

Parasha 17: Yitro (Jethro) Shemot/Exodus

18:1 – 20:23

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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Moshe has successfully led Am (**the people**) of Yisrael out of Mitzrayim/Egypt. They are moving toward their next destination which is Mt. Sinai. It is at this point that Moshe's father-in-law, Yitro/Jethro, brings his wife Tzipporah and his two sons to meet him. Yitro/Jethro is held in high regard in Jewish thought. We will take a moment to familiarize ourselves with him.

We are told when Moshe met Yitro/Jethro he was known as *'the priest of Midian'*. (**Shemot/Exodus 2:16**) Midian, for whom the land was named, was a son of Abraham through his marriage with Keturah after Sarah's death. (**B'resheet/Genesis 25:1-2**) This would have made Yitro/Jethro and Moshe distant cousins. [**Yitro/Jethro was four generations from Abraham**] Now it is interesting, that as a priest in the land of Midian, *'Yitro/Jethro'* was also named *'Reu'el'*. The name means, *'friend of Elohim/the Mighty One'*. As a note, while *'Yitro/Jethro'* was known as a *'priest'*, it was a custom among Arab countries at the time to also call their kings *'priests'* too. Yitro/Jethro may therefore be a *'title'* and not just a *'personal name'*. The literal rendering of *'Yitro/Jethro'* is... *'His Excellency'*.

We are not told whether Yitro/Jethro was a worshipper of YHWH alone when Moshe met him. More than likely, he also worshipped *'other elohim/false mighty ones'* too. Yet, the fact that his heritage stems from Abraham, there is quite a good possibility that Yitro/Jethro was well acquainted with the *'Oral Torah/ Torah Sh'be'al Peh'* (**תורה שבא"ל פה - read right to left**) of that time. He was also more than likely familiar with the revelations given to his forefather. One of the reasons we know this is, Yitro/Jethro, when he came to Moshe after Yisrael's deliverance from Mitzrayim/Egypt offered an *'olah'*, an *'korban/whole burnt offering by fire'* to YHWH. It is also known as an *'ascension offering'*, because the heat from the fire causes the smoke to arise. (**Shemot/Exodus 18:12**) He also made other *'zevachim/offerings'*. These *'offerings'* would have also been known as *'shalom/peace and hodu/thanksgiving korbanot/offerings'*. These were *'offerings'* eaten as a *'community'*. How did Yitro/Jethro know about these *'types of offerings'* since the *'written Torah'* was not yet given to Moshe? As we have intimated, having descended from Abraham, *'Yitro/Jethro'* most likely was familiar with the *'Oral Torah/Torah Sh'be'al Peh'* (**תורה שבא"ל פה - read right to left**) in its *'progressive revelatory existence'* at the time. The *'Written Torah/Torah Sh'bichtav'* (**תורה שבכתב - read right to left**) had not been given by YHWH to Moshe yet. Later, both forms of Torah existed together for numerous generations, until the *'oral form'* began to be corrupted by the *'mixing in of man-made traditions'*. Our Master Yeshua, as a navi/prophet, came to call Jewish Yisrael of His day, *'teshuv/back'* to the surety of the *'Written Torah/Torah Sh'bichtav'* (**שבכתב תורה - read right to left**) as given to Moshe. (**Mattityahu/Matthew 11:28-30**)

Yitro/Jethro is known in Jewish tradition as a *'ger tzedek/a righteous stranger or God-fearer'*. It is also said that Yitro/Jethro was originally called *'Yeter meaning remainder'*. But it was later changed

to 'Yitro/Jethro meaning *His abundance*'. The Hebrew letter waw/vav ו ****[may be pronounced as an 'o or oo']** was added to the end of Yitr[o]'s name, which was given to '*honor him in the Torah*'. It was the '*blessing of YHWH*', because of the wisdom he gave Moshe involving the appointment of the seventy judges to help him give counsel to Am Yisrael. There is a good chance that Yitro/Jethro became a sole worshipper of YHWH, the Mighty One, after hearing Moshe's testimony of the great deliverance Yisrael experienced from Mitzrayim/Egypt, Pharaoh, and his army.

