

Parashah #17

(Updated for 1.22.11)

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 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 we know today. And how much time had lapsed from when Moshe left for Egypt, to the time of the Exodus to when Yitro brought *Tzipporah/bird* and the boys, *Gershom/foreigner* and *Eliezer/my G~d helps*, 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 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 (4 times in the first 6 verses). He is received royally by the entire nation and later offers counsel on how to set up their judicial system. (Verses 1-27)

Verse 6 tells us Yitro sent word to Moshe, "I, your father-in-law, am coming to you with your wife and her two sons." Why? Why not your wife and your two sons? I checked twelve translations and all but one said "her two sons". The Brenton translation said "thy wife and two sons with him". I could find NO commentary on this and think perhaps it's a translation thing!!!

Let's read verses 9-12. Do you think this means *Yitro/Jethro* became a G-d-fearer? I do! Even some of the Sages conclude Yitro became a believer in the G~d of the Israelites. In fact 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!

As we study more and more of our Hebrew roots, we see here a covenant meal. Yitro came into covenant with יהוה and with Israel. Aharon and all the leaders come to share the meal with Yitro. If this isn't a covenant meal, I don't know what is!

In **verses 17-26**, I find it interesting, although Moshe has become a very competent leader, we find him being a very humble and teachable man. His father-in-law, Yitro, gives him advice concerning the appointment of other 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 this same criteria for our leaders today?! However, in **verse 25**, it says "Moshe chose competent men . . ." One commentary suggested Moshe could only find men with the first qualification but not the other three. I'm not really sure about that!!!

Also in **verse 21** these leaders were to be in charge of "thousands, hundreds, fifties and tens" and the same verbiage is used in **verse 25** as well. Perhaps these numbers represent different divisions such as, the leaders over thousands would indicate the military; the leaders over hundreds would represent law enforcement; leaders over fifties might be judges and leaders over tens would be rabbis. We do know a minyan is considered a properly constituted group for a public Jewish prayer service, and is composed of at least ten Jewish males (in some congregations, males or females) over thirteen years of age. I know, in my spirit, there is something prophetic about these verses since it is mentioned TWICE within five verses. There is something very significant here! Is this a picture of the believers ruling and reigning with Yeshua after His return? If so, the "Rule Book" will be Torah (according to Micah 4:2). Clearly, if we want to rule and reign with Him, we will need to **know and follow** Torah!!!

The Torah specifies an unusual *mitzvah/commandment* which applies only to an Israeli king. **D'varim/Deuteronomy 17:18-20**. However, I believe every action of a leader must be for the good of the people. The Torah tells leaders 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 and others write about the secret of humility. The sacrifice, 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 (Torah)
- 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, this was 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. He exercised his power because it was from his birthright. The eldest ruled the younger siblings. This is why slaves were important because they gave the lower classes someone else to control and dominate.

In the Hebrew lineage the firstborn also had a special role, but it meant added responsibility, not more privileges. With HaShem, however, birth order does not guarantee position as we have seen recently.

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

CHAPTER 19

In **verses 1 & 2** we learn it is the third month, Sivan, since they left *Mitzraim/Egypt*. They arrive “**the same day**” in the Sinai Desert and set up camp in front of the mountain. As I reflected on “the same day” I am guessing they arrived on the 15th of Sivan since they left Egypt on the 15th of Nisan. Okay, hold on . . . there are some rabbit trails I want to take at this point. The first one is about . . .

THREES

A friend sent some interesting information about **threes**. Here are some points from the article. The **third** month was chosen for the revelation of the Decalogue because things 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 received the first born blessing.
- 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* ל , *vav* ו , *yod* י). Moshe was the **third** child in his family; his name consists of **three** Hebrew letters (*mem* מ , *shin* ש , *hey* ה) 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* ס , *nun* נ , *yod* י). 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 Hebrew folks today. Here, HaShem symbolically “takes to Himself a bride”. So let's look at a few of the symbols of a Hebrew wedding.

But, before we look at those symbols, 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 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 gave it to me so I could share it with you.

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

- **Chatunah:** Hebrew for **wedding**
- **Chatan:** Hebrew for **bridegroom**
- **Chuppah:** Hebrew for **wedding canopy**

In traditional Hebrew thought, **a ritual immersion bath/Mikveh**, precedes the actual marriage ceremony. In this ritual, separately, the bride and the groom immerse themselves completely in a pool of water, symbolically cleansing all impurities. Then they come out of the water to meet their intended. For sure, when the people went through the waters of the Sea of Reeds, symbolic of the Mikveh, they were on their way to Mt. Sinai for their (kha-toon-ah) **chatunah / wedding**. HaShem confirms the marriage relationship in ***Yirme'yahu/Jeremiah 31:32***.

