

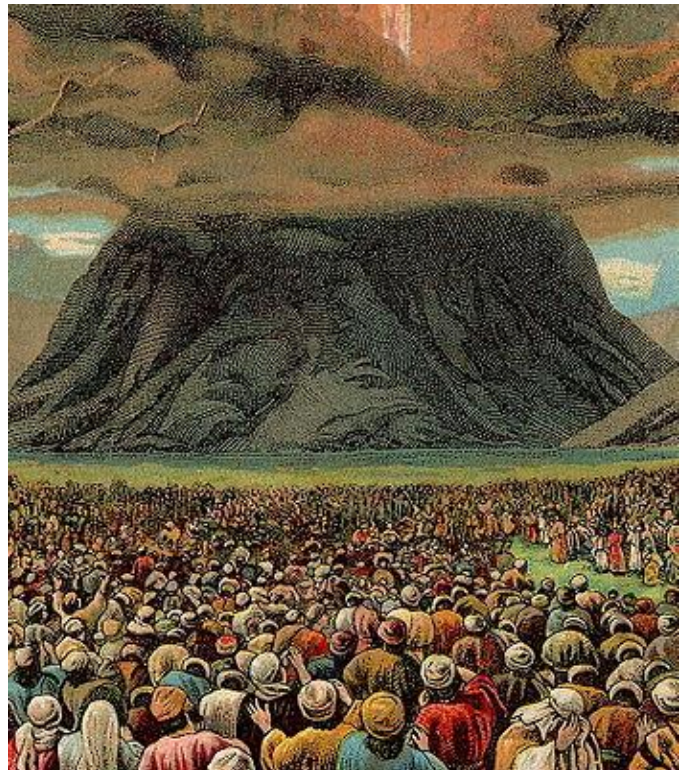
יִתְרוֹ [Yitro](#) Jethro, [Exodus 18.1—20](#) / [Isaiah 6.1—7.6; 9.5—6](#) / [Mark 7—8](#)



New Government Until now, Moses and Aaron have been leading [ישראל Yisra'el](#) Israel. But in [Exodus 18](#), Moses' father-in-law [יִתְרוֹ](#) realizes the burden is too heavy for Moses and the people. At his suggestion, Moses puts judges over the people to split the responsibilities. This rule of judges continues through the book of Judges until the reign of the first king, Saul.

The First Pentecost and the First Pentecostals In [chapter 19](#), God prepares Moses and the people for hearing Him on Mt. Sinai, 50 days after Passover, the very first Pentecost. It's important to know what happens at this first Pentecost, because [ישראל](#) celebrates it for 1,500 years before [Acts 2](#). Jews are the first Pentecostals!

[Leviticus 23](#) sets out the feasts of [יהוה YHVH](#) the LORD (not “the Jews’ feasts,” but God’s feasts). Passover is the 14th of the first month Nisan/Abib. The 15th of Nisan is a special Sabbath, [Leviticus 23.6-7](#). Verse 11 designates the day after the Sabbath (there is disagreement whether this is the 15th of Nisan or the next regular Sabbath), which comes to be known as the Feast of [ראשית](#) [Reysheet](#) First Fruits/first/beginning. If the day after the regular Sabbath is meant, this Feast of [ראשית](#) is the day [ישוע Yeshua](#) Jesus/salvation rises from the dead, our Firstfruits. Counting 50 days from that Sabbath, so always the 1st day of the week, is what comes to be known as [שבועות/שבועות/חג שבועת](#) [Chag Shavuot](#) ([Exodus 34.22](#), [Deuteronomy 16.10](#)) Feast of Weeks/Pentecost/50th, which puts it in the 3rd month, Sivan, the same month as this portion, [Exodus 19.1](#), the first [שבועות](#).



The first time we see [ראשית](#) is in the first word of the Bible, [Genesis 1.1](#). Since [ישוע](#) is our Firstfruits, [1 Corinthians 15.23](#), since we are His firstfruits, [James 1.18](#), and since God knows the end from the [ראשית](#), [Isaiah 46.10](#), it's worth taking a closer look at this word. [ראשית](#) is a dominant theme of our redemption, the story of the Bible.