*“And Yitro **[Jethro]** rejoiced for all the tovah **[goodness]** which Hashem **[YHWH]** had done for Yisroel, whom He had delivered out of the hand of the Egyptians.*

*And Yitro **[Jethro]** said, Baruch Hashem **[Blessed Be The Name... YHWH]**, Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh, and Who hath delivered HaAm **[The People]** from under the hand of the Egyptians.*

*Now I have **[da'as/intimate knowledge]** that Hashem **[YHWH]** is gadol **[greater]** than kol haelohim **[all the false mighty ones]**; for in the thing wherein they dealt proudly He was above them.” (Shemot/Exodus 18:9-11 OJB- **definitions mine**)*

Kingdom Leadership: A Plurality

Moshe's father-in-law provides his son-in-law some much needed wisdom. Am Yisrael was in all, at least three to four million people! No man, no matter how anointed, could withstand the pressure of trying to deal with the problems these Yisraelites might have day in and day out. Moshe had a shepherd's heart and he wanted to help his people. However, Yitro/Jethro, being older and wiser, could see trouble brewing.

*“And when Moshe's khoten **[father-in-law]** saw all that he was doing for HaAm **[The People]**, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and kol HaAm **[all The People]** stand around thee from boker **[morning]** unto erev **[evening]**? (Shemot/Exodus 18:14 OJB- **definitions mine**)*

Besides the fact that the daily pressure would cause Moshe to simply wear out, it wasn't healthy locking the people up to receiving everything from just one man.

*“And Moshe's khoten **[father-in-law]** said unto him, The thing that thou doest is not tov **[good]**. Thou wilt surely wear out, both thou, and HaAm hazeh **[The People present]** that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. (Shemot/Exodus 18:17-18 OJB- **definitions mine**)*

As great as Moshe was, at the end of the day, he was still human. As we later see concerning the tendencies of Am Yisrael toward idolatry, it wasn't a healthy situation for Moshe to be the only one from whom the people could find help. The enemy will take advantage of such situations. He will often delude well-meaning people who bear responsibility in ministry to think too highly of themselves. That's why it has never been YHWH's design for one man to do it all. '*Plurality*' in ministry leadership provides safety and balance. As the book of Mishle/Proverbs says,

“Where no counsel is, the people fall: but in the multitude of counselors there is safety.” (Mishle/Proverbs 11:14 KJV)

Yitro/Jethro counsels Moshe on '*delegating the responsibility of ministering*' to the people's needs. He was to appoint men of character and integrity. These men were also not to be those who would

be swayed by money. Yitro/Jethro speaks with wisdom about how to break down the responsibilities. There were to be judges set over thousands, hundreds, fifties and tens. Moshe was still YHWH's anointed leader. It's just that with such a broad base of support in ministry, Moshe was free to pay attention to the more demanding aspects of the call that was on his life.

One thing that strikes me too was the 'way' Yitro/Jethro gave this counsel. He did not 'demand' that Moshe accept it. In fact, he left it up to Moshe and his own discernment as to whether YHWH was speaking through him.

"If thou shalt do this thing, and Elohim [The Mighty One] command thee so, then thou shalt be able to endure, and kol HaAm hazeh [all The People present] shall also go to their place in shalom [peace]. (Shemot/Exodus 18:23 OJB- emphasis/definitions mine)"

Yitro/Jethro honestly felt that the counsel he was giving Moshe was good and best for he and Am Yisrael. However, he did not seek to impress his will on Moshe. Yitro's/Jethro's spirit was humble and pure. Many times, in ministry, you encounter people who 'suppose' they have a better idea than YHWH's chosen leader or leadership team. However, their spirit is impure and if what they offer isn't accepted, then they allow a rebellious spirit to take over. Sometimes people are often critical of the way leadership does things. They don't have a better idea; they just don't like the way things are being done. Beloved, there is a big difference between 'constructive criticism' and a 'critical spirit'.

On the other hand, leaders need to learn how to take honest criticism too. Unfortunately, some leaders don't think they need others to help them find the leading of YHWH's HaRuach HaKodesh/The Spirit Of His Holiness. What a difference we find here in Moshe. He is YHWH's anointed leader. Along the way he had some of the most intense spiritual experiences of anyone alive. Yet, he remains humble. Moshe still can receive counsel from those who have both YHWH's and his best interest at heart. This is one of the reasons Moshe was known as 'the meekest man upon the whole earth'. (**Bamidbar/Numbers 12:3**) He didn't get there of his own accord. It took forty years of the dealings of YHWH on the backside of the desert to get him there. May Abba YHWH raise up leaders in this hour of the restoration of the Whole House of Yisrael who have been through the 'process of His dealings'. Men and women whose 'soul-life' has been so dealt with, so broken of their ambition that all that matters is YHWH is glorified. These will be the true shepherds promised by YHWH to bring His people back into The Land of their heritage. (**Yirmeyahu/Jeremiah 23**)

The Torah: A Marriage Covenant

The Torah is an expression of YHWH's great love for Am Yisrael. Those who see the Torah as 'law' only, have no real understanding of the true essence of YHWH's Torah. If you have not read Mark Ensign's article entitled, '[**Torah Is Not Law**](#)', then I encourage you to do so. ****(Please click the highlighted link to this article)**

The Torah is a 'Hebraic marriage contract' called a 'Ketubah'. (**ke-too-bah**) Everything that has transpired with Yisrael parallels a 'Hebraic/Jewish marriage ceremony'. From their deliverance from Mitzrayim/Egypt, their journey to Mt. Sinai, and finally to the giving of the Torah itself. The 'Ketubah' is a bridegroom's 'offer of betrothal' to his bride. It lists all his 'promises of provision and protection' (**the blessings**) and the 'penalties' (**curses**) imposed for the violation of the agreement on the part of the bride. All that is asked of the bride is that she vows to love the bridegroom with all her heart, soul and strength. She promises to set herself apart to him alone. She

further promises to love no one else all the days of her life. Does this sound like the ‘cold instrument of bondage’ that those who view the Torah as ‘law’ make it out to be? The Torah is YHWH’s ‘deep expression of love’ to His betrothed bride, the nation of Yisrael. He brought them out of the bondage of Mitzrayim/Egypt. He didn’t do all of this to put them into ‘deeper bondage’ by binding Yisrael to a ‘law of oppressive commandments’! The Torah is **TRUE FREEDOM** for those who enter into it with a heart full of love and desire. (**Ya’akob/James 1:25- ‘cherut/covenant freedom**) It is not meant to be an attempt to try and ‘make YHWH love Yisrael’. ****[The Torah is not a means to ‘salvation’. It is a means to ‘sanctification/holiness’]** It is **BECAUSE** she loves her Mighty One that she **DESIRES** to express her faithfulness and love to Him by **DOING** what she knows **PLEASES** Him. **THE VERY ESSENCE OF THE TORAH IS LOVE!** This fact is stated clearly, both in the Torah and by our blessed Master Yeshua Himself,

“Shema [Hear] Yisroel Adonoi Eloheinu [YHWH is your God] Adonoi Echad [YHWH is One]. And thou shalt love Hashem Eloheicha [YHWH your God] b’chol l’vavcha [with all your heart] u’vchol nafshcha [with all your soul] uvechol modecha [with all your strength].” (Devarim/Deuteronomy 6:4-5 OJB- definitions mine)

Our Master Yeshua affirms this in the Besorah/Gospel of the Messianic Writings,

“Rebbe, Melech HaMoshiach [Teacher, King The Messiah] answered, SHEMA [HEAR] YISROEL ADONOI ELOHEINU [YHWH your Mighty One] ADONOI ECHAD [YHWH IS ONE] is harishonah [the first]. VAHAVTA ES ADONOI ELOHECHA [YOU SHALL LOVE YHWH YOUR Mighty One] BKHOL LVAVCHA [WITH ALL YOUR HEART] UVECHOL NAFSHECHA [WITH ALL YOUR SOUL] UVECHOL MODECHA [WITH ALL YOUR STRENGTH]” (Mark 12:29-30 OJB- definitions mine)]

Did you notice that the ‘Sh’mā’ is included to be a part of this commandment? The ‘Sh’mā’ is the ‘Declaration of Dependence’ upon YHWH for the ‘house of Jewish/Yisrael’ and the ‘returning house of Yosef-Ephraim’. It is because to love YHWH with our whole being requires that you recognize the **ONENESS OF YHWH... THE TORAH BRINGS UNITY!** When applied in conjunction with YHWH’s HaRuach HaKodesh/The Spirit Of His Holiness it removes the ‘division and fragmentation’ that sin has inflicted on our soul. The meaning of Sh’mā is not only to ‘hear’, but **TO DO!**

The Transformation Of Yisrael

As we have stated earlier, Yisrael during their time in Mitzrayim/Egypt fell into a terrible state of declension/moral deterioration. Upon their deliverance, Am Yisrael stood as a fragmented, broken people. Yet, by the time they arrived at Mt. Sinai something very unusual has happened. It is hinted at in verse two of chapter nineteen. The rabbis and sages have picked up on this ‘rimez/hint’. So, we will look at it too.

“In the chodesh hashelishi (third new moon/three months), after the Bnei Yisroel [sons/children of Yisrael] had their exodus from Eretz Mitzrayim [Land of Egypt], on that very day they came into the Midbar Sinai [Desert of Sinai]. For they were departed from Rephidim, and were come to Midbar Sinai [Desert of Sinai], and had encamped in the midbar [desert]; and there Yisroel CAMPED before HaHar [The Mountain]. (Shemot/Exodus 19:1-2 OJB- emphasis/definitions mine)

It has been exactly seven weeks since Yisrael made their exodus from Mitzrayim/Egypt. We have already seen at least two of the spring Mo'edim/Appointed Times - Chagim/Feasts of YHWH being experienced by Yisrael at this point. Now, immediately following the day after the *Mo'ed/Appointed Time - Chagim/Feast of Unleavened Bread* begins the count up to the *Mo'ed/Appointed Time - Chagim/Feast of Shavuot/Weeks*. This is the celebration we find Yisrael at here in our parasha. What is so important about this **PERIOD OF WEEKS** that precede Yisrael's arrival at Mt. Sinai?

This **PERIOD OF WEEKS** is what is known in Hebraic/Judaic understanding as the '*Counting of the Omer*'. This time, even as it is today, is when Yisrael may experience a '*great transformation*'. YHWH took this people who lacked definition, character and hope, and '*transformed them*' into a '*bride*' worthy of becoming united to YHWH in the holiness of marriage! We know this because the Hebrew verb in verse two above (**יָחַן -v'yachan- meaning to encamp**) is in the '*singular*' rather than in the '*plural form*' as it was earlier in the same verse! This is no small point. It is in fact a '*signal*' that something quite astonishing has occurred. YHWH has made Yisrael **ONE PEOPLE!** He has '*transformed*' them into a '*holy nation*' that stands in blessed unity before Him, ready to begin the marriage ceremony for which they have been destined.

