

B'resheet - B'resheet/Genesis 1:1-6:8

(Gen 1:1 CJB) In the beginning God created the heavens and the earth.

(Gen 1:2 CJB) The earth was unformed and void, darkness was on the face of the deep, and the Spirit of God hovered over the surface of the water.

(Gen 1:3 CJB) Then God said, "Let there be light"; and there was light.

(Gen 1:4 CJB) God saw that the light was good, and God divided the light from the darkness.

(Gen 1:5 CJB) God called the light Day, and the darkness he called Night. So there was evening, and there was morning, one day.

(Gen 1:6 CJB) God said, "Let there be a dome in the middle of the water; let it divide the water from the water."

(Gen 1:7 CJB) God made the dome and divided the water under the dome from the water above the dome; that is how it was,

(Gen 1:8 CJB) and God called the dome Sky. So there was evening, and there was morning, a second day.

(Gen 1:9 CJB) God said, "Let the water under the sky be gathered together into one place, and let dry land appear," and that is how it was.

(Gen 1:10 CJB) God called the dry land Earth, the gathering together of the water he called Seas, and God saw that it was good.

(Gen 1:11 CJB) God said, "Let the earth put forth grass, seed-producing plants, and fruit trees, each yielding its own kind of seed-bearing fruit, on the earth"; and that is how it was.

(Gen 1:12 CJB) The earth brought forth grass, plants each yielding its own kind of seed, and trees each producing its own kind of seed-bearing fruit; and God saw that it was good.

(Gen 1:13 CJB) So there was evening, and there was morning, a third day.

(A:ii)(Gen 1:14 CJB) God said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;

(Gen 1:15 CJB) and let them be for lights in the dome of the sky to give light to the earth"; and that is how it was.

(Gen 1:16 CJB) God made the two great lights — the larger light to rule the day and the smaller light to rule the night — and the stars.

(Gen 1:17 CJB) God put them in the dome of the sky to give light to the earth,

(Gen 1:18 CJB) to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

(Gen 1:19 CJB) So there was evening, and there was morning, a fourth day.

(Gen 1:20 CJB) God said, "Let the water swarm with swarms of living creatures, and let birds fly above the earth in the open dome of the sky."

(Gen 1:21 CJB) God created the great sea creatures and every living thing that creeps, so that the water swarmed with all kinds of them, and there was every kind of winged bird; and God saw that it was good.

(Gen 1:22 CJB) Then God blessed them, saying, "Be fruitful, multiply and fill the water of the seas, and let birds multiply on the earth."

(Gen 1:23 CJB) So there was evening, and there was morning, a fifth day.

(A:iii)(Gen 1:24 CJB) God said, "Let the earth bring forth each kind of living creature — each kind of livestock, crawling animal and wild beast"; and that is how it was.

(Gen 1:25 CJB) God made each kind of wild beast, each kind of livestock and every kind of animal that crawls along the ground; and God saw that it was good.

(Gen 1:26 CJB) Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."

(Gen 1:27 CJB) So God created humankind in his own image; in the image of God he created him: male and female he created them.

(Gen 1:28 CJB) God blessed them: God said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule over the fish in the sea, the birds in the air and every living creature that crawls on the earth."

(Gen 1:29 CJB) Then God said, "Here! Throughout the whole earth I am giving you as food every seed-bearing plant and every tree with seed-bearing fruit.

(Gen 1:30 CJB) And to every wild animal, bird in the air and creature crawling on the earth, in which there is a living soul, I am giving as food every kind of green plant." And that is how it was.

(Gen 1:31 CJB) God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.

(Gen 2:1 CJB) Thus the heavens and the earth were finished, along with everything in them.

(Gen 2:2 CJB) On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made.

(Gen 2:3 CJB) God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

(A:iv S:ii)(Gen 2:4 CJB) Here is the history of the heavens and the earth when they were created. On the day when Adonai, God, made earth and heaven,

(Gen 2:5 CJB) there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for Adonai, God, had not caused it to rain on the earth, and there was no one to cultivate the ground.

(Gen 2:6 CJB) Rather, a mist went up from the earth which watered the entire surface of the ground.

(Gen 2:7 CJB) Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

(Gen 2:8 CJB) Adonai, God, planted a garden toward the east, in `Eden, and there he put the person whom he had formed.

(Gen 2:9 CJB) Out of the ground Adonai, God, caused to grow every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

(Gen 2:10 CJB) A river went out of `Eden to water the garden, and from there it divided into four streams.

(Gen 2:11 CJB) The name of the first is Pishon; it winds throughout the land of Havilah, where there is gold.

(Gen 2:12 CJB) The gold of that land is good; aromatic resin and onyx stone are also found there.

(Gen 2:13 CJB) The name of the second river is Gichon; it winds throughout the land of Kush.

(Gen 2:14 CJB) The name of the third river is Tigris; it is the one that flows toward the east of Ashur. The fourth river is the Euphrates.

(Gen 2:15 CJB) Adonai, God, took the person and put him in the garden of `Eden to cultivate and care for it.

(Gen 2:16 CJB) Adonai, God, gave the person this order: "You may freely eat from every tree in the garden

(Gen 2:17 CJB) except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die."

(Gen 2:18 CJB) Adonai, God, said, "It isn't good that the person should be alone. I will make for him a companion suitable for helping him."

(Gen 2:19 CJB) So from the ground Adonai, God, formed every wild animal and every bird that flies in the air, and he brought them to the person to see what he would call them. Whatever the person would call each living creature, that was to be its name.

(S:iii)(Gen 2:20 CJB) So the person gave names to all the livestock, to the birds in the air and to every wild animal. But for Adam there was not found a companion suitable for helping him.

(Gen 2:21 CJB) Then God caused a deep sleep to fall upon the person; and while he was sleeping, he took one of his ribs and closed up the place from which he took it with flesh.

(Gen 2:22 CJB) The rib which Adonai, God, had taken from the person, he made a woman-person; and he brought her to the man-person.

(Gen 2:23 CJB) The man-person said, "At last! This is bone from my bones and flesh from my flesh. She is to be called Woman [*Hebrew: ishah*], because she was taken out of Man [*Hebrew: ish*]."

(Gen 2:24 CJB) This is why a man is to leave his father and mother and stick with his wife, and they are to be one flesh.

(Gen 2:25 CJB) They were both naked, the man and his wife, and they were not ashamed.

(Gen 3:1 CJB) Now the serpent was more crafty than any wild animal which Adonai, God, had made. He said to the woman, "Did God really say, 'You are not to eat from any tree in the garden'?"

(Gen 3:2 CJB) The woman answered the serpent, "We may eat from the fruit of the trees of the garden,

(Gen 3:3 CJB) but about the fruit of the tree in the middle of the garden God said, 'You are neither to eat from it nor touch it, or you will die.' "

(Gen 3:4 CJB) The serpent said to the woman, "It is not true that you will surely die;

(Gen 3:5 CJB) because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil."

(Gen 3:6 CJB) When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took

some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.

(Gen 3:7 CJB) Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together to make themselves loincloths.

(Gen 3:8 CJB) They heard the voice of Adonai, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of Adonai, God, among the trees in the garden.

(Gen 3:9 CJB) Adonai, God, called to the man, "Where are you?"

(Gen 3:10 CJB) He answered, "I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself."

(Gen 3:11 CJB) He said, "Who told you that you were naked? Have you eaten from the tree from which I ordered you not to eat?"

(Gen 3:12 CJB) The man replied, "The woman you gave to be with me — she gave me fruit from the tree, and I ate."

(Gen 3:13 CJB) Adonai, God, said to the woman, "What is this you have done?" The woman answered, "The serpent tricked me, so I ate."

(Gen 3:14 CJB) Adonai, God, said to the serpent, "Because you have done this, you are cursed more than all livestock and wild animals. You will crawl on your belly and eat dust as long as you live.

(Gen 3:15 CJB) I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel."

(Gen 3:16 CJB) To the woman he said, "I will greatly increase your pain in childbirth. You will bring forth children in pain. Your desire will be toward your husband, but he will rule over you."

(Gen 3:17 CJB) To Adam he said, "Because you listened to what your wife said and ate from the tree about which I gave you the order, 'You are not to eat from it,' the ground cursed on your account; you will work hard to eat from it as long as you live.

(Gen 3:18 CJB) It will produce thorns and thistles for you, and you will eat field plants.

(Gen 3:19 CJB) You will eat bread by the sweat of your forehead till you return to the ground — for you were taken out of it: you are dust, and you will return to dust."

(Gen 3:20 CJB) The man called his wife Havah [*life*], because she was the mother of all living.

(Gen 3:21 CJB) Adonai, God, made garments of skin for Adam and his wife and clothed them.

(A:v S:iv)(Gen 3:22 CJB) Adonai, God, said, "See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever — "

(Gen 3:23 CJB) therefore Adonai, God, sent him out of the garden of `Eden to cultivate the ground from which he was taken.

(Gen 3:24 CJB) So he drove the man out, and he placed at the east of the garden of `Eden the k'ruvim and a flaming sword which turned in every direction to guard the way to the tree of life.

(Gen 4:1 CJB) The man had sexual relations with Havah his wife; she conceived, gave birth to Kayin [*acquisition*] and said, "I have acquired a man from Adonai."

(Gen 4:2 CJB) In addition she gave birth to his brother Hevel. Hevel kept sheep, while Kayin worked the soil.

(Gen 4:3 CJB) In the course of time Kayin brought an offering to Adonai from the produce of the soil;

(Gen 4:4 CJB) and Hevel too brought from the firstborn of his sheep, including their fat. Adonai accepted Hevel and his offering

(Gen 4:5 CJB) but did not accept Kayin and his offering. Kayin was very angry, and his face fell.

(Gen 4:6 CJB) Adonai said to Kayin, "Why are you angry? Why so downcast?"

(Gen 4:7 CJB) If you are doing what is good, shouldn't you hold your head high? And if you don't do what is good, sin is crouching at the door — it wants you, but you can rule over it."

(Gen 4:8 CJB) Kayin had words with Hevel his brother; then one time, when they were in the field, Kayin turned on Hevel his brother and killed him.

(Gen 4:9 CJB) Adonai said to Kayin, "Where is Hevel your brother?" And he replied, "I don't know; am I my brother's guardian?"

(Gen 4:10 CJB) He said, "What have you done? The voice of your brother's blood is crying out to me from the ground!"

(Gen 4:11 CJB) Now you are cursed from the ground, which has opened its mouth to receive your brother's blood at your hands.

(Gen 4:12 CJB) When you farm the ground it will no longer yield its strength to you. You will be a fugitive, wandering the earth."

(Gen 4:13 CJB) Kayin said to Adonai, "My punishment is greater than I can bear.

(Gen 4:14 CJB) You are banning me today from the land and from your presence. I will be a fugitive wandering the earth, and whoever finds me will kill me."

(Gen 4:15 CJB) Adonai answered him, "Therefore, whoever kills Kayin will receive vengeance sevenfold," and Adonai put a sign on Kayin, so that no one who found him would kill him.

(Gen 4:16 CJB) So Kayin left the presence of Adonai and lived in the land of Nod [*wandering*], east of `Eden.