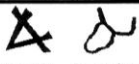


In the Beginning [Genesis 1.1](#) is seven words:

7 6 5 4 3 2 1

בראשית ברא אלהים את השמים ואת הארץ

the earth. and (את) the heavens (את) God created In the beginning

Note the 4th word, **את** *et*, is not translated. It points to the direct object, heavens (and earth in the 6th word). **א** *aleph* ox/strength/leader/first is shorthand for God because it's the first letter in the aleph-bet and it's silent, and also because it starts several words related to God such as **אב** *av* Father, **אלהים** *elohiym* God, **אש** *esh* fire, **אור** *or* light, **אהבה** *ahava* love, and **אחד** *echad* one. **ת** *tav* is sign/seal/covenant. In Moses' day it was written like a cross. So the untranslated word at the middle of the seven words of the first verse of Genesis could mean God of the Covenant or God of the Cross.

1		ALEF א		strength, leader, first	OX, BULL (vowel)
22		TAV ת		to seal, to covenant	SIGN t





If you compare a seven-canded menorah, such as what stood in the Temple, one candle per word of this verse, the **את** would be in the midst, similar to **ישוע** in [Revelation 1.12](#).

Notice the **ב** at the beginning of the verse is oversized—the only oversized **ב** in Scripture. **ב** *beit* house is oversized to symbolize the house from which the rest of Scripture flows.

ב is often a preposition meaning “in.” Instead of In the beginning, **בראשית** could mean In Firstfruits/In Messiah created God... A House for Messiah created God...

When a man builds a house to live in, he's usually also thinking of his bride. In building His house, God is thinking from the beginning of Creation about His bride who will believe in the **ראשית** Firstfruits—that's us! There's more...

2		BET ב		household, in, into, family	TENT, HOUSE b, v
---	---	----------	---	-----------------------------	---------------------

More from the 1st Word The first letter of the aleph-bet is the silent letter א. Why doesn't the Bible start with א? One explanation is that God is the invisible, silent Creator of the ב from which the rest of Scripture flows: א בראשית. Also...

בר bar son, as in *Bar Mitzvah*, the ceremony in which a boy comes of age as a son of the Law. So בראשית introduces a Son.

בית beit house and ראש rosh head are found in : בראשית, Head of the House.

ברא bara create (same as the 2nd word of this verse) and שית shiyt appoint/put/set also make up בראשית, to create and appoint.

ברית briyt covenant and אש esh fire are in the 1st word: בראשית, covenant of fire.

Finally, בראשית in order says, בר bar Son, א God, שי shai gift, and ת:

Son of God, Gift of the Covenant/Gift of the Cross

From the very first word of the Bible we have a tie-in to the whole redemption story and the last book of the Bible, [Revelation 13.8](#), the Lamb slain from the foundation of the world. Son, House, Head, Create, Appoint, Covenant/Cross, and Fire. Only God knows the end from the beginning!

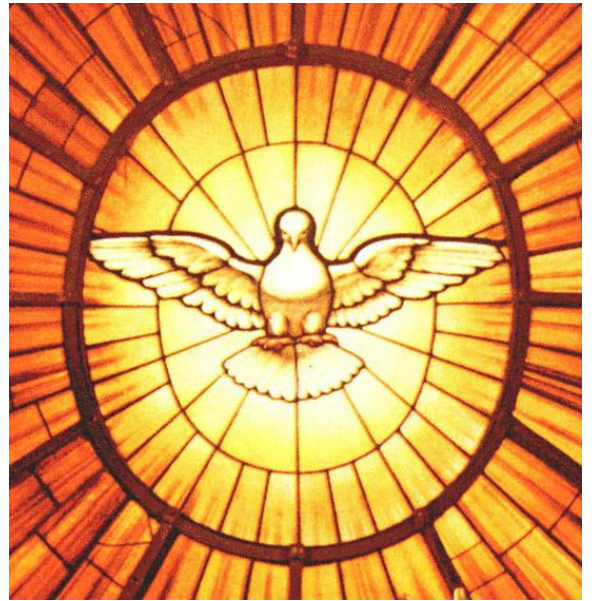


שבועות

שבועות *Shavuot* Feast of Weeks/Feast of Firstfruits/Pentecost It is in this **תורה** *Torah* Law/Instruction portion that **ישראל** receives the Law. Counting 50 days from the Sabbath after Passover is how we get the other name **πεντηκοστή** *pentekostē* Pentecost/fiftieth (day).

After the resurrection, Luke in [Acts 1.1-5](#) says **ישוע** spends 40 days with his apostles and tells them to wait in Jerusalem for the promise of the Father. They will be baptized in a few days, not with water but with the Holy Spirit.

This sounds like what John himself promises in [Matthew 3.11-12](#), when he says that while he baptizes with water, One is coming who will baptize with the Holy Spirit and with fire (like the fire on Mt. Sinai on the first **שבועות**). The coming One has a winnowing fork and He will gather up the wheat (harvest feast) into His barn (a parable of heaven as explained in [Matthew 13.36-43](#)), but burn up the chaff with fire (judgment).



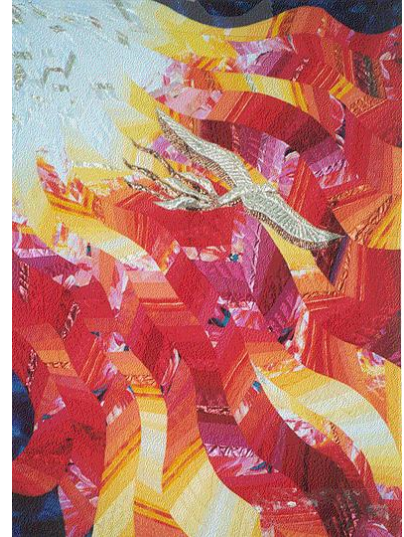
Jews had been counting down the 50 days to **שבועות** for 1,500 years. When **ישוע** after 40 days promises the Holy Spirit in a few more days, the apostles and disciples, all of whom are Jewish at this point, are ready for something big to happen on **שבועות**. Many Jews since the time of Ezra stay up all night on the eve of **שבועות** and read from this **תורה** portion along with selections from Ezekiel and Ruth. They read about:

- [Exodus 19.16](#) **קולות** *golot* voices, **ברקים** *barakiym* lightnings, thick *cloud*
- [Exodus 19.18](#) *smoke* and *fire*
- [Exodus 19.19](#) the **קול** *kol* voice of the *trumpet* and God's **קול**
- [Exodus 20.18](#) all the people *saw* these *sounds*
- [Ezekiel 1.4](#) *whirlwind, cloud, fire, and brightness*
- [Ezekiel 3.12](#) **קול** of *great rushing* saying, “Blessed be the glory of **יהוה**”
- [Ruth](#) barley (Passover) and *wheat harvest* (**שבועות**); a *foreigner* coming to join the family of **ישראל**, in the line of *Messiah* through David



Receiving the Holy Spirit
With all this history and Scripture going on in their minds and thinking about the original שבועות when Moses receives the תורה, what did the apostles do?

Moses goes up to Mt. Sinai to receive God's gift of תורה. The apostles in [Acts 2.1-13](#) go up to the House (the Temple, where all Jews on the mandatory pilgrimage feast of שבועות are to go) and wait to receive God's gift of the Holy Spirit as שוע" promised, delivered with a sound from heaven, a rushing wind, and fire coming to rest each of them. Men from every nation hear them declaring the wonders of God in their own languages.



What does it mean to receive the Holy Spirit? Do the apostles feel cut loose from תורה as the Church is in the habit of proclaiming? To answer that, look how Scripture defines receiving the Spirit and the New Covenant:

- [Jeremiah 31.31-34](#), “The time is coming,” declares יהוה, “when I will make a New Covenant with the house of ישראל and with the house of Judah...I will put *My תורה in their minds and write it on their hearts...*”
- [Hebrews 8.8-12](#) quotes this passage
- [Ezekiel 36.24-27](#), ישראל is gathered from all the countries into the Land, sprinkled with clean water, cleansed, and given a new heart and a new Spirit to follow God's decrees and *keep His laws*
- [2 Corinthians 3.2-6](#), “...you are a letter from Christ...*written...with the Spirit of the living God, not on tablets of stone but on tablets of human hearts...*(God) has made us competent as ministers of a New Covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

The [Jamieson, Fausset and Brown Commentary](#) on this last passage: “Still the moral law of the ten commandments, being written by the finger of God, is as obligatory now as ever. The letter is nothing without the spirit...The spirit is nothing without the letter.”

