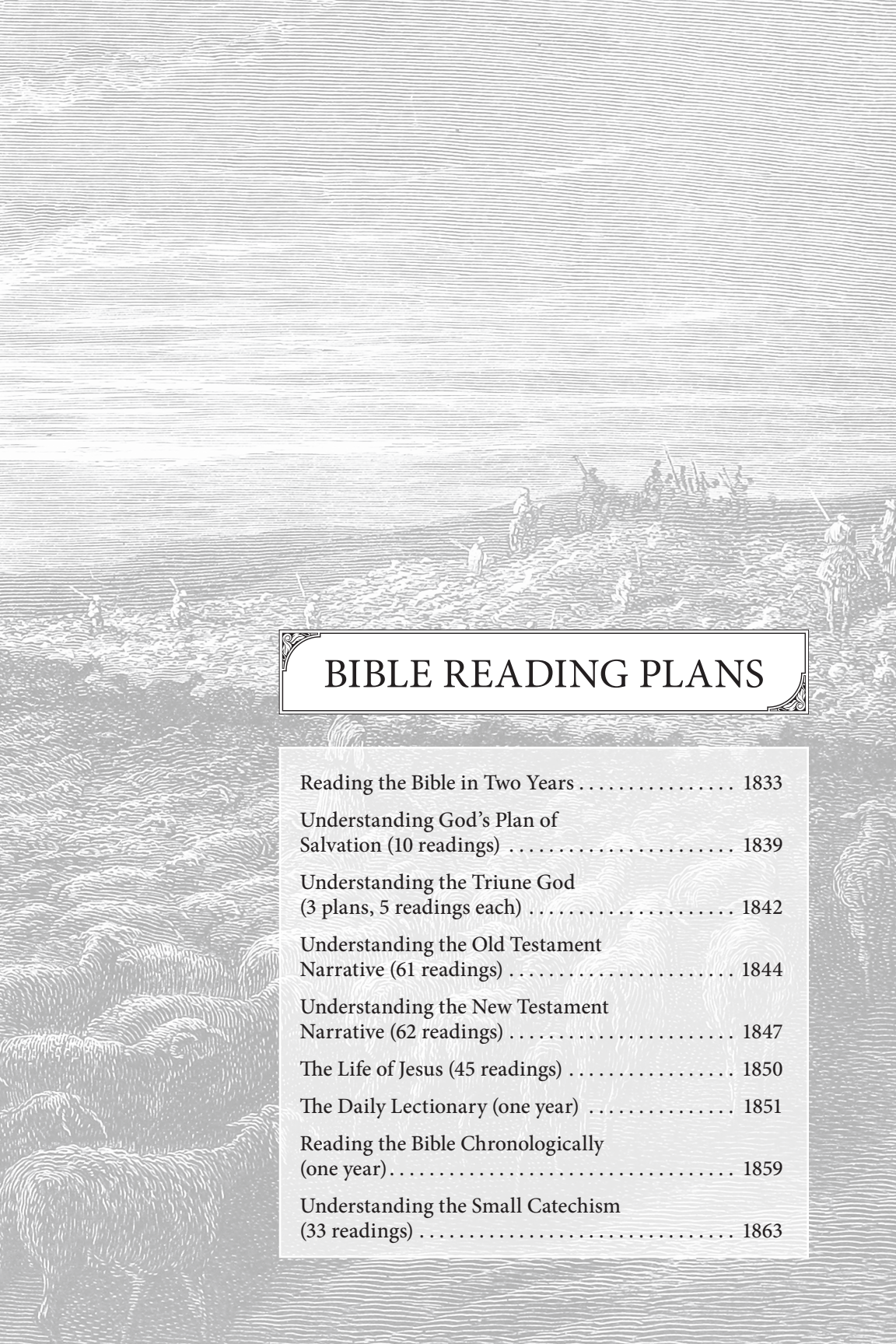
In the name of the Father and of the ✠ Son and of the Holy Spirit. Amen.

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

PRAYERS FOR THE CHURCH AND HER WORK

FOR THE CHURCH AT LARGE

Lord Jesus Christ, in this world of unrest and strife, You founded Your Holy Christian Church through faith as a kingdom of peace and joy. You have established this worldwide communion of saints, in which all believers are joined by the invisible bond of faith and in which we are gathered around Your Word and Sacraments. I thank You for making me a citizen in Your holy kingdom through the cleansing waters of Baptism. I praise You for Your goodness because You bestowed upon me and all Your children Your Holy Spirit. Keep the flame of faith alive in all believers through the forgiveness and peace given us through Your precious body and blood in the bread and wine of the Sacrament. Continue to fill us with the spirit of love and peace toward one another. Make us the salt of the earth and the light of the world. Fulfill among us Your promise that the gates of hell shall not prevail against Your Church. Extend Your kingdom so that Your salvation reaches to the ends of the earth. Hear us for the sake of Your truth. Amen.



