

# THE one year<sup>®</sup> BIBLE

*The entire New King James Version  
in 365 readings*



NKJV



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*New King James Version*

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**one  
year**<sup>®</sup>  
BIBLE

*Arranged in 365 Readings*



NEW KING JAMES VERSION<sup>®</sup>

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ISBN 978-1-4143-6326-4 Softcover

Printed in the United States of America

27	26	25	24	23	22	21
14	13	12	11	10	9	8

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# Alphabetical Index

## TO THE BOOKS OF THE BIBLE

This index is provided to help you locate the start of any book in the Bible. In *The One Year Bible*, the books are divided up into segmented readings, so locating a reference or using it like a regular Bible aren't possible. However, we have at least made it possible to locate the start of a given book.

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# Ways to Use

## THE ONE YEAR BIBLE

*The One Year Bible* is divided into daily readings. For each day there is a portion of the Old Testament, the New Testament, Psalms, and Proverbs. The four separate daily readings are grouped on consecutive pages, giving freshness and diversity to each day's reading. This also makes it easy to use *The One Year Bible* in a variety of ways.

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

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

**The Two-Year Plan.** During the first year, just read the Old Testament and Proverbs selections. Then during the second year, read the selections from the New Testament and Psalms.

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

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

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

## Publisher's Note

*The One Year Bible* has been prepared especially for regular Bible readers who wish to read through the entire Bible in one year.

Each day you will read a passage from the Old Testament and from the New Testament, along with short selections from Psalms and Proverbs. This will give variety and freshness to your daily reading.

Instead of following a Bible reading chart and experiencing the delay of turning from place to place, you will find the text here in sequence, ready for your quiet reading and meditation. This fulfills our goal at Tyndale to make the Bible as accessible as possible for people no matter what their background or walk of life.

May this year and every year be enriched as you enjoy daily portions from God's Word.

This edition of *The One Year Bible* contains the entire text of the *Holy Bible*, New King James Version.

## Preface to the NEW KING JAMES VERSION

*Purpose.* In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose "to make a new translation . . . but to make a good one better." Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today's readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

*A Living Legacy.* For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent." George Bernard Shaw became a literary legend in our century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: "The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result." History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

*Complete Equivalence in Translation.* Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of

complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as “lifted her voice and wept” (Gen. 21:16); “I gave you cleanness of teeth” (Amos 4:6); “Jesus met them, saying, ‘Rejoice!’” (Matt. 28:9); and “Woman, what does your concern have to do with Me?” (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.

*Devotional Quality.* The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late-twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

*The Style.* Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery*, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while much clearer, are so close to the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained, although made uniform throughout. For example, instead of the spellings *Isaiah* and *Elijah* in the Old Testament, and *Esaias* and *Elias* in the New Testament, *Isaiah* and *Elijah* now appear in both Testaments.

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while, *your*, and *yours* are substituted

for *thy* and *thine* as applicable. *Thee*, *thou*, *thy*, and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the *-eth* and *-est* verb endings, so familiar in the earlier King James editions, are now obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, *doest*, or *dost*? *have*, *hath*, or *hast*? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

In older editions of the King James Version, the frequency of the connective *and* far exceeded the limits of present English usage. Also, biblical linguists agree that the Hebrew and Greek original words for this conjunction may commonly be translated otherwise, depending on the immediate context. Therefore, instead of *and*, alternatives such as *also*, *but*, *however*, *now*, *so*, *then*, and *thus* are accordingly rendered in the present edition, when the original language permits.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

**The Format.** The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures:

- Subject headings assist the reader to identify topics and transitions in the biblical content.
- Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.
- *Oblique type* in the New Testament indicates a quotation from the Old Testament.
- Prose is divided into paragraphs to indicate the structure of thought.
- Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.
- The covenant name of God was usually translated from the Hebrew as “LORD” or “GOD” (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.

**The Old Testament Text.** The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century A.D. the Masoretes of Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kähle published a third edition of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kähle regarded as superior to that used by ben Chayyim.

For the New King James Version the text used was the 1967/1977 Stuttgart edition of the

Biblia Hebraica, with frequent comparisons being made with the Bomberg edition of 1524–25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version draws on the resources of relevant manuscripts from the Dead Sea caves. In the few places where the Hebrew was so obscure that the 1611 King James was compelled to follow one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text. Significant variations are found in the footnotes.

*The New Testament Text.* There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the *Textus Receptus* or *Received Text*. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the *Textus Receptus* has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament. Those readings in the *Textus Receptus* which have weak support are indicated in the footnotes as being opposed by both Critical and Majority Texts.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, *Codex Vaticanus* and *Codex Sinaiticus*, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the *Alexandrian Text*. However, some scholars have grounds for doubting the faithfulness of *Vaticanus* and *Sinaiticus*, since they often disagree with one another, and *Sinaiticus* exhibits excessive omission.

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the *Majority Text*. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The *Majority Text* is similar to the *Textus Receptus*, but it corrects those readings which have little or no support in the Greek manuscript tradition.

Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the *Textus Receptus* as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a *Critical Text* (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the *Alexandrian* type of text. More recently many have abandoned this *Critical Text* (which is quite similar to the one edited by Westcott and Hort) for

one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the footnotes. Although these variations are duly indicated in the footnotes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text.

*New King James Translators' Notes.* Significant explanatory notes, alternate translations, and cross-references, as well as New Testament citations of Old Testament passages, are supplied.

Important textual variants in the Old Testament are identified in a standard form.

The textual notes in the present edition of the New Testament make no evaluation of readings, but do clearly indicate the manuscript sources of readings. They objectively present facts without such tendentious remarks as "the best manuscripts omit" or "the most reliable manuscripts read." Such notes are value judgments that differ according to varying viewpoints on the text. By giving a clearly defined set of variants the New King James Version benefits readers of all textual persuasions.

Where significant variations occur in the New Testament Greek manuscripts, textual notes are classified as follows:

1. *NU-Text.* These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twenty-seventh edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NU-Text."
2. *M-Text.* This symbol indicates points of variation in the Majority Text from the traditional text, as also previously discussed in "The New Testament Text." It should be noted that M stands for whatever reading is printed in the published *Greek New Testament According to the Majority Text*, whether supported by overwhelming, strong, or only a divided majority textual tradition.

The textual notes reflect the scholarship of the past 150 years and will assist the reader to observe the variations between the different manuscript traditions of the New Testament. Such information is generally not available in English translations of the New Testament.