*Old Covenant—תורה written on stone, New Covenant—תורה written on our hearts
תורה hasn't changed, but its location has!*

July 4th in Malaysia Suppose a Malaysian visited the United States during the 1876 centennial in time for the July 4th celebration. He is awed by the fireworks displays and music and parades. He returns to his country and writes about his experience of the Independence Day celebration. 100 years later in 1976, another Malaysian reads his account and decides Malaysia should celebrate Independence Day also. And so since 1976 Malaysia celebrates Malaysian Independence Day every year in memory of 1876 with fireworks, music, and parades, but no concept of the meaning of the original Independence Day of 1776.



That is how **שבועות** is celebrated in most of the Church today. An emphasis on outward signs, imagining that the event first happened about 30 AD or so, unaware of the 1,500 years of history, the emphasis on **ישראל**, and the purpose of the Spirit writing God's **תורה** on our hearts, to keep it, *not to abolish it!*

The Finger of God = The Spirit of God In [Exodus 31.18](#), it is the **אצבע** *etsbah* finger of God that writes the tablets of stone. **אצבע** of God is a metaphor for the *Spirit* of God. In [Luke 18.20](#), **ישוע** says that He drives out demons by the **δάκτυλος** *daktylos* finger of God. That's the same quote by **ישוע** which in [Matthew 12.28](#) uses **πνεῦμα** *pneuma* Spirit of God instead. In both of those cases, **ישוע** says that the finger of God/Spirit of God is proof of the Kingdom of Heaven at work. The Spirit which writes the Law on tablets of stone is the same Spirit that writes the Law on our hearts.



God's Treasure What is God's treasure? Would you like to be God's treasure? God tells Moses in [Exodus 19.5](#) that by obeying God's **קול** *gol* voice and keeping God's **ברית** makes you (plural—meaning **ישראל**) a peculiar **סגולה** *segullah* treasure over all the peoples of the earth. When we join **ישראל**, receive the Spirit through **ישוע**, and strive to keep **תורה**, we become God's treasure.

10 Words or 9? The word for commandments is מצוות [mitsvot](#) as in [Exodus 16.28](#). But what we commonly called the 10 Commandments are actually called the 10 דברִים [devarim](#) Words as in [Exodus 34.28](#). There are commonly 10 Words, but Jews, Protestants, Orthodox, and Catholics number them differently, as shown below:

Word	Jewish	Protestant	Orthodox	Catholic
I am יהוה your God, who brought you out of the land of Egypt, out of the house of bondage.	1	preface	1	1
You shall have no other gods before me	2			
You shall not make for yourself an idol		2	2	skip!
You shall not make wrongful use of the name of your God	3	3	3	2
Remember the Sabbath and keep it holy	4	4	4	3
Honor your father and mother	5	5	5	4
You shall not murder	6	6	6	5
You shall not commit adultery	7	7	7	6
You shall not steal	8	8	8	7
You shall not bear false witness against your neighbor	9	9	9	8
You shall not covet your neighbor's wife	10	10	10	9
You shall not covet anything that belongs to your neighbor				10

- There are actually as many as 14 to 17 דברִים, so settling them into 10 naturally results in differences
- The 1st Word for Jews is God’s saving character, a separate Word unto itself, which either doesn’t qualify or is mixed in with other Words in other versions
- The Jewish version logically connects other gods and idols in the 2nd Word
- Catholics eliminate the Word against idols, as shown in the official [Catholic Catechism](#) (scroll down to The Ten Commandments and see the Catechetical Formula in the 3rd column), resulting in graven images found in Catholic churches. By eliminating the 2nd Word, there would only be 9, so everyone else’s 10th, against coveting, is split into two Words to make 10.
- The 5th Word commands honoring parents. Would any parent want to hear from his or her child, “That’s legalism!”? Does God want to hear that from us?
- Of those who say they believe the 10 Words, is there anyone besides some Jews, Hebrew Roots/Messianics, and 7th Day Adventists who even try to keep the 4th Word? The fact is, most really believe the 4th Word doesn’t count anymore.

שבת *Shabbat* Sabbath According to [Exodus 31.13](#), שבת is a sign between God and ישראל “throughout your generations,” and [Exodus 31.16](#) adds that this will be a ברית עולם *briyt olam* perpetual covenant. Wouldn’t that expression, ברית עולם, apply to both “Old” and “New” covenants? God says in [Ezekiel 20.20](#) that keeping שבת is a sign “that you may know that I am יהוה your God.” God says in [Isaiah 58.13-14](#) that if we don’t pursue business on שבת, or even discuss it, and call the שבת a delight and honor it, not just doing whatever we want, then we will delight in יהוה, and He will make us ride upon the high places of the earth. In contrast, there are many verses in which God promises destruction for violating שבת.

As [Exodus 20.10](#) says, the 7th day is שבת. Still today we consider Saturday, שבת, the 7th day and Sunday the 1st, as in this screenshot from Outlook in typical calendar format:

April - May 2011 (Nisan - Iyar 5771)							Search Calendar	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday		
Apr 17 Nisan 13	18	19	20	21	22	23	18	19
	Erev Passover; Jewish Reliç	Passover; Jewish Religious	Hol H'Moed Passover (1st)	Hol H'Moed Passover (2nd)	Hol H'Moed Passover (3rd)	Hol H'Moed Passover (4th)		

In spite of this, the Church chooses to honor “Sun Day,” a name derived from Egyptian astrology, calling it “The Lord’s Day.” Arguments for celebrating this day include:

- [Acts 20.7-12](#) The disciples come together to break bread on the 1st (day) of the week. Paul talks late and leaves on a trip in the morning. This is considered proof that the Church met on the 1st day, Sunday.

Explanation: (“Day” is not in the [Greek](#)). Gentiles start the new day at midnight, so we read this passage assuming that the 1st day of the week is Sunday morning. We think Paul talks all day and night, and then leaves on his trip Monday morning. But the early (Jewish) Church started the day at sunset, according to [Genesis 1.5](#), *evening and morning, the first day*. The disciples meet to break bread on Havdalah, “Saturday” night after sunset, after שבת, the start of the 1st day of the week. Paul talks until midnight and leaves Sunday morning, still the 1st day. שבת remains the 7th day of the week.

- [1 Corinthians 16.2](#) Each disciple should set aside a portion of his income on the 1st day of each week for the apostles to collect.

Explanation: (No “day” here, [either](#)) Observant Jews don’t handle money on שבת. Setting aside money on the first day, which would begin “Saturday night,” is a good way to be regular and accountable. This does not change שבת to the 1st day, Sunday.

More Traditions

- [Epistle of Barnabas 15.8-9](#) A non-canonical book, says, “Finally He saith to them; Your new moons and your Sabbaths I cannot away with. Ye see what is His meaning; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day [i.e. the same as the 1st day] which is the beginning of another world. Wherefore also we keep the eighth day for rejoicing, in which also Jesus rose from the dead, and having been manifested ascended into the heavens.”

Why make a proof from a non-canonical book to contradict the Bible?

- [St. Justin, 1 Apology ch. 67](#) Justin is apparently the first Christian writer to label the new day of worship Sunday: “But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.”

ישוע wasn't crucified on Saturday, the 7th day, since that was the Jewish שבת. This apology was written about 150-155 AD, over 100 years after ישוע, time for the Church to absorb Gentile traditions contrary to the Bible and lose touch with Hebrew Roots.

- Council of Elvira About 306, one of this council's pronouncements was, “If anyone who lives in the city does not attend church services for three Sundays, let that person be expelled for a brief time in order to make the reproach public.”

Decrees like these caused further alienation between believing Jews and Gentiles.

- St. Caesarius of Arles Taught in the 6th century that the whole glory of the Jewish Sabbath had been transferred to Sunday.
- Council of Orleans About 538, held that refraining from all work on Sunday was of Jewish origin and non-Christian.
- Civil Laws Many laws in England, Scotland, and even the U.S. (so-called “blue laws”) have been passed to limit work, buying and selling, or specifically the sale of alcohol on Sunday. Although enforced for centuries, most of these laws are no longer practiced.

The Church first lost the correct day for שבת, then in the last 50 years or so has even stopped to rest for a day.



Who Changed the Sabbath to Sunday? It was through reading Catholic quotes about a Sunday Sabbath that I first began to question the Church's changing of the day:

- “Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” James Cardinal Gibbons, *The Faith of Our Fathers* (1917 edition), p. 72-73 (16th Edition, p 111; 88th Edition, p. 89)
- “For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible.” Catholic Virginian, October 3, 1947, p. 9, article “To Tell You the Truth.”

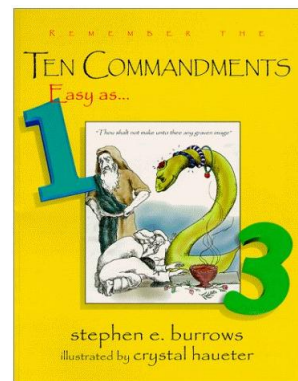
Reach across the Aisle If the Church wants Jews to turn to the Living Word, **ישוע**, a good place to start is for us to return to the Written Word, **תורה**. One way to do this is quit our 1st day invention and obey God's commandment to keep the 7th day holy.

Can You Name 10 Words? Can You Name 10 Beers?

Unfortunately, many Christians are less likely to be able to name 10 Words than 10 brands of beer. Here is an easy way to remember the 10 Words, detailed in the book, [*Remember the 10 Commandments Easy as 1-2-3*](#):

1. The number 1 reminds us there is only One God, who brought us up out of Egypt
2. 2 looks like a snake that people used to worship—don't worship other gods/idols
3. 3 turned 90 degrees to the left looks like lips—don't misuse God's Name
4. Turn a 4 upside down and it looks like a chair—rest on the Sabbath
5. Extend the top of a 5 and it looks like a wheelchair—honor your parents
6. Hold a 6 by the circle and it looks like a gun—do not murder
7. 7 turned on its side looks like a bed—do not commit adultery
8. 8 looks like a pair of handcuffs—do not steal
9. 9 held by its tail looks like a judge's gavel—do not give false testimony
10. 10 is used to describe something that's desirable—do not covet

I learned the 10 Words in about 15 minutes using the memory techniques in this book. It's called a children's book, but adults need it just as much as children!





Legalism or Love? The most common criticism in the Church toward anyone who would aspire to keep **תורה** is “Legalist!” I’ve already mentioned how a parent wouldn’t consider it legalism to receive a child’s honor. When a man promises to cherish his wife in sickness and in health, and then puts on a ring to remind himself and everyone else of this promise, the new bride and the witnesses in church don’t point a finger at him and yell, “Legalist!” Neither does God despise the person who tries to keep **תורה**.

When **ישראל** flees the slavery of Egypt, they didn’t think of the 4th Word’s instruction to rest from work one day a week as legalism, rather a welcome break in routine from a loving Father. By emphasizing liberty to the point of license, many in the Church ignore Paul’s warning in [Romans 6.1-4](#). Freedom in our new life doesn’t mean doing whatever we please. Put another way, we aren’t *under* the Law, but we’re not *above* it, either!

In [Matthew 12.34](#), **שוע** says, “Out of the overflow of the heart the mouth speaks.” **תורה** is God’s Word, just as much as the New Testament. God’s **דברים** come from the overflow of God’s heart. Is the God who saves you a legalistic tyrant or a loving Father? (American Sign Language, “I love you.”)



Legalism is usually understood as either a strict adherence to a legal code regardless of the context, or, in the case of the Christian religion, expecting to be saved by obeying the Law rather than through faith. In [Galatians 2.16](#), Paul emphasizes that justification comes through faith, not by observing the Law. But some commentators note that the Greek of Paul’s time had no word for him to express the modern concept of legalism. David H. Stern, translator of the [Complete Jewish Bible](#), translates this verse:

“Even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua’s trusting faithfulness. For on the ground of observance of legalistic Torah commands **no one will be declared righteous.**” (Stern’s bold)

Legalism is one extreme, the other is antinomianism, the belief that faith in **שוע** is the only requirement for receiving eternal life. One way to balance the two extremes is, “Salvation is by faith alone. But faith is not alone.” Just as **ישראל** was first redeemed from Egypt and then given **תורה**, so we are saved first and then expected to obey.

