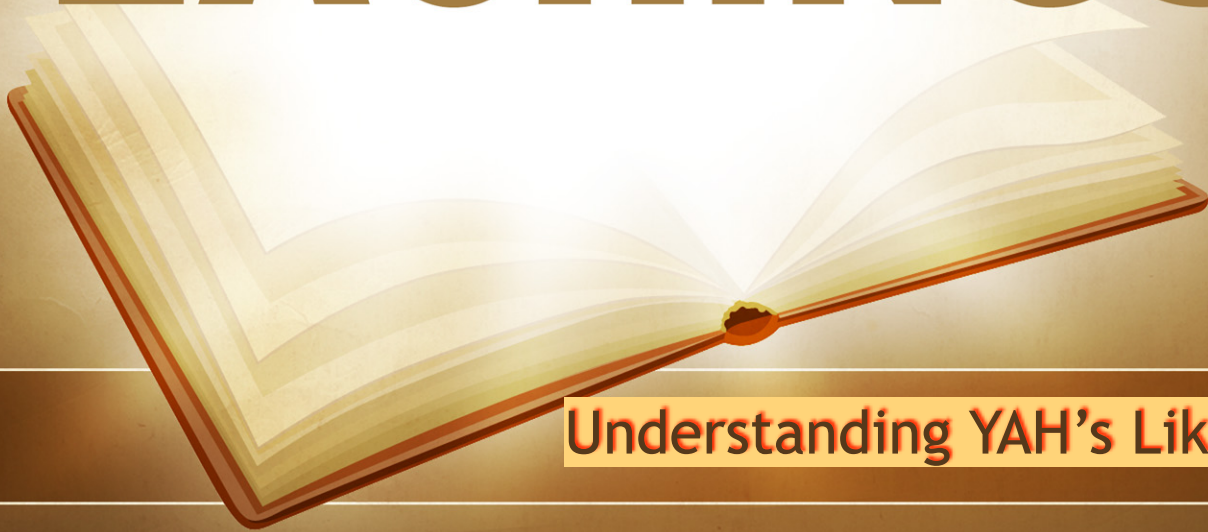


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#17 Yitro, Yisro or  
Jethro (יֶתְרוֹ) Hebrew for the  
name “Jethro,” ‘His  
excellency or his abundance’,**

**Torah: Exodus 18:1 - 20:23**

**Haftarah: Isaiah 6:1-13**



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Moses' father-in-law, Yitro, also pronounced Jethro in English, hears of the great miracles which Elohim performed for the people of Israel, and comes from Midian to the Israelite camp, bringing with him Moses' wife and two sons. Jethro advises Moses to appoint a hierarchy of magistrates and judges to assist him in the task of governing and administering justice to the people.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The children of Israel camp opposite Mount Sinai, where they are told that Elohim has chosen them to be His “kingdom of priests” and “holy nation.”

The people respond by proclaiming, “All that YeHoVah has spoken, we shall do.”



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai.

Elohim descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

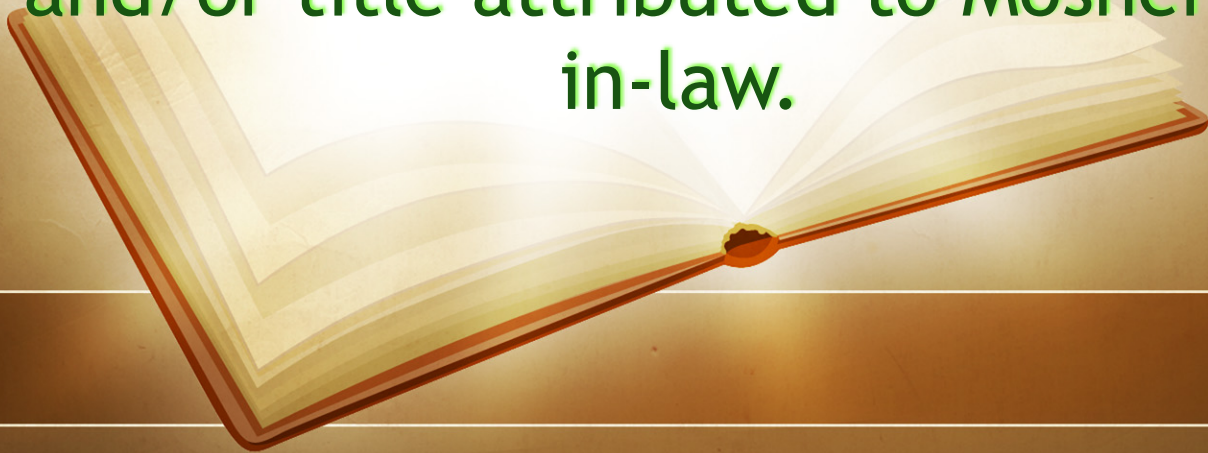
# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim proclaims the Ten Commandments, commanding the people of Israel to believe in Elohim, not to worship idols or take YeHoVah's name in vain, to keep the Shabbat, honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from Elohim and convey it to them.



