

EMC SHALOM INTERNACIONAL
PARASHAH 17 YITRO | SHEMOT/EXODUS 18:1 - 20:26

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Aliyot of the Torah:

1. 18:1-12
2. 18:13-23
3. 18:24-27
4. 19:1-6
5. 19:7-19
6. 19:20 – 20:17 (v. 14 heb.)
7. 20:18-26 (15-23 heb.)
8. Maftir: 20:22-26 (19-23 heb.)

Haftarah: Yesayahu/Isaiah 6:1-13 (Sefardi);
6:1 – 7:6; 9:6-7 (5-6 heb.) **(Ashkenazi)**

The Apostolic Writings: Hilel/Luke 10:1 –
11:54

Aliyot of The Apostolic Writings:

1. 10:1-24
2. 10:25-42
3. 11:1-26
4. 11:27-41
5. 11:42-54

Yitro is the Hebrew name of Jethro. “yithrô”
יִתְרוֹ H3503 means **his excellence**; Jethro,
Moshe’s father in law.

First Aliyah 18:1-12

[Exo 18:1 HNV] 1 Now Yitro, the Kohen of Midyan, Moshe's father-in-law, heard of all that God had done for Moshe, and for Yisra'el his people, how that the LORD had brought Yisra'el out of Mitzrayim.—Such wonders were impossible to hide. The news spread fast and far and Yitro learned all that Yahweh had done. It is our responsibility to proclaim Yahweh’s wonderful works to all the nations. [Psa 40:5 HNV] 5 Many, LORD, my God, are the wonderful works which you have

done, And your thoughts which are toward us. They can't be set in order to you; If I would declare and speak of them, they are more than can be numbered. **(Tehilim/Psalms 40:5).**”

[Exo 18:8 HNV] 8 Moshe told his father-in-law all that the LORD had done to Par'oh and to the Mitzrim for Yisra'el's sake, all the hardships that had come on them on the way, and how the LORD delivered them.—The best way to bear witness was to retell the wonderful works Yahweh had done. People must get to know Yahweh by His wonders and not by any human mystic stratagems. Yahweh is real and as such He must be manifested. The Ruaj HaKodesh is the only means. [Act 1:8 HNV] 8 But you will receive power when the Ruach HaKodesh has come upon you. You will be witnesses to me in Yerushalayim, in all Yehudah and Shomron, and to the uttermost parts of the eretz.” **(Maaseh Shelujim/Acts 1:8).**” To this day, the two houses of Yisrael have not yet been united. However, Yahshua has chosen us the house of Efrayim to reveal to many that they have to return to Yisrael. We are His witnesses unto the outermost parts of the earth; Yisrael is in every nation of the world.

[Exo 18:9 HNV] 9 Yitro rejoiced for all the goodness which the LORD had done to Yisra'el, in that he had delivered them out of the hand of the Mitzrim.—This is precisely the good news which causes amazement in those who hear the wonders and the greatness of Yahweh. Only this **Besorah (good news)** confront the listeners’ beliefs and destroys all the arguments against the everlasting Elohim, thus making them recognize the greatness of the Elohim of Yisrael over the false deities the nations worship. This is the testimony that prompts people to convert, those that are being called through the message of redemption.

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[Rom 10:14-15 HNV] 14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? 15 And how will they preach unless they are sent? As it is written: **"How beautiful are the feet of those who preach the Good News of shalom, Who bring glad tidings of good things!"**(Romanyim/Romans 10:14-15)."

[Exo 18:12 HNV] 12 Yitro, Moshe's father-in-law, took a burnt offering and sacrifices for God. Aharon came with all of the Zakenim of Yisra'el, to eat bread with Moshe's father-in-law before God.—It isn't enough to just listen and acknowledge the facts. The step towards redemption is through sacrifice. That is exactly what Yitro did by offering a burnt offering onto Yahweh. Nowadays, animal sacrifices are not required, Yahshua, the Lamb of YAHWEH, sacrificed Himself once and forever, cf. **Ivrim/Hebrews 9:11-14**. However, it is necessary to build an altar, a stone altar, like every person who has had a true encounter with the Everlasting Elohim has done. This parashah will instruct us how to build that altar in order to live before Him in fullness.

