

**Parshat Yitro**

**Shemot 18:8-12**

וַיְסַפֵּר מֹשֶׁה לְחַתָּנוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל אוֹךְ תִּישְׂרָאֵל  
אֵת כָּל־הַתְּלָאָה אֲשֶׁר מָצְאתֶם בְּדֶרֶךְ וַיִּצְלַם יְהוָה: וַיַּחַד יִתְרוֹ עַל כָּל־הַטּוֹבָה  
אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הִצִּילוּ מִיַּד מִצְרַיִם: וַיֵּי אָמַר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר  
הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פָּרְעֹה אֲשֶׁר הִצִּיל אֶת־הָעָם מִתַּחַת יַד־מִצְרַיִם: עַתָּה  
יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַדְּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם: וַיִּקַּח יִתְרוֹ חֲתָן  
מֹשֶׁה עֹלָה וּזְבָחִים לָאֱלֹהִים וַיֵּבֵא אֹהֶרֶן וְכָל לְאֹהֲבָיו יִשְׂרָאֵל לֶאֱכֹל־לֶחֶם עִם־חֲתָן  
מֹשֶׁה לִפְנֵי הָאֱלֹהִים:

Moses told his father in law [about] all that the Lord had done to Pharaoh and to the Egyptians on account of Israel, [and about] all the hardships that had befallen them on the way, and [that] the Lord had saved them. Jethro was happy about all the good that the Lord had done for Israel, that He had rescued them from the hands of the Egyptians. [Thereupon,] Jethro said, "Blessed is the Lord, Who has rescued you from the hands of the Egyptians and from the hand of Pharaoh, Who has rescued the people from beneath the hand of the Egyptians. Now I know that the Lord is greater than all the deities, for with the thing that they plotted, [He came] upon them." Then Moses' father in law, Jethro, sacrificed burnt offering[s] and [peace] offerings to God, and Aaron and all the elders of Israel came to dine with Moses' father in law before God.

**Orly Lashak- Class of 2021**

What's going on?: Moshe tells Yitro of all the hardships Bnei Yisrael had endured in Mitzraim and how Hashem saved them. Yitro was happy about all the good Hashem had done for them and came to the realization that Hashem was the greatest God. Then, Yitro does multiple sacrifices (burnt offerings and peace offerings) to Hashem. Aaron and all the elders of Bnei Yisrael join Yitro as they feast before God.

Commentary: At first glance, everything in these pesukim seems fine. Although, one thing that did catch my eye was the fact that Yitro says nothing about the hardships they endure, he just comments on how G-d saved them. Why did he completely disregard that? The only answer that seems to make sense to me is that upon hearing all of this, Yitro can only think of one

thing. He only thinks of how great Hashem really is and he has a life changing moment in which he vows to only serve Hashem.

### **Ezra Miller- Class of 2023**

In these pesukim, Yitro is blessing Hashem for taking Bnei Yisrael out of Egypt, and all of the good He has done for Bnei Yisrael. Harav David Tzvi Hoffman writes on this that the Jews were just focused on a small bit of what Hashem did, instead of the big picture. The Torah Temima said that in Az Yashir, Bnei Yisrael was only thanking Hashem for destroying Mitzrayim and the Yam Suf miracle, instead of praising Him for how amazing He is and how He took them out of Mitzrayim. Harav Hoffman writes that Yitro was trying to get Bnei Yisrael to see the big picture. In Pasuk Yud, it says,

“וַיֹּאמֶר יִתְרוֹ בְרוּךְ ה' אֲשֶׁר הִצִּיל אֶתְכֶם... אֲשֶׁר הִצִּיל אֶת הָעָם...”

Why does it say Blessed be Hashem that saved you, and later it said the one who saved the nation? Hoffman writes that when Yitro said “Saved you,” he was talking about the leaders. He gave them a special one because their life was in the most danger and he wanted Bnei Yisrael to see that and be thankful to their leaders. When he says “the nation,” He wanted them to look at the bigger picture and really appreciate everything instead of a minor detail.

I think that whenever something good happens, you should make sure to see the bigger picture and realize who has really been pulling the strings.

(Harav David Tzvi Hoffman was born on November 24, 1843 in Verbó, and died on November 20, 1921. He was a Rabbi and a torah scholar. He went to many different Yeshivas in his hometown before he entered the college at Pressburg and graduated in 1865. After that, he studied history and philosophy in Vienna and in Berlin, acquiring his doctor's degree in 1871 from the University of Tübingen. His rabbinical training was with Moshe Schick and Azriel Hildesheimer as his mentors and teachers.)<sup>3</sup>