

SHEMOT: Shemot/Exodus 1:1 - 6:1

(Exo 1:1 CJB) These are the names of the sons of Isra'el who came into Egypt with Ya`akov; each man came with his household:

(Exo 1:2 CJB) Re'uven, Shim`on, Levi, Y'hudah,

(Exo 1:3 CJB) Yissakhar, Z'vulun, Binyamin,

(Exo 1:4 CJB) Dan, Naftali, Gad and Asher.

(Exo 1:5 CJB) All told, there were seventy descendants of Ya`akov; Yosef was already in Egypt.

(Exo 1:6 CJB) Yosef died, as did all his brothers and all that generation.

(Exo 1:7 CJB) The descendants of Isra'el were fruitful, increased abundantly, multiplied and grew very powerful; the land became filled with them.

(Exo 1:8 CJB) Now there arose a new king over Egypt. He knew nothing about Yosef

(Exo 1:9 CJB) but said to his people, "Look, the descendants of Isra'el have become a people too numerous and powerful for us.

(Exo 1:10 CJB) Come, let's use wisdom in dealing with them. Otherwise, they'll continue to multiply; and in the event of war they might ally themselves with our enemies, fight against us and leave the land altogether."

(Exo 1:11 CJB) So they put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra`amses.

(Exo 1:12 CJB) But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el

(Exo 1:13 CJB) and worked them relentlessly,

(Exo 1:14 CJB) making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.

(Exo 1:15 CJB) Moreover, the king of Egypt spoke to the Hebrew midwives, one of whom was called Shifrah and the other Pu`ah.

(Exo 1:16 CJB) "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live."

(Exo 1:17 CJB) However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live.

(Exo 1:18 CJB) The king of Egypt summoned the midwives and demanded of them, "Why have you done this and let the boys live?"

(Exo 1:19 CJB) The midwives answered Pharaoh, "It's because the Hebrew women aren't like the Egyptian women — they go into labor and give birth before the midwife arrives."

(Exo 1:20 CJB) Therefore God prospered the midwives, and the people continued to multiply and grow very powerful.

(Exo 1:21 CJB) Indeed, because the midwives feared God, he made them founders of families.

(Exo 1:22 CJB) Then Pharaoh gave this order to all his people: "Every boy that is born, throw in the river; but let all the girls live."

(Exo 2:1 CJB) A man from the family of Levi took a woman also descended from Levi as his wife.

(Exo 2:2 CJB) When she conceived and had a son, upon seeing what a fine child he was, she hid him for three months.

(Exo 2:3 CJB) When she could no longer hide him, she took a papyrus basket, coated it with clay and tar, put the child in it and placed it among the reeds on the riverbank.

(Exo 2:4 CJB) His sister stood at a distance to see what would happen to him.

(Exo 2:5 CJB) The daughter of Pharaoh came down to bathe in the river while her maids-in-attendance walked along the riverside. Spotting the basket among the reeds, she sent her slave-girl to get it.

(Exo 2:6 CJB) She opened it and looked inside, and there in front of her was a crying baby boy! Moved with pity, she said, "This must be one of the Hebrews' children."

(Exo 2:7 CJB) At this point, his sister said to Pharaoh's daughter, "Would you like me to go and find you one of the Hebrew women to nurse the baby for you?"

(Exo 2:8 CJB) Pharaoh's daughter answered, "Yes, go." So the girl went and called the baby's own mother.

(Exo 2:9 CJB) Pharaoh's daughter told her, "Take this child away, and nurse it for me, and I will pay you for doing it." So the woman took the child and nursed it.

(Exo 2:10 CJB) Then, when the child had grown some, she brought him to Pharaoh's daughter; and she began to raise him as her son. She called him Moshe [*pull out*], explaining, "Because I pulled him out of the water."

(Exo 2:11 CJB) One day, when Moshe was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen.

(Exo 2:12 CJB) He looked this way and that; and when he saw that no one was around, he killed the Egyptian and hid his body in the sand.

(Exo 2:13 CJB) The next day, he went out and saw two Hebrew men fighting with each other. To the one in the wrong he said, "Why are you hitting your companion?"

(Exo 2:14 CJB) He retorted, "Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?" Moshe became frightened. "Clearly," he thought, "the matter has become known."