Second Aliyah 18:13-23

[Exo 18:13 HNV] 13 It happened on the next day, that Moshe sat to judge the people, and the people stood around Moshe from the morning to the evening.—The day after Yitro had offered the burnt offering, Moshe sat to judge the nation. The Hebrew word for **"judge"** is **"shâphaṭ"**¹ שָׁפַט H8199 which means to judge, that is, pronounce sentence (for or against); by implication to vindicate or punish;

by extension to govern; passively to litigate. This means that Moshe attended to people's personal litigations and problems that seem to have been numerous for it took him the whole day to settle them. Now, let's keep in mind that Yitro offered a sacrifice onto YaWeh, giving us a clear understanding of his full conversion to the Elohim of Moshe.

[Exo 18:17 HNV] 17 Moshe's father-in-law said to him, **"The thing that you do is not good.**— The Everlasting Elohim sends people our way to cross our paths and bring us counsel. Many times Yahweh uses people to show us when we are wrong and we are to accept this counsel. The counsel of a **tzadik** should be accepted as if coming from Yahweh Himself. Yitro showed Moshe that he could not do Yahweh's work alone. This advice came from no ordinary man, he was a man who offered sacrifices onto Yahweh with fear and trembling.

In the kingdom there must be a relationship of interdependence between the members. That is, everyone has their functions and everyone depends on one another. In scriptures, the people are typified as a body in which all the members fulfill a unique, special, necessary and unalterable function. [1Co 12:12-14 HNV] 12 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Messiah. 13 For in one Spirit we were all immersed into one body, whether Yehudim or Yevanim, whether bond or free; and were all given to drink into one Spirit. 14 For the body is not one member, but many. **(Korintyim Alef/ 1 Corinthians 12:12-14).**"

¹ New Strong's Exhaustive Concordance of the Bible.

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[Exo 18:19 HNV] 19 Listen now to my voice. I will give you counsel, and God be with you. You represent the people before God, and bring the causes to God.—Yitro reminds Moshe of his function. He was the undisputed leader of Yisrael, the mediator between Yahweh and the people. This responsibility was his and his alone. This was his ministerial priority. This is a principle we should never overlook. It is important to appreciate the fact that YWH gives us each a specific function. The function or calling that is given to an individual is not to be imitated or envied by others. **EACH MEMBER HAS THEIR OWN SPECIFIC CALLING IN THE BODY; LIVE ACCORDING TO YOUR CALLING AND NOT SOMEBODY ELSE'S.** This is a principles for blessings that should not be overlooked.

[1Co 12:21-22 HNV] 21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." **22** No, much rather, those members of the body which seem to be weaker are necessary. **(Korintyim Alef/ 1 Corinthians 12:21-22).**"

[Exo 18:21 HNV] 21 Moreover you shall provide out of all the people able men, such as fear God: men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.—Here we see one of the most important leadership principles: to delegate. Only the great leaders understand this principle. The heart of the matter, though, is not to delegate carelessly. The persons to be chosen must have certain characteristics:

- **Men who are able:** This quality refers to people who have leadership skills. In other words, that they are SUITABLE.

- **Men who fear Elohim:** in order to function as a spiritual leadership, a person must have a spiritual life to support his ministry. They must bear witness they have the fruits of the Ruaj.
- **Men abhor dishonest earnings:** they must hate bribery and favoritism thus avoiding being discredited.

These leaders were to be appointed, according to their competences. Rulers over one thousand, over one hundred, over fifty, and over ten. Elohim does take into consideration one's capabilities and He will assign the responsibilities according to the calling. **[Luk 12:47-48 HNV] 47** That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, **48** but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. **To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked. (Hilel/Luke 12:47-48).**"; **[Tit 2:15 HNV] 15** Say these things and exhort and reprove with all authority. Let no man despise you. **(Timoteos Bet/2 Timothy 2:15).**"

[Exo 18:22 HNV] 22 Let them judge the people at all times. It shall be that every great matter they shall bring to you, but every small matter they shall judge themselves. **So shall it be easier for you, and they shall share the load with you.**— Their main work was to attend to the social issues of the people. Besides helping Moshe, it was a means to create an environment of communion and interdependency. We may say

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that this was the first Sanhedrin² established in Yisrael. In our **kehilot** today, we call it the Body Elders. [Act 6:3 HNV] 3 Therefore select from among you, brothers, seven men of good report, full of the Ruach HaKodesh and of wisdom, whom we may appoint over this business. (**Maaseh Shelujim/Acts 6:3**)."

