

- <sup>14</sup> "Issachar is a rawboned <sup>a</sup> donkey lying down between two saddlebags. <sup>b</sup>  
<sup>15</sup> When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labor.  
<sup>16</sup> "Dan <sup>c</sup> will provide justice for his people as one of the tribes of Israel.  
<sup>17</sup> Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward.  
<sup>18</sup> "I look for your deliverance, O LORD.  
<sup>19</sup> "Gad <sup>d</sup> will be attacked by a band of raiders, but he will attack them at their heels.  
<sup>20</sup> "Asher's food will be rich; he will provide delicacies fit for a king.  
<sup>21</sup> "Naphtali is a doe set free that bears beautiful fawns. <sup>e</sup>  
<sup>22</sup> "Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. <sup>f</sup>  
<sup>23</sup> With bitterness archers attacked him; they shot at him with hostility.  
<sup>24</sup> But his bow remained steady, his strong arms stayed <sup>g</sup> limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel,  
<sup>25</sup> because of your father's God, who helps you, because of the Almighty, <sup>h</sup> who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb.  
<sup>26</sup> Your father's blessings are greater than the blessings of the ancient mountains, than <sup>i</sup> the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.  
<sup>27</sup> "Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."  
<sup>28</sup> All these are the twelve tribes of Israel, and this was what their father said to them when he blessed them, giving each the blessing appropriate to him.

### The Death of Jacob

<sup>29</sup> Then he gave them these instructions: "I am about to be with my people. Bury me with my fathers in the cave in the field of Ephron the Hittite, <sup>30</sup> the cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought as a burial place from Ephron the Hittite, along with the field. <sup>31</sup> There Abraham and his wife Sarah were buried, then Isaac and his wife Rebekah were buried, and there I buried Leah. <sup>32</sup> The field and the cave in it were bought from the Hittites. <sup>k</sup>

<sup>33</sup> When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last and was gathered to his people.

**50** Joseph threw himself upon his father and wept over him and kissed him. <sup>2</sup> Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, <sup>3</sup> taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.

<sup>4</sup> When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, speak to Pharaoh for me. Tell him, <sup>5</sup> My father made me swear an oath and said, 'I am about to die; bury me in the tomb I dug for myself in the land of Canaan.' Now let me go up and bury my father; then I will return.'"

<sup>6</sup> Pharaoh said, "Go up and bury your father, as he made you swear to do."

<sup>7</sup> So Joseph went up to bury his father. All Pharaoh's officials accompanied him—the dignitaries of his court and all the dignitaries of Egypt— <sup>8</sup> besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds were left in Goshen. <sup>9</sup> Chariots and horsemen <sup>1</sup> also went up with him. It was a very large company.

<sup>10</sup> When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly; and there Joseph observed a seven-day period of mourning for his father. <sup>11</sup> When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning." That is why that place near the Jordan is called Abel Mizraim. <sup>m</sup>

<sup>12</sup> So Jacob's sons did as he had commanded them: <sup>13</sup> They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial place from Ephron the Hittite, along with the field. <sup>14</sup> After burying his father, Joseph returned to Egypt, together with his brothers and all the others who had gone with him to bury his father.

### Joseph Reassures His Brothers

<sup>15</sup> When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?" <sup>16</sup> So they sent word to Joseph, saying, "Your father left these instructions before he died: <sup>17</sup> 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

<sup>18</sup> His brothers then came and threw themselves down before him. "We are your slaves," they said.

<sup>19</sup> But Joseph said to them, "Don't be afraid. Am I in the place of God? <sup>20</sup> You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. <sup>21</sup> So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

### The Death of Joseph

<sup>22</sup> Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years <sup>23</sup> and saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees. <sup>n</sup>

<sup>24</sup> Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob." <sup>25</sup> And Joseph made the sons of Israel swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place."

<sup>26</sup> So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

<sup>a</sup> 14 Or strong <sup>b</sup> 14 Or campfires <sup>c</sup> 16 Dan here means he provides justice. <sup>d</sup> 19 Gad can mean attack and band of raiders.

<sup>e</sup> 21 Or free; / he utters beautiful words <sup>f</sup> 22 Or Joseph is a wild colt, / a wild colt near a spring, / a wild donkey on a terraced hill

<sup>g</sup> 23,24 Or archers will attack . . . will shoot . . . will remain . . . will stay <sup>h</sup> 25 Hebrew Shaddai <sup>i</sup> 26 Or of my progenitors, / as great as

<sup>j</sup> 26 Or the one separated from <sup>k</sup> 32 Or the sons of Heth <sup>l</sup> 19 Or charioteers <sup>m</sup> 11 Abel Mizraim means mourning of the Egyptians.

<sup>n</sup> 23 That is, were counted as his

# Exodus

## The Israelites Oppressed

**1** These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: <sup>2</sup>Reuben, Simeon, Levi and Judah; <sup>3</sup>Issachar, Zebulun and Benjamin; <sup>4</sup>Dan and Naphtali; Gad and Asher. <sup>5</sup>The descendants of Jacob numbered seventy<sup>a</sup> in all; Joseph was already in Egypt.

<sup>6</sup>Now Joseph and all his brothers and all that generation died, <sup>7</sup>but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them.

<sup>8</sup>Then a new king, who did not know about Joseph, came to power in Egypt. <sup>9</sup>"Look," he said to his people, "the Israelites have become much too numerous for us. <sup>10</sup>Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

<sup>11</sup>So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. <sup>12</sup>But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites <sup>13</sup>and worked them ruthlessly. <sup>14</sup>They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.

<sup>15</sup>The king of Egypt said to the Hebrew midwives, whose names were Shiprah and Puah, <sup>16</sup>"When you help the Hebrew women in childbirth and observe them on the delivery stool, if it is a boy, kill him; but if it is a girl, let her live." <sup>17</sup>The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. <sup>18</sup>Then the king of Egypt summoned the midwives and asked them, "Why have you done this? Why have you let the boys live?"

<sup>19</sup>The midwives answered Pharaoh, "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive."

<sup>20</sup>So God was kind to the midwives and the people increased and became even more numerous. <sup>21</sup>And because the midwives feared God, he gave them families of their own.