# January 1

## GENESIS 1:1–2:25

In the beginning God created the heavens and the earth. <sup>2</sup>The earth was without form, and void; and darkness *was*<sup>a</sup> on the face of the deep. And the Spirit of God was hovering over the face of the waters.

<sup>3</sup>Then God said, “Let there be light”; and there was light. <sup>4</sup>And God saw the light, that *it was* good; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

<sup>6</sup>Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

<sup>7</sup>Thus 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. <sup>8</sup>And God called the firmament Heaven. So the evening and the morning were the second day.

<sup>9</sup>Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. <sup>10</sup>And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

<sup>11</sup>Then God said, “Let the earth bring forth grass, the herb *that* yields seed, and the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. <sup>12</sup>And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind.

And God saw that *it was* good. <sup>13</sup>So the evening and the morning were the third day.

<sup>14</sup>Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; <sup>15</sup>and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup>Then 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. <sup>17</sup>God set them in the firmament of the heavens to give light on the earth, <sup>18</sup>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. <sup>19</sup>So the evening and the morning were the fourth day.

<sup>20</sup>Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup>So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. <sup>22</sup>And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>So the evening and the morning were the fifth day.

<sup>24</sup>Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. <sup>25</sup>And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

<sup>26</sup>Then God said, “Let Us make man

in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all<sup>b</sup> the earth and over every creeping thing that creeps on the earth.”<sup>27</sup> So God created man in His *own* image; in the image of God He created him; male and female He created them.<sup>28</sup> Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

<sup>29</sup> And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.”<sup>30</sup> Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so.<sup>31</sup> Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

<sup>2:1</sup> Thus the heavens and the earth, and all the host of them, were finished.<sup>2</sup> And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.<sup>3</sup> Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

<sup>4</sup> This is the history<sup>c</sup> of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,<sup>5</sup> before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground;<sup>6</sup> but a mist went up from the earth and watered the whole face of the ground.

<sup>7</sup> 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 being.

<sup>8</sup> The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.<sup>9</sup> And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

<sup>10</sup> Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

<sup>11</sup> The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where *there is* gold.<sup>12</sup> And the gold of that land *is* good. Bdelium and the onyx stone *are* there.<sup>13</sup> The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.<sup>14</sup> The name of the third river *is* Hiddekel;<sup>d</sup> it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

<sup>15</sup> Then the LORD God took the man and put him in the garden of Eden to tend and keep it.<sup>16</sup> And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

<sup>18</sup> And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.”<sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.<sup>20</sup> So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

<sup>21</sup> And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.<sup>22</sup> Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

<sup>23</sup> 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."

<sup>24</sup>Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

<sup>25</sup>And they were both naked, the man and his wife, and were not ashamed.

<sup>a</sup>Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic. <sup>b</sup>Syriac reads *all the wild animals* of. <sup>c</sup>Hebrew *toledoth*, literally *generations*. <sup>d</sup>Or *Tigris*

### MATTHEW 1:1-2:12

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

<sup>2</sup>Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. <sup>3</sup>Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. <sup>4</sup>Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. <sup>5</sup>Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, <sup>6</sup>and Jesse begot David the king.

David the king begot Solomon by her *who had been the wife*<sup>a</sup> of Uriah. <sup>7</sup>Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.<sup>b</sup> <sup>8</sup>Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. <sup>9</sup>Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. <sup>10</sup>Hezekiah begot Manasseh, Manasseh begot Amon,<sup>c</sup> and Amon begot Josiah. <sup>11</sup>Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

<sup>12</sup>And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. <sup>13</sup>Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. <sup>14</sup>Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. <sup>15</sup>Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. <sup>16</sup>And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

<sup>17</sup>So all the generations from Abra-

ham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

<sup>18</sup>Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. <sup>19</sup>Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup>But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup>And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."

<sup>22</sup>So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup>"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"<sup>d</sup> which is translated, "God with us."

<sup>24</sup>Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup>and did not know her till she had brought forth her firstborn Son.<sup>e</sup> And he called His name Jesus.

<sup>2:1</sup>Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, <sup>2</sup>saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

<sup>3</sup>When Herod the king heard *this*, he was troubled, and all Jerusalem with him. <sup>4</sup>And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

<sup>5</sup>So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

<sup>6</sup> *'But you, Bethlehem, in the land of Judah,  
Are not the least among the rulers of Judah;  
For out of you shall come a Ruler  
Who will shepherd My people Israel.'*<sup>f</sup>

<sup>7</sup>Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. <sup>8</sup>And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him*, bring back word to me, that I may come and worship Him also."

<sup>9</sup>When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. <sup>10</sup>When they saw the star, they rejoiced with exceedingly great joy. <sup>11</sup>And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

<sup>12</sup>Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

<sup>a</sup>Words in italic type have been added for clarity. They are not found in the original Greek. <sup>b</sup>NU-Text reads *Asaph*.  
<sup>c</sup>NU-Text reads *Amos*. <sup>d</sup>Isaiah 7:14. Words in oblique type in the New Testament are quoted from the Old Testament.  
<sup>e</sup>NU-Text reads *a Son*. <sup>f</sup>Micah 5:2

## PSALM 1:1-6

<sup>1</sup> Blessed is the man  
Who walks not in the counsel of the  
ungodly,  
Nor stands in the path of sinners,  
Nor sits in the seat of the scornful;  
<sup>2</sup> But his delight is in the law of the  
LORD,  
And in His law he meditates day  
and night.  
<sup>3</sup> He shall be like a tree  
Planted by the rivers of water,  
That brings forth its fruit in its  
season,  
Whose leaf also shall not wither;  
And whatever he does shall prosper.

<sup>4</sup> The ungodly *are* not so,  
But *are* like the chaff which the wind  
drives away.  
<sup>5</sup> Therefore the ungodly shall not  
stand in the judgment,  
Nor sinners in the congregation of  
the righteous.  
<sup>6</sup> For the LORD knows the way of the  
righteous,  
But the way of the ungodly shall  
perish.

## PROVERBS 1:1-6

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

<sup>2</sup> To know wisdom and instruction,  
To perceive the words of  
understanding,  
<sup>3</sup> To receive the instruction of  
wisdom,  
Justice, judgment, and equity;  
<sup>4</sup> To give prudence to the simple,  
To the young man knowledge and  
discretion—  
<sup>5</sup> A wise *man* will hear and increase  
learning,  
And a man of understanding will  
attain wise counsel,  
<sup>6</sup> To understand a proverb and an  
enigma,  
The words of the wise and their  
riddles.