Third Aliyah 18:24-27

[Exo 18:25 HNV] 25 Moshe chose able men out of all Yisra'el, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.—The hierarchy established by Moshe was designed to achieve a major effectiveness in the work being done and at the same time served as a development of military mentality. We must recognize that our leaders have been selected by YHWH for our benefit and we must not rebel against them nor undermine their authority for we will be wrestling with Yahweh Himself. Rab Shaul said: [Rom 13:1-4 HNV] 1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. 2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, 4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he

doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who does evil. (**Romanyim/Romans 13:1-4**)."[Heb 13:17 HNV] 17 Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you. (**Ivrim/Hebrews 13:17**)."

Fourth Aliyah 19:1-6

[Exo 19:3-4 HNV] 3 Moshe went up to God, and the LORD called to him out of the mountain, saying, "This is what you shall tell the house of Ya'akov, and tell the children of Yisra'el: 4 'You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to myself.—Moshe went to encounter Elohim in the mountain. There, he received a message not only Israelites present at the time but for the generations to come as well. This message begins by declaring who is the one who issues it. Yahweh reminds the people that it was Him who took them out of Mitzrayim and that He had brought the people unto His presence by wonderful works. The phrase "**on eagles' wings**" is yet another way to remind them of His wonders and miracles. Nearly two million people: elders, women, children, animals, and all their accessories travelled for one hundred and sixty miles. This distance may have been effectively done in three days provided that they had walked day and night without rest.

2 **Sanhedrin**: the supreme council and tribunal of the Jews during postexilic times headed by a High Priest and having religious, civil, and criminal jurisdiction. Merriam-Webster's 11th Collegiate Dictionary. The Sanhedrin was the supreme Jewish authority. It functioned basically in the legislative and judicial powers, although in some cases it also had executive powers. The Sanhedrin ceased to function after

the destruction of the Bet Hamikdash (בֵּית הַמִּקְדָּשׁ) in the year 70 A.D. Its origin may be traced back to the seventy elders that judged the people in the time of Moshe. They were the first of a long list of judges which were ordained by the preceding generation of judges. Commentary of Parashah Mishpatim by Rashí and Aryeh Coffman page 322. (Note of Translator).

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Moreover, their shoes never wore out? You may wonder if they flew or levitated they whole way. I answer with a question; do you believe that the **Yam Suf** (Red Sea) waters were divided? Just as YHWH divided the Red Sea, there were great wonders in this journey.

There is two dimensions to the interpretation of this message: first, that it was addressed to the people of this present time, that is, the people of the house of Yaaqov today. Second, it is addressed prophetically to **all the children of Yisrael** of all times. Therefore, this message was not just important for those who were present at that moment but for **each and every one of the children of Yisrael** throughout history.

[Exo 19:5 HNV] 5 Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the eretz is mine;— Based on this statement, and the fact, that it was He who delivered them from Egypt and brought them with a prodigious hand, YHWH gives them a very important message. The relationship of the Israelites with Elohim, is based on this message for the centuries to come.

The message begins with a conditional “**if**”. This means that our fellowship with the Everlasting Elohim depends on our loyalty to Him. He is always faithful. He ensured to accomplish His part by taking our forefathers from Mitzrayim and He has spared from evil throughout history ever since. We cannot do anything to deserve His favor, yet He had unconditionally chosen us from all the nations of the earth, cf. Devarim/Deuteronomy 10:15. However, the blessings are in fact conditional. First, we must hear His Voice and obey it. Obedience is the key to the blessings of

Yahweh. The greatest blessing of all is to be a special treasure for the Creator of Heaven (Kingdom). We, therefore, must act worthy of the kingdom of **Kohanim** (priestly Kingdom) and **Goy Kadosh** (holy people) that Yahweh demands from us to be. [Deu 28:1-2 HNV] 1 It shall happen, if you shall listen diligently to the voice of the LORD your God, to observe to do all his mitzvot which I command you this day, who the LORD your God will set you on high above all the nations of the eretz: 2 and all these blessings shall come on you, and overtake you, if you shall listen to the voice of the LORD your God. **(Devarim/Deuteronomy 28:1-2).**”; [Jos 1:8 HNV] 8 This book of the law shall not depart out of your mouth, but you shall meditate thereon day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success. **(Yehoshua/Joshua 1:8).**”