(Gen 4:17 CJB) Kayin had sexual relations with his wife; she conceived and gave birth to Hanokh. Kayin built a city and named the city after his son Hanokh.

(Gen 4:18 CJB) To Hanokh was born `Irada. `Irada fathered Mechuya'el, Mechuya'el fathered Metusha'el, and Metusha'el fathered Lemekh.

(S:v)(Gen 4:19 CJB) Lemekh took himself two wives; the name of the one was `Adah, while the name of the other was Tzilah.

(Gen 4:20 CJB) `Adah gave birth to Yaval; he was the ancestor of those who live in tents and have cattle.

(Gen 4:21 CJB) His brother's name was Yuval; and he was the ancestor of all who play lyre and flute.

(Gen 4:22 CJB) Tzilah gave birth to Tuval-Kayin, who forged all kinds of tools from brass and iron; the sister of Tuval-Kayin was Na`amah.

(Gen 4:23 CJB) Lemekh said to his wives, "`Adah and Tzilah, listen to me; wives of Lemekh, hear what I say: I killed a man for wounding me, a young man who injured me.

(Gen 4:24 CJB) If Kayin will be avenged sevenfold, then Lemekh seventy-sevenfold!"

(Gen 4:25 CJB) Adam again had sexual relations with his wife, and she gave birth to a son whom she named Shet [*granted*], "For God has granted me another seed in place of Hevel, since Kayin killed him."

(Gen 4:26 CJB) To Shet too was born a son, whom he called Enosh. That is when people began to call on the name of Adonai.

(vi)(Gen 5:1 CJB) Here is the genealogy of Adam. On the day that God created man he made him in the likeness of God;

(Gen 5:2 CJB) he created them male and female; he blessed them and called them Adam [*humankind, man*] on the day they were created.

- (Gen 5:3 CJB) After Adam lived 130 years he fathered a son like himself and named him Shet.
- (Gen 5:4 CJB) After Shet was born, Adam lived another 800 years and had both sons and daughters.
- (Gen 5:5 CJB) In all, Adam lived 930 years, and then he died.
- (Gen 5:6 CJB) Shet lived 105 years and fathered Enosh.
- (Gen 5:7 CJB) After Enosh was born, Shet lived another 807 years and had sons and daughters.
- (Gen 5:8 CJB) In all, Shet lived 912 years; then he died.
- (Gen 5:9 CJB) Enosh lived ninety years and fathered Kenan.
- (Gen 5:10 CJB) After Kenan was born, Enosh lived another 815 years and had sons and daughters.
- (Gen 5:11 CJB) In all, Enosh lived 905 years; then he died.
- (Gen 5:12 CJB) Kenan lived seventy years and fathered Mahalal'el.
- (Gen 5:13 CJB) After Mahalal'el was born, Kenan lived another 840 years and had sons and daughters.
- (Gen 5:14 CJB) In all, Kenan lived 910 years; then he died.
- (Gen 5:15 CJB) Mahalal'el lived sixty-five years and fathered Yered.
- (Gen 5:16 CJB) After Yered was born, Mahalal'el lived another 830 years and had sons and daughters.
- (Gen 5:17 CJB) In all, Mahalal'el lived 895 years; then he died.
- (Gen 5:18 CJB) Yered lived 162 years and fathered Hanokh.
- (Gen 5:19 CJB) After Hanokh was born, Yered lived 800 years and had sons and daughters.
- (Gen 5:20 CJB) In all, Yered lived 962 years; then he died.
- (Gen 5:21 CJB) Hanokh lived sixty-five years and fathered Metushelach.
- (Gen 5:22 CJB) After Metushelach was born, Hanokh walked with God 300 years and had sons and daughters.
- (Gen 5:23 CJB) In all, Hanokh lived 365 years.

(Gen 5:24 CJB) Hanokh walked with God, and then he wasn't there, because God took him.

(vii)(Gen 5:25 CJB) Metushelach lived 187 years and fathered Lemekh.

(Gen 5:26 CJB) After Lemekh was born, Metushelach lived 782 years and had sons and daughters.

(Gen 5:27 CJB) In all, Metushelach lived 969 years; then he died.

(Gen 5:28 CJB) Lemekh lived 182 years and fathered a son,

(Gen 5:29 CJB) whom he called Noach [*restful*]; for he said, "This one will comfort us in our labor, in the hard work we do with our hands [*to get what comes*] from the ground that Adonai cursed."

(Gen 5:30 CJB) After Noach was born, Lemekh lived 595 years and had sons and daughters.

(Gen 5:31 CJB) In all, Lemekh lived 777 years; then he died.

(Gen 5:32 CJB) Noach was 500 years old; and Noach fathered Shem, Ham and Yefet.

(Gen 6:1 CJB) In time, when men began to multiply on earth, and daughters were born to them,

(Gen 6:2 CJB) the sons of God saw that the daughters of men were attractive; and they took wives for themselves, whomever they chose.

(Gen 6:3 CJB) Adonai said, "My Spirit will not live in human beings forever, for they too are flesh; therefore their life span is to be 120 years."

(Gen 6:4 CJB) The N'filim were on the earth in those days, and also afterwards, when the sons of God came in to the daughters of men, and they bore children to them; these were the ancient heroes, men of renown.

(Maftir)(Gen 6:5 CJB) Adonai saw that the people on earth were very wicked, that all the imaginings of their hearts were always of evil only.

(Gen 6:6 CJB) Adonai regretted that he had made humankind on the earth; it grieved his heart.

(Gen 6:7 CJB) Adonai said, "I will wipe out humankind, whom I have created, from the whole earth; and not only human beings, but animals, creeping things and birds in the air; for I regret that I ever made them."

