

## **Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)**

**Background:** This Torah portion begins after **יהוה** had given Israel Manna and quail. The Amalekites had attacked Israel but Moses had raised his hands in prayer to bring victory. **יהוה** had vowed that He would be at war with Amalek until the end of time. This will be the final battle when Messiah comes to judge the sheep and goat nations that is described in Matthew chapter twenty five.

**Yithro ( יתרו ) = Jethro**

### **Events in this Torah portion:**

- Jethro took Zipporah and her two sons to bring them to Moses
- Moses went out to meet them
- Moses told Jethro all that **יהוה** had done to Pharaoh and Egypt
- Jethro rejoiced over all the good **יהוה** had done for Israel
- Jethro offered an Elevation Offering and Feast Offering to **יהוה**
- Jethro gave Moses advice on delegating his authority to other judges
- Moses heeded the voice of his father-in-law
- Israel arrived at the wilderness of Sinai and encamped
- Moses ascended to **יהוה** when he was called
- **יהוה** told Moses that if the people observed the Covenant they would be His treasured people
- Moses told the people and they said all that **יהוה** has said we will do
- **יהוה** told Moses to sanctify the people and He will descend to them on the third day
- **יהוה** told Moses to set boundaries around the mountain
- After three days they heard the shofar blast and the entire people shuddered
- Moses spoke to **יהוה** and He would respond with a voice
- **יהוה** descended to the top of the mountain and summoned Moses
- **יהוה** told Moses to descend to tell them not to touch the mountain, lest He break forth on them
- **יהוה** spoke the Ten Commandments
- The people saw the thunder, flames, shofar and the smoke and trembled
- They said let not **יהוה** speak to us, lest we die
- Moses told them that the fear they felt would keep them from sin
- Moses approached the thick darkness
- **יהוה** told Moses to say to the people not to make images of silver or gold
- **יהוה** said to make an Altar of earth not hewn stones and without steps

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### Jethro came with Moses' wife and sons

**Exodus 18:1-6** When **Jethro**, the **priest** of **Midian**, **Moses'** father in law, heard of all that Elohim had done for Moses, and for Israel His people, *and* that **יהוה** had brought Israel out of Egypt; 2 Then Jethro, Moses' father in law, took **Zipporah**, Moses' wife, after he had sent her back, 3 And her two sons; of which the name of the one *was* **Gershom**; for he said, I have been an alien in a strange land: 4 And the name of the other *was* **Eliezer**; for the Elohim of my father, He *said*, *was* my help, and delivered me from the sword of Pharaoh: 5 And Jethro, Moses' father in law, came with his sons and his wife to Moses into the wilderness, where he encamped at the mount of Elohim: 6 And he said to Moses, I your father in law Jethro have come to you, and your wife, and her two sons with her.

**Jethro** was called seven different names: Ruel, Jether, Hobab, Heber, Keini and Putiel.

**Minister** = Priest (s# 3548 **כהן**) (Ko-hane)

**Midian** = strife (s# 4080 **מדין**) (mid-yawn)

**Moses** = drawn (s# 4872 **משה**) (mo-sheh)

**Zipporah** = bird (s# 6855 **צפרה**) (tsip-po-raw)

**Gershom** = foreigner (s# 1647 **גרשם**) (gay-resh-ome)

**Eliezer** = God of help (s# 461 **אליעזר**) (el-ee-eh'-zer)

**Comment:** Jethro brought Zipporah and Moses' two sons Gershom and Eliezer to the camp of Israel. Moses went out to meet him and prostrated himself to Jethro. Moses was a very important man, to Elohim and to the Israelites, but he was still the most humble of all men.

**Role reversal** - now Moses was more important but he still paid respect to his father-in-law, who was his elder.

**Stone Edition Chumash** (page 395) In Exodus 2:18 **Jethro** was called **Reuel**, and in 4:18 he was called both Jether and Jethro. All in all, he had seven names: Reuel, Jether, Jethro, Hobab, Heber, Keini, and Putiel. Another view is that Reuel to whom the daughters went (2:18) and whom they called "Father" was Jethro's father, for it is common for children to call their grandfather "Father" (Rashi).

**Jethro** = his abundance (s# 3503 **יתרו**) (yith-ro) (g# 616)

**Jether** = (s# 3503 **יתר** same strong #) (yither) (g# 610) connotes addition

**Reuel** = Friend of El (s# 7467 **רעואל**)

### Moses came to meet Jethro

**Exodus 18:7-8** And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent. 8 And Moses told his father in law all that **יהוה** had done to Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come on them by the way, and *how* **יהוה** delivered them.

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

**Stone Edition Chumash** (page 395) **Jether's name was changed:** When Jether (יֶתֶר) turned to the one true Elohim a "vav" ( ם ) was added to his name making it Jethro (יֶתְרוֹ). See **Exodus 4:18** for both names.

**Comment:** English translations do not translate these as different names. This has to do with Jethro's good advice that was added to the Torah. The "vav" means "and." Does this mean that he added things to the Torah that are not of יהוה? I don't think so, even though there are Bible commentaries that say that יהוה did not speak during the time of this story and that the suggestion of having other judges to judge the people was man's idea not יהוה's. We see in this part of the story that the phrase "**the father-in-law of Moses**" is used many times. This is a thematic link to the Haftarah portion where the Father Son relationship points to the Messiah and The Father. This causes us to further understand what the Torah is trying to communicate to us that Moses (a type of Messiah) will be submissive to the will of his father-in-law (type of Elohim the Father). Messiah said I do the will of the One who sent Me.

### **Jethro rejoices over the blessings from יהוה**

**Exodus 18:9-12** And Jethro **rejoiced** for all the goodness which יהוה had done to Israel, whom he had delivered out of the hand of the Egyptians. 10 And Jethro said, Blessed is יהוה, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians. 11 Now I know that יהוה is greater than all gods: for in the thing that they dealt proudly *he was* above them. 12 And Jethro, Moses' father in law, took a Burnt Offering and sacrifices for Elohim: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before Elohim.

**Rejoiced** = to rejoice, make glad, be joined ( ם# 2302 חָדַד ) (khaw-daw)

**Comment:** Jethro offered an elevation-offering and a feast-offering to יהוה. This would lead us to believe that Jethro was already a believer/follower of the Elohim of Israel or he became one at this time. An offering would not be accepted from a "gentile" who was not circumcised. This tells us that Jethro was a follower of the one true Elohim.

**Stone Edition Chumash** (page 396) **Jethro rejoices.** The word rejoiced is of Aramaic origin. It alludes to the word prickles ( חֲדוּדִים ) for his happiness was so great. Jethro rejoiced what Elohim had done to Egypt because of what they had done to Israel, measure for measure. The Egyptians had drowned the children of Israel when they were born at the time of Moses birth, and Elohim had drown the children in the Red Sea of those Egyptians when they had become adults.

**See Chiastic Structure in Exodus 18:21-25 at the end of this Torah Portion**

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### Jethro instructs Moses to share the burden

**Exodus 18:13-18** And it came to pass on the following morning, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening. 14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that you are doing to the people? why do you sit alone, and all the people stand by you from morning until evening? 15 And Moses said to his father in law, Because the people come to me to enquire of Elohim: 16 When they have a matter, they come to me; and I judge between one and another, and I make *them* know the statutes of Elohim, and His laws. 17 And Moses' father in law said to him, The thing that you do *is* not good. 18 You will surely wear away, both you, and this people that *are* with you: for this thing *is* too heavy for you; you are not able to perform it yourself alone.

**Stone Edition Chumash** (page 397) The next day when Moses began to judge the people was the day after **Yom Kippur** according to Rashi.

**Comment:** Jethro saw that Moses was unable to judge the matters of Israel because he was the only judge. He suggested appointing other judges over thousands, hundreds, fifties and tens so that only the difficult cases would come to Moses. This may allude to when Messiah will make judges of those who have been redeemed in the Greater Exodus in the Day of **יהוה**. See Rev 7:4 144,000, 12,000 from each tribe. Also see Rev 14:1

#### **Related Scripture: The 144,000 may be judges of their own tribes**

**Revelations 7:4** And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

#### **Related Scripture: The 144,000 may be judges of their own tribes**

**Revelations 14:1-5** And I looked, and, behold, a Lamb stood on the mount Zion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb wherever he goes. These were redeemed from among men, *being* the firstfruits to Elohim and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of Elohim.

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### **Jethro gives Moses Godly council**

**Exodus 18:19-23** Listen now to my voice, I will give you counsel, and Elohim shall be with you: Be for the people to Elohim, that you may bring the causes to Elohim: 20 And you shall teach them ordinances and laws, and shall show them the way which they must walk, and the work that they must do. 21 Moreover you shall provide out of all the people **able men**, such as **fear** Elohim, men of truth, hating **covetousness**; and place *such* over them, *to be rulers* of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them **judge** the people at all seasons: and it shall be, *that* every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for you, and they shall bear *the burden* with you, and all this people shall also go to their place in peace.

**Able men** = a force, strong, valiant, worthy (s# 2428 **חיל**) (khah-yil)

**Fearing** Elohim = afraid, fearful (s# 3373 **ירא**) (yaw-ray)

**Covetousness** = People who despise covetousness or dishonest gain (s# 1215 **בצע**) (beh'-tsah)

**Rulers** = captain, general, governor (s# 8269 **שר**) (sar)

**Judge** = to judge, pronounce sentence, punish (s# 8199 **שפט**) (shaw-fat')

### **Related Scripture: Moses speaks to his father-in-law**

**Numbers 10:29** And Moses said to **Hobab**, the son of **Reuel** the Midianite, Moses' father-in-law, We are journeying to the place of which **יהוה** said, I will give it to you: come with us, and we will do you good; for **יהוה** has spoken good concerning Israel.

### **Moses followed his father in law's advice**

**Exodus 18:24-27** So Moses listened to the voice of his father in law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves. 27 And Moses let his father in law depart; and he went his way to his own land.

**Moses appointed rulers** of thousands, hundreds, fifties and tens. These men were chosen by the heads of the different tribes to better insure justice. The process is described many years later in Deuteronomy.

### **Related Scripture: The process of appointing Judges is recounted**

**Deuteronomy 1:12-18** How can I myself alone bear your encumbrance, and your burden, and your strife? 13 **Take wise men, of understanding, and known among your tribes, and I will make them rulers over you.** 14 And you answered me, and said, The thing which you have spoken *is good for us* to do. 15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over **thousands**, and captains over **hundreds**, and captains over **fifties**, and captains over **tens**, and officers among your tribes. 16 And I charged your

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

judges at that time, saying, **Hear *the causes* between your brethren, and judge righteously** between *every* man and his brother, and the stranger *that is* with him. 17 You shall not respect persons in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment *is* Elohim's: and the cause that is too hard for you, bring *it* to me, and I will hear it. 18 And I commanded you at that time all the things which you should do.

### **Related Scripture: Moses father-in-law goes with Israel**

**Number 10:29-33** And Moses said to Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying to the place of which **יהוה** said, I will give it you: come with us, and we will do you good: for **יהוה** has spoken good concerning Israel. 30 And he said to him, I will not go; but I will depart to my own land, and to my kindred. 31 And he said, Leave us not, I ask you; for as you know how we are to encamp in the wilderness, and you may be to us instead of eyes. 32 And it shall be, if you go with us, it shall be, that what goodness **יהוה** shall do to us, the same will we do for you. 33 And they departed from the mount of **יהוה** three days' journey: and the Ark of the Covenant of **יהוה** went before them in the three days' journey, to search out a resting place for them.

### **Israel encamps in the wilderness**

**Exodus 19:1-6** In the third month, when the children of Israel left the land of Egypt, the same day they came *into* the wilderness of Sinai. 2 For they departed from Rephidim, and came *to* the desert of Sinai, and Israel **encamped** in the wilderness; before the mount. 3 And Moses went up to Elohim, and **יהוה** called to him out of the mountain, saying, This shall you say to the house of Jacob, and tell the children of Israel; 4 You have seen what I did to the Egyptians, and *how* I bare you on eagles' wings, and brought you to Myself. 5 Now therefore, if you will obey My voice indeed, and keep My Covenant, then you shall be a peculiar treasure to Me above all people: for all the earth *is* Mine: 6 And you shall be to me a kingdom of **priests**, and a holy nation. These *are* the words which you shall speak to the children of Israel.

**Encamped** = encamp (s# 2583 **חנה**) (khaw-naw')

**Priests** = Priest, chief ruler, prince, principal officer (s# 3548 **כהן**) (Ko-hane)

**Stone Edition Chumash** (page 401) And Israel **encamped** ( **ויחן-שם ישראל** ) there, the verb is in the singular showing that the **nation camped as if they were only one person or in unity.**

**Comment:** We could compare this to Pentecost in the first century when those who followed Messiah were in the upper room of the Temple and they were all of **one accord** and the Holy Spirit was poured out on them. There is not a hint of any complaint here at Mount Sinai. This may be due to the obvious presence of **יהוה**.

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### **Related Scripture: In the first century when the 120 were in one accord**

**Acts 2:1-4** And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them cloven tongues like as of fire, and it rested on each of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

### **יהוה will appear to them in three days**

**Exodus 19:7-11** And Moses came and called for the elders of the people, and laid before their faces all these words which יהוה commanded him. 8 And all the people answered together, and said, All that יהוה has spoken we will do. And Moses returned the words of the people to יהוה. 9 And יהוה said to Moses, Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you **forever**. And Moses told the words of the people to יהוה. 10 And יהוה said to Moses, Go to the people, and sanctify them today and tomorrow, and let them wash their clothes, 11 And be ready against the third day: for the third day יהוה will come down in the sight of all the people on mount Sinai.

**Eternal** = perpetual, continuance, past or future (s# 5769 עלם ) (O-lawm )

**Stone Edition Chumash** (page 403) Exodus 19:8-9 "Everything that יהוה has spoken we will do." It was said that Israel had great faith in that they agreed to follow all that יהוה had commanded them to do even before they heard what those commands were.

**Comment:** They had signed a contract that was like a blank piece of paper that יהוה would fill in later. יהוה was going to speak to Moses so that the people could hear. He was not even speaking to them directly. This shows the Holiness of יהוה. We are encouraged to come before Him in prayer but this is not the same as coming before Him physically. We have not experienced this in our lives but we will on the Last Day when the sheep and goats are judged.

### **The Mountain can't be touched and the people must be ritually clean**

**Exodus 19:12-15** And you shall set bounds for the people round about, saying, Take heed to yourselves, *that you* do not go up to the mount, or touch the border of it: whoever touches the mount shall surely be put to death: 13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it is a* beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount. 14 And Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. 15 And he said to the people, Be ready against the third day: do not come at *your* wives.

**Don't come near a woman** - sex is not a sin but Israel needed to remain in a state of ritual purity in preparation to be presented to יהוה.

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### **Related Scripture: Being unclean until evening**

**Leviticus 15:18** The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the evening.

### **יהוה Descends to Mount Sinai**

**Exodus 19:16-18** And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the voice of the **Shofar** exceeding loud; so that all the people that were in the camp trembled. 17 And Moses brought the people out of the camp to meet with Elohim; and they stood at the lowest part of the mount. 18 And mount Sinai was altogether on a smoke, because **יהוה** descended on it in fire: and the smoke of it ascended as the **smoke of a furnace**, and the whole mount quaked greatly.

**Shofar** = horn, ram's horn, from H8231 original sense of incising as giving a clear sound (s# 7782 שפר ) (sho-far')

### **Related Scripture: Smoking Furnace**

**Genesis 15:17** And it came to pass, that, when the sun went down, and it was dark, behold a **Smoking Furnace**, and a **Burning Lamp** that passed between those pieces. 18 In the same day **יהוה** made a Covenant with Abram, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates:

**Comment:** We see that a Smoking Furnace comes down on Mount Sinai as the Covenant is being made with Israel. We see that the Covenant that was made with Abraham was made with a **Smoking Furnace** and a **Burning Lamp**. We believe that the Smoking Furnace represents Father **יהוה** and the Burning Lamp represents **יהוה** Yeshua the Son. If this is true, then the Covenant that was made at Mount Sinai was with Father **יהוה**.

**Left horn of the Ram** = This is the left horn of the ram that was caught in the thicket when Abraham was offering Isaac. This was a foreshadowing of the work of Messiah. He would die as the Passover Lamb. The right horn will blast when Messiah returns.

### **Related Scripture: At 2nd blast of the Shofar the dead in Messiah shall arise**

**1 Thessalonians 4:13-17** But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. 14 For if we believe that Yeshua died and rose again, even so they also which sleep in Yeshua will **יהוה** bring with Him. 15 For this we say to you by the word of Yeshua, that we which are alive *and* remain until the coming of Yeshua shall not prevent them which are asleep. 16 For **יהוה** Himself shall descend from heaven with a shout, with the voice of the archangel, and with **the shofar of Elohim**: and the dead in Messiah shall rise first: 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet Yeshua in the air: and so shall we ever be with Yeshua.



# Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

## Stone Edition Chumash (page 405) Four levels of Holiness

**First level** - The bottom of the mountain where the people stood. This corresponds to the gate of the Temple Courtyard

**Second level** - The mountain itself corresponding to the interior of the Courtyard

**Third level** - The cloud, where Moses stood, corresponding to the interior of the Temple

**Fourth level** - The thickness of the cloud corresponding to the Holy of Holies, the Mercy Seat

**Ten Levels of Holiness:** Scripture supports ten (10) levels of Holiness related to the distance to the Holy of Holies and what is required of us:

- 1 Holy of Holies
- 2 Holy Place
- 3 between the Altar and the Holy Place
- 4 between the Altar and the gate to the Outer Court
- 5 Outer Court
- 6 Gate of the Temple
- 7 Temple Mount
- 8 Jerusalem
- 9 Israel
- 10 the World

## The Shofar sounds and Moses goes up the Mountain

**Exodus 19:19-25** And when the voice of the shofar sounded long, and grew louder and louder, Moses spoke, and Elohim answered him by a voice. 20 And יהוה came down on mount Sinai, on the top of the mount: and יהוה called Moses *up* to the top of the mount; and Moses went up. 21 And יהוה said to Moses, Go down, charge the people, lest they break through to יהוה to gaze, and many of them perish. 22 And let the priests also, which come near to יהוה, sanctify themselves, lest יהוה break forth on them. 23 And Moses said to יהוה, The people cannot come up to mount Sinai: for You charged us, saying, Set bounds about the mount, and sanctify it. 24 And יהוה said to him, Away, get down, and you shall come up, you, and Aaron with you: but do not let the priests and the people break through to come up to יהוה, lest He break forth on them. 25 So Moses went down to the people, and spoke to them.

**First Pentecost:** This day was fifty (50) days after Passover - This was **Pentecost**. This is the day יהוה called out His people (Ecclesia in Greek). Moses led them to Mount Sinai to be joined to Him in a Holy Covenant (like a Marriage). The Terms of the Marriage Covenant are given in the (Ketubah). The bride (Israel) says I do (Everything that יהוה has spoken we will do). If these conditions are not met they will be cast out (divorced).

# Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

## Steps of a Hebrew Wedding

- 1. The selection of the bride** (chosen by the father. The father would send his trusted servant to search out the bride (like Abraham sending Eliezer who was a type of Holy Spirit)) Genesis 24, John 15:16 You have not chosen Me, I have chosen you.
- 2. The bride's price (mohar) was established.** Yeshua paid His life for the body of believers. I Peter 1:18-19 For as much as you know that you were not redeemed with corruptible things as silver and gold, from your vain conversation (*way of Life*) received by tradition from your fathers; but with the precious blood of Messiah, as a lamb without blemish... This price was established 430 years before with Abraham in Genesis 15
- 3. The bride and groom are betrothed (kiddushin) to each other.** This is legally binding the bride and groom. A divorce would be required if they wanted to end this contract. The betrothal is taking place at Mount Sinai. (left Ram's horn Genesis 22:13)
- 4. A written document (ketubah) is drawn up.** This states the price of the bride and the rights of the bride. The groom promises to support her, provide food for her, clothing and necessities and to live with her as husband and wife. יהוה's word is our Ketubah. II Corinthians 1:20 For all the promises of יהוה in Him are yes, and in Him Amen...
- 5. The bride must give her consent.** Everything that יהוה has spoken we will do. Exodus 19:8. That if you shall confess with your mouth Adonai Yeshua, and shall believe in your heart that יהוה has raised Him from the dead, you shall be saved. Romans 10:8-9
- 6. Gifts were given to the bride and a cup called the cup of the Covenant was shared between bride and groom.** If a ring is given then this step is completed when it is placed on her finger. We receive the Holy Spirit as a gift beginning on this same day of the year in the first century at Pentecost. Acts 2:38, Ephesians 4:7-8, I Corinthians 12:1-28. Jeremiah 31:31-33, the cup in Luke 22:20 Messiah gave 3rd cup His blood and body
- 7. The bride has a taval in a mikvah (water immersion) which is a ritual cleansing.** This indicates the beginning of a new way of life... from single to married.. from sinfulness to purity... This immersion is considered a spiritual rebirth. Acts 19:4 immersed in the Name of Yeshua..
- 8. The bridegroom departs, going back to his father's house to prepare the bridal chamber.** I go to prepare a place for you; if I go, I will return again to you... that where I am there you may be also John 14:1-3
- 9. The bride was consecrated and set apart for a period of time while the bridegroom was away building the home.** It was the father who declared that the final bridal chamber was finished. The bridegroom did not know when the father would declare the bridal chamber fit and send him to get his bride. But of that day and that hour knows no man, no not the angels which are in heaven, neither the Son, but the Father. Take heed, watch and pray: for you know not when the time is. Mark 13:32-33. The bride had to be ready at all times because she did not know when he would return to take her away.
- 10. The bridegroom would return with a shout "Behold the bridegroom comes" and the Shofar (ram's horn) would be blown.** For יהוה (Yeshua) Himself shall descend from heaven with a shout, with the voice of the archangel, and with the shofar of Elohim: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with

## **Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)**

them in the clouds, to meet **יהוה** (Yeshua) in the air: and so shall we ever be with **יהוה** (Yeshua).  
I Thessalonians 4:16-17 (Right Ram's horn)

**11. He would abduct His bride, usually in the middle of the night, to go to the bridal chamber where the marriage would be consummated. This is the full marriage known in Hebrew as nesu'in. They would stay for seven days.**

**12. Finally there would be a marriage supper for all guests invited by the father.**

On the wedding day the bridegroom is seen as a king and the bride is seen as a queen. You shall also be a crown of glory in the hand of **יהוה**, and a royal diadem in the hand of Your Elohim. You shall no more be termed forsaken; neither shall your land any more be termed desolate: but You shall be called **Hephzibah**, and your land **Beulah**: for **יהוה** delights in you, and your land shall be married. For as a young man marries a virgin, so shall your sons marry you: and as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you. Isaiah 62:3-5

**Reference: The Seven Festivals of The Messiah** by Edward Chumney page 125-135

### **Messiah tells of when the second half of the marriage takes place**

#### **Related Scripture: The parable of the wedding guests**

**Matthew 22:1-14** And Yeshua answered and spoke to them again by parables, and said, 2 The kingdom of heaven is like a certain king, which made a **marriage for his son**, 3 And sent forth his servants to call them that were invited to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are invited, Behold, I have prepared my dinner: my oxen are killed, and all things are ready: come to the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and treated [them] spitefully, and killed them. 7 But when the king heard of this, he was angry: and **he sent forth his armies, and destroyed those murderers**, and burned up their city. 8 Then he said to his servants, **The wedding is ready, but they which were bidden were not worthy. 9 Go into the highways, and as many as you shall find, bring to the marriage.** 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which **had not on a wedding garment**: 12 And he said to him, Friend, how did you come in here not having a wedding garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and take him away, and **cast [him] into outer darkness**; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

**Questions: Who is the bride?** If the church/believers are the bride then who are the guests? Those who do not believe in Messiah or follow Him will be destroyed. Would it make sense that the bride would love Him? Who does the Scriptures say loves Him?

#### **Related Scripture: Only those who keep His Commandments love Him**

**John 14:21** He that has My commandments, and keeps them, he it is that loves Me: and he that loves Me shall be loved of My father, and I will love him, and will manifest Myself to him.

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### Related Scripture: All have turned away, but He has made a way for us

**Jeremiah 3:8** And I saw, when for all the causes that backsliding Israel committed adultery I had put her away, and given her a bill of **divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also.

Israel (ten northern tribes) were divorced from Elohim but Judah (tribe of Benjamin and the tribe of Judah) was not divorced from Elohim. Israel was conquered by Assyria and never returned from that captivity. They were not keeping the Torah and assimilated into many different cultures of the world, and lost their identity. Judah was punished by being conquered by Babylon but returned to build the second Temple. The Ten Tribes will return in the last days and be rejoined back with Judah. The ten tribes have been gone for 2,737 years as of 2016.

**Question:** Are the commandments of Yeshua (יהוה the Son) different from the commandments of יהוה (יהוה the Father)? If they are different how can they (Father & Son) be one (Ehod)

### Related Scripture: Father and Son must be in Agreement

**Amos 3:3:** Can two walk together, except they be agreed?

### Related Scripture: We are one with the Father and Son if we obey

**John 17:21:** That they all may be one; as You, Father, are in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me.

## Have no other gods before you

**Exodus 20:1-6** And Elohim spoke all these words, saying, 2 I am יהוה your Elohim, which has brought you out of the land of Egypt, out of the house of bondage. 3 You shall have no other gods before Me. 4 You shall not make any **graven image**, or any **likeness** of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 You shall not bow down yourself to them, nor serve them: for I יהוה your Elohim am a **jealous** Elohim, visiting the **iniquity** of the fathers on the children to the third and fourth generation of them that hate Me; 6 And showing mercy to thousands of them that love Me, and keep My commandments.

**Graven image** = idol, carved image (s# 6459 פסל ) (peh-sel)

**Likeness** = form, image, likeness (s# 8544 תמונה ) (tmuwnah)

**Jealous** = jealous but only used for Elohim (s# 7067 קנא ) (qannia)

**Iniquity** = perversity, depravity, punishment for iniquity (s# 5771 עון ) (aw-vone)

## **Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)**

### **Related Scripture: Blessing for Obedience, Curses for Disobedience**

**Matthew 7:21-27** Not everyone that says to Me, Adonai, Adonai, shall enter into the kingdom of heaven; but he that **does the will of My Father** which is in heaven. 22: Many will say to Me on that day, Adonai, Adonai, have we not prophesied in Your name? and in Your name have cast out devils? and in Your name done many wonderful works? 23: And then I will profess to them, I never knew you: depart from Me, you that work iniquity (*Torahlessness*). 24: Therefore **whoever hears these sayings of Mine, and does them**, I will liken him to a wise man, which built his house on a rock: 25: And the rain descended, and the floods came, and the winds blew, and beat on that house; and it did not fall: for it was founded on a rock. 26: And **everyone that hears these sayings of Mine, and does not do them**, shall be like a foolish man, which built his house on the sand: 27: And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell: and great was the fall of it.

**Comment:** Those who do not believe we should keep the commandments are like one who builds his house on sand. When the storms of the tribulation come their house will fall, meaning that they will not keep the faith and will be lost. **Yeshua never knew them** because they never let His Word change the way they lived. **They resisted the Holy Spirit by not obeying the commandments.**

### **Related Scripture: All things work for good**

**Romans 8:28-30** And we know that **all things work together for good to those that love Elohim, to those who are called according to His purpose.** 29: For who He had foreknown, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30: Moreover **who He predestined, those He also called: and who He called, them He also justified: and who He justified, them He also glorified.**

**The I Wills:** The five (5) I wills of Exodus 6:6-8 .... We are now at the fourth (4th) I will... **I will take you as My people, and I will be your Elohim.** Then you shall know that I am **יהוה** your Elohim who brings you out from under the burdens of the Egyptians. **יהוה** is now bringing everything together to Mount Sinai where He will personally come down to make the Covenant with the sons of Israel.

**יהוה reveals His nature:** He told Moses that Abraham, Isaac and Jacob had not known Him as **יהוה**. Moses was the first to be told to take off his shoes at the burning bush. (Exodus 3:1-6) This is a part of **יהוה** that Abraham, Isaac and Jacob had not seen. They were not told that they could not approach Him because of His holiness. Now at Mount Sinai the children of Israel would be told to wash their clothes, take a bath and have no physical relations with their wives before they could appear before him. They also were not to touch the mountain. Failure to do these things would result in death. This is revealing to an even greater extent the Holiness of **יהוה** and showing them more of the nature of **יהוה**. Israel will become **a special holy people to יהוה** and this will be accomplished through the Covenant. The First Commandment establishes **יהוה authority**. Laws can only be established by one who has authority or else no one will follow them. If we accept His **Sovereignty** then we will obey His **laws (Torah)**. If we don't

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

obey His laws then we have not accepted His authority and will be judged for that. Israel will become a **special holy people to יהוה** and this will be accomplished through the Covenant with Him.

**Stone Edition Chumash** (page 407) What Did the People Hear יהוה Say: The Sages teach that יהוה only spoke the first two commandments directly to the people. They then told Moses to speak with יהוה and then he could tell them. The reason Sages believe this is the Gamatra of the word Torah.

**Torah ( תורה ) ת = 400, ו = 6, ר = 200 and ה = 5 for a total of 611.**

This is 2 short of 613, the number of commandments in the Torah. They say this is because Moses taught them 611 commandments and יהוה spoke the first two of the ten commandments directly to the people for a total of 613. They also say that the first two commandments are in a class by themselves. The first commandment of the ten commandments is "I am יהוה your Elohim who has taken you out of the land of Egypt, from the house of bondage." The second is "You shall not recognize the gods of others in My presence." Those who continue to break one of these will be cut off with the unbelievers.

### The Ten Commandments

#### Honor the name יהוה

**Exodus 20:7** You shall not take the name of יהוה your Elohim in vain; for יהוה will not hold him guiltless that takes His name in vain.

#### Remember the Sabbath

**Exodus 20:8-11** Remember the Sabbath day, to keep it holy. 9 Six days shall you labor, and do all your work: 10 But the seventh day *is* the Sabbath of יהוה your Elohim: *in it* you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that *is* within your gates: 11 For *in* six days יהוה made heaven and earth, the sea, and all that is within them, and rested the seventh day: therefore יהוה blessed the Sabbath day, and hallowed it.

**Sabbath** = Sabbath, Day of Atonement(s# 7676 שבת ) (Shabbat )

**Holy** = consecrate, sanctify, Holy(s# 6942 קדש ) (Kaw-dosh )

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

**Stone Edition Chumash** (page 409) The word **REMEMBER** in this verse is not truly a command it is given in the infinitive form. The verse in Deuteronomy 5:12 uses the word **SAFEGUARD** which is also in the infinitive form. This is saying that we are to always remember to keep the Sabbath holy and to not desecrate it. The **Sabbath is a sign of the Covenant** between יהוה and man just as circumcision is a sign.

### **Related Scripture: Keeping the Sabbath brings blessings**

**Isaiah 56:6-7** Also the sons of the stranger, that join themselves to יהוה, to serve Him, and to love the name of יהוה, to be His servants, **everyone that keeps the Sabbath from polluting it, and takes hold of My Covenant; 7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer:** their Burnt Offerings and their sacrifices *shall be* accepted on My Altar; for My house shall be called a house of prayer for all people.

**In the middle of the Ten Commandments יהוה states;**

**Exodus 20:6** "And showing **mercy to thousands of them that love Me, and keep My commandments.**"

**Yeshua said the same thing.** (The Commandments have not changed. The commandments of Father יהוה are also the commandments of Yeshua)

### **Those who love Messiah, Keep His commandments**

**John 14:15:** If you love Me, keep My commandments.

**John 14:21:** He that has My commandments, and keeps them, he it is that loves Me: and he that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

**John 15:9-10** As the Father has loved Me, so have I loved you: continue in My love. 10: **If you keep My commandments, you shall abide in My love;** even as I have kept My Father's commandments, and abide in His love.

**I John 5:2-3:** By this we know that we love the children of Elohim, when **we love Elohim, and keep His commandments.** 3: For this is the love of Elohim, that we keep His commandments: and His commandments are not grievous.

# Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

## The First Five Commandments are Reflected in the last Five

First Tablet	Second Tablet	Relationship
1. I am <b>יהוה</b> your Elohim	6. You shall not Kill (murder)	If you believe He is Elohim you will respect what He has created.
2. you shall not recognize the gods of others in My presence. You shall not make yourself a carved image nor any likeness of that which is in the heavens above or on the earth below or in the waters beneath the earth. You shall not prostrate yourself to them nor worship them.	7. You shall not commit adultery	If we are in Covenant with <b>יהוה</b> , we are married to Him. If we have other gods we are committing adultery, Jeremiah 3:8 And I saw when for all the causes that backsliding Israel had committed adultery I had put her away, and gave her a bill of divorce...
3. You shall not take the Name of <b>יהוה</b> , your Elohim in vain, for <b>יהוה</b> will not absolve anyone who takes His Name in vain	8. You shall not steal	If you take His Name in vain you are stealing His Honor
4. Remember the Sabbath day to sanctify it. Six days shall you work and accomplish all your work; but the seventh day is Sabbath to <b>יהוה</b> , your Elohim; you shall not do any work - You, your son, your daughter, your slave, your maidservant, your animal, and the convert within your gates. for in six days <b>יהוה</b> made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, <b>יהוה</b> blessed the Sabbath day and sanctified it	9. You shall not bear false witness against your fellow (in a court of Law)	Remembering the Sabbath is to recognize that He created the world. If you do not keep the Sabbath you are saying He did not create everything, and that someone else created it or it made it's self, and you are bearing a false witness.



## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

First Tablet	Second Tablet	Relationship
5. Honor your father and your mother, so that your days will be lengthened on the Land that <b>יהוה</b> , your Elohim, gives you.	10. You shall not covet your fellow's house. You shall not covet your fellow's wife, his manservant, his maidservant, his ox, his donkey, nor anything that belongs to your fellow	If you covet the possessions of others you are not honoring your parents or Elohim. You bring disgrace on Elohim and your parents to do such a thing

**This is the basis of all laws in the world.** This Covenant can bring life or death depending on what we do with it. If we do the things He has told us it is a tree of life. If we do not keep His laws it brings condemnation and judgment. James said to be doers of the Word and not hearers only.

**Fences** are boundaries that man puts up to keep us from even coming close to disobeying **יהוה's** commandments. They are not bad as long as we realize they are not commandments. Example: If we have in the past fallen into sin through pornography it would not be wise for us to go into adult book stores. Our commitment to not go into adult book stores would be called a "fence." This is something that we have decided for ourselves. If **יהוה** led others to go into these places to attempt to close them down or to witness to the people who work at these places that is what they should do. A fence for one person is not necessarily a fence for other people.

**Rabbinical Traditions** are keeping man's laws. They are things added to the Word of Elohim. Elohim said not to add to or take away from His Torah. Sometimes these actually go against what **יהוה** has said. Anything that makes **יהוה's** word of none effect is sin.

**Takanote** are commandments that are made from what an important Rabbi in the past decided is a law without a basis in Scripture. These should not be followed at all. They are an affront to **יהוה**.

**Keeping spiritual laws that man has added is called - Takanote or Legalism**  
**Keeping Elohim's commandments perfectly is called - Obedience**  
**Not keeping Elohim's commands is called - sin**

**Related Scripture: Sin is breaking a Commandment in the Torah**

**1 John 3:4 Whoever commits sin transgresses also the Torah: for sin is the transgression of the Torah.**

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### Honor your Father and Mother

**Exodus 20:12** **Honor** your father and your mother: that your days may be long on the land which יהוה your Elohim gives you.

**Honor** = Honor A primitive root; to *be heavy*, that is, in a bad sense (*burdensome, severe, dull*) or in a good sense (*numerous, rich, honorable*);(s# 3513 **כבד**) (kabad )

**Stone Edition Chumash** (page 411) **Honor your father and mother** that your days may be long upon the earth. If we do not honor our father and mother we are dishonoring יהוה who is part of the three who see to the welfare of a person.

### You shall not Kill (*Murder*)

**Exodus 20:13** You shall not kill.

**Stone Edition Chumash** (page 411) **You shall not murder (not killing)** Although this is often written as You shall not kill, the true meaning is you shall not murder. The killing of enemies in war and the execution of criminals is allowed and even commanded by יהוה. The taking of a life is not taken lightly by the Jewish people. They believe that when you take a life you destroy all possible future descendants of that person, so in essence you have destroyed a nation.

### You shall not commit adultery

**Exodus 20:14** You shall not commit adultery.

**Stone Edition Chumash page** (page 411) **You shall not commit adultery, (not fornication)** This refers to living with a woman who is married to another man. This is a capital offense, requiring the death penalty. This does not refer to two unmarried people living together.

### You shall not steal (*Kidnap*)

**Exodus 20:15** You shall not steal.

**Stone Edition Chumash** (page 411-412) **You shall not Steal (kidnapping)** This commandment refers to kidnapping. The command to not steal is found in Leviticus 19:11. The Sages expound that all commands in this sentence refer to crimes that are all punishable by death. Murder, adultery, kidnapping and bearing false witness in a capital crime case are punishable by death. Only stealing a person to put them in slavery or selling them as slaves is punishable by death. Stealing food or other things is not punishable by death.

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### You shall not bear false witness (*In a court of law*)

**Exodus 20:16** You shall not bear false witness against your neighbor.

### Stone Edition Chumash (page 412) You shall not bear false witness (in court)

This commandment refers to the testimony of a witness in a court of law. The penalty for giving a false testimony in court for a capital crime is the death penalty. We are told that the false witness will receive the same punishment that the defendant would have received if the lie had been believed.

### You shall not Covet

**Exodus 20:17** You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that *is* your neighbor's.

**Stone Edition Chumash** (page 412) **You shall not covet** Only Elohim could make such a law. An earthly king can only regulate the acts of those in his kingdom not their thoughts. Elohim has complete authority to govern our thoughts so that our lives will be pure knowing that "as a man thinks in his heart so is he." Our thoughts will sooner or later come to the surface and we will act upon them.

### The People asked that יהוה only speak to Moses

**Exodus 20:18-20** And all the people saw the thunderings, and the lightnings, and the noise of the shofar, and the mountain smoking: and when the people saw *it*, they moved away, and stood afar off. 19 And they said to Moses, Speak with us, and we will hear: but do not let Elohim speak with us, or we will die. 20 And Moses said to the people, Fear not: for Elohim has come to prove you, and that **His fear may be before your faces, that you will not sin.**

**Shofar** = Ram's horn (s# 7782 שופר) (Shofar)

**Comment:** This fear that the people felt enabled them to understand that Elohim is awesome and to be feared so that they will obey Him. The problem today is that the world to a large extent believes that Yeshua came in love and told us that we don't need to keep the laws of Father Elohim, that we can just keep the laws of Yeshua and all that other harsh stuff is done away with. The truth is that there is no difference between what Yeshua commanded and the Torah that was given at Sinai. Yeshua also said that He did not come to destroy the law (Torah) (teach it incorrectly thus destroying the purpose for which it was created) but He came to **fulfill** it (*teach it correctly so that the purpose that it was created for would be fulfilled*). Elohim had come to elevate you in holiness. This fear that you feel is not meant to destroy you but to show you the awesomeness of Elohim so that you will obey Him and therefore become a holy nation.

**Related Scripture: Heaven & earth will be done away with before the Torah**

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

**Matthew 5:17-19** Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

### **Related Scripture: We can ask for help because we keep the Commandments**

**1st John 3:18-22** My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before Him. 20 For if our heart condemn us, Elohim is greater than our heart, and knows all things. 21 Beloved, if our heart condemn us not, *then* have we confidence toward Elohim. 22 And whatever we ask, **we receive of Him, because we keep His commandments**, and do those things that are pleasing in His sight.

### **If we do not Fear יהוה we will not obey Him**

**Psalms 111:10** The fear of יהוה *is* the beginning of wisdom: a good understanding have all they that do *His commandments*: His praise endures forever.

**Ecclesiastes 12:13** Let us hear the conclusion of the whole matter: **Fear** Elohim, and keep His commandments: for this *is* the whole *duty* of man.

**1 Peter 2:17** Honor all *men*. Love the brotherhood. **Fear** Elohim. Honor the king.

**Revelations 19:5** And a voice came out of the throne, saying, Praise our Elohim, all his servants, and you that **fear** Him, both small and great.

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### Dividing the Ten Commandments:

**The Catholic** version leaves out the command that forbids the making of idols and divides one of the other commandments into two parts so that they still have ten.

**The Christians** say that the first commandment is "You shall have no other gods before Me." They believe the commandment to obey the Sabbath has been changed to mean Sunday, The day that Constantine dedicated to the worship of the sun god in 325 AD.

**The Jewish** people see the first commandment as "I am יהוה your Elohim, who has taken you out of the land of Egypt. If you don't accept the sovereignty of Elohim you will not obey Him.

**Some believe** that the command to remember the Sabbath is not actually a command even though they know that we are to obey all that Elohim has told us to do concerning the Sabbath in other Scriptures. They believe that this is the sign of those under the Covenant and that when we keep the Sabbath we are proclaiming that Elohim created the world in six days and rested on the seventh. The Sabbath is the divider between the commands that govern our relationship with Elohim and the following commands govern our relationship with others

**Do you think that Yeshua's bride will love Him?** Or put another way do you think He would marry a bride who does not love Him? The answer is obvious. What may not be so obvious is how can anyone know for sure that they love Him. Is it the feeling you have when you think of Him, or how you feel when you sing worship songs, or how you feel when you pray? No, the answer from יהוה's Word says that **those who love Him will keep His commandments**. All the rest is just religious talk. We don't keep His commandments to get saved. We keep His commandments because we are saved and we love Him, therefore we want to please Him.

**Comment:** Isaiah saw יהוה (Yeshua) who was high and lifted up, just as Yeshua appeared high up on Mount Sinai. We know that it was Yeshua because we are told by Yeshua that no man has ever seen Father יהוה. Isaiah was fearful because he knew of his sinful condition. There was smoke and a live coal carried by the angel. The people were far from obeying Yeshua just as they were at Mount Sinai. Isaiah was an intercessor just as Moses was. The people had fallen away from following יהוה as they are today and only a tenth would return in the time of Isaiah. This may be the same percent who will return to יהוה of the people in our day. The passage goes on to describe the enemies of יהוה's people even when they turn against Him. Syria is one of Israel's worst enemies today. They support terrorism as much or more than any other country. Isaiah chapter nine talks about the coming of Yeshua. This may be showing that this is a prophecy to us today as these conditions in Isaiah are so similar to what we see in the world.

## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### **Related Scripture: Isaiah sees Yeshua, not the Father**

**Isaiah 6:5-8** Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, יהוה of hosts. 6 Then flew one of the seraphims to me, having a live coal in his hand, *which* he had taken with the tongs from off the Altar: 7 And he laid *it* on my mouth, and said, behold, this has touched your lips; and your iniquity is taken away, and your sin purged. 8 Also I heard the voice of Adonai, saying, Who shall I send, and who will go for us? Then I said, Here *am* I; send me.

### **Do not make idols, and do not make Altars of cut stone**

**Exodus 20:21-26** And the people stood afar off, and Moses drew near into the thick darkness where Elohim *was*. 22 And יהוה said to Moses, This you shall say to the children of Israel, You have seen that I have talked with you from heaven. 23 You shall not make to Me gods of silver, neither shall you make to you gods of gold. 24 An Altar of earth you shall make to Me, and shall sacrifice on it your Burnt Offerings, and your Peace Offerings, your sheep, and your oxen: in all places where I record My name I will come to you, and I will bless you. 25 And if you will make Me an **Altar of stone**, you shall not build it of hewn stone: for if you lift up your tool on it, you have polluted it. 26 Neither shall you go up by steps to My Altar, that your nakedness is not seen on it.

**Comment by Rabbi Daniel Lapin** Altar of earth or stone We are told not to build an altar of cut stone and later told not to build one of bricks. When we look at a stone we are reminded that יהוה made it. Every stone is unique just as we were created by Elohim. No two people are the same, Elohim made us this way. Cut stones and bricks on the other hand all look alike. Elohim created us to be different so that we could work together as a society to overcome the difficulties of living in a world that is not always conducive to sustaining life. We can not make or grow all the things that we need to sustain life, therefore we have different occupations so that each person fulfills part of the needs of society. This is why we were created different from one another. If we all wanted to eat carrots our meals would not be as pleasant after eating carrots every meal for many years. We also would not be very healthy. Carrots are good for us but we need other foods as well. If everyone wanted to be carpenter where would we get our food. Bricks and cut stones are alluding to making everyone the same, like slaves to a person or government. This is shown in the story of Tower of Babel when everyone was made a slave to Nimrod and were given the task of making bricks to build the tower. The people were made into look alike slaves for the glory of Nimrod. Elohim did not create us all equal in that He gave us different abilities and aspirations in order to fulfill the common good. We should have equal opportunities to fulfill our destiny to become the unique person He created us to be and we do that by not becoming bricks or cut stones that powerful people and governments often try to make us. If we become bricks or cut stones we are proclaiming Elohim is not our creator.

## **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

### **Related Scripture: Altars of Brick**

**Isaiah 65:3** A people that provokes Me to anger continually to My face; that sacrifices in gardens, and burns **incense on altars of brick**;

**Judah: Mount Sinai Experience:** There are many times shown through Scripture that the Exodus in the Torah is a foreshadowing of a future Exodus. Psalms 78 tells of this and refers to the final generation. Judah will be taken by יהוה to the wilderness and will experience the same things that happened to Israel in the past. They will hear the Shofar, the right horn of the ram that was given in place of Isaac. They will see the mountain burning like a furnace and feel the earth tremble and see the words that יהוה speaks to them. They will experience the greatest fear they have ever felt as He gives understanding of His commands. Later they will experience the love He has for them as they are obedient to His word.

**Israel:** (The 10 Tribes) Will not be going into the wilderness with Judah. Remember that Jacob divided his family into two groups when Esau was coming with four hundred men. This foreshadows the end times. Remember that Jacob was described as being “**Greatly afraid and distressed.**” This is a foreshadowing of the time of tribulation. Each of the two groups will go through the time of great trouble at different periods of time. Judah went through it time of great trouble during World War II when they were being burned to death in the ovens of Germany. Those of the Ten Tribes were not being burned in ovens at that time although they were being killed in the war. We know that Revelations chapter 12 tells about Judah (the woman who had the Man Child (Yeshua)) and the last verse of that chapter is written about the Ten Tribes. Satan will try to attack Judah but will not be able to because they are protected by Yeshua Himself. The Ten Tribes will still be left in the nations until after the Tribulation. They will return to the Land after Satan has been defeated and Judah has returned to the Land.

### **Related Scripture: The future Exodus for Judah**

**Ezekiel 20:33-38** As I live, says Adonai יהוה, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you: 34 and I will bring you out from the peoples, and will **gather you out of the countries where you are scattered**, with a mighty hand, and with an outstretched arm, and with wrath poured out; 35 and **I will bring you into the wilderness** of the peoples, and there will I enter into judgment with you **face to face**. 36 **Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you**, says Adonai יהוה. 37 And I will cause you to pass under the rod, and **I will bring you into the bond of the Covenant**; 38 and I will **purge out from among you the rebels**, and them that transgress against Me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and you shall know that I am יהוה.

### **Related Scripture: The Dragon will come against The Ten Tribes**

**Revelations 12:17** And the dragon was wroth with the woman (*Judah*), and went to make war with the remnant of her seed (*Ten Tribes*), which keep the commandments of Elohim, and **have the testimony of Yeshua Messiah.**

# **Yithro** (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

## **Josephus: Moses ascending to receive the Ten Commandments**

### **CHAPTER 5.**

#### **HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM יהוה, AND DELIVERED THEM TO THE HEBREWS.**

1. NOW Moses called the multitude together, and told them that he was going from them unto mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. When he had said this, he ascended up to Mount Sinai, which is the highest of all the mountains that are in that country (9) and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes: and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. But the Hebrews removed their tents as Moses had bidden them, and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them. So they feasted and waited for their conductor, and kept themselves pure as in other respects, and not accompanying with their wives for three days, as he had before ordered them to do. And they prayed to God that he would favorably receive Moses in his conversing with him, and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their wives and children more ornamental and decent clothing than they usually wore.

2. So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

3. When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low



## Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."

4. When he had said this, he brought the people, with their wives and children, so near the mountain, that they might hear God himself speaking to them about the precepts which they were to practice; that the energy of what should be spoken might not be hurt by its utterance by that tongue of a man, which could but imperfectly deliver it to their understanding. And they all heard a voice that came to all of them from above, insomuch that no one of these words escaped them, which Moses wrote on two tables; which it is not lawful for us to set down directly, but their import we will declare (10)

5. The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we must keep the seventh day, by resting from all sorts of work. The fifth, that we must honor our parents. The sixth that we must abstain from murder. The seventh that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another's.

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, (11) and make there a distinct explication of them.

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should

## **Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)**

have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

# Yithro (Jethro) Torah Portion 17 Exodus 18:1 - 20:23 (20:26 in English)

## Chiastic Structure Exodus 18:20-27

Found by Patti Riddle

**A Exodus 18:20** And you shall teach them ordinances and laws, and shall show them the way wherein they must walk, and the work that they must do.

**B Exodus 18:21-22** Moreover you shall provide out of all the people able men, such as fear Elohim, men of truth, hating covetousness; and place *such* over them, *to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens*: 22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for you, and they shall bear *the burden* with you.

**Central Axis** **Exodus 18:23-24** If you shall do this thing, and Elohim command you *so*, then **you shall be able to endure**, and all this people shall also go to their place in peace. 24 So Moses listened to the voice of his father in law, and did all that he had said.

**B' Exodus 18:25-26** And Moses chose able men out of all Israel, and made them heads over the people, **rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens**. 26 And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves.

**A' Exodus 18:27** And Moses let his father in law depart; and he went his way into his own land.