This week's Torah portion is called יתרו: Yithro (yith-ro')- Strong's H3503 which means, '*His excellency or his abundance*', and this was the name and/or title attributed to Mosheh's father-in-law.



Exo 18:1 And Yithro, the priest of Midyan, Mosheh's father-in-law, heard of all that Elohim had done for Mosheh and for Yisra'ěl His people, that יהוה had brought Yisra'ěl out of Mitsrayim.

Exo 18:2 And Yithro, Mosheh's father-in-law, took Tsipporah, the wife of Mosheh - after he had sent her back,






Exo 18:3 and her two sons, of whom the name of one was Gěreshom, for he said, “I have been a sojourner in a foreign land,”

Exo 18:4 and the name of the other was Eli’ezer, for he said, “The Elohim of my father was my help, and delivered me from the sword of Pharaoh.”

Exo 18:5 Yithro, Mosheh's father-in-law, came with his sons and his wife to Mosheh in the wilderness, where he was encamped at the mountain of Elohim.

Exo 18:6 And he had said to Mosheh, "I, your father-in-law Yithro, am coming to you with your wife and her two sons with her."






Exo 18:7 And Mosheh went out to meet his father-in-law, and bowed down, and kissed him. And they asked each other about their welfare, and they went into the tent.

Exo 18:8 And Mosheh told his father-in-law all that יהוה had done to Pharaoh and to the Mitsrites for Yisra'ěl's sake, all the hardship that had come upon them on the way, and how יהוה had delivered them.

Exo 18:9 And Yithro rejoiced for all the good which יהוה had done for Yisra'ěl, whom He had delivered out of the hand of the Mitsrites.


Exo 18:10 And Yithro said, “Blessed be יהוה, who has delivered you out of the hand of the Mitsrites and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Mitsrites.





Exo 18:11 “Now I know that יהוה is greater than all the mighty ones, indeed in the matter in which they acted proudly, above them.”

Exo 18:12 Then Yithro, the father-in-law of Mosheh, brought an ascending offering and other slaughterings unto Elohim. And Aharon came with all the elders of Yisra'ěl to eat bread with the father-in-law of Mosheh before Elohim.




Exo 18:13 And it came to be, on the next day, that Mosheh sat to rightly rule the people. And the people stood before Mosheh from morning until evening.

Exo 18:14 And when the father-in-law of Mosheh saw all that he did for the people, he said, “What is this that you are doing for the people? Why do you sit by yourself, and all the people stand before you from morning until evening?”



Exo 18:15 And Mosheh said to his father-in-law,  
“Because the people come to me to seek Elohim.

Exo 18:16 “When they have a matter, they come  
to me, and I rightly rule between one and another,  
and make known the laws of Elohim and His  
Torot.”



Exo 18:17 And the father-in-law of Mosheh said to him, “What you are doing is not good.

Exo 18:18 “Both you and these people with you shall certainly wear yourselves out. For the matter is too heavy for you. You are not able to do it by yourself.





Exo 18:19 “Now listen to my voice. Let me counsel you and Elohim be with you: Stand before Elohim for the people, and you shall bring the matters to Elohim.

Exo 18:20 “And you shall enlighten them concerning the laws and the Torot, and show them the way in which they should walk and the work which they do.

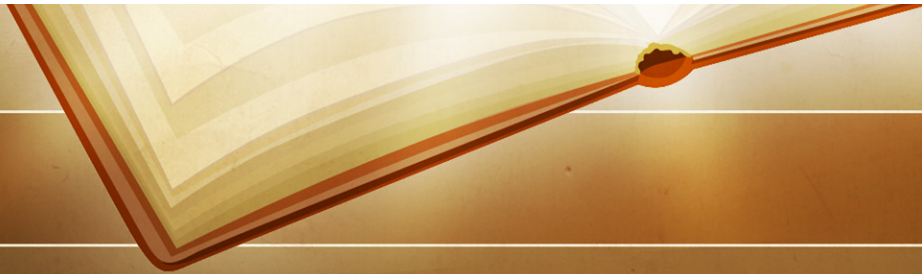
Exo 18:21 “But you yourself, seek out from all the people able men, who fear Elohim, men of truth, hating unfair gain. And place these over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Exo 18:22 “And they shall rightly rule the people at all times. And it shall be that they bring every great matter to you, but they themselves rightly rule every small matter. So, make it lighter for yourself, for they shall bear with you.



Exo 18:23 “If you do this word, and Elohim shall command you, then you shall be able to stand and all this people also go to their place in peace.”

Exo 18:24 And Mosheh listened to the voice of his father-in-law and did all that he said.



Exo 18:25 And Mosheh chose able men out of all Yisra'ěl, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Exo 18:26 And they rightly ruled the people at all times - the hard matters they brought to Mosheh, but they rightly ruled every small matter themselves.

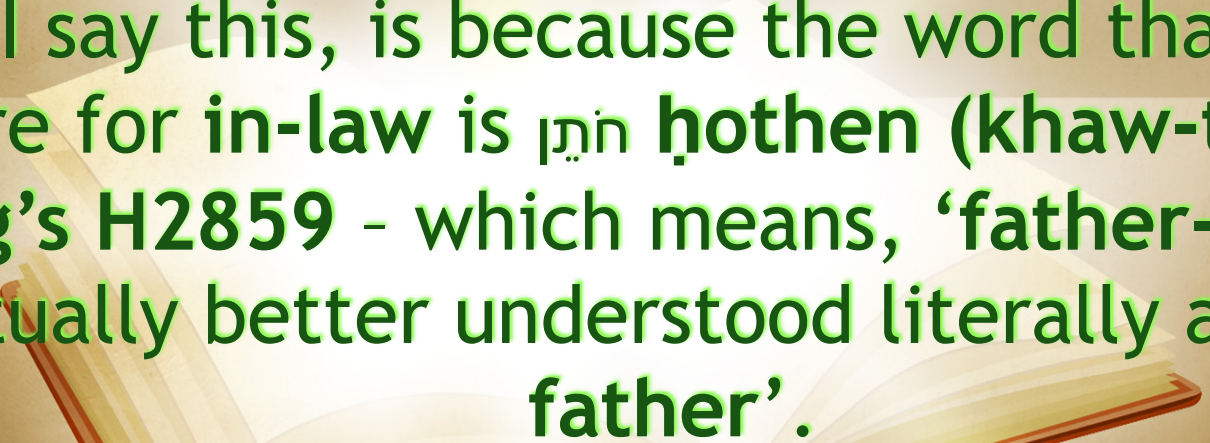
Exo 18:27 And Mosheh sent off his father-in-law, and he went away to his own land.



## CHAPTER 18

This chapter emphasises the 'father-in-law' of Mosheh and the advice that was given by him to Mosheh. 13 times, in this chapter of 27 verses, we see the clear reference to Yithro being the father-in-law of Mosheh, and the repetition of this may simply be to highlight for us that Yithro was, in fact, a man who walked according to the instructions of Elohim and had put his faith in the Elohim of Abraham, Yitshaq and Ya'aqob, and so, being a father-in-law of Mosheh, could this also possibly be seen as him being related/referred to as one who was 'in-covenant' with יהוה.

Why I say this, is because the word that is used here for in-law is חתן **hothen** (khaw-than')- **Strong's H2859** - which means, 'father-in-law' or is actually better understood literally as 'wife's father'.

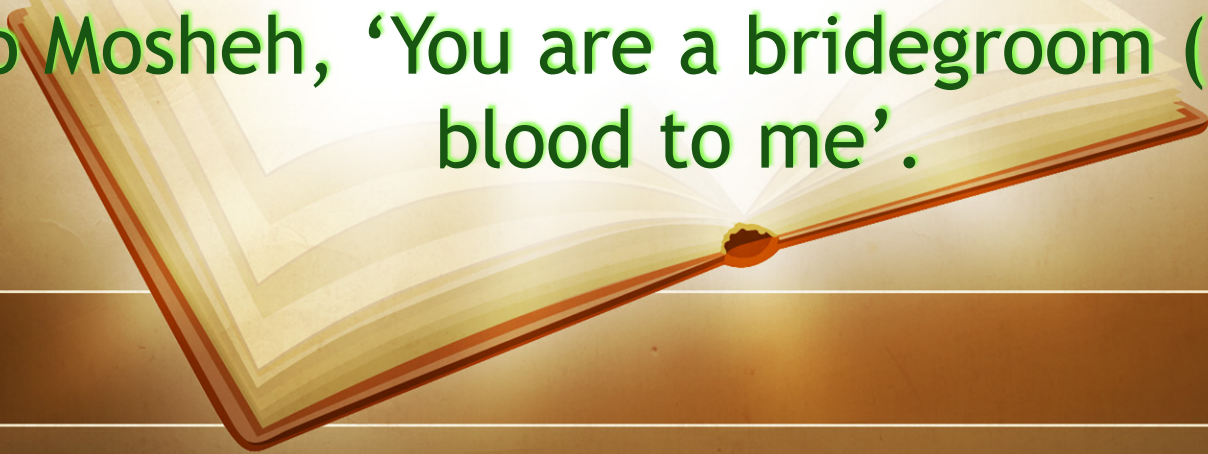




In the Arabic language, the word ḥathan means “to circumcise,” and ḥothen means “a circumciser”, hence, the reason for it giving the meaning of father-in-law, with reference to circumcision that would be performed on young men just before marriage, by the father in law.



In Shemoth/Exodus 4:25-26, we see the term חַתָּן  
ḥothen (khaw-thawn')- Strong's H2860 being used  
by Tsipporah, after she circumcised her son and  
said to Mosheh, 'You are a bridegroom (ḥathan) of  
blood to me'.

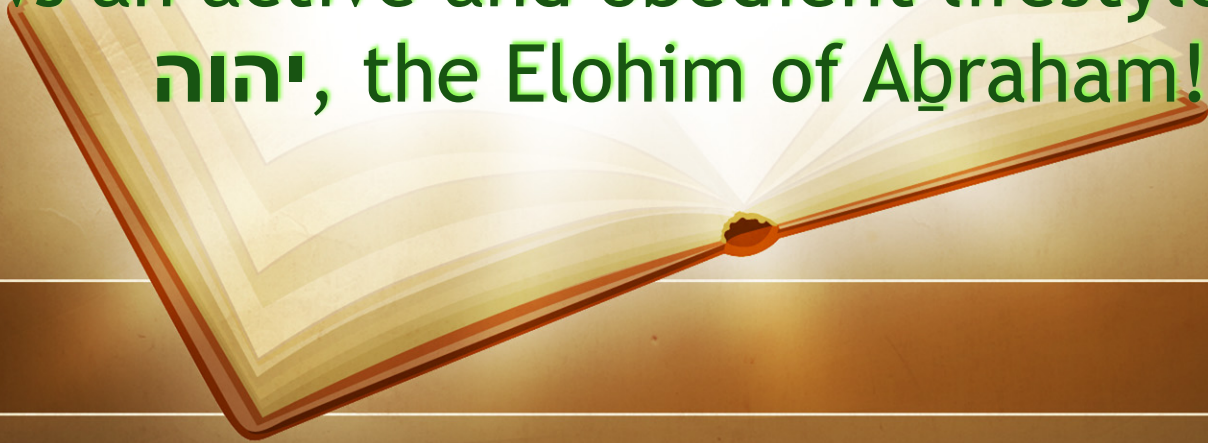




What we can certainly pick up from Yithro, is that he knew who the Elohim of Yisra'ĕl was and acknowledged that יהוה was above all!

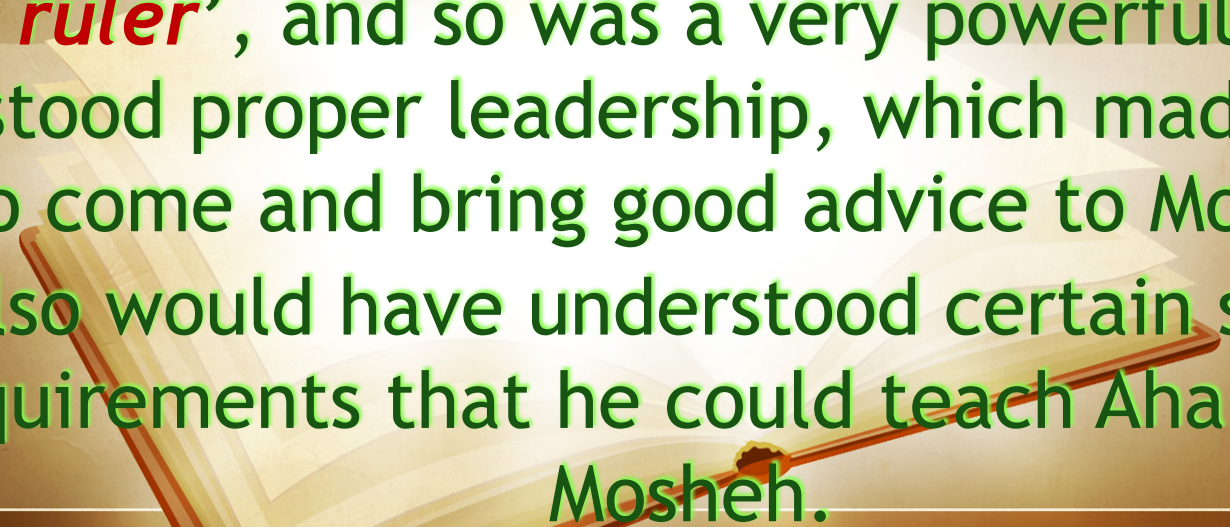
Yithro was the priest of Midyan (mid-yawn') - מִדְיָן - Strong's H4080 - Midyan was a region which is located in the north of the Arabian Peninsula and was the territory where the son of Abraham and Qeturah settled and his name means, 'strife'.

While Yithro was not from the line of Yitshaq, he was a descendant of Abraham, and he clearly shows an active and obedient lifestyle toward **יהוה**, the Elohim of Abraham!

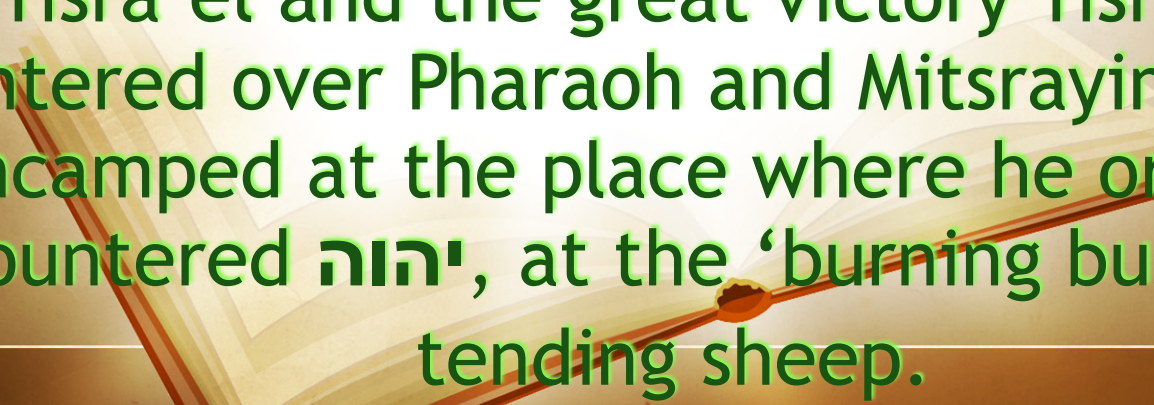




He was the 'priest' of Midyan and the Hebrew word for 'priest' is כֹּהֵן Kohen (ko-hane')- Strong's H3548 which means, '*priest, chief minister, officer, chief ruler*', and so was a very powerful man who understood proper leadership, which made him able to come and bring good advice to Mosheh. He also would have understood certain sacrificial requirements that he could teach Aharon and Mosheh.



**Verses 2-5** - Tsipporah and two sons brought back. Mosheh had originally set on bringing his family to Mitsrayim (Shemoth/Exodus 4:20), however he possibly sent them back due to the pressure of his duties that lay ahead and now, after the deliverance of Yisra'ěl and the great victory Yisra'ěl had encountered over Pharaoh and Mitsrayim, Mosheh is encamped at the place where he originally encountered יהוה, at the 'burning bush', while tending sheep.





When he saw the burning bush, he was tending Yithro's sheep and now, back at the same place, Mosheh was now tending the sheep of יהוה.

A position he was in, as a 'shepherd', because he had been taught how to shepherd, and tend sheep, by Yithro!

This would not have been too far for Yithro to travel and he certainly would have wanted to hear first-hand about all the Truth that יהוה had done, for I am sure that there were many stories going around in the region!

In verse 2 we see the term 'sent back', which comes from the Hebrew word שְׁלוּחִים shilluhim (shil-loo'-akh)- Strong's H7964 which means, 'a sending away or parting gift' and can also carry the meaning of, 'divorce', and comes from the primitive root verb שָׁלַח shalah (shaw-lakh')- Strong's H7971 which means, 'to send, bid farewell, let go, put forth, stretch out, direct, urgently send'.

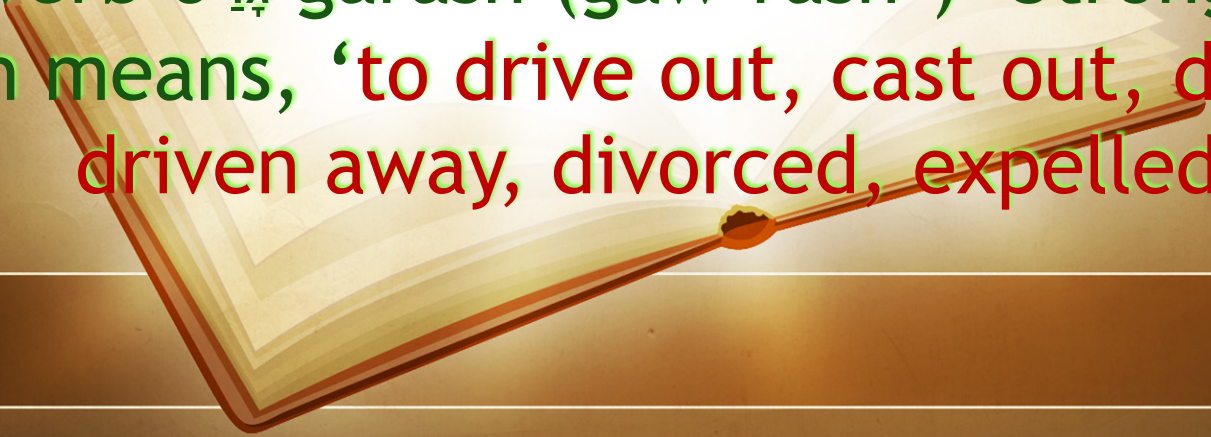


Could this, in one way, be a picture or shadow type of **יהושע** taking back His divorced wife?

And could the picture of these two sons, being brought to Mosheh, also be a shadow picture of the two houses of Yisra'ěl coming back to their Father?

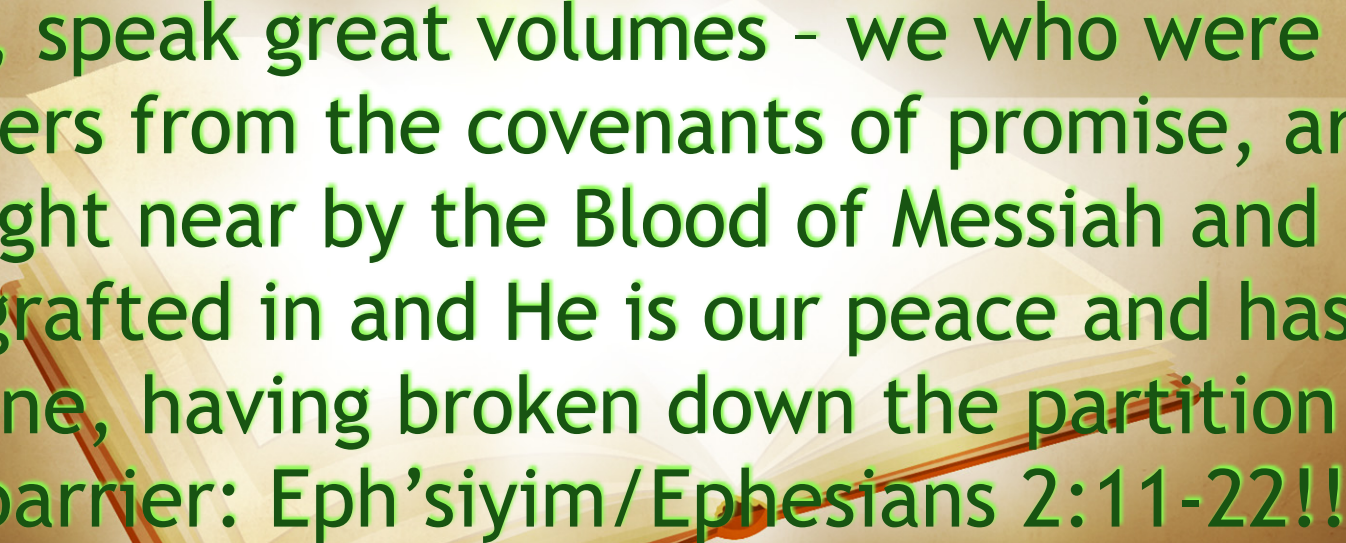


The name Gěreshom (gay-resh-one') - גֶּרְשׁוֹן -  
Strong's H1648 means 'in exile' or 'foreigner in a  
strange land', which comes from the primitive  
root verb גָּרַשׁ garash (gaw-rash') - Strong's H1644  
which means, 'to drive out, cast out, dismissed,  
driven away, divorced, expelled'.





The name of Mosheh's other son was Eli'ezer (el-ee-eh'-zer)- אֱלִיעֶזֶר - Strong's H461 which means “**El has been my help**’ or ‘**El supported me**’, and comes from the two words: אֵל el - Strong's H410 which means, ‘**Mighty, power, shortened form of Elohim - Mighty One**’; and עֶזֶר ezer (ay'-zer)- Strong's H5828 which means, ‘**a help, helper, one who helps**’.

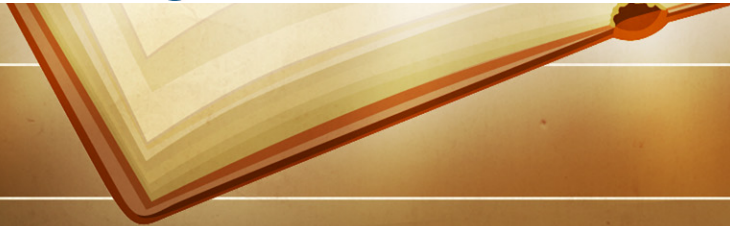


The proclamation of the names of Mosheh's two sons, speak great volumes - we who were once strangers from the covenants of promise, are now brought near by the Blood of Messiah and have been grafted in and He is our peace and has made both one, having broken down the partition of the barrier: Eph'siyim/Ephesians 2:11-22!!!



Eph 2:1 And you were dead in trespasses and sins,

Eph 2:2 in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,



Eph 2:3 among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

Eph 2:4 But Elohim, who is rich in compassion, because of His great love with which He loved us,  
Eph 2:5 even when we were dead in trespasses, made us alive together with Messiah - by favour you have been saved -



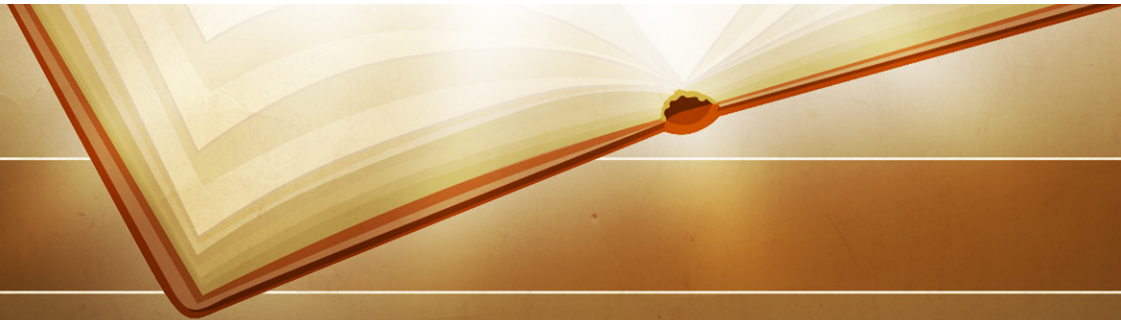
Eph 2:6 and raised us up together, and made us sit together in the heavenlies in Messiah **יהושע**,

Eph 2:7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah **יהושע**.

Eph 2:8 For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim,

Eph 2:9 it is not by works, so that no one should boast.

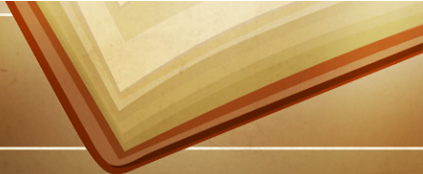
Eph 2:10 For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them.





Eph 2:11 Therefore remember that you, once nations in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands,

Eph 2:12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world.



Eph 2:13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.

Eph 2:14 For He is our peace, who has made both one, and having broken down the partition of the barrier,



Eph 2:15 having abolished in His flesh the enmity  
- the torah of the commands in **dogma** - so as to  
create in Himself one renewed man from the two,  
thus making peace,

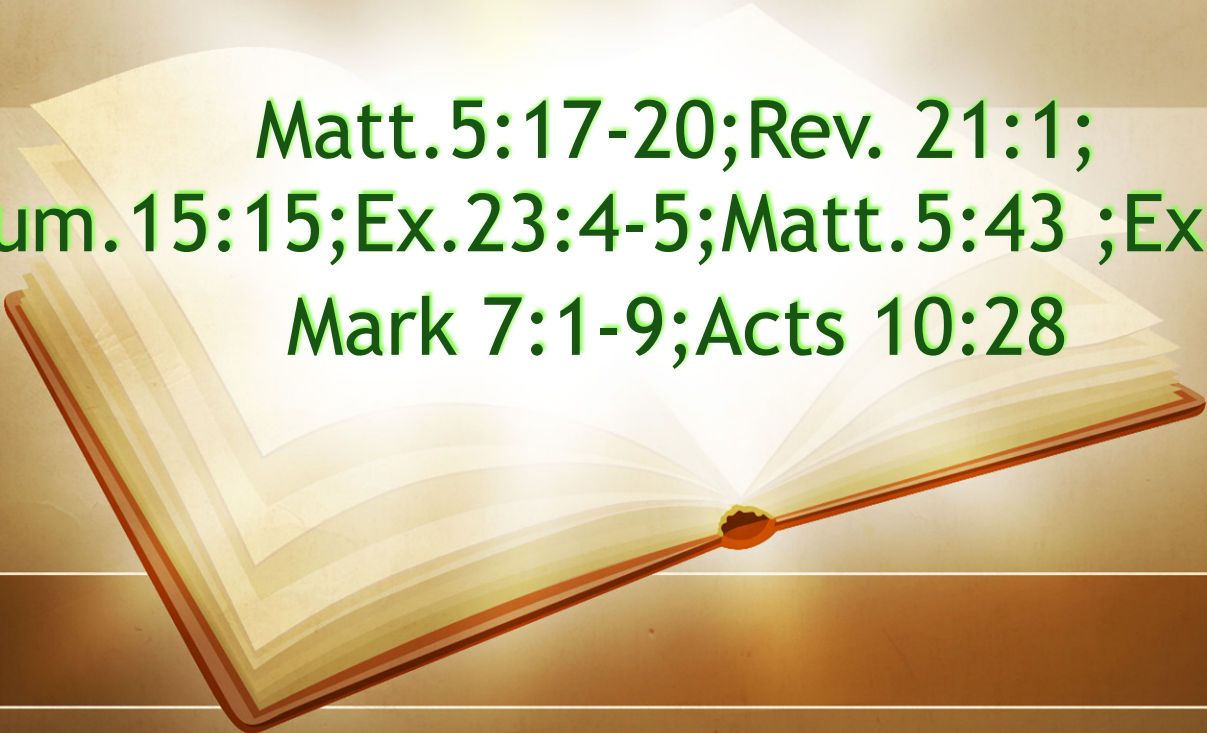
Eph 2:16 and to completely restore to favour both  
of them unto Elohim in one body through the  
stake, having destroyed the enmity by it.

δόγμα-dogma - Strong's G1378 (doctrine, decree, ordinance, of public decrees, of the Roman Senate, of rulers, the rules and requirements of the law of Moses; carrying a suggestion of severity and of threatened judgment, of certain decrees of the apostles relative to right living)

Strong's Greek 1378

5 Occurrences: Lk. 2:1; Acts 16:4; 17:7; Eph. 2:15; Col. 2:14





Matt.5:17-20;Rev. 21:1;  
Num.15:15;Ex.23:4-5;Matt.5:43 ;Ex.23:9;  
Mark 7:1-9;Acts 10:28

Eph 2:17 And having come, He brought as Good News peace to you who were far off, and peace to those near.

Eph 2:18 Because through Him we both have access to the Father by one Spirit.

Eph 2:19 So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim,



Eph 2:20 having been built upon the foundation of the emissaries and prophets, **יהושע** Messiah

Himself being chief corner-stone,

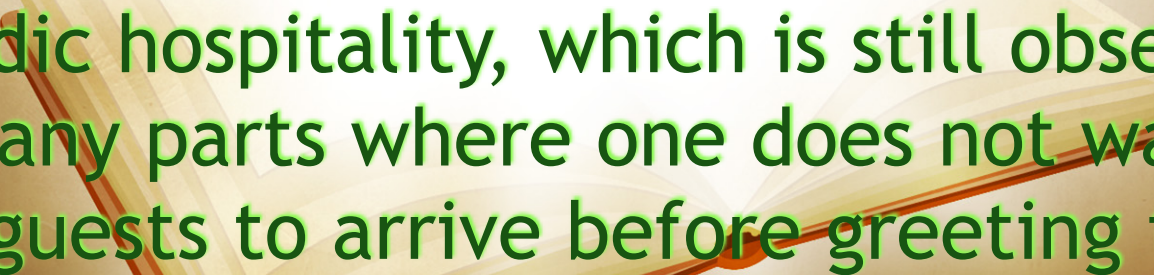
Eph 2:21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in

**יהוה**,

Eph 2:22 in whom you also are being built together into a dwelling of Elohim in the Spirit.

Yithro came out to meet Mosheh at Rephidim,  
which we looked at in the last Torah portion.

We see a great deal of respect shown by both  
Mosheh to Yithro and vice versa - Mosheh went out  
to meet Yithro, which showed a great sign of  
nomadic hospitality, which is still observed today  
in many parts where one does not wait for the  
guests to arrive before greeting them.





Mosheh knew he was coming, as a messenger must have been sent by Yithro informing Mosheh of their arrival; and Mosheh goes out to meet him.

He was also eager, I am sure, to see his wife and sons but he went out to meet Yithro as he saw Yithro as his superior, and as his father and teacher.

If you remember, Mosheh also asked Yithro for permission to go to Mitsrayim, even after the burning bush experience - a sure sign of respect and humility of a man who knew what submission to authority meant!