(Gen 6:8 CJB) But Noach found grace in the sight of Adonai.

haftara)Yeshayahu/Isaiah 42:5 - 43:10 (A)

(Isa 42:5 CJB) Thus says God, Adonai, who created the heavens and spread them out, who stretched out the earth and all that grows from it, who gives breath to the people on it and spirit to those who walk on it:

(Isa 42:6 CJB) "I, Adonai, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim,

(Isa 42:7 CJB) so that you can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeon.

(Isa 42:8 CJB) I am Adonai; that is my name. I yield my glory to no one else, nor my praise to any idol.

(Isa 42:9 CJB) See how the former predictions come true; and now new things do I declare — before they sprout I tell you about them."

(Isa 42:10 CJB) Sing to Adonai a new song! Let his praise be sung from the ends of the earth by those sailing the sea and by everything in it, by the coastlands and those living there.

(Isa 42:11 CJB) Let the desert and its cities raise their voices, the villages where Kedar lives; let those living in Sela shout for joy; let them cry out from the mountaintops!

(Isa 42:12 CJB) Let them give glory to Adonai and proclaim his praise in the coastlands.

(Isa 42:13 CJB) Adonai will go out like a soldier, like a soldier roused to the fury of battle; he will shout, yes, he raises the battle cry; as he triumphs over his foes.

(Isa 42:14 CJB) "For a long time I have held my peace, I have been silent, restrained myself. Now I will shriek like a woman in labor, panting and gasping for air.

(Isa 42:15 CJB) I will devastate mountains and hills, wither all their vegetation, turn the rivers into islands and dry up the lakes.

(Isa 42:16 CJB) The blind I will lead on a road they don't know, on roads they don't know I will lead them; I will turn darkness to light before them, and straighten their twisted paths. These are things I will do without fail.

(Isa 42:17 CJB) Those who trust in idols, who say to statues, 'You are our gods,' will be repulsed in utter shame.

(Isa 42:18 CJB) Listen, you deaf! Look, you blind! — so that you will see!

(Isa 42:19 CJB) Who is as blind as my servant, or as deaf as the messenger I send? Who is as blind as the one I rewarded, as blind as the servant of Adonai?"

- (Isa 42:20 CJB) You see much but don't pay attention; you open your ears, but you don't listen.
- (Isa 42:21 CJB) Adonai was pleased, for his righteousness' sake, to make the Torah great and glorious.
- (Isa 42:22 CJB) But this is a people pillaged and plundered, all trapped in holes and sequestered in prisons. They are there to be plundered, with no one to rescue them; there to be pillaged, and no one says, "Return them!"
- (Isa 42:23 CJB) Which of you will listen to this? Who will hear and give heed in the times to come?
- (Isa 42:24 CJB) Who gave Ya`akov to be pillaged, Isra'el to the plunderers? Didn't Adonai, against whom we have sinned, in whose ways they refused to walk, he whose Torah they did not obey?
- (Isa 42:25 CJB) This is why he poured on him his blazing anger as well as the fury of battle — it wrapped him in flames, yet he learned nothing; it burned him, yet he did not take it to heart.
- (Isa 43:1 CJB) But now this is what Adonai says, he who created you, Ya`akov, he who formed you, Isra'el: "Don't be afraid, for I have redeemed you; I am calling you by your name; you are mine.
- (Isa 43:2 CJB) When you pass through water, I will be with you; when you pass through rivers, they will not overwhelm you; when you walk through fire, you will not be scorched — the flame will not burn you.
- (Isa 43:3 CJB) For I am Adonai, your God, the Holy One of Isra'el, your Savior — I have given Egypt as your ransom, Ethiopia and S'va for you.
- (Isa 43:4 CJB) Because I regard you as valued and honored, and because I love you. For you I will give people, nations in exchange for your life.
- (Isa 43:5 CJB) Don't be afraid, for I am with you. I will bring your descendants from the east, and I will gather you from the west;
- (Isa 43:6 CJB) I will say to the north, 'Give them up!' and to the south, 'Don't hold them back! Bring my sons from far away, and my daughters from the ends of the earth,
- (Isa 43:7 CJB) everyone who bears my name, whom I created for my glory — I formed him, yes, I made him.' "
- (Isa 43:8 CJB) Bring forward the people who are blind but have eyes, also the deaf who have ears.
- (Isa 43:9 CJB) All the nations are gathered together, and the peoples are assembled. Who among them can proclaim this and reveal what happened in the past? Let them

bring their witnesses to justify themselves, so that others, on hearing, can say, "That's true."

(Isa 43:10 CJB) "You are my witnesses," says Adonai, "and my servant whom I have chosen, so that you can know and trust me and understand that I am he — no god was produced before me, nor will any be after me.

Yeshayahu/Isaiah 42:5-21 (S)

(Isa 42:5 CJB) Thus says God, Adonai, who created the heavens and spread them out, who stretched out the earth and all that grows from it, who gives breath to the people on it and spirit to those who walk on it:

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(Isa 42:21 CJB) Adonai was pleased, for his righteousness' sake, to make the Torah great and glorious.