Fifth Aliyah 19:7-19

[Exo 19:8 HNV] 8 All the people answered together, and said, "All that the LORD has spoken we will do." Moshe reported the words of the people to the LORD.—That day, the people accepted the Covenant Yahweh was making with them thus accepting the responsibility if they transgressed it. On many occasions, Yahweh has rebuked the people for breaking the Covenant. As a consequence, this is disobedience that paved the way for the many dispersions of the house of Yisrael which has been neglected to this day with regards to the “**restoration of all things**”. Nowadays, the preaching of the Gospels (**Besarot**, Good News) has not even started to fathom what caused the “**bad news**” in the first place. “And [1Ki 11:30-31 HNV] 30 Achiyah laid hold of the new garment that was on him, and tore it in

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twelve pieces. 31 He said to Yarov'am, Take ten pieces; for thus says the LORD, the God of Yisra'el, Behold, I will tear the kingdom out of the hand of Shlomo, and will give ten tribes to you (**Melajim Alef/1 Kings 11:30-31**).” Today, many do not have the right understanding of the above read scripture. However, we are privileged to have the revelation and understanding as it makes us partakers of the **“restoration of all things”**. After having a concise understanding of the roof of the dispersion (the disobedience found in 1Kings 11:30-31) certain passages make perfect sense, such as: [Amo 9:11, 14 HNV] 11 In that day I will raise up the tent of David who is fallen, and close up its breaches, and I will raise up its ruins, and I will build it as in the days of old; ... 14 I will bring back the captivity of my people Yisra'el, And they will rebuild the ruined cities, and inhabit them; and they will plant vineyards, and drink wine from them. They shall also make gardens, And eat the fruit of them. “...

[Hos 1:10 HNV] 10 Yet the number of the children of Yisra'el will be as the sand of the sea, which can't be measured nor numbered; and it will come to pass **that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'** (Oshea/Hosea 1:10b).”

[Exo 19:9 HNV] 9 The LORD said to Moshe, **"Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever."** Moshe told the words of the people to the LORD.—The phrase **“that the people”** is a modified statement to substitute the Hebrew word **“âbûr”** עָבַר H5668 which means on account of, in order that: - because of, for (someone's sake) (used only adverbially). Hence, Yahweh spoke in such a way that the people could hear

Him speak to Moshe for his sake as a testimony he had His approval as a leader.

[Exo 19:10-11 HNV] 10 The LORD said to Moshe, **"Go to the people, and sanctify them today and tomorrow, and let them wash their garments, 11 and be ready against the third day; for on the third day the LORD will come down in the sight of all the people on Mount Sinai.**—Basically, the command was to make **tevilah**. The phrase **“for the third day”** is a reference to Yahshua as the highest manifestation of Yahweh's **Kavod** (Glory). Prophetically speaking, this phrase bears the typology of Mashiaj's return to rule His Kingdom on the morning of the third day. (Two thousand years of redemption and one thousand years of His kingdom). [2Pe 3:8 HNV] 8 But don't forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. (**Kefa Bet/2 Peter 3:8**).”

[Exo 19:12 HNV] 12 You shall set bounds to the people round about, saying, **'Be careful that you don't go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death.**—In the words of Dr. S.K. Blad, “Holiness implies to the acknowledgement of our limits. Limits sanctify. Holiness is to make a separation between one thing and the other. There are many limits in the Kingdom of Heaven as we have seen concerning the ladder of Yaaqov. There are levels, boundaries. The holier a person is the closer he can come to the Everlasting Elohim. Holiness has to do with coming close to YHWH. Limits were established to separate the people from the **kohanim (priests)**. The people could not trespass those limits. It is a serious thing with awful consequences to trespass the limits established by YAHWEH. Since the people had not yet learned that lesson, Yahweh urges

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Moshe on many occasions to warn the people not to go beyond the limits.”³