## January 2

## GENESIS 3:1–4:26

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"

<sup>2</sup>And the woman said to the serpent, "We may eat the fruit of the trees of the garden; <sup>3</sup>but of the fruit of the tree which is in the midst of the garden, God

has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

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

<sup>6</sup>So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

<sup>8</sup>And they heard the sound 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 among the trees of the garden.

<sup>9</sup>Then the LORD God called to Adam and said to him, "Where *are* you?"

<sup>10</sup>So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

<sup>11</sup>And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?"

<sup>12</sup>Then the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."

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

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

<sup>14</sup>So the LORD God said to the serpent:

"Because you have done this,  
You *are* cursed more than all cattle,  
And more than every beast of the  
field;

On your belly you shall go,  
And you shall eat dust  
All the days of your life.

<sup>15</sup>And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,

And you shall bruise His heel."

<sup>16</sup>To the woman He said:

"I will greatly multiply your sorrow  
and your conception;  
In pain you shall bring forth children;  
Your desire *shall be* for your  
husband,  
And he shall rule over you."

<sup>17</sup>Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':

"Cursed *is* the ground for your sake;  
In toil you shall eat of it  
All the days of your life.

<sup>18</sup>Both thorns and thistles it shall  
bring forth for you,  
And you shall eat the herb of the  
field.

<sup>19</sup>In the sweat of your face you shall  
eat bread

Till you return to the ground,  
For out of it you were taken;  
For dust you *are*,  
And to dust you shall return."

<sup>20</sup>And Adam called his wife's name Eve, because she was the mother of all living.

<sup>21</sup>Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

<sup>22</sup>Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"—  
<sup>23</sup>therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. <sup>24</sup>So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

<sup>4:1</sup>Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

<sup>2</sup>Then she bore again, this time his

brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.<sup>3</sup> And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.<sup>4</sup> Abel also brought of the first-born of his flock and of their fat. And the LORD respected Abel and his offering,<sup>5</sup> but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

<sup>6</sup>So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?<sup>7</sup> If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

<sup>8</sup>Now Cain talked with Abel his brother;<sup>a</sup> and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

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

He said, "I do not know. *Am* I my brother's keeper?"

<sup>10</sup>And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.<sup>11</sup> So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.<sup>12</sup> When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."

<sup>13</sup>And Cain said to the LORD, "My punishment is greater than I can bear!

<sup>14</sup>Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me."

<sup>15</sup>And the LORD said to him, "Therefore,<sup>b</sup> whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him.

<sup>16</sup>Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.<sup>17</sup> And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and

called the name of the city after the name of his son—Enoch.<sup>18</sup> To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

<sup>19</sup>Then Lamech took for himself two wives: the name of one *was* Adah, and the name of the second *was* Zillah.<sup>20</sup> And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.<sup>21</sup> His brother's name *was* Jubal. He was the father of all those who play the harp and flute.<sup>22</sup> And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah.

<sup>23</sup>Then Lamech said to his wives:

"Adah and Zillah, hear my voice;  
Wives of Lamech, listen to my speech!  
For I have killed a man for wounding  
me,

Even a young man for hurting me.

<sup>24</sup> If Cain shall be avenged sevenfold,  
Then Lamech seventy-sevenfold."

<sup>25</sup>And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."<sup>26</sup> And as for Seth, to him also a son was born; and he named him Enosh.<sup>c</sup> Then *men* began to call on the name of the LORD.

<sup>a</sup>Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add "Let us go out to the field." <sup>b</sup>Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so*. <sup>c</sup>Greek Enos

## MATTHEW 2:13-3:6

Now when they [the wise men] had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

<sup>14</sup>When he arose, he took the young Child and His mother by night and departed for Egypt,<sup>15</sup> and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "*Out of Egypt I called My Son.*"<sup>a</sup>

<sup>16</sup>Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. <sup>17</sup>Then was fulfilled what was spoken by Jeremiah the prophet, saying:

<sup>18</sup> *"A voice was heard in Ramah,  
Lamentation, weeping, and great  
mourning,  
Rachel weeping for her children,  
Refusing to be comforted,  
Because they are no more."*<sup>b</sup>

<sup>19</sup>Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup>saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." <sup>21</sup>Then he arose, took the young Child and His mother, and came into the land of Israel.

<sup>22</sup>But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. <sup>23</sup>And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

<sup>3:1</sup>In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup>and saying, "Repent, for the kingdom of heaven is at hand!" <sup>3</sup>For this is he who was spoken of by the prophet Isaiah, saying:

*"The voice of one crying in the  
wilderness:  
'Prepare the way of the LORD;  
Make His paths straight.'"*<sup>c</sup>

<sup>4</sup>Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup>Then Jerusalem, all Judea, and all the region around the Jordan

went out to him <sup>6</sup>and were baptized by him in the Jordan, confessing their sins.

<sup>a</sup>Hosea 11:1 <sup>b</sup>Jeremiah 31:15 <sup>c</sup>Isaiah 40:3

# PSALM 2:1-12

- <sup>1</sup> Why do the nations rage,  
And the people plot a vain thing?
- <sup>2</sup> The kings of the earth set  
themselves,  
And the rulers take counsel together,  
Against the LORD and against His  
Anointed, *saying*,
- <sup>3</sup> "Let us break Their bonds in pieces  
And cast away Their cords from us."
- <sup>4</sup> He who sits in the heavens shall  
laugh;  
The Lord shall hold them in  
derision.
- <sup>5</sup> Then He shall speak to them in His  
wrath,  
And distress them in His deep  
displeasure:
- <sup>6</sup> "Yet I have set My King  
On My holy hill of Zion."
- <sup>7</sup> "I will declare the decree:  
The LORD has said to Me,  
'You *are* My Son,  
Today I have begotten You.
- <sup>8</sup> Ask of Me, and I will give You  
The nations *for* Your inheritance,  
And the ends of the earth *for* Your  
possession.
- <sup>9</sup> You shall break<sup>a</sup> them with a rod  
of iron;  
You shall dash them to pieces like  
a potter's vessel."
- <sup>10</sup> Now therefore, be wise, O kings;  
Be instructed, you judges of the  
earth.
- <sup>11</sup> Serve the LORD with fear,  
And rejoice with trembling.
- <sup>12</sup> Kiss the Son,<sup>b</sup> lest He<sup>c</sup> be angry,  
And you perish *in* the way,  
When His wrath is kindled but  
a little.  
Blessed *are* all those who put their  
trust in Him.

<sup>a</sup>Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *rule* (compare Revelation 2:27).

<sup>b</sup>Septuagint and Vulgate read *Embrace discipline*; Targum reads *Receive instruction*. <sup>c</sup>Septuagint reads *the LORD*.

