

Parashah 17 Tidbit

Exodus 18:1 – 20:26

Yitro, יִתְרוֹ, Jethro

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This Parashah is named Jethro, and in Hebrew, the name Jethro is pronounced Yitro, יִתְרוֹ, and it is spelled with a Yod, a Tav, a Resh and a Vav. The word Yitrah, יִתְרָה, means, abundance, riches, surplus, balance, the word Yitran, יִתְרָן, means advantage, gain, profit, and the word Yitrat, יִתְרַת, means, abundance, riches, and if we take the individual letters of the name Yitro, we have the letter Yod which has a pictographic meaning of a hand, the letter Tav, which has a pictographic meaning of, a sign, or covenant, the letter Resh has a pictographic meaning of a head, the leader, the preeminent one, and the letter Vav has a pictographic meaning of a nail or something that connects things together.

Therefore, pictographically, Jethro's name, can mean, *the sign or the Covenant of the Preeminent One whose hands were nailed*, is resting on, or has descended upon, Jethro's head. The combination of the definition of the letters that make up his name coincides with what his name actually means, and that is, that he had an advantage, he had riches that are beyond the physical world, and all of this happened to him, because he was blessed to have spent time with his son in law, Mosheh, who, I believe spoke to him of the Elohim of Abraham, Yitzchaq and Ya'aqov, on a regular basis, and probably convinced him, that YHVH **IS**, the Creator of the universe.

My friends, although Jethro was a Midianite by birth, I believe that he became a believer in the Elohim of Abraham, Yitzchaq and Ya'aqov, because of the time, that he spent with his son in law Mosheh. If you read this entire chapter, you will find that the name Yitro is used **seven** times. The number seven in Scripture speaks of perfection and completeness, and when one decides to surrender their heart, mind, soul and strength to YHVH, the Elohim of Abraham, Yitzchaq and Ya'aqov, then that is the beginning of becoming complete in the eyes of YHVH. Furthermore, I believe that the life of Jethro, is a metaphor for us, that we too are to LISTEN to Mosheh and what he has to say, especially since the name Mosheh, according to Scripture, IS synonymous with the Torah of Mosheh.

*Exodus 19:9 And YHVH said unto Mosheh, Lo, I come unto **YOU**, Mosheh, in a thick cloud, **WHY?***

So that the people (Yisrael) may hear

(shema, which means, to hear, listen, pay very close attention to, believe, follow and obey the Words)

*That I YHVH spoke with you (the Words of My Torah of Life), so that they will believe You, Mosheh and the Words of My Torah that I have given you, **FOR EVER**. And Mosheh told the*

words of the people unto YHVH. 10 And YHVH said unto Mosheh, Go unto the people (Yisrael) and sanctify them today, **AND** tomorrow, and, let them wash their clothes, 11 And be ready against the **Third Day**: for the **Third Day** YHVH will come down in the sight of all the people upon mount Sinai.

The washing of our garments is a metaphor, for cleansing our covering, what we bathe our minds in, every day, and what YHVH wants all of us to bathe, or wash in, IS the water of His Words, the cleansing water of His Torah of Life, and that is **WHY**, YHVH wants all of us to believe Mosheh forever.

Here in **Exodus 18** we are told that Jethro, Mosheh's father in law, **IS** a priest of Midian. We read that he has heard all the good things that YHVH was doing for Mosheh and for the people of Yisrael, and that he came to see Mosheh, and that he brought Mosheh's wife, who is Jethro's daughter, and who was living with him in Midian, and he also brought Mosheh's two sons, Gershom, גֵרְשֹׁם, which means, evicted, alien, foreigner, and Eliezer, אֱלִיעֶזֶר, which means, Elohim is my help.

The word *heard* used at the beginning of *verse one* is the Hebrew word *Shemah*, which, as I said above, means, to hear, listen, pay very close attention to, understand, believe, follow, and obey what you have heard YHVH Command you to do. In Hebrew it reads *And heard Yitro, the priest of Midian, Mosheh's father in law, Aleph Tav, ALL which had done Elohim*; and just before the word **ALL** there is a stand-alone **Aleph Tav**; therefore as pictured by his name, and by this stand alone Aleph Tav, I believe that this indicates that Jethro or, יִתְרוֹ, Yitro, Mosheh's father in law, was a believer in YHVH, the Elohim of Abraham, Yitzchaq and Ya'aqov, and therefore, he is part of the commonwealth of Yisrael, the family of YHVH.

In *verses 2 & 3* it says that Jethro took Zipporah (bird), צִפּוֹרָה, Tziporah, Mosheh's wife and her two sons whose names, Gershom, גֵרְשֹׁם, which means *evicted, alien or foreigner*, and Eliezer, אֱלִיעֶזֶר, which means *Elohim is my helper*, to see Mosheh.

I believe that since Jethro, brought Mosheh's **two** sons with him, that, that is YHVH's way of telling us, that Jethro, came to Mosheh, as a witness of, or, from YHVH Elohim, and that he was no longer a refugee from the Elohim of Abraham, Yitzchaq, and Ya'aqov, **BUT** that Elohim had sent him to help Mosheh in his monumental task of leading the people of Yisrael. To ensure that we understand that Jethro is a **witness**, there is a stand alone **Aleph Tav** in *verse 3* where it says: *And her Aleph Tav two sons*. Next we see that Mosheh goes out to meet his father in law and treats him with love and respect. *Exodus 18:7 And Mosheh went out to meet his father in law, and did obeisance*, וַיִּשְׁתַּחֲוֶה, VayiShtachu, is from the word Shachah, שָׁחָה, which means, to bow down, bend low, prostrated himself, humble himself, and after he got up, he **kissed him**.

Then, after a few formalities of asking each other, how they were, Mosheh tells Jethro of all the things that YHVH has done to Pharaoh and the Egyptians, for Yisrael's sake. I sure would have loved to be there for that conversation, just to listen to Mosheh, recount all the miracles that YHVH had done for the people of Yisrael. In Mosheh's words to Yitro, there are two **Aleph Tav's** that act as witnesses to Mosheh's words to Yitro, his father in law, in *verse 8* where it

says: *Mosheh told his father in law **Aleph Tav**, **ALL** that YHVH had done unto Pharaoh and to the Egyptians, for Yisrael's sake, and **Aleph Tav**, **ALL** the travail that had come upon them by the way and how YHVH **DELIVERED THEM, from all of it.***

In *verse 11*, I believe that we are witnessing the completion of Yitro or Jethro's conversion. Yitro is a Priest of Midian, and Midianites are a people that worshipped idols, however, Yitro has now known Mosheh, for 40 plus years, and I am absolutely convinced, that Mosheh talked to Yitro many times over that 40 year span, about YHVH, the Elohim of the Hebrews, **BUT** here, in *verses 8-10*, Mosheh tells Yitro of all that YHVH has done for him, and for Yisrael, and Yitro rejoices with Mosheh, because of the goodness that YHVH has poured upon Mosheh and the people of Yisrael, and then, in *verse 11* Yitro says, now **I KNOW, I DA'AT**, I understand why you worship YHVH, because I have seen for myself what YHVH has done for Yisrael. Yitro says: I now know, that YHVH **IS** the **ONE TRUE ELOHIM**, greater than all others that claim to be elohim and are not, and that He is omnipotent in all His doings.

Verse 12 And Yitro, Mosheh's father in law, took a burnt offering and sacrifices for Elohim: and Aharon came, and all the elders of Yisrael, to eat bread with Mosheh's father in law, before Elohim.

Now we can see that Yitro has **crossed over** to a Hebrew understanding, he has, in a sense, become a Hebrew, he is now part of the assembly of the Firstborn (*Hebrews 12:23*), part of the Commonwealth of Yisrael (*Ephesians 2:12*) and in his joy, he offers up a burnt offering onto YHVH, and Mosheh and Aharon along with all the Elders of Yisrael came to eat bread with Yitro, Mosheh's father in law. This, to me, means that they celebrated Yitro's complete conversion to believing in the Elohim of Abraham, Yitzchaq, and Ya'aqov.

Next, we see that Mosheh goes about the business of leading and judging and settling the disputes of the people of Yisrael, and while Mosheh is doing all of that, Yitro is watching on, in disbelief. At the end of the day, after watching all that Mosheh had done, dealing with his people, for such a long period of time, Yitro tells Mosheh, you can't keep this up Mosheh, it's no good for you, and it's certainly no good for your people, and **IF** you continue like this, you will wear yourself out and end up being no good to anyone.

*Verses 17 And Mosheh's father in law said unto him, The thing that you do is **NOT GOOD**. 18 You will **surely wear away**, both you, and **these people** that are with you: for this thing is too heavy for you; you are **NOT** able to perform it yourself alone.*

Next Yitro says, to Mosheh in *verse 19*: *Hearken now unto my voice, and I will give you counsel, and Elohim **SHALL** be with you:*

Yitro is saying to Mosheh, shemah my advice, and **IF** you choose to do so, **THEN** YHVH Elohim **SHALL be with you**. How can Yitro make that statement? How can he say, listen or shemah unto the words of my mouth, and Elohim **SHALL** be with you. Now we have to understand that, for Yitro's statement, to be a true, it means that Yitro **MUST** have heard from YHVH, or else he could **NOT** have made that comment.

What then are we to understand that YHVH is telling us here about Yitro? I believe that we are to understand, that Yitro had chosen to give his heart to YHVH in surrendered obedience to the

Words of His Torah of Life, and that YHVH is using him powerfully, to influence one of the greatest Patriarch's of our Belief. How would you like to be remembered, as the guy that gave Mosheh the advice that most probably saved his life and the life of all of Yisrael? Furthermore, we have to understand that Jethro, is a direct descendant of Abraham, for one of Abraham's sons through Keturah, the woman that he married after Sarah had passed away.

*Genesis 25:1-4 1 Then again Abraham took a wife, and her name was Keturah. 2 And she bore him Zimran, and Jokshan, and Medan, and **Midian**, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4 And the sons of **Midian**; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of **Keturah**.*

The advice that Yitro gave Mosheh is excellent advice, even for today? We must have balance in our lives, if we are going to keep our sanity. We must learn to delegate responsibility and thereby teach others to lead, for the task of leading Elohim's people, is too big for one person. The people of Elohim, are a **needy bunch** and they **need a lot of care and attention**. Pastors can get so engrossed in taking care of their flock, the people of their congregation, that they sometime forget their own family members, which can, and often does, end up in disastrous circumstances. I am sure that most of us here today, and all you that are reading these words, know of, or, have heard of a pastor, that is now divorced from his wife and or estranged from his children, because he was never home to take care of his fatherly and or husbandly duties, but instead, he was off taking care of the congregation. YHVH wants all of us to have balance in our lives. By all means do the work of Elohim, Yes, **BUT** don't do it at the expense of your family, your health, or your finances. Balance, balance, balance is what YHVH wants for all of us.

In verse 23 we see that Yitro says to Mosheh, **IF you WILL DO this thing that I have advised you, and Elohim command you so.**

What just happened here? I believe that Yitro received a word from Elohim, and he then gave his son in law, Mosheh, advice on how to deal with the problems of the people of Yisrael, **BUT** he tells Mosheh, to take the advice that he Jethro has given him, take the words of wisdom that I have just given you, to Elohim, so that Elohim Himself can confirm to you, what I, Jethro have just recommended that you do. That is good and sound advice, it is very good policy for anyone and everyone, that believe they are doing the work of Elohim. In other words, **IF** you receive advice from someone, even **IF** you think **IT IS** great advice, you **MUST** take it before YHVH, and have Him **CONFIRM IT OR REBUKE IT**. The reason I can say that, is because, YHVH Himself has told us to do so, when He said in *Proverbs 3:6, If you acknowledge Me, I will direct your path.*

Verse 24 And Mosheh hearkened (shemah) to the voice of Yitro.

In this scenario, Mosheh **IS** a shadow picture of Yeshua our Messiah and therefore, we can look at this situation, as a picture of the Son, our Messiah, obeying the Father and doing what the Father has told Him to do.

Verse 25 And Mosheh chose able men out of all Yisrael, and made them heads over the people,

rulers of **thousands**, rulers of **hundreds**, rulers of **fifties**, and rulers of **tens**.

When I read these numbers, I wondered **IF** there was any significance to them? And, as usual, the Father is way ahead of me. So, I took the numbers, and I associated the value of the number to its equivalent Hebrew letter. One of the meanings of the word Aleph is one thousand, the numerical value of the letter Qoof, is one hundred, the numerical value of the letter Nun is fifty, and the numerical value for the letter Yod is ten. If you put these letters together you get the Hebrew word Aqni, אֲקִנִי. Once I came up with that word, I looked to see **IF** I could find such a word in the Hebrew Dictionary, and sure enough, I found it. I found it in *Deuteronomy 32:21* where it says:

הֵם קִנְאוּנִי בְּלֹא-אֵל פְּעֻסוֹנִי בְּהַבְלִיָּהֶם וְאֲנִי אֲקִנְיָאִם בְּלֹא-עֵם בְּנֹוֹי נָבָל אֲכַעִיָּם

Hem Qinuniy BeLo El Kiasuniy BehaBeleyhem Va'Aniy **Aqniyem** BeLo Am Begoy Naval Akiysem;

*They have moved Me to jealousy with that which is **NOT** Elohim; they have provoked Me to anger with their vanities: and I will move **them to jealousy** (אֲקִנְיָאִם aqniyem) with those which are **NOT** a people; I will provoke them to anger with a **foolish** nation.*

In this *verse*, **IT IS** translated **move them to jealousy**. The actual word used in this *verse* is Aqniyem, אֲקִנְיָאִם, and **it is** in the plural form, of the word, which means, move **them** to jealousy. The root word of Aqniyem, אֲקִנְיָאִם, is the word Qana, קָנָא, and this word:

CAN be expressed as **jealousy**, the type of jealousy where persons are **zealous** for their own property or positions, for fear that they might lose them (*Numbers 5:14, Numbers 5:30; Isaiah 11:13*);

IT CAN be expressed as **envy**, where persons are **zealous** for the property or positions of others, hoping they might be able take over their property or their position themselves (*Genesis 26:14; Genesis 30:1; Genesis 37:11*).

IT CAN also indicate someone being **zealous on behalf of ANOTHER** (*Numbers 11:29; 2Samuel 21:2*); and **or someone being zealous on behalf of Elohim** (*Numbers 25:13; 1Kings 19:10, 1Kings 19:14*); and in: *Numbers 25:11-13 Phinehas, the son of Eleazar, the son of Aharon the priest, has turned My wrath away from the children of Yisrael, while he was קִנְאָתִי, Qinatiy, zealous for My sake among them, therefore I did **NOT** consume the children of Yisrael in My jealousy. 12 Wherefore say, Behold, I give unto him, Phinehas, My Covenant of Peace (Shalom): 13 And he shall have it, and his seed after him, even the Covenant of an everlasting priesthood; **BECAUSE HE WAS***

*קִנְאָתִי, Qinatiy **ZEALOUS FOR HIS ELOHIM**, and made an atonement for the children of Yisrael.*

After doing this exercise, I asked myself, what kind of men did Mosheh place in these positions of leadership over the people of Yisrael? *Exodus 18:21 Moreover you shall provide out of **ALL** the people **able men, such as FEAR Elohim** (the fear of Elohim **IS** the beginning of wisdom), **men of TRUTH**, (Torah, *Psalm 119:142*) **HATING COVETOUSNESS**; and place such over them, to be rulers of **thousands**, and rulers of **hundreds**, rulers of **fifties**, and rulers of **tens**:*

In other words they were men that were **ZEALOUS TO BELIEVE FOLLOW AND OBEY ALL THE WORDS OF THE ELOHIM OF ABRAHAM, YITZCHAQ AND YA'AQOV.**

I hope, that like me, you can see, that by using the numbers, *thousand, hundred, fifty and ten*, that YHVH is telling us, that these people that Mosheh was appointing, were to be **ZEALOUS FOR THE WORDS OF HIS TORAH OF LIFE**, and that **WE**, as believers in the Elohim of Abraham, Yitzchaq and Ya'aqov, **ARE to follow their example, and willingly choose to become ZEALOUS FOR YHVH and for ALL of His Ways**, which means that We too, are to become **ZEALOUS IN OUR DEDICATION TO OBEY THE WORDS OF OUR HEAVENLY FATHER'S TORAH OF LIFE**, the Words of His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, in every aspect of our own lives. I will never cease to be awed and amazed, by YHVH's wonderfully designed language and how He uses all kinds of ways to teach us. Amein.

There are five stand-alone **Aleph Tav**s in Exodus 18.

Verse 1 When Jethro, the priest of Midian, Moses' father in law, heard of Aleph Tav all that Elohim had done for Moses, and for Israel his people, and that YHVH had brought Israel out of Egypt;

Verse 3 And Aleph Tav her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

Verse 8 And Moses told his father in law Aleph Tav all that YHVH had done unto Pharaoh and to the Egyptians for Israel's sake, and Aleph Tav all the travail that had come upon them by the way, and how YHVH delivered them.

Verse 14 And when Moses' father in law saw Aleph Tav all that he did to the people, he said, What is this thing that you do to the people? Why do you sit yourself alone, and all the people stand by you from morning unto even?

There are also another **sixteen** Aleph Tav's that are attached to words with a Maqef, and there are **twenty two** words that contain both the Aleph Tav letters within them. The number sixteen in Scripture, speaks of love, and the number **twenty two** speaks of Light, for there are **twenty two** letters that make up the Hebrew Alphabet, and those **twenty two letters** make up the Word of YHVH, and the Word of YHVH became flesh, and was manifested in the flesh as our Messiah, and as you know, Messiah **IS the Light of the world**. Therefore I believe that YHVH is telling us through the use of these Aleph Tav's that **IF** we will learn to willingly and lovingly surrender our wills to His will, in loving surrendered obedience to ALL the Words of His Torah of Life, then **WE, LIKE MESSIAH, WILL BECOME A LIGHT** onto the peoples of the nations of the world who are mired in darkness, and hopefully save many souls. Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*