[Exo 19:14-15 HNV] 14 Moshe went down from the mountain to the people, and sanctified the people; and they washed their clothes. 15 He said to the people, "Be ready by the third day. Don't have sexual relations with a woman."—The seminal fluid produces uncleanness and ritual impurity. (**Vayikra/Leviticus 15:2-3**). That is why men could not have sexual intercourse with their wives during that time in order to be clean. Why something so sublime like the zera (seed) of life may be unclean at the same time? The explanation is simple, the seminal fluid contains millions of spermatozooids that could potentially become beings, but the majority of them die. Nothing dead can be in the presence of Yahweh. Elohim never demands flowers for His altars, no matter how beautiful they may be for when they are cut and put in a vessel, they are in the process of deteriorating and dying which is against nature. **[Mar 12:27 HNV] 27 He is not the God of the dead, but of the living. You are therefore badly mistaken."**(**Markos/Mark 12:27**)."

[Exo 19:16 HNV] 16 It happened on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an

exceedingly loud shofar; and all the people who were in the camp trembled. —This was the first celebration of **Shavuot** when there is a celebration on the occasion of the giving the Torah. Precisely, after the resurrection of Yahshua HaMashiaj the Torah is received once more only this time it was written in our hearts. **[Jer 31:33 HNV] 33 But this is the covenant that I will make with the house of Yisra'el after those days, says the LORD: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: (Yirmiyahu/Jeremiah 31:33).**"

Another approach worth noting is that of **Maaseh Shelujim/Acts 2:1-2**; **[Act 2:1-2 HNV] 1 Now when the day of Shavu'ot had come, they were all with one accord in one place. 2 Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting. (Pentecost=Shavuot=weeks)⁴. The convenient interpretation of modern theology, so to speak, proposes that on the First day of the Feast of Shavuot (erroneously rendered as Pentecost) the **"Christian church"** was founded. This is nothing but a big blunder! Mashiaj did not come to do anything new. The word **"new"** is defined by the **New Strong's Exhaustive Concordance of the Bible** with terms that represent similarity of purpose. Whereas, the Hebrew word **"châdash"** חָדַשׁ H2318, a verb which means to be new; causatively to rebuild: - renew, repair, lays the foundation of the meaning of the word. Likewise, **"châdash"** חָדַשׁ**

3 A commentary of the Parashah Yitro by Dr. S. K. Blad.

4 For the "modern" western theology "Pentecost" is a **Christian feast** on the seventh Sunday after Easter commemorating the descent of the Holy Spirit on the apostles —called also Whitsunday. It actually means **"fiftieth day"**. For

the Jewish, though, it is the First day of the **Feast of Shavuot** (Feast of the Weeks), Moed of Yahweh, observed in commemoration of the revelation of the Ten Commandments at Mt. Sinai. Shavuot refers to the fifty days of the counting of the sheaf (**"ômer"** עֹמֶר H6016) or the seventh Shabbat after Passover. (Note of Translator).

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H2319, a noun from H2318 which means new: - fresh, new thing. They share the same root word and it can be used in the sense of “**new**” for translation’s sake. Some words do not have an equivalent term when translated to other languages, though.

Sixth Aliyah 19:20-20:17 (v. 14 heb.)

[Exo 19:21 HNV] 21 YHWH said to Moshe, "Go down, charge the people, lest they break through to YHWH to gaze, and many of them perish. –The limits established by Yahweh are for our own good. Precisely, holiness (**kedushah**) is not to disrupt the limits El-Elyon has set for us. Often, the limits are levels of holiness and responsibility established by Yahweh. The levels of holiness and responsibility of the **kohanim**⁵ are not the same of those of the rest of the people of Israel. Sometimes, we wish to have certain levels of responsibility for which we are not qualified only to be faced with failure. Not all the leaders of Yisrael were rulers of thousand but there were leaders ruling over a hundred, and over fifty, and over ten according to their level of qualification. Overstepping these boundaries may be fatal. We respect the limits when we are Yahweh fearing believers. [Mat 10:28 HNV] 28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehinnom. (**Matityahu/Matthew 10:28**).”; [Heb 12:28-29 HNV] 28 Therefore, receiving a kingdom that can't be shaken, let us have

grace, through which we serve God acceptably, with reverence and awe, 29 for our God is a consuming fire. (**Ivrim/Hebrews 12:28-29**).”

[Exo 19:22 HNV] 22 Let the Kohanim also, who come near to the LORD, sanctify themselves, lest the LORD break forth on them.” –The **kohanim** had a superior responsibility than the rest of the people, therefore, they were demanded a higher level of “**kedushah**” קִדְּשָׁה (holiness) according to their ministry and a smaller margin for error. [Lev 10:1-2 HNV] 1 Nadav and Avihu, the sons of Aharon, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before the LORD, which he had not commanded them. 2 And fire came forth from before the LORD, and devoured them, and they died before the LORD. (**Vayikra/Leviticus 10:1-2**).”

We must not forget that we are being called to a kingdom of **kohanim**, **our responsibility is to be pure**.

20:1 “And Elohim spake all these words, saying” –These words start the event erroneously known as the revelation of **Ten Commandments**. Actually, they are ten Words or announcements containing important instructions as we know today; commandments. These Ten Words or announcements are the moral Torah of Yahweh. At DERASH level (the third level of

5 According to the commentary of this parashah by Rashí, Yahweh had instructed Moshe that the people was not to trespass the limits of the mount. In like manner, the firstborn of Yisrael, Aharon, and Moshe were allowed to go up to the mount in an arrangement by levels. All the firstborn of Yisrael, who ministered as **kohanim** in the **avodah HaShem** previous to

the assignment of this ministry to the tribe of Levi –a later development after the making of the golden calf, were to be located at a designated level; Aharon was assigned to a higher level, and only Moshe was allowed to go to the top of the mountain. Commentary of Shemot by Rashí; Parashah Yitro page 169. (Note of Translator).

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PARDES, rabbinic interpretation levels of the Scriptures), this section is called **Kalah⁶**, that is, **Bride** because the MATRIMONIAL CONTRACT (KETUVAH) is given to the bride: His people. The contract is the Torah, the **mitzvot** were the “wedding vows” while Moshe played the role of the master of ceremony.

It is very important to know how a Hebrew wedding ceremony is arranged in order to fully understand the redemption plan for Yisrael. At the end of this document we will deal with this subject for it is a great blessing to be able to see the redemption plan through it.

First Word

20:2 “I am YAHWEH thy Elohim, which have brought thee out of the land of Mitzrayim, out of the house of bondage.” –This is first Word of Ten Words or announcements. This Word starts by announcing who is talking. This is the foundation of the Torah. The Torah is completely based on Yahweh Himself. When we understand that this as a **mitzvah**, we are touching the very foundation and the backbone of the Hebrew Faith. “**I am YAHWEH your Elohim**” sets our sense of belonging to the ONLY ELOHIM.

Second Word

[Exo 20:3-6 HNV] 3 You shall have no other gods before me. 4 “You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the eretz beneath, or that is in the water under the eretz: 5 you shall not bow

yourself down to them, nor serve them, for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, 6 and showing lovingkindness to thousands of those who love me and keep my mitzvot. –

This second word is a warning not to prefer no one or anything before Yahweh and not to bow down to any pagan god or object of idolatry (namely images, monuments, or churches). Besides, our obedience shall also reflect in our descendants; same way that our disobedience will reflect in our descendants. We would like to stress that there is a heavy burden in the families that have practiced the sin of idolatry by worshipping idols and images. [Psa 135:15-18 HNV] 15 The idols of the nations are silver and gold, The work of men's hands. 16 They have mouths, but they can't speak; They have eyes, but they can't see; 17 They have ears, but they can't hear; Neither is there any breath in their mouths. 18 Those who make them will be like them; Yes, everyone who trusts in them. (Tehilim/Psalms 135:15-18).”

Third Word

[Exo 20:7 HNV] 7 “You shall not take the name of YHWH your ELOHIM in vain, for YHWH will not hold him guiltless who takes his name in vain. –The house of Yehudah has consistently misinterpreted this announcement. They propose that the name must not be pronounced when, in fact, the divine commandment was not to take it in vain. The Hebrew word used here is “**shâv**” שָׁוָה H7723 which means in the sense of desolating;

6 **Kallâh** כָּלָה H3618 from (“**kâlal**” כָּלַל H3634 to complete: (make) perfect.) which means a bride (as if perfect); hence a son's wife: - bride, daughter-in-law, spouse. New Strong's

Exhaustive Concordance of the Bible. The Jewish scholars refer to the assembly of Yisrael as **K'lal Yisrael**. (Note of Translator).

