The One Year Bible

The entire New King James Version® arranged in 365 daily readings

NKJV
THE ONE YEAR BIBLE
New King James Version
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18 17 16 15 14 13
7 6 5 4 3 2
## CONTENTS

Alphabetical Index to the Books of the Bible .......................... A7
Ways to Use *The One Year Bible* ........................................... A9
Publisher’s Note ................................................................. A11
Preface to the New King James Version ................................. A13

<table>
<thead>
<tr>
<th>Book</th>
<th>Date</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis / January 1</td>
<td>January 1</td>
<td>1</td>
</tr>
<tr>
<td>Exodus / January 25</td>
<td>January 25</td>
<td>89</td>
</tr>
<tr>
<td>Leviticus / February 16</td>
<td>February 16</td>
<td>168</td>
</tr>
<tr>
<td>Numbers / March 3</td>
<td>March 3</td>
<td>224</td>
</tr>
<tr>
<td>Deuteronomy / March 23</td>
<td>March 23</td>
<td>300</td>
</tr>
<tr>
<td>Joshua / April 10</td>
<td>April 10</td>
<td>368</td>
</tr>
<tr>
<td>Judges / April 23</td>
<td>April 23</td>
<td>413</td>
</tr>
<tr>
<td>Ruth / May 5</td>
<td>May 5</td>
<td>460</td>
</tr>
<tr>
<td>1 Samuel / May 7</td>
<td>May 7</td>
<td>466</td>
</tr>
<tr>
<td>2 Samuel / May 22</td>
<td>May 22</td>
<td>524</td>
</tr>
<tr>
<td>1 Kings / June 6</td>
<td>June 6</td>
<td>579</td>
</tr>
<tr>
<td>2 Kings / June 21</td>
<td>June 21</td>
<td>633</td>
</tr>
<tr>
<td>1 Chronicles / July 5</td>
<td>July 5</td>
<td>688</td>
</tr>
<tr>
<td>2 Chronicles / July 20</td>
<td>July 20</td>
<td>737</td>
</tr>
<tr>
<td>Ezra / August 5</td>
<td>August 5</td>
<td>796</td>
</tr>
<tr>
<td>Nehemiah / August 11</td>
<td>August 11</td>
<td>814</td>
</tr>
<tr>
<td>Esther / August 18</td>
<td>August 18</td>
<td>839</td>
</tr>
<tr>
<td>Job / August 21</td>
<td>August 21</td>
<td>851</td>
</tr>
<tr>
<td>Psalms / January 1</td>
<td>January 1</td>
<td>4</td>
</tr>
<tr>
<td><em>July</em> 3</td>
<td></td>
<td>683</td>
</tr>
<tr>
<td>Proverbs / January 1</td>
<td>January 1</td>
<td>4</td>
</tr>
<tr>
<td>Ecclesiastes / September 2</td>
<td>September 2</td>
<td>902</td>
</tr>
<tr>
<td>Song of Songs / <em>September</em> 6</td>
<td>September 6</td>
<td>916</td>
</tr>
<tr>
<td>Isaiah / September 8</td>
<td>September 8</td>
<td>925</td>
</tr>
<tr>
<td>Jeremiah / October 3</td>
<td>October 3</td>
<td>1031</td>
</tr>
<tr>
<td>Lamentations / October 29</td>
<td>October 29</td>
<td>1137</td>
</tr>
<tr>
<td>Ezekiel / November 1</td>
<td>November 1</td>
<td>1151</td>
</tr>
<tr>
<td>Daniel / November 25</td>
<td>November 25</td>
<td>1239</td>
</tr>
<tr>
<td>Hosea / December 5</td>
<td>December 5</td>
<td>1269</td>
</tr>
<tr>
<td>Joel / December 9</td>
<td>December 9</td>
<td>1284</td>
</tr>
<tr>
<td>Amos / December 10</td>
<td>December 10</td>
<td>1290</td>
</tr>
<tr>
<td>Obadiah / December 13</td>
<td>December 13</td>
<td>1301</td>
</tr>
<tr>
<td>Jonah / December 14</td>
<td>December 14</td>
<td>1304</td>
</tr>
<tr>
<td>Micah / December 15</td>
<td>December 15</td>
<td>1307</td>
</tr>
<tr>
<td>Nahum / December 17</td>
<td>December 17</td>
<td>1316</td>
</tr>
<tr>
<td>Habakkuk / December 18</td>
<td>December 18</td>
<td>1320</td>
</tr>
<tr>
<td>Zephaniah / December 19</td>
<td>December 19</td>
<td>1324</td>
</tr>
<tr>
<td>Haggai / December 20</td>
<td>December 20</td>
<td>1328</td>
</tr>
<tr>
<td>Zechariah / December 21</td>
<td>December 21</td>
<td>1332</td>
</tr>
<tr>
<td>Malachi / December 30</td>
<td>December 30</td>
<td>1356</td>
</tr>
<tr>
<td>Matthew / January 1</td>
<td>January 1</td>
<td>3</td>
</tr>
<tr>
<td>Mark / February 15</td>
<td>February 15</td>
<td>166</td>
</tr>
<tr>
<td>Luke / March 13</td>
<td>March 13</td>
<td>266</td>
</tr>
<tr>
<td>John / April 30</td>
<td>April 30</td>
<td>441</td>
</tr>
<tr>
<td>Acts / June 3</td>
<td>June 3</td>
<td>570</td>
</tr>
<tr>
<td>Romans / July 12</td>
<td>July 12</td>
<td>714</td>
</tr>
<tr>
<td>1 Corinthians / August 4</td>
<td>August 4</td>
<td>795</td>
</tr>
<tr>
<td>2 Corinthians / August 26</td>
<td>August 26</td>
<td>876</td>
</tr>
<tr>
<td>Galatians / September 14</td>
<td>September 14</td>
<td>950</td>
</tr>
<tr>
<td>Ephesians / September 22</td>
<td>September 22</td>
<td>985</td>
</tr>
<tr>
<td>Philippians /</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>September</em> 29</td>
<td></td>
<td>1016</td>
</tr>
<tr>
<td>Colossians / October 4</td>
<td>October 4</td>
<td>1038</td>
</tr>
<tr>
<td>1 Thessalonians /</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>October</em> 9</td>
<td></td>
<td>1059</td>
</tr>
<tr>
<td>2 Thessalonians /</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>October</em> 13</td>
<td></td>
<td>1075</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Book</th>
<th>Month/Year</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts</td>
<td>June 3</td>
<td>570</td>
</tr>
<tr>
<td>Amos</td>
<td>December 10</td>
<td>1290</td>
</tr>
<tr>
<td>1 Chronicles</td>
<td>July 5</td>
<td>688</td>
</tr>
<tr>
<td>2 Chronicles</td>
<td>July 20</td>
<td>737</td>
</tr>
<tr>
<td>Colossians</td>
<td>October 4</td>
<td>1038</td>
</tr>
<tr>
<td>1 Corinthians</td>
<td>August 4</td>
<td>795</td>
</tr>
<tr>
<td>2 Corinthians</td>
<td>August 26</td>
<td>876</td>
</tr>
<tr>
<td>Daniel</td>
<td>November 25</td>
<td>1239</td>
</tr>
<tr>
<td>Deuteronomy</td>
<td>March 23</td>
<td>300</td>
</tr>
<tr>
<td>Ecclesiastes</td>
<td>September 2</td>
<td>902</td>
</tr>
<tr>
<td>Ephesians</td>
<td>September 22</td>
<td>985</td>
</tr>
<tr>
<td>Esther</td>
<td>August 18</td>
<td>839</td>
</tr>
<tr>
<td>Exodus</td>
<td>January 25</td>
<td>89</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>November 1</td>
<td>1151</td>
</tr>
<tr>
<td>Ezra</td>
<td>August 5</td>
<td>796</td>
</tr>
<tr>
<td>Galatians</td>
<td>September 14</td>
<td>950</td>
</tr>
<tr>
<td>Genesis</td>
<td>January 1</td>
<td>1</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>December 18</td>
<td>1320</td>
</tr>
<tr>
<td>Haggai</td>
<td>December 20</td>
<td>1328</td>
</tr>
<tr>
<td>Hebrews</td>
<td>October 30</td>
<td>1143</td>
</tr>
<tr>
<td>Hosea</td>
<td>December 5</td>
<td>1269</td>
</tr>
<tr>
<td>Isaiah</td>
<td>September 8</td>
<td>925</td>
</tr>
<tr>
<td>James</td>
<td>November 17</td>
<td>1214</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>October 3</td>
<td>1031</td>
</tr>
<tr>
<td>Job</td>
<td>August 21</td>
<td>851</td>
</tr>
<tr>
<td>Joel</td>
<td>December 9</td>
<td>1284</td>
</tr>
<tr>
<td>John</td>
<td>April 30</td>
<td>441</td>
</tr>
<tr>
<td>1 John</td>
<td>November 30</td>
<td>1257</td>
</tr>
<tr>
<td>2 John</td>
<td>December 6</td>
<td>1275</td>
</tr>
<tr>
<td>3 John</td>
<td>December 7</td>
<td>1278</td>
</tr>
<tr>
<td>Jonah</td>
<td>December 14</td>
<td>1304</td>
</tr>
<tr>
<td>Joshua</td>
<td>April 10</td>
<td>368</td>
</tr>
<tr>
<td>Jude</td>
<td>December 8</td>
<td>1283</td>
</tr>
<tr>
<td>Judges</td>
<td>April 23</td>
<td>413</td>
</tr>
<tr>
<td>1 Kings</td>
<td>June 6</td>
<td>579</td>
</tr>
<tr>
<td>2 Kings</td>
<td>June 21</td>
<td>633</td>
</tr>
<tr>
<td>Lamentations</td>
<td>September 2</td>
<td>102</td>
</tr>
<tr>
<td>Leviticus</td>
<td>February 16</td>
<td>168</td>
</tr>
<tr>
<td>Luke</td>
<td>March 13</td>
<td>266</td>
</tr>
<tr>
<td>Malachi</td>
<td>December 30</td>
<td>1356</td>
</tr>
<tr>
<td>Mark</td>
<td>February 15</td>
<td>166</td>
</tr>
<tr>
<td>Matthew</td>
<td>January 1</td>
<td>3</td>
</tr>
<tr>
<td>Micah</td>
<td>December 15</td>
<td>1307</td>
</tr>
<tr>
<td>Nahum</td>
<td>December 17</td>
<td>1316</td>
</tr>
<tr>
<td>Nehemiah</td>
<td>August 11</td>
<td>814</td>
</tr>
<tr>
<td>Numbers</td>
<td>March 3</td>
<td>224</td>
</tr>
<tr>
<td>Obadiah</td>
<td>December 13</td>
<td>1301</td>
</tr>
<tr>
<td>1 Peter</td>
<td>November 22</td>
<td>1230</td>
</tr>
<tr>
<td>2 Peter</td>
<td>November 27</td>
<td>1248</td>
</tr>
<tr>
<td>Phililemon</td>
<td>October 29</td>
<td>1140</td>
</tr>
<tr>
<td>Philemon</td>
<td>September 29</td>
<td>1016</td>
</tr>
<tr>
<td>Proverbs</td>
<td>January 1</td>
<td>4</td>
</tr>
</tbody>
</table>
Psalms / January 1, ............ page 4
July 3 ................. page 683
Revelation / December 9 .... page 1288
Romans / July 12 ........ page 714
Ruth / May 5 .............. page 460
1 Samuel / May 7 ........ page 466
2 Samuel / May 22 ........ page 524
Song of Songs / September 6 ............ page 916

