



YITRO - JETHRO

Exodus 18:1 to 20:26

Isaiah 6:1-13

Matthew 5:1-48

Acts 6:1-7

Hebrews 12:18-29

1 Peter 2:9-10

Passover to Shavuot / Pentecost The Raising Of A Royal Priesthood

Part One: Moses on Mount Sinai – The Bridal Covenant

Exodus chapter eighteen is entirely devoted to Jethro/*Yitro*, Moses' father-in-law. He cared for Moses' family and kept them safe while Moses led the Israelites out of Egypt. Scripture emphasizes the fact that Jethro was Moses' *father-in-law* twelve times in this chapter. God/*Elohim* uses repetition to direct us to the fact that Jethro was one who walked in Covenant with Him. How was Jethro, a former Midianite priest, given the understanding and insight unless he had studied in the tents of Torah?

Jethro joins up with the Israelite camp at Rephidim, about a day's journey from Mount Sinai, to reunite Moses with his family. Here we see immense mutual respect between the two men as they embraced and fellowship together. Moses first shared how they witnessed God's/*Elohim* miraculous deliverance, the parting of the Red Sea, and the demise of Pharaoh's mighty army as the Sea engulfed them returning to its natural state. Jethro was greatly comforted in hearing this news, and his faith was deepened even more. "*Now I know that the LORD/Yahweh is greater than all the other gods.*" Then "*Jethro brought the burnt offering and other sacrifices before the LORD/Yahweh.*" After they had worshiped, Aaron and the elders of Israel broke bread with Jethro in the presence of God/*Elohim*, confirming that indeed he had come into a Covenant relationship with God/*Elohim* (*Exodus 18:11*).

A Father-In-Law's Advice Exodus 18:13-27

Jethro and Moses may have celebrated the Sabbath together as this next section in Scripture opens with Moses returning to work.

🌿 **Exodus 18:13** “The next day Moses took his seat to serve as judge for the people.”

When Jethro observed Moses serving the people, he asked, “*Why do you alone sit as judge?*” Moses answered, “*Because the people come to me to seek God's/Elohim will.*” Jethro pointed out that Moses was making the people dependent on him, which prevented them from seeking God/Elohim. He suggested Moses be weaned from the people in that regard, or he would weaken physically. In delegating his responsibilities to the tribal leaders, the people would become more accountable for their actions thus Israel would grow strong.

Jethro proved to be an invaluable help to Moses explaining how to administer and adjudicate God's/Elohim principles among the people. Under Jethro's tutorage, Moses developed competent and efficient leadership on a broader scale. This action freed Moses to oversee the camp but at the same time be available for the more difficult cases if they occurred. Jethro's arrangements lighten the load for Moses, and the people developed better responsibility thereby encouraging the whole community (Exodus 18:21).

Jethro inspired Moses by saying, “*If you do this and God/Elohim so confirms this, you will be able to stand the strain.*” Once the camp was set in order, Jethro returned to his country (Exodus 18:20-21; Ezekiel 44: 23-24; Acts 6:1-7; 1 Timothy 3:1-14).

🌿 **Jeremiah 31:34** “No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD/Yahweh, for they all shall know Me, from the least of them to the greatest of them,’ says the LORD/Yahweh. ‘For I will forgive their iniquity, and their sin I will remember no more.’”

🌿 **Hebrews 8:11** “No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest.”

Mount Sinai Exodus 19

🌿 **Exodus 19:1** “In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai.”

The Israelites *left* Egypt on the fifteenth day of the first month, on the first day of the *Feast of Unleavened Bread*. Exactly two months after, the Israelites *arrived* at Mount Sinai on the same day, the fifteenth day of the third month - *for the Feast of Shavuot/Pentecost*. Their arrival at Mount Sinai was in fulfillment to the promise given Moses earlier while at the burning bush (Exodus 3:1-2; Revelation 13:8).

🌿 **Exodus 3:12; 12:17** “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God/*Elohim* at this mountain.”

🌿 **Exodus 5:1** “Afterward Moses and Aaron went in and told Pharaoh, ‘Thus says the LORD/*Yahweh* God/*Elohim* of Israel: ‘Let My people go, that they may hold a feast to Me [*Shavuot*] in the wilderness.’”

Once Israel arrived, God/*Elohim* called Moses to meet with Him on the mountain.