B'rit Hadashah suggested readings for Parashah B'resheet:

Mattityahu (Matthew) 1:1-18; 19:3-9; Luke 3:23-38; 10:1-12; Yochanan (John) 1:1-18; 1 Corinthians 6:15-20; 15:35-58; Romans 5:12-21; Ephesians 5:21-32; Colossians 1:14-17; 1 Timothy 2:11-15; Messianic Jews (Hebrews) 1:1-3; 3:7-4:11; 11:1-7; 2 Kefa (2 Peter) 3:3 14; Revelation 21:1-5; 22:1-5

(Mat 1:1 CJB) This is the genealogy of Yeshua the Messiah, son of David, son of Avraham:

(Mat 1:2 CJB) Avraham was the father of Yitz'chak, Yitz'chak was the father of Ya`akov, Ya`akov was the father of Y'hudah and his brothers,

(Mat 1:3 CJB) Y'hudah was the father of Peretz and Zerach (their mother was Tamar), Peretz was the father of Hetzron, Hetzron was the father of Ram,

(Mat 1:4 CJB) Ram was the father of `Amminadav, `Amminadav was the father of Nachshon, Nachshon was the father of Salmon,

(Mat 1:5 CJB) Salmon was the father of Bo`az (his mother was Rachav), Bo`az was the father of `Oved (his mother was Rut), `Oved was the father of Yishai,

(Mat 1:6 CJB) Yishai was the father of David the king. David was the father of Shlomo (his mother was the wife of Uriyah),

(Mat 1:7 CJB) Shlomo was the father of Rechav`am, Rechav`am was the father of Aviyah, Aviyah was the father of Asa,

(Mat 1:8 CJB) Asa was the father of Y'hoshafat, Y'hoshafat was the father of Yoram, Yoram was the father of `Uziyahu,

(Mat 1:9 CJB) `Uziyahu was the father of Yotam, Yotam was the father of Achaz, Achaz was the father of Hizkiyahu,

(Mat 1:10 CJB) Hizkiyahu was the father of M'nasheh, M'nasheh was the father of Amon, Amon was the father of Yoshiyahu,

(Mat 1:11 CJB) Yoshiyahu was the father of Y'khanyahu and his brothers at the time of the Exile to Bavel.

(Mat 1:12 CJB) After the Babylonian Exile, Y'khanyahu was the father of Sh'altiel, Sh'altiel was the father of Z'rubavel,

(Mat 1:13 CJB) Z'rubavel was the father of Avihud, Avihud was the father of Elyakim, Elyakim was the father of `Azur,

(Mat 1:14 CJB) `Azur was the father of Tzadok, Tzadok was the father of Yakhin, Yakhin was the father of El'ichud,

(Mat 1:15 CJB) El'ichud was the father of El`azar, El`azar was the father of Mattan, Mattan was the father of Ya`akov,

(Mat 1:16 CJB) Ya`akov was the father of Yosef the husband of Miryam, from whom was born the Yeshua who was called the Messiah.

(Mat 1:17 CJB) Thus there were fourteen generations from Avraham to David, fourteen generations from David to the Babylonian Exile, and fourteen generations from the Babylonian Exile to the Messiah.

(Mat 1:18 CJB) Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the Ruach HaKodesh.

(Mat 19:3 CJB) Some P'rushim came and tried to trap him by asking, "Is it permitted for a man to divorce his wife on any ground whatever?"

(Mat 19:4 CJB) He replied, "Haven't you read that at the beginning the Creator made them male and female,

(Mat 19:5 CJB) and that he said, 'For this reason a man should leave his father and mother and be united with his wife, and the two are to become one flesh'?

(Mat 19:6 CJB) Thus they are no longer two, but one. So then, no one should split apart what God has joined together."

(Mat 19:7 CJB) They said to him, "Then why did Moshe give the commandment that a man should hand his wife a get and divorce her?"

(Mat 19:8 CJB) He answered, "Moshe allowed you to divorce your wives because your hearts are so hardened. But this is not how it was at the beginning.

(Mat 19:9 CJB) Now what I say to you is that whoever divorces his wife, except on the ground of sexual immorality, and marries another woman commits adultery!"

(Luk 3:23 CJB) Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef who was of Eli,

(Luk 3:24 CJB) of Mattat, of Levi, of Malki, of Yannai, of Yosef,
(Luk 3:25 CJB) of Mattityahu, of Amotz, of Nachum, of Hesli, of Naggai,
(Luk 3:26 CJB) of Machat, of Mattityahu, of Shim`i, of Yosef, of Yodah,
(Luk 3:27 CJB) of Yochanan, of Reisha, of Z'rubavel, of Sh'altiel, of Neri,
(Luk 3:28 CJB) of Malki, of Addi, of Kosam, of Elmadan, of Er,
(Luk 3:29 CJB) of Yeshua, of Eli`ezer, of Yoram, of Mattat, of Levi,
(Luk 3:30 CJB) of Shim`on, of Y'hudah, of Yosef, of Yonam, of Elyakim,
(Luk 3:31 CJB) of Mal'ah, of Manah, of Mattatah, of Natan, of David,
(Luk 3:32 CJB) of Yishai, of `Oved, of Bo`az, of Salmon, of Nachshon,
(Luk 3:33 CJB) of Amminadav, of Admin, of Arni, of Hetzron, of Peretz, of Y'hudah,
(Luk 3:34 CJB) of Ya`akov, of Yitz'chak, of Avraham, of Terach, of Nachor,
(Luk 3:35 CJB) of S'rug, of Re`u, of Peleg, of `Ever, of Shelah,
(Luk 3:36 CJB) of Keinan, of Arpakhshad, of Shem, of Noach, of Lemekh,
(Luk 3:37 CJB) of Metushelach, of Hanokh, of Yered, of Mahalal'el, of Keinan,
(Luk 3:38 CJB) of Enosh, of Shet, of Adam, of God.

(Luk 10:1 CJB) After this, the Lord appointed seventy other talmidim and sent them on ahead in pairs to every town and place where he himself was about to go.

(Luk 10:2 CJB) He said to them, "To be sure, there is a large harvest. But there are few workers. Therefore, plead with the Lord of the Harvest that he speed workers out to gather in his harvest.