## PROVERBS 1:7-9

- <sup>7</sup> The fear of the LORD is the beginning of knowledge,  
*But* fools despise wisdom and instruction.  
<sup>8</sup> My son, hear the instruction of your father,  
 And do not forsake the law of your mother;  
<sup>9</sup> For they *will be* a graceful ornament on your head,  
 And chains about your neck.



# January

# 3

## GENESIS 5:1-7:24

This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. <sup>2</sup>He created them male and female, and blessed them and called them Man-kind in the day they were created. <sup>3</sup>And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth. <sup>4</sup>After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. <sup>5</sup>So all the days that Adam lived were nine hundred and thirty years; and he died.

<sup>6</sup>Seth lived one hundred and five years, and begot Enosh. <sup>7</sup>After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. <sup>8</sup>So all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup>Enosh lived ninety years, and begot Cainan. <sup>10</sup>After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. <sup>11</sup>So all the days of Enosh were nine hundred and five years; and he died.

<sup>12</sup>Cainan lived seventy years, and begot Mahalalel. <sup>13</sup>After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. <sup>14</sup>So

all the days of Cainan were nine hundred and ten years; and he died.

<sup>15</sup>Mahalalel lived sixty-five years, and begot Jared. <sup>16</sup>After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. <sup>17</sup>So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

<sup>18</sup>Jared lived one hundred and sixty-two years, and begot Enoch. <sup>19</sup>After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. <sup>20</sup>So all the days of Jared were nine hundred and sixty-two years; and he died.

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah. <sup>22</sup>After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. <sup>23</sup>So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup>And Enoch walked with God; and he *was* not, for God took him.

<sup>25</sup>Methuselah lived one hundred and eighty-seven years, and begot Lamech. <sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son. <sup>29</sup>And he called his name Noah, saying, "This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." <sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. <sup>31</sup>So all the days of Lamech were seven hundred and seventy-seven years; and he died.

<sup>32</sup>And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

<sup>6:1</sup> Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, <sup>2</sup>that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

<sup>3</sup>And the LORD said, "My Spirit shall not strive<sup>b</sup> with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." <sup>4</sup>There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

<sup>5</sup>Then the LORD<sup>c</sup> saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. <sup>6</sup>And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. <sup>7</sup>So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." <sup>8</sup>But Noah found grace in the eyes of the LORD.

<sup>9</sup>This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. <sup>10</sup>And Noah begot three sons: Shem, Ham, and Japheth.

<sup>11</sup>The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup>So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

<sup>13</sup>And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. <sup>14</sup>Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup>And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup>You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*. <sup>17</sup>And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die. <sup>18</sup>But I will establish

My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. <sup>19</sup>And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female. <sup>20</sup>Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive. <sup>21</sup>And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them."

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

<sup>7:1</sup>THEN the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you *are* righteous before Me in this generation. <sup>2</sup>You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female; <sup>3</sup>also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. <sup>4</sup>For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." <sup>5</sup>And Noah did according to all that the LORD commanded him. <sup>6</sup>Noah *was* six hundred years old when the floodwaters were on the earth.

<sup>7</sup>So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. <sup>8</sup>Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, <sup>9</sup>two by two they went into the ark to Noah, male and female, as God had commanded Noah. <sup>10</sup>And it came to pass after seven days that the waters of the flood were on the earth. <sup>11</sup>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of

heaven were opened. <sup>12</sup>And the rain was on the earth forty days and forty nights.

<sup>13</sup>On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark—<sup>14</sup>they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. <sup>15</sup>And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. <sup>16</sup>So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

<sup>17</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. <sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. <sup>20</sup>The waters prevailed fifteen cubits upward, and the mountains were covered. <sup>21</sup>And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. <sup>22</sup>All in whose nostrils *was* the breath of the spirit<sup>d</sup> of life, all that *was* on the dry *land*, died. <sup>23</sup>So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*. <sup>24</sup>And the waters prevailed on the earth one hundred and fifty days.

<sup>a</sup>Hebrew *Qenan* <sup>b</sup>Septuagint, Syriac, Targum, and Vulgate read *abide*. <sup>c</sup>Following Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*. <sup>d</sup>Septuagint and Vulgate omit *of the spirit*.

#### MATTHEW 3:7–4:11

But when he [John the Baptist] saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?" <sup>8</sup>Therefore bear fruits worthy of repentance,

and do not think to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.

<sup>10</sup>And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. <sup>11</sup>I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.<sup>a</sup> <sup>12</sup>His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

<sup>13</sup>Then Jesus came from Galilee to John at the Jordan to be baptized by him. <sup>14</sup>And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?"

<sup>15</sup>But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

<sup>16</sup>When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He<sup>b</sup> saw the Spirit of God descending like a dove and alighting upon Him. <sup>17</sup>And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased."

<sup>4:1</sup>THEN Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>And when He had fasted forty days and forty nights, afterward He was hungry. <sup>3</sup>Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

<sup>4</sup>But He answered and said, "It is written, '*Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*'"<sup>c</sup>

<sup>5</sup>Then the devil took Him up into the holy city, set Him on the pinnacle of the temple,<sup>6</sup> and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

*'He shall give His angels charge  
over you,'*

and,

*'In their hands they shall bear  
you up,  
Lest you dash your foot against a  
stone.'*"<sup>d</sup>

<sup>7</sup>Jesus said to him, "It is written again,  
*'You shall not tempt the LORD your  
God.'*"<sup>e</sup>

<sup>8</sup>Again, the devil took Him up on  
an exceedingly high mountain, and  
showed Him all the kingdoms of the  
world and their glory. <sup>9</sup>And he said to  
Him, "All these things I will give You if  
You will fall down and worship me."

<sup>10</sup>Then Jesus said to him, "Away with  
you,<sup>f</sup> Satan! For it is written, *'You shall  
worship the LORD your God, and Him  
only you shall serve.'*"<sup>g</sup>

<sup>11</sup>Then the devil left Him, and behold,  
angels came and ministered to Him.

<sup>a</sup>M-Text omits *and fire*. <sup>b</sup>Or *he* <sup>c</sup>Deuteronomy 8:3

<sup>d</sup>Psalms 91:11, 12 <sup>e</sup>Deuteronomy 6:16 <sup>f</sup>M-Text reads *Get  
behind Me*. <sup>g</sup>Deuteronomy 6:13

## PSALM 3:1-8

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

<sup>1</sup> LORD, how they have increased who  
trouble me!

Many *are* they who rise up against me.

<sup>2</sup> Many *are* they who say of me,  
"There is no help for him in God."  
Selah

<sup>3</sup> But You, O LORD, *are* a shield for me,  
My glory and the One who lifts up  
my head.

<sup>4</sup> I cried to the LORD with my voice,  
And He heard me from His holy hill.  
Selah

<sup>5</sup> I lay down and slept;  
I awoke, for the LORD sustained me.

<sup>6</sup> I will not be afraid of ten thousands  
of people  
Who have set *themselves* against me  
all around.

<sup>7</sup> Arise, O LORD;  
Save me, O my God!

For You have struck all my enemies  
on the cheekbone;  
You have broken the teeth of the  
ungodly.

<sup>8</sup> Salvation *belongs* to the LORD.  
Your blessing is upon Your people.  
Selah

## PROVERBS 1:10-19

<sup>10</sup> My son, if sinners entice you,  
Do not consent.

<sup>11</sup> If they say, "Come with us,  
Let us lie in wait to *shed* blood;  
Let us lurk secretly for the innocent  
without cause;

<sup>12</sup> Let us swallow them alive like Sheol,<sup>a</sup>  
And whole, like those who go down  
to the Pit;

<sup>13</sup> We shall find all *kinds* of precious  
possessions,  
We shall fill our houses with spoil;

<sup>14</sup> Cast in your lot among us,  
Let us all have one purse"—

<sup>15</sup> My son, do not walk in the way with  
them,

Keep your foot from their path;

<sup>16</sup> For their feet run to evil,  
And they make haste to shed blood.

<sup>17</sup> Surely, in vain the net is spread  
In the sight of any bird;

<sup>18</sup> But they lie in wait for their *own*  
blood,

They lurk secretly for their *own*  
lives.

<sup>19</sup> So *are* the ways of everyone who is  
greedy for gain;  
It takes away the life of its owners.

<sup>a</sup>Or *the grave*



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4

## GENESIS 8:1-10:32

Then God remembered Noah, and every  
living thing, and all the animals that  
*were* with him in the ark. And God made  
a wind to pass over the earth, and the

waters subsided. <sup>2</sup>The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. <sup>3</sup>And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. <sup>4</sup>Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. <sup>5</sup>And the waters decreased continually until the tenth month. In the tenth *month*, on the first *day* of the month, the tops of the mountains were seen.

<sup>6</sup>So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. <sup>7</sup>Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. <sup>8</sup>He also sent out from himself a dove, to see if the waters had receded from the face of the ground. <sup>9</sup>But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. <sup>10</sup>And he waited yet another seven days, and again he sent the dove out from the ark. <sup>11</sup>Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth. <sup>12</sup>So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

<sup>13</sup>And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. <sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried.

<sup>15</sup>Then God spoke to Noah, saying, <sup>16</sup>"Go out of the ark, you and your wife, and your sons and your sons' wives with you. <sup>17</sup>Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may

abound on the earth, and be fruitful and multiply on the earth." <sup>18</sup>So Noah went out, and his sons and his wife and his sons' wives with him. <sup>19</sup>Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

<sup>20</sup>Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup>And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.

<sup>22</sup> "While the earth remains,  
Seedtime and harvest,  
Cold and heat,  
Winter and summer,  
And day and night  
Shall not cease."

<sup>9:1</sup>So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.<sup>a</sup> <sup>2</sup>And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. <sup>3</sup>Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. <sup>4</sup>But you shall not eat flesh with its life, *that is*, its blood. <sup>5</sup>Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

<sup>6</sup> "Whoever sheds man's blood,  
By man his blood shall be shed;  
For in the image of God  
He made man.

<sup>7</sup> And as for you, be fruitful and multiply;  
Bring forth abundantly in the earth  
And multiply in it."

<sup>8</sup>Then God spoke to Noah and to his sons with him, saying: <sup>9</sup>"And as for Me,

behold, I establish My covenant with you and with your descendants<sup>b</sup> after you, <sup>10</sup>and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. <sup>11</sup>Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

<sup>12</sup>And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: <sup>13</sup>I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. <sup>14</sup>It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; <sup>15</sup>and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. <sup>16</sup>The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." <sup>17</sup>And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

<sup>18</sup>Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. <sup>19</sup>These three were the sons of Noah, and from these the whole earth was populated.

<sup>20</sup>And Noah began to be a farmer, and he planted a vineyard. <sup>21</sup>Then he drank of the wine and was drunk, and became uncovered in his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup>But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

<sup>24</sup>So Noah awoke from his wine, and

knew what his younger son had done to him. <sup>25</sup>Then he said:

"Cursed be Canaan;  
A servant of servants  
He shall be to his brethren."

<sup>26</sup>And he said:

"Blessed be the LORD,  
The God of Shem,  
And may Canaan be his servant.

<sup>27</sup>May God enlarge Japheth,  
And may he dwell in the tents  
of Shem;  
And may Canaan be his servant."

<sup>28</sup>And Noah lived after the flood three hundred and fifty years. <sup>29</sup>So all the days of Noah were nine hundred and fifty years; and he died.

<sup>10:1</sup>Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

<sup>2</sup>The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup>The sons of Gomer were Ashkenaz, Riphath,<sup>c</sup> and Togarmah. <sup>4</sup>The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.<sup>d</sup> <sup>5</sup>From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

<sup>6</sup>The sons of Ham were Cush, Mizraim, Put,<sup>e</sup> and Canaan. <sup>7</sup>The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan.

<sup>8</sup>Cush begot Nimrod; he began to be a mighty one on the earth. <sup>9</sup>He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." <sup>10</sup>And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup>From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, <sup>12</sup>and Resen between Nineveh and Calah (that is the principal city).

<sup>13</sup>Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, <sup>14</sup>Pathrusim, and

Casluhim (from whom came the Philistines and Caphtorim).

<sup>15</sup>Canaan begot Sidon his firstborn, and Heth; <sup>16</sup>the Jebusite, the Amorite, and the Girgashite; <sup>17</sup>the Hivite, the Arkite, and the Sinite; <sup>18</sup>the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. <sup>19</sup>And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. <sup>20</sup>These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.

<sup>21</sup>And *children* were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. <sup>22</sup>The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, and Aram. <sup>23</sup>The sons of Aram *were* Uz, Hul, Gether, and Mash.<sup>f</sup> <sup>24</sup>Arphaxad begot Salah,<sup>g</sup> and Salah begot Eber. <sup>25</sup>To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. <sup>26</sup>Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup>Obal,<sup>h</sup> Abimael, Sheba, <sup>29</sup>Ophir, Havilah, and Jobab. All these *were* the sons of Joktan. <sup>30</sup>And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. <sup>31</sup>These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

<sup>32</sup>These *were* the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

<sup>a</sup>Compare Genesis 1:28 <sup>b</sup>Literally *seed* <sup>c</sup>Spelled *Diphath* in 1 Chronicles 1:6 <sup>d</sup>Spelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7 <sup>e</sup>Or *Phut* <sup>f</sup>Called *Meshech* in Septuagint and 1 Chronicles 1:17 <sup>g</sup>Following Masoretic Text, Vulgate, and Targum; Septuagint reads *Arphaxad begot Cainan, and Cainan begot Salah* (compare Luke 3:35, 36). <sup>h</sup>Spelled *Ebal* in 1 Chronicles 1:22

## MATTHEW 4:12-25

Now when Jesus heard that John had been put in prison, He departed to Galilee.

<sup>13</sup>And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, <sup>14</sup>that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>15</sup> *"The land of Zebulun and the land of Naphtali,*

*By the way of the sea, beyond the Jordan,*

*Galilee of the Gentiles:*

<sup>16</sup> *The people who sat in darkness have seen a great light,*

*And upon those who sat in the region and shadow of death Light has dawned."*<sup>a</sup>

<sup>17</sup>From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

<sup>18</sup>And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup>Then He said to them, "Follow Me, and I will make you fishers of men." <sup>20</sup>They immediately left *their* nets and followed Him.

<sup>21</sup>Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, <sup>22</sup>and immediately they left the boat and their father, and followed Him.

<sup>23</sup>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

<sup>24</sup>Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. <sup>25</sup>Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

<sup>a</sup>Isaiah 9:1, 2

## PSALM 4:1-8

*To the Chief Musician. With stringed instruments. A Psalm of David.*

<sup>1</sup> Hear me when I call, O God of my righteousness!  
You have relieved me in *my* distress;  
Have mercy on me, and hear my prayer.

<sup>2</sup> How long, O you sons of men,  
*Will you turn* my glory to shame?  
*How long* will you love  
worthlessness  
*And seek falsehood?* Selah

<sup>3</sup> But know that the LORD has set  
apart<sup>a</sup> for Himself him who is  
godly;  
The LORD will hear when I call to Him.

<sup>4</sup> Be angry, and do not sin.  
Meditate within your heart on your  
bed, and be still. Selah

<sup>5</sup> Offer the sacrifices of righteousness,  
And put your trust in the LORD.

<sup>6</sup> *There are* many who say,  
"Who will show us *any* good?"  
LORD, lift up the light of Your  
countenance upon us.

<sup>7</sup> You have put gladness in my heart,  
More than in the season that their  
grain and wine increased.

<sup>8</sup> I will both lie down in peace, and  
sleep;  
For You alone, O LORD, make me  
dwell in safety.

<sup>a</sup>Many Hebrew manuscripts, Septuagint, Targum, and Vulgate read *made wonderful*.

## PROVERBS 1:20-23

<sup>20</sup> Wisdom calls aloud outside;  
She raises her voice in the open  
squares.

<sup>21</sup> She cries out in the chief  
concourses,<sup>a</sup>  
At the openings of the gates in the  
city  
She speaks her words:

<sup>22</sup> "How long, you simple ones, will you  
love simplicity?  
For scorners delight in their  
scorning,  
And fools hate knowledge.

<sup>23</sup> Turn at my rebuke;  
Surely I will pour out my spirit on  
you;  
I will make my words known to you."

<sup>a</sup>Septuagint, Syriac, and Targum read *top of the walls*;  
Vulgate reads *the head of multitudes*.



January  
5

## GENESIS 11:1-13:4

Now the whole earth had one language and one speech. <sup>2</sup>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. <sup>3</sup>Then they said to one another, "Come, let us make bricks and bake *them* thoroughly." They had brick for stone, and they had asphalt for mortar. <sup>4</sup>And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."

<sup>5</sup>But the LORD came down to see the city and the tower which the sons of men had built. <sup>6</sup>And the LORD said, "Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. <sup>7</sup>Come, let Us go down and there confuse their language, that they may not understand one another's speech." <sup>8</sup>So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. <sup>9</sup>Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

<sup>10</sup>This is the genealogy of Shem: Shem *was* one hundred years old, and begot Arphaxad two years after the flood. <sup>11</sup>After he begot Arphaxad, Shem



# September 18

ISAIAH 28:14–30:11

<sup>14</sup> Therefore hear the word of the LORD,  
you scornful men,  
Who rule this people who *are* in  
Jerusalem,

<sup>15</sup> Because you have said, “We have  
made a covenant with death,  
And with Sheol we are in agreement.  
When the overflowing scourge  
passes through,  
It will not come to us,  
For we have made lies our refuge,  
And under falsehood we have  
hidden ourselves.”

<sup>16</sup> Therefore thus says the Lord God:

“Behold, I lay in Zion a stone for a  
foundation,  
A tried stone, a precious  
cornerstone, a sure foundation;  
Whoever believes will not act hastily.

<sup>17</sup> Also I will make justice the  
measuring line,  
And righteousness the plummet;  
The hail will sweep away the refuge  
of lies,  
And the waters will overflow the  
hiding place.

<sup>18</sup> Your covenant with death will be  
annulled,  
And your agreement with Sheol will  
not stand;  
When the overflowing scourge  
passes through,  
Then you will be trampled down  
by it.

<sup>19</sup> As often as it goes out it will  
take you;  
For morning by morning it will pass  
over,  
And by day and by night;  
It will be a terror just to understand  
the report.”

<sup>20</sup> For the bed is too short to stretch  
out *on*,

And the covering so narrow that one  
cannot wrap himself *in it*.

<sup>21</sup> For the LORD will rise up as *at* Mount  
Perazim,

He will be angry as in the Valley  
of Gibeon—

That He may do His work, His  
awesome work,  
And bring to pass His act, His  
unusual act.

<sup>22</sup> Now therefore, do not be mockers,  
Lest your bonds be made strong;  
For I have heard from the Lord God  
of hosts,

A destruction determined even  
upon the whole earth.

<sup>23</sup> Give ear and hear my voice,  
Listen and hear my speech.

<sup>24</sup> Does the plowman keep plowing all  
day to sow?

Does he keep turning his soil and  
breaking the clods?

<sup>25</sup> When he has leveled its surface,  
Does he not sow the black cummin  
And scatter the cummin,  
Plant the wheat in rows,  
The barley in the appointed place,  
And the spelt in its place?