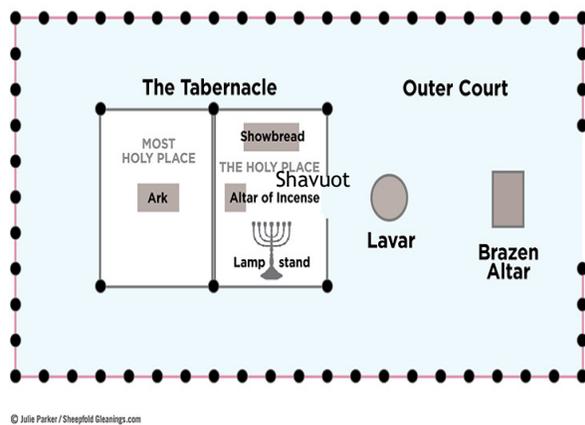
🌿 **Exodus 19:4-6** “You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to Myself. Now ***IF*** you obey me fully and keep my covenant, ***then*** out of all nations you will be my treasured possession. Although the whole earth is mine, *you will be for me a kingdom of priests and a holy nation. **These are the words you are to speak to the Israelites.***”

You Are To Speak These Words To The Israelites Exodus 19:4-6 and Acts 2

In Acts 2, after Yeshua’s days on earth, Peter, in obedience to Exodus 19:4-6, addressed the twelve tribes of Israel by quoting the very words God/*Elohim* gave Moses on Mount Sinai. He shared *the same words on the same day - Shavuot/Pentecost*. It came about when a remnant of the twelve tribes of Israel gathered to celebrate the High Holy Feast Day of *Shavuot* in Jerusalem. About a hundred and twenty had gathered in the upper room of the temple for morning prayers; however, the majority of people were still outside. After the mighty outpouring of the Holy Spirit/*Ruach HaKodesh* in the upper room, Peter went outside. There he noticed these same people still mulling about. Seeing they had no guidance, he addressed them by quoting Exodus 19:4-6.

*“You are a chosen people, a royal priesthood, a holy nation, a people belonging to God/*Elohim*, that you may declare the praises of Him who called you out of darkness into His wonderful light”(Exodus 19:4-6; 1 Peter 2:9).*

Those whom Peter addressed were from many different nations, all descendants of the Israelites who stood with Moses at Mount Sinai. In his sharing, Peter revealed their identity and that because of their forefathers’ disobedience to the Message given them at Mount Sinai through Moses; they had become a scattered people among the Nations. When the people heard Peter share of Yeshua through the prophets and how Yeshua, through His shed blood, restored the original Betrothal Covenant given at Mount Sinai, these Israelites were *gripped in their hearts and repented for not obeying God’s/*Elohim* instructions imparted by Moses*. With humbled hearts, they too received an upper room experience with tongues of anointing falling upon them also. That *Shavuot* Day three thousand plus were anointed, the same number that had fallen at the golden calf incident at Mount Sinai generations earlier.



Only those *in* the Abrahamic Covenant observe Pentecost/*Shavuot*, and of those, only a few are actually *in* the right place to receive the anointing. It is the same for believers. Many today do not understand *Shavuot*, as they have not learned of Moses. In Revelation 3:14 God/*Elohim* chastened the church of Laodicea for being lukewarm. Yeshua said to believers He is *standing at the door knocking*. The door He knocks at is *Shavuot – The entrance to the Tabernacle*.

(Acts 3:11-26; 1 Peter 1:1, 2:9; Exodus 23:14-17; Deuteronomy 16:16; 29:14-15; Jeremiah 50:6; Matthew 10:6-7; 15:24).

Shavuot, along with all God's/*Elohim* Feast Days, is a perpetual Feast. That is why we see throughout the Bible His people honoring His Feasts in each generation – even *after* Yeshua's death and resurrection. These historical Feasts reveal they are not only eternal Covenantal Feasts but also prophetic and time responsive. When God/*Elohim* calls His people to meet with Him on His appointed Feast, it is a Sabbath. Yeshua is Lord of the Sabbath. All Sabbaths are Heavenly court engagements. How do we know this? When we read further on, we will see that Moses was given the pattern of the heavenly Tabernacle that he was to build *exactly* as seen on the mountain. God's/*Elohim* Feast Days (Sabbaths) are seasons of worship before Him. They uphold and speak of His Kingdom. If they are not part of the Tabernacle, then the need for an earthly Tabernacle/Temple is superfluous. That is why, when we obey God's/*Elohim* instructions, we follow *the pattern*, as it is built on a heavenly kingdom dimension, not an earthly one (Matthew 12:8; Mark 2:28; Luke 6:5).