<sup>22</sup>Then Pharaoh gave this order to all his people: "Every boy that is born<sup>b</sup> you must throw into the Nile, but let every girl live."

## The Birth of Moses

**2** Now a man of the house of Levi married a Levite woman, <sup>2</sup>and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. <sup>3</sup>But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. <sup>4</sup>His sister stood at a distance to see what would happen to him.

<sup>5</sup>Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the river bank. She saw the basket among the reeds and sent her

slave girl to get it. <sup>6</sup>She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.

<sup>7</sup>Then his sister asked Pharaoh's daughter, "Shall I go and get one of the Hebrew women to nurse the baby for you?"

<sup>8</sup>"Yes, go," she answered. And the girl went and got the baby's mother. <sup>9</sup>Pharaoh's daughter said to her, "Take this baby and nurse him for me, and I will pay you." So the woman took the baby and nursed him. <sup>10</sup>When the child grew older, she took him to Pharaoh's daughter and he became her son. She named him Moses, <sup>c</sup>saying, "I drew him out of the water."

## Moses Flees to Midian

<sup>11</sup>One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. <sup>12</sup>Glancing this way and that and seeing no one, he killed the Egyptian and hid him in the sand. <sup>13</sup>The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, "Why are you hitting your fellow Hebrew?"

<sup>14</sup>The man said, "Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses was afraid and thought, "What I did must have become known."

<sup>15</sup>When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well. <sup>16</sup>Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. <sup>17</sup>Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

<sup>18</sup>When the girls returned to Reuel their father, he asked them, "Why have you returned so early today?"

<sup>19</sup>They answered, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock."

<sup>20</sup>"And where is he?" he asked his daughters. "Why did you leave him? Invite him to have something to eat."

<sup>21</sup>Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. <sup>22</sup>Zipporah gave birth to a son, and Moses named him Gershom,<sup>d</sup> saying, "I have become an alien in a foreign land."

<sup>23</sup>During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. <sup>24</sup>God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. <sup>25</sup>So God looked on the Israelites and was concerned about them.

## Moses and the Burning Bush

**3** Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. <sup>2</sup>There the angel of the LORD appeared to him in flames of fire from within a bush. Mo-

<sup>a</sup> 5 Masoretic Text (see also Gen. 46:27); Dead Sea Scrolls and Septuagint (see also Acts 7:14 and note at Gen. 46:27) *seventy-five*

<sup>b</sup> 22 Masoretic Text; Samaritan Pentateuch, Septuagint and Targums *born to the Hebrews* <sup>c</sup> 10 *Moses* sounds like the Hebrew for *draw out*. <sup>d</sup> 22 *Gershom* sounds like the Hebrew for *an alien there*.

- <sup>42</sup>The sons of Ezer:  
Bilhan, Zaavan and Akan. <sup>a</sup>  
The sons of Dishan <sup>b</sup>:  
Uz and Aran.

### The Rulers of Edom

- <sup>43</sup>These were the kings who reigned in Edom before any Israelite king reigned:  
Bela son of Beor, whose city was named Dinhabah.  
<sup>44</sup>When Bela died, Jobab son of Zerah from Bozrah succeeded him as king.  
<sup>45</sup>When Jobab died, Husham from the land of the Temanites succeeded him as king.  
<sup>46</sup>When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. His city was named Avith.  
<sup>47</sup>When Hadad died, Samlah from Masrekeh succeeded him as king.  
<sup>48</sup>When Samlah died, Shaul from Rehoboth on the river <sup>d</sup> succeeded him as king.  
<sup>49</sup>When Shaul died, Baal-Hanan son of Acbor succeeded him as king.  
<sup>50</sup>When Baal-Hanan died, Hadad succeeded him as king. His city was named Pau, <sup>e</sup> and his wife's name was Mehetabel daughter of Matred, the daughter of Me-Zahab. <sup>51</sup>Hadad also died.

The chiefs of Edom were:

- Timna, Alvah, Jetheth, <sup>52</sup>Oholibamah, Elah, Pimon, <sup>53</sup>Kenaz, Teman, Mibzar, <sup>54</sup>Magdiel and Iram. These were the chiefs of Edom.

### Israel's Sons

- 2** These were the sons of Israel:  
Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup>Dan, Joseph, Benjamin, Naphtali, Gad and Asher.

### Judah

#### To Hezron's Sons

- <sup>3</sup>The sons of Judah:  
Er, Onan and Shelah. These three were born to him by a Canaanite woman, the daughter of Shua. Er, Judah's firstborn, was wicked in the LORD's sight; so the LORD put him to death. <sup>4</sup>Tamar, Judah's daughter-in-law, bore him Perez and Zerah. Judah had five sons in all.  
<sup>5</sup>The sons of Perez:  
Hezron and Hamul.  
<sup>6</sup>The sons of Zerah:  
Zimri, Ethan, Heman, Calcol and Darda <sup>f</sup>—five in all.  
<sup>7</sup>The son of Carmi:  
Achar, <sup>g</sup> who brought trouble on Israel by violating the ban on taking devoted things. <sup>h</sup>  
<sup>8</sup>The son of Ethan:  
Azariah.  
<sup>9</sup>The sons born to Hezron were:  
Jerahmeel, Ram and Caleb. <sup>i</sup>

#### From Ram Son of Hezron

- <sup>10</sup>Ram was the father of  
Amminadab, and Amminadab the father of Nahshon, the leader of the people of Judah.  
<sup>11</sup>Nahshon was the father of Salmon, <sup>j</sup> Salmon

the father of Boaz, <sup>12</sup>Boaz the father of Obed and Obed the father of Jesse.

- <sup>13</sup>Jesse was the father of  
Eliab his firstborn; the second son was Abinadab, the third Shimea, <sup>14</sup>the fourth Nethanel, the fifth Raddai, <sup>15</sup>the sixth Ozem and the seventh David. <sup>16</sup>Their sisters were Zeruiah and Abigail. Zeruiah's three sons were Abishai, Joab and Asahel. <sup>17</sup>Abigail was the mother of Amasa, whose father was Jether the Ishmaelite.

#### Caleb Son of Hezron

- <sup>18</sup>Caleb son of Hezron had children by his wife Azubah (and by Jerioth). These were her sons: Jeshar, Shobab and Ardon. <sup>19</sup>When Azubah died, Caleb married Ephrath, who bore him Hur. <sup>20</sup>Hur was the father of Uri, and Uri the father of Bezalel.  
<sup>21</sup>Later, Hezron lay with the daughter of Makir the father of Gilead (he had married her when he was sixty years old), and she bore him Segub. <sup>22</sup>Segub was the father of Jair, who controlled twenty-three towns in Gilead. <sup>23</sup>(But Geshur and Aram captured Havvoth Jair, <sup>k</sup> as well as Kenath with its surrounding settlements—sixty towns.) All these were descendants of Makir the father of Gilead.

- <sup>24</sup>After Hezron died in Caleb Ephrathah, Abijah the wife of Hezron bore him Ashhur the father <sup>l</sup> of Tekoa.

#### Jerahmeel Son of Hezron

- <sup>25</sup>The sons of Jerahmeel the firstborn of Hezron:  
Ram his firstborn, Bunah, Oren, Ozem and <sup>m</sup> Ahijah. <sup>26</sup>Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.  
<sup>27</sup>The sons of Ram the firstborn of Jerahmeel:  
Maaz, Jamin and Eker.  
<sup>28</sup>The sons of Onam:  
Shammai and Jada.  
The sons of Shammai:  
Nadab and Abishur.  
<sup>29</sup>Abishur's wife was named Abihail, who bore him Ahban and Molid.  
<sup>30</sup>The sons of Nadab:  
Seled and Appaim. Seled died without children.  
<sup>31</sup>The son of Appaim:  
Ishi, who was the father of Sheshan.  
Sheshan was the father of Ahlai.  
<sup>32</sup>The sons of Jada, Shammai's brother:  
Jether and Jonathan. Jether died without children.  
<sup>33</sup>The sons of Jonathan:  
Peleth and Zaza.  
These were the descendants of Jerahmeel.  
<sup>34</sup>Sheshan had no sons—only daughters.  
He had an Egyptian servant named Jarha. <sup>35</sup>Sheshan gave his daughter in marriage to his servant Jarha, and she bore him Attai.  
<sup>36</sup>Attai was the father of Nathan,  
Nathan the father of Zabab,  
<sup>37</sup>Zabab the father of Ephlal,  
Ephlal the father of Obed,  
<sup>38</sup>Obed the father of Jehu,  
Jehu the father of Azariah,

<sup>a</sup> 42 Many Hebrew and Septuagint manuscripts (see also Gen. 36:27); most Hebrew manuscripts *Zaavan, Jaakan* <sup>b</sup> 42 Hebrew *Dishan*, a variant of *Dishan* <sup>c</sup> 43 Or *before an Israelite king reigned over them* <sup>d</sup> 48 Possibly the Euphrates <sup>e</sup> 50 Many Hebrew manuscripts, some Septuagint manuscripts, Vulgate and Syriac (see also Gen. 36:39); most Hebrew manuscripts *Pai* <sup>f</sup> 6 Many Hebrew manuscripts, some Septuagint manuscripts and Syriac (see also 1 Kings 4:31); most Hebrew manuscripts *Dara* <sup>g</sup> 7 *Achar* means *trouble*, *Achar* is called *Achan* in Joshua. <sup>h</sup> 7 The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them. <sup>i</sup> 9 Hebrew *Kelubai*, a variant of *Caleb* <sup>j</sup> 11 Septuagint (see also Ruth 4:21); Hebrew *Salma* <sup>k</sup> 23 Or *captured the settlements of Jair* <sup>l</sup> 24 *Father* may mean *civic leader* or *military leader*; also in verses 42, 45, 49–52 and possibly elsewhere. <sup>m</sup> 25 Or *Oren* and *Ozem*, by

- <sup>39</sup> Azariah the father of Helez,  
Helez the father of Eleasah,  
<sup>40</sup> Eleasah the father of Sismai,  
Sismai the father of Shallum,  
<sup>41</sup> Shallum the father of Jekamiah,  
and Jekamiah the father of Elishama.

### The Clans of Caleb

- <sup>42</sup> The sons of Caleb the brother of Jerahmeel:  
Mesha his firstborn, who was the father of Ziph,  
and his son Mareshah, <sup>a</sup> who was the father of  
Hebron.  
<sup>43</sup> The sons of Hebron:  
Korah, Tappuah, Rekem and Shema. <sup>44</sup> Shema  
was the father of Raham, and Raham the father  
of Jorkeam. Rekem was the father of Shammai.  
<sup>45</sup> The son of Shammai was Maon, and Maon  
was the father of Beth Zur.  
<sup>46</sup> Caleb's concubine Ephah was the mother of Haran,  
Moza and Gazez. Haran was the father of  
Gazez.  
<sup>47</sup> The sons of Jahdai:  
Regem, Jotham, Geshan, Pelet, Ephah and Sha-  
aph.  
<sup>48</sup> Caleb's concubine Maacah was the mother of She-  
ber and Tirhanah. <sup>49</sup> She also gave birth to Sha-  
aph the father of Madmannah and to Sheva the  
father of Macbenah and Gibeab. Caleb's daughter  
was Acshah. <sup>50</sup> These were the descendants of Cal-  
eb.

The sons of Hur the firstborn of Ephrathah:

Shobal the father of Kiriath Jearam, <sup>51</sup> Salma the  
father of Bethlehem, and Hareph the father of  
Beth Gader.

- <sup>52</sup> The descendants of Shobal the father of Kiriath Je-  
arim were:  
Haroeh, half the Manahathites, <sup>53</sup> and the clans  
of Kiriath Jearam: the Ithrites, Puthites, Shu-  
mathites and Mishraitites. From these descended  
the Zorathites and Eshtaolites.  
<sup>54</sup> The descendants of Salma:  
Bethlehem, the Netophathites, Atroth Beth  
Joab, half the Manahathites, the Zorites, <sup>55</sup> and  
the clans of scribes <sup>b</sup> who lived at Jabez: the Ti-  
rathites, Shimeathites and Sucathites. These are  
the Kenites who came from Hammah, the fa-  
ther of the house of Recab. <sup>c</sup>

### The Sons of David

**3** These were the sons of David born to him in He-  
bron:

The firstborn was Amnon the son of Ahinoam of  
Jezreel;

the second, Daniel the son of Abigail of Carmel;  
the third, Absalom the son of Maacah daughter  
of Talmi king of Geshur;

the fourth, Adonijah the son of Haggith;

<sup>3</sup> the fifth, Shephatiah the son of Abital;  
and the sixth, Ithream, by his wife Eglah.

<sup>4</sup> These six were born to David in Hebron, where  
he reigned seven years and six months.

David reigned in Jerusalem thirty-three years, <sup>5</sup> and  
these were the children born to him there:

Shammua, <sup>d</sup> Shobab, Nathan and Solomon.  
These four were by Bathsheba <sup>e</sup> daughter of Am-  
miel. <sup>6</sup> There were also Ibhaz, Elishua, / Eliphe-  
let, <sup>7</sup> Nogah, Nepheg, Japhia, <sup>8</sup> Elishama, Eliada

and Eliphelet—nine in all. <sup>9</sup> All these were the  
sons of David, besides his sons by his concu-  
bines. And Tamar was their sister.

### The Kings of Judah

<sup>10</sup> Solomon's son was Rehoboam,

Abijah his son,  
Asa his son,  
Jehoshaphat his son,

<sup>11</sup> Jehoram <sup>8</sup> his son,  
Ahaziah his son,  
Joash his son,

<sup>12</sup> Amaziah his son,  
Azariah his son,  
Jotham his son,

<sup>13</sup> Ahaz his son,  
Hezekiah his son,  
Manasseh his son,

<sup>14</sup> Amon his son,  
Josiah his son.

<sup>15</sup> The sons of Josiah:  
Johanan the firstborn,  
Jehoiakim the second son,  
Zedekiah the third,  
Shallum the fourth.

<sup>16</sup> The successors of Jehoiakim:  
Jehoiachin <sup>h</sup> his son,  
and Zedekiah.

### The Royal Line After the Exile

<sup>17</sup> The descendants of Jehoiachin the captive:  
Shealtiel his son, <sup>18</sup> Malkiram, Pedaiah, Shenaz-  
zar, Jekamiah, Hoshama and Nedabiah.

<sup>19</sup> The sons of Pedaiah:  
Zerubbabel and Shimei.

The sons of Zerubbabel:  
Meshullam and Hananiah.  
Shelomith was their sister.

<sup>20</sup> There were also five others:  
Hashubah, Ohel, Berekiah, Hasadiah and Ju-  
shab-Hesed.

<sup>21</sup> The descendants of Hananiah:  
Pelatiah and Jeshaiah, and the sons of Repha-  
iah, of Arnan, of Obadiah and of Shecaniah.

<sup>22</sup> The descendants of Shecaniah:  
Shemaiah and his sons:  
Hattush, Igal, Bariah, Neariah and Shaphat—six  
in all.

<sup>23</sup> The sons of Neariah:  
Elioenai, Hizkiah and Azrikam—three in all.

<sup>24</sup> The sons of Elioenai:  
Hodaviah, Eliashib, Pelaiah, Akkub, Johanan,  
Delaiah and Anani—seven in all.

### Other Clans of Judah

**4** The descendants of Judah:  
Perez, Hezron, Carmi, Hur and Shobal.

<sup>2</sup> Reaiah son of Shobal was the father of Jahath, and  
Jahath the father of Ahumai and Lahad. These  
were the clans of the Zorathites.

<sup>3</sup> These were the sons <sup>i</sup> of Etam:  
Jezreel, Ishma and Idbash. Their sister was  
named Hazzeleponi. <sup>4</sup> Penuel was the father of  
Gedor, and Ezer the father of Hushah.

These were the descendants of Hur, the firstborn of  
Ephrathah and father <sup>j</sup> of Bethlehem.

<sup>5</sup> Ashhur the father of Tekoa had two wives, Helah  
and Naarah.

<sup>a</sup>42 The meaning of the Hebrew for this phrase is uncertain. <sup>b</sup>55 Or of the Sopherites <sup>c</sup>55 Or father of Beth Recab <sup>d</sup>5 Hebrew Shimea, a variant of Shammua <sup>e</sup>5 One Hebrew manuscript and Vulgate (see also Septuagint and 2 Samuel 11:3); most Hebrew manuscripts Bathshua <sup>f</sup>6 Two Hebrew manuscripts (see also 2 Samuel 5:15 and 1 Chron. 14:5); most Hebrew manuscripts Elishama <sup>g</sup>11 Hebrew Joram, a variant of Jehoram <sup>h</sup>16 Hebrew Jeconiah, a variant of Jehoiachin; also in verse 17 <sup>i</sup>3 Some Septuagint manuscripts (see also Vulgate); Hebrew father <sup>j</sup>14 Father may mean civic leader or military leader; also in verses 12, 14, 17, 18 and possibly elsewhere.

- <sup>18</sup> For he wounds, but he also binds up;  
he injures, but his hands also heal.  
<sup>19</sup> From six calamities he will rescue you;  
in seven no harm will befall you.  
<sup>20</sup> In famine he will ransom you from death,  
and in battle from the stroke of the sword.  
<sup>21</sup> You will be protected from the lash of the tongue,  
and need not fear when destruction comes.  
<sup>22</sup> You will laugh at destruction and famine,  
and need not fear the beasts of the earth.  
<sup>23</sup> For you will have a covenant with the stones of the  
field,  
and the wild animals will be at peace with you.  
<sup>24</sup> You will know that your tent is secure;  
you will take stock of your property and find  
nothing missing.  
<sup>25</sup> You will know that your children will be many,  
and your descendants like the grass of the earth.  
<sup>26</sup> You will come to the grave in full vigor,  
like sheaves gathered in season.  
<sup>27</sup> "We have examined this, and it is true.  
So hear it and apply it to yourself."

## Job

**6** Then Job replied:

- <sup>2</sup> "If only my anguish could be weighed  
and all my misery be placed on the scales!  
<sup>3</sup> It would surely outweigh the sand of the seas—  
no wonder my words have been impetuous.  
<sup>4</sup> The arrows of the Almighty are in me,  
my spirit drinks in their poison;  
God's terrors are marshaled against me.  
<sup>5</sup> Does a wild donkey bray when it has grass,  
or an ox bellow when it has fodder?  
<sup>6</sup> Is tasteless food eaten without salt,  
or is there flavor in the white of an egg?<sup>a</sup>  
<sup>7</sup> I refuse to touch it;  
such food makes me ill.  
<sup>8</sup> "Oh, that I might have my request,  
that God would grant what I hope for,  
<sup>9</sup> that God would be willing to crush me,  
to let loose his hand and cut me off!  
<sup>10</sup> Then I would still have this consolation—  
my joy in unrelenting pain—  
that I had not denied the words of the Holy One.  
<sup>11</sup> "What strength do I have, that I should still hope?  
What prospects, that I should be patient?  
<sup>12</sup> Do I have the strength of stone?  
Is my flesh bronze?  
<sup>13</sup> Do I have any power to help myself,  
now that success has been driven from me?  
<sup>14</sup> "A despairing man should have the devotion of his  
friends,  
even though he forsakes the fear of the Almighty.  
<sup>15</sup> But my brothers are as undependable as  
intermittent streams,  
as the streams that overflow  
<sup>16</sup> when darkened by thawing ice  
and swollen with melting snow,  
<sup>17</sup> but that cease to flow in the dry season,  
and in the heat vanish from their channels.  
<sup>18</sup> Caravans turn aside from their routes;  
they go up into the wasteland and perish.  
<sup>19</sup> The caravans of Tema look for water,  
the traveling merchants of Sheba look in hope.  
<sup>20</sup> They are distressed, because they had been  
confident;

- they arrive there, only to be disappointed.  
<sup>21</sup> Now you too have proved to be of no help;  
you see something dreadful and are afraid.  
<sup>22</sup> Have I ever said, "Give something on my behalf,  
pay a ransom for me from your wealth,  
<sup>23</sup> deliver me from the hand of the enemy,  
ransom me from the clutches of the ruthless?"  
<sup>24</sup> "Teach me, and I will be quiet;  
show me where I have been wrong.  
<sup>25</sup> How painful are honest words!  
But what do your arguments prove?  
<sup>26</sup> Do you mean to correct what I say,  
and treat the words of a despairing man as wind?  
<sup>27</sup> You would even cast lots for the fatherless  
and barter away your friend.  
<sup>28</sup> "But now be so kind as to look at me.  
Would I lie to your face?  
<sup>29</sup> Relent, do not be unjust;  
reconsider, for my integrity is at stake.<sup>b</sup>  
<sup>30</sup> Is there any wickedness on my lips?  
Can my mouth not discern malice?"

- 7** "Does not man have hard service on earth?  
Are not his days like those of a hired man?  
<sup>2</sup> Like a slave longing for the evening shadows,  
or a hired man waiting eagerly for his wages,  
<sup>3</sup> so I have been allotted months of futility,  
and nights of misery have been assigned to me.  
<sup>4</sup> When I lie down I think, "How long before I get up?"  
The night drags on, and I toss till dawn.  
<sup>5</sup> My body is clothed with worms and scabs,  
my skin is broken and festering.  
<sup>6</sup> "My days are swifter than a weaver's shuttle,  
and they come to an end without hope.  
<sup>7</sup> Remember, O God, that my life is but a breath;  
my eyes will never see happiness again.  
<sup>8</sup> The eye that now sees me will see me no longer;  
you will look for me, but I will be no more.  
<sup>9</sup> As a cloud vanishes and is gone,  
so he who goes down to the grave<sup>c</sup> does not  
return.  
<sup>10</sup> He will never come to his house again;  
his place will know him no more.  
<sup>11</sup> "Therefore I will not keep silent;  
I will speak out in the anguish of my spirit,  
I will complain in the bitterness of my soul.  
<sup>12</sup> Am I the sea, or the monster of the deep,  
that you put me under guard?  
<sup>13</sup> When I think my bed will comfort me  
and my couch will ease my complaint,  
<sup>14</sup> even then you frighten me with dreams  
and terrify me with visions,  
<sup>15</sup> so that I prefer strangling and death,  
rather than this body of mine.  
<sup>16</sup> I despise my life; I would not live forever.  
Let me alone; my days have no meaning.  
<sup>17</sup> "What is man that you make so much of him,  
that you give him so much attention,  
<sup>18</sup> that you examine him every morning  
and test him every moment?  
<sup>19</sup> Will you never look away from me,  
or let me alone even for an instant?  
<sup>20</sup> If I have sinned, what have I done to you,  
O watcher of men?  
Why have you made me your target?  
Have I become a burden to you?<sup>d</sup>  
<sup>21</sup> Why do you not pardon my offenses

<sup>a</sup> 6 The meaning of the Hebrew for this phrase is uncertain. <sup>b</sup> 29 Or my righteousness still stands <sup>c</sup> 9 Hebrew Sheol <sup>d</sup> 20 A few manuscripts of the Masoretic Text, an ancient Hebrew scribal tradition and Septuagint; most manuscripts of the Masoretic Text I have become a burden to myself.

and forgive my sins?  
For I will soon lie down in the dust;  
you will search for me, but I will be no more.”

**Bildad**

**8** Then Bildad the Shuhite replied:

- <sup>2</sup> “How long will you say such things?  
Your words are a blustering wind.  
<sup>3</sup> Does God pervert justice?  
Does the Almighty pervert what is right?  
<sup>4</sup> When your children sinned against him,  
he gave them over to the penalty of their sin.  
<sup>5</sup> But if you will look to God  
and plead with the Almighty,  
<sup>6</sup> if you are pure and upright,  
even now he will rouse himself on your behalf  
and restore you to your rightful place.  
<sup>7</sup> Your beginnings will seem humble,  
so prosperous will your future be.  
<sup>8</sup> “Ask the former generations  
and find out what their fathers learned,  
<sup>9</sup> for we were born only yesterday and know nothing,  
and our days on earth are but a shadow.  
<sup>10</sup> Will they not instruct you and tell you?  
Will they not bring forth words from their  
understanding?  
<sup>11</sup> Can papyrus grow tall where there is no marsh?  
Can reeds thrive without water?  
<sup>12</sup> While still growing and uncut,  
they wither more quickly than grass.  
<sup>13</sup> Such is the destiny of all who forget God;  
so perishes the hope of the godless.  
<sup>14</sup> What he trusts in is fragile<sup>a</sup>;  
what he relies on is a spider’s web.  
<sup>15</sup> He leans on his web, but it gives way;  
he clings to it, but it does not hold.  
<sup>16</sup> He is like a well-watered plant in the sunshine,  
spreading its shoots over the garden;  
<sup>17</sup> it entwines its roots around a pile of rocks  
and looks for a place among the stones.  
<sup>18</sup> But when it is torn from its spot,  
that place disowns it and says, ‘I never saw you.’  
<sup>19</sup> Surely its life withers away,  
and <sup>b</sup> from the soil other plants grow.  
<sup>20</sup> “Surely God does not reject a blameless man  
or strengthen the hands of evildoers.  
<sup>21</sup> He will yet fill your mouth with laughter  
and your lips with shouts of joy.  
<sup>22</sup> Your enemies will be clothed in shame,  
and the tents of the wicked will be no more.”

**Job**

**9** Then Job replied:

- <sup>2</sup> “Indeed, I know that this is true.  
But how can a mortal be righteous before God?  
<sup>3</sup> Though one wished to dispute with him,  
he could not answer him one time out of a  
thousand.  
<sup>4</sup> His wisdom is profound, his power is vast.  
Who has resisted him and come out unscathed?  
<sup>5</sup> He moves mountains without their knowing it  
and overturns them in his anger.  
<sup>6</sup> He shakes the earth from its place  
and makes its pillars tremble.  
<sup>7</sup> He speaks to the sun and it does not shine;  
he seals off the light of the stars.  
<sup>8</sup> He alone stretches out the heavens  
and treads on the waves of the sea.

- <sup>9</sup> He is the Maker of the Bear and Orion,  
the Pleiades and the constellations of the south.  
<sup>10</sup> He performs wonders that cannot be fathomed,  
miracles that cannot be counted.  
<sup>11</sup> When he passes me, I cannot see him;  
when he goes by, I cannot perceive him.  
<sup>12</sup> If he snatches away, who can stop him?  
Who can say to him, ‘What are you doing?’  
<sup>13</sup> God does not restrain his anger;  
even the cohorts of Rahab covered at his feet.  
<sup>14</sup> “How then can I dispute with him?  
How can I find words to argue with him?  
<sup>15</sup> Though I were innocent, I could not answer him;  
I could only plead with my Judge for mercy.  
<sup>16</sup> Even if I summoned him and he responded,  
I do not believe he would give me a hearing.  
<sup>17</sup> He would crush me with a storm  
and multiply my wounds for no reason.  
<sup>18</sup> He would not let me regain my breath  
but would overwhelm me with misery.  
<sup>19</sup> If it is a matter of strength, he is mighty!  
And if it is a matter of justice, who will summon  
him?  
<sup>20</sup> Even if I were innocent, my mouth would condemn  
me;  
if I were blameless, it would pronounce me guilty.  
<sup>21</sup> “Although I am blameless,  
I have no concern for myself;  
I despise my own life.  
<sup>22</sup> It is all the same; that is why I say,  
‘He destroys both the blameless and the wicked.’  
<sup>23</sup> When a scourge brings sudden death,  
he mocks the despair of the innocent.  
<sup>24</sup> When a land falls into the hands of the wicked,  
he blindfolds its judges.  
If it is not he, then who is it?  
<sup>25</sup> “My days are swifter than a runner;  
they fly away without a glimpse of joy.  
<sup>26</sup> They skim past like boats of papyrus,  
like eagles swooping down on their prey.  
<sup>27</sup> If I say, ‘I will forget my complaint,  
I will change my expression, and smile,’  
<sup>28</sup> I still dread all my sufferings,  
for I know you will not hold me innocent.  
<sup>29</sup> Since I am already found guilty,  
why should I struggle in vain?  
<sup>30</sup> Even if I washed myself with soap<sup>d</sup>  
and my hands with washing soda,  
<sup>31</sup> you would plunge me into a slime pit  
so that even my clothes would detest me.  
<sup>32</sup> “He is not a man like me that I might answer him,  
that we might confront each other in court.  
<sup>33</sup> If only there were someone to arbitrate between us,  
to lay his hand upon us both,  
<sup>34</sup> someone to remove God’s rod from me,  
so that his terror would frighten me no more.  
<sup>35</sup> Then I would speak up without fear of him,  
but as it now stands with me, I cannot.  
**10** “I loathe my very life;  
therefore I will give free rein to my complaint  
and speak out in the bitterness of my soul.  
<sup>2</sup> I will say to God: Do not condemn me,  
but tell me what charges you have against me.  
<sup>3</sup> Does it please you to oppress me,  
to spurn the work of your hands,  
while you smile on the schemes of the wicked?  
<sup>4</sup> Do you have eyes of flesh?

<sup>a</sup> 14 The meaning of the Hebrew for this word is uncertain.

<sup>b</sup> 19 Or Surely all the joy it has / is that

<sup>c</sup> 19 See Septuagint; Hebrew *me*.

<sup>d</sup> 30 Or snow

with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

### Prayer

<sup>5</sup>And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. <sup>6</sup>But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. <sup>7</sup>And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup>This, then, is how you should pray:

“Our Father in heaven,  
hallowed be your name,

<sup>10</sup>your kingdom come,  
your will be done  
on earth as it is in heaven.

<sup>11</sup>Give us today our daily bread.

<sup>12</sup>Forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup>And lead us not into temptation,  
but deliver us from the evil one.<sup>a</sup>

<sup>14</sup>For if you forgive men when they sin against you, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive men their sins, your Father will not forgive your sins.

### Fasting

<sup>16</sup>When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. <sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

### Treasures in Heaven

<sup>19</sup>Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

<sup>22</sup>The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. <sup>23</sup>But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

<sup>24</sup>No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

### Do Not Worry

<sup>25</sup>Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? <sup>26</sup>Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are

you not much more valuable than they? <sup>27</sup>Who of you by worrying can add a single hour to his life?<sup>b</sup>

<sup>28</sup>And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. <sup>29</sup>Yet I tell you that not even Solomon in all his splendor was dressed like one of these. <sup>30</sup>If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? <sup>31</sup>So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup>For the pagans run after all these things, and your heavenly Father knows that you need them. <sup>33</sup>But seek first his kingdom and his righteousness, and all these things will be given to you as well. <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

### Judging Others

**7** <sup>1</sup>Do not judge, or you too will be judged. <sup>2</sup>For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

<sup>3</sup>Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? <sup>4</sup>How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? <sup>5</sup>You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

<sup>6</sup>Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.

### Ask, Seek, Knock

<sup>7</sup>Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>8</sup>For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

<sup>9</sup>Which of you, if his son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a snake? <sup>11</sup>If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! <sup>12</sup>So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

### The Narrow and Wide Gates

<sup>13</sup>Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. <sup>14</sup>But small is the gate and narrow the road that leads to life, and only a few find it.

### A Tree and Its Fruit

<sup>15</sup>Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. <sup>16</sup>By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? <sup>17</sup>Likewise every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Thus, by their fruit you will recognize them.

<sup>21</sup>‘Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. <sup>22</sup>Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ <sup>23</sup>Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

### The Wise and Foolish Builders

<sup>24</sup>Therefore everyone who hears these words of mine and puts them into practice is like a wise man

<sup>a</sup> 13 Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen. <sup>b</sup> 27 Or single cubit to his height

who built his house on the rock.<sup>25</sup>The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.<sup>26</sup>But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand.<sup>27</sup>The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

<sup>28</sup>When Jesus had finished saying these things, the crowds were amazed at his teaching,<sup>29</sup>because he taught as one who had authority, and not as their teachers of the law.

### The Man With Leprosy

**8** When he came down from the mountainside, large crowds followed him. <sup>2</sup>A man with leprosy<sup>a</sup> came and knelt before him and said, “Lord, if you are willing, you can make me clean.”

<sup>3</sup>Jesus reached out his hand and touched the man. “I am willing,” he said. “Be clean!” Immediately he was cured<sup>b</sup> of his leprosy. <sup>4</sup>Then Jesus said to him, “See that you don’t tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them.”

### The Faith of the Centurion

<sup>5</sup>When Jesus had entered Capernaum, a centurion came to him, asking for help. <sup>6</sup>“Lord,” he said, “my servant lies at home paralyzed and in terrible suffering.”

<sup>7</sup>Jesus said to him, “I will go and heal him.”

<sup>8</sup>The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. <sup>9</sup>For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”

<sup>10</sup>When Jesus heard this, he was astonished and said to those following him, “I tell you the truth, I have not found anyone in Israel with such great faith. <sup>11</sup>I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. <sup>12</sup>But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”

<sup>13</sup>Then Jesus said to the centurion, “Go! It will be done just as you believed it would.” And his servant was healed at that very hour.

### Jesus Heals Many

<sup>14</sup>When Jesus came into Peter’s house, he saw Peter’s mother-in-law lying in bed with a fever. <sup>15</sup>He touched her hand and the fever left her, and she got up and began to wait on him.

<sup>16</sup>When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. <sup>17</sup>This was to fulfill what was spoken through the prophet Isaiah:

“He took up our infirmities  
and carried our diseases.”<sup>c</sup>

### The Cost of Following Jesus

<sup>18</sup>When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. <sup>19</sup>Then a teacher of the law came to him and said, “Teacher, I will follow you wherever you go.”

<sup>20</sup>Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.”

<sup>21</sup>Another disciple said to him, “Lord, first let me go and bury my father.”

<sup>22</sup>But Jesus told him, “Follow me, and let the dead bury their own dead.”

### Jesus Calms the Storm

<sup>23</sup>Then he got into the boat and his disciples followed him. <sup>24</sup>Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. <sup>25</sup>The disciples went and woke him, saying, “Lord, save us! We’re going to drown!”

<sup>26</sup>He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.

<sup>27</sup>The men were amazed and asked, “What kind of man is this? Even the winds and the waves obey him!”

### The Healing of Two Demon-possessed Men

<sup>28</sup>When he arrived at the other side in the region of the Gadarenes,<sup>d</sup> two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. <sup>29</sup>“What do you want with us, Son of God?” they shouted. “Have you come here to torture us before the appointed time?”

<sup>30</sup>Some distance from them a large herd of pigs was feeding. <sup>31</sup>The demons begged Jesus, “If you drive us out, send us into the herd of pigs.”

<sup>32</sup>He said to them, “Go!” So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. <sup>33</sup>Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. <sup>34</sup>Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

### Jesus Heals a Paralytic

**9** Jesus stepped into a boat, crossed over and came to his own town. <sup>2</sup>Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.”

<sup>3</sup>At this, some of the teachers of the law said to themselves, “This fellow is blaspheming!”

<sup>4</sup>Knowing their thoughts, Jesus said, “Why do you entertain evil thoughts in your hearts? <sup>5</sup>Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? <sup>6</sup>But so that you may know that the Son of Man has authority on earth to forgive sins . . .” Then he said to the paralytic, “Get up, take your mat and go home.” <sup>7</sup>And the man got up and went home. <sup>8</sup>When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to men.

### The Calling of Matthew

<sup>9</sup>As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him.

<sup>10</sup>While Jesus was having dinner at Matthew’s house, many tax collectors and “sinners” came and ate with him and his disciples. <sup>11</sup>When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and ‘sinners’?”

<sup>12</sup>On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick. <sup>13</sup>But go and learn what this means: ‘I desire mercy, not sacrifice.’<sup>e</sup> For I have not come to call the righteous, but sinners.”

### Jesus Questioned About Fasting

<sup>14</sup>Then John’s disciples came and asked him, “How is it that we and the Pharisees fast, but your disciples do not fast?”

<sup>15</sup>Jesus answered, “How can the guests of the bridegroom mourn while he is with them? The time will

<sup>a</sup> 2 The Greek word was used for various diseases affecting the skin—not necessarily leprosy. <sup>b</sup> 3 Greek *made clean* <sup>c</sup> 17 Isaiah 53:4

<sup>d</sup> 28 Some manuscripts *Gergesenes*; others *Gerasenes* <sup>e</sup> 13 Hosea 6:6

with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

**Prayer**

<sup>5</sup>And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. <sup>6</sup>But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. <sup>7</sup>And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup>This, then, is how you should pray:

“ Our Father in heaven,  
hallowed be your name,

<sup>10</sup> your kingdom come,  
your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> Forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from the evil one. <sup>14</sup>”

<sup>14</sup>For if you forgive men when they sin against you, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive men their sins, your Father will not forgive your sins.

**Fasting**

<sup>16</sup>“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. <sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

**Treasures in Heaven**

<sup>19</sup>“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

<sup>22</sup>“The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. <sup>23</sup>But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

<sup>24</sup>“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

**Do Not Worry**

<sup>25</sup>“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? <sup>26</sup>Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are

you not much more valuable than they? <sup>27</sup>Who of you by worrying can add a single hour to his life? <sup>28</sup>”

<sup>28</sup>“And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. <sup>29</sup>Yet I tell you that not even Solomon in all his splendor was dressed like one of these. <sup>30</sup>If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? <sup>31</sup>So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup>For the pagans run after all these things, and your heavenly Father knows that you need them. <sup>33</sup>But seek first his kingdom and his righteousness, and all these things will be given to you as well. <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

**Judging Others**

**7** “Do not judge, or you too will be judged. <sup>2</sup>For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

<sup>3</sup>“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? <sup>4</sup>How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? <sup>5</sup>You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

<sup>6</sup>“Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.

**Ask, Seek, Knock**

<sup>7</sup>“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>8</sup>For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

<sup>9</sup>“Which of you, if his son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a snake? <sup>11</sup>If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! <sup>12</sup>So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

**The Narrow and Wide Gates**

<sup>13</sup>“Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. <sup>14</sup>But small is the gate and narrow the road that leads to life, and only a few find it.

**A Tree and Its Fruit**

<sup>15</sup>“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. <sup>16</sup>By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? <sup>17</sup>Likewise every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Thus, by their fruit you will recognize them.

<sup>21</sup>“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. <sup>22</sup>Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ <sup>23</sup>Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

**The Wise and Foolish Builders**

<sup>24</sup>“Therefore everyone who hears these words of mine and puts them into practice is like a wise man

<sup>a</sup> 13 Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen. <sup>b</sup> 27 Or single cubit to his height

who built his house on the rock. <sup>25</sup>The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. <sup>26</sup>But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. <sup>27</sup>The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

<sup>28</sup>When Jesus had finished saying these things, the crowds were amazed at his teaching, <sup>29</sup>because he taught as one who had authority, and not as their teachers of the law.

#### The Man With Leprosy

**O** When he came down from the mountainside, large crowds followed him. <sup>2</sup>A man with leprosy<sup>a</sup> came and knelt before him and said, "Lord, if you are willing, you can make me clean."

<sup>3</sup>Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured<sup>b</sup> of his leprosy. <sup>4</sup>Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

#### The Faith of the Centurion

<sup>5</sup>When Jesus had entered Capernaum, a centurion came to him, asking for help. <sup>6</sup>"Lord," he said, "my servant lies at home paralyzed and in terrible suffering."

<sup>7</sup>Jesus said to him, "I will go and heal him."

<sup>8</sup>The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. <sup>9</sup>For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

<sup>10</sup>When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith. <sup>11</sup>I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. <sup>12</sup>But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

<sup>13</sup>Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour.

#### Jesus Heals Many

<sup>14</sup>When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever. <sup>15</sup>He touched her hand and the fever left her, and she got up and began to wait on him.

<sup>16</sup>When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. <sup>17</sup>This was to fulfill what was spoken through the prophet Isaiah:

"He took up our infirmities and carried our diseases."<sup>c</sup>

#### The Cost of Following Jesus

<sup>18</sup>When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. <sup>19</sup>Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go."

<sup>20</sup>Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."

<sup>21</sup>Another disciple said to him, "Lord, first let me go and bury my father."

<sup>22</sup>But Jesus told him, "Follow me, and let the dead bury their own dead."

#### Jesus Calms the Storm

<sup>23</sup>Then he got into the boat and his disciples followed him. <sup>24</sup>Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. <sup>25</sup>The disciples went and woke him, saying, "Lord, save us! We're going to drown!"

<sup>26</sup>He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

<sup>27</sup>The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

#### The Healing of Two Demon-possessed Men

<sup>28</sup>When he arrived at the other side in the region of the Gadarenes,<sup>d</sup> two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. <sup>29</sup>"What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

<sup>30</sup>Some distance from them a large herd of pigs was feeding. <sup>31</sup>The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

<sup>32</sup>He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. <sup>33</sup>Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. <sup>34</sup>Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

#### Jesus Heals a Paralytic

**J**esus stepped into a boat, crossed over and came to his own town. <sup>2</sup>Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

<sup>3</sup>At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!"

<sup>4</sup>Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts? <sup>5</sup>Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' <sup>6</sup>But so that you may know that the Son of Man has authority on earth to forgive sins . . ." Then he said to the paralytic, "Get up, take your mat and go home."

<sup>7</sup>And the man got up and went home. <sup>8</sup>When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to men.

#### The Calling of Matthew

<sup>9</sup>As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

<sup>10</sup>While Jesus was having dinner at Matthew's house, many tax collectors and "sinners" came and ate with him and his disciples. <sup>11</sup>When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

<sup>12</sup>On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. <sup>13</sup>But go and learn what this means: 'I desire mercy, not sacrifice.'<sup>e</sup> For I have not come to call the righteous, but sinners."

#### Jesus Questioned About Fasting

<sup>14</sup>Then John's disciples came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"

<sup>15</sup>Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will

<sup>a2</sup> The Greek word was used for various diseases affecting the skin—not necessarily leprosy. <sup>b3</sup> Greek *made clean* <sup>c17</sup> Isaiah 53:4

<sup>d28</sup> Some manuscripts *Gergesenes*; others *Gerasenes* <sup>e13</sup> Hosea 6:6