

THE
**BIBLE
RECAP**
BIBLE

**365-DAY
CHRONOLOGICAL
STUDY BIBLE**

KING JAMES VERSION

PRESENTED TO

FROM

DATE

THE BIBLE RECAP BIBLE

**365-DAY
CHRONOLOGICAL
STUDY BIBLE**

KING JAMES VERSION

TARA-LEIGH COBBLE
GENERAL EDITOR



BETHANYHOUSE

a division of Baker Publishing Group
Minneapolis, Minnesota

Tara-Leigh Cobble, The Bible Recap 365-Day Chronological Study Bible,
Bethany House Publishers, a division of Baker Publishing Group, © 2026. Used by permission.

The Bible Recap 365-Day Chronological Study Bible © 2025, 2020 by Tara-Leigh Cobble

This publication contains content from the previously published work *The Bible Recap* © 2020

Published by Bethany House Publishers
Minneapolis, Minnesota
BethanyHouse.com

King James edition published 2026

Bethany House Publishers is a division of
Baker Publishing Group, Grand Rapids, Michigan

Printed in China

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—for example, electronic, photocopy, recording—without the prior written permission of the publisher. The only exception is brief quotations in printed reviews.

Library of Congress Cataloging-in-Publication Data

Names: Cobble, Tara-Leigh editor

Title: *The Bible recap : 365-day chronological study Bible* : King James Version / Tara-Leigh Cobble, general editor.

Description: King James edition. | Minneapolis, Minnesota : Bethany House Publishers, a division of Baker Publishing Group, 2026.

Identifiers: LCCN 2025029787 | ISBN 9780764244810 cloth | ISBN 9780764244827 imitation leather.

Subjects: LCSH: Bible—Study and teaching | Bible—Chronology

Classification: LCC BS600.3 .B483 2026

LC record available at <https://lcn.loc.gov/2025029787>

In *The Bible Recap*, instances of italics in Scripture quotations are added by the author.

Tara-Leigh Cobble is represented by Alive Literary Agency, AliveLiterary.com.

26 27 28 29 30 31 32 7 6 5 4 3 2 1

The Bible Recap is dedicated to every person who has tried and failed countless times to read the Bible, who has almost given up on understanding God and His Word, and who is here, trying one more time—with equal parts hope, fear, and skepticism—to draw near to the God of the universe.

May you come to know and love Him more and to understand that despite all your failures, He has never given up on pursuing you with love to this very page.

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

—Philippians 1:6

Contents

A Letter from Tara-Leigh Cobble xiii
How to Use This Book xv

THE RECAPS AND CHRONOLOGICAL READING PLAN

Day 1: Genesis 1–3	1	Day 35: Exodus 16–18	178
Day 2: Genesis 4–7	6	Day 36: Exodus 19–21	184
Day 3: Genesis 8–11	12	Day 37: Exodus 22–24	189
Day 4: Job 1–5	17	Day 38: Exodus 25–27	194
Day 5: Job 6–9	23	Day 39: Exodus 28–29	200
Day 6: Job 10–13	28	Day 40: Exodus 30–32	206
Day 7: Job 14–16	33	Day 41: Exodus 33–35	212
Day 8: Job 17–20	37	Day 42: Exodus 36–38	219
Day 9: Job 21–23	42	Day 43: Exodus 39–40	225
Day 10: Job 24–28	46	Day 44: Leviticus 1–4	229
Day 11: Job 29–31	51	Day 45: Leviticus 5–7	235
Day 12: Job 32–34	56	Day 46: Leviticus 8–10	241
Day 13: Job 35–37	60	Day 47: Leviticus 11–13	247
Day 14: Job 38–39	64	Day 48: Leviticus 14–15	254
Day 15: Job 40–42	68	Day 49: Leviticus 16–18	260
Day 16: Genesis 12–15	72	Day 50: Leviticus 19–21	266
Day 17: Genesis 16–18	77	Day 51: Leviticus 22–23	271
Day 18: Genesis 19–21	82	Day 52: Leviticus 24–25	277
Day 19: Genesis 22–24	88	Day 53: Leviticus 26–27	282
Day 20: Genesis 25–26	95	Day 54: Numbers 1–2	287
Day 21: Genesis 27–29	99	Day 55: Numbers 3–4	293
Day 22: Genesis 30–31	106	Day 56: Numbers 5–6	299
Day 23: Genesis 32–34	111	Day 57: Numbers 7	304
Day 24: Genesis 35–37	117	Day 58: Numbers 8–10	309
Day 25: Genesis 38–40	123	Day 59: Numbers 11–13	314
Day 26: Genesis 41–42	128	Day 60: Numbers 14–15; Psalm 90	320
Day 27: Genesis 43–45	134	Day 61: Numbers 16–17	326
Day 28: Genesis 46–47	140	Day 62: Numbers 18–20	331
Day 29: Genesis 48–50	145	Day 63: Numbers 21–22	337
Day 30: Exodus 1–3	150	Day 64: Numbers 23–25	342
Day 31: Exodus 4–6	155	Day 65: Numbers 26–27	347
Day 32: Exodus 7–9	160	Day 66: Numbers 28–30	352
Day 33: Exodus 10–12	166	Day 67: Numbers 31–32	358
Day 34: Exodus 13–15	173		

Day 68: Numbers 33–34	364	Day 110: Psalms 121, 123–125, 128–130	610
Day 69: Numbers 35–36	369	Day 111: 2 Samuel 1–4	614
Day 70: Deuteronomy 1–2	372	Day 112: Psalms 6, 8–10, 14, 16, 19, 21	621
Day 71: Deuteronomy 3–4	378	Day 113: 1 Chronicles 1–2	627
Day 72: Deuteronomy 5–7	384	Day 114: Psalms 43–45, 49, 84–85, 87	632
Day 73: Deuteronomy 8–10	389	Day 115: 1 Chronicles 3–5	637
Day 74: Deuteronomy 11–13	395	Day 116: Psalms 73, 77–78	643
Day 75: Deuteronomy 14–16	401	Day 117: 1 Chronicles 6	649
Day 76: Deuteronomy 17–20	406	Day 118: Psalms 81, 88, 92–93	653
Day 77: Deuteronomy 21–23	412	Day 119: 1 Chronicles 7–10	656
Day 78: Deuteronomy 24–27	418	Day 120: Psalms 102–104	663
Day 79: Deuteronomy 28–29	423	Day 121: 2 Samuel 5; 1 Chronicles 11–12	668
Day 80: Deuteronomy 30–31	430	Day 122: Psalm 133	674
Day 81: Deuteronomy 32–34; Psalm 91	434	Day 123: Psalms 106–107	676
Day 82: Joshua 1–4	441	Day 124: 1 Chronicles 13–16	681
Day 83: Joshua 5–8	447	Day 125: Psalms 1–2, 15, 22–24, 47, 68	687
Day 84: Joshua 9–11	454	Day 126: Psalms 89, 96, 100–101, 105, 132	693
Day 85: Joshua 12–15	461	Day 127: 2 Samuel 6–7; 1 Chronicles 17	700
Day 86: Joshua 16–18	468	Day 128: Psalms 25, 29, 33, 36, 39	705
Day 87: Joshua 19–21	473	Day 129: 2 Samuel 8–9; 1 Chronicles 18	710
Day 88: Joshua 22–24	479	Day 130: Psalms 50, 53, 60, 75	714
Day 89: Judges 1–2	485	Day 131: 2 Samuel 10; 1 Chronicles 19; Psalm 20	717
Day 90: Judges 3–5	490	Day 132: Psalms 65–67, 69–70	721
Day 91: Judges 6–7	496	Day 133: 2 Samuel 11–12; 1 Chronicles 20	726
Day 92: Judges 8–9	501	Day 134: Psalms 32, 51, 86, 122	731
Day 93: Judges 10–12	507	Day 135: 2 Samuel 13–15	735
Day 94: Judges 13–15	513	Day 136: Psalms 3–4, 12–13, 28, 55	743
Day 95: Judges 16–18	518	Day 137: 2 Samuel 16–18	747
Day 96: Judges 19–21	524	Day 138: Psalms 26, 40, 58, 61–62, 64	753
Day 97: Ruth 1–4	531	Day 139: 2 Samuel 19–21	758
Day 98: 1 Samuel 1–3	537	Day 140: Psalms 5, 38, 41–42	764
Day 99: 1 Samuel 4–8	543	Day 141: 2 Samuel 22–23; Psalm 57	768
Day 100: 1 Samuel 9–12	549	Day 142: Psalms 95, 97–99	774
Day 101: 1 Samuel 13–14	556	Day 143: 2 Samuel 24; 1 Chronicles 21–22; Psalm 30	777
Day 102: 1 Samuel 15–17	562		
Day 103: 1 Samuel 18–20; Psalms 11, 59	569		
Day 104: 1 Samuel 21–24	577		
Day 105: Psalms 7, 27, 31, 34, 52	583		
Day 106: Psalms 56, 120, 140–142	589		
Day 107: 1 Samuel 25–27	592		
Day 108: Psalms 17, 35, 54, 63	598		
Day 109: 1 Samuel 28–31; Psalm 18	602		

Day 144: Psalms 108–110	783	Day 181: 2 Chronicles 19–23	984
Day 145: 1 Chronicles 23–25	786	Day 182: Obadiah 1; Psalms 82–83	992
Day 146: Psalms 131, 138–139, 143–145	791	Day 183: 2 Kings 1–4	995
Day 147: 1 Chronicles 26–29; Psalm 127	796	Day 184: 2 Kings 5–8	1003
Day 148: Psalms 111–118	804	Day 185: 2 Kings 9–11	1011
Day 149: 1 Kings 1–2; Psalms 37, 71, 94	809	Day 186: 2 Kings 12–13; 2 Chronicles 24	1018
Day 150: Psalm 119	820	Day 187: 2 Kings 14; 2 Chronicles 25	1023
Day 151: 1 Kings 3–4	827	Day 188: Jonah 1–4	1028
Day 152: 2 Chronicles 1; Psalm 72	832	Day 189: 2 Kings 15; 2 Chronicles 26	1032
Day 153: Song of Solomon 1–8	835	Day 190: Isaiah 1–4	1037
Day 154: Proverbs 1–3	842	Day 191: Isaiah 5–8	1042
Day 155: Proverbs 4–6	846	Day 192: Amos 1–5	1048
Day 156: Proverbs 7–9	851	Day 193: Amos 6–9	1054
Day 157: Proverbs 10–12	855	Day 194: 2 Chronicles 27; Isaiah 9–12	1058
Day 158: Proverbs 13–15	860	Day 195: Micah 1–7	1064
Day 159: Proverbs 16–18	865	Day 196: 2 Chronicles 28; 2 Kings 16–17	1071
Day 160: Proverbs 19–21	870	Day 197: Isaiah 13–17	1078
Day 161: Proverbs 22–24	875	Day 198: Isaiah 18–22	1084
Day 162: 1 Kings 5–6; 2 Chronicles 2–3	880	Day 199: Isaiah 23–27	1089
Day 163: 1 Kings 7; 2 Chronicles 4	886	Day 200: 2 Kings 18; 2 Chronicles 29–31; Psalm 48	1095
Day 164: 1 Kings 8; 2 Chronicles 5	891	Day 201: Hosea 1–7	1104
Day 165: 2 Chronicles 6–7; Psalm 136	898	Day 202: Hosea 8–14	1111
Day 166: Psalms 134, 146–150	904	Day 203: Isaiah 28–30	1117
Day 167: 1 Kings 9; 2 Chronicles 8	907	Day 204: Isaiah 31–34	1123
Day 168: Proverbs 25–26	911	Day 205: Isaiah 35–36	1128
Day 169: Proverbs 27–29	915	Day 206: Isaiah 37–39; Psalm 76	1131
Day 170: Ecclesiastes 1–6	919	Day 207: Isaiah 40–43	1137
Day 171: Ecclesiastes 7–12	926	Day 208: Isaiah 44–48	1144
Day 172: 1 Kings 10–11; 2 Chronicles 9	933	Day 209: 2 Kings 19; Psalms 46, 80, 135	1151
Day 173: Proverbs 30–31	940	Day 210: Isaiah 49–53	1156
Day 174: 1 Kings 12–14	944	Day 211: Isaiah 54–58	1163
Day 175: 2 Chronicles 10–12	950	Day 212: Isaiah 59–63	1168
Day 176: 1 Kings 15; 2 Chronicles 13–16	955	Day 213: Isaiah 64–66	1175
Day 177: 1 Kings 16; 2 Chronicles 17	962	Day 214: 2 Kings 20–21	1179
Day 178: 1 Kings 17–19	966	Day 215: 2 Chronicles 32–33	1184
Day 179: 1 Kings 20–21	973	Day 216: Nahum 1–3	1188
Day 180: 1 Kings 22; 2 Chronicles 18	978	Day 217: 2 Kings 22–23; 2 Chronicles 34–35	1192
		Day 218: Zephaniah 1–3	1201

Day 219: Jeremiah 1–3	1206	Day 261: Ezra 4–6; Psalm 137	1456
Day 220: Jeremiah 4–6	1211	Day 262: Haggai 1–2	1461
Day 221: Jeremiah 7–9	1217	Day 263: Zechariah 1–4	1465
Day 222: Jeremiah 10–13	1223	Day 264: Zechariah 5–9	1469
Day 223: Jeremiah 14–17	1230	Day 265: Zechariah 10–14	1475
Day 224: Jeremiah 18–22	1236	Day 266: Esther 1–5	1481
Day 225: Jeremiah 23–25	1244	Day 267: Esther 6–10	1488
Day 226: Jeremiah 26–29	1250	Day 268: Ezra 7–10	1494
Day 227: Jeremiah 30–31	1257	Day 269: Nehemiah 1–5	1502
Day 228: Jeremiah 32–34	1262	Day 270: Nehemiah 6–7	1509
Day 229: Jeremiah 35–37	1269	Day 271: Nehemiah 8–10	1514
Day 230: Jeremiah 38–40; Psalms 74, 79	1275	Day 272: Nehemiah 11–13; Psalm 126	1521
Day 231: 2 Kings 24–25; 2 Chronicles 36	1281	Day 273: Malachi 1–4	1528
Day 232: Habakkuk 1–3	1287	Four Hundred Years of Silence	1533
Day 233: Jeremiah 41–45	1291	Day 274: Luke 1; John 1	1534
Day 234: Jeremiah 46–48	1298	Day 275: Matthew 1; Luke 2	1540
Day 235: Jeremiah 49–50	1304	Day 276: Matthew 2	1545
Day 236: Jeremiah 51–52	1310	Day 277: Matthew 3; Mark 1; Luke 3	1547
Day 237: Lamentations 1–2	1317	Day 278: Matthew 4; Luke 4–5	1553
Day 238: Lamentations 3–5	1321	Day 279: John 2–4	1560
Day 239: Ezekiel 1–4	1326	Day 280: Matthew 8; Mark 2	1566
Day 240: Ezekiel 5–8	1332	Day 281: John 5	1570
Day 241: Ezekiel 9–12	1338	Day 282: Matthew 12; Mark 3; Luke 6	1573
Day 242: Ezekiel 13–15	1344	Day 283: Matthew 5–7	1581
Day 243: Ezekiel 16–17	1348	Day 284: Matthew 9; Luke 7	1587
Day 244: Ezekiel 18–20	1354	Day 285: Matthew 11	1592
Day 245: Ezekiel 21–22	1361	Day 286: Luke 11	1595
Day 246: Ezekiel 23–24	1365	Day 287: Matthew 13; Luke 8	1599
Day 247: Ezekiel 25–27	1371	Day 288: Mark 4–5	1606
Day 248: Ezekiel 28–30	1376	Day 289: Matthew 10	1611
Day 249: Ezekiel 31–33	1381	Day 290: Matthew 14; Mark 6; Luke 9	1614
Day 250: Ezekiel 34–36	1388	Day 291: John 6	1622
Day 251: Ezekiel 37–39	1394	Day 292: Matthew 15; Mark 7	1626
Day 252: Ezekiel 40–42	1399	Day 293: Matthew 16; Mark 8	1631
Day 253: Ezekiel 43–45	1406	Day 294: Matthew 17; Mark 9	1635
Day 254: Ezekiel 46–48	1412	Day 295: Matthew 18	1640
Day 255: Joel 1–3	1418	Day 296: John 7–8	1643
Day 256: Daniel 1–3	1424	Day 297: John 9–10	1649
Day 257: Daniel 4–6	1431	Day 298: Luke 10	1654
Day 258: Daniel 7–9	1438	Day 299: Luke 12–13	1657
Day 259: Daniel 10–12	1444		
Day 260: Ezra 1–3	1450		

Day 300: Luke 14–15	1663	Day 333: 1 Corinthians 1–4	1829
Day 301: Luke 16–17	1667	Day 334: 1 Corinthians 5–8	1835
Day 302: John 11	1672	Day 335: 1 Corinthians 9–11	1840
Day 303: Luke 18	1675	Day 336: 1 Corinthians 12–14	1845
Day 304: Matthew 19; Mark 10	1678	Day 337: 1 Corinthians 15–16	1850
Day 305: Matthew 20–21	1684	Day 338: 2 Corinthians 1–4	1855
Day 306: Luke 19	1689	Day 339: 2 Corinthians 5–9	1860
Day 307: Mark 11; John 12	1692	Day 340: 2 Corinthians 10–13	1866
Day 308: Matthew 22; Mark 12	1697	Day 341: Romans 1–3	1871
Day 309: Matthew 23; Luke 20–21	1702	Day 342: Romans 4–7	1876
Day 310: Mark 13	1709	Day 343: Romans 8–10	1882
Day 311: Matthew 24	1712	Day 344: Romans 11–13	1887
Day 312: Matthew 25	1715	Day 345: Romans 14–16	1892
Day 313: Matthew 26; Mark 14	1719	Day 346: Acts 20–23	1897
Day 314: Luke 22; John 13	1726	Day 347: Acts 24–26	1905
Day 315: John 14–17	1732	Day 348: Acts 27–28	1911
Day 316: Matthew 27; Mark 15	1738	Day 349: Colossians 1–4; Philemon 1	1916
Day 317: Luke 23; John 18–19	1744	Day 350: Ephesians 1–6	1922
Day 318: Matthew 28; Mark 16	1752	Day 351: Philippians 1–4	1930
Day 319: Luke 24; John 20–21	1755	Day 352: 1 Timothy 1–6	1936
Day 320: Acts 1–3	1761	Day 353: Titus 1–3	1942
Day 321: Acts 4–6	1767	Day 354: 1 Peter 1–5	1945
Day 322: Acts 7–8	1773	Day 355: Hebrews 1–6	1951
Day 323: Acts 9–10	1779	Day 356: Hebrews 7–10	1957
Day 324: Acts 11–12	1785	Day 357: Hebrews 11–13	1964
Day 325: Acts 13–14	1789	Day 358: 2 Timothy 1–4	1970
Day 326: James 1–5	1794	Day 359: 2 Peter 1–3; Jude 1	1975
Day 327: Acts 15–16	1800	Day 360: 1 John 1–5	1980
Day 328: Galatians 1–3	1805	Day 361: 2 John 1; 3 John 1	1986
Day 329: Galatians 4–6	1810	Day 362: Revelation 1–5	1989
Day 330: Acts 17	1814	Day 363: Revelation 6–11	1996
Day 331: 1 Thessalonians 1–5; 2 Thessalonians 1–3	1817	Day 364: Revelation 12–18	2002
Day 332: Acts 18–19	1825	Day 365: Revelation 19–22	2011

Acknowledgments 2019

About Tara-Leigh Cobble 2021

Scripture Index: Canon Order 2022

The Bible Recap Notes 2030

A Letter from Tara-Leigh Cobble

For years I struggled with Bible reading even though I was in full-time ministry. Not only was Scripture challenging to understand, but the challenge also left me with a lack of desire. Every day I felt defeated before I even started, and many days I didn't start at all. Eventually, I learned I was making three primary mistakes that held me back from understanding and loving Scripture.

Mistake #1

My first major mistake was looking for myself. I viewed the Bible as a big to-do list, and if I checked all the right boxes, God would respond by fulfilling all my desires. I approached the Bible primarily to get my application points, feel like a good, moral person, and move on. Reading Scripture as a story about God—not me—felt unnatural at first, so I started asking myself a few questions to narrow my focus:

- What does God say or do in this passage?
- What does this reveal about what God loves?
- What does this reveal about what God hates?
- What does this reveal about what motivates God to do what He does?
- In all of that, what attributes of God are displayed?

The questions we ask of the Bible impact the wisdom we glean from it. Reading the Bible is not a means to self-help or an attempt to earn God's favor. It's an opportunity to behold the beauty of God and be drawn in by Him.

Mistake #2

My second major mistake stemmed from mistake #1. Since I was only looking for the steps I needed to take to appease God and have a perfect, joy-filled life, I hovered over the same passages of Scripture and disregarded the rest. There were so many old laws we no longer follow and passages about people with names I couldn't pronounce—those parts confused or bored me. But my standard approach had me dropping down in the middle of a movie and staying for five minutes, with no real idea of the story line or who the characters were, and hoping to understand it. Not only is it impossible to understand something when you handle it that way, but it's also impossible to love it.

To correct this mistake, I decided to read through Scripture chronologically, not front to back. I wanted to see the overall story line or metanarrative. I began each book by identifying who wrote it, when they wrote it, whom they wrote it to, and what style they wrote it in. The Bible has sixty-six individual books that together tell one story, but they're from a wide variety of vantage points and styles—narrative history, poetry, prophecy—and much to my initial dismay, the bulk of it is not promises or action points. Most of it serves to tell me a story about God and His unshakeable love for His people.

Reading the story in order and paying attention to the context helped me make sense of verses that appear to contradict each other. I also learned how to sift through the confusing passages to find God's character.

Mistake #3

My first two mistakes worked together to create my other major mistake: drawing conclusions about God before I'd read the whole Bible. Since I had primarily read Scripture for selfish reasons, I was impatient and didn't take time to read it all. That was a dangerous approach because I didn't have all the information. I was tempted to build a theology around one verse without knowing what other verses had to say. I was tempted to read every verse as a command, even if the verse was just describing what was happening. I wanted quick answers, and I didn't take the time to consider context or evaluate the verses against the rest of Scripture to see the fullness of God's revealed counsel.

The Bible is the story of God pursuing His people despite their sin. Bit by bit, we see Him giving them more information about who He is and who He is making them into. But it isn't all revealed at once, because they can't handle it all at once. He's patient with them, giving them baby steps. For instance, it's easy to read through parts of the Old Testament and conclude that God is angry and wants to kill anyone who disobeys Him. But when we zoom out and read the whole story, we see a through line of grace and mercy and rescue.

It required patience to hold my questions and conclusions with an open hand and continue to ask God to guide me in wisdom, knowledge, and understanding as I read each day. Some of the questions I had in Leviticus weren't answered until Hebrews. But all good relationships require patience, and they develop over time. It's worth holding some things with an open hand and waiting until God reveals more of Himself.

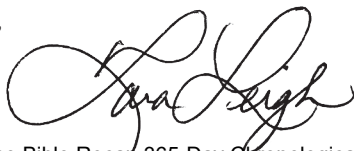
I spent years trying to build my life around a book I hadn't read about a God I didn't know. But now that I really know Him, I want to help others know Him better too!

By the way, I'm not an academic. I didn't go to seminary, and I'll only occasionally mention what the original Hebrew might mean, and even then, chances are I don't know how to pronounce it. I've learned much of what I know by studying and listening to a variety of scholars, so any wisdom you find in this book certainly didn't originate with me, but if you do happen to spot an error, it's likely mine.

Overall, my approach in this book will be less like a scholarly Bible commentary and more like an overview and a highlight reel rolled into one. What that means is, I'm less inclined to tell you about archaeological details and more inclined to point to the character of God as revealed in that day's reading. I want to help you learn how to find and see and know God and His character more than anything else. I don't care if you never know what year the temple was built and destroyed and rebuilt and rededicated—those are great details to be aware of, but they will never serve you like the personal knowledge of God. They will never bring you joy or sustain you in trials. They will never draw you in to spend more time with God out of sheer joy and delight.

Here's what I'm imagining for you this year: Picture yourself being drawn to God and His character instead of feeling alienated by the God of the Old Testament. Imagine understanding the motives behind His actions instead of feeling confused or even frustrated by what He does. Picture yourself actually hearing from God in His Word directly and feeling closer to and more intimate with Him than you ever have before—just because you've committed to spending the first 1 percent of your day with Him. If all you gain from this is one new insight about God, that insight could change the rest of your life and your relationship with Him. And no matter how your circumstances change, I believe your joy will grow deeper and richer, because you will be spending time with Him—and He's where the joy is!

For the gospel,



How to Use This Book

This book is arranged according to a 365-day chronological plan. Each day begins with its assigned chapters of Scripture, and you probably saw the full schedule in the front of the book, as well. Unlike a front-to-back plan (canonical), or plans that have you read from both the Old and New Testaments each day, the chronological plan takes you through the story of Scripture as it happened.

Each day, you'll start by reading that day's portion of the Bible (an average of three chapters or about twelve minutes of reading). When something stands out at you as meaningful or encouraging, take note of it in your journal. When you're confused about something you read, write a question about it in your journal so you can research it later.

After you finish reading the day's Bible chapters, read the recap to get a summary and highlight reel along with some explanations of the more confusing parts of the text. The Bible Recap team has also built out a list of free resources for you on our website that correspond to the days of this plan: TheBibleRecap.com/links. We'll include an asterisk next to the days that have resources so you'll know when to look for those.

Each day ends with a section called Today's God Shot, which points to one of the many places where God's attributes are on display in that day's reading. It's called a God Shot because it's a snapshot of God's character. Look for your own God Shot each day too. He's on every page of Scripture, so keep your eyes peeled for things that reveal Him to you—what He says and does, what He loves and hates, and what motivates Him to do what He does.

As we move through these books, the tone and feel will change regularly. That's because these books are written in a wide range of literary genres, such as narrative history, poetry and wisdom literature, prophecy, and letter. They were written over several hundred years by dozens of different writers, but they all have a cohesive theme in the metanarrative. As you begin each new book, take time to research who wrote each book, to whom they wrote it, when they wrote it, and the literary style in which it was written. Those details may seem unimportant, but they set the scene for reading it as it was meant to be read, which is the only way to truly understand it—and that's our goal! Let's get started!

THE RECAPS AND CHRONOLOGICAL READING PLAN

GENESIS 1 In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³ And God said, Let there be light: and there was light.

⁴ And God saw the light, that *it was* good: and God divided the light from the darkness.

⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷ And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

¹⁰ And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

¹¹ And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

¹² And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

¹³ And the evening and the morning were the third day.

¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

¹⁷ And God set them in the firmament of the heaven to give light upon the earth,

¹⁸ And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

¹⁹ And the evening and the morning were the fourth day.

²⁰ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

²¹ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

²³ And the evening and the morning were the fifth day.

²⁴ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

²⁹ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

³¹ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

GENESIS 2 Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

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

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

⁷ And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

¹¹ The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

¹² And the gold of that land *is* good: there *is* bdellium and the onyx stone.

¹³ And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

¹⁴ And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

²⁰ And Adam gave names to all cattle, and to the fowl of the air; and to every beast of the field; but for Adam there was not found an help meet for him.

²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

²² And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

²³ And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

²⁵ And they were both naked, the man and his wife, and were not ashamed.

GENESIS 3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

³ But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

⁴ And the serpent said unto the woman, Ye shall not surely die:

⁵ For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

⁶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

⁷ And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

⁸ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

⁹ And the LORD God called unto Adam, and said unto him, Where *art* thou?

¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

¹¹ And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

¹² And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

¹³ And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

¹⁴ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

¹⁶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

²⁰ And Adam called his wife's name Eve; because she was the mother of all living.

²¹ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

²² And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

²³ Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

RECAP

Genesis is a book of the law; it's not a science book or a history book, though it does tell us a lot about history. While Scripture is 100 percent true, it isn't always 100 percent literal. It's important to hold our scientific conclusions or opinions with an open hand. It's even important to hold our questions with an open hand, because this book isn't necessarily here to answer them; it's here to reveal GOD. Today's reading is a good example. Some people believe the days of creation were prolonged periods of time lasting tens of thousands of years. This is called the day-age theory, and it's held by many old earth creationists. Most young earth creationists believe God created the earth in six

literal days. What's clear in Scripture is that God is the Creator; none of this was an accident.

In 1:26, God refers to Himself in the plural form: "Let us make man in our image." All three persons of the Trinity are present and active at creation: God the Father, God the Son, and God the Spirit. The Father gives the creation commands, the Son does the manual labor of creation (John 1:3), and the Spirit hovers over creation, sustaining and approving of it. They work in tandem toward the same goal. It's important to note that Jesus doesn't just show up on the scene when He's born in a manger in the New Testament. Before God the Son took on the name Jesus, He resided in heaven with the Father. He's been here all along. In fact, we'll see Him a lot in the Old Testament. Be on the lookout for Him!

In 2:4, the word *LORD* is in all caps; this is different from when we see the word spelled *Lord* or *lord*. All lowercase *lord* can refer to anyone who is in charge, like your *landlord*. When it's capitalized as *Lord*, it means "Adonai," the Hebrew word for *Master*, which is a proper name of God, not just a general term. When you see all-caps *LORD*, it represents an ancient Hebrew spelling of YHWH. It has no vowels, so when we try to pronounce it, it sounds like "Yahweh" or "Jehovah." This is God's personal name. By telling us His name, He's showing us *right out of the gate* that He wants to be personal with His creation. He's not setting Himself apart as one not to be known or spoken to. He tells mankind His name! Despite that, it doesn't bring Him to our level. YHWH is still Lord (Master), after all.

Later, we see the fall of mankind in the sin of Adam and Eve. Because God is sovereign and isn't confined to time, nothing surprises Him. Their sin doesn't thwart His plan—His plan accounted for their sin. In 2:17 He tells them, "*In the day that thou eatest thereof* [the tree of the knowledge of good and evil] *thou shalt surely die.*" He didn't say *if*; He said *when*; it implies certainty. The rest of Scripture supports this, letting us know that God wasn't relegated to plan B after they ate the fruit; it was always plan A.

When Eve questions God's goodness, she buys the lie that He's holding out on her and decides she'd make a better god. Adam is right there with her—and according to Romans 5, God holds him responsible for his role in this too. That's when the world was first fractured by sin, and it's still fracturing. Not only do we still believe and act on the same lies, but the curses pronounced over Adam and Eve still resonate in our world today. In 3:16–17, the curse states that pain will now surround childbirth and work and that sin will corrupt the relationship between husband and wife. There are a few views on what this corruption looks like, but suffice it to say that sin has impacted not only our relationships with God, creation, and ourselves, but also our relationships with each other.

Today's God Shot

God is our Creator and the Lord over everything, but despite His lordship and His perfection, He's merciful toward the sinners He's in relationship with. He said they'd die if they ate of the fruit, but He lets them live! He doesn't strike them down on the spot. Any

time we see God hedge on His promises, it's always on the side of mercy. He doesn't break promises; He exceeds them. We see it again in 3:9–10, when they're hiding from Him and lying to Him. Before they even repent, He pursues them out of His great love. At the height of their sin, He continues to show them both mercy and discipline. It's such a gift to them and to us that He doesn't give up on pursuing us, because He's where the joy is!

DAY 2*

GENESIS 4–7

GENESIS 4 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

³ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

⁴ And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

⁹ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am I* my brother's keeper?

¹⁰ And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

¹¹ And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

¹² When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

¹³ And Cain said unto the LORD, My punishment *is* greater than I can bear.

¹⁴ Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

¹⁵ And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

¹⁶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

¹⁷ And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

¹⁸ And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

¹⁹ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

²⁰ And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have cattle*.

²¹ And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

²² And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

²³ And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

²⁵ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

²⁶ And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

GENESIS 5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

² Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

³ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

⁴ And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

⁵ And all the days that Adam lived were nine hundred and thirty years: and he died.

⁶ And Seth lived an hundred and five years, and begat Enos:

⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

⁸ And all the days of Seth were nine hundred and twelve years: and he died.

⁹ And Enos lived ninety years, and begat Cainan:

¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

¹¹ And all the days of Enos were nine hundred and five years: and he died.

¹² And Cainan lived seventy years, and begat Mahalaleel:

¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

¹⁴ And all the days of Cainan were nine hundred and ten years: and he died.

¹⁵ And Mahalaleel lived sixty and five years, and begat Jared:

¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

¹⁸ And Jared lived an hundred sixty and two years, and he begat Enoch:

¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

²⁰ And all the days of Jared were nine hundred sixty and two years: and he died.

²¹ And Enoch lived sixty and five years, and begat Methuselah:

²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

²³ And all the days of Enoch were three hundred sixty and five years:

²⁴ And Enoch walked with God: and he *was* not; for God took him.

²⁵ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died.

²⁸ And Lamech lived an hundred eighty and two years, and begat a son:

²⁹ And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.

³² And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

GENESIS 6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

² That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

³ And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

⁴ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

⁵ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

⁶ And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

⁷ And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

⁸ But Noah found grace in the eyes of the LORD.

⁹ These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

¹⁰ And Noah begat three sons, Shem, Ham, and Japheth.

¹¹ The earth also was corrupt before God, and the earth was filled with violence.

¹² And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

¹³ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

¹⁴ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

¹⁵ And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

¹⁶ A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with lower, second, and third stories* shalt thou make it.

¹⁷ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and every thing that is* in the earth shall die.

¹⁸ But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

¹⁹ And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

²⁰ Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

²¹ And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

²² Thus did Noah; according to all that God commanded him, so did he.

GENESIS 7 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

² Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

³ Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

⁴ For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

⁵ And Noah did according unto all that the LORD commanded him.

⁶ And Noah was six hundred years old when the flood of waters was upon the earth.

⁷ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

⁸ Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

⁹ There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

¹⁰ And it came to pass after seven days, that the waters of the flood were upon the earth.

¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

¹² And the rain was upon the earth forty days and forty nights.

¹³ In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

¹⁴ They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

¹⁵ And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

¹⁶ And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

¹⁷ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

¹⁸ And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

¹⁹ And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

²⁰ Fifteen cubits upward did the waters prevail; and the mountains were covered.

²¹ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

²² All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

²³ And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

²⁴ And the waters prevailed upon the earth an hundred and fifty days.

RECAP

Yesterday, when God finished creating, He declared it *very good*, but that's different from being perfect and complete. Imperfect man can't live up to God's standard of perfection, and that's evident in Cain's murder of Abel. This happened about 2,500 years before God gave Moses the Ten Commandments, but Cain still knew murder was wrong; he even feared other people killing him in response to it (4:14).

People often wonder whom Cain married. Adam and Eve had lots of children after Cain and Abel, so it's likely he married one of his sisters or nieces. The scientific reason incest isn't problematic here is that there's no genetic load yet. God doesn't ban incest until much later, and up until that point it serves as a tool to populate the earth. This doesn't mean God changed; it shows He has an orderly plan. Only He can know the point when genetic mutations will be a problem, so only He will know when incest has served its purpose and has crossed into dangerous territory.

