



VERSE: John 1:1, 14 ***“In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”***

### **PRAYER of the WORD**

Almighty God, our heavenly Father, without Your help our labor is useless, and without Your light our search is in vain. Invigorate our study of Your holy Word that, by due diligence and right discernment, we may establish ourselves and others in Your holy faith; through Jesus Christ, our Lord. Amen.

### **Sunday, January 19**

- Read ***Psalm 19*** (The heavens declare the glory of God.)
- Read ***The Torah: Genesis 10-12***  
**Antony the Great** (251-356AD): Some were reached by the Word of God through the law of promise and the discernment of the good inherent in them from their first formation. They did not hesitate but followed it readily as did Abraham, our father. Since he offered himself in love through the law of promise, God appeared to him, saying, “Go from your country and your kindred and from your father’s house to the land that I will show you.” And he went without hesitating at all but being ready for his calling. This is the model for the beginning of this way of life. It still persists in those who follow this pattern. Wherever and

4 Lamb of God, once slain for sinners,  
Host, who spreads this meal divine,  
Here You pledge our sins are covered,  
Pledge received in bread and wine:  
“Take and eat; this is My body,  
Given on the cross for you.  
Take and drink; this cup of blessing  
Is My blood poured out for you.”

5 Taste and see the bliss of heaven  
Known by saints around the throne,  
Where the Lamb, in closest union,  
Lives to love and feed His own.  
From His riven side forever  
Flows the purest stream of love,  
Love that robes us with the raiment  
Worn by all who feast above.

6 Gone the bliss of Eden’s garden,  
Gone the age of sacrifice;  
Ours the time of grace and favor,  
Ours the call to paradise!  
Ever, Lord, impress upon us:  
Only You can cover sin—  
Take our worthless, self-made garments;  
Clothe our shame and cleanse within.

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### Luther's Evening Prayer

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.

### 572 IN THE SHATTERED BLISS OF EDEN

1 In the shattered bliss of Eden  
Dawned the day of sacrifice,  
As our primal parents shuddered—  
Sin had caused this dreadful price!  
Faith embarked with this discernment:  
Only God can cover sin,  
As He took their leafy garments  
And He clothed their shame with skin.

2 Days and months and years unfolding  
Clearly showed what sin had wrought:  
Fallen Adam's children learning  
Lessons fallen parents taught.  
All these sacrificial off'rings  
Crested as a crimson flood:  
Patriarchs and priests atoning  
For their sins with cleansing blood.

3 What these sacrifices promised  
From a God who sought to bless,  
Came at last—a second Adam—  
Priest and King of Righteousness:  
Son of God, incarnate Savior,  
Son of Man, both Christ and Lord,  
Who in naked shame would offer  
On the cross His blood outpoured.

whenever souls endure and bow to it they easily attain the virtues, since their hearts are ready to be guided by the Spirit of God. Letter 1.<sup>1</sup>

### Monday, January 20

- Read **Psalm 20** (May the LORD answer you in the day of trouble)
- Read **The Torah: Genesis 13-15**  
**AMBROSE** (333-397AD): But if the words of Abraham are not enough to correct, consider the word of God, who condemns such a mode of transmitting inheritance. "This man shall not be your heir," he says, "but the other who will come out from you, he will be your heir." Who is this other of whom he speaks? In fact Hagar too bore a son, Ishmael, but he is not speaking of him. Instead, he is speaking of holy Isaac. For this reason he added "who will come out from you." In fact, the one who truly came out of Abraham is the one who was born of a legitimate marriage. But in Isaac, the legitimate son, we can see the One who is the true legitimate son, the Lord Jesus, of whom at the beginning of the Gospel according to Matthew we read that he is the son of Abraham. He was the true heir of

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<sup>1</sup> Sheridan, Mark, ed. 2002. [Genesis 12-50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Abraham, bringing renown to the descendants of the progenitor. Through him Abraham looked up to heaven and understood that the splendor of his posterity would be no less luminous than the radiance of the stars of heaven. As “one star differs from another in brightness, so it is also for the resurrection of the dead,” said the apostle. The Lord, in joining to his resurrection people whom death was accustomed to hide in the ground, made them sharers in the heavenly kingdom. ON ABRAHAM 1.3.20.<sup>2</sup>

### **Tuesday, January 21**

- Read ***Psalm 21*** (O LORD, in your strength the king rejoices.)
- Read ***The Torah: Genesis 16-18***  
**AMBROSE:** The words “be blameless” are addressed to Abraham, to whom had been given the spirit of wisdom, holy, marvelously agile, unpolluted.<sup>5</sup> The soul of the just man, therefore, must be in training night and day, ever on the lookout, never indulging in sleep but on perpetual watch, intent on God, so as to understand the things that are and to comprehend the causes of each. But wisdom is also the

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<sup>2</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

like a ladder, with the Lord standing above it. ON PRAYER 5.<sup>6</sup>

### **Sunday, January 26**

- Read ***Psalm 26*** (Vindicate me, O LORD)
- Read ***The Torah: Genesis 31-33***

### **End Every Day**

#### **Pray the *Collect for 2<sup>nd</sup> Sunday after Epiphany***

Almighty and everlasting God, who governs all things in heaven and on earth, mercifully hear the prayers of Your people and grant us Your peace through all our days; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

#### **Your Personal Prayers**

#### *pray* **LORD’S PRAYER**

#### **Luther’s Morning Prayer**

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.

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<sup>6</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

future truth. He knew the Christ was to be born from his seed, who also was to be offered as a truer victim for the whole world and was to be raised from the dead. HOMILIES ON GENESIS 8.1.<sup>5</sup>

### **Friday, January 24**

- Read ***Psalm 24*** (The earth is YHWH's)
- Read ***The Torah: Genesis 25-27***

### **Saturday, January 25**

- Read ***Psalm 25*** (To you, O LORD, I lift up my soul.)
- Read ***The Torah: Genesis 28-30***

**APHRAHAT** (270-350AD): Our father Jacob too prayed at Bethel and saw the gate of heaven opened, with a ladder going up on high. This is a symbol of our Savior that Jacob saw; the gate of heaven is Christ, in accordance with what he said, "I am the gate of life; every one who enters by me shall live for ever." David too said, "This is the gate of the Lord, by which the righteous enter."<sup>14</sup> Again, the ladder that Jacob saw is a symbol of our Savior, in that by means of him the just ascend from the lower to the upper realm. The ladder is also a symbol of our Savior's cross, which was raised up

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<sup>5</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

interpreter of future things: "She knows the things of old and infers the things to come. She understands turns of speech and the solutions of riddles. She has foreknowledge of signs and wonders and of the outcome of seasons and times." One who has obtained her, therefore, cannot but be good and perfect, because he possesses every virtue and is the very image of goodness. Even the sophists<sup>8</sup> of this world drew from this text a definition of such a wise man: The wise man is (by definition) a good man and an accomplished communicator. ON ABRAHAM 2.10.76.<sup>3</sup>

### **Wednesday, January 22**

- Read ***Psalm 22*** (My God, My God, why have you forsaken me.)
- Read ***The Torah: Genesis 19-21***  
**ORIGEN** (185-254AD): Isaac means "laughter" or "joy." Who is it, then, who begets such a son? It is doubtless he who said of these whom he begot through the gospel: "For you are my joy and crown of glory." For sons of this kind, there is a feast and great joy when they are weaned, for these who "no longer need milk, but strong meat, who by taking up their power have

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<sup>3</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

their senses exercised to the discerning of good or evil.”<sup>9</sup> There is a great feast for such as these, when they are weaned. But a feast cannot be offered nor joy possessed for those of whom the apostle says, “I gave you milk to drink, not meat; for you were not able as yet, but neither indeed are you able still. And I could not speak to you as to spiritual, but as to carnal, as to little ones in Christ.” Let those who wish the divine Scripture to be understood straightforwardly tell us what it means: “I could not speak to you as to spiritual, but as to carnal, as to little ones in Christ; I gave you milk to drink, not meat.”<sup>11</sup> Can these words be taken straightforwardly? HOMILIES ON GENESIS 7.1.<sup>4</sup>

#### **Thursday, January 23**

- Read ***Psalm 23*** (The LORD is my Shepherd)
- Read ***The Torah: Genesis 22-24***

**ORIGEN** (200-254AD): What do you say to these things, Abraham? What kind of thoughts are stirring in your heart? A word has been uttered by God that is such as to shatter and try your faith. What do you say to these things? What are you thinking? What

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<sup>4</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

are you reconsidering? Are you thinking, are you turning over in your heart that if the promise has been given to me in Isaac but I offer him for a burnt offering, it remains that that promise holds no hope? Or rather do you think of those well-known words and say that it is impossible for him who promised to lie; be that as it may, the promise shall remain?

But I, because “I am the least,” am not able to examine the thoughts of such a great patriarch, nor can I know what thoughts the voice of God which had proceeded to test him stirred in him, what feeling it caused, when he was ordered to slay his only son. But since “the spirit of prophets is subject to the prophets,”<sup>4</sup> the apostle Paul, who, I believe, was teaching by the Spirit what feeling, what plan Abraham considered, has revealed it. He says, “By faith Abraham did not hesitate, when he offered his only son, in whom he had received the promises, thinking that God is able to raise him up even from the dead.”

The apostle therefore has reported to us the thoughts of the faithful man, that the faith in the resurrection began to be held already at that time in Isaac. Abraham therefore hoped for the resurrection of Isaac and believed in a future that had not yet happened. How then are they “sons of Abraham” who do not believe what has happened in Christ, which Abraham believed was to be in Isaac? No rather, that I may speak more clearly, Abraham knew himself to prefigure the image of