To walk in God's/*Elohim* Feast Days carries an anointing full of blessings. When we obey, we will experience dramatic signs and wonders as did Moses and Peter. Prophetic events yet to occur on earth are revealed in God's/*Elohim* appointed times. What happened with Moses at Passover and Peter at Pentecost/*Shavuot* in their day will be recurring events in the future. The bigger event, the Wedding, is concealed until its appointed time (Sabbath) during the Fall Feasts. Our part of the unfolding of God's/*Elohim* plan is to observe all of His Feast Days in their appointed times, like rehearsals, as they are part of our Marriage Covenant.

🏰 **Exodus 19:7-8** “So Moses came and called for the elders of the people, and laid before them all these words which the LORD/*Yahweh* commanded him. Then all the people answered together and said, ‘All that the LORD/*Yahweh* has spoken we will do [*we will fully obey and keep His Covenant*].’”

The vow the people spoke in Exodus 19:4-8 was clearly a *betrothal response* in a Covenant setting between the people and their Maker. As believers, we were given the same legal marriage Covenant (called in Hebrew a *ketubah*). The *ketubah* is an eternal *Covenant*, not a *contract*. Either party can break a *contract* at any time, but our Maker sets our *Covenant* in eternity. His Covenant is legal and binding - an unbreakable promise to His Bride.

You Are A Royal Priesthood And A Holy Nation

The Counting Of The Omer

By the time the Israelites left Egypt, the consecration of the royal priesthood had begun. The seven-day period *after* the Feast of Passover, called Unleavened Bread, was a set-apart consecration time *for the people*. They had left Egypt, an unclean place (the realm of death), and separated themselves that they might worship God/*Elohim* and return to the Promised Land of Abraham, Isaac, and Jacob – the land of their heritage (Leviticus 23; 1 Peter 2:9).

The Israelites came through the physical deliverance from Egypt. In crossing the Red Sea, they left the realm of death, thus, experienced a status change likened to being *born again*. However, they would need a cleansing from the lingering effects of the Egyptian confinement to learn *how* to walk in their redemption again. Without this cleansing, they would die (1 Peter 2:8). To restore their hearts and minds, the Israelites entered a purifying stage. The circumcision of the heart for the *redemption of the soul* would deliver them from matters that could cause spiritual blindness (mentally and emotionally). Four hundred years was a long time away from home (outside the land of Israel). Impurities and iniquities inherited from their forefathers, along with the traumatic abuse they endured, as slaves in Egypt, would bring contamination thus the cleansing process was imperative (1 Peter 1:9-12).

After the Passover and the seven-day Feast of Unleavened Bread is the *Feast of the Counting the Omer*. This is the next phase in the purification process. The Omer begins right after the Feast of Unleavened Bread and lasts seven weeks or fifty days. This Counting is also an *eternal* Feast that God/*Elohim* calls His people to celebrate *today*. The Counting has a prophetic significance for the preparation of the nation of Israel in that it specifically focuses on *how* His people are not only a royal priesthood but also a holy nation set apart for Him (Exodus 19:5-6; 1 Peter 2:9).

The Passover is a one-day memorial, the call that sets Yeshua's Bride apart from all others (the representation of the firstborn/priesthood in Yeshua). *The Feast of Unleavened Bread* is a seven-day consecration time for *the royal priesthood*, and *the Counting of the Omer* is a seven-week consecration time for *the holy nation of Israel*. Together, God/*Elohim* has designed His Feast Days to deliver His intended Bride to her betrothal to Him at Mount Sinai, where He stands at the door of her heart and knocks. This door is called *The Feast of Shavuot/Pentecost*. It is here He will hand her a legal document (Covenant) containing His intentions – called the Torah. Here she will accept His intentions or not (Other names for the Torah: *the Good News, the Gospel, The Song of Moses, the Song of the Lamb, the Law*) (Leviticus 23; Exodus 19:5-6; Matthew 25:1-13; 1 Peter 2:9).

During *the Feast of the Counting of the Omer*, an unleavened bread like substance, called manna, fell like dew each morning. During the Feast of Omer, the Israelites were to count an omer of manna (about two quarts) every day for fifty days or seven weeks/Sabbaths. This gathering time helped the Israelites examine their hearts, and by the time they reached the Holy Mountain, they would be prepared to meet with Him in body, soul, spirit, and mind as *one/echad* in Him.

Today, this Count is still celebrated. However, there seems to be no mention of an actual date as to *when Shavuot* is celebrated as we see with the rest of God's/*Elohim* Feast Days. Scripture does

point out that the Count *begins* after the Sabbath and ends *after* the seventh Sabbath, but confusion arises as to which Sabbath it begins, as there are three possible starting dates.

✚ **Leviticus 23:15-16** “And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD/Yahweh.”

For generations, there has been the friendly discussion between groups as to *when* to celebrate *Shavuot*. Some base their calculations to begin the Counting of the Omer right after the *weekly Sabbath* closest to the Passover. Others base their Count on the *first* day (a Sabbath) of the Feast of Unleavened Bread, and still, others base their count on the *last* day (a Sabbath) of the Feast of Unleavened Bread to begin their count. The Rabbis seem to use an extraordinarily extensive mathematical and logical explanation for their calculations, which the layperson finds daunting to understand. Thus, we see these different dates for Shavuot emerge. Then there is the Church, who celebrates the Greek form of Shavuot, called Pentecost. They base their date on the timing of the Babylonian Spring solstice – a pagan festival. In any case, all the above calculations have one common ground between them; that Shavuot/Pentecost must be celebrated on a *Sunday*. Is there a right answer?

At the beginning of the study, we noticed that the Children of Israel arrived at Mount Sinai on the fifteenth day of the third month – for the Feast of Shavuot/Pentecost (Leviticus 23).

✚ “In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai” (Exodus 19:1).

Exodus 19:1 clearly reveals that the timing of the *Feast of Shavuot* in the Bible was *when the Israelites arrived at Mount Sinai – on the same day they left, in the third month*. That would make it the *fifteenth day of the third Hebrew lunar month*. What that day and date are on a Gregorian *solar* calendar each year is anybody’s guess. The purpose of *Sheepfold Gleanings* is to help point out facts in Scripture and to help the reader discern truth. Selah.

God/*Elohim* chose the Children of Israel, all twelve tribes, to enter into a Covenant relationship with Him, and to be His Bride. He promised this to *Abraham* and his descendants after him. The Israelites leaving Egypt were the children of Abraham, who prepared to enter the next phase of their redemption called *the betrothal*. Today, if you are in Yeshua, you are also called Abraham’s seed.

✚ **Galatians 3:7** “Therefore know that only those who are of faith [*in Yeshua*] are sons of Abraham.”

✚ **Galatians 3:29** “And if you are Christ’s/*Messiah*’s, then you are Abraham’s seed, and heirs [*to the Marriage Covenant given at Mount Sinai through Moses*] according to the promise [*Abrahamic Covenant*].”

The Three Stages Of A Biblical Marriage

The three phases of a Biblical marriage are *The Betrothal*, *The Marriage*, and *The Wedding Reception*. God's/*Elohim* Feast Days or *moedim* follow this pattern. Believers enter into His Feasts each year as a rehearsal for Yeshua's return and that she might prepare for her wedding day.

- Passover* is the calling out of the Bride to separate herself
- Unleavened Bread* and the *Counting of the Omer* are her purity preparations
- Shavuot/Pentecost* is the *betrothal* of the Bride and the giving of the Marriage Covenant
- Yom Teruah/Feast of Trumpets* announces the Bridegroom's return for His Bride
- Yom Kippur/Day of Atonement* is their *Wedding Day*
- Sukkot/Feast of Tabernacles* is their *wedding reception* after the wedding called the *Wedding Supper of the Lamb* when all the nations (wedding guests) come to celebrate (Zechariah 14:16-21; Revelation 19:7).

All of God's/*Elohim* Feasts establish the Bride in her identity as Israel, Yeshua's *firstborn*. His Feasts reveal *how* she is to prepare and walk in the realms of His Heavenly Kingdom. Why is it important to keep His Feasts? They are symbols and signs that guide the Bride like a road map to her wedding day. The Bridegroom's Feast Days fill His Bride with extra anointing oil to light, bless, and sanctify her way (Matthew 25:1-13). The fifty-day counting of the Omer will bring the Bride to Shavuot, and the receiving of the Marriage Covenant. At this point, the Bride is betrothed, in as much as she is legally married but does not live with her husband, not until her wedding day. By keeping His Divine appointments, the Bride will be well on her way in her preparations for her marriage (Matthew 25:1-13; 22:1-14; Luke 14:15-24).

The Receiving Of The Betrothal – The Ten Commandments The Consecration - Holiness Exodus 19:10-11

For the betrothal/*Shavuot* preparations at Mount Sinai, God/*Elohim* stipulated that the Israelites were to undertake a three-day consecration time. As in a wedding, it is a dedicated time where the Bride makes herself ready. During this period, she changed from everyday attire and washed before arraying herself in clean, prepared, holy wedding garments. This washing was for the sole purpose of a status change (from one realm/*unclean* to another/*clean*) called *the mikvah*. On the third day, all the Israelites were prepared, and a trumpet sounded louder and louder. A cloud covering became the *chuppah* under which God/*Elohim* met with His Bride. A display of lightning and thunder followed, along with the sounding of a long, loud ram's horn. Then, God/*Elohim* spoke *His Ten Famous words over His Bride*. Today they are known as the Ten Commandments. In Hebrew, *Aseret HaDibrot*, which translated, means *Ten Statements* or *Categories*. *The Ten Commandments are God's/*Elohim* wedding vow to His Bride* (Exodus 20:1-17).

🌿 **Acts 2:1-4** “When the Day of Pentecost [*Shavuot*] had fully come, they were all with one accord [*echad*] in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there

appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

As in every wedding, there is an exchange of vows. The Ten spoken words/statements at Mount Sinai became the legal, moral, and ethical affirming testimony that outlined their marriage together. There was nothing more honoring the Bridegroom could have given His Bride. Here the Bridegroom declared His intention in prophetic language to bless her (*I will cause her to have no other gods before Me. I will cause her to remember the Sabbath and keep it holy etc.*). Following the exchange of vows, the Ten Statements were then fully expounded upon. Each statement contained particular principles, and each upheld the moral and ethical code contained within that particular declaration. In all, there are 613 declared principles. God/Elohim then instructed Moses to write them out for His Bride and store them in a Covenant known as the Mosaic Covenant. The rabbis say that all 613 principles are in the ten prophetic statements given at Mount Sinai (Exodus 19 to 24).



*I am the LORD/Yahweh your God/Elohim
 Thou shall have no other gods before Me
 Thou shall not take the name of the LORD/Yahweh your
 God/Elohim in vain
 Remember to keep the Sabbath day, to keep it holy
 Honor thy father and thy mother
 Thou shall not kill
 Thou shall not commit adultery
 Thou shall not steal
 Thou shall not bear false witness against thy neighbor
 Thou shall not covet*

All of God’s/Elohim Feast Days, because they are Sabbaths, sanctify time and belong in the fourth commandment about observing the *Sabbath*. Dealing honestly with God/Elohim, family, friends, and business fall under *not bearing false testimony*. Paying the tithe to God/Elohim falls under *thou shall not steal*. If a principle does not seem to have an apparent logical reason, it falls under number one, which constitutes an essential belief in God/Elohim and the call to heed His voice whether it make sense to the Bride or not, as it is a heavenly directive and not an earthy directive.

It was on Shavuot/Pentecost that God/Elohim gave the Ten Statements declaring truth to the Nations - His Ketubah. Within the Ten Statements contains His entire *Gospel*. Therefore, as God’s/Elohim people, we continue the tradition that has been passed down to us for the last three thousand five hundred years. The call of Pentecost/Shavuot is *the Day of the Giving of the Torah/law and the Day of the Giving of the Gospel to the Nations*. Shavuot/Pentecost is about the sharing of our marriage vows, the Ten Statements of the Gospel, with the Nations.

- ✠ **Matthew 24:14** “And this gospel [*Yeshua’s wedding vows*] of the kingdom [*marriage covenant*] will be preached in all the world as a witness to all *the nations*, and then the end will come.”
- ✠ **Mark 13:10** “And the gospel [*Wedding vows – Ten Commandments*] must first be preached to all *the nations*.”
- ✠ **Galatians 3:8** “And the Scripture, foreseeing that God/*Elohim* would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you **all the nations** shall be blessed.’”

God/*Elohim* does not want His Bride to be few or just a remnant but to multiply. He said *nations* would come into Covenant with Him. That is the *Good News* of the Gospel, and the promised He made to Abraham and declared in writing at Mount Sinai – The promise made to His Bride. Nothing could be dearer or more desirous in His heart. *Nothing*.

- ✠ **Genesis 17:3-8** “Then Abram fell on his face, and God/*Elohim* talked with him, saying: As for Me, behold, *My covenant is with you, and you shall be a father of many nations*. No longer shall your name be called Abram, but your name shall be Abraham; *for I have made you a father of many nations*. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God/*Elohim* to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God/*Elohim*.”
- ✠ **Genesis 17:19-21** “Then God/*Elohim* said: ‘No, Sarah your wife shall bear you a son, and you shall call his name Isaac; *I will establish My covenant with him for an everlasting covenant, and with his descendants after him*. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. *But My covenant I will establish with Isaac*, whom Sarah shall bear to you at this set time next year.’”
- ✠ **Genesis 26:4-5** “And I will make your descendants [Jacob] multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed *all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.*”

What Is The Great Commission?

The Bridegroom declared the Great Commission – *His Gospel* - in His wedding vows. He didn’t marry just “one” Bride; He married a *multitude of nations!* Where are the nations today? What Great Commission has His Bride shared? The Ten Statements contain the recipe for revival that is so badly needed today!

📖 **Mark 16:14-18** “Later He [*Yeshua*] appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, ‘Go into all the world and preach the gospel to every creature. He who believes [*the wedding vows given him by the Bridegroom*] and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe [*in the Gospel/wedding vows from Mount Sinai*]: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.’”

Moses led the Bride to her Betrothal at Mount Sinai in the *Tanakh*/Old Testament and *is still* leading the Bride of Yeshua to her Betrothal in the *Brit Chadasha*/New Testament today (Acts 2). Same Word (Yeshua), same message (the Gospel), same Feast (Shavuot), same Bride, and same Bridegroom! One book, one message, one Bride, and one Bridegroom!

The words spoken at Mount Sinai are the same words Yeshua shared with the people in Matthew 5. The Beatitudes outline the Wedding Vow/Gospel message. He shared the same Ten Statements that Moses gave the Israelites at Mount Sinai, but at a much deeper heart level. Yeshua shared His ketubah with His Bride. He is the personification of the words spoken at Mount Sinai. As part of Messiah, when we embrace all of His words, we are to implement them in our lives, to enjoy the fullness of what our Bridegroom has for us today as we prepare for our wedding day yet to come.

📖 **Hebrews 4:1-2** “Therefore, since a promise [*betrothal*] remains of entering His *rest* [*Sabbath/holiness*], let us [*believers*] fear lest any of you seem to have come short of it. For indeed *the Gospel* [*Ten Statements given at Mount Sinai*] was preached to us [*believers*] as well as to them [*with Moses and the Israelites at Mount Sinai*]; but the word [*the wedding vow/Ten Words*] which they heard did not profit them, not being mixed with faith/*emunah* in those who heard it.”

Yeshua summarized His wedding vow/the Ten Statements and the whole Torah in this one sentence:

“*And thou shall love the LORD/Yahweh your God/Elohim
With all your heart, and with all thy soul, and with all thy might*”
(Deuteronomy 6:5)

📖 **Mark 12:28-31** “Then one of the scribes came, and having heard them reasoning together, perceiving that He [*Yeshua*] had answered them well, asked Him, ‘Which is the first commandment of all?’ Jesus/*Yeshua* answered him, ‘The first of all the commandments is: “Hear [*Shema*], O Israel, the LORD/*Yahweh* our God/*Elohim*, the LORD/*Yahweh* is one. And you shall love the LORD/*Yahweh* your God/*Elohim* with all your heart, with all your soul, with all your mind, and with all your strength.” This is the first commandment. And the second, like it, is this: “You shall love your neighbor as yourself.” There is no other commandment greater than these” (Leviticus 19:18;

Zechariah 8:17; Matthew 5:43; 19:19; 22:39; Mark 12:31; Romans 13:9-10; Galatians 5:14; James 2:8).

✠ **Hebrews 12:18-27** “For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them any more. (For they could not endure what was commanded: ‘And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.’ And so terrifying was the sight *that* Moses said, ‘I am exceedingly afraid and trembling.’) But you have come to Mount Zion and to the city of the living God/*Elohim*, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God/*Elohim* the Judge of all, to the spirits of just men made perfect, to Jesus/*Yeshua* the Mediator of the new [*renewed*] covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.”

“See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven, whose voice then shook the earth; but now He has promised, saying, ‘Yet once more I shake not only the earth, but also heaven. Now this, ‘Yet *once more*,’ indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain” (Haggai 2:6).

The words *once more* indicate the removing of what can be shaken - that is, created things - so that what cannot be shaken (that which is built on The Rock/Mount Sinai), may remain.

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God/*Elohim* acceptably with reverence and awe, for our ‘God/*Elohim* is a consuming fire” (Hebrews 12:28-29 NIV; Deuteronomy 4:24).

To be continued...

Shabbat Shalom

Julie Parker

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