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

Traditionally, 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 . . . 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**, (סגולה) which means *special or unique treasure*. You will find this same Hebrew word in the following verses.

- 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 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. It'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? 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 **verse 24** says “. . . then come back up, you and Aharon with you.” I had never noticed it before and I'm not sure it has been addressed. Was Aharon with Moshe when “. . . G~d said all these words:” (**Chapter 20:1**) What do you think? Was Aharon with Moshe when he received the Decalogue? I could not find ONE piece of commentary con-

cerning this matter. However, when we read “the rest of the story”, we KNOW Aharon wasn’t with Moshe because of the golden calf incident. Gosh I wish I understood this!!!!

CHAPTER 20

The traditional numbering of these *mitzvot (instructions, NOT laws)* is slightly different in the Tanakh, Chumash and The Complete Jewish Bible. I will be using the Hebrew outline along with the “numbers”. I will begin each “instruction” with the Hebrew letter used to signify the corresponding number. Up to this point, HaShem as been speaking only with Moshe. Now, according to the Hebrew in **verse 1** HaShem is speaking in an audible voice for all Israel to hear.

Verse 1 “Then HaShem said all these words:

1st ~ א ~ Aleph [Ah-lef] (**verse 2**) “*Anochi, Adonai, Elohekha/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 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 or Bait] (**verses 3-6**) These verses continue the authority established in mitzvah **Aleph** and expresses the punishment if disobeyed. Notice, however, HaShem is interested in restoration and blessing, and this 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** no on 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 ~ Gimmel [Gim-mehl] (**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 it is **NOT** referring to what we call swearing or cussing. Instead, we need to understand HaShem’s name is a Holy Name and is to be used with all the reverence and respect it is due. In the Hebrew mindset, 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” you will find them written without the vowels. It takes a concentrated effort to type them without 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. He demonstrated it in His daily walk. He also taught His *talmidim/disciples* reverence for G~d’s name, by using

synonyms such as “Father”, “L~rd”, “. . . in Heaven”. (**Mattityahu/Matthew 6:9**) Consequently, I strive to do what Yeshua would do. I do not try to pronounce Abba’s name. Like Yeshua, I call Him, Abba Father.

4th ~ ד ~ Dalet [Dah-leht] (**verses 8-11**) It is impossible to over emphasize this particular mitzvah. HaShem ceased His labor on the 7th day. His creation is also to cease from their labors. In fact, the scripture says, “Remember the day, Shabbat, to set it apart for G~d.” Unfortunately, it is this **ONE** guideline which 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!!! The Sages call Shabbat the wedding ring of the bride. It wasn’t Yeshua who changed this in 325 AD. If it matters to HaShem, it should matter to us!!!!

Hear the words from the prophet (**Yesha’yahu/Isaiah 58:13-14**) “If you hold back your foot on Shabbat from pursuing your own interests on my holy day; if you call Shabbat a delight, Adonai’s holy day, worth honoring; then ***honor it by not doing your usual things or pursuing your interests or speaking about them.*** If you do, you will find delight in Adonai – I will make you ride on the heights of the land and feed you with the heritage of your ancestor Ya’akov, for the mouth of Adonai has spoken.” It doesn’t get any clearer than this!!!

5th ~ ה ~ Heh [Hey] (**verse 12**) This is the first mitzvah which 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, has to do with self-defense. HaShem never meant 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. Spiritually, it speaks of following another god. Violation of this command severs the relationship between a husband and his wife, between Israel and HaShem and between us and our Abba Father.

Yeshua addressed the physical aspect of this matter in (**Mattityahu/Matthew 5:28**) and again in (**Mattityahu/Matthew 19:9**).

On a spiritual level, adultery in our relationship with Him refers to our relationship with other gods and frequently involves mixing or blending pagan worship with worship of HaShem. I have to ask . . . where is Christmas found in Scripture? For that matter Easter isn't in scripture either except where it was deliberately mistranslated instead of Passover. Both are derived from pagan holidays and #2 above says we're not to have any other gods!

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, 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. Scripture says we are to let Him be our provision.

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 the last one is interesting! What do you suppose it means? I'm open to your thoughts, suggestions, ideas! I have one or two but they will remain reserved, for the time being. A year or two ago, 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 Aumein, aumein, aumein!!!

In closing: Some of the rabbis figure 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 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. **Acts 2:1-4**, 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.

My friend, Bro. Lynn Greuter shared the following with me: *We are told in 1 John 3:4 that sin is the transgression of the law; yet there are many today who would lead us to believe certain of the ten commandments should be disregarded and there is no consequence for breaking them.*

Jesus Himself warned against this belief stating: "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me ye that work iniquity."

The Greek word translated "iniquity" in the statement "depart from me ye that work iniquity," is 'anomia' which means transgression of, or against the law. In 1 John 3:4 the same Greek word is used, sin is anomia - sin is the transgression of the law.

There is only one group of people that call Jesus Lord - those calling themselves Christians. Again, Jesus tells us that there will come a day when many will question: 'have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works?' It is sad to consider the fact that many will be told: 'I never knew you, depart from me, ye that transgress my laws.'

*Let us consider the words of our Savior on the very last page of our New Testament Bibles. "behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.** For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **I Jesus have sent mine angel to testify unto you these things in the churches.***

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 and is considered by many as HaShem's written revelation of His holiness, relating 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*. In **verse 2**, (S'rah-feem) *S'rafim/Seraphim* stood over the L~rd. 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. 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 from which the English words cherub/cherubim are derived. 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 he is “a man with unclean lips, living among a people with unclean lips . . .” (**verse 5**). The following verses assure Yesha'yahu 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 which were spoken by the Patriarchs throughout *B'resheet/Genesis* and in **Sh'mot/Exodus 3:4** by Moshe. Those words are (he-nay-nee) *Hineni* [הינני] which is Hebrew for *Here am I*.

In a nutshell, Yesha'yahu was sent to a people, the House of Israel and the House of 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 so there would be no doubt concerning what he was to say to the people. His message was one of coming judgment. The more he spoke the more they became spiritually deaf and blind (**verses 9-12**). Do we see parallels of this today?

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 did 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 which describe this child. First Fruits of Zion provided a wealth of information for us:

- *Pele-Yo'etz/Wonderful Counselor* – *Wonderful* is *pele* (פלא), [peh-leh] and means extraordinary or surpassing. *Counselor/yoetz* (יועץ) [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*, [gee (rhymes with key)-boor] (אֵל גִּבּוֹר) means *great, strong or mighty*.
- *Aviad/Everlasting or Eternal Father* – Actually, a phrase, (ah-vee-ahd) *Aviad*, (אֲבִיָּעַד) means *Father of eternity*.
- *Sar Shalom/Prince of Peace* – *Prince* is (sahr) *sar* (שָׂר). Most everyone knows (שְׁלוֹמִים) *shalom* means *peace* but it is much, much more than peace. It has to do with completeness and wholeness; the peace which passes all understanding.
- *Immanuel* encompasses all of the above.

Yitro ~ יִתְרוֹ ~ 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 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 He did not come to do away with Torah but to complete it. He further states 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. Actually, Yeshua impresses it is a heart issue!!!

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 . . . 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 and he indicated he had kept them. However, when the Master, Yeshua, suggested he sell all he had, he became down cast. I believe when we are unable to put something down, lay it aside or dispose of it, it has become an “idol” 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 The Torah 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 He gave us guidelines to protect us.

Romans 13:8-10 These verses address “brotherly love”. Yeshua said 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 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 to know our Father gave that instruction in **Vayikra/Leviticus 19:18** first!

Ephesians 6:1-3 Very clearly, these verses repeat the fifth mitzvot of honoring one's father and mother and as we know, it 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 Pursuant. 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. This emphasizes **Sh'mot/Exodus 19:6**.

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, their only "Bible" at the 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 first through Moshe and then through Yeshua. 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 These verses remind me of a saying I was taught as a child. "Actions speak louder than words." By our actions, the Torah of Moshe and Yeshua is carried out, as our Abba Father instructs us. Additionally, **verse 10** is very clear about transgressing Torah. If we keep nine but don't observe one according to *Ya'akov/James*, Yeshua's brother, we have become a "transgressor of Torah" – ALL OF IT!!!.

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. **Hoshea/Hosea 4:6** says: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you as priests for me. Because you forgot the Torah of your God, I will also forget your children." I bet you have been familiar with the first part of this verse for a long time, haven't you? But have you ever been taught the rest? Folks, it's time for us to **KNOW** Torah!!!

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

Next Week's Lesson: Parashah 18

Mishpatim ~ משפטים ~ Rulings

Torah: Sh'mot/Exodus 21:1-24:18

Haftarah: Yirme'yahu/Jeremiah 33:25-26 & 34:8-22

B'rit Hadashah: Mattityahu/Matthew 5:38-42 & 15:1-20

Mark 7:1-23; Acts 23:1-11; Ivrim/Hebrews 9:15-22 & 10:28-39

Shavuah tov (Have a good week)!!!

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim