

Parashah #17
(Updated 2.14.09)

Yitro ~ יתרו ~ Jethro

(Hebrew for **Excellence** or **Abundance**)

Torah: **Sh'mot/Exodus 18:1-20:23 (26)**

Haftarah: **Yesha'yahu/Isaiah 6:1-7:6; 9:5-6 (6-7)**

B'rit Hadashah: Mattityahu/Matthew 5:1-30; 15:1-11; 19:16-30; Mark 7:5-15; 10:17-31; Luke 18:18-30; Acts 6:1-7; Romans 2:17-29; 7:7-12; 13:8-10; Ephesians 6:1-3; 1st Timothy 3:1-14; 2nd Timothy 2:2; Titus 1:5-9; Ivrim/Hebrews 12:18-29; Ya'akov/James 2:8-13; 1st Kefa/1st Peter 2:9-10

CHAPTER 18

Our Parashah starts out with **Yitro/Jethro** hearing about all that HaShem had done for Moshe and **Am Yisrael/People of Israel**. And I couldn't help but wonder, how did news travel in those days and how long did it take? Obviously, there were none of the conveniences as we know them today. And how much time had really lapsed from the time of the Exodus to when Yitro brought Tziporah and the boys, Gershom & Eliezer, back to Moshe?

Do you remember when Moshe first met **Yitro/Jethro**? He was the "chief priest" of Midyan. According to the Chumash, Yitro was "a distinguished personality and former adviser to Pharaoh" and, at that time, "Moshe was a homeless wanderer who married the dignitary's daughter". Now, as Yitro brings Moshe's family back to him, Yitro sends word that he, Moshe's "father-in-law" is coming . . . This is Yitro's new claim to distinction and he is referred to as Moshe's father-in-law throughout the entire chapter. He is received royally by the entire nation and later offers counsel on how to set up their judicial system. (**Verses 1-27**)

Let's read **verses 9-12**. Do you think this means that **Yitro/Jethro** became a G-d-fearer? I do! Even some of the Sages conclude that Yitro converted to Judaism. That is why he brought a burnt offering and (core-bahn-note) **korbanot/sacrifices** which were used for the banquet celebrating his conversion. Personally, I can go along with this.

In **verses 17-26**, I find it interesting that although Moshe has become a very competent leader, we find him being a very humble and teachable man when his father-in-law, Yitro, gives him advice concerning the appointment of other competent men to hear and take care of the concerns of the people. Specifically, in **verse 21**, Yitro gave Moshe four criteria to use in the selection of these men. They were to be . . .

- competent men
- G~d fearing
- honest and . . .
- incorruptible

Wouldn't it be wonderful to require that same criteria for our leaders today!

The Torah specifies an unusual **mitzvah/commandment** that applies only to a Jewish king.

D'varim/Deuteronomy 17:18-20. However, I believe that every action of a leader must be for the good of the people. The Torah tells a Jewish leader don't fall into the trap. Keep your perspective. Don't forget you are a servant of the people, not the other way around. All through **Tehillim/Psalms**, King David writes about the secret of humility. The sacrifice, that the Holy One of Israel wants, is a humble spirit. The battle of life is to acknowledge G~d and appreciate all He does for us.

In **verse 21**, we find the qualifications for leadership. A good leader should be . . .

- a scholar in both Torah and secular wisdom
- G-d-fearing
- non-materialistic (doesn't take bribes)
- a seeker of truth
- mitzvah observant (practices what he preaches)
- and modest.

Wouldn't the world be different today if all leaders, secular and religious, were accountable to such standards?

Obviously, that is not the case; certainly not in **Mitzrayim/Egypt**. To understand the plague of the first born, it is helpful to understand the hierarchy within the Egyptian civilization. The first-born had absolute power within the family unit. Pharaoh was the firstborn of the firstborn of the firstborn. It was from his birthright that he exercised his power. The eldest ruled the younger siblings. This is why slaves were important because it gave the lower classes someone else to control and dominate.

In Judaism, the firstborn also had a special role, but it meant added responsibility, not more privileges. Birth order does not guarantee position as we have seen more than once in our most recent teachings.

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|-----|---------------------------------------|------------------------------------|
| ▪ § | Yishma'el/Ishmael , first born | Yitz'chak/Isaac , preferred |
| ▪ § | Esau/Esav , first born | Ya'akov/Jacob , preferred |
| ▪ § | 10 Brothers, born first | Yosef/Joseph , preferred |
| ▪ § | M'nasheh/Manasseh , first born | Efrayim/Ephraim , preferred |

CHAPTER 19

In **verses 1 & 2** we learn that it is the third month, Sivan, since they left **Mitzraim/Egypt** that they arrive in the Sinai Desert and set up camp in front of the mountain. There are some rabbit trails I want to take at this point. The first one is about . . .

"THREES"

A friend sent me some information about **threes** that I thought was interesting and I want to share it with you. This is what I got from the article. The **third** month was chosen for the revelation of the Decalogue because things that are closely connected with Israel and with the Torah are **triple** in number.

- The Tanakh consists of **three** parts: the Torah (first 5 books), the **Nevi'im/Prophets** and the **K'tuvim/Writings**.
- Likewise the oral law consists of Midrash, Halakah and Haggadah.
- Communication between HaShem and the Children of Israel was done through **three**: **Moshe/Moses**, **Aharon/Aaron** and Miriam.
- Israel is divided into **three** divisions; the priest, Levites and laymen and . . .
- They are descendants of **three** Patriarchs, **Avraham/Abraham**, **Yitz'chak/Isaac** and **Ya'akov/Jacob**.
- Furthermore, it was **Ahdam/Adam's third** son, Seth, who became the ancestor of humanity and it was the **third** son of **Noach/Noah**, Shem, whose name is well known.
- Among the kings, it was the **third** king, **Sh'lomo/Solomon**, whom HaShem appointed to build the Temple.

Three plays a very important role in Moshe's life. He belonged to the tribe of Levi, which is the **third** tribe AND it is spelled with **three** Hebrew letters (**lamed, vav, yod**). Moshe was the **third** child in his family; his name consists of **three** Hebrew letters (**mem, shin, hey**) and he was concealed by his mother for **three** months. Now in the **third** month of the year, after **three** days of preparation, he received the Torah on a mountain (Sinai), which is spelled with **three** Hebrew letters (**samech, nun, yod**). Lastly, the people responded positively to the word of HaShem on **three** occasions: **Sh'mot/Exodus 19:8**; **Sh'mot/Exodus 24:3**; **Sh'mot/Exodus 24:7**

The giving of the Torah is one of the most – if not **THE** most – significant event in the history of the offspring of Avraham. It carries the most impact, even for Jewish folks today. It is here, that HaShem, symbolically, "takes to Himself a bride". So let's look at a few of the symbols of a Jewish wedding.

When HaShem made this very personal and very real to me, it was Valentine's Day, 2004, which fell on Shabbat that year and here we are again!!!

But, before we go any further, I want to take you back to when the Israelites were getting ready to leave Egypt. HaShem, through Moshe, told them to put the blood of the lamb on their doorposts and over the top of the door frame so the L~rd would pass over them and not kill their first born. Now we know that G~d is G~d and didn't need blood over the doorpost so He could tell which houses to pass over. There has to be a deeper meaning and I believe HaShem shared that with me so I could share it with you.

The Hebrew letter (kheht) **Chet** resembles an upside down “U” and is the symbol for **Life** or (Khi) **Chai**, in Hebrew. It is this same **under the blood** letter that begins the following:

- **Chatunah**: the Hebrew word for **wedding**
- **Chuppah**: the Hebrew word for **wedding canopy**

In traditional Jewish thought, **a ritual immersion bath** is known as a **Mikveh** and precedes the actual marriage ceremony. In this ritual, the bride immerses herself completely in a pool of water, symbolically cleansing all impurities. She then came out of the water to meet her husband. For sure, when the people went through the waters of the Sea of Reeds, which would be symbolic of the Mikveh, they were on their way to Mt. Sinai for their (kha-toon-ah) **chatunah/wedding**.

Also in traditional Jewish thought, a marriage involved a ceremony that takes place under a **canopy** and in this day it is called a (khu-pah) **chuppah**, which is a **large tallit (prayer shawl)** owned by the groom. In **verse 16** we read that when Moshe brought the people out to hear the voice of HaShem, there was thunder and lightening and a thick cloud. It was this cloud covering that is symbolic of the **chuppah**.

Again, in traditional Jewish thought, a marriage is certified by **a wedding contract**, known as a (kheh-too-bah) **ketubah**. A **ketubah** is a legally binding document which is agreed upon by both parties and serves as a visible reminder to all that this bride belongs to this groom and vice-versa. (The Hebrew word **ketubah** comes from the root word (kah-tahv) **katav** meaning **to write**.)

In **verse 5** HaShem tells them how special they are to him. The Hebrew word is (seh-g-you-lah) **segullah**, which means **special or unique treasure**. Other places where you will find this same Hebrew word are:

- D'varim/Deuteronomy 7:6
- D'varim/Deuteronomy 14:2
- D'varim/Deuteronomy 26:18
- Psalm 135:4
- Malachi 3:17 and
- Kefa Aleph/1st Peter 2:9.

Moshe tells the leaders everything that HaShem has instructed. HaShem wants them to . . .

- Pay careful attention to instructions
- Keep His covenants and . . .
- They will be a kingdom of priests

So, “All the people answered as one, “Everything HaShem has said, we will do” (**verse 8**).

That’s pretty amazing when HaShem hasn’t even spelled out the conditions of His contract yet!! So where is/what is **the contract/the ketubah**? It’s the Decalogue!! We call it the Ten Commandments. That’s the marriage contract between HaShem and his bride (Yisra’el)!

Let’s read **verses 11-16**. Did the repetitive mention of the 3rd day catch anyone else’s attention besides mine? Do you think there might be some kind of parallel with the resurrection of Yeshua on the third day?

There is an interesting interchange between HaShem and Moshe in **verses 20-24**. Essentially, HaShem reiterates instructions He has already given and Moshe says so but HaShem is emphatic with “Go, get down!” Then in **verse 24** it says “. . . then come back up, you and Aharon with you.” I had never noticed that before and I’m not sure that it has been addressed that Aharon was with Moshe when “. . . G~d said all these words:” (**Chapter 20:1**) So what do you think? Was Aharon with Moshe when he received the Decalogue? I could not find ONE piece of commentary concerning this matter.

CHAPTER 20

The traditional numbering of these **mitzvot (instructions, NOT laws)** is slightly different in a Jewish Bible and I will be using the Jewish outline along with the “numbers”. I will begin each “instruction” with the Hebrew letter used to signify the corresponding number. **Verse 1** “Then HaShem said all these words:

1st ~ א ~ Aleph [Ah-lef] (verse 2) “I am HaShem your G-d, who brought you out of the land of Egypt, out of the abode of slavery.” It is clear who the Deliverer is. They did not leave Egypt of their own accord but clearly by the hand of HaShem. He did for Israel what He did for no other people so they would know that the **“L~rd, He is G~d; there is no other”**.

We see the Messianic parallel to this in **Yochanan/John 14:6-7**.

2nd ~ ב ~ Bet [Beht] (verses 3-6) These verses continue the authority established in mitzvah **Aleph** and expresses the punishment that would take place. An emphasis needs to be made that HaShem is interested in restoration and blessing, which is why He only visited the iniquity to the 3rd and 4th generation but granted favor to the 1,000th generation for those who remained pure in heart.

