

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#17 Yitro, Yisro or
Jethro (יִתְרוֹ) 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.

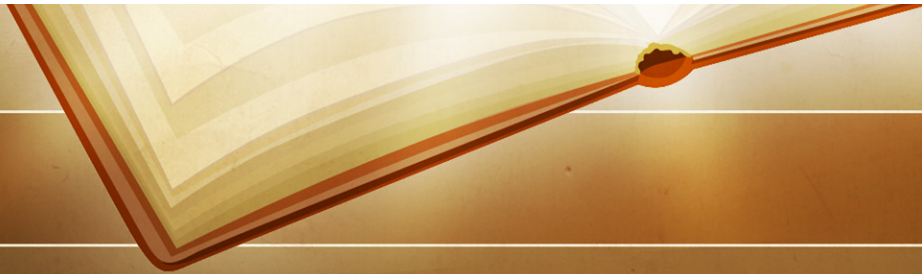
Exo 18:20 “And you shall enlighten them concerning the laws and the Torot, and show them the way in which they should walk and the work which they do.

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.

Wayyiqra/Leviticus 19:32 “Rise up before the grey-headed. And you shall favour the face of an old man, and shall fear your Elohim. I am **יהוה**.”

Mosheh did ‘rise up’ before the grey-headed and favoured the face of Yithro - showing a great reverence and fear for Elohim, even though he too was possibly grey-headed himself at 80 years of age!!!



They went into the tent, which in it itself is a profound statement, showing a symbolic reference to the teaching or studying of Torah and meeting in **יהוה's** presence.

Yithro was a descendant of Midyan, who was a son of Abraham with his wife, Qeturah, which he took after the death of Sarah.

So, we see that Yithro was 'Semitic' as well coming from the line of Shēm and it was widely understood that 'Shēm's tents are where the ways of **יהוה** was learned'!

By taking Yithro into the tent Mosheh was showing that he too was still willing to learn, even at 80 years of age, being teachable and this is where Yithro came to teach him something about leadership!



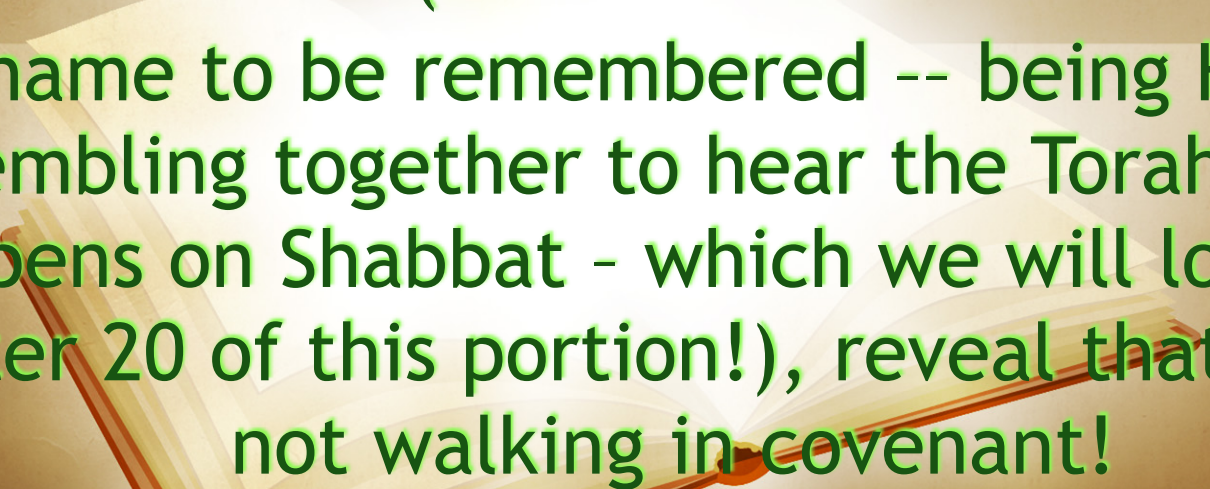
Verse 8 - Mosheh told Yithro all that **יהוה** had done, even though Yithro had 'heard' about it - he now had the first-hand witness and testimony and not mere hearsay or gossip.

This speaks a great deal for us too - we have Mosheh (The Torah) as a first-hand testimony and witness and we should not simply take the 'hearsay' or twisted 'gossip' that is erroneously being taught, which many sadly are doing and are rejecting to come into the tent of teaching and hear the words of Mosheh - that is the Torah (instructions and witnesses of **יהוה**).

Verse 9-11 - Yithro rejoiced at the words he heard from Mosheh and praised יהוה and acknowledged the greatness of Elohim that there were no other mighty ones beside Him!!!

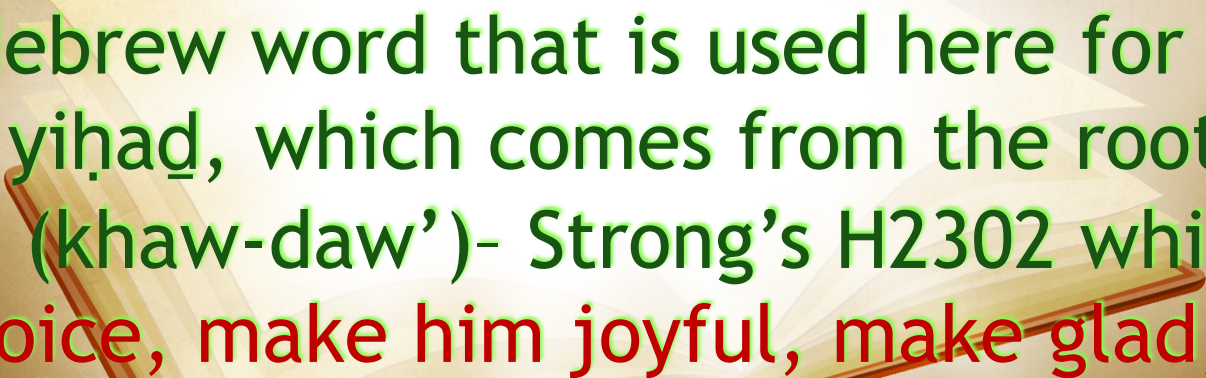
Here is a priest of Midyan, who by all accounts we can recognise that he had returned to the ways of Shēm and his forefather Abraham which he was now an in-law of Mosheh or better understood as one who was in-covenant with Mosheh by faith and he now had definitive proof that יהוה truly is Elohim, at the witness and testimony of Mosheh!

Those today, who reject Mosheh (The Torah) and are unwilling to come into the 'tent' of the presence of יהוה (that is wherever He has caused His name to be remembered -- being His body assembling together to hear the Torah, which happens on Shabbat - which we will look at in Chapter 20 of this portion!), reveal that they are not walking in covenant!



Yithro ‘rejoiced’ for all the good which יהוה had done for Yisra’ěl!

The Hebrew word that is used here for ‘rejoiced’ is יָחַדַּ: yiẖaḏ, which comes from the root verb חָדַדַּ ḥaḏah (khaw-daw’)- Strong’s H2302 which means, ‘to rejoice, make him joyful, make glad, gladden’.



How is your response when hearing the good news
of the good and the deliverance that יהוה has
done for others?

Do you rejoice at the good report of deliverance
that is heard?

The Hebrew word that is translated here as
'delivered' comes from the root verb נָצַל natsal
(naw-tsal')- Strong's H5337 meaning, 'to strip,
plunder, deliver oneself, be delivered, snatch
away, deliver, recover, escape'.

This is also written in the causative ‘hiphil’ form which can render the meaning, ‘to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt’.

Tehillah/Psalm 18:17 “He delivered me from my strong enemy, and from those hating me, for they were stronger than I.”


This is exactly what יהוה had done for Yisra'ĕl and Yithro rejoiced when hearing this report from Mosheh! He then said, 'Blessed be יהוה, who has delivered you out of the hand of the Mitsrites'. The Hebrew word that is translated as 'blessed' is בָּרוּךְ baruk and comes from the root word בָּרַךְ barak (baw-rak')- Strong's H1288 which means, 'to kneel down, bless, abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

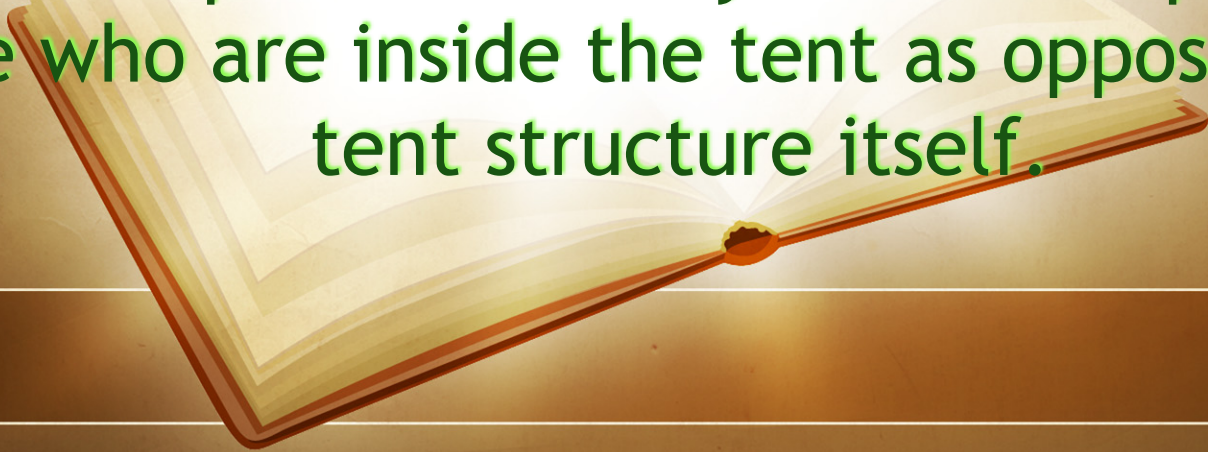
The ancient pictographic script has the Hebrew word for **bleſs** - בָּרַךְ **barak** (baw-rak')- Strong's H1288 pictured as follows:

ש ב ר




Beyt - בֵּית:


The ancient script has this letter as , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

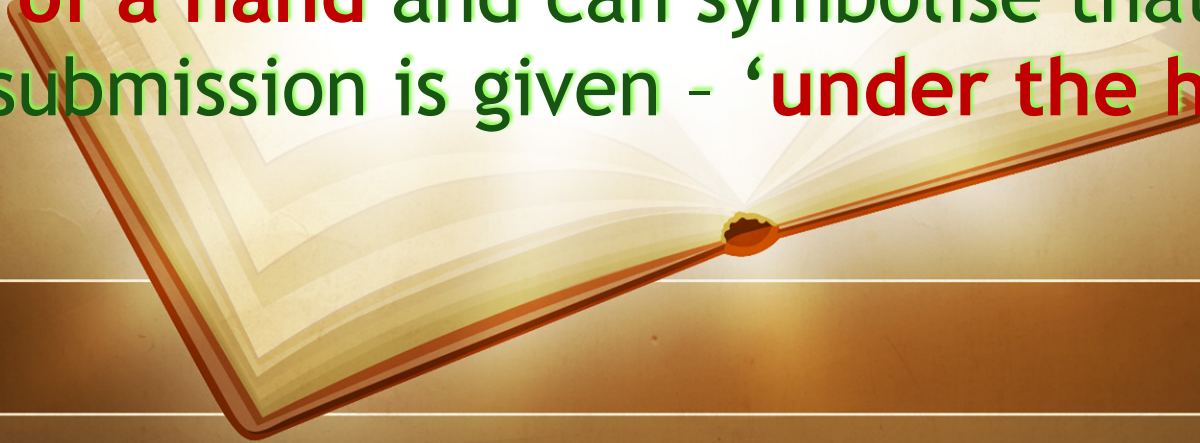


Resh - ר:

The ancient pictographic script has this letter pictured as , which is '**the head of a man**' and carries the meaning of '**top, beginning, first, chief**', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph - ק:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'

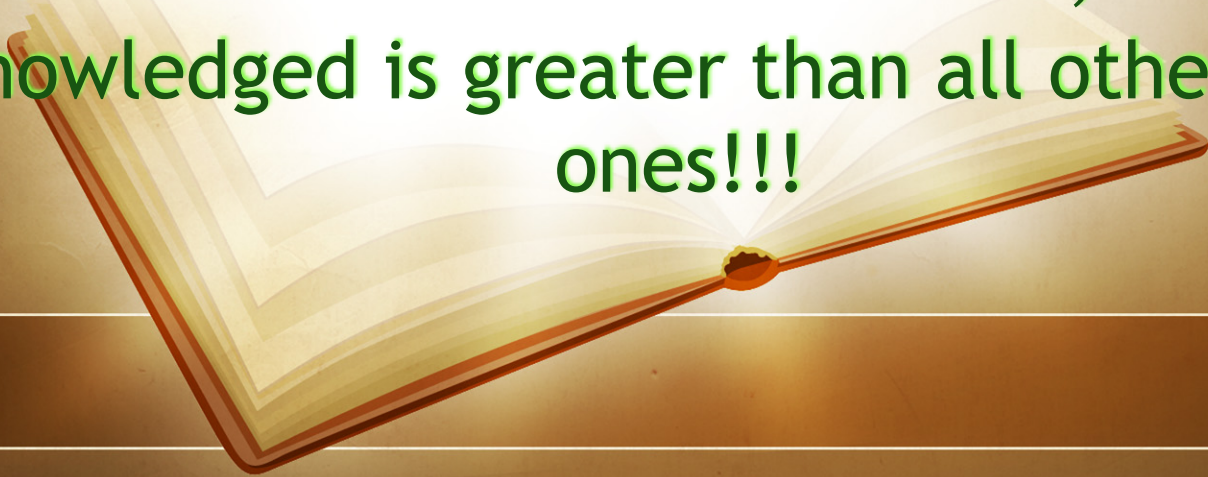


Once again, we are able to clearly see who it is
who blesses us:

**THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS
THE HEAD/CHIEF, COMES DOWN AND EXTENDS
HIS OPEN AND REVEALED HAND TO HIS OWN!**



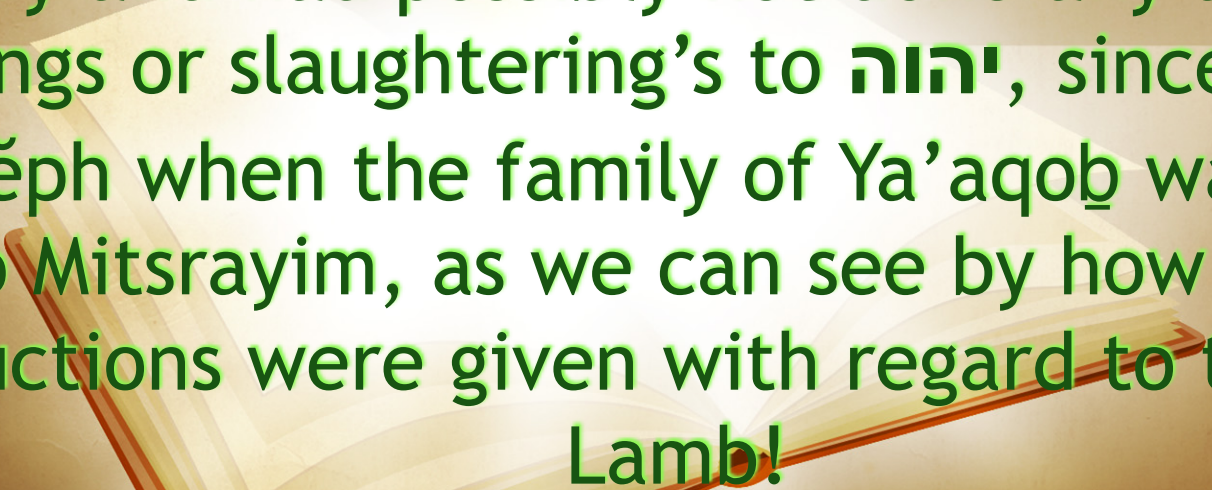
The Hand of יהוה had been revealed as He came to
destroy the enemies of His Covenanted people,
and at this good report Yithro rejoiced and blessed
יהוה - the deliverer of Yisra'ěl, who he
acknowledged is greater than all other mighty
ones!!!



Verse 12 - Yithro brought ascending offerings!
Yithro brings an ascending offering and other slaughtering's - how did he know what to do?
How did he have the insight unless he was taught in the ways of **יהוה** and studied His Torah?



Here we see Yisra'ěl, having been brought out of slavery and had possibly not done any ascending offerings or slaughtering's to יהוה, since the days of Yosěph when the family of Ya'aqob was brought to Mitsrayim, as we can see by how many instructions were given with regard to the Pěsaḥ Lamb!



These were bricklayers, not farmers who were not accustomed to slaughtering's!

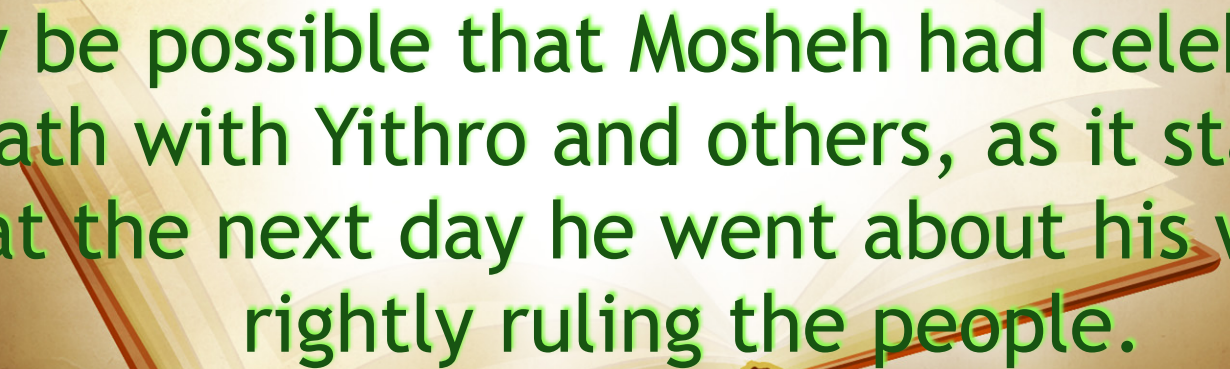
Aharon was there and no doubt was watching very carefully, as he would soon be the officiator of the offerings to come!

By eating bread together with Yithro, in the presence of יהוה, we can see the confirmation that Yithro had in fact come into covenant relationship with יהוה.

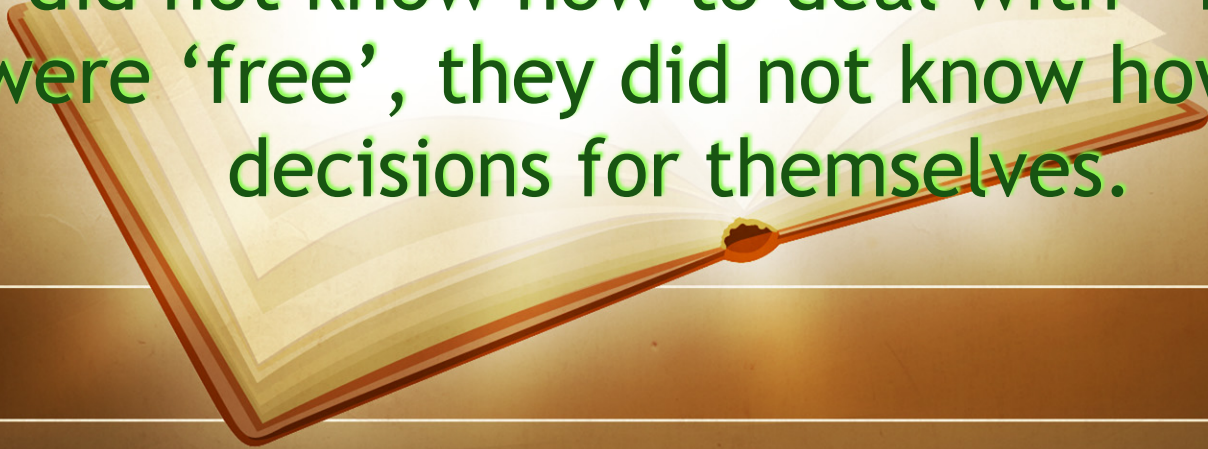
Verse 13-27 - YITHRO'S ADVICE

Verse 13 - the next day Mosheh sat to rightly rule
- from morning until evening.


It may be possible that Mosheh had celebrated the Sabbath with Yithro and others, as it states here that the next day he went about his work or rightly ruling the people.



They had not yet been given the Torah and Yisra'el had been used to being slaves and being told what to do - so the people would have been coming to Mosheh with a question on almost any matter that they did not know how to deal with - now that they were 'free', they did not know how to make decisions for themselves.



Tehillah/Psalm 1:1-2 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night.”



Meditating on the Torah day and night should be our delight, now that we have been set free from slavery and bondage to man!!!

No longer do we need to walk in the wrong counsel of twisted and manipulative dogmas - for we have Mosheh (The Torah) to consult - day and night!

As wonderful as this is for us today on a metaphorical level, there is much we can learn from these events on a physical and practical lesson too.

In the remaining verse we see the advice given by Yithro to Mosheh - advice that was taken to heart and followed and brought a welcome relief.

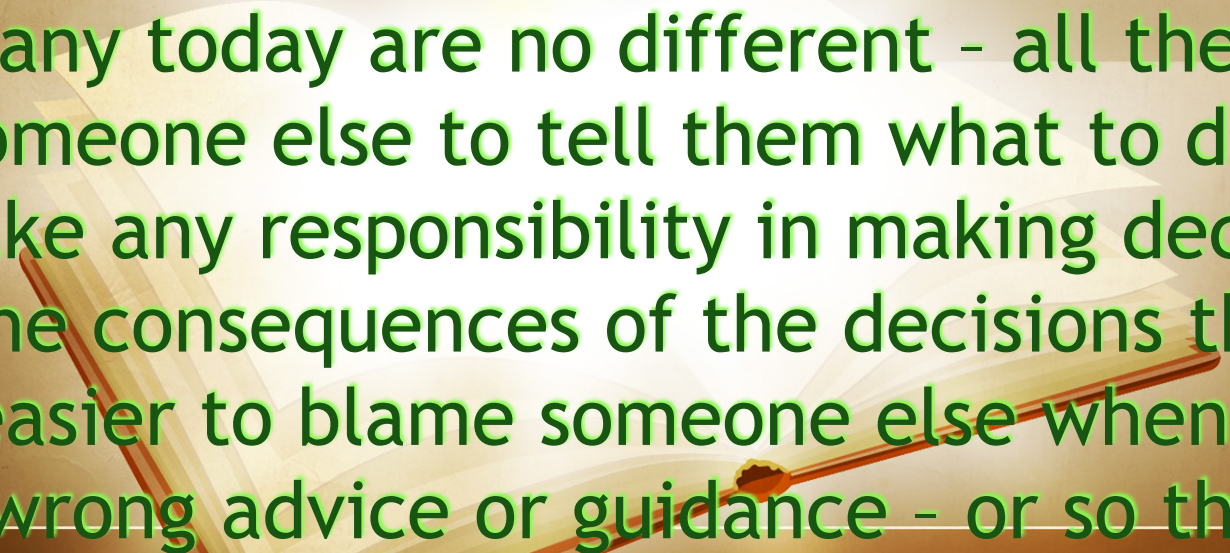
Verse 14-15 - Yithro could not believe just how busy Mosheh was, in having to answer every matter from morning till night.

Yithro was not asking why Mosheh was not relaxing, but rather, why was no one else helping him judge - this was not a task that he should be doing alone!

Mosheh's answer was to simply say, "Because they come to me to seek Elohim".

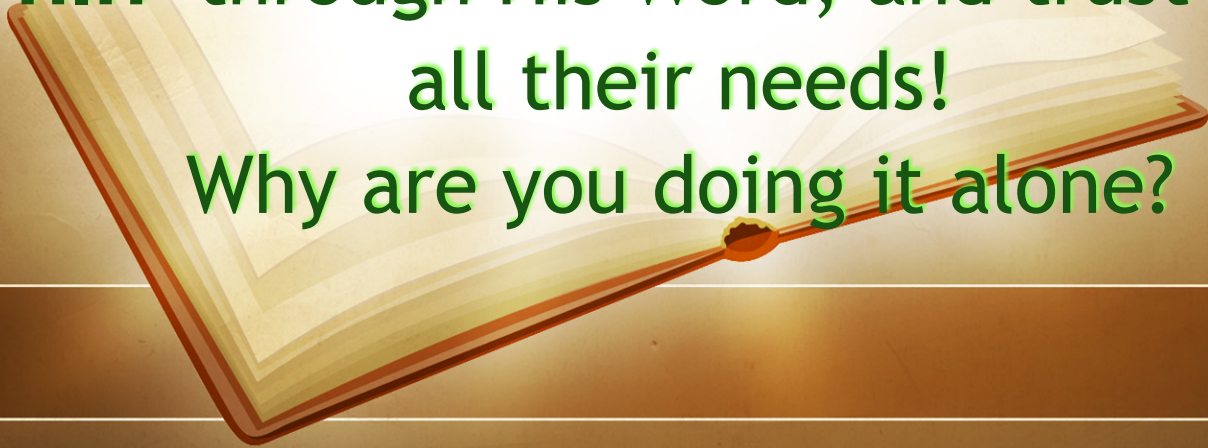
These people needed to be equipped on how to go about getting matters resolved and even learn how to seek Elohim themselves.

So many today are no different - all they want is for someone else to tell them what to do and will not take any responsibility in making decisions and face the consequences of the decisions they make - it is easier to blame someone else when they give you wrong advice or guidance - or so they think!



We must never make people dependant on us for their decision making as that will just drain you mentally and physically, however we are to help people learn to seek **יהוה** and teach them to be led by **יהוה** through His Word, and trust in **יהוה** for all their needs!

Why are you doing it alone?



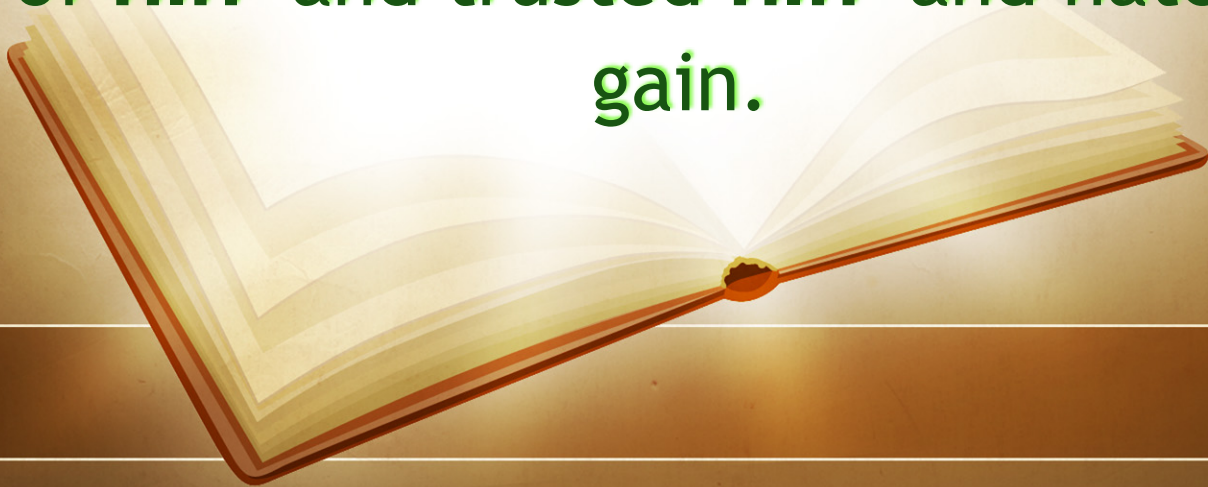
This is the same question that may need to be asked in our day, as the sad reality that has been engrained into our western way of thinking, is that the pastor/priest will tell you what to do and so many have not learnt to govern themselves, according to the standards of the Torah, simply because of a lack of correct teaching and equipping.

In one sense, those that are supposed to be teaching, have done so erroneously, with muddied-water teaching, while on the other hand, most are reluctant to have to think for themselves and so, place this burden on to someone who is in leadership.

Mosheh was the man for the job and now he had to realise that he needed some help and he needed to seek out able men who could assist him.

Yithro began to teach Mosheh good leadership skills that would facilitate a way to educate יהוה's people on how to self-govern themselves, by teaching them how to walk in the living principles and how to discern the way of living set-apart lives, through obeying יהוה's instructions, by distinguishing between set-apart and the profane, the clean and the unclean and observing His Sabbath/Feast days.

Yithro tells Mosheh that he should seek for men that were after יהוה's heart - men who had the fear of יהוה and trusted יהוה and hated unjust gain.




Verse 21

Able men who fear Elohim, men of truth, men who
hate unfair gain!

As we see the clear advice being given to Mosheh,
on what type of men were to be sought out, we are
able to see from the letters that Sha'ul wrote to
Timotiyos and Titos, how he too gave clear
instructions on what characteristics or qualities a
trustworthy overseer should have, in order to be
appointed to such a position:

Timotiyos Aleph/1 Timothy 3:1-13 “Trustworthy is the word: If a man longs for the position of an overseer, he desires a good work. 2 An overseer, then, should be blameless, the husband of one wife, sober, sensible, orderly, kind to strangers, able to teach, 3 not given to wine, no brawler, but gentle, not quarrelsome, no lover of money,




4 one who rules his own house well, having his children in subjection with all reverence, 5 for if a man does not know how to rule his own house, how shall he look after the assembly of Elohim? 6 Not a new convert, lest he become puffed up with pride and fall into the judgment of the devil. 7

And he should even have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.

8 Likewise attendants are to be reverent, not double-tongued, not given to much wine, not greedy for filthy gain, 9 holding to the secret of the belief with a clean conscience. 10 And let these also be proved first, then let them serve, if they are unprovable. 11 Wives in the same way: reverent, not false accusers, sober, trustworthy in every way. 12 Let attendants be the husbands of only one wife, ruling children and their own houses well. 13 For those who have served well as attendants gain good standing for themselves, and much boldness in the belief that is in Messiah **יהושע**.”

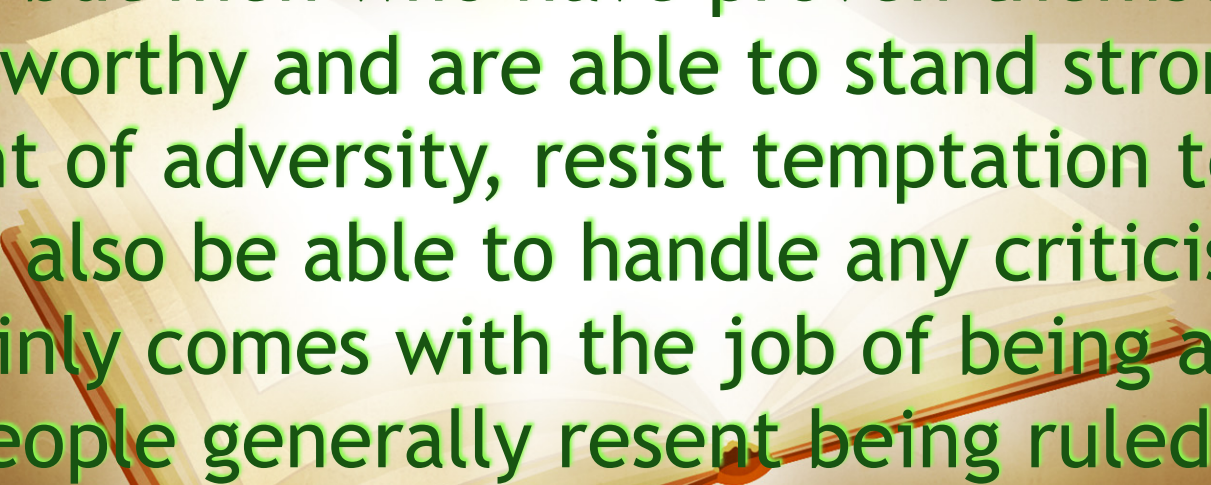
Titos/Titus 1:7-9 “For an overseer has to be unreprouvable, as a managing one of Elohim, not self-pleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain, 8 but kind to strangers, a lover of what is good, sensible, righteous, set-apart, self-controlled, 9 clinging to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching, and to reprove those who oppose it.”



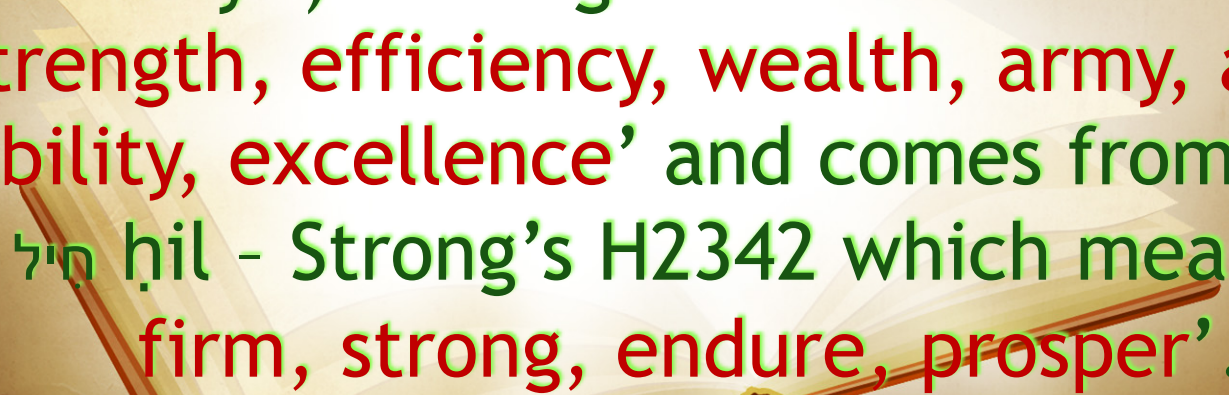
The above two passages are very clear as to the qualities of a man who is to be set over others in leadership as an overseer or attendant.

One thing we must never forget, is that in understanding true leadership, according to Messiah - it is through serving others and not dictating over others in an autocratic way, which the world teaches. Being an overseer requires true humility of laying one's life down for the sake of the body and willing to serve in Truth and with sound teaching able to stand firm and encourage as well as reprove when necessary!

Mosheh was to look for 'able' men - this is not simply men who might look the part on the outside - but men who have proven themselves trustworthy and are able to stand strong in the height of adversity, resist temptation to bribery and also be able to handle any criticism that certainly comes with the job of being a judge as people generally resent being ruled over.

An illustration of an open book with a red bookmark, positioned diagonally across the bottom half of the image. The book's pages are yellowed with age, and the red bookmark is visible in the center fold.

The Hebrew root word for 'able', is חַיִּיל ḥayil (khah'-yil)- Strong's H2428 which means, 'strength, efficiency, wealth, army, ability, capability, excellence' and comes from the root word חִל ḥil - Strong's H2342 which means, 'to be firm, strong, endure, prosper'.

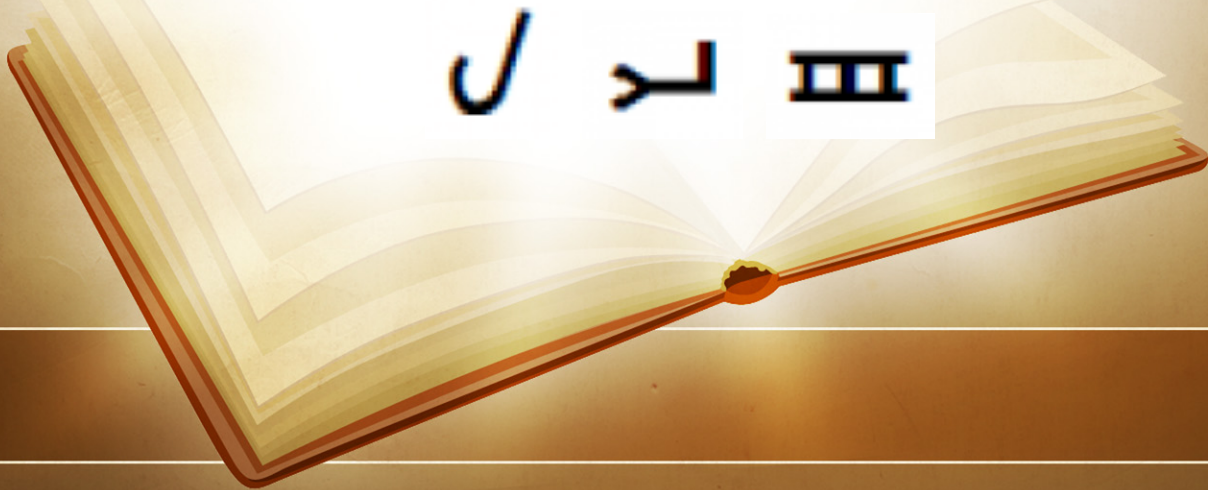


There are many today who desire the position of overseer in the kingdom, and ought to be in the position given the length of time they have been walking according to the Torah, yet sadly the fruit of their lives proves otherwise and they are simply not qualified according to that which Yithro told Mosheh to seek out, and by which Sha'ul lays out plainly for us, in the above-mentioned passages.

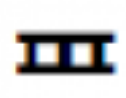
Appointment of overseers was not to be done without careful thought and knowledge of the person in question.


In the ancient pictographic script, the word for
'able, brave, capable' - חַיִּיל ḥayil (khah'-yil)-
Strong's H2428 is written as follows:

𐤇 𐤅 𐤇



Het - ה




The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**separation**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’.

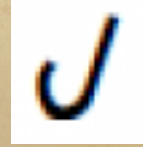
As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

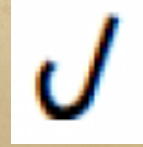
Yod - י

The ancient script has this letter as  which is **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!

Lamed - ל:



The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

When we see these letters, in the ancient script, being used to describe someone who is considered 'brave, and able', as well as a true 'capable wife', we can certainly glean from this the following:

THE ONE WHO DESIRES TO BE AN ABLE OVERSEER IN THE BODY OF MESSIAH IS ONE WHO TRULY REPRESENTS THE ONE WHO HAS BEEN SEPARATED AS A LIVING STONE, AND HAS SUBMITTED TO DOING THE WORK OF OBEDIENT SERVICE, BEING LED UNDER THE AUTHORITY OF OUR GOOD SHEPHERD, AND EQUIPPED TO TEACH AND LEAD OTHERS TO MATURITY IN MESSIAH!

Yithro told Mosheh to seek out 'able' men - men who 'fear' יהוה and the Hebrew word translated as 'fear' is יָרָא yare (yaw-ray')- Strong's H3373 meaning, '*to fear, be afraid, reverence, respect*', and also is used as an adjective to describe one who is wise, and therefore giving us the better meaning of, '*to stand in awe of, be awed, to reverence, honour, and respect*'.

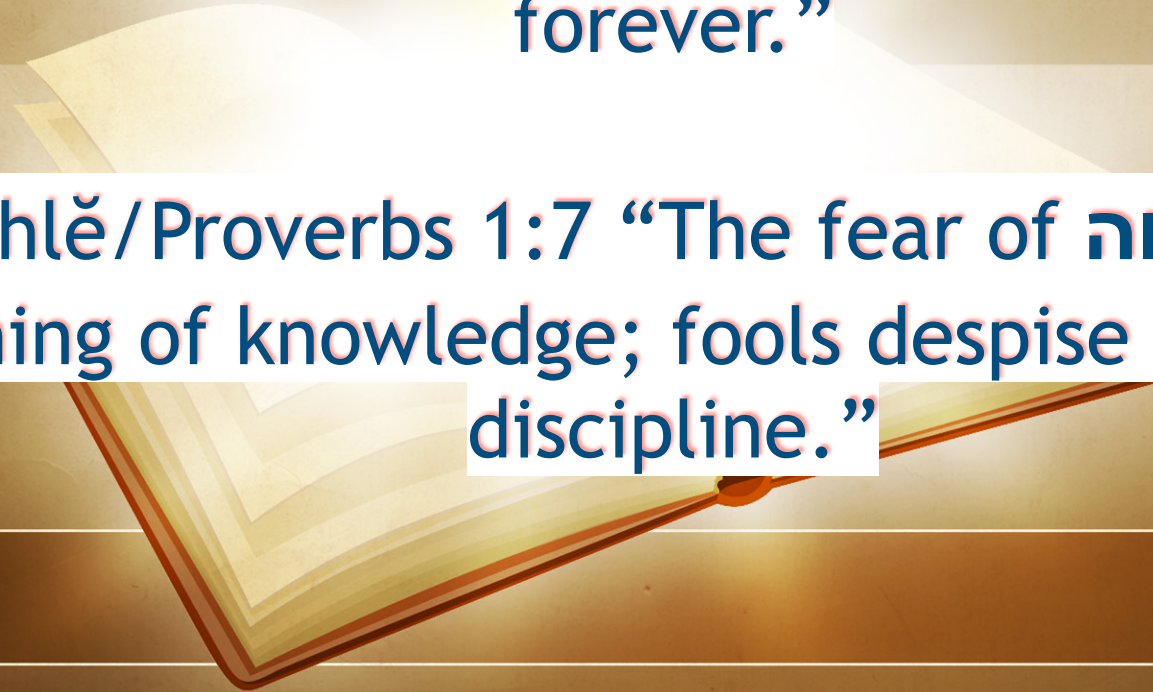
Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”

Here are a couple of well-known verses that make it very clear for us:



Tehillah/Psalm 111:10 “The fear of יהוה is the beginning of wisdom, all those doing them have a good understanding. His praise is standing forever.”

Mishlě/Proverbs 1:7 “The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”



Mishlě/Proverbs 4:7 “The beginning of wisdom is:
Get wisdom! And with all your getting, get
understanding.”

Mishlě/Proverbs 9:10 “The fear of יהוה is the
beginning of wisdom, and the knowledge of the
Set-apart One is understanding.”


The able and fearing men, needed to be 'men of truth', and the Hebrew word for 'truth' is אֱמֶת emeth (eh'-meth)- Strong's H571 which means, **'truth, firmness, faithfulness'**, and this word carries an underlying sense of certainty and dependability - and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”

Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”

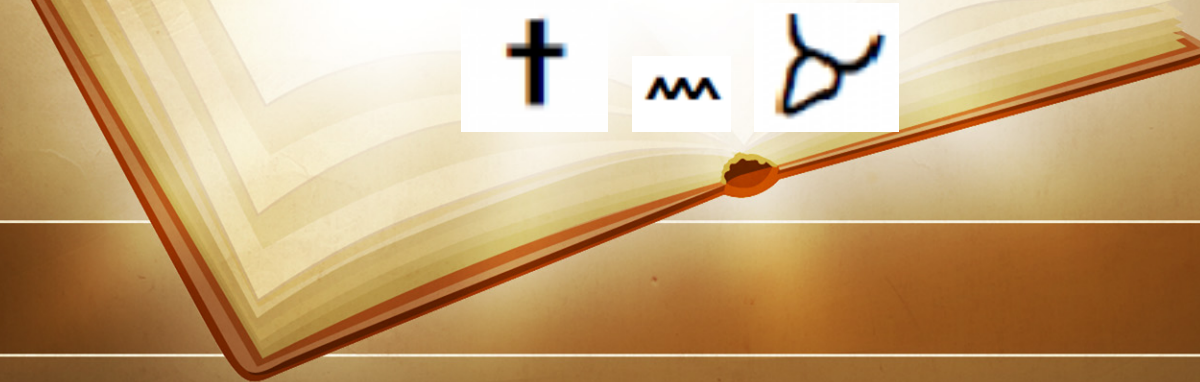
Tehillah/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”

Anyone who claims to serve יהוה, without walking in and giving heed to follow His Torah, commands and instructions, are not serving in Truth, and those who claim that the Torah/Law of Elohim has been done away with, are sadly riddled with the leaven of the hypocrisy of man's theologies and dogmas, that seeks only to serve self rather than the Giver of Life, while claiming the opposite!




In the ancient pictographic symbols of this word,
we are given a greater insight in understanding
how יהושע Messiah is THE TRUTH!


This word - אֱמֶת **emeth** - Strong's H571, in the
ancient script, look like this:

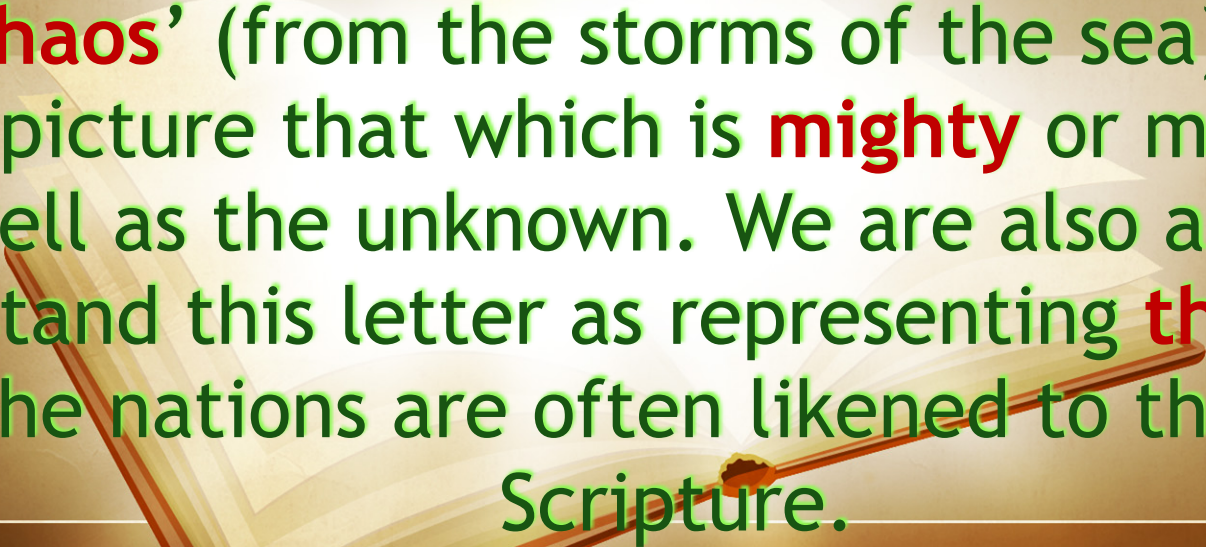


Aleph - א

The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals. This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that יהושע Messiah fulfilled!


Mem - ך

The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

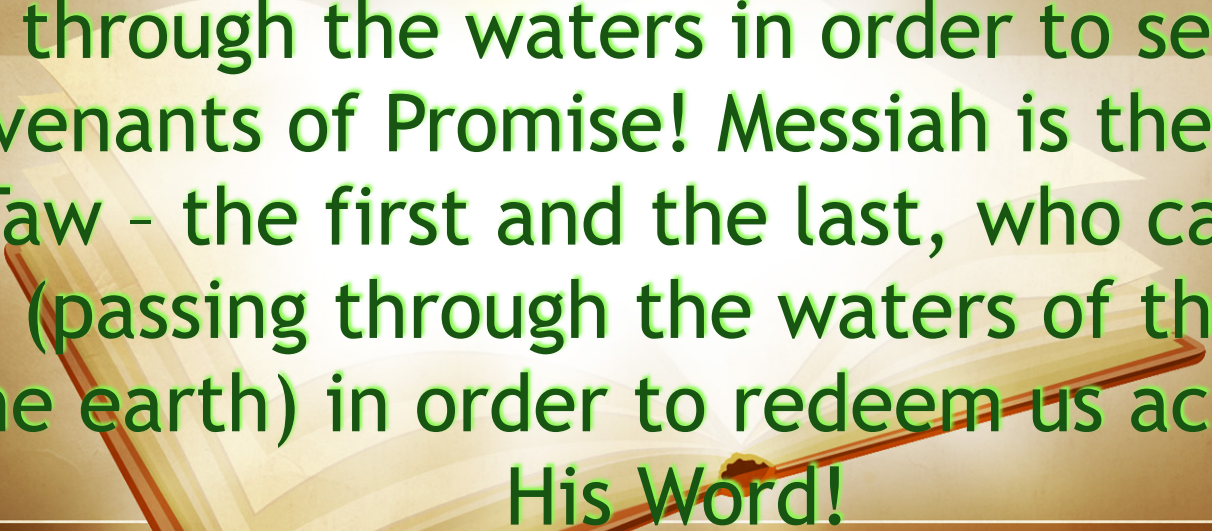


Taw - ת



The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the '**aleph**', but is also the '**taw**' - the beginning and the end of all creation!

As we consider these letters in describing Messiah as being the TRUTH, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise! Messiah is the Aleph and the Tav - the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!



He is the Truth and His Word does not return empty! His Word is Truth and His Word leads us in His Truth. His Word lights our WAY and as we walk in Him by walking in His Word, we are assured that our feet are on His solid path!

When a true servant who fears יהוה, serves in perfection and in truth, then the putting away of the falsehood that had been inherited from the past is done with urgency and without hesitation!!!


Able, fearing and truthful men, who 'hate unfair gain':

The Hebrew word translated as 'hate' is שָׂנֵא sane (saw-nay')- Strong's H8130 which means, '*to hate, detest, turn against*'.

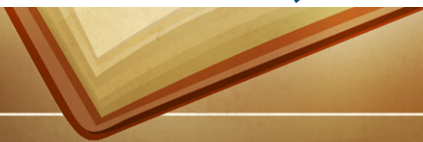
The Hebrew word translated as 'unfair gain' is בָּצַע betsa (beh'-tsah)- Strong's H1215 which means, '*gain made by violence, unjust gain or profit, dishonest gain*' and is also understood as '*covetousness*'.

What we see here, is that an able, fearing man of truth must hate covetousness and turn against any such gain that is unjust and dishonest!

Mishlě/Proverbs 28:16 “A leader who lacks understanding is a great oppressor, but the hater of greed prolongs his days.”




Yeshayahu/Isaiah 33:15-16 “He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil - 16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.”



These appointed leaders would ‘rightly rule’ the people, and this Hebrew word that is translated as ‘rightly rule’ is שָׁפַט shaphat (shaw-fat’)- Strong’s H8199 which means, ‘*to judge, govern, rule, pronounce judgement, give law*’, and they would rightly rule and govern according to the clear instructions and right-rulings of the One True Judge - יהוה our Elohim!

To rightly rule the people of Elohim, one needs wisdom and understanding from Elohim, and this is what Shelomoh asked יהוה for in:

Dibre haYamim Bět/2 Chronicles 1:10 “Now give me wisdom and knowledge, so that I go out and come in before this people. For who is able to rightly rule this great people of Yours?”

An illustration of an open book with a quill pen resting on its pages, positioned at the bottom of the slide.

Up until this point there was no organisational structure so to speak in Yisra'el and most were possibly very reluctant to be told what to do, and so order needed to be established, as יהוה is certainly and Elohim of order and He used Yithro wisely, to get Mosheh to put some clear lines of communication and organisation in place that would be beneficial to the entire nation that would be effective in controlling the break out of and strife and contentions and make them responsible for one another and make everyone accountable to someone close to him.

Yithro showed great wisdom hear and in verse 23 he tells Mosheh to test that which he was been advised on by checking with יהוה, as Yithro clearly understood that he cannot give advice contrary to the will of יהוה, and Mosheh shows us that he was a great listener and can certainly tell us what to do as he too did what he was told - a great attribute of a great leader!

What we can take from this chapter is certainly the great qualities of leadership, advice, humility, hospitality, submission and eagerness to do all that is according to the will of יהוה.

Yithro means “His excellency” and is very fitting, for he was used in a mighty way by יהוה, to not only teach Mosheh how to be a good shepherd, while he looked after Yithro’s sheep for 40 years and sat under the teaching of the Torah, that clearly Yithro displays as having great knowledge of, but also, at this point, by calling the nation of Yisra’el to walk in the spirit of excellency with the Torah (Mosheh) as its foundation.