Moses Goes Up and Down and Up and Down and... We often think of Moses going up Mt. Sinai twice, once to receive the tablets and again to get a new set after he broke the first. But at 80 years old, this tough guy actually made a few more trips:



[Exodus 19.1-3](#) In the 3rd month of coming out of Egypt, **יִשְׂרָאֵל** camps in front of Sinai, Moses goes up, and God tells him to repeat the next three verses to the people, the part about being God's **סִגְלָה** by obeying God's **קוֹל** and keeping **בְּרִית**. A whole trip for that—it must be an important message!



Exodus 19.7-8a Moses goes down and repeats what God says, and the people promise to do everything.



Exodus 19.8b-13 Moses reports back what the people promised. God gives Moses instructions about the 3rd day.



Exodus 19.14 Moses goes down and tells the people to get ready for the 3rd day.



Exodus 19.20 God comes down on Mt. Sinai and calls up Moses.



Exodus 19.21-25 God tells Moses to go back down to warn the people not to try to break through and repeats His earlier instructions about boundaries. Moses says that he already told the people all that, but he goes down to tell them again.

[Exodus 20.1-16](#) God speaks the 10 **דְּבָרִים** to the people.

Exodus 10.17 Moses draws near into the thick darkness where God is.

[Exodus 24.1-11](#) Moses, Aaron, Nadab, Abihu, and the 70 elders of **יִשְׂרָאֵל** draw near to God.



Exodus 24.12 Moses goes into the mountain to receive the tablets of the Law, written by God ([Exodus 32.16](#)), and stays there with Joshua for 40 days.



[Exodus 32.19](#) Moses comes down, sees the sin of the golden calf, and smashes the tablets.



Exodus 32.31-34.28 Moses goes back up to God in the mountain for another 40 days, sees God pass by, and gets a new set of tablets.



[Exodus 34.29](#) Moses goes back down with the tablets, his face sending out beams of light.

Glossary, in order of appearance:

יתרו	<i>Yitro</i>	Jethro
ישראל	<i>Yisra'el</i>	Israel
יהוה	<i>YHVH</i>	the LORD/God's holy Name
ראשית	<i>Reysheet</i>	First Fruits/first/beginning
ישוע	<i>Yeshua</i>	Jesus/salvation
שבועות/שבועות/חג שבועת	<i>Chag Shavuot</i>	Feast of Weeks/Pentecost
בראשית ברא אלהים את השמים ואת הארץ	<i>B'reisheet bara elohiym et hashamayim v'et ha'arets</i>	In the beginning, God created the heavens and the earth
את	<i>et</i>	(God of the Covenant/God of the Cross)
א	<i>aleph</i>	ox/strength/leader/first
אב	<i>av</i>	father
אלהים	<i>elohiym</i>	God
אש	<i>esh</i>	fire
אור	<i>or</i>	light
אהבה	<i>ahava</i>	love
אחד	<i>echad</i>	one
ת	<i>tav</i>	sign means seal or covenant
ב	<i>beit</i>	house
בראשית	<i>B'reisheet</i>	In the Beginning/In Firstfruits/In Messiah/Head of the House/Covenant of Fire/Son of God, Gift of Covenant—Cross/Son, House, Head, Create, Appoint, Covenant/Cross, Fire
בר	<i>bar</i>	son
בית	<i>beit</i>	house
ראש	<i>rosh</i>	head
ברא	<i>bara</i>	create
שית	<i>shiyt</i>	appoint/put/set
ברית	<i>briyt</i>	covenant

שי	<i>shai</i>	gift
תורה	<i>Torah</i>	Law/Instruction
πεντηκοστή	<i>pentekostē</i>	Pentecost/fiftieth (day)
קולת	<i>qolot</i>	voices
ברקים	<i>barakiym</i>	lightnings
אצבע	<i>etsbah</i>	finger
δάκτυλος	<i>daktylos</i>	finger
πνεῦμα	<i>pneuma</i>	spirit/breath
קול	<i>qol</i>	voice
סגלה	<i>segullah</i>	treasure
מצות	<i>mitsvot</i>	commandments
דברים	<i>devarim</i>	words
שבת	<i>Shabbat</i>	Sabbath
ברית עולם	<i>briyt olam</i>	perpetual covenant