Yeshua, being without sin, reminded His (tahl-meh-deem) **talmidim/disciples** in **Mattit'yahu/ Matthew 6:24** that no one can serve two masters. And I am reminded of Yeshua, when tempted by HaSatan, He spoke in **Mattit'yahu/Matthew 4:10** “Go, Satan! For it is written, ‘You shall worship the L~rd your G~d, and serve Him only.’”

3rd ~ ג ~ Gimme!l [Gim-meh!] (verse 7) The Hebrew word translated as **lightly** or **in vain** is **shahv** and comes from a root word meaning **desolate, empty, false** or **worthless**. Looking at this, we can determine that it is not referring to what we call swearing or cussing. Instead, we need to understand that HaShem’s name is a Holy Name and is to be used with all reverence and respect that it is due. In Judaism, a name is not just a title, but is the embodiment of the character of an individual. It is for this reason, when I use the terms “G~d” and “L~rd” that you will find them written without the vowels. It takes a concentrated effort to not type them with their vowels; therefore, I am not treating those words commonly by typing the entire word.

Being a good Jewish boy and young man, this was Yeshua’s lifestyle which he demonstrated in his daily walk. He even taught his **talmidim/disciples** reverence for G~d’s name, not pronouncing it but by using synonyms such as “Father”, “L~rd”, “. . . in Heaven”. (**Mattityahu/Matthew 6:9**)

4th ~ ד ~ Dalet [Dah-leht] (verses 8-11) It is impossible to over emphasize this particular mitzvah. Because HaShem ceased his labor on the 7th day, His creation is also to cease from their labors. Unfortunately, it is this ONE guideline that is broken more than all the others due to false teachings. **Mattit'yahu/Matthew 5:17** Yeshua was Jewish and He observed Shabbat as His Father had instructed Moshe on Mt. Sinai. **Baruch HaShem/Praise the Lord**, more and more folks are beginning to obey our Father’s loving instructions and directions by observing the **TRUE** Sabbath, the 7th day!!!

5th ~ ה ~ Heh [Hey] (verse 12) This is the first mitzvah that carries a promise. Yeshua, in honoring his mother, even made arrangements for her from the cross. (**Yochanan/John 19:27**)

6th ~ ו ~ Vav [Vahv] (verse 13) This mitzvah is to be taken literally and could also be taken figuratively, as well. The tongue can just as easily and effectively “murder” an individual as well as the sword. As we are told in **Mishlei/Proverbs 18:21**, “death and life are in the power of the tongue”. In its literal concept, this particular directive has been mistranslated in several Bibles. If your translation says “murder” it is correct. Murder is deemed pre-meditated and is in violation of this directive. “Kill” on the other hand is a word that has to do with self-defense. HaShem never meant that we could not or should not defend ourselves or our family. We are told not to premeditate someone’s death; to do so is “murder” and we are told “do not murder”.

7th ~ ז ~ Zayin [Zah-yeen] (verse 14) This mitzvah speaks first to the literal sexual act of joining to one who is not your spouse by marriage. Spiritually it speaks of the act of following another god. Violation of this command severs a viable relationship between a husband and his wife; between Israel and HaShem; between us and our Abba Father.

Yeshua addressed this matter in **Mattityahu/Matthew 5:28** and again in **Mattityahu/Matthew 19:9**.

8th ~ ח ~ Chet [Kheht] (verse 15) This is quite self explanatory. If it “ain’t” yours, don’t touch it!! Don’t rob another individual of his or her personal belongings!

9th ~ ט ~ Tet [Teht] (verse 16) Don’t lie. For that matter, don’t be misleading or evasive or deceptive. **Our honesty with one another is a direct reflection of the pure character and honest nature of the Unique G-d we serve.**

10th ~ י ~ Yod [Yode] (verse 17) Actually, this could precede the 8th mitzvah **Chet**. If you don’t covet . . . you won’t be prone to steal. Did you notice the delineation of possessions? It shows that from the greatest to the smallest of things, if your neighbor owns them, you are not to desire them as your own.

Some additional instructions, which are often over looked, are found in **verses 20-23** (English **23-26**).

- Don’t make gods of silver for Me
- Don’t make gods of gold for yourselves
- For HaShem make only an altar of earth
- Where I (HaShem) cause my name to be mentioned, I will come to you and bless you.
- If you make an altar of stone, do not cut the stone with the sword or a metal tool, it will be profaned
- Do not use steps to HaShem’s altar (so you won’t be indecently uncovered).

Now that last one is interesting! What do you suppose that means? I’m open to your thoughts, suggestions, ideas! I have one or two but they will remain reserved, for the time being. Last year, one of the email recipients of these notes responded with the following:

“Nor shall you go up by steps: God wanted no display of human flesh at His place of covering sacrifice. Steps might allow the leg of the priest to be seen. God doesn’t want to see our flesh in worship”.
(Commentary from David Guzik).

To which I can heartily respond with Aumein, aumein, aumein!!!

In closing: Some of the rabbis figure that the giving of the Torah occurred on the same date as the future **Festival of Shavu’ot/Feast of Weeks or Pentecost**. This is based on the fact that it was in the 3rd month after **Am Yisrael/People of Israel** came out of Egypt. The exact date is not explicit but the chronological evidence is convincing. In **Acts 2:1-4**, it does testify of the precise timing of the **Festival of Shavu’ot** and specifically relates this time to the pouring out of the (Rue-ahk Ha Koe-dehsh) **Ruach HaKodesh/Holy Spirit** upon the believers gathered in (Yeh-rue-shah-lah-yeem) **Yerushalayim/Jerusalem**. If you think about it, the display of the tongues of fire and the presence of great sounds correlates with the Sinai encounter.

In closing (2nd time) The Torah is a document of grace, **NOT** “Law”. **Romans 10:4**, in the Complete Jewish Bible states: “For the goal, at which the Torah aims, is the Messiah, who offers righteousness to everyone who trusts.

Yitro ~ יתרו ~ Jethro

Haftarah: Yesha’yahu/Isaiah 6:1-7:6; 9:5-6 (6-7)

Our Torah Portion tells about the giving of the Torah on Mount Sinai, which is considered by many as HaShem’s written revelation of His holiness and relates guidelines for us to follow.

Yesha’yahu/Isaiah 6:1-7:6 In these verses, we also see a revelation of the holiness of HaShem through the vision which was given to **Yesha’yahu/Isaiah**. (S’rah-feem) **s’rafim/ Seraphim** stood over the L~rd in **verse**

2. In Hebrew, **s’rafim (שרפים)** means **burning ones**. These are not actually angels because angels go on errands and carry messages. These beings are similar to (khah-rue-veem) **charuvim** who are **throne attendants**. These beings are not to leave the immediate neighborhood of the throne, where they give expressions of majesty to our Holy G~d by their presence and their unceasing praises of “More holy than the holist holiness is HaShem Tzva’ot . . .” (Holy, holy, holy is the L~rd of hosts . . .) in **verse 3**. **Charuvim** is the Hebrew word that the English word cherub/cherubim is derived from. As you can see from the description above,

those chubby little creatures with wings, bows and arrows and hearts are NOT actually cherubs. Those are the figments of someone's imagination!!!

In his early adulthood, Yesha'yahu is undone by his vision and states that he is "a man with unclean lips, living among a people with unclean lips . . ." (verse 5). The following verses assure Yesha'yahu that his iniquity is gone and his sin is atoned for. It is believed this all took place while he was in the Temple worshipping.

Then in verse 8 we hear Yesha'yahu say the same words that were spoken by the Patriarchs throughout

B'resheet/Genesis and Moshe in **Sh'mot/Exodus 3:4**. Those words are **Here am I / Hineni** (he-nay-nee) [הנני] in Hebrew.

In a nutshell, Yesha'yahu was sent to a people, Israel and Judah, who had become quite unholy; they had forsaken Torah and were living unholy lives – lives not set apart from idol worshippers. HaShem gave Yesha'yahu the message he was to impart so there would be no doubt concerning what he was to say to the people. His message was one of coming judgment and the more he spoke the more they became spiritually deaf and blind (verses 9-12).

Verse 13 provides one small glimmer of hope. Although the nation will become devoured and desolate, "the holy seed will be its trunk".

Yesha'yahu/Isaiah 9:5-6 (6-7) We see these verses, as well as the Sages of old, as prophetically Messianic. Given my love for the Hebrew language I would like to share the Hebrew used in verse 6. There are four couplets that describe this child. First Fruits of Zion provided a wealth of information for us.

- **Pele-Yo'etz/Wonderful Counselor** – **Wonderful** is **pele** (פלא), say peh-leh and means extraordinary or surpassing. **Counselor/yoetz** (יועץ) say yo-ehtz, is someone who gives advice to people.
- **El Gibbor/Strong or Mighty G~d** – Of course, **El** is one of the Hebrew names for **G~d**. **Gibbor**, say gee (rhymes with key)-boor (אל גבור) means **great, strong or mighty**.
- **Aviad/Everlasting or Eternal Father** – Actually, a phrase, (ah-vee-ahd) **Aviad**, (אביעד) means **Father of eternity**.
- **Sar Shalom/Prince of Peace** – **Prince** is (sahr) **sar** (שר). Most everyone knows that (שלום) **shalom** means **peace** but it is much, much more than peace. It has to do with completeness and wholeness; that peace that passes all understanding.

The name Immanuel encompasses all of the above.

Yitro ~ יתרו ~ Jethro

B'rit Hadashah: **Mattityahu/Matthew 5:1-30; 15:1-11; 19:16-30; Mark 7:5-15; 10:17-31; Luke 18:18-30; Acts 6:1-7; Romans 2:17-29; 7:7-12; 13:8-10; Ephesians 6:1-3; 1st Timothy 3:1-14; 2nd Timothy 2:2; Titus 1:5-9; Ivrim/Hebrews 12:18-29; Ya'akov/James 2:8-13; 1st Kefa/1st Peter 2:9-10**

One of the things I noticed as I began looking through these passages is the number of passages which are taken directly from the Original Covenant, which some call the Old Testament. Truly this last portion of the Bible, the Renewed Covenant is based on the Original Covenant of 39 books. Bottom line, I believe, these scriptures teach the importance of obeying the (mitz-vote) **mitzvot**, the **commandments**, the **loving instructions** from our Heavenly Father. He gave us guidelines so we could practice obedience to Him.

Mattityahu/Matthew 5:1-30 This is one of my favorite chapters in the B'rit Hadashah but most specifically **verses 17-20**. Yeshua makes it very clear that He did not come to do away with Torah but to complete it. He further

states that those who teach others to disregard the commandments will be least in the kingdom of heaven. Wow!!! How many preachers and teachers are out there teaching that very thing!!! Oh my gosh!!! At the time Yeshua was teaching these things there was only **ONE** Holy Scripture and the **mitzvot/commandments** were written there. **Verses 21** and **29** are direct quotes from Torah with regard to “do not murder” and “do not commit adultery” respectively. Yeshua expounds on these matters and makes them clearer for us.

Mattityahu/Matthew 15:1-11 In these verses, specifically **verse 5** the subject of honoring ones father and mother is addressed. Yeshua, again, makes it clear that what is written in Torah is correct and those honoring their parents should not be coerced into taking money needed for their parents and donating it to the Temple Treasury.

Mattityahu/Matthew 19:16-30 These verses cover the story of the Rich Young Man or Ruler. Specific mitzvot are mentioned here, which he indicated that he had kept. However, when the Master, Yeshua, suggested that he sell all that he had, he became down cast. I believe when we are unable to put something down, lay it aside, dispose of it, it has become an “idol” for us and we have left our first love.

Mark 7:5-15 These verses reiterate Mattityahu/Matthew 15:1-11 (above), only they are Mark’s rendition of the same matters.

Mark 10:17-31 These verses cover the story of the Rich Young Man or Ruler from Mark’s perspective.

Luke 18:18-30 Dr. Luke gives us another rendition of the Rich Ruler, which we saw in Mattityahu/Matthew 19 and in Mark 10.

Acts 6:1-7 This section of scripture is referred to as “The Appointment of the Seven” and has to do with those who were “set aside” to take care of the needs of widows as well as financial and administrative matters. Perhaps this is a parallel to the leaders Moshe appointed to take care of matters for **B’nei Isra’el/Children of Israel**.

Romans 2:17-29 There is SO much in these verses! Bottom line, I believe **Sha’ul/Paul** is talking to those who are observant to the “letter of the law” but are not living out Torah. In fact, in **verse 27** he states very clearly, “Better to keep God’s law uncircumcised than break it circumcised.” Clearly, we are encouraged to “**keep**” the instructions of our loving Abba Father.

Romans 7:7-12 It is the Torah that gives us the parameters for the definition of “sin”. Without boundaries one does not know what is and isn’t acceptable. HaShem loved us SO much that He gave us guidelines in order to protect us.

Romans 13:8-10 These verses address “brotherly love”. Yeshua said that all the Torah and the Prophets depend on two commandments . . .

- Loving G~d (**D’varim/Deuteronomy 6:5**) and . . .
- Loving one’s neighbor as oneself (**Vayikra/Leviticus 19:18**)

Recently, I heard of a well-known Christian leader say that Jesus gave us a new commandment. “Love your neighbor as yourself.” I was astounded. But then, when one has only been taught and only studied the **B’rit Hadashah/Renewed Covenant**. I guess it would be hard for them to know that our Father gave us that instruction early on in Vayikra/Leviticus 19:18.

Ephesians 6:1-3 Very clearly, these verses repeat the fifth mitzvot of honoring one’s father and mother and as we know, is the first commandment to carry a promise.

1st Timothy 3:1-14 Qualifications for leaders, including Elders and Deacons, are covered in these verses and initially are covered in the Original Covenant. As has often been quoted, the **B’rit Hadashah/Renewed Covenant** is the Original Covenant revealed.

2nd Timothy 2:2 As I understand this verse, it is not enough for me to be Torah Observant. It is also important for me to share these truths with others so they may pass them on, so the truth of Torah does not die.

Titus 1:5-9 These verses are a repeat of 1st Timothy 3:1-14. This time they are addressed to Titus rather than Timothy. **Rav Sha’ul/Rabbi Paul** was encouraging Titus concerning the qualifications of leadership, which of course, are straight from Torah, which was their only “Bible” at that time.

Ivrim/Hebrews 12:18-29 In a nutshell, these verses are a comparison between Mount Sinai and Mount Tziyon, as well as Moshe and Yeshua. Mount Sinai and Moshe represents traditional Judaism while Mount Tziyon and Yeshua represents Messianic Judaism. In each case, HaShem reveals Himself, His promises and His requirements. The important thing to remember is to not reject the One who spoke through Moshe, then and through Yeshua, now. As I see it, those who reject the G~d of Yeshua are rejecting the G~d of Moshe.

Ya'akov/James 2:8-13 As I read over these verses I was reminded of a saying that I was taught as a child. "Actions speak louder than words." It is by our actions that the Torah of Moshe and Yeshua is carried out, which is what our Abba Father instructed us to do. Additionally, **verse 10** is very clear about transgressing Torah. If we keep nine but don't observe one according to James, Yeshua's brother, we have become a "transgressor of Torah".

1st Kefa/1st Peter 2:9-10 Clearly, these two verses are a reference to **Sh'mot/Exodus 19:6**. We are a royal priesthood, a holy nation; those who stood with Moshe and those who stand with Yeshua.

The corresponding Psalm for this week's Torah portion is: Psalm 19