(Exo 2:15 CJB) When Pharaoh heard of it, he tried to have Moshe put to death. But Moshe fled from Pharaoh to live in the land of Midyan. One day, as he was sitting by a well,

(Exo 2:16 CJB) the seven daughters of the priest of Midyan came to draw water. They had filled the troughs to water their father's sheep,

(Exo 2:17 CJB) when the shepherds came and tried to drive them away. But Moshe got up and defended them; then he watered their sheep.

(Exo 2:18 CJB) When they came to Re`u'el their father, he said, "How come you're back so soon today?"

(Exo 2:19 CJB) They answered, "An Egyptian rescued us from the shepherds; more than that, he drew water for us and watered the sheep."

(Exo 2:20 CJB) He asked his daughters, "Where is he? Why did you leave the man there? Invite him to have something to eat."

(Exo 2:21 CJB) Moshe was glad to stay on with the man, and he gave Moshe his daughter Tzipporah in marriage.

(Exo 2:22 CJB) She gave birth to a son, and he named him Gershom [*foreigner there*], for he said, "I have been a foreigner in a foreign land."

(Exo 2:23 CJB) Sometime during those many years the king of Egypt died, but the people of Isra'el still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God.

(Exo 2:24 CJB) God heard their groaning, and God remembered his covenant with Avraham, Yitz'chak and Ya`akov.

(Exo 2:25 CJB) God saw the people of Isra'el, and God acknowledged them.

(Exo 3:1 CJB) Now Moshe was tending the sheep of Yitro his father-in-law, the priest of Midyan. Leading the flock to the far side of the desert, he came to the mountain of God, to Horev.

(Exo 3:2 CJB) The angel of Adonai appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up.

(Exo 3:3 CJB) Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."

(Exo 3:4 CJB) When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."

(Exo 3:5 CJB) He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground."

(Exo 3:6 CJB) I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya`akov." Moshe covered his face, because he was afraid to look at God.

(Exo 3:7 CJB) Adonai said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.

(Exo 3:8 CJB) I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena`ani, Hitti, Emori, P'rizi, Hivi and Y'vusi.

(Exo 3:9 CJB) Yes, the cry of the people of Isra'el has come to me, and I have seen how terribly the Egyptians oppress them.

(Exo 3:10 CJB) Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."

(Exo 3:11 CJB) Moshe said to God, "Who am I, that I should go to Pharaoh and lead the people of Isra'el out of Egypt?"

(Exo 3:12 CJB) He replied, "I will surely be with you. Your sign that I have sent you will be that when you have led the people out of Egypt, you will worship God on this mountain."

(Exo 3:13 CJB) Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?"

(Exo 3:14 CJB) God said to Moshe, "Ehyeh Asher Ehyeh [*I am/will be what I am/will be*]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [*I Am or I Will Be*] has sent me to you.' "

(Exo 3:15 CJB) God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh () [*Adonai*], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya`akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.

(Exo 3:16 CJB) Go, gather the leaders of Isra'el together, and say to them, 'Adonai, the God of your fathers, the God of Avraham, Yitz'chak and Ya`akov, has appeared to me and said, "I have been paying close attention to you and have seen what is being done to you in Egypt;

(Exo 3:17 CJB) and I have said that I will lead you up out of the misery of Egypt to the land of the Kena`ani, Hitti, Emori, P'rizi, Hivi and Y'vusi, to a land flowing with milk and honey." ' "

(Exo 3:18 CJB) They will heed what you say. Then you will come, you and the leaders of Isra'el, before the king of Egypt; and you will tell him, 'Adonai, the God of the Hebrews, has met with us. Now, please, let us go three days' journey into the desert; so that we can sacrifice to Adonai our God.'

(Exo 3:19 CJB) I know that the king of Egypt will not let you leave unless he is forced to do so.

(Exo 3:20 CJB) But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go.

(Exo 3:21 CJB) Moreover, I will make the Egyptians so well-disposed toward this people that when you go, you won't go empty-handed.

(Exo 3:22 CJB) Rather, all the women will ask their neighbors and house guests for silver and gold jewelry and clothing, with which you will dress your own sons and daughters. In this way you will plunder the Egyptians."

(Exo 4:1 CJB) Moshe replied, "But I'm certain they won't believe me, and they won't listen to what I say, because they'll say, 'Adonai did not appear to you.' "

(Exo 4:2 CJB) Adonai answered him, "What is that in your hand?" and he said, "A staff."

(Exo 4:3 CJB) He said, "Throw it on the ground!" and he threw it on the ground. It turned into a snake, and Moshe recoiled from it.