BIBLE READING PLANS

Reading the Bible in Two Years	1833
Understanding God's Plan of Salvation (10 readings)	1839
Understanding the Triune God (3 plans, 5 readings each)	1842
Understanding the Old Testament Narrative (61 readings)	1844
Understanding the New Testament Narrative (62 readings)	1847
The Life of Jesus (45 readings)	1850
The Daily Lectionary (one year)	1851
Reading the Bible Chronologically (one year)	1859
Understanding the Small Catechism (33 readings)	1863

BIBLE READING PLANS

The following reading plans will help you better understand certain biblical teachings or themes. These are not meant to be exhaustive. Instead, they have been selected for you so you can follow a theme through key passages in the Bible. You can begin with whatever plan you would like, but we included some shorter and some longer plans geared toward interest and comfort level. We do suggest that, if you begin with shorter reading plans, when you are done with one or more of these short reading plans, you consider moving to a longer reading plan to better explore and understand more of Scripture. May God bless your reading as the Spirit reveals and uncovers God's epic plan of salvation to you through His Word, that you may faithfully and joyfully receive His gifts and your faith may be formed both now and for eternity.

Below is a list of the Bible book abbreviations used in several of the reading plans.

Gn —Genesis	Na —Nahum
Ex —Exodus	Hab —Habakkuk
Lv —Leviticus	Zep —Zephaniah
Nu —Numbers	Hg —Haggai
Dt —Deuteronomy	Zec —Zechariah
Jsh —Joshua	Mal —Malachi
Jgs —Judges	Mt —Matthew
Ru —Ruth	Mk —Mark
1Sm —1 Samuel	Lk —Luke
2Sm —2 Samuel	Jn —John
1Ki —1 Kings	Ac —Acts
2Ki —2 Kings	Rm —Romans
1Ch —1 Chronicles	1Co —1 Corinthians
2Ch —2 Chronicles	2Co —2 Corinthians
Ezr —Ezra	Gal —Galatians
Ne —Nehemiah	Eph —Ephesians
Est —Esther	Php —Philippians
Jb —Job	Col —Colossians
Ps —Psalms	1Th —1 Thessalonians
Pr —Proverbs	2Th —2 Thessalonians
Ec —Ecclesiastes	1Tm —1 Timothy
Sg —Song of Solomon	2Tm —2 Timothy
Is —Isaiah	Ti —Titus
Jer —Jeremiah	Phm —Philemon
Lm —Lamentations	Heb —Hebrews
Ezk —Ezekiel	Jas —James
Dn —Daniel	1Pt —1 Peter
Hos —Hosea	2Pt —2 Peter
Jl —Joel	1Jn —1 John
Am —Amos	2Jn —2 John
Ob —Obadiah	3Jn —3 John
Jnh —Jonah	Jude —Jude
Mi —Micah	Rv —Revelation

READING THE BIBLE IN TWO YEARS

This reading plan will guide you through the entire Bible in two years. You do not have to start at the beginning of a calendar year; you can start immediately with Week 1.

WEEK 1

- Mon Gn 1:1–2:25
- Tue Gn 3:1–24
- Wed Gn 4:1–6:8
- Thurs Gn 6:9–8:22
- Fri Gn 9:1–10:32
- Sat Gn 11:1–12:9

WEEK 2

- Mon . . . Gn 12:10–13:18
- Tue Gn 14:1–15:21
- Wed Gn 16:1–17:27
- Thurs . . . Gn 18:1–19:38
- Fri Gn 20:1–21:34
- Sat Gn 22:1–24

WEEK 3

- Mon Gn 23:1–24:67
- Tue Gn 25:1–26:35
- Wed Gn 27:1–28:22
- Thurs . . . Gn 29:1–30:43
- Fri Gn 31:1–33:20
- Sat Gn 34:1–35:29

WEEK 4

- Mon Gn 36:1–37:36
- Tue Gn 38:1–39:23
- Wed Gn 40:1–23
- Thurs Gn 41:1–40
- Fri Gn 41:41–57
- Sat Gn 42:1–44:34

WEEK 5

- Mon . . . Gn 45:1–46:34
- Tue Gn 47:1–48:22
- Wed Gn 49:1–50:26
- Thurs Ex 1:1–22
- Fri Ex 2:1–25
- Sat Ex 3:1–4:31

WEEK 6

- Mon Ex 5:1–6:30
- Tue Ex 7:1–25
- Wed Ex 8:1–9:35
- Thurs Ex 10:1–29
- Fri Ex 11:1–12:51
- Sat Ex 13:1–22

WEEK 7

- Mon Ex 14:1–31
- Tue Ex 15:1–27
- Wed Ex 16:1–17:16
- Thurs Ex 18:1–27
- Fri Ex 19:1–20:26
- Sat Ex 21:1–22:31

WEEK 8

- Mon Ex 23:1–24:18
- Tue Ex 25:1–27:21
- Wed Ex 28:1–29:46
- Thurs Ex 30:1–31:18
- Fri Ex 32:1–35
- Sat Ex 33:1–23

WEEK 9

- Mon Ex 34:1–35
- Tue Ex 35:1–36:38
- Wed Ex 37:1–38:31
- Thurs Ex 39:1–40:38
- Fri Lv 1:1–17
- Sat Lv 2:1–3:17

WEEK 10

- Mon Lv 4:1–6:30
- Tue Lv 7:1–9:24
- Wed Lv 10:1–11:47
- Thurs Lv 12:1–15:33
- Fri Lv 16:1–17:16
- Sat Lv 18:1–19:37

WEEK 11

- Mon Lv 20:1–22:33
- Tue Lv 23:1–25:55
- Wed Lv 26:1–27:34
- Thurs Nu 1:1–3:51
- Fri Nu 4:1–6:27
- Sat Nu 7:1–8:26

WEEK 12

- Mon Nu 9:1–10:36
- Tue Nu 11:1–12:16
- Wed Nu 13:1–15:41
- Thurs Nu 16:1–18:32
- Fri Nu 19:1–20:29
- Sat Nu 21:1–35

WEEK 13

- Mon Nu 22:1–25:18
- Tue Nu 26:1–27:23
- Wed Nu 28:1–30:16
- Thurs Nu 31:1–54
- Fri Nu 32:1–34:29
- Sat Nu 35:1–36:13

WEEK 14

- Mon Dt 1:1–46
- Tue Dt 2:1–37
- Wed Dt 3:1–29
- Thurs Dt 4:1–49
- Fri Dt 5:1–33
- Sat Dt 6:1–25

WEEK 15

- Mon Dt 7:1–26
- Tue Dt 8:1–20
- Wed Dt 9:1–10:22
- Thurs Dt 11:1–12:32
- Fri Dt 13:1–18
- Sat Dt 14:1–15:23

UNDERSTANDING GOD'S PLAN OF SALVATION

The Bible is the story of God's mission to save His creation through His Son, Jesus Christ. These ten readings help you better understand the epic story of salvation from creation, to the cross, to Christ's return on the Last Day.

The first five readings focus on the Old Testament, while the second five readings feature the New Testament. You will begin with creation and the fall into sin, which brought all of the problems we experience in this world, including hate, prejudice, crime, war, sickness, and death. Then you will look at God's promise to send His Son to save us. That promise unfolded throughout the history of God's Old Testament people, including Abraham, Moses, King David, and Daniel.

Then, in the second five readings, you will focus on Jesus' coming as our Savior. You will look at His birth and Baptism, His ministry, His suffering and death, His resurrection, and His promise to return on the Last Day to judge the living and the dead. By the end of the readings, you will better understand the Bible's overarching theme and storyline, the key to unlocking the full riches of each page of Holy Scripture.

Here is a reflection for each reading:

- **The Fall into Sin (Genesis 3:1–15)** This reading is an examination of how God's beautiful, perfect creation came to be the shattered, messy world we live in today. After God created everything good came the tragic moment when everything fell apart—and when humanity was barred from the tree of life. Central to this reading is Genesis 3:15, when God stepped forward with a plan, giving His very first promise to send His Son to restore His fallen creatures and the world we live in. This is the first promise in the Bible of Jesus, the Offspring of Eve, who would one day crush the power of sin, death, and the devil.
- **God Provides a Sacrifice for Abraham (Genesis 22:1–14)** God chose an aged couple, Abraham and Sarah, and promised them a child from whom He would raise up a new nation that would bring the world our Savior. Yet God called on Abraham to offer his beloved son as a burnt offering, a horrible sin contrary to God's plan for His people. Through what happened in this reading, God teaches us about the great substitutionary sacrifice of His own beloved Son, Jesus Christ, on the cross. This would happen some two thousand years after Abraham, and Jesus would come from the family tree of Abraham, as promised in Genesis 3:15.
- **The Passover (Exodus 12:1–13)** Abraham's descendants moved to Egypt, where they were enslaved for more than four hundred years. God then delivered Abraham's descendants from slavery in Egypt through ten plagues. The final plague was the death of every firstborn Egyptian and the salvation of God's people through the Passover lamb. This event teaches us about the death of our Passover Lamb, God's only-begotten Son, Jesus, who saves each of us from eternal death.

UNDERSTANDING THE OLD TESTAMENT NARRATIVE

The Bible is mostly conveyed in narrative form. In this reading plan, you get an overview of many of the most famous and important narratives of the Old Testament in chronological order.

PREFLOOD

- God Creates the World (Genesis 1)
- God Creates Adam and Eve (Genesis 2)
- Sin Enters the World (Genesis 3)
- Cain and Abel (Genesis 4)

FLOOD

- Noah Builds the Ark (Genesis 6)
- God's Promise to Noah (Genesis 8)
- The Tower of Babel (Genesis 11)

PATRIARCHS

- God Calls Abram (Genesis 12)
- Abram's Visitors from Heaven (Genesis 18)
- God Rescues Lot (Genesis 19)
- God Tests Abraham (Genesis 22)
- Isaac and Rebekah (Genesis 24)
- Jacob and Esau (Genesis 25:19–34; 27)
- Jacob's Dream (Genesis 28:10–22)
- Jacob's Family (Genesis 29–30)
- Jacob Returns Home (Genesis 31–33)
- Joseph's Dreams (Genesis 37:1–11)
- Joseph's Troubles (Genesis 37:12–36; 39)
- Joseph Feeds Egypt (Genesis 40–41)
- Joseph Forgives His Brothers (Genesis 42–45)

UNDERSTANDING THE NEW TESTAMENT NARRATIVE

The Bible is mostly conveyed in narrative form. In this reading plan, you get an overview of many of the most famous and important narratives of the New Testament in chronological order.

JESUS' BIRTH AND EARLY YEARS

- The Birth of John the Baptist Foretold (Luke 1:5–25)
- Gabriel Visits Mary (Luke 1:26–38)
- Mary Visits Elizabeth (Luke 1:39–56)
- The Birth of John the Baptist (Luke 1:57–80)
- An Angel Visits Joseph (Matthew 1:18–25)
- The Birth of Jesus (Luke 2:1–7)
- The Shepherds and the Angels (Luke 2:8–21)
- The Presentation of Jesus (Luke 2:22–38)
- The Visit of the Wise Men (Matthew 2)
- The Boy Jesus in the Temple (Luke 2:39–52)

JESUS' MINISTRY

- John Prepares the Way (Mark 1:1–8)
- The Baptism of Jesus (Matthew 3:13–17)
- The Temptation of Jesus (Matthew 4:1–11)
- Jesus Calls Four Disciples (Mark 1:16–20)
- Jesus Changes Water into Wine (John 2:1–12)
- The Sermon on the Mount (Matthew 5–7)
- Jesus Calms a Storm (Mark 4:35–41)
- Jesus Calls Matthew (Matthew 9:9–13)
- Jesus Raises Jairus's Daughter (Mark 5:21–24, 35–43)
- Jesus Heals Two Blind Men (Matthew 9:27–31)
- Jesus Feeds Five Thousand (Mark 6:30–44)
- Jesus Walks on Water (Matthew 14:22–33)
- Jesus Heals Many (Matthew 15:29–31)
- Jesus Is Rejected at Nazareth (Luke 4:16–30)

THE LIFE OF JESUS (CHRONOLOGICAL)

In this reading plan, you can read through all four Gospels in chronological order, following the life and ministry of Jesus. Note that in the following arrangement for the Gospels, the order of Matthew is given priority over that of Luke. However, some scholars hold that Luke is more chronological in sequence and that the order of events in Matthew was arranged in part by collecting the sayings of Jesus into orderly teachings.

- | | |
|--|--|
| <input type="checkbox"/> Lk 1:1–80; Jn 1:1–14 | <input type="checkbox"/> Mt 18:1–35 |
| <input type="checkbox"/> Mt 1:1–25; Lk 2:1–38 | <input type="checkbox"/> Jn 7:1–8:59 |
| <input type="checkbox"/> Mt 2:1–23; Lk 2:39–52 | <input type="checkbox"/> Jn 9:1–10:21 |
| <input type="checkbox"/> Mt 3:1–17; Mk 1:1–45;
Lk 3:1–38 | <input type="checkbox"/> Lk 10:1–42; Jn 10:22–42 |
| <input type="checkbox"/> Mt 4:1–25; Lk 4:1–5:39;
Jn 1:15–51 | <input type="checkbox"/> Lk 12:1–13:35 |
| <input type="checkbox"/> Jn 2:1–4:54 | <input type="checkbox"/> Lk 14:1–15:32 |
| <input type="checkbox"/> Mk 2:1–28 | <input type="checkbox"/> Lk 16:1–17:10 |
| <input type="checkbox"/> Jn 5:1–47 | <input type="checkbox"/> Jn 11:1–57 |
| <input type="checkbox"/> Mt 12:1–21; Mk 3:1–35;
Lk 6:1–49 | <input type="checkbox"/> Lk 17:11–18:14 |
| <input type="checkbox"/> Mt 5:1–7:29 | <input type="checkbox"/> Mt 19:1–30; Mk 10:1–52 |
| <input type="checkbox"/> Mt 8:1–13; Lk 7:1–50 | <input type="checkbox"/> Mt 20:1–21:46 |
| <input type="checkbox"/> Mt 11:1–30 | <input type="checkbox"/> Lk 18:15–19:48 |
| <input type="checkbox"/> Mt 12:22–50; Lk 11:1–54 | <input type="checkbox"/> Mk 11:1–33; Jn 12:1–50 |
| <input type="checkbox"/> Mt 13:1–58; Lk 8:1–56 | <input type="checkbox"/> Mt 22:1–46; Mk 12:1–44 |
| <input type="checkbox"/> Mt 8:14–34; Mk 4:1–5:43 | <input type="checkbox"/> Mt 23:1–39; Lk 20:1–21:38 |
| <input type="checkbox"/> Mt 9:1–10:42 | <input type="checkbox"/> Mk 13:1–37 |
| <input type="checkbox"/> Mt 14:1–36; Mk 6:1–56;
Lk 9:1–17 | <input type="checkbox"/> Mt 24:1–25:46 |
| <input type="checkbox"/> Jn 6:1–71 | <input type="checkbox"/> Mt 26:1–75; Mk 14:1–72 |
| <input type="checkbox"/> Mt 15:1–39; Mk 7:1–37 | <input type="checkbox"/> Lk 22:1–71; Jn 13:1–38 |
| <input type="checkbox"/> Mt 16:1–28; Mk 8:1–38;
Lk 9:18–27 | <input type="checkbox"/> Jn 14:1–17:26 |
| <input type="checkbox"/> Mt 17:1–27; Mk 9:1–50;
Lk 9:28–62 | <input type="checkbox"/> Mt 27:1–66; Mk 15:1–47 |
| | <input type="checkbox"/> Lk 23:1–56; Jn 18:1–19:42 |
| | <input type="checkbox"/> Mt 28:1–20; Mk 16:1–20 |
| | <input type="checkbox"/> Lk 24:1–53; Jn 20:1–21:25 |

THE DAILY LECTIONARY

Following historic practice, this lectionary presents a continuous reading through the books of the Bible, often associating certain books with particular seasons of the Church Year. The goal is not to read through the entire Bible each year. Rather, two readings of fifteen to forty verses each are provided for each day—one from the Old Testament, the other from the New Testament. Under this plan, nearly all of the New Testament and approximately one-third of the Old Testament are read each year. Please note the following:

- The lectionary begins with Ash Wednesday. During the seasons of Lent and Easter—the movable seasons in the Church Year—the Church Year calendar is followed.
- Following Holy Trinity Sunday, the calendar year is followed. The calendar readings are continued until the beginning of Lent in the following year.
- Occasionally a third, optional reading is listed in italic type. This reading covers materials that would otherwise be omitted from the daily readings. Sometimes it provides parallel readings, for example, from the minor prophets.

THE TIME OF EASTER

LENTEN SEASON

- **Ash Wed.** . . . Gn 1:1–19; Mk 1:1–13
 - Thurs. . . . Gn 1:20–2:3; Mk 1:14–28
 - Fri Gn 2:4–25; Mk 1:29–45
 - Sat Gn 3:1–24; Mk 2:1–17
-
- **Lent 1** Gn 4:1–26; Mk 2:18–28
 - Mon. Gn 6:1–7:5; Mk 3:1–19
 - Tue Gn 7:11–8:12; Mk 3:20–35
 - Wed. Gn 8:13–9:17;
Gn 9:18–11:26; Mk 4:1–20
 - Thurs. Gn 11:27–12:20;
Mk 4:21–41
 - Fri Gn 13:1–18; *Gn 14:1–24;*
Mk 5:1–20
 - Sat Gn 15:1–21; Mk 5:21–43
-
- **Lent 2** Gn 16:1–9, 15–17:22;
Mk 6:1–13
 - Mon. Gn 18:1–15;
Gn 18:16–20:18; Mk 6:14–34

- Tue Gn 21:1–21; Mk 6:35–56
 - Wed. Gn 22:1–19; Mk 7:1–23
 - Thurs. . . . Gn 24:1–31; Mk 7:24–37
 - Fri Gn 24:32–52, 61–67;
Gn 25:1–26:35; Mk 8:1–21
 - Sat Gn 27:1–29; Mk 8:22–38
-
- **Lent 3** Gn 27:30–45; 28:10–22;
Mk 9:1–13
 - Mon. Gn 29:1–30;
Gn 29:31–34:31; Mk 9:14–32
 - Tue Gn 35:1–29; Mk 9:33–50
 - Wed. Gn 37:1–36; Mk 10:1–12
 - Thurs. . . . Gn 39:1–23; Mk 10:13–31
 - Fri Gn 40:1–23; Mk 10:32–52
 - Sat Gn 41:1–27; Mk 11:1–19
-
- **Lent 4** . Gn 41:28–57; Mk 11:20–33
 - Mon. . Gn 42:1–34, 38; Mk 12:1–12
 - Tue Gn 43:1–28; Mk 12:13–27

READING THE BIBLE CHRONOLOGICALLY

This reading plan will guide you through the Bible chronologically in one year. Although the Bible in some places provides information about time by referring to the year, the month, the day, and even the hour of an event, it is not possible to determine times and sequences for every chapter of the Bible. The following readings are arranged in a general chronological order based on available information and by convenience in dividing up the readings.

WEEK 1

- Mon Gn 1:1–3:24
- Tue Gn 4:1–8:22
- Wed Gn 9:1–11:32
- Thurs Jb 1:1–5:27
- Fri Jb 6:1–10:22
- Sat Jb 11:1–14:22

WEEK 2

- Mon Jb 15:1–19:29
- Tue Jb 20:1–24:25
- Wed Jb 25:1–31:40
- Thurs Jb 32:1–37:24
- Fri Jb 38:1–42:17
- Sat Gn 12:1–15:21

WEEK 3

- Mon Gn 16:1–19:38
- Tue Gn 20:1–22:24
- Wed Gn 23:1–26:35
- Thurs Gn 27:1–30:43
- Fri Gn 31:1–35:29
- Sat Gn 36:1–39:23

WEEK 4

- Mon Gn 40:1–41:40
- Tue Gn 41:41–44:34
- Wed Gn 45:1–48:22
- Thurs Gn 49:1–Ex 1:22
- Fri Ex 2:1–4:31
- Sat Ex 5:1–7:25

WEEK 5

- Mon Ex 8:1–10:29
- Tue Ex 11:1–13:22
- Wed Ex 14:1–15:27
- Thurs Ex 16:1–18:27
- Fri Ex 19:1–22:31
- Sat Ex 23:1–27:21

WEEK 6

- Mon Ex 28:1–31:18
- Tue Ex 32:1–33:23
- Wed Ex 34:1–36:38
- Thurs Ex 37:1–40:38
- Fri Lv 1:1–3:17
- Sat Lv 4:1–9:24

WEEK 7

- Mon Lv 10:1–15:33
- Tue Lv 16:1–19:37
- Wed Lv 20:1–25:55
- Thurs Lv 26:1–Nu 3:51
- Fri Nu 4:1–8:26
- Sat Nu 9:1–12:16

WEEK 8

- Mon Nu 13:1–18:32
- Tue Nu 19:1–21:35
- Wed Nu 22:1–27:23
- Thurs Nu 28:1–31:54
- Fri Nu 32:1–36:13
- Sat Dt 1:1–2:37

WEEK 9

- Mon Dt 3:1–4:49
- Tue Dt 5:1–6:25
- Wed Dt 7:1–8:20
- Thurs Dt 9:1–12:32
- Fri Dt 13:1–15:23
- Sat Dt 16:1–19:21

WEEK 10

- Mon Dt 20:1–23:25
- Tue Dt 24:1–26:19
- Wed Dt 27:1–28:68
- Thurs Dt 29:1–30:20
- Fri Dt 31:1–34:12
- Sat Jsh 1:1–3:17

WEEK 11

- Mon Jsh 4:1–7:26
- Tue Jsh 8:1–10:43
- Wed Jsh 11:1–15:63
- Thurs Jsh 16:1–19:51
- Fri Jsh 20:1–22:34
- Sat Jsh 23:1–24:33

WEEK 12

- Mon Jgs 1:1–2:23
- Tue Jgs 3:1–5:31
- Wed Jgs 6:1–7:25
- Thurs Jgs 8:1–9:57
- Fri Jgs 10:1–12:15
- Sat Jgs 13:1–15:20

WEEK 13

- Mon Jgs 16:1–18:31
- Tue Jgs 19:1–21:25
- Wed Ru 1–4
- Thurs 1Sm 1:1–3:21
- Fri 1Sm 4:1–8:22
- Sat 1Sm 9:1–13:23

WEEK 14

- Mon 1Sm 14:1–17:58
- Tue 1Sm 18:1–21:15
- Wed 1Sm 22:1–23:29
- Thurs 1Sm 24:1–25:44
- Fri 1Sm 26:1–29:11
- Sat 1Sm 30:1–31:13

WEEK 15

- Mon Ps 1:1–17:15
- Tue Ps 18:1–28:9
- Wed Ps 29:1–41:13
- Thurs 2Sm 1:1–4:12
- Fri 2Sm 5:1–6:23
- Sat 2Sm 7:1–9:13

UNDERSTANDING THE SMALL CATECHISM

Luther's Small Catechism has served as a summary of what the Bible teaches for centuries. The arrangement of the components of the Small Catechism, beginning with the Ten Commandments, the Creed, and the Lord's Prayer, reveals to us God's design for His human creatures, His plan of redeeming and restoring His human creatures in Christ, and how He desires that we daily commend our lives to His care as His redeemed children. The catechism also outlines and explains the Means of Grace as presented in Scripture and other important teachings on life as God's children.

The Small Catechism can be found on pages 1872–87 in this Bible. Below is a reading plan that builds off of the words of the Small Catechism, adding in selected readings from Scripture. In thirty-three readings, you will not only review the Small Catechism but also gain a richer insight into these key teachings through selected Scripture passages. Each reading has an initial question or observation to help guide understanding. Each reading also includes a short devotional thought explaining the teaching of the catechism and the Scripture reading, as well as a personal reflection question to provoke further thought or action.

With one reading per day, you can meditate on the entire Small Catechism with additional Scripture readings in just over a month.

□ **The First Commandment with Explanation (p. 1875)**

Read Luke 12:13–34. Notice the foolishness of the rich man and the reasons Jesus gives for putting our trust in God.

Reflect: As Christians, we look to the one true God for all that we need. This is the God who created and sustains us, who redeemed us by giving Himself to be crucified for us in the God-man, Jesus, and who sanctifies us through the power of His Holy Spirit. There is no other God. *In what ways does God generously provide me with all that I need for my daily life and my eternal salvation?*

□ **The Second Commandment with Explanation (p. 1875)**

Read Luke 1:39–56. What inspired Mary to praise God's name?

Reflect: As Christians, we treasure and honor God's name with our prayers, praise, and witness. *How can I show that God is my Creator and Redeemer by the way I speak and in my daily conversations with others?*

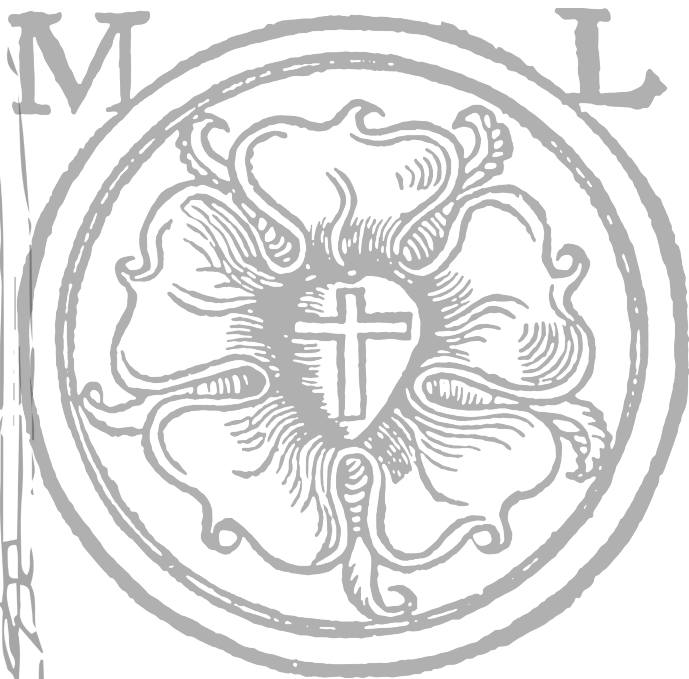
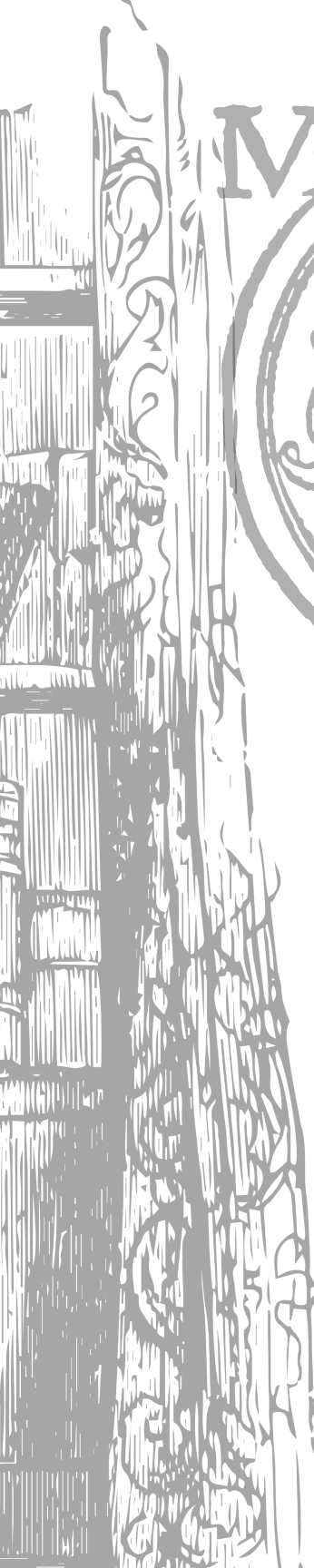
□ **The Third Commandment with Explanation (p. 1875)**

Read Luke 10:38–42. Why does Jesus commend Mary and not hardworking Martha?

Reflect: As Christians, God's Word leads us to delight in His wondrous works of creation and redemption. *How does God's Word open my eyes to see all of His good works?*

□ **The Fourth Commandment with Explanation (p. 1875)**

Read John 19:25–27. Note how Jesus honored His mother as He was dying.



MARTIN LUTHER'S SMALL CATECHISM

Luther's Preface	1872
The Ten Commandments	1875
The Creed	1877
The Lord's Prayer	1878
The Sacrament of Holy Baptism	1880
Confession.	1881
The Sacrament of the Altar.	1882
Daily Prayers.	1883
Table of Duties	1885

MARTIN LUTHER'S SMALL CATECHISM

In 1529, Martin Luther published his now famous Small Catechism, one of the most enduring and widely used summaries of biblical teaching. Beginning with the Ten Commandments, Lutherans study and memorize the catechism's summary of Scripture as a guide to understanding the Bible and as a guide for faith and life.

LUTHER'S PREFACE TO THE SMALL CATECHISM

[Luther introduced the Small Catechism with this preface, which addresses particular issues of his day.]

Martin Luther to all faithful and godly pastors and preachers: grace, mercy, and peace in Jesus Christ, our Lord.

The deplorable, miserable condition that I discovered recently when I, too, was a visitor, has forced and urged me to prepare this catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Dear God, what great misery I beheld! The common person, especially in the villages, has no knowledge whatever of Christian doctrine. And unfortunately, many pastors are completely unable and unqualified to teach. This is so much so, that one is ashamed to speak of it. Yet, everyone says that they are Christians, have been baptized, and receive the holy Sacraments, even though they cannot even recite the Lord's Prayer or the Creed or the Ten Commandments. They live like dumb brutes and irrational hogs. Now that the Gospel has come, they have nicely learned to abuse all freedom like experts.

O bishops! What answer will you ever give to Christ for having so shamefully neglected the people and never for a moment fulfilled your office [James 3:1]? May all misfortune run from you! I do not wish at this place to call down evil on your heads. You command the Sacrament in one form and insist on your human laws, and yet at the same time you do not care at all whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of God's Word. Woe, woe to you forever! [See Matthew 23.]

Therefore, I beg you all for God's sake, my dear sirs and brethren, who are pastors or preachers, to devote yourselves heartily to your office [1 Timothy 4:13]. Have pity on the people who are entrusted to you [Acts 20:28] and help us teach the catechism to the people, and especially to the young. And let those of you who cannot do better take these tables and forms and impress them, word for word, on the people [Deuteronomy 6:7], as follows:

In the first place, let the preacher above all be careful to avoid many versions or various texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, and such. He should choose one form to which he holds and teaches all the time, year after year. For young and simple people must be taught by uniform, settled texts and forms. Otherwise they become confused easily when the teacher today teaches them one way, and in a year some other way, as if he wished to make improvements. For then all effort and labor that has been spent in teaching is lost.

Our blessed fathers understood this well also. They all used the same form of the Lord's Prayer, the Creed, and the Ten Commandments. Therefore, we, too, should