The phrase *sons of God* (6:4) is one way Scripture refers to angels. The prevailing view of ancient Jews was that *sons of God* referred to fallen angels who, in this text, took human wives and had kids with

them, creating a crossbreed of angels and humans; these people are called giants in the KJV, but you may have heard them referred to as Nephilim like they are called in many other Bible translations. Scripture says angels in heaven don't procreate, but that could be because (a) the angels in heaven are the elect angels who live under God's rule and don't rebel against Him, and/or (b) all angels referred to in Scripture are male, so they can't procreate among themselves. But if they procreated with human females, then theoretically this kind of crossbreeding would be possible. If that's the case, there's a strong chance the presence of the part-angel giants contributes to the increasing wickedness on the earth.

Why would fallen angels do this? Here's a theory: The angels who lived in heaven with God knew His plan from before creation was to send God the Son to earth as a human named Jesus to redeem and restore everything; but then they rebelled against God and His kingdom, so they tried to thwart and counterfeit His plan to deceive His people. It's possible the enemy is trying to corrupt the human bloodline to prevent the birth of the Messiah by counterfeiting the supernatural-natural union. We don't have all the information here, so we hold this with an open hand. But if this *did* happen the way the ancient Jews understood it, it makes sense that God would wipe out the crossbreed population via the flood. And in this scenario, the only family whose bloodline hasn't been infiltrated by fallen angels is Noah's, so God preserves them. Regardless of what happened, God sets apart this family, these particular descendants of Adam, as the family He is in relationship with.

The ark God has Noah build is one-and-a-half football fields long, the width of a six-lane interstate, and as tall as a four-story building. Noah probably takes the tiniest of each kind of animal, and there are more breeds of animals now, but God certainly knows the ark is the perfect size to hold whatever He needs it to hold. It probably doesn't smell great, though.

Then God mentions the word *covenant* for the first time. He singles out Noah as the start of this covenant; He's continuing to work through this one family of people. Before the flood comes, He tells Noah this is only the beginning of their relationship—he's not going to die in the waters. If the timeline is spot-on, the flood happened 1,656 years after Adam was created.

Today's God Shot

God's sovereignty is on display here. Nothing can thwart His will. Nothing can keep Him from His plan to rescue the people He entered into relationship with. The enemy's attempts to thwart the bloodline of Christ don't prevail. God is even sovereign over weather and creation. He's at work in all things to restore fallen humanity in relationship with Himself. What incredible news—He's where the joy is!

DAY 3

GENESIS 8-11

GENESIS 8 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

²The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

³And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

⁴And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

⁵And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

⁶And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

⁷And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

⁸Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

⁹But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her; and pulled her in unto him into the ark.

¹⁰And he stayed yet other seven days; and again he sent forth the dove out of the ark;

¹¹And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

¹²And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

¹³And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

¹⁴And in the second month, on the seven and twentieth day of the month, was the earth dried.

¹⁵And God spake unto Noah, saying,

¹⁶Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

¹⁷Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

¹⁸And Noah went forth, and his sons, and his wife, and his sons' wives with him:

¹⁹Every beast, every creeping thing, and every fowl, *and whatsoever* creepeth upon the earth, after their kinds, went forth out of the ark.

²⁰And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

²¹And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

²² While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

GENESIS 9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

² And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

³ Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

⁴ But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

⁵ And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

⁷ And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

⁸ And God spake unto Noah, and to his sons with him, saying,

⁹ And I, behold, I establish my covenant with you, and with your seed after you;

¹⁰ And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

¹¹ And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

¹² And God said, *This is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

¹³ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

¹⁵ And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

¹⁷ And God said unto Noah, *This is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

¹⁹ These *are* the three sons of Noah: and of them was the whole earth overspread.

²⁰ And Noah began *to be* an husbandman, and he planted a vineyard:

²¹ And he drank of the wine, and was drunken; and he was uncovered within his tent.

²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

²³ And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

²⁴ And Noah awoke from his wine, and knew what his younger son had done unto him.

²⁵ And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

²⁶ And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

²⁷ God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

²⁸ And Noah lived after the flood three hundred and fifty years.

²⁹ And all the days of Noah were nine hundred and fifty years: and he died.

GENESIS 10 Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

² The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

³ And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

⁴ And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

⁵ By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

⁶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

⁷ And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

⁸ And Cush begat Nimrod: he began to be a mighty one in the earth.

⁹ He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

¹⁰ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

¹¹ Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

¹² And Resen between Nineveh and Calah: the same *is* a great city.

¹³ And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

¹⁴ And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

¹⁵ And Canaan begat Sidon his firstborn, and Heth,

¹⁶ And the Jebusite, and the Amorite, and the Girgashite,

¹⁷ And the Hivite, and the Arkite, and the Sinite,

¹⁸ And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

¹⁹ And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

²⁰ These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

²¹ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

²² The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

²³ And the children of Aram; Uz, and Hul, and Gether, and Mash.

²⁴ And Arphaxad begat Salah; and Salah begat Eber.

²⁵ And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

²⁶ And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

²⁷ And Hadoram, and Uzal, and Diklah,

²⁸ And Obal, and Abimael, and Sheba,

²⁹ And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

³¹ These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

³² These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

GENESIS 11 And the whole earth was of one language, and of one speech.

² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

³ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

⁴ And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

⁵ And the LORD came down to see the city and the tower, which the children of men builded.

⁶ And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

⁷ Go to, let us go down, and there confound their language, that they may not understand one another's speech.

⁸ So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

⁹ Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

¹⁰ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

¹² And Arphaxad lived five and thirty years, and begat Salah:

¹³ And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

¹⁴ And Salah lived thirty years, and begat Eber:

¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

¹⁶ And Eber lived four and thirty years, and begat Peleg:

¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

¹⁸ And Peleg lived thirty years, and begat Reu:

¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

²⁰ And Reu lived two and thirty years, and begat Serug:

²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

²² And Serug lived thirty years, and begat Nahor:

²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

²⁴ And Nahor lived nine and twenty years, and begat Terah:

²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

²⁶ And Terah lived seventy years, and begat Abram, Nahor, and Haran.

²⁷ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

²⁹ And Abram and Nahor took them 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 the father of Iscah.

³⁰ But Sarai was barren; she *had* no child.

³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

³² And the days of Terah were two hundred and five years: and Terah died in Haran.

RECAP

In the aftermath of the flood, everything on earth has been destroyed except what's on the ark. Postflood, God establishes the covenant with Noah that He promised preflood. He engages with this family and promises to be faithful to them, despite how every other aspect of their world has shifted dramatically. Everyone they know is dead. The world is muddy and gross. They live in a new location. Everything has changed. Even their life-span will change. God gave them a heads-up in 6:3 not to expect lengthy life-spans anymore. The environment has changed dramatically, and they're a couple of millennia removed from the genetic perfection of Adam and Eve, so it makes sense that they'd drop to a general range of 120 years. Others say this timeline refers to the years between God's warning about the flood and the time of its fulfillment.

Despite the changes, God promises something that will *not* change. In His covenant, He promises never again to destroy the earth with a flood. Later in Scripture (2 Peter 3), He says He'll someday destroy the earth with fire but not with a flood. And in the same way that the earth existed after it was destroyed by water, it will still exist after it's destroyed with fire. In fact, in the eternal kingdom, all of those who

have been adopted into God's family will reign with Christ on the re-created earth (Revelation 5).

This is interesting, especially as it pertains to the ultimate limits of damage to the earth and climate. God, who is sovereign over it all, promises there's a *limit* to that damage. There'll be seasons and harvests as long as the earth remains (8:22). However, His promise to sustain the earth doesn't negate His call to us to be good stewards of His gift of creation.

God calls Noah to join in on His plans. Noah plays an important role; there are only eight people on earth, and God will be sending the Messiah in about two thousand years. These eight people have a role to play in accomplishing His purposes (9:1); He tells them to be fruitful and multiply, to replenish the earth. They partially obey, but they hedge on the "replenish the earth" part. They multiply, but they prefer to stay put (11:4), pridefully rejecting His command. But God, being sovereign, works out His plan despite their resistance. He disperses them all over the face of the earth by dividing their languages. God always accomplishes His plans; we can't thwart His will, despite our best sinful efforts. This is a comfort, not a threat; we can't mess up His plan!

There are a lot of theories about 9:18–27. The general conclusion is that Ham—and possibly Ham's son Canaan—does something blatantly contrary to God's orders. This is long before the Ten Commandments, but there's still an understanding of what's right and wrong; it just hasn't been written out yet. When Noah awakens, he curses Canaan and his descendants. One cursed line of descendants we'll see throughout the Bible are the Canaanites. They are enemies of God's people, but God does some really beautiful things by redeeming people outside of His clan, like Rahab the prostitute, who was a Canaanite but who is also listed in the lineage of Jesus. This shows us how God acts toward all of us whom He redeems. We are *all* enemies of God by birth. We are only children of God by adoption.

Today's God Shot

God did a lot of blessing in the first few chapters. It's true that God is love, but it's also an incomplete summary of His character. He doesn't just dole out blessing. He's much more complex than that. He's a God who blesses *and* curses. And even still, He's a God who blesses His enemies. That's where we all started; for those of us who have been adopted into His family, He pursued us as His enemies and clothed us in the righteousness of Christ. This is reminiscent of when He pursued Adam and Eve, who were running from Him, and chased them down—not to punish them but to clothe them. He did that with us too. It's evident every day on these pages that He's where the joy is!

JOB 1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

DAY 4*

JOB 1–5

² And there were born unto him seven sons and three daughters.

³ His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

⁴ And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

⁵ And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

⁷ And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

⁸ And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

⁹ Then Satan answered the LORD, and said, Doth Job fear God for nought?

¹⁰ Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

¹¹ But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

¹² And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

¹³ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

¹⁴ And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

¹⁵ And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

¹⁶ While he *was* yet speaking, there came also another; and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

¹⁷ While he *was* yet speaking, there came also another; and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

¹⁸ While he *was* yet speaking, there came also another; and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

¹⁹ And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

²⁰ Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

²¹ And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

²² In all this Job sinned not, nor charged God foolishly.

JOB 2 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

² And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

³ And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

⁴ And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

⁵ But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

⁶ And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

⁸ And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

⁹ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

¹¹ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

¹² And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

¹³ So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

JOB 3 After this opened Job his mouth, and cursed his day.

² And Job spake, and said,

³ Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

⁴ Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

⁵ Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

⁶ *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

⁷ Lo, let that night be solitary, let no joyful voice come therein.

⁸ Let them curse it that curse the day, who are ready to raise up their mourning.

⁹ Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

¹⁰ Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

¹¹ Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

¹² Why did the knees prevent me? or why the breasts that I should suck?

¹³ For now should I have lain still and been quiet, I should have slept: then had I been at rest,

¹⁴ With kings and counsellors of the earth, which built desolate places for themselves;

¹⁵ Or with princes that had gold, who filled their houses with silver:

¹⁶ Or as an hidden untimely birth I had not been; as infants *which* never saw light.

¹⁷ There the wicked cease *from* troubling; and there the weary be at rest.

¹⁸ *There* the prisoners rest together; they hear not the voice of the oppressor.

¹⁹ The small and great are there; and the servant *is* free from his master.

²⁰ Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

²¹ Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

²² Which rejoice exceedingly, *and* are glad, when they can find the grave?

²³ *Why is light given* to a man whose way is hid, and whom God hath hedged in?

²⁴ For my sighing cometh before I eat, and my roarings are poured out like the waters.

²⁵ For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

²⁶ I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

JOB 4 Then Eliphaz the Temanite answered and said,

² *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

³ Behold, thou hast instructed many, and thou hast strengthened the weak hands.

⁴ Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

⁵ But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

⁶ *Is not this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

⁷ Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?