(Exo 4:4 CJB) Then Adonai said to Moshe, "Put your hand out and take it by the tail." He reached out with his hand and took hold of it, and it became a staff in his hand.

(Exo 4:5 CJB) "This is so that they will believe that Adonai, the God of their fathers, the God of Avraham, the God of Yitz'chak and the God of Ya`akov, has appeared to you!"

(Exo 4:6 CJB) Furthermore Adonai said to him, "Now put your hand inside your coat." He put his hand in his coat; and when he took it out his hand was leprous, as white as snow.

(Exo 4:7 CJB) Then God said, "Now put your hand back in your coat." He put his hand back in his coat; and when he took it out, it was as healthy as the rest of his body.

(Exo 4:8 CJB) "If they won't believe you or heed the evidence of the first sign, they will be convinced by the second.

(Exo 4:9 CJB) But if they aren't persuaded even by both these signs and still won't listen to what you say, then take some water from the river, and pour it on the ground. The water you take from the river will turn into blood on the dry land."

(Exo 4:10 CJB) Moshe said to Adonai, "Oh, Adonai, I'm a terrible speaker. I always have been, and I'm no better now, even after you've spoken to your servant! My words come slowly, my tongue moves slowly."

(Exo 4:11 CJB) Adonai answered him, "Who gives a person a mouth? Who makes a person dumb or deaf, keen-sighted or blind? Isn't it I, Adonai?"

(Exo 4:12 CJB) Now, therefore, go; and I will be with your mouth and will teach you what to say."

(Exo 4:13 CJB) But he replied, "Please, Lord, send someone else — anyone you want!"

(Exo 4:14 CJB) At this, Adonai's anger blazed up against Moshe; he said, "Don't you have a brother, Aharon the Levi? I know that he's a good speaker. In fact, here he is now, coming out to meet you; and he'll be happy to see you.

(Exo 4:15 CJB) You will speak to him and put the words in his mouth; and I will be with your mouth and his, teaching you both what to do.

(Exo 4:16 CJB) Thus he will be your spokesman to the people, in effect; for you, he will be a mouth; and for him, you will be like God.

(Exo 4:17 CJB) Now take this staff in your hand, because you need it to perform the signs."

(Exo 4:18 CJB) Moshe left, returned to Yitro his father-in-law and said to him, "I beg you to let me go and return to my kinsmen in Egypt, to see if they are still alive." Yitro said to Moshe, "Go in peace."

(Exo 4:19 CJB) Adonai said to Moshe in Midyan, "Go on back to Egypt, because all the men who wanted to kill you are dead."

(Exo 4:20 CJB) So Moshe took his wife and sons, put them on a donkey, and started out for Egypt. Moshe took God's staff in his hand.

(Exo 4:21 CJB) Adonai said to Moshe, "When you get back to Egypt, make sure that you do before Pharaoh every one of the wonders I have enabled you to do. Nevertheless, I am going to make him hardhearted, and he will refuse to let the people go.

(Exo 4:22 CJB) Then you are to tell Pharaoh: 'Adonai says, "Isra'el is my firstborn son.

(Exo 4:23 CJB) I have told you to let my son go in order to worship me, but you have refused to let him go. Well, then, I will kill your firstborn son!" ' "

(Exo 4:24 CJB) At a lodging-place on the way, Adonai met Moshe and would have killed him,

(Exo 4:25 CJB) had not Tzipporah taken a flintstone and cut off the foreskin of her son. She threw it at his feet, saying, "What a bloody bridegroom you are for me!"

(Exo 4:26 CJB) But then, God let Moshe be. She added, "A bloody bridegroom because of the circumcision!"

(Exo 4:27 CJB) Adonai said to Aharon, "Go into the desert to meet Moshe." He went, met him at the mountain of God and kissed him.

(Exo 4:28 CJB) Moshe told him everything Adonai had said in sending him, including all the signs he had ordered him to perform.

(Exo 4:29 CJB) Then Moshe and Aharon went and gathered together all the leaders of the people of Isra'el.

(Exo 4:30 CJB) Aharon said everything Adonai had told Moshe, who then performed the signs for the people to see.

(Exo 4:31 CJB) The people believed; when they heard that Adonai had remembered the people of Isra'el and seen how they were oppressed, they bowed their heads and worshipped.