(Luk 10:3 CJB) Get going now, but pay attention! I am sending you out like lambs among wolves.

(Luk 10:4 CJB) Don't carry a money-belt or a pack, and don't stop to shmooze with people on the road.

(Luk 10:5 CJB) "Whenever you enter a house, first say, 'Shalom!' to the household.

(Luk 10:6 CJB) If a seeker of shalom is there, your 'Shalom!' will find its rest with him; and if there isn't, it will return to you.

(Luk 10:7 CJB) Stay in that same house, eating and drinking what they offer, for a worker deserves his wages — don't move about from house to house.

(Luk 10:8 CJB) "Whenever you come into a town where they make you welcome, eat what is put in front of you.

(Luk 10:9 CJB) Heal the sick there, and tell them, 'The Kingdom of God is near you.'

(Luk 10:10 CJB) But whenever you enter a town and they don't make you welcome, go out into its streets and say,

(Luk 10:11 CJB) 'Even the dust of your town that sticks to our feet we wipe off as a sign against you! But understand this: the Kingdom of God is near!'

(Luk 10:12 CJB) I tell you, it will be more tolerable on the Day of Judgment for S'dom than for that town.

(Joh 1:1 CJB) In the beginning was the Word, and the Word was with God, and the Word was God.

(Joh 1:2 CJB) He was with God in the beginning.

(Joh 1:3 CJB) All things came to be through him, and without him nothing made had being.

(Joh 1:4 CJB) In him was life, and the life was the light of mankind.

(Joh 1:5 CJB) The light shines in the darkness, and the darkness has not suppressed it.

(Joh 1:6 CJB) There was a man sent from God whose name was Yochanan.

(Joh 1:7 CJB) He came to be a testimony, to bear witness concerning the light; so that through him, everyone might put his trust in God and be faithful to him.

(Joh 1:8 CJB) He himself was not that light; no, he came to bear witness concerning the light.

(Joh 1:9 CJB) This was the true light, which gives light to everyone entering the world.

(Joh 1:10 CJB) He was in the world — the world came to be through him — yet the world did not know him.

(Joh 1:11 CJB) He came to his own homeland, yet his own people did not receive him.

(Joh 1:12 CJB) But to as many as did receive him, to those who put their trust in his person and power, he gave the right to become children of God,

(Joh 1:13 CJB) not because of bloodline, physical impulse or human intention, but because of God.

(Joh 1:14 CJB) The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

(Joh 1:15 CJB) Yochanan witnessed concerning him when he cried out, "This is the man I was talking about when I said, 'The one coming after me has come to rank ahead of me, because he existed before me.' "

(Joh 1:16 CJB) We have all received from his fullness, yes, grace upon grace.

(Joh 1:17 CJB) For the Torah was given through Moshe; grace and truth came through Yeshua the Messiah.

(Joh 1:18 CJB) No one has ever seen God; but the only and unique Son, who is identical with God and is at the Father's side — he has made him known.

(1Co 6:15 CJB) Don't you know that your bodies are parts of the Messiah? So, am I to take parts of the Messiah and make them parts of a prostitute? Heaven forbid!

(1Co 6:16 CJB) Don't you know that a man who joins himself to a prostitute becomes physically one with her? For the Tanakh says, "The two will become one flesh";

(1Co 6:17 CJB) but the person who is joined to the Lord is one spirit.

(1Co 6:18 CJB) Run from sexual immorality! Every other sin a person commits is outside the body, but the fornicator sins against his own body.

(1Co 6:19 CJB) Or don't you know that your body is a temple for the Ruach HaKodesh who lives inside you, whom you received from God? The fact is, you don't belong to yourselves;

(1Co 6:20 CJB) for you were bought at a price. So use your bodies to glorify God.

(1Co 15:35 CJB) But someone will ask, "In what manner are the dead raised? What sort of body do they have?"

(1Co 15:36 CJB) Stupid! When you sow a seed, it doesn't come alive unless it first dies.

(1Co 15:37 CJB) Also, what you sow is not the body that will be, but a bare seed of, say, wheat or something else;

(1Co 15:38 CJB) but God gives it the body he intended for it; and to each kind of seed he gives its own body.

(1Co 15:39 CJB) Not all living matter is the same living matter; on the contrary, there is one kind for human beings, another kind of living matter for animals, another for birds and another for fish.

(1Co 15:40 CJB) Further, there are heavenly bodies and earthly bodies; but the beauty of heavenly bodies is one thing, while the beauty of earthly bodies is something else.

(1Co 15:41 CJB) The sun has one kind of beauty, the moon another, the stars yet another; indeed, each star has its own individual kind of beauty.

(1Co 15:42 CJB) So it is with the resurrection of the dead. When the body is "sown," it decays; when it is raised, it cannot decay.

(1Co 15:43 CJB) When sown, it is without dignity; when raised, it will be beautiful. When sown, it is weak; when raised, it will be strong.

(1Co 15:44 CJB) When sown, it is an ordinary human body; when raised, it will be a body controlled by the Spirit. If there is an ordinary human body, there is also a body controlled by the Spirit.

(1Co 15:45 CJB) In fact, the Tanakh says so: Adam, the first man, became a living human being; but the last "Adam" has become a life-giving Spirit.

(1Co 15:46 CJB) Note, however, that the body from the Spirit did not come first, but the ordinary human one; the one from the Spirit comes afterwards.

(1Co 15:47 CJB) The first man is from the earth, made of dust; the second man is from heaven.

(1Co 15:48 CJB) People born of dust are like the man of dust, and people born from heaven are like the man from heaven;

(1Co 15:49 CJB) and just as we have borne the image of the man of dust, so also we will bear the image of the man from heaven.

(1Co 15:50 CJB) Let me say this, brothers: flesh and blood cannot share in the Kingdom of God, nor can something that decays share in what does not decay.

(1Co 15:51 CJB) Look, I will tell you a secret — not all of us will die! But we will all be changed!

(1Co 15:52 CJB) It will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.

(1Co 15:53 CJB) For this material which can decay must be clothed with imperishability, this which is mortal must be clothed with immortality.

(1Co 15:54 CJB) When what decays puts on imperishability and what is mortal puts on immortality, then this passage in the Tanakh will be fulfilled: "Death is swallowed up in victory.

(1Co 15:55 CJB) "Death, where is your victory? Death, where is your sting?"

(1Co 15:56 CJB) The sting of death is sin; and sin draws its power from the Torah;

(1Co 15:57 CJB) but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah!

(1Co 15:58 CJB) So, my dear brothers, stand firm and immovable, always doing the Lord's work as vigorously as you can, knowing that united with the Lord your efforts are not in vain.

(Rom 5:12 CJB) Here is how it works: it was through one individual that sin entered the world, and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned.

(Rom 5:13 CJB) Sin was indeed present in the world before Torah was given, but sin is not counted as such when there is no Torah.

(Rom 5:14 CJB) Nevertheless death ruled from Adam until Moshe, even over those whose sinning was not exactly like Adam's violation of a direct command. In this, Adam prefigured the one who was to come.

(Rom 5:15 CJB) But the free gift is not like the offense. For if, because of one man's offense, many died, then how much more has God's grace, that is, the gracious gift of one man, Yeshua the Messiah, overflowed to many!

(Rom 5:16 CJB) No, the free gift is not like what resulted from one man's sinning; for from one sinner came judgment that brought condemnation; but the free gift came after many offenses and brought acquittal.

(Rom 5:17 CJB) For if, because of the offense of one man, death ruled through that one man; how much more will those receiving the overflowing grace, that is, the gift of being considered righteous, rule in life through the one man Yeshua the Messiah!

(Rom 5:18 CJB) In other words, just as it was through one offense that all people came under condemnation, so also it is through one righteous act that all people come to be considered righteous.

(Rom 5:19 CJB) For just as through the disobedience of the one man, many were made sinners, so also through the obedience of the other man, many will be made righteous.

(Rom 5:20 CJB) And the Torah came into the picture so that the offense would proliferate; but where sin proliferated, grace proliferated even more.

(Rom 5:21 CJB) All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord.

(Eph 5:21 CJB) Submit to one another in fear of the Messiah.

(Eph 5:22 CJB) Wives should submit to their husbands as they do to the Lord;

(Eph 5:23 CJB) because the husband is head of the wife, just as the Messiah, as head of the Messianic Community, is himself the one who keeps the body safe.

(Eph 5:24 CJB) Just as the Messianic Community submits to the Messiah, so also wives should submit to their husbands in everything.

(Eph 5:25 CJB) As for husbands, love your wives, just as the Messiah loved the Messianic Community, indeed, gave himself up on its behalf,

(Eph 5:26 CJB) in order to set it apart for God, making it clean through immersion in the mikveh, so to speak,

(Eph 5:27 CJB) in order to present the Messianic Community to himself as a bride to be proud of, without a spot, wrinkle or any such thing, but holy and without defect.

(Eph 5:28 CJB) This is how husbands ought to love their wives — like their own bodies; for the man who loves his wife is loving himself.

(Eph 5:29 CJB) Why, no one ever hated his own flesh! On the contrary, he feeds it well and takes care of it, just as the Messiah does the Messianic Community,

(Eph 5:30 CJB) because we are parts of his Body.

(Eph 5:31 CJB) "Therefore a man will leave his father and mother and remain with his wife, and the two will become one."

(Eph 5:32 CJB) There is profound truth hidden here, which I say concerns the Messiah and the Messianic Community.

(Col 1:14 CJB) It is through his Son that we have redemption — that is, our sins have been forgiven.

(Col 1:15 CJB) He is the visible image of the invisible God. He is supreme over all creation,

(Col 1:16 CJB) because in connection with him were created all things — in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities — they have all been created through him and for him.

(Col 1:17 CJB) He existed before all things, and he holds everything together.

(1Ti 2:11 CJB) Let a woman learn in peace, fully submitted;

(1Ti 2:12 CJB) but I do not permit a woman to teach a man or exercise authority over him; rather, she is to remain at peace.

(1Ti 2:13 CJB) For Adam was formed first, then Havah.

(1Ti 2:14 CJB) Also it was not Adam who was deceived, but the woman who, on being deceived, became involved in the transgression.

(1Ti 2:15 CJB) Nevertheless, the woman will be delivered through childbearing, provided that she continues trusting, loving and living a holy life with modesty.

(Heb 1:1 CJB) In days gone by, God spoke in many and varied ways to the Fathers through the prophets.

(Heb 1:2 CJB) But now, in the acharit-hayamim, he has spoken to us through his Son, to whom he has given ownership of everything and through whom he created the universe.

(Heb 1:3 CJB) This Son is the radiance of the Sh'khinah, the very expression of God's essence, upholding all that exists by his powerful word; and after he had, through himself, made purification for sins, he sat down at the right hand of HaG'dulah BaM'romim.

(Heb 3:7 CJB) Therefore, as the Ruach HaKodesh says, "Today, if you hear God's voice,

(Heb 3:8 CJB) don't harden your hearts, as you did in the Bitter Quarrel on that day in the Wilderness when you put God to the test.

(Heb 3:9 CJB) Yes, your fathers put me to the test; they challenged me, and they saw my work for forty years!