1 Thessalonians /
October 9 ............... page 1059
2 Thessalonians /
October 13 ............. page 1075
1 Timothy / October 16 .... page 1086
2 Timothy / October 22 .... page 1109
Titus / October 26 ........ page 1129
Zechariah / December 21 ....... page 1332
Zephaniah / December 19 .... page 1324
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. 2:16); "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 loveth? 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.
- 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.
Genesis 1:1–2:25

1 Then God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

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

6 Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” 7 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. 8 And God called the firmament Heaven. So the evening and the morning were the second day.

9 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. 10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

11 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. 12 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. 13 So the evening and the morning were the third day.

14 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; 15 and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. 16 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. 17 God set them in the firmament of the heavens to give light on the earth, 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. 18 So the evening and the morning were the fourth day.

19 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.” 20 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. 21 And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 22 So the evening and the morning were the fifth day.

23 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. 24 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. 25 So the evening and the morning were the sixth day.

26 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 the earth and over every creeping thing that creeps on the earth.” 26So God created man in His own image; in the image of God He created him; male and female He created them. 27Then 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.”

28And 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. 29Also, 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.

30Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

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

4This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, 5before 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; 6but a mist went up from the earth and watered the whole face of the ground.

7And 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.

8The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. 9And 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.

10Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. 11The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. 12And the gold of that land is good. Bdellium and the onyx stone are there. 13The name of the second river is Gihon; it is the one which goes around the whole land of Cush. 14The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

15Then the Lord God took the man and put him in the garden of Eden to tend and keep it. 16And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; 17but 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.”

18And the Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him.” 19Out 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. 20So 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.

21And 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. 22Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.

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

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

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

*Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic. Syriac reads *all the wild animals of*.

**MATTHEW 1:1–2:12**

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

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

David the king begot Solomon by her who had been the wife of Uriah. 7 Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. 8 Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. 9 Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. 10 Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. 11 Josiah begot Jeho- niah and his brothers about the time they were carried away to Babylon.

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

17 So all the generations from Abraham 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.

18 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. 19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. 20 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. 21 And she shall bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

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

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

21 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, 2 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.”

3 When Herod the king heard this, he was troubled, and all Jerusalem with him. 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.

5 So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet:

**JANUARY 1**
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.”

Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. 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.”

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. When they saw the star, they rejoiced with exceedingly great joy.

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.

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

Psalm 1:1-6

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;  
But his delight is in the law of the Lord,  
And in His law he meditates day and night.

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.

The ungodly are not so,  
But are like the chaff which the wind drives away.

Therefore the ungodly shall not stand in the judgment,  
Nor sinners in the congregation of the righteous.

For the Lord knows the way of the righteous,  
But the way of the ungodly shall perish.

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

To know wisdom and instruction,  
To perceive the words of understanding,

To receive the instruction of wisdom,  
Justice, judgment, and equity;

To give prudence to the simple,  
To the young man knowledge and discretion—

A wise man will hear and increase learning,  
And a man of understanding will attain wise counsel,

To understand a proverb and an enigma,  
The words of the wise and their riddles.

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?’”

And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 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.'"

4 Then the serpent said to the woman, "You will not surely die. 5 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."

6 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. 7 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.

8 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.

9 Then the Lord God called to Adam and said to him, "Where are you?"

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

11 And He said, "Who told you that you were naked? Have you 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."

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

13 And the Lord God said to the woman, "What is this you have done?"

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

14 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.

15 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."

16 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."

17 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':"

"You will not surely die because you have done this, but because you have heeded the voice of your wife, and have eaten from the tree of which the Lord commanded you, saying, 'You shall not eat of it', you were a迭nure for sin; 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."

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

19 And his wife said, "The serpent said to me, 'You will not die; 20 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.'"

21 Also for Adam and his wife the Lord God made tunics of skin, and clothed them.

22 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"—

23 therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. 24 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.

4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord." 2 Then she bore again, this time his
brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. 4 Abel also brought of the first-born of his flock and of their fat. And the Lord respected Abel and his offering, 5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

6 So the Lord said to Cain, “Why are you angry? And why has your countenance fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. It wants to be your servant. 8 But you shall rule over it.”

9 Then the Lord said to Cain, “Where is Abel your brother?”

He said, “I do not know. Am I my brother’s keeper?”

10 And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. 11 So now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. 12 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.”

13 And Cain said to the Lord, “My punishment is greater than I can bear! 14 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.”

15 And the Lord said to him, “Therefore, 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.

16 Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. 17 And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. 18 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methusael, and Methusael begot Lamech.

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

23 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.

24 If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.”

25 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.” 26 And as for Zillah, she bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

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.”

14 When he arose, he took the young Child and His mother by night and departed for Egypt, 15 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.”

Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “Let us go out to the field.” Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read Not so. Greek Enos
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. Then was fulfilled what was spoken by Jeremiah the prophet, saying:

“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.”

Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 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.” Then he arose, took the young Child and His mother, and came into the land of Israel.

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 went into the region of Galilee.

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.”

In those days John the Baptist came preaching in the wilderness of Judea, and saying, “Repent, for the kingdom of heaven is at hand!” 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.’”

Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey. Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.

**PSALM 2:1-12**

1 Why do the nations rage, And the people plot a vain thing? 
2 The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, 
3 “Let us break Their bonds in pieces And cast away Their cords from us.” 
4 He who sits in the heavens shall laugh; The Lord shall hold them in derision.

5 Then He shall speak to them in His wrath, And distress them in His deep displeasure: 
6 “Yet I have set My King On My holy hill of Zion.”

7 “I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’”

Now therefore, be wise, O kings; Be instructed, you judges of the earth.

Serve the Lord with fear, And rejoice with trembling.

Kiss the Son, lest He 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.

*Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read rule (compare Revelation 2:27). *Septuagint and Vulgate read Embrace discipline; Targum reads Receive instruction. *Septuagint reads the Lord.
PROVERBS 1:7-9
7 The fear of the Lord is the beginning of knowledge, 
But fools despise wisdom and instruction.
8 My son, hear the instruction of your father, 
And do not forsake the law of your mother;
9 For they will be a graceful ornament on your head, 
And chains about your neck.

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. 
2 He created them male and female, and blessed them and called them Man-kind in the day they were created. 
And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. 
4 After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. 
5 So all the days that Adam lived were nine hundred and thirty years; and he died.

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

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

12 Cainan lived seventy years, and begot Mahalalel. 
13 After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. 
14 So all the days of Cainan were nine hundred and ten years; and he died.

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

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

21 Enoch lived sixty-five years, and begot Methuselah. 
22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. 
23 So all the days of Enoch were three hundred and sixty-five years.

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

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

28 Lamech lived one hundred and eighty-two years, and had a son. 
29 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.” 
30 After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. 
31 So all the days of Lamech were seven hundred and seventy-seven years; and he died.

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

6:1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 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.
3And the Lord said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” 4There 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.

5Then the Lord 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. 6And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. 7So 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.” 8But Noah found grace in the eyes of the Lord.

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

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

13And 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. 14Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. 15And 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. 16You 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. 17And 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. 18But 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. 19And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. 20Of the birds 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. 21And 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.”

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

7:1 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. 2You 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; 3also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. 4For 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.” 5And Noah did according to all that the Lord commanded him. 6Noah was six hundred years old when the floodwaters were on the earth.

7So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. 8Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, 9two by two they went into the ark to Noah, male and female, as God had commanded Noah. 10And it came to pass after seven days that the waters of the flood were on the earth. 11In 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. 12 And the rain was on the earth forty days and forty nights.

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—

14 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. 15 And they went into the ark, two by two, of all flesh in which is the breath of life. 16 So those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in.

17 Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. 18 The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. 19 And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. 20 The waters prevailed fifteen cubits upward, and the mountains were covered. 21 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. 22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. 23 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. 24 And the waters prevailed on the earth one hundred and fifty days.

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? 8 Therefore bear fruits worthy of repentance, 9 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. 10 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. 11 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. 12 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.”

13 Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

15 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.

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

41 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights, afterward He was hungry. 3 Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

4 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.’”

5 Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, 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.’"'

7 Jesus said to him, "It is written again, ‘You shall not tempt the Lord your God.’"  
8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.  
9 And he said to Him, "All these things I will give You if You will fall down and worship me."  
10 Then Jesus said to him, "Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’"

PROVERBS 1:10-19
10 My son, if sinners entice you, Do not consent.
11 If they say, “Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause;
12 Let us swallow them alive like Sheol,a And whole, like those who go down to the Pit;
13 We shall find all kinds of precious possessions, We shall fill our houses with spoil;
14 Cast in your lot among us, Let us all have one purse”—
15 My son, do not walk in the way with them, Keep your foot from their path; For their feet run to evil, and they make haste to shed blood.
16 Surely, in vain the net is spread in the sight of any bird; But they lie in wait for their own blood, They lurk secretly for their own lives.
17 So are the ways of everyone who is greedy for gain; It takes away the life of its owners.

PSALM 3:1-8
A Psalm of David when he fled from Absalom his son.
1 LORD, how they have increased who trouble me! Many are they who rise up against me.
2 Many are they who say of me, "There is no help for him in God." Selah
3 But You, O Lord, are a shield for me, My glory and the One who lifts up my head.
4 I cried to the Lord with my voice, And He heard me from His holy hill. Selah
5 I lay down and slept; I awoke, for the Lord sustained me.
6 I will not be afraid of ten thousands of people Who have set themselves against me all around.
7 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.
8 Salvation belongs to the Lord. Your blessing is upon Your people. Selah

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. 2 The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. 3 And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. 4 Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. 5 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.

6 So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. 7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. 8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

9 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. 10 And he waited yet another seven days, and again he sent the dove out from the ark. 11 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.

12 So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

13 And it came to pass in the sixth 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. 14 And in the second month, on the twenty-seventh day of the month, the earth was dried.

15 Then God spoke to Noah, saying, 16 “Go out of the ark, you and your wife, and your sons and your sons’ wives with you. 17 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.” 18 So Noah went out, and his sons and his wife and his sons’ wives with him. 19 Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

20 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. 21 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.

22 “While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease.”

9:1 So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. 2 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. 3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. 4 But you shall not eat flesh with its life, that is, its blood. 5 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.

6 “Whoever sheds man’s blood, By man his blood shall be shed; For in the image of God He made man.

7 And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it.”

8 Then God spoke to Noah and to his sons with him, saying: 9 “And as for Me,
behold, I establish My covenant with you and with your descendants after you, 10 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. 11 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."

12 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: 13 I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. 14 It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; 15 and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. 16 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.” 17 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.”

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

20 And Noah began to be a farmer, and he planted a vineyard. 21 Then he drank of the wine and was drunk, and became uncovered in his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 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.

24 So Noah awoke from his wine, and knew what his younger son had done to him. 25 Then he said:

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

26 And he said:

“Blessed be the Lord,
The God of Shem,
And may Canaan be his servant.
27 May God enlarge Japheth,
And may he dwell in the tents of Shem;
And may Canaan be his servant.”

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

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

2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 3 The sons of Gomer were Ashkenaz, Riphaeth, and Togarmah. 4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. 5 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.

6 The sons of Ham were Cush, Mizraim, Put, and Canaan. 7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtecha; and the sons of Raamah were Sheba and Dedan.

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

13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, and
Casluhim (from whom came the Philistines and Caphtorim).  
15 Canaan begot Sidon his firstborn, and Heth; 16 the Jebusite, the Amorite, and the Girgashite; 17 the Hivite, the Arkite, and the Sinite; 18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. 19 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. 20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

21 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. 22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. 23 The sons of Aram were Uz, Hul, Gether, and Mash. 24 Arphaxad begot Salah, and Salah begot Eber. 25 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. 26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram, Uzal, Diklah, 28 Obal, 29 Sheba, 30 Ophir, Havilah, and Jobab. All these were the sons of Joktan. 30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. 31 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

32 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.

“...and the borders of the land of the Canaanites were 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. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations. 15 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. 16 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. 17 The sons of Aram were Uz, Hul, Gether, and Mash. 18 Arphaxad begot Salah, and Salah begot Eber. 19 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. 20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 21 Hadoram, Uzal, Diklah, 22 Obal, 23 Sheba, 24 Ophir, Havilah, and Jobab. All these were the sons of Joktan. 25 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. 26 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations. 27 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. 

Matthew 4:12-25

Now when Jesus heard that John had been put in prison, He departed to Galilee. 13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali. 14 That it might be fulfilled which was spoken by Isaiah the prophet, saying:

“...and the borders of the land of the Canaanites were 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. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations. 15 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. 16 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. 17 The sons of Aram were Uz, Hul, Gether, and Mash. 18 Arphaxad begot Salah, and Salah begot Eber. 19 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. 20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 21 Hadoram, Uzal, Diklah, 22 Obal, 23 Sheba, 24 Ophir, Havilah, and Jobab. All these were the sons of Joktan. 25 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. 26 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations. 27 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.}
PSALM 4:1-8
To the Chief Musician. With stringed instruments. A Psalm of David.

1 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.

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

3 But know that the Lord has set apart for Himself him who is godly;
The Lord will hear when I call to Him.

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

5 Offer the sacrifices of righteousness,
And put your trust in the Lord.

6 There are many who say,
“Who will show us any good?”
Lord, lift up the light of Your countenance upon us.

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

8 I will both lie down in peace, and sleep;
For You alone, O Lord, make me dwell in safety.

PROVERBS 1:20-23

20 Wisdom calls aloud outside;
She raises her voice in the open squares.

21 She cries out in the chief concourses;
At the openings of the gates in the city
She speaks her words:

22 “How long, you simple ones, will you love simplicity?
For scorners delight in their scorning,
And fools hate knowledge.

23 Turn at my rebuke;
Surely I will pour out my spirit on you;
I will make my words known to you.”

*Septuagint, Syriac, and Targum read top of the walls;
Vulgate reads the head of multitudes.

GENESIS 11:1–13:4
Now the whole earth had one language and one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. 3 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. 4 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.”

5 But the Lord came down to see the city and the tower which the sons of men had built. 6 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. 7 Come, let Us go down and there confuse their language, that they may not understand one another’s speech.” 8 So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city.

9 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.

10 This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. 11 After he begot Arphaxad, Shem
lived five hundred years, and begot sons and daughters.

12 Arphaxad lived thirty-five years, and begot Salah. 13 After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.

14 Salah lived thirty years, and begot Eber. 15 After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.

16 Eber lived thirty-four years, and begot Peleg. 17 After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.

18 Peleg lived thirty years, and begot Reu. 19 After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.

20 Reu lived thirty-two years, and begot Serug. 21 After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.

22 Serug lived thirty years, and begot Nahor. 23 After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.

24 Nahor lived twenty-nine years, and begot Terah. 25 After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.

26 Now Terah lived seventy years, and begot Abram, Nahor, and Haran.

27 This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot. 28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans. 29 Then Abram and Nahor took wives: the name of Abram’s wife was Sarai, and the name of Nahor’s wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah. 30 But Sarai was barren; she had no child.

31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram’s wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. 32 So the days of Terah were two hundred and five years, and Terah died in Haran.

12:1 Now the Lord had said to Abram:

“Get out of your country,
From your family
And from your father’s house,
To a land that I will show you.

2 I will make you a great nation;
I will bless you
And make your name great;
And you shall be a blessing.

3 I will bless those who bless you,
And I will curse him who curses you;
And in you all the families of the earth shall be blessed.”

4 So Abram departed as the Lord had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran. 5 Then Abram took Sarai his wife and Lot his brother’s son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. 6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. 7 And the Canaanites were then in the land.

7 Then the Lord appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the Lord, who had appeared to him. 8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the Lord and called on the name of the Lord. 9 So Abram journeyed, going on still toward the South.

10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. 11 And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you are a woman of beautiful countenance. 12 Therefore it will happen, when the Egyptians see you, that they will say, ‘This is his wife’; and they will kill me, but they will let you live. 13 Please say you are my sister, that it may be well
with me for your sake, and that I may live because of you."

14So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful. 15The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house. 16He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

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

13:1Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. 2Abram was very rich in livestock, in silver, and in gold. 3And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

MATTHEW 5:1-26

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. 2Then He opened His mouth and taught them, saying:

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

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

5 Blessed are the meek, For they shall inherit the earth.

6 Blessed are those who hunger and thirst for righteousness, For they shall be filled.

7 Blessed are the merciful, For they shall obtain mercy.

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

9 Blessed are the peacemakers, For they shall be called sons of God.

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

11“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

13“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

14“You are the light of the world. A city that is set on a hill cannot be hidden. 15Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

17“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. 20For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.
21“You have heard that it was said to those of old, ‘You shall not murder,’ and whoever murders will be in danger of the judgment. 22But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

23Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

25Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.”

aExodus 20:13; Deuteronomy 5:17 bNIU-Text omits without a cause.

PSALM 5:1-12
To the Chief Musician. With flutes. A Psalm of David.

1 Give ear to my words, O Lord, Consider my meditation.
2 Give heed to the voice of my cry, My King and my God, For to You I will pray.
3 My voice You shall hear in the morning, O Lord; In the morning I will direct it to You, And I will look up.
4 For You are not a God who takes pleasure in wickedness, Nor shall evil dwell with You.
5 The boastful shall not stand in Your sight; You hate all workers of iniquity.
6 You shall destroy those who speak falsehood; The Lord abhors the bloodthirsty and deceitful man.
7 But as for me, I will come into Your house in the multitude of Your mercy;

In fear of You I will worship toward Your holy temple.
8 Lead me, O Lord, in Your righteousness because of my enemies; Make Your way straight before my face.
9 For there is no faithfulness in their mouth; Their inward part is destruction; Their throat is an open tomb; They flatter with their tongue. Pronounce them guilty, O God! Let them fall by their own counsels; Cast them out in the multitude of their transgressions, For they have rebelled against You.
10 But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.
11 For You, O Lord, will bless the righteous; With favor You will surround him as with a shield.

aHebrew nehiloth

PROVERBS 1:24-28

24 “Because I [wisdom] have called and you refused,
I have stretched out my hand and no one regarded,
25 Because you disdained all my counsel,
And would have none of my rebuke,
26 I also will laugh at your calamity;
I will mock when your terror comes,
27 When your terror comes like a storm,
And your destruction comes like a whirlwind,
When distress and anguish come upon you.
28 “Then they will call on me, but I will not answer;
They will seek me diligently, but they will not find me.”
GENESIS 13:5–15:21

Lot also, who went with Abram, had flocks and herds and tents. 6 Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. 7 And there was strife between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. The Canaanites and the Perizzites then dwelt in the land.

8 So Abram said to Lot, “Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. 9 Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.”

10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the Lord destroyed Sodom and Gomorrah) like the garden of the Lord, like the land of Egypt as you go toward Zoar. 11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. 12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom. 13 But the men of Sodom were exceedingly wicked and sinful against the Lord.

14 And the Lord said to Abram, after Lot had separated from him: “Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; 15 for all the land which you see I give to you and your descendants forever. 16 And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. 17 Arise, walk in the land through its length and its width, for I give it to you.”

18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, 3 which are in Hebron, and built an altar there to the Lord.

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 2 that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). 3 All these joined together in the Valley of Siddim (that is, the Salt Sea). 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, 6 and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness. 7 Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.

8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim 9 against Chedorlaomer king of Elam, Tidal king of nations, 10 Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five. 11 Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. 12 Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

13 They also took Lot, Abram’s brother’s son who dwelt in Sodom, and his goods, and departed.

14 Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eschol and brother of Aner; and they were allies with Abram. 15 Now when Abram heard that his
brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. 15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. 16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

17 And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.

18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. 19 And he blessed him and said:

“Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your enemies into your hand.”

And he gave him a tithe of all.

21 Now the king of Sodom said to Abram, “Give me the persons, and take the goods for yourself.”

22 But Abram said to the king of Sodom, “I have raised my hand to the Lord, God Most High, the Possessor of heaven and earth, 23 that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, ‘I have made Abram rich’— 24 except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.”

4 And behold, the word of the Lord came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”

5 Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”

6 And he believed in the Lord, and He accounted it to him for righteousness.

7 Then He said to him, “I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.”

8 And he said, “Lord God, how shall I know that I will inherit it?”

9 So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” 10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. 11 And when the vultures came down on the carcasses, Abram drove them away.

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. 13 Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. 18 On the same day the Lord made a covenant with Abram, saying:

“To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— 19 the
Kenites, the Kenezzites, the Kadmonites, 
  20the Hittites, the Perizzites, the Rephaim, 21the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

MATTHEW 5:27-48
“Y
ou have heard that it was said to those of old, 2 You shall not commit adultery.” 28But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. 29If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. 30And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

31“Furthermore it has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

33“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’ 34But I say to you, do not swear at all: neither by heaven, for it is God’s throne; 35nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. 36Nor shall you swear by your head, because you cannot make one hair white or black. 37But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

38“You have heard that it was said, An eye for an eye and a tooth for a tooth.” 39But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. 40If anyone wants to sue you and take away your tunic, let him have your cloak also. 41And whoever compels you to go one mile, go with him two. 42Give to him who asks you, and from him who wants to borrow from you do not turn away.

43“You have heard that it was said, ‘You shall love your neighbor’ and hate your enemy.” 44But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46For if you love those who love you, what reward have you? Do not even the tax collectors do the same? 47And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? 48Therefore you shall be perfect, just as your Father in heaven is perfect.”

PSALM 6:1-10
To the Chief Musician. With stringed instruments. On an eight-stringed harp. 

1 O Lord, do not rebuke me in Your anger, 
Nor chasten me in Your hot displeasure.

2 Have mercy on me, O Lord, for I am weak; 
O Lord, heal me, for my bones are troubled.

3 My soul also is greatly troubled; 
But You, O Lord—how long?

4 Return, O Lord, deliver me! 
Oh, save me for Your mercies’ sake! 
For in death there is no remembrance of You; 
In the grave who will give You thanks?

5 I am weary with my groaning; 
All night I make my bed swim; 
I drench my couch with my tears.
7 My eye wastes away because of grief; It grows old because of all my enemies.
8 Depart from me, all you workers of iniquity; For the Lord has heard the voice of my weeping.
9 The Lord has heard my supplication; The Lord will receive my prayer.
10 Let all my enemies be ashamed and greatly troubled; Let them turn back and be ashamed suddenly.

*Hebrew sheminith

PROVERBS 1:29-33
29 “Because they hated knowledge And did not choose the fear of the Lord, They would have none of my (wisdom’s) counsel And despised my every rebuke.
31 Therefore they shall eat the fruit of their own way, And be filled to the full with their own fancies.
32 For the turning away of the simple will slay them, And the complacency of fools will destroy them;
33 But whoever listens to me will dwell safely, And will be secure, without fear of evil.”

And Abram heeded the voice of Sarai. Then Sarai, Abram’s wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

3Then Sarai said to Abram, “My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The Lord judge between you and me.”

6So Abram said to Sarai, “Indeed your maid is in your hand; do to her as you please.” And when Sarai dealt harshly with her, she fled from her presence.

7Then the Angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And He said, “Hagar, Sarai’s maid, where have you come from, and where are you going?” She said, “I am fleeing from the presence of my mistress Sarai.”

9The Angel of the Lord said to her, “Return to your mistress, and submit yourself under her hand.” 10Then the Angel of the Lord said to her, “I will multiply your descendants exceedingly, so that they shall not be counted for multitude.” 11And the Angel of the Lord said to her:

“Behold, you are with child, And you shall bear a son. You shall call his name Ishmael, Because the Lord has heard your affliction.

12 He shall be a wild man; His hand shall be against every man, And every man’s hand against him. And he shall dwell in the presence of all his brethren.”

13Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, “Have I also here seen Him who sees me?”

14Therefore the well was called Beer Lahai Roj; observe, it is between Kadesh and Bered.

GENESIS 16:1–18:15
Now Sarai, Abram’s wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, “See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.”

JANUARY 7
15So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. 16Abram was eighty-six years old when Hagar bore Ishmael to Abram.

17:1 WHEN Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I am Almighty God; walk before Me and be blameless. 2And I will make My covenant between Me and you, and will multiply you exceedingly.” 3Then Abram fell on his face, and God talked with him, saying: 4“As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. 8Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

9And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

15Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.”

17Then Abraham fell on his face and laughed, and said in his heart, “Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?” 18And Abraham said to God, “Oh, that Ishmael might live before You!”

19Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, 20and with his descendants after him. 21And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 22But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.” 23Then He finished talking with him, and God went up from Abraham.

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

18:1 Then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the
day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant. 4Please let a little water be brought, and wash your feet, and rest yourselves under the tree. 5And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.”

They said, “Do as you have said.”

6So Abraham hurried into the tent to Sarah and said, “Quickly, make ready three measures of fine meal; knead it and make cakes.” 7And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. 8So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

9Then they said to him, “Where is Sarah your wife?”

So he said, “Here, in the tent.”

10And He said, “I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son.”

(Sarah was listening in the tent door which was behind him.) 11Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. 12Therefore Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my lord being old also?”

13And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ 14Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

15But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

Matthew 6:1-24

“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

5And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. 7And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

8“Therefore do not be like them. For your Father knows the things you have need of before you ask Him. 9In this manner, therefore, pray:

Our Father in heaven, Hallowed be Your name.
Your kingdom come.
Your will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and the glory forever.
Amen.

14“For if you forgive men their trespasses, your heavenly Father will also forgive you. 15But if you do not forgive
men their trespasses, neither will your Father forgive your trespasses.

16"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. 17But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. 19"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21For where your treasure is, there your heart will be also.

22"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness.

24"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

PSALM 7:1-17

A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

1 O LORD my God, in You I put my trust; Save me from all those who persecute me; And deliver me,

2 Lest they tear me like a lion, Rending me in pieces, while there is none to deliver.

3 O LORD my God, if I have done this: If there is iniquity in my hands,

4 If I have repaid evil to him who was at peace with me, Or have plundered my enemy without cause,

5 Let the enemy pursue me and overtake me; Yes, let him trample my life to the earth, And lay my honor in the dust. Selah

6 Arise, O LORD, in Your anger; Lift Yourself up because of the rage of my enemies; Rise up for me to the judgment You have commanded!

7 So the congregation of the peoples shall surround You; For their sakes, therefore, return on high.

8 The LORD shall judge the peoples; Judge me, O LORD, according to my righteousness, And according to my integrity within me.

9 Oh, let the wickedness of the wicked come to an end, But establish the just; For the righteous God tests the hearts and minds.

10 My defense is of God, Who saves the upright in heart.

11 God is a just judge, And God is angry with the wicked every day.

12 If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready.

13 He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.

14 Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood.

15 He made a pit and dug it out, And has fallen into the ditch which he made.

16 His trouble shall return upon his own head,
And his violent dealing shall come down on his own crown.

17 I will praise the Lord according to His righteousness,
And will sing praise to the name of the Lord Most High.

PROVERBS 2:1-5
1 My son, if you receive my words,
And treasure my commands within you,
2 So that you incline your ear to wisdom,
And apply your heart to understanding;
3 Yes, if you cry out for discernment,
And lift up your voice for understanding,
4 If you seek her as silver,
And search for her as for hidden treasures;
5 Then you will understand the fear of the Lord,
And find the knowledge of God.

JANUARY 8

GENESIS 18:16–19:38
Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way. 17 And the Lord said, “Shall I hide from Abraham what I am doing, 18 since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.”

20 And the Lord said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,
21 I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.”

22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord.

23 And Abraham came near and said, “Would You also destroy the righteous with the wicked? 24 Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?
25 Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?”

26 So the Lord said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

27 Then Abraham answered and said, “Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: 28 Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?”

So He said, “If I find there forty-five, I will not destroy it.”

29 And he spoke to Him yet again and said, “Suppose there should be forty found there?”

So He said, “I will not do it for the sake of forty.”

30 Then he said, “Let not the Lord be angry, and I will speak: Suppose thirty should be found there?”

So He said, “I will not do it if I find thirty there.”

31 And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?”

So He said, “I will not destroy it for the sake of twenty.”

32 Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?”

And He said, “I will not destroy it for the sake of ten.”

33 So the Lord went His way as soon as He had finished speaking...