(Exo 5:1 CJB) After that, Moshe and Aharon came and said to Pharaoh, "Here is what Adonai, the God of Isra'el, says: 'Let my people go, so that they can celebrate a festival in the desert to honor me.' "

(Exo 5:2 CJB) But Pharaoh replied, "Who is Adonai, that I should obey when he says to let Isra'el go? I don't know Adonai, and I also won't let Isra'el go."

(Exo 5:3 CJB) They said, "The God of the Hebrews has met with us. Please let us go three days' journey into the desert, so that we can sacrifice to Adonai our God. Otherwise, he may strike us with a plague or with the sword."

(Exo 5:4 CJB) The king of Egypt answered them, "Moshe and Aharon, what do you mean by taking the people away from their work? Get back to your labor!"

(Exo 5:5 CJB) Look!" Pharaoh added, "the population of the land has grown, yet you are trying to have them stop working!"

(Exo 5:6 CJB) That same day Pharaoh ordered the slavemasters and the people's foremen,

(Exo 5:7 CJB) "You are no longer to provide straw for the bricks the people are making, as you did before. Let them go and gather straw for themselves.

(Exo 5:8 CJB) But you will require them to produce the same quantity of bricks as before, don't reduce it, because they're lazing around. This is why they're crying, 'Let us go and sacrifice to our God.'

(Exo 5:9 CJB) Give these people harder work to do. That will keep them too busy to pay attention to speeches full of lies."

(Exo 5:10 CJB) The people's slavemasters went out, their foremen too, and said to the people, "Here is what Pharaoh says: 'I will no longer give you straw.

(Exo 5:11 CJB) You go, yourselves, and get straw wherever you can find it. But your output is not to be reduced.' "

(Exo 5:12 CJB) So the people were dispersed throughout all the land of Egypt to gather stubble for straw.

(Exo 5:13 CJB) The slavemasters kept pressing them. "Keep working! Make your daily quota, just as when straw was provided."

(Exo 5:14 CJB) The foremen of the people of Isra'el, whom Pharaoh's slavemasters had appointed to be over them, were flogged and asked, "Why haven't you fulfilled your quota of bricks yesterday and today, as you did formerly?"

(Exo 5:15 CJB) Then the foremen of the people of Isra'el came and complained to Pharaoh: "Why are you treating your servants this way?"

(Exo 5:16 CJB) No straw is given to your servants, yet they keep telling us to make bricks. And now your servants are being flogged, but the fault lies with your own people."

(Exo 5:17 CJB) "Lazy!" he retorted, "You're just lazy! That's why you say, 'Let us go and sacrifice to Adonai.'

(Exo 5:18 CJB) Get going now, and get back to work! No straw will be given to you, and you will still deliver the full amount of bricks."

(Exo 5:19 CJB) When they said, "You are not to reduce your daily production quota of bricks," the foremen of the people of Isra'el could see that they were in deep trouble.

(Exo 5:20 CJB) As they were leaving Pharaoh, they encountered Moshe and Aharon standing by the road;

(Exo 5:21 CJB) and they said to them, "May Adonai look at you and judge accordingly, because you have made us utterly abhorrent in the view of Pharaoh and his servants, and you have put a sword in their hands to kill us!"

(Exo 5:22 CJB) Moshe returned to Adonai and said, "Adonai, why have you treated this people so terribly? What has been the value of sending me?"

(Exo 5:23 CJB) For ever since I came to Pharaoh to speak in your name, he has dealt terribly with this people! And you haven't rescued your people at all!"

(Exo 6:1 CJB) Adonai said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!"

Haftarah Sh'mot: Yesha'yahu (Isaiah) 27:6-28:13; 29:22-23 (A);

(Isa 27:6 CJB) The time is coming when Ya`akov will take root; Isra'el will bud and flower, and fill the whole world with a harvest.

(Isa 27:7 CJB) [*Adonai*] will not strike Isra'el, as he did others who struck Isra'el; he will not kill them, as he did the others.

(Isa 27:8 CJB) Your controversy with her is fully resolved by sending her [*into exile*]. He removes her with a rough gust of wind on a day when it's blowing from the east.

(Isa 27:9 CJB) So the iniquity of Ya`akov is atoned for by this, and removing his sin produces this result: he chops up all the altar stones like chalk — sacred poles and sun-pillars stand no more.

(Isa 27:10 CJB) For the fortified city is alone, abandoned and deserted, like the desert. Calves graze and lie down there, stripping its branches bare.