(Heb 3:10 CJB) Therefore, I was disgusted with that generation — I said, 'Their hearts are always going astray, they have not understood how I do things';

(Heb 3:11 CJB) in my anger, I swore that they would not enter my rest."

(Heb 3:12 CJB) Watch out, brothers, so that there will not be in any one of you an evil heart lacking trust, which could lead you to apostatize from the living God!

(Heb 3:13 CJB) Instead, keep exhorting each other every day, as long as it is called Today, so that none of you will become hardened by the deceit of sin.

(Heb 3:14 CJB) For we have become sharers in the Messiah, provided, however, that we hold firmly to the conviction we began with, right through until the goal is reached.

(Heb 3:15 CJB) Now where it says, "Today, if you hear God's voice, don't harden your hearts, as you did in the Bitter Quarrel,"

(Heb 3:16 CJB) who were the people who, after they heard, quarreled so bitterly? All those whom Moshe brought out of Egypt.

(Heb 3:17 CJB) And with whom was God disgusted for forty years? Those who sinned — yes, they fell dead in the Wilderness!

(Heb 3:18 CJB) And to whom was it that he swore that they would not enter his rest? Those who were disobedient.

(Heb 3:19 CJB) So we see that they were unable to enter because of lack of trust.

(Heb 4:1 CJB) Therefore, let us be terrified of the possibility that, even though the promise of entering his rest remains, any one of you might be judged to have fallen short of it;

(Heb 4:2 CJB) for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust.

(Heb 4:3 CJB) For it is we who have trusted who enter the rest. It is just as he said, "And in my anger, I swore that they would not enter my rest." He swore this even though his works have been in existence since the founding of the universe.

(Heb 4:4 CJB) For there is a place where it is said, concerning the seventh day, "And God rested on the seventh day from all his works."

(Heb 4:5 CJB) And once more, our present text says, "They will not enter my rest."

(Heb 4:6 CJB) Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter,

(Heb 4:7 CJB) he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts."

(Heb 4:8 CJB) For if Y'hoshua had given them rest, God would not have spoken later of another "day."

(Heb 4:9 CJB) So there remains a Shabbat-keeping for God's people.

(Heb 4:10 CJB) For the one who has entered God's rest has also rested from his own works, as God did from his.

(Heb 4:11 CJB) Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience.

(Heb 11:1 CJB) Trusting is being confident of what we hope for, convinced about things we do not see.

(Heb 11:2 CJB) It was for this that Scripture attested the merit of the people of old.

(Heb 11:3 CJB) By trusting, we understand that the universe was created through a spoken word of God, so that what is seen did not come into being out of existing phenomena.

(Heb 11:4 CJB) By trusting, Hevel offered a greater sacrifice than Kayin; because of this, he was attested as righteous, with God giving him this testimony on the ground of his gifts. Through having trusted, he still continues to speak, even though he is dead.

(Heb 11:5 CJB) By trusting, Hanokh was taken away from this life without seeing death — "He was not to be found, because God took him away" — for he has been attested as having been, prior to being taken away, well pleasing to God.

(Heb 11:6 CJB) And without trusting, it is impossible to be well pleasing to God, because whoever approaches him must trust that he does exist and that he becomes a Rewarder to those who seek him out.

(Heb 11:7 CJB) By trusting, Noach, after receiving divine warning about things as yet unseen, was filled with holy fear and built an ark to save his household. Through this trusting, he put the world under condemnation and received the righteousness that comes from trusting.

(2Pe 3:3 CJB) First, understand this: during the Last Days, scoffers will come, following their own desires

(2Pe 3:4 CJB) and asking, "Where is this promised 'coming' of his? For our fathers have died, and everything goes on just as it has since the beginning of creation."

(2Pe 3:5 CJB) But, wanting so much to be right about this, they overlook the fact that it was by God's Word that long ago there were heavens, and there was land which arose out of water and existed between the waters,

(2Pe 3:6 CJB) and that by means of these things the world of that time was flooded with water and destroyed.

(2Pe 3:7 CJB) It is by that same Word that the present heavens and earth, having been preserved, are being kept for fire until the Day of Judgment, when ungodly people will be destroyed.

(2Pe 3:8 CJB) Moreover, dear friends, do not ignore this: with the Lord, one day is like a thousand years and a thousand years like one day

(2Pe 3:9 CJB) The Lord is not slow in keeping his promise, as some people think of slowness; on the contrary, he is patient with you; for it is not his purpose that anyone should be destroyed, but that everyone should turn from his sins.

(2Pe 3:10 CJB) However, the Day of the Lord will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up.

(2Pe 3:11 CJB) Since everything is going to be destroyed like this, what kind of people should you be? You should lead holy and godly lives,

(2Pe 3:12 CJB) as you wait for the Day of God and work to hasten its coming. That Day will bring on the destruction of the heavens by fire, and the elements will melt from the heat;

(2Pe 3:13 CJB) but we, following along with his promise, wait for new heavens and a new earth, in which righteousness will be at home.

(2Pe 3:14 CJB) Therefore, dear friends, as you look for these things, do everything you can to be found by him without spot or defect and at peace.

(Rev 21:1 CJB) Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there.

(Rev 21:2 CJB) Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband.

(Rev 21:3 CJB) I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God.

(Rev 21:4 CJB) He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away."

(Rev 21:5 CJB) Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!' "

(Rev 22:1 CJB) Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb.

(Rev 22:2 CJB) Between the main street and the river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations —

(Rev 22:3 CJB) no longer will there be any curses. The throne of God and of the Lamb will be in the city, and his servants will worship him;

(Rev 22:4 CJB) they will see his face, and his name will be on their foreheads.

(Rev 22:5 CJB) Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever.