

Yitro: Shemot 18:1 - 20:23(26)

(Exo 18:1 CJB) Now Yitro the priest of Midyan, Moshe's father-in-law, heard about all that God had done for Moshe and for Isra'el his people, how Adonai had brought Isra'el out of Egypt.

(Exo 18:2 CJB) After Moshe had sent away his wife Tzipporah and her two sons, Yitro Moshe's father-in-law had taken them back.

(Exo 18:3 CJB) The name of the one son was Gershom [*a foreigner there*], for Moshe had said, "I have been a foreigner in a foreign land."

(Exo 18:4 CJB) The name of the other was Eli`ezer [*my God helps*], "because the God of my father helped me by rescuing me from Pharaoh's sword."

(Exo 18:5 CJB) Yitro Moshe's father-in-law brought Moshe's sons and wife to him in the desert where he was encamped, at the mountain of God.

(Exo 18:6 CJB) He sent word to Moshe, "I, your father-in-law Yitro, am coming to you with your wife and her two sons."

(Exo 18:7 CJB) Moshe went out to meet his father-in-law, prostrated himself and kissed him. Then, after inquiring of each other's welfare, they entered the tent.

(Exo 18:8 CJB) Moshe told his father-in-law all that Adonai had done to Pharaoh and the Egyptians for Isra'el's sake, all the hardships they had suffered while traveling and how Adonai had rescued them.

(Exo 18:9 CJB) Yitro rejoiced over all the good that Adonai had done for Isra'el by rescuing them from the Egyptians.

(Exo 18:10 CJB) Yitro said, "Blessed be Adonai, who has rescued you from the Egyptians and from Pharaoh, who has rescued the people from the harsh hand of the Egyptians.

(Exo 18:11 CJB) Now I know that Adonai is greater than all other gods, because he rescued those who were treated so arrogantly."

(Exo 18:12 CJB) Yitro Moshe's father-in-law brought a burnt offering and sacrifices to God, and Aharon came with all the leaders of Isra'el to share the meal before God with Moshe's father-in-law.

(Exo 18:13 CJB) The following day Moshe sat to settle disputes for the people, while the people stood around Moshe from morning till evening.

(Exo 18:14 CJB) When Moshe's father-in-law saw all that he was doing to the people, he said, "What is this that you are doing to the people? Why do you sit there alone, with all the people standing around you from morning till evening?"

(Exo 18:15 CJB) Moshe answered his father-in-law, "It's because the people come to me seeking God's guidance.

(Exo 18:16 CJB) Whenever they have a dispute, it comes to me; I judge between one person and another, and I explain to them God's laws and teachings. "

(Exo 18:17 CJB) Moshe's father-in-law said to him, "What you are doing isn't good.

(Exo 18:18 CJB) You will certainly wear yourself out — and not only yourself, but these people here with you as well. It's too much for you — you can't do it alone, by yourself.

(Exo 18:19 CJB) So listen now to what I have to say. I will give you some advice, and God will be with you. You should represent the people before God, and you should bring their cases to God.

(Exo 18:20 CJB) You should also teach them the laws and the teachings, and show them how to live their lives and what work they should do.

(Exo 18:21 CJB) But you should choose from among all the people competent men who are God-fearing, honest and incorruptible to be their leaders, in charge of thousands, hundreds, fifties and tens.

(Exo 18:22 CJB) Normally, they will settle the people's disputes. They should bring you the difficult cases; but ordinary matters they should decide themselves. In this way, they will make it easier for you and share the load with you.

(Exo 18:23 CJB) If you do this — and God is directing you to do it — you will be able to endure; and all these people too will arrive at their destination peacefully."

(Exo 18:24 CJB) Moshe paid attention to his father-in-law's counsel and did everything he said.

(Exo 18:25 CJB) Moshe chose competent men from all Isra'el and made them heads over the people, in charge of thousands, hundreds, fifties and tens.

(Exo 18:26 CJB) As a general rule, they settled the people's disputes — the difficult cases they brought to Moshe, but every simple matter they decided themselves.

(Exo 18:27 CJB) Then Moshe let his father-in-law leave, and he went off to his own country.

(Exo 19:1 CJB) In the third month after the people of Isra'el had left the land of Egypt, the same day they came to the Sinai Desert.

(Exo 19:2 CJB) After setting out from Refidim and arriving at the Sinai Desert, they set up camp in the desert; there in front of the mountain, Isra'el set up camp.

(Exo 19:3 CJB) Moshe went up to God, and Adonai called to him from the mountain: "Here is what you are to say to the household of Ya`akov, to tell the people of Isra'el:

(Exo 19:4 CJB) 'You have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself.

(Exo 19:5 CJB) Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

(Exo 19:6 CJB) and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

(Exo 19:7 CJB) Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say.

(Exo 19:8 CJB) All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai.

(Exo 19:9 CJB) Adonai said to Moshe, "See, I am coming to you in a thick cloud, so that the people will be able to hear when I speak with you and also to trust in you forever." Moshe had told Adonai what the people had said;

(Exo 19:10 CJB) so Adonai said to Moshe, "Go to the people; today and tomorrow separate them for me by having them wash their clothing;

(Exo 19:11 CJB) and prepare for the third day. For on the third day, Adonai will come down on Mount Sinai before the eyes of all the people.

(Exo 19:12 CJB) You are to set limits for the people all around; and say, 'Be careful not to go up on the mountain or even touch its base; whoever touches the mountain will surely be put to death.

(Exo 19:13 CJB) No hand is to touch him; for he must be stoned or shot by arrows; neither animal nor human will be allowed to live.' When the shofar sounds, they may go up on the mountain."

(Exo 19:14 CJB) Moshe went down from the mountain to the people and separated the people for God, and they washed their clothing.

(Exo 19:15 CJB) He said to the people, "Prepare for the third day; don't approach a woman."

(Exo 19:16 CJB) On the morning of the third day, there was thunder, lightning and a thick cloud on the mountain. Then a shofar blast sounded so loudly that all the people in the camp trembled.

(Exo 19:17 CJB) Moshe brought the people out of the camp to meet God; they stood near the base of the mountain.

(Exo 19:18 CJB) Mount Sinai was enveloped in smoke, because Adonai descended onto it in fire — its smoke went up like the smoke from a furnace, and the whole mountain shook violently.

(Exo 19:19 CJB) As the sound of the shofar grew louder and louder, Moshe spoke; and God answered him with a voice.

(Exo 19:20 CJB) Adonai came down onto Mount Sinai, to the top of the mountain; then Adonai called Moshe to the top of the mountain; and Moshe went up.

(Exo 19:21 CJB) Adonai said to Moshe, "Go down and warn the people not to force their way through to Adonai to see him; if they do, many of them will perish.

(Exo 19:22 CJB) Even the cohanim, who are allowed to approach Adonai, must keep themselves holy; otherwise, Adonai may break out against them."

(Exo 19:23 CJB) Moshe said to Adonai, "The people can't come up to Mount Sinai, because you ordered us to set limits around the mountain and separate it."

(Exo 19:24 CJB) But Adonai answered him, "Go, get down! Then come back up, you and Aharon with you. But don't let the cohanim and the people force their way through to come up to Adonai, or he will break out against them."

(Exo 19:25 CJB) So Moshe went down to the people and told them.

(Exo 20:1 CJB) Then God said all these words:

(Exo 20:2 CJB) "I am Adonai your God, who brought you out of the land of Egypt, out of the abode of slavery.

(Exo 20:3 CJB) "You are to have no other gods before me.

(Exo 20:4 CJB) You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline.

(Exo 20:5 CJB) You are not to bow down to them or serve them; for I, Adonai your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me,

(Exo 20:6 CJB) but displaying grace to the thousandth generation of those who love me and obey my mitzvot.

(Exo 20:7 CJB) "You are not to use lightly the name of Adonai your God, because Adonai will not leave unpunished someone who uses his name lightly.

(Exo 20:8 CJB) "Remember the day, Shabbat, to set it apart for God.

(Exo 20:9 CJB) You have six days to labor and do all your work,

(Exo 20:10 CJB) but the seventh day is a Shabbat for Adonai your God. On it, you are not to do any kind of work — not you, your son or your daughter,

not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property.

(Exo 20:11 CJB) For in six days, Adonai made heaven and earth, the sea and everything in them; but on the seventh day he rested. This is why Adonai blessed the day, Shabbat, and separated it for himself.

(Exo 20:12 CJB) "Honor your father and mother, so that you may live long in the land which Adonai your God is giving you.

(Exo 20:13 CJB) "Do not murder.

(Exo 20:14 CJB) (20:13) "Do not commit adultery.

(Exo 20:15 CJB) (20:13) "Do not steal.

(Exo 20:16 CJB) (20:13) "Do not give false evidence against your neighbor.

(Exo 20:17 CJB) (20:14) "Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor."

(Exo 20:18 CJB) (20:15) All the people experienced the thunder, the lightning, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled. Standing at a distance,

(Exo 20:19 CJB) (20:16) they said to Moshe, "You, speak with us; and we will listen. But don't let God speak with us, or we will die."

(Exo 20:20 CJB) (20:17) Moshe answered the people, "Don't be afraid, because God has come only to test you and make you fear him, so that you won't commit sins."

(Exo 20:21 CJB) (20:18) So the people stood at a distance, but Moshe approached the thick darkness where God was.

(Exo 20:22 CJB) (20:19) Adonai said to Moshe, "Here is what you are to say to the people of Isra'el: 'You yourselves have seen that I spoke with you from heaven.

(Exo 20:23 CJB) (20:20) You are not to make with me gods of silver, nor are you to make gods of gold for yourselves.

(Exo 20:24 CJB) (20:21) For me you need make only an altar of earth; on it you will sacrifice your burnt offerings, peace offerings, sheep, goats and cattle. In every place where I cause my name to be mentioned, I will come to you and bless you.

(Exo 20:25 CJB) (20:22) If you do make me an altar of stone, you are not to build it of cut stones; for if you use a tool on it, you profane it.

(Exo 20:26 CJB) (20:23) Likewise, you are not to use steps to go up to my altar; so that you won't be indecently uncovered.'

Haftarah Yitro: Yesha'yahu (Isaiah) 6:1-7:6; 9:5-6(6-7) (A);

(Isa 6:1 CJB) In the year of King `Uziyahu's death I saw Adonai sitting on a high, lofty throne! The hem of his robe filled the temple.

(Isa 6:2 CJB) S'rafim stood over him, each with six wings — two for covering his face, two for covering his feet and two for flying.

(Isa 6:3 CJB) They were crying out to each other, "More holy than the holiest holiness is Adonai-Tzva'ot! The whole earth is filled with his glory!"

(Isa 6:4 CJB) The doorposts shook at the sound of their shouting, and the house was filled with smoke.

(Isa 6:5 CJB) Then I said, "Woe to me! I [*too*] am doomed! — because I, a man with unclean lips, living among a people with unclean lips, have seen with my own eyes the King, Adonai-Tzva'ot!"

(Isa 6:6 CJB) One of the s'rafim flew to me with a glowing coal in his hand, which he had taken with tongs from the altar.

(Isa 6:7 CJB) He touched my mouth with it and said, "Here! This has touched your lips. Your iniquity is gone, your sin is atoned for."

(Isa 6:8 CJB) Then I heard the voice of Adonai saying, "Whom should I send? Who will go for us?" I answered, "I'm here, send me!"

(Isa 6:9 CJB) He said, "Go and tell this people: 'Yes, you hear, but you don't understand. You certainly see, but you don't get the point!'

(Isa 6:10 CJB) "Make the heart of this people [*sluggish with*] fat, stop up their ears, and shut their eyes. Otherwise, seeing with their eyes, and hearing with their ears, then understanding with their hearts, they might repent and be healed!"

(Isa 6:11 CJB) I asked, "Adonai, how long?" and he answered, "Until cities become uninhabited ruins, houses without human presence, the land utterly wasted;

(Isa 6:12 CJB) until Adonai drives the people far away, and the land is one vast desolation.

(Isa 6:13 CJB) If even a tenth [*of the people*] remain, it will again be devoured. "But like a pistachio tree or an oak, whose trunk remains alive after its leaves fall off, the holy seed will be its trunk."

(Isa 7:1 CJB) During the days of Achaz the son of Yotam, the son of `Uziah, king of Y'hudah, Retzin the king of Aram and Pekach the son of Remalyah, king of Isra'el, advanced on Yerushalayim to attack it but were unable to conquer it.

(Isa 7:2 CJB) It was told to the house of David that Aram and Efrayim had become allies. Achaz's heart began to tremble, as did the hearts of his people, like forest trees shaken by the wind.

(Isa 7:3 CJB) Then Adonai said to Yesha`yahu, "Go out now to meet Achaz, you and your son Sh'ar Yashuv, at the end of the aqueduct from the Upper Pool, on the road to the Launderers' Field;

(Isa 7:4 CJB) and say to him, 'Take care to stay calm and unafraid; don't be demoralized by these two smoldering stumps of firewood, by the blazing anger of Retzin and Aram or the son of Remalyah;

(Isa 7:5 CJB) or because Aram, Efrayim and the son of Remalyah have been plotting against you, thinking,

(Isa 7:6 CJB) "We will invade Y'hudah, tear it apart, divide it among ourselves and appoint the son of Tav'el as king there."

(Isa 9:6 CJB) (9:5) For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo`etz El Gibbor Avi-`Ad Sar-Shalom [*Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace*],

(Isa 9:7 CJB) (9:6) in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of Adonai-Tzva'ot will accomplish this.

Yesha'yahu (Isaiah) 6:1-13 (S)

(Isa 6:1 CJB) In the year of King `Uziyahu's death I saw Adonai sitting on a high, lofty throne! The hem of his robe filled the temple.

(Isa 6:2 CJB) S'rafim stood over him, each with six wings — two for covering his face, two for covering his feet and two for flying.

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(Isa 6:11 CJB) I asked, "Adonai, how long?" and he answered, "Until cities become uninhabited ruins, houses without human presence, the land utterly wasted;

(Isa 6:12 CJB) until Adonai drives the people far away, and the land is one vast desolation.

(Isa 6:13 CJB) If even a tenth [*of the people*] remain, it will again be devoured. "But like a pistachio tree or an oak, whose trunk remains alive after its leaves fall off, the holy seed will be its trunk."

B'rit Hadashah suggested readings for Parashah Yitro: Mattityahu (Matthew) 5:21-30; 15:1-11; 19:16-30; Mark 7:5-15; 10:17-31; Luke 18:18-30; Acts 6:1-7; Romans 2:17-29; 7:7-12; 13:8-10; Ephesians 6:1-3; 1 Timothy 3:1-14; 2 Timothy 2:2; Titus 1:5-9; Messianic Jews (Hebrews) 12:18-29; Ya'akov (James) 2:8-13; 1 Kefa (1 Peter) 2:9-10

(Mat 5:21 CJB) "You have heard that our fathers were told, 'Do not murder,' and that anyone who commits murder will be subject to judgment.

(Mat 5:22 CJB) But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, 'You good-for-nothing!' will be brought before the Sanhedrin; that whoever says, 'Fool!' incurs the penalty of burning in the fire of Gei-Hinnom!

(Mat 5:23 CJB) So if you are offering your gift at the Temple altar and you remember there that your brother has something against you,

(Mat 5:24 CJB) leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift.

(Mat 5:25 CJB) If someone sues you, come to terms with him quickly, while you and he are on the way to court; or he may hand you over to the judge, and the judge to the officer of the court, and you may be thrown in jail!

(Mat 5:26 CJB) Yes indeed! I tell you, you will certainly not get out until you have paid the last penny.

(Mat 5:27 CJB) "You have heard that our fathers were told, 'Do not commit adultery.'

(Mat 5:28 CJB) But I tell you that a man who even looks at a woman with the purpose of lusting after her has already committed adultery with her in his heart.

(Mat 5:29 CJB) If your right eye makes you sin, gouge it out and throw it away! Better that you should lose one part of you than have your whole body thrown into Gei-Hinnom.

(Mat 5:30 CJB) And if your right hand makes you sin, cut it off and throw it away! Better that you should lose one part of you than have your whole body thrown into Gei-Hinnom.

(Mat 15:1 CJB) Then some P'rushim and Torah-teachers from Yerushalayim came to Yeshua and asked him,

(Mat 15:2 CJB) "Why is it that your talmidim break the Tradition of the Elders? They don't do n'tilat-yadayim before they eat!"

(Mat 15:3 CJB) He answered, "Indeed, why do you break the command of God by your tradition?"

(Mat 15:4 CJB) For God said, 'Honor your father and mother,' and 'Anyone who curses his father or mother must be put to death.'

(Mat 15:5 CJB) But you say, 'If anyone says to his father or mother, "I have promised to give to God what I might have used to help you,"

(Mat 15:6 CJB) then he is rid of his duty to honor his father or mother.' Thus by your tradition you make null and void the word of God!

(Mat 15:7 CJB) You hypocrites! Yesha`yahu was right when he prophesied about you,

(Mat 15:8 CJB) 'These people honor me with their lips, but their hearts are far away from me.

(Mat 15:9 CJB) Their worship of me is useless, because they teach man-made rules as if they were doctrines.' "

(Mat 15:10 CJB) Then he called the crowd to him and said, "Listen and understand this!

(Mat 15:11 CJB) What makes a person unclean is not what goes into his mouth; rather, what comes out of his mouth, that is what makes him unclean!"

(Mat 19:16 CJB) A man approached Yeshua and said, "Rabbi, what good thing should I do in order to have eternal life?" He said to him,

(Mat 19:17 CJB) "Why are you asking me about good? There is One who is good! But if you want to obtain eternal life, observe the mitzvot."

(Mat 19:18 CJB) The man asked him, "Which ones?" and Yeshua said, "Don't murder, don't commit adultery, don't steal, don't give false testimony

(Mat 19:19 CJB) honor father and mother and love your neighbor as yourself."

(Mat 19:20 CJB) The young man said to him, "I have kept all these; where do I still fall short?"

(Mat 19:21 CJB) Yeshua said to him, "If you are serious about reaching the goal, go and sell your possessions, give to the poor, and you will have riches in heaven. Then come, follow me!"

(Mat 19:22 CJB) But when the young man heard this, he went away sad, because he was wealthy.

(Mat 19:23 CJB) Then Yeshua said to his talmidim, "Yes. I tell you that it will be very hard for a rich man to enter the Kingdom of Heaven.

(Mat 19:24 CJB) Furthermore, I tell you that it is easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God."

(Mat 19:25 CJB) When the talmidim heard this they were utterly amazed. "Then who," they asked, "can be saved?"

(Mat 19:26 CJB) Yeshua looked at them and said, "Humanly, this is impossible; but with God everything is possible."

(Mat 19:27 CJB) Kefa replied, "Look, we have left everything and followed you. So what will we have?"

(Mat 19:28 CJB) Yeshua said to them, "Yes. I tell you that in the regenerated world, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones and judge the twelve tribes of Isra'el.

(Mat 19:29 CJB) Everyone who has left houses, brothers, sisters, father, mother, children or fields for my sake will receive a hundred times more, and he will obtain eternal life.

(Mat 19:30 CJB) But many who are first will be last, and many who are last will be first.

(Mar 7:5 CJB) The P'rushim and the Torah-teachers asked him, "Why don't your talmidim live in accordance with the Tradition of the Elders, but instead eat with ritually unclean hands?"

(Mar 7:6 CJB) Yeshua answered them, "Yesha` yahu was right when he prophesied about you hypocrites — as it is written, 'These people honor me with their lips, but their hearts are far away from me.

(Mar 7:7 CJB) Their worship of me is useless, because they teach man-made rules as if they were doctrines.'

(Mar 7:8 CJB) "You depart from God's command and hold onto human tradition.

(Mar 7:9 CJB) Indeed," he said to them, "you have made a fine art of departing from God's command in order to keep your tradition!

(Mar 7:10 CJB) For Moshe said, 'Honor your father and your mother,' and 'Anyone who curses his father or mother must be put to death.'

(Mar 7:11 CJB) But you say, 'If someone says to his father or mother, "I have promised as a korban" ' " (that is, as a gift to God) " ' "what I might have used to help you," ' "

(Mar 7:12 CJB) then you no longer let him do anything for his father or mother.

(Mar 7:13 CJB) Thus, with your tradition which you had handed down to you, you nullify the Word of God! And you do other things like this."

(Mar 7:14 CJB) Then Yeshua called the people to him again and said, "Listen to me, all of you, and understand this!

(Mar 7:15 CJB) There is nothing outside a person which, by going into him, can make him unclean. Rather, it is the things that come out of a person which make a person unclean!"

(Mar 10:17 CJB) As he was starting on his way, a man ran up, kneeled down in front of him and asked, "Good rabbi, what should I do to obtain eternal life?"

(Mar 10:18 CJB) Yeshua said to him, "Why are you calling me good? No one is good except God!

(Mar 10:19 CJB) You know the mitzvot — 'Don't murder, don't commit adultery, don't steal, don't give false testimony, don't defraud, honor your father and mother, . . .' "

(Mar 10:20 CJB) "Rabbi," he said, "I have kept all these since I was a boy."

(Mar 10:21 CJB) Yeshua, looking at him, felt love for him and said to him, "You're missing one thing. Go, sell whatever you own, give to the poor, and you will have riches in heaven. Then come, follow me!"

(Mar 10:22 CJB) Shocked by this word, he went away sad; because he was a wealthy man.

(Mar 10:23 CJB) Yeshua looked around and said to his talmidim, "How hard it is going to be for people with wealth to enter the Kingdom of God!"

(Mar 10:24 CJB) The talmidim were astounded at these words; but Yeshua said to them again, "My friends, how hard it is to enter the Kingdom of God!

(Mar 10:25 CJB) It's easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God."

(Mar 10:26 CJB) They were utterly amazed and said to him, "Then who can be saved?"

(Mar 10:27 CJB) Yeshua looked at them and said, "Humanly, it is impossible, but not with God; with God, everything is possible."

(Mar 10:28 CJB) Kefa began saying to him, "Look, we have left everything and followed you."

(Mar 10:29 CJB) Yeshua said, "Yes! I tell you that there is no one who has left house, brothers, sisters, mother, father, children or fields, for my sake and for the sake of the Good News,

(Mar 10:30 CJB) who will not receive a hundred times over, now, in the `olam hazeh, homes, brothers, sisters, mothers, children and lands — with persecutions! — and in the `olam haba, eternal life.

(Mar 10:31 CJB) But many who are first will be last, and many who are last will be first!"

(Luk 18:18 CJB) One of the leaders asked him, "Good rabbi, what should I do to obtain eternal life?"

(Luk 18:19 CJB) Yeshua said to him, "Why are you calling me good? No one is good but God!

(Luk 18:20 CJB) You know the mitzvot — 'Don't commit adultery, don't murder, don't steal, don't give false testimony, honor your father and mother, . . . ' "

(Luk 18:21 CJB) He replied, "I have kept all these since I was a boy."

(Luk 18:22 CJB) On hearing this Yeshua said to him, "There is one thing you still lack. Sell whatever you have, distribute the proceeds to the poor, and you will have riches in heaven. Then come, follow me!"

(Luk 18:23 CJB) But when the man heard this, he became very sad, because he was very rich.

(Luk 18:24 CJB) Yeshua looked at him and said, "How hard it is for people with wealth to enter the Kingdom of God!

(Luk 18:25 CJB) It's easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God!"

(Luk 18:26 CJB) Those who heard this asked, "Then who can be saved?"

(Luk 18:27 CJB) He said, "What is impossible humanly is possible with God."

(Luk 18:28 CJB) Kefa said, "Look, we have left our homes and followed you."

(Luk 18:29 CJB) Yeshua answered them, "Yes! I tell you that everyone who has left house, wife, brothers, parents or children, for the sake of the kingdom of God,

(Luk 18:30 CJB) will receive many times as much in the `olam hazeh, and in the `olam haba eternal life."

(Act 6:1 CJB) Around this time, when the number of talmidim was growing, the Greek-speaking Jews began complaining against those who spoke Hebrew that their widows were being overlooked in the daily distribution.

(Act 6:2 CJB) So the Twelve called a general meeting of the talmidim and said, "It isn't appropriate that we should neglect the Word of God in order to serve tables.

(Act 6:3 CJB) Brothers, choose seven men from among yourselves who are known to be full of the Spirit and wisdom. We will appoint them to be in charge of this important matter,

(Act 6:4 CJB) but we ourselves will give our full attention to praying and to serving the Word."

(Act 6:5 CJB) What they said was agreeable to the whole gathering. They chose Stephen, a man full of faith and the Ruach HaKodesh, Philip, Prochoros, Nikanor, Timon, Parmenas and Nicholas, who was a proselyte from Antioch.

(Act 6:6 CJB) They presented these men to the emissaries, who prayed and laid their hands on them.

(Act 6:7 CJB) So the word of God continued to spread. The number of talmidim in Yerushalayim increased rapidly, and a large crowd of cohanim were becoming obedient to the faith.

(Rom 2:17 CJB) But if you call yourself a Jew and rest on Torah and boast about God

(Rom 2:18 CJB) and know his will and give your approval to what is right, because you have been instructed from the Torah;

(Rom 2:19 CJB) and if you have persuaded yourself that you are a guide to the blind, a light in the darkness,

(Rom 2:20 CJB) an instructor for the spiritually unaware and a teacher of children, since in the Torah you have the embodiment of knowledge and truth;

(Rom 2:21 CJB) then, you who teach others, don't you teach yourself? Preaching, "Thou shalt not steal," do you steal?

(Rom 2:22 CJB) Saying, "Thou shalt not commit adultery," do you commit adultery? Detesting idols, do you commit idolatrous acts?

(Rom 2:23 CJB) You who take such pride in Torah, do you, by disobeying the Torah, dishonor God? —

(Rom 2:24 CJB) as it says in the Tanakh, "For it is because of you that God's name is blasphemed by the Goyim."

(Rom 2:25 CJB) For circumcision is indeed of value if you do what Torah says. But if you are a transgressor of Torah, your circumcision has become uncircumcision!

(Rom 2:26 CJB) Therefore, if an uncircumcised man keeps the righteous requirements of the Torah, won't his uncircumcision be counted as circumcision?

(Rom 2:27 CJB) Indeed, the man who is physically uncircumcised but obeys the Torah will stand as a judgment on you who have had a b'rit-milah and have Torah written out but violate it!

(Rom 2:28 CJB) For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical.

(Rom 2:29 CJB) On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual not literal; so that his praise comes not from other people but from God.

(Rom 7:7 CJB) Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

(Rom 7:8 CJB) But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead.

(Rom 7:9 CJB) I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life,

(Rom 7:10 CJB) and I died. The commandment that was intended to bring me life was found to be bringing me death!

(Rom 7:11 CJB) For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me.

(Rom 7:12 CJB) So the Torah is holy; that is, the commandment is holy, just and good.

(Rom 13:8 CJB) Don't owe anyone anything — except to love one another; for whoever loves his fellow human being has fulfilled Torah.

(Rom 13:9 CJB) For the commandments, "Don't commit adultery," "Don't murder," "Don't steal," "Don't covet," and any others are summed up in this one rule: "Love your neighbor as yourself."

(Rom 13:10 CJB) Love does not do harm to a neighbor; therefore love is the fullness of Torah.

(Eph 6:1 CJB) Children, what you should do in union with the Lord is obey your parents, for this is right.

(Eph 6:2 CJB) "Honor your father and mother" — this is the first commandment that embodies a promise —

(Eph 6:3 CJB) "so that it may go well with you, and you may live long in the Land."

(1Ti 3:1 CJB) Here is a statement you can trust: anyone aspiring to be a congregation leader is seeking worthwhile work.

(1Ti 3:2 CJB) A congregation leader must be above reproach, he must be faithful to his wife, temperate, self-controlled, orderly, hospitable and able to teach.

(1Ti 3:3 CJB) He must not drink excessively or get into fights; rather, he must be kind and gentle. He must not be a lover of money.

(1Ti 3:4 CJB) He must manage his own household well, having children who obey him with all proper respect;

(1Ti 3:5 CJB) for if a man can't manage his own household, how will he be able to care for God's Messianic Community?

(1Ti 3:6 CJB) He must not be a new believer, because he might become puffed up with pride and thus fall under the same judgment as did the Adversary.

(1Ti 3:7 CJB) Furthermore, he must be well regarded by outsiders, so that he won't fall into disgrace and into the Adversary's trap.

(1Ti 3:8 CJB) Likewise, the shammashim must be of good character, people whose word can be trusted. They must not give themselves to excessive drinking or be greedy for dishonest gain.

(1Ti 3:9 CJB) They must possess the formerly hidden truth of the faith with a clean conscience.

(1Ti 3:10 CJB) And first, let them be tested; then, if they prove themselves blameless, let them be appointed shammashim.

(1Ti 3:11 CJB) Similarly, the wives must be of good character, not gossips, but temperate, faithful in everything.

(1Ti 3:12 CJB) Let the shammashim each be faithful to his wife, managing his children and household well.

(1Ti 3:13 CJB) For those who serve well as shammashim gain good standing for themselves and much boldness in the trust that comes through Yeshua the Messiah.

(1Ti 3:14 CJB) I hope to visit you soon; but I am writing these things

(2Ti 2:2 CJB) And the things you heard from me, which were supported by many witnesses, these things commit to faithful people, such as will be competent to teach others also.

(Tit 1:5 CJB) The reason I left you in Crete was so that you might attend to the matters still not in order and appoint congregation leaders in each city — those were my instructions.

(Tit 1:6 CJB) A leader must be blameless, husband to one wife, with believing children who do not have a reputation for being wild or rebellious.

(Tit 1:7 CJB) For an overseer, as someone entrusted with God's affairs, must be blameless — he must not be self-willed or quick-tempered, he must not drink excessively, get into fights or be greedy for dishonest gain.

(Tit 1:8 CJB) On the contrary, he must be hospitable, devoted to good, sober-mindedness, uprightness, holiness and self-control.

(Tit 1:9 CJB) He must hold firmly to the trustworthy Message that agrees with the doctrine; so that by his sound teaching he will be able to exhort and encourage, and also to refute those who speak against it.

(Heb 12:18 CJB) For you have not come to a tangible mountain, to an ignited fire, to darkness, to murk, to a whirlwind,

(Heb 12:19 CJB) to the sound of a shofar, and to a voice whose words made the hearers beg that no further message be given to them —

(Heb 12:20 CJB) for they couldn't bear what was being commanded them, "If even an animal touches the mountain, it is to be stoned to death";

(Heb 12:21 CJB) and so terrifying was the sight that Moshe said, "I am quaking with dread."

(Heb 12:22 CJB) On the contrary, you have come to Mount Tziyon, that is, the city of the living God, heavenly Yerushalayim; to myriads of angels in festive assembly;

(Heb 12:23 CJB) to a community of the firstborn whose names have been recorded in heaven; to a Judge who is God of everyone; to spirits of righteous people who have been brought to the goal;

(Heb 12:24 CJB) to the mediator of a new covenant, Yeshua; and to the sprinkled blood that speaks better things than that of Hevel.

(Heb 12:25 CJB) See that you don't reject the One speaking! For if those did not escape who rejected him when he gave divine warning on earth, think how much less we will escape if we turn away from him when he warns from heaven.

(Heb 12:26 CJB) Even then, his voice shook the earth; but now, he has made this promise: "One more time I will shake not only the earth, but heaven too!"

(Heb 12:27 CJB) And this phrase, "one more time," makes clear that the things shaken are removed, since they are created things, so that the things not shaken may remain.

(Heb 12:28 CJB) Therefore, since we have received an unshakeable Kingdom, let us have grace, through which we may offer service that will please God, with reverence and fear.

(Heb 12:29 CJB) For indeed, "Our God is a consuming fire!"

(Jas 2:8 CJB) If you truly attain the goal of Kingdom Torah, in conformity with the passage that says, "Love your neighbor as yourself," you are doing well.

(Jas 2:9 CJB) But if you show favoritism, your actions constitute sin, since you are convicted under the Torah as transgressors.

(Jas 2:10 CJB) For a person who keeps the whole Torah, yet stumbles at one point, has become guilty of breaking them all.

(Jas 2:11 CJB) For the One who said, "Don't commit adultery," also said, "Don't murder." Now, if you don't commit adultery but do murder, you have become a transgressor of the Torah.

(Jas 2:12 CJB) Keep speaking and acting like people who will be judged by a Torah which gives freedom.

(Jas 2:13 CJB) For judgment will be without mercy toward one who doesn't show mercy; but mercy wins out over judgment.

(1Pe 2:9 CJB) But you are a chosen people, the King's cohanim, a holy nation, a people for God to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light.

(1Pe 2:10 CJB) Once you were not a people, but now you are God's people; before, you had not received mercy, but now you have received mercy.