(Isa 27:11 CJB) When its harvest dries up, it is broken off; women come and set it on fire. For this is a people without understanding. Therefore he who made them will not pity them, he who formed them will show them no mercy.

(Isa 27:12 CJB) On that day Adonai will beat out the grain between the Euphrates River and the Vadi of Egypt; and you will be gathered, one by one, people of Isra'el!

(Isa 27:13 CJB) On that day a great shofar will sound. Those lost in the land of Ashur will come, also those scattered through the land of Egypt; and they will worship Adonai on the holy mountain in Yerushalayim.

(Isa 28:1 CJB) Woe to the haughty crown of Efrayim's drunks, to the fading flower of its proud splendor, located at the head of the rich valley belonging to people overcome by wine!

(Isa 28:2 CJB) Adonai has someone strong and powerful. He comes like a hailstorm, a destructive tempest, like a flood of water, rushing, overwhelming; with his hand he hurls them to the ground.

(Isa 28:3 CJB) The haughty crown of Efrayim's drunks is trampled underfoot;

(Isa 28:4 CJB) and the fading flower of its proud splendor, located at the head of the rich valley, is like the first ripe fig of summer — whoever sees it picks and eats it.

(Isa 28:5 CJB) On that day, Adonai-Tzva'ot will be a glorious crown, a brilliant diadem for the remnant of his people.

(Isa 28:6 CJB) He will also be a spirit of justice for whoever sits as a judge, and a source of strength for those repelling enemy attacks at the gate.

(Isa 28:7 CJB) But there are others reeling from wine, staggering about because of strong liquor; cohen and prophet reel from strong liquor, they are confused by wine. Led astray by strong liquor, they err in their visions and stumble when judging.

(Isa 28:8 CJB) All tables are covered with vomit and feces, not a single place is clean.

(Isa 28:9 CJB) Can no one be taught anything? Can no one understand the message? Must one teach barely weaned toddlers, babies just taken from the breast,

(Isa 28:10 CJB) so that *[one has to use nursery rhymes]*? — Tzav la-tzav, tzav la-tzav, kav la-kav, kav la-kav z`eir sham, z`eir sham *[Precept by precept, precept by precept, line by line, line by line, a little here, a little there]*.

(Isa 28:11 CJB) So with stammering lips, in a foreign accent, *[Adonai]* will speak to this people.

(Isa 28:12 CJB) He once told this people, "It's time to rest, the exhausted can rest, now you can relax" — but they wouldn't listen.

(Isa 28:13 CJB) So now the word of Adonai for them comes "precept by precept, precept by precept, line by line, line by line, a little here, a little there," so that when they walk, they stumble backward, and are broken, trapped and captured!

(Isa 29:22 CJB) Therefore, here are the words of Adonai, who redeemed Avraham, concerning the house of Ya`akov: "Ya`akov will no longer be ashamed, no longer will his face grow pale.

(Isa 29:23 CJB) When his descendants see the work of my hands among them, they will consecrate my name. Yes, they will consecrate the Holy one of Ya`akov and stand in awe of the God of Isra'el.

(A)

Yirmeyahu (Jeremiah) 1:1-2:3 (S)

(Jer 1:1 CJB) These are the words of Yirmeyahu the son of Hilkiyahu, one of the cohanim living in `Anatot, in the territory of Binyamin.

(Jer 1:2 CJB) The word of Adonai came to him during the days of Yoshiyahu the son of Amon, king of Y'hudah, in the thirteenth year of his reign.

(Jer 1:3 CJB) It also came during the days of Y'hoyakim the son of Yoshiyahu, king of Y'hudah, continuing until the eleventh year of Tzidkiyahu the son of Yoshiyahu, king of Y'hudah, right up until the time Yerushalayim was carried away captive, in the fifth month.

(Jer 1:4 CJB) Here is the word of Adonai that came to me:

(Jer 1:5 CJB) "Before I formed you in the womb, I knew you; before you were born, I separated you for myself. I have appointed you to be a prophet to the nations."

(Jer 1:6 CJB) I said, "Oh, Adonai Elohim, I don't even know how to speak! I'm just a child!"

(Jer 1:7 CJB) But Adonai said to me, "Don't say, 'I'm just a child.' "For you will go to whomever I send you, and you will speak whatever I order you.

(Jer 1:8 CJB) Do not be afraid of them, for I am with you, says Adonai, to rescue you."

(Jer 1:9 CJB) Then Adonai put out his hand and touched my mouth, and Adonai said to me, "There! I have put my words in your mouth.

(Jer 1:10 CJB) Today I have placed you over nations and kingdoms to uproot and to tear down, to destroy and to demolish, to build and to plant."

(Jer 1:11 CJB) The word of Adonai came to me, asking, "Yirmeyahu, what do you see?" I answered, "I see a branch from an almond tree [*Hebrew: shaked*].

(Jer 1:12 CJB) Then Adonai said to me, "You have seen well, because I am watching [*Hebrew: shoked*] to fulfill my word."

(Jer 1:13 CJB) A second time the word of Adonai came to me, asking, "What do you see?" I answered, "I see a caldron tilted away from the north, over a fire fanned by the wind."

(Jer 1:14 CJB) Then Adonai said to me, "From the north calamity will boil over onto everyone living in the land,

(Jer 1:15 CJB) because I will summon all the families in the kingdoms of the north," says Adonai, "and they will come and sit, each one, on his throne at the entrance to the gates of Yerushalayim, opposite its walls, all the way around, and opposite all the cities of Y'hudah.

(Jer 1:16 CJB) I will pronounce my judgments against them for all their wickedness in abandoning me, offering incense to other gods and worshipping what their own hands made.

(Jer 1:17 CJB) "But you, dress for action; stand up and tell them everything I order you to say. When you confront them, don't break down; or I will break you down in front of them!

(Jer 1:18 CJB) For today, you see, I have made you into a fortified city, a pillar of iron, a wall of bronze against the whole land — against the kings of Y'hudah, against its princes, against its cohanim and the people of the land.

(Jer 1:19 CJB) They will fight against you, but they will not overcome you, for I am with you," says Adonai, "to rescue you."

(Jer 2:1 CJB) The word of Adonai came to me:

(Jer 2:2 CJB) "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

(Jer 2:3 CJB) " 'Isra'el is set aside for Adonai, the firstfruits of his harvest; all who devour him will incur guilt; evil will befall them," says Adonai.

(S)

B'rit Hadashah suggested readings for Parashah Sh'mot: Mattityahu (Matthew) 22:23-33; 41-46; Mark 12:18-27; 35-37; Luke 20:27-44; Acts 3:12-15; 5:27-32; 7:17-36; 22:12-16; 24:14-16; Messianic Jews (Hebrews) 11:23-26

(Mat 22:23 CJB) That same day, some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah:

(Mat 22:24 CJB) "Rabbi, Moshe said, 'If a man dies childless, his brother must marry his widow and have children to preserve the man's family line.'

(Mat 22:25 CJB) There were seven brothers. The first one married and then died; and since he had no children, he left his widow to his brother.

(Mat 22:26 CJB) The same thing happened to the second brother, and the third, and finally to all seven.

(Mat 22:27 CJB) After them all, the woman died.

(Mat 22:28 CJB) Now in the Resurrection — of the seven, whose wife will she be? For they all married her."

(Mat 22:29 CJB) Yeshua answered them, "The reason you go astray is that you are ignorant both of the Tanakh and of the power of God.

(Mat 22:30 CJB) For in the Resurrection, neither men nor women will marry; rather, they will be like angels in heaven.

(Mat 22:31 CJB) And as for whether the dead are resurrected, haven't you read what God said to you,

(Mat 22:32 CJB) 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov'? He is God not of the dead but of the living!"

(Mat 22:33 CJB) When the crowds heard how he taught, they were astounded;

(Mat 22:41 CJB) Then, turning to the assembled P'rushim, Yeshua put a sh'eilah to them:

(Mat 22:42 CJB) "Tell me your view concerning the Messiah: whose son is he?" They said to him, "David's."

(Mat 22:43 CJB) "Then how is it," he asked them, "that David, inspired by the Spirit, calls him 'Lord,' when he says,

(Mat 22:44 CJB) 'Adonai said to my Lord, "Sit here at my right hand until I put your enemies under your feet" '?

(Mat 22:45 CJB) If David thus calls him 'Lord,' how is he his son?"

(Mat 22:46 CJB) No one could think of anything to say in reply; and from that day on, no one dared put to him another sh'eilah.

(Mar 12:18 CJB) Then some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah:

(Mar 12:19 CJB) "Rabbi, Moshe wrote for us that if a man's brother dies and leaves a wife but no child, his brother must take the wife and have children to preserve the man's family line.

(Mar 12:20 CJB) There were seven brothers. The first one took a wife, and when he died, he left no children.

(Mar 12:21 CJB) Then the second one took her and died without leaving children, and the third likewise,

(Mar 12:22 CJB) and none of the seven left children. Last of all, the woman also died.

(Mar 12:23 CJB) In the Resurrection, whose wife will she be? For all seven had her as wife."

(Mar 12:24 CJB) Yeshua said to them, "Isn't this the reason that you go astray? because you are ignorant both of the Tanakh and of the power of God?

(Mar 12:25 CJB) For when people rise from the dead, neither men nor women marry — they are like angels in heaven.

(Mar 12:26 CJB) And as for the dead being raised, haven't you read in the book of Moshe, in the passage about the bush, how God said to him, 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov'?

(Mar 12:27 CJB) He is God not of the dead, but of the living! You are going far astray!"

(Mar 12:35 CJB) As Yeshua was teaching in the Temple, he asked, "How is it that the Torah-teachers say the Messiah is the Son of David?"

(Mar 12:36 CJB) David himself, inspired by the Ruach HaKodesh, said, 'Adonai said to my Lord, "Sit here at my right hand until I put your enemies under your feet." '

(Mar 12:37 CJB) David himself calls him 'Lord'; so how is he his son?" The great crowd listened eagerly to him.

(Luk 20:27 CJB) Some Tz'dukim, who say there is no resurrection, came to Yeshua

(Luk 20:28 CJB) and put to him a sh'eilah: "Rabbi, Moshe wrote for us that if a man dies leaving a wife but no children, his brother must take the wife and have children to preserve the man's family line.

(Luk 20:29 CJB) Now there were seven brothers. The first took a wife and died childless,

(Luk 20:30 CJB) then the second

(Luk 20:31 CJB) and third took her, and likewise all seven, but they all died without leaving children.

(Luk 20:32 CJB) Lastly, the woman also died.

(Luk 20:33 CJB) In the Resurrection, which one's wife will she be? For all seven were married to her."

(Luk 20:34 CJB) Yeshua said to them, "In this age, men and women marry;

(Luk 20:35 CJB) but those judged worthy of the age to come, and of resurrection from the dead, do not get married,

(Luk 20:36 CJB) because they can no longer die. Being children of the Resurrection, they are like angels; indeed, they are children of God.

(Luk 20:37 CJB) "But even Moshe showed that the dead are raised; for in the passage about the bush, he calls Adonai 'the God of Avraham, the God of Yitz'chak and the God of Ya`akov.'

(Luk 20:38 CJB) Now he is not God of the dead, but of the living — to him all are alive."

(Luk 20:39 CJB) Some of the Torah-teachers answered, "Well spoken, Rabbi."

(Luk 20:40 CJB) For they no longer dared put to him a sh'eilah.

(Luk 20:41 CJB) But he said to them, "How is it that people say the Messiah is David's son?

(Luk 20:42 CJB) For David himself says in the book of Psalms,

(Luk 20:43 CJB) 'Adonai said to my Lord, "Sit at my right hand until I make your enemies your footstool." '

(Luk 20:44 CJB) David thus calls him 'Lord.' So how can he be David's son?"

(Act 3:12 CJB) Seeing this, Kefa addressed the people: "Men of Isra'el! Why are you amazed at this? Or why do you stare at us as if we had made this man walk through some power or godliness of our own?

(Act 3:13 CJB) The God of Avraham, Yitz'chak and Ya`akov, the God of our fathers, has glorified his servant Yeshua — the same Yeshua you handed over and disowned before Pilate, even after he had decided to release him.

(Act 3:14 CJB) You denied the holy and innocent one, and instead asked for the reprieve of a murderer!

(Act 3:15 CJB) You killed the author of life! "But God has raised him from the dead! Of this we are witnesses.

(Act 5:27 CJB) They conducted them to the Sanhedrin, where the cohen hagadol demanded of them,

(Act 5:28 CJB) "We gave you strict orders not to teach in this name! Look here! you have filled Yerushalayim with your teaching; moreover, you are determined to make us responsible for this man's death!"

(Act 5:29 CJB) Kefa and the other emissaries answered, "We must obey God, not men.

(Act 5:30 CJB) The God of our fathers raised up Yeshua, whereas you men killed him by having him hanged on a stake.

(Act 5:31 CJB) God has exalted this man at his right hand as Ruler and Savior, in order to enable Isra'el to do t'shuvah and have her sins forgiven.

(Act 5:32 CJB) We are witnesses to these things; so is the Ruach HaKodesh, whom God has given to those who obey him."

(Act 7:17 CJB) "As the time drew near for the fulfillment of the promise God had made to Avraham, the number of our people in Egypt increased greatly,

(Act 7:18 CJB) until there arose another king over Egypt who had no knowledge of Yosef.

(Act 7:19 CJB) With cruel cunning this man forced our fathers to put their newborn babies outside their homes, so that they would not survive.

(Act 7:20 CJB) "It was then that Moshe was born, and he was beautiful in God's sight. For three months he was reared in his father's house;

(Act 7:21 CJB) and when he was put out of his home, Pharaoh's daughter took him and brought him up as her own son.

(Act 7:22 CJB) So Moshe was trained in all the wisdom of the Egyptians and became both a powerful speaker and a man of action.

(Act 7:23 CJB) "But when he was forty years old, the thought came to him to visit his brothers, the people of Isra'el.

(Act 7:24 CJB) On seeing one of them being mistreated, he went to his defense and took revenge by striking down the Egyptian.

(Act 7:25 CJB) He supposed his brothers would understand that God was using him to rescue them, but they didn't understand.

(Act 7:26 CJB) When he appeared the next day, as they were fighting, and tried to make peace between them by saying, 'Men, you are brothers! Why do you want to hurt each other?'

(Act 7:27 CJB) the one who was mistreating his fellow pushed Moshe away and said, 'Who made you a ruler and judge over us?'

(Act 7:28 CJB) Do you want to kill me, the way you killed that Egyptian yesterday?'

(Act 7:29 CJB) On hearing this, Moshe fled the country and became an exile in the land of Midyan, where he had two sons.

(Act 7:30 CJB) "After forty more years, an angel appeared to him in the desert near Mount Sinai in the flames of a burning thorn bush.

(Act 7:31 CJB) When Moshe saw this, he was amazed at the sight; and as he approached to get a better look, there came the voice of Adonai,

(Act 7:32 CJB) 'I am the God of your fathers, the God of Avraham, Yitz'chak and Ya`akov.' But Moshe trembled with fear and didn't dare to look.

(Act 7:33 CJB) Adonai said to him, 'Take off your sandals, because the place where you are standing is holy ground.

(Act 7:34 CJB) I have clearly seen how My people are being oppressed in Egypt, I have heard their cry, and I have come down to rescue them, and now I will send you to Egypt.'

(Act 7:35 CJB) "This Moshe, whom they rejected, saying, 'Who made you a ruler and judge?' is the very one whom God sent as both ruler and ransomer by means of the angel that appeared to him in the thorn bush.

(Act 7:36 CJB) This man led them out, performing miracles and signs in Egypt, at the Red Sea and in the wilderness for forty years.

(Act 22:12 CJB) "A man named Hananyah, an observant follower of the Torah who was highly regarded by the entire Jewish community there,

(Act 22:13 CJB) came to me, stood by me and said, 'Brother Sha'ul, see again!' And at that very moment, I recovered my sight and saw him.

(Act 22:14 CJB) He said, 'The God of our fathers determined in advance that you should know his will, see the Tzaddik and hear his voice;

(Act 22:15 CJB) because you will be a witness for him to everyone of what you have seen and heard.

(Act 22:16 CJB) So now, what are you waiting for? Get up, immerse yourself and have your sins washed away as you call on his name.'

(Act 24:14 CJB) "But this I do admit to you: I worship the God of our fathers in accordance with the Way (which they call a sect). I continue to believe everything that accords with the Torah and everything written in the Prophets.

(Act 24:15 CJB) And I continue to have a hope in God — which they too accept — that there will be a resurrection of both the righteous and the unrighteous.

(Act 24:16 CJB) Indeed, it is because of this that I make a point of always having a clear conscience in the sight of both God and man.

(Heb 11:23 CJB) By trusting, the parents of Moshe hid him for three months after he was born, because they saw that he was a beautiful child, and they weren't afraid of the king's decree.

(Heb 11:24 CJB) By trusting, Moshe, after he had grown up, refused to be called the son of Pharaoh's daughter.

(Heb 11:25 CJB) He chose being mistreated along with God's people rather than enjoying the passing pleasures of sin.

(Heb 11:26 CJB) He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward.