<sup>26</sup> For He instructs him in right  
judgment,  
His God teaches him.

<sup>27</sup> For the black cummin is not threshed  
with a threshing sledge,  
Nor is a cartwheel rolled over the  
cummin;

But the black cummin is beaten out  
with a stick,  
And the cummin with a rod.

<sup>28</sup> Bread *flour* must be ground;  
Therefore he does not thresh it  
forever,

Break *it with* his cartwheel,  
Or crush it *with* his horsemen.

<sup>29</sup> This also comes from the LORD  
of hosts,  
*Who* is wonderful in counsel *and*  
excellent in guidance.

<sup>29:1</sup> “*Woe* to Ariel,<sup>a</sup> to Ariel, the city  
*where* David dwelt!  
Add year to year;

- Let feasts come around.  
<sup>2</sup> Yet I will distress Ariel;  
 There shall be heaviness and sorrow,  
 And it shall be to Me as Ariel.  
<sup>3</sup> I will encamp against you all around,  
 I will lay siege against you with a  
 mound,  
 And I will raise siegeworks against  
 you.  
<sup>4</sup> You shall be brought down,  
 You shall speak out of the ground;  
 Your speech shall be low, out of the  
 dust;  
 Your voice shall be like a medium's,  
 out of the ground;  
 And your speech shall whisper out  
 of the dust.  
<sup>5</sup> "Moreover the multitude of your foes  
 Shall be like fine dust,  
 And the multitude of the terrible  
 ones  
 Like chaff that passes away;  
 Yes, it shall be in an instant,  
 suddenly.  
<sup>6</sup> You will be punished by the LORD  
 of hosts  
 With thunder and earthquake and  
 great noise,  
 With storm and tempest  
 And the flame of devouring fire.  
<sup>7</sup> The multitude of all the nations who  
 fight against Ariel,  
 Even all who fight against her and  
 her fortress,  
 And distress her,  
 Shall be as a dream of a night vision.  
<sup>8</sup> It shall even be as when a hungry  
 man dreams,  
 And look—he eats;  
 But he awakes, and his soul is still  
 empty;  
 Or as when a thirsty man dreams,  
 And look—he drinks;  
 But he awakes, and indeed *he is*  
 faint,  
 And his soul still craves:  
 So the multitude of all the nations  
 shall be,  
 Who fight against Mount Zion."  
<sup>9</sup> Pause and wonder!  
 Blind yourselves and be blind!

- They are drunk, but not with wine;  
 They stagger, but not with  
 intoxicating drink.  
<sup>10</sup> For the LORD has poured out on you  
 The spirit of deep sleep,  
 And has closed your eyes, namely,  
 the prophets;  
 And He has covered your heads,  
*namely*, the seers.  
<sup>11</sup> The whole vision has become to you  
 like the words of a book that is sealed,  
 which *men* deliver to one who is literate,  
 saying, "Read this, please."  
 And he says, "I cannot, for it is sealed."  
<sup>12</sup> Then the book is delivered to one  
 who is illiterate, saying, "Read this,  
 please."  
 And he says, "I am not literate."  
<sup>13</sup> Therefore the Lord said:  
 "Inasmuch as these people draw  
 near with their mouths  
 And honor Me with their lips,  
 But have removed their hearts far  
 from Me,  
 And their fear toward Me is taught  
 by the commandment of men,  
<sup>14</sup> Therefore, behold, I will again do a  
 marvelous work  
 Among this people,  
 A marvelous work and a wonder;  
 For the wisdom of their wise *men*  
 shall perish,  
 And the understanding of their  
 prudent *men* shall be  
 hidden."  
<sup>15</sup> Woe to those who seek deep to hide  
 their counsel far from the LORD,  
 And their works are in the dark;  
 They say, "Who sees us?" and, "Who  
 knows us?"  
<sup>16</sup> Surely you have things turned  
 around!  
 Shall the potter be esteemed as the  
 clay;  
 For shall the thing made say of him  
 who made it,  
 "He did not make me"?  
 Or shall the thing formed say of him  
 who formed it,  
 "He has no understanding"?

<sup>17</sup> Is it not yet a very little while  
Till Lebanon shall be turned into  
a fruitful field,  
And the fruitful field be esteemed  
as a forest?

<sup>18</sup> In that day the deaf shall hear the  
words of the book,  
And the eyes of the blind shall see  
out of obscurity and out of  
darkness.

<sup>19</sup> The humble also shall increase *their*  
joy in the LORD,  
And the poor among men shall  
rejoice  
In the Holy One of Israel.

<sup>20</sup> For the terrible one is brought to  
nothing,  
The scornful one is consumed,  
And all who watch for iniquity are  
cut off—

<sup>21</sup> Who make a man an offender by  
a word,  
And lay a snare for him who reproves  
in the gate,  
And turn aside the just by  
empty words.

<sup>22</sup> Therefore thus says the LORD, who  
redeemed Abraham, concerning the  
house of Jacob:

“Jacob shall not now be ashamed,  
Nor shall his face now grow pale;

<sup>23</sup> But when he sees his children,  
The work of My hands, in  
his midst,  
They will hallow My name,  
And hallow the Holy One of Jacob,  
And fear the God of Israel.

<sup>24</sup> These also who erred in spirit will  
come to understanding,  
And those who complained will  
learn doctrine.”

<sup>30:1</sup> “Woe to the rebellious children,”  
says the LORD,  
“Who take counsel, but not  
of Me,

And who devise plans, but  
not of My Spirit,  
That they may add sin to sin;

<sup>2</sup> Who walk to go down to Egypt,  
And have not asked My advice,

To strengthen themselves in the  
strength of Pharaoh,  
And to trust in the shadow  
of Egypt!

<sup>3</sup> Therefore the strength  
of Pharaoh  
Shall be your shame,  
And trust in the shadow of Egypt  
Shall be *your* humiliation.

<sup>4</sup> For his princes were at Zoan,  
And his ambassadors came to Hanes.

<sup>5</sup> They were all ashamed of a people  
*who* could not benefit them,  
Or be help or benefit,  
But a shame and also a reproach.”

<sup>6</sup> The burden against the beasts of the  
South.

Through a land of trouble and  
anguish,  
From which *came* the lioness and  
lion,

The viper and fiery flying serpent,  
They will carry their riches on the  
backs of young donkeys,  
And their treasures on the humps  
of camels,

To a people *who* shall not profit;

<sup>7</sup> For the Egyptians shall help in vain  
and to no purpose.

Therefore I have called her  
Rahab-Hem-Shebeth.<sup>b</sup>

<sup>8</sup> Now go, write it before them on  
a tablet,

And note it on a scroll,  
That it may be for time to come,  
Forever and ever:

<sup>9</sup> That this is a rebellious people,  
Lying children,  
Children *who* will not hear the law  
of the LORD;

<sup>10</sup> Who say to the seers, “Do not see,”  
And to the prophets, “Do not  
prophecy to us right things;  
Speak to us smooth things, prophecy  
deceits.

<sup>11</sup> Get out of the way,  
Turn aside from the path,  
Cause the Holy One of Israel  
To cease from before us.”

<sup>a</sup>That is, Jerusalem    <sup>b</sup>Literally *Rahab Sits Idle*

GALATIANS 3:23-4:31

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

<sup>24</sup>Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. <sup>25</sup>But after faith has come, we are no longer under a tutor.

<sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many of you as were baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

<sup>4:1</sup>Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, <sup>2</sup>but is under guardians and stewards until the time appointed by the father. <sup>3</sup>Even so we, when we were children, were in bondage under the elements of the world. <sup>4</sup>But when the fullness of the time had come, God sent forth His Son, born<sup>a</sup> of a woman, born under the law, <sup>5</sup>to redeem those who were under the law, that we might receive the adoption as sons.

<sup>6</sup>And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" <sup>7</sup>Therefore you are no longer a slave but a son, and if a son, then an heir of<sup>b</sup> God through Christ.

<sup>8</sup>But then, indeed, when you did not know God, you served those which by nature are not gods. <sup>9</sup>But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage? <sup>10</sup>You observe days and months and seasons and years. <sup>11</sup>I am afraid for you, lest I have labored for you in vain.

<sup>12</sup>Brethren, I urge you to become like me, for I *became* like you. You have not injured me at all. <sup>13</sup>You know that because of physical infirmity I preached the gospel to you at the first. <sup>14</sup>And my

trial which was in my flesh you did not despise or reject, but you received me as an angel of God, *even* as Christ Jesus.

<sup>15</sup>What<sup>c</sup> then was the blessing you *enjoyed*? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

<sup>16</sup>Have I therefore become your enemy because I tell you the truth?

<sup>17</sup>They zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them. <sup>18</sup>But it is good to be zealous in a good thing always, and not only when I am present with you. <sup>19</sup>My little children, for whom I labor in birth again until Christ is formed in you, <sup>20</sup>I would like to be present with you now and to change my tone; for I have doubts about you.

<sup>21</sup>Tell me, you who desire to be under the law, do you not hear the law? <sup>22</sup>For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. <sup>23</sup>But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, <sup>24</sup>which things are symbolic. For these are the<sup>d</sup> two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— <sup>25</sup>for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— <sup>26</sup>but the Jerusalem above is free, which is the mother of us all. <sup>27</sup>For it is written:

*"Rejoice, O barren,  
You who do not bear!  
Break forth and shout,  
You who are not in labor!  
For the desolate has many more  
children  
Than she who has a husband."*<sup>e</sup>

<sup>28</sup>Now we, brethren, as Isaac *was*, are children of promise. <sup>29</sup>But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now. <sup>30</sup>Nevertheless what does the Scripture say? "*Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.*"<sup>f</sup> <sup>31</sup>So

then, brethren, we are not children of the bondwoman but of the free.

<sup>a</sup>Or *made* <sup>b</sup>NU-Text reads *through God* and omits *through Christ*. <sup>c</sup>NU-Text reads *Where*. <sup>d</sup>NU-Text and M-Text omit *the*. <sup>e</sup>Isaiah 54:1 <sup>f</sup>Genesis 21:10

# PSALM 62:1-12

*To the Chief Musician. To Jeduthun. A Psalm of David.*

- <sup>1</sup> Truly my soul silently *waits* for God;  
From Him *comes* my salvation.
- <sup>2</sup> He only is my rock and my salvation;  
*He is* my defense;  
I shall not be greatly moved.
- <sup>3</sup> How long will you attack a man?  
You shall be slain, all of you,  
Like a leaning wall and a tottering fence.
- <sup>4</sup> They only consult to cast *him* down  
from his high position;  
They delight in lies;  
They bless with their mouth,  
But they curse inwardly. Selah
- <sup>5</sup> My soul, wait silently for God alone,  
For my expectation *is* from Him.
- <sup>6</sup> He only is my rock and my salvation;  
*He is* my defense;  
I shall not be moved.
- <sup>7</sup> In God *is* my salvation and my glory;  
The rock of my strength,  
*And* my refuge, *is* in God.
- <sup>8</sup> Trust in Him at all times, you people;  
Pour out your heart before Him;  
God *is* a refuge for us. Selah
- <sup>9</sup> Surely men of low degree *are* a vapor,  
Men of high degree *are* a lie;  
If they are weighed on the scales,  
They *are* altogether *lighter* than vapor.
- <sup>10</sup> Do not trust in oppression,  
Nor vainly hope in robbery;  
If riches increase,  
Do not set *your* heart *on them*.
- <sup>11</sup> God has spoken once,  
Twice I have heard this:  
That power *belongs* to God.
- <sup>12</sup> Also to You, O Lord, *belongs* mercy;  
For You render to each one  
according to his work.

# PROVERBS 23:19-21

- <sup>19</sup> Hear, my son, and be wise;  
And guide your heart in the way.
- <sup>20</sup> Do not mix with winebibbers,  
*Or* with gluttonous eaters of meat;
- <sup>21</sup> For the drunkard and the glutton  
will come to poverty,  
And drowsiness will clothe *a man*  
with rags.



# September 19

# ISAIAH 30:12-33:9

Therefore thus says the Holy One of Israel:

- “Because you despise this word,  
And trust in oppression and  
perversity,  
And rely on them,
- <sup>13</sup> Therefore this iniquity shall be  
to you  
Like a breach ready to fall,  
A bulge in a high wall,  
Whose breaking comes suddenly, in  
an instant.
- <sup>14</sup> And He shall break it like the  
breaking of the potter’s vessel,  
Which is broken in pieces;  
He shall not spare.  
So there shall not be found among  
its fragments  
A shard to take fire from the hearth,  
Or to take water from the cistern.”
- <sup>15</sup> For thus says the Lord God, the Holy  
One of Israel:  
“In returning and rest you shall  
be saved;  
In quietness and confidence shall  
be your strength.”  
But you would not,
- <sup>16</sup> And you said, “No, for we will flee  
on horses”—  
Therefore you shall flee!  
And, “We will ride on swift *horses*”—