Beloved today, the '*Whole House of Yisrael's*' (**Yehudah/Judah and Yosef-Ephraim's**) great need is for just such a '*transformation*'. At this point, Abba YHWH has miraculously begun the '*covenantal promised regathering*' of His divided holy nation of Yisrael. We, who comprise the '*returning non-Jewish house of Yosef-Ephraim and our companions*' have suffered greatly during our '*exile among the nations*'. While we are today in the regathering process, there is still a '*tragic fragmentation*' apparent in both sides of the equation. YHWH is at work applying the '*healing process*' to our heart and mind that will bring about the '*beauty of an inward unity*'. It simply takes time to remove the effects of the old patterns and practices. As a result, we are coming to recognize the reality of our '*forgotten identity*' and the need of YHWH's '*repatriation process*' in order for us to be '*rejoined with the Jewish house*' to become again **ONE/ECHAD** '*commonwealth nation of Yisrael*'. (**Ephesians 2:12**) It is not enough to have the '*letter of the Torah*'. We can be '*technically right*' in certain aspects, but without the Lordship of YHWH by the anointing of His HaRuach HaKodesh/The Spirit Of His Holiness, our efforts will sadly **BRING FORTH DEATH NOT LIFE!** Why? **BECAUSE THE LETTER ALONE KILLS! (11 Corinthians 3:6)**

Beloved, I plead for the returning house of Yosef-Ephraim Yisrael to exercise patience and even great measures of multiplied grace and mercy toward one another. I do understand that it is necessary that congregations/ministries establish a protocol for the way '*they may choose*' to celebrate the Mo'edim/Appointed Times - Chagim/Feasts of YHWH. The same may apply as well in other areas of Truth as YHWH's ways are being restored to the body of our blessed Mashiach. However, we **MUST NOT** make the same mistakes that have been made by the church of Christendom for almost 2,000 years. 36,000 denominational/non-denominations prove something has gone very wrong. The '*Hebraic mind*' understands and accepts diversity. **RESTORATION WILL BE NOT ATTAINED BY LEGALISTIC CONFORMITY. NEITHER WILL IT COME BY OUR OWN SELF-WILLED INDEPENDENT DETERMINATION. AS WE EMBRACE THE EXECUTION STAKE. SACRIFICE OUR OWN INDEPENDENT SELF-WILLED DESIGNS TO LET MASHIACH BE FORMED IN US. OUR CRY? NOT OUR WILL, BUT YOUR'S YHWH BE DONE... AMEIN!**

May Abba help us all to understand that the '*restoration of the Whole House of Yisrael*' is in its '*continuous stages of development*'. **NO ONE HAS IT ALTOGETHER YET!!!** We are moving toward a glorious day when our blessed Adon/Lord Yeshua, our Mashiach, will return to be with us.

THEN, WE WILL KNOW the right way to do things. Until then, may we simply rejoice before Abba YHWH that at least we are attempting to celebrate and keep His Torah. Remember, it wasn't too long ago that we did not even know that doing such was even necessary or valid. May Abba help us all to see the fullness of His Kingdom come on this earth, even as it is in heaven. As we continue to celebrate His Mo'edim/Appointed Times - Chagim/Feasts during each period of '*Counting the Omer*', we will find '*new measures of transformation*' at work in us. Like Yisrael of old, if we hunger and thirst after His righteousness, then, sometimes, even in spite of ourselves, Abba YHWH will bring us through! May we be as the '*wise virgins*' whose lamps were trimmed and full of oil looking for His return! **(Mattityahu/Matthew 25: 1-13)**

A Kingdom Of Priests And A Holy Nation

As we have said, all that has happened to Yisrael up until this point parallels the pattern of a Hebraic/Jewish wedding ceremony. The marriage ceremony begins with the declaration of the bridegroom's intent of betrothal. This happened when YHWH gave the '*four promises, plus one*', which we looked at in parasha '*Va'era*'. **(Shemot/Exodus 6:5-8)** The bride then mikvah's/immerses in a ritual bath to initiate herself for the period of '*separation and preparation*' prior to being '*presented to the bridegroom*'. This of course took place during Yisrael's deliverance from Pharaoh and his army, when she passed through the waters of the Sea of Reeds **[Red Sea] (Shemot/Exodus 14:21-22)** The '*separation and preparation*' period covered the time of Yisrael's journey through the wilderness, to when she arrived at the mountain of YHWH. Now, Yisrael is in place and the rest of the ceremony is about to take place.

"You yourselves have seen what I did unto the Mitzrayim **[Egypt]**, and how I carried you on eagles' wings, and brought you unto Myself.

Now therefore, if ye will obey My voice very carefully, and be shomer **[guard, keep watch]** over My brit **[covenant]**, then ye shall be a segullah (treasured possession) unto Me above all people; for kol ha'aretz **[all the land]** is Mine;

***And ye shall be unto Me a mamlechet kohanim **[kingdom of priests]**, and a goy kadosh **[holy nation]**. These are the words which thou shalt recount unto the Bnei Yisroel **[Sons of Yisrael]**."**
(Shemot/Exodus 19:4-6 OJB- definitions mine)*

Abba YHWH calls out to Yisrael in His great love. He reminds them of how He showed that love by delivering her from Pharaoh and Mitzrayim/Egypt. In picturesque language, YHWH tells Yisrael that He delivered them like an eagle would deliver its young, by bearing them on its back. He brought Yisrael to Himself. He then promises to continue His lovingkindness toward them if they agree to enter into His betrothal. This was realized by their responding in loving obedience to accept and keep the conditions of YHWH's Torah/Ketubah. YHWH further promises that Yisrael would be His own possession. In Hebrew, the word is '*am segullah or special treasured people*'. It was not like they were merely an '*object*' to be possessed or lorded over. Am Yisrael was YHWH's great love and as such, He would give Himself to see her blessed and held in great esteem. Yisrael would be exalted among the nations to be a testimony of YHWH's goodness and glory. Yisrael was to exemplify to all the other nations how all mankind should live before their Creator. In turn, YHWH would make Yisrael a '*mamlechet kohanim v'goy kadosh... a kingdom of priests and a holy nation*'.

However, we know sadly, that Yisrael of old never fulfilled that call. Yet, in Abba's mercy, He has kept His hand upon Yisrael throughout time to the coming of our blessed Yeshua HaMashiach. What Yisrael of old failed to do, redeemed/ReNewed Covenant Yisrael, in the end, will become in its fullness in YHWH's coming Kingdom!

“But you are an AM NIVCHAR (“a chosen people”, a MAMLECHET KOHANIM (“a kingdom of priests, royal priests”), a GOY KADOSH (“a holy nation”), an AM SEGULLAH (“a people of treasured possession”), for this purpose: that you may declare the wondrous deeds of the One who gave you the kri’ah (calling) and summoned you out of choshech [darkness] into his marvelous ohr [light]. (1 Kefa/Peter 2:9 OJB- definitions mine)

“And made us a Malchut (Kingdom), a Mamlekhet kohanim (a Kingdom of priests, kohanim [priests] doing avodas kodosh sherut [service of holy ministry] to his Elohim HaAv [Mighty One the Father], lo hakavod v’hagevurah l’olmey olamim. Omein (to him be glory and powerful dominion forever and ever. Omein). (Hitgalut/Revelation 1:6 OJB- definitions mine)

Yisrael Accepts YHWH’S Ketubah Before It Is Actually Given

Moshe comes down from the mountain to give Am Yisrael YHWH’s words which we have seen above. The interesting part is that these words were like the ‘*introduction to the Ketubah*’, the actual contract had not yet been given! The heart of Am Yisrael was so open to YHWH that they pledged themselves to His betrothal **BEFORE** the actual Ketubah was fully given! The words they spoke are the words with which the bride responds to the bridegroom’s Ketubah,

“And kol HaAm [all The People] answered together, and said, ALL THAT HASHEM [YHWH] HATH SPOKEN WE WILL DO. And Moshe brought back the words of HaAm [The People] unto Hashem [YHWH].” (Shemot/Exodus 19:8 OJB- emphasis/definitions mine)

Moshe ascended back up to YHWH and told Him of their words. He was told to go back to Am Yisrael and give them further instructions. No one was to touch the mountain or break through to try and get a glimpse of YHWH. The flesh of Am Yisrael was not ready to take the pure holiness of YHWH’s ‘*Sh’khinyah/Manifest Presence*’. The result would be death. Yisrael was to again mikvah/immerse, bathe and wash themselves and their clothes. No one was to have marital relations before YHWH’s appearance. There must be ‘*complete sanctification*’ of Am Yisrael.

Yisrael Under The Chuppah

In the Hebraic/Jewish marriage ceremony the couple stands underneath a ‘*chuppah*’. This is a covering, like a tallit or prayer shawl, spread over them. It symbolizes the covering of YHWH’s ‘*Sh’khinyah/Manifest Presence*’. In verse seventeen of chapter nineteen we read,

“And Moshe led HaAm [The People] forth out of the machaneh [camp] to encounter HaElohim [The Mighty One]; and they stood at the foot of HaHar [The Mountain].” (Shemot/Exodus 19:17 OJB- emphasis/definitions mine)

The phrase ‘*at the foot*’ could actually be read literally as, ‘*underneath*’. ****[see BDB Lexicon ‘tachtiy’ (tach-tee) meaning, ‘low, lower, lowest’; from the word ‘tachath’ meaning, ‘the underpart, beneath’]** In other words, YHWH may have actually ‘*lifted up the mountain*’ so that Yisrael could have ‘*stood beneath it as a chuppah or covering*’! There are some commentators who find this possibility too unlikely and instead say, that it was probably only a ‘*portion*’ of the mountain that jutted out over the people. However, the sages of Yisrael say that the mountain literally was

‘taken up’ with the very roots hanging out beneath it! Regardless, Yisrael was ‘in the very depths of the mountain’ as the Torah was given!

The Ketubah: Aseret HaDevarim/The Ten Words

Now we come to what is traditionally called the Ten Commandments. In reality, in Hebrew, they are known as ‘Aseret HaDevarim or The Ten Words or Utterances’. As we said earlier, the ‘Ketubah’ of YHWH is, in fact, His Torah. These ‘Ten Words’ are a composite of all of YHWH’s Torah. The whole of Torah can be written using these ten statements as headings. We won’t take further time here to go through each one, but only to make a few comments. The following link will allow you to examine the grouping of the 613 Torah commandments in the ‘Ten Major Headings’ given by the ‘Ten Words’ as just described. Please click on the link and look it over.

[The Ten Words/Commandments As Headings For The 613 Torah Commandments](#)

The Hebraic/Jewish form by which the ‘Aseret HaDevarim’ are listed take on a different look than both the Catholic and Protestant versions. For one thing, the Hebraic/Jewish form includes YHWH’s declaration that He alone is the Mighty One who brought Yisrael out of slavery in Mitzrayim/Egypt. It is listed as the first of the Ten Words or commandments. This is because YHWH is not making a ‘general statement’ about simply having no other gods before us. He is **EMPHATICALLY** stating that He alone **IS** the Mighty One of Yisrael (**YHWH hu ha Elohim... YHWH He is the Mighty One**). He alone is to be worshipped! He has shown this clearly through His judgments in Mitzrayim/Egypt. All the other elohim/false mighty ones worshipped in Mitzrayim/Egypt were simply impostors. This is the one thing that returning Torah to the hearts of His people does. It ‘defines the lines’ of true worship and devotion. Through the Torah you know **WHO** the Mighty One of Yisrael and the whole universe is. Only YHWH is worthy of our worship! If YHWH alone is the only true Mighty One, then all other elohim/false mighty ones are not worthy of our attention.

The last of the Ten Words is YHWH’s command ‘not to covet’. The sages say the reason the last of the Ten Words is about ‘coveting’ is because, this sin is the root of all the others. When ‘coveting’ enters one’s heart, it opens the door for uncontrollable appetites and desires. This in turn spawns all the rest of those things that YHWH warns us to stay away from. The ‘first five Words’ have to do with our relationship with YHWH. The ‘latter five’ have to do with our relationships with others. The very last commandment shows us the key to understanding how sin works its way into our heart. The antidote to that is to love YHWH with all your heart and soul. This will keep our heart and eyes from leading us away after the lust and appetites of the flesh.

Seeing What You Hear

“And kol HaAm [all The People] SAW the thunderings, and the lightnings, and the sound of the shofar, and HaHar [The Mountain] smoking; and when HaAm [The People] saw it, they drew back, and stood afar off.” (Shemot/Exodus 20:18 OJB- emphasis/definitions mine)

How is it that as Yisrael was gathered under the chuppah to receive the Torah, it says they ‘saw’ the thunderings and lightnings? First of all, the translation of those two words is actually incorrect. It should read, ‘And all the people saw **THE VOICES AND THE TORCHES...**’ That is what the Hebrew of those words mean.

Second, the rabbis say that because Am Yisrael was actually in direct access to these two manifestations, they were 'perceived as one' in the same. In other words, they 'saw' what you would normally only 'hear' because the 'voices and torches were echad or one plural unit'. YHWH brings 'all things into unity' because He Himself is **ONE** 'plural unit of divinity'. This manifestation 'immediately followed' the giving of the Torah because the Torah, accompanied by YHWH's HaRuach HaKodesh/The Spirit of His Holiness, is able to make those who 'sh'ma/hear'... **ONE!**

Lastly, do you recall what happened in the Messianic Writings of the sefer/book of Ma'aseh/Acts on the day of Shavuot? The outpouring of YHWH's HaRuach HaKodesh/The Spirit of His Holiness was accompanied by a 'roaring wind and the sound of voices and torches'!

"And when the day of Shavuot [Pentecost] is fulfilled [seven weeks plus one day of the Counting of the Omer], they were all together in one place. And there was mitamuhl (suddenly) from Shomayim [the heavens] a sound like the rushing of a violent wind, and it filled the whole bais [house] where they were sitting. And leshonot [tongues] appeared to them, being divided as eish [fire] resting on each one of them, And all were filled with the Ruach Hakodesh [YHWH's Spirit of Holiness], and they began to speak in leshonot acherot [many other tongues] as the Ruach Hakodesh [YHWH's Spirit of Holiness] was giving the utterance to them." (Ma'aseh/Acts 2:1-4 OJB- **definitions mine**)

The rabbis state, that what we read in the above passage is exactly what happened here in our present parasha in Shemot/Exodus. What is recorded in both instances are celebrations of the Mo'ed/Appointed Time - Chagim/Feast of Shavuot/Weeks. Only there was a few thousand years of time in between! We are told that there were 'flames like torches' suddenly appearing atop each head of the Yisraelites that were gathered at the foot of Mt. Sinai. The Jewish Traditional Writing (**Talmud/Mishnah**) say, there were also the sounds of 'seventy voices'. The sages of Yisrael believe that the Torah was actually given in 'all of the languages of the world', but only Yisrael answered the call of YHWH's Ketubah/Betrothal.

Today, as YHWH is re-gathering together the Whole House of Yisrael, let us never doubt His great mercy or His power. What He did for Yisrael of old, He will yet do for His people today. He prepared Yisrael for their day of destiny then. He is preparing the present-day, re-gathering of the Whole House of Yisrael for our destiny now. The promise was to our avot/fathers. It is prophesied by the nevi'im/prophets to be realized in its fullness 'Yom Haze'h/At the Day', which is **TODAY!** May it come to pass quickly and in our day! Amein.

We say the following blessing as we continue each week's study of Torah...

***Chazak u'Baruch...
Strength and Blessing!***

****Click the link below to listen to the mp3 audio-reading of our parasha...**

Parasha 17: Yitro/Jethro