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evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjectively), uselessness (as deceptive, objectively; also adverbially in vain): - false, falsely, lie, lying, vain, vanity. From this, we gather that the prohibition is to use the Name falsely, hypocritically, or with the aim to curse.

Fourth Word

[Exo 20:8-11 HNV] 8 "Remember the day of Shabbat, to keep it holy. 9 You shall labor six days, and do all your work, 10 but the seventh day is a Shabbat to the LORD your God. You shall not do any work in it, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger who is within your gates; 11 for in six days the LORD made heaven and eretz, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the day of Shabbat, and made it holy. –This commandment begins with the word “remember” which indicates that the *mitzvah* was not established at that moment but that it had been established previously. The Hebrew word is “*zâhor*” זָכַר H2142 which means properly to mark (so as to be recognized), that is, to remember; by implication to mention. This day was established by and for Yahweh. He separated it as a sacred day. The Shabbat rest applied both for the people, their animals, and even the “*goyim*” (foreigners) who lived in Yisrael. As a ministry of the restoration “of all things”, we

have understood that it is a fundamental principle for every person who has had an encounter with Yahweh through the Scriptures to establish the Shabbat as an indelible mark for what it means and for where it is leading them to; AN ALTAR OF STONE.

We are having an encounter with Yahweh through His powerful truth: Torah.

It is necessary that you receive these words from High Above and that you build an altar of stone because, right now, you are reading and learning from the most elevated document of the Hebrew Faith: The **Two Stone Tablets** with the commandments of your Elohim. Yet, you need to make the commitment and the decision of keeping the **Shabbat** exactly as it is ordained because it is a wonderful gift that Yahweh has given His people to live in **Shalom**.

Fifth Word

[Exo 20:12 HNV] 12 "Honor your father and your mother, that your days may be long in the land which the LORD your God gives you. –To honor means to respect. In this case, to honor is to support financially. It is a sin onto Yahweh to neglect financial support for our parents. This commandment is closely connected to life. Yahweh promises to give a long life to those who honor their parents by supporting them financially (the amount is of no importance but it is a question of priority)⁸. The

⁷ The item under H2142 of the New Strong's Exhaustive Concordance of the Bible is rendered as “*zâkar*” however, the spelling of the word in the Torah is “*zâhor*”. The Hebrew letter ז is a dual letter that can be spelled and pronounced in two different ways: ז, kaf pronounced /kaf/ and ז, khaf pronounced /haf/. The original word in the Torah is spelled with a “*khaf*” pronounced /haf/ and with a “*vav*” thus being

pronounced “*zâhor*” זָכַר meaning remember and also the male firstborn of man and beasts. (Note of Translator).

⁸ This mitzvah compels us to attend to the needs of our parents. We must see that they have food, drink, and clothes. (However, it is not compulsory to spend one's own money; the parents must provide their own money). Parents must be

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sequence given within the commandment is also important: honor your father first, then your mother. First your father ***“that your days may be long upon the land which YAHWEH your Elohim gives you.”***

Sixth Word

20:13 “You shalt not murder.” –The commandment refers to commit murder consciously and with premeditation for revenge or any other motive. When death penalty is the result of a trial or when it is in self-defense is not considered murder. In an accident one might accidentally be killed but this is not assassination or murder. The military and the police may kill a person in the line of duty in self-defense.

Seventh Word

20:14 “You shalt not commit adultery.” – Adultery is having sexual intercourse outside the marriage. It is one of the two conditions by which the matrimony covenant may be broken.⁹

Eighth Word

20:15 “You shalt not steal.” –Here stealing is not just referred to as the theft of someone else’s property but also to kidnapping. This is also connected with fraud and criminal deception.

accompanied when they go out, and all their needs must be met. They are to be addressed with respect in a polite way. Commentary of Parashah Yitro by Rashí; page 174. (Note of Translator).

Ninth Word

[Exo 20:16 HNV] 16 “You shall not give false testimony against your neighbor. –To bear false witness means to accuse someone on false pretenses. It also applies when someone is being falsely accused and we do not do anything about it. The religious leaders of the time of Yahshua committed the sin of bearing false witness against Yahshua, cf. **Matityahu/Matthew 26:59-61.**

Tenth Word

[Exo 20:17 HNV] 17 “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.” –When someone desires something that belongs to someone else is called covetousness. King David coveted the wife of Uriyah the Hittite so he devised to get rid of him in order to stay with Uriyah’s wife, cf. **Shmuel Bet/2 Samuel 11:14-15.**

Seventh Aliyah 20:18-26 (15-23 heb.)

2 [Exo 20:18 HNV] 18 All the people perceived the thunderings, the lightnings, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. –The impact of this magnificent event was so great that it frightened the people. This was the first

⁹ As a result of adultery, the covenant of marriage may be dissolved; the death of one of the spouse is another cause. “So then if, while her husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man (**Romanyim/Romans 7:3**).” (Note of Translator).

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Feast of Shavuot for the people of Yisrael. A similar event took place in another **Shavuot**. **Maaseh Shelujim / Acts chapter 2** narrates the passage of the outpouring of the Ruaj HaKodesh over the believers in Yerushalayim.

[Exo 20:20 HNV] 20 Moshe said to the people, "Don't be afraid, for God has come to test you, and that his fear may be before you, that you won't sin." –The people were terrified of YHWH's presence that they did not want Him to speak to them directly but through Moshe. Moshe then told them that they had witnessed that event so that they might always fear Yahweh.

[Exo 20:26 HNV] 26 Neither shall you go up by steps to my altar, that your nakedness may not be exposed to it.' –This commandment ordains that the **kohanim** must wear breeches so that their pudendum (genitals) are covered when they come near the altar to minister in the holy place. In the same way, ministers and pastors ministering in the altar must wear pants to cover their legs.¹⁰

In this parashah, we find the commandments twenty-fifth to the forty-first:

25. The precept of believing in the existence of Yahweh as the Only Elohim. **Shemot 20:2.**
26. Prohibition to believe in another deity other than Yahweh. **Shemot 20:3.**

27. Prohibition to make graven images. **Shemot 20:4**
28. Prohibition to bow down to images or idols. **Shemot 20:5.**
29. Prohibition to serve images or idols. **Shemot 20:5.**
30. Prohibition to make an oath using the Name of Elohim in vain. **Shemot 20:7.**
31. The precept to consecrate the Shabbat with words. **Shemot 20:8.**
32. Prohibition to make any work on Shabbat. **Shemot 20:10.**
33. The precept to honor one's father and mother. **Shemot 20:12.**
34. Prohibition to murder a human being. **Shemot 20:13.**
35. Prohibition to commit adultery. **Shemot 20:14.**
36. Prohibition to kidnap a human being. **Shemot 20:15.**
37. Prohibition to bear false witness. **Shemot 20:16**
38. Prohibition to covet someone else's possessions. **Shemot 20:17.**
39. Prohibition to make images even if they are for ornamentation purposes. **Shemot 20:23.**
40. Prohibition to build an altar of stone using metal instruments. **Shemot 20:25.**
41. Prohibition to go up by steps unto the altar. **Shemot 20:26.**

A Hebrew Wedding: A Prophetic Event

10 A deeper inspection of the original Hebrew text shows that the **kohanim** had to wear breeches, pants or underwear. "**mihnâz**" מִיְּחִנָּז H4370 from H3647 in the sense of hiding; drawers (from concealing the private parts): - breeches (a: **short pants covering the hips and thighs and fitting snugly at the lower edges at or just below the knee**; b: PANTS. (*Merriam-Webster's 11th Collegiate Dictionary*). The

Hebrew word for **nakedness** is "**ervâh**" עֶרְוָה H6172 from H6168 (to be (causatively make) bare; make naked, **spread self**, uncover.); nudity, literally (especially the **pudenda**: the **genital areas of both man and women**) or figuratively (disgrace, blemish): - nakedness, shame, unclean (-ness). See **Shemot 28:42-43**. (Note of Translator).

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[Rev 19:7-9 HNV] 7 Let us rejoice and be exceedingly glad, and let us give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready." 8 It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the holy ones. 9 He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of YHWH." (**Jazon/Revelations 19:7-9**)."

The matrimonial customs of ancient Yisrael are made up of two stages:

- a) The "**kidushin**" (betrothal or engagement).
- b) The marriage (wedding).

It is a known fact that in Eastern cultures, the fathers are used to choosing the bride for the bridegroom. This ancient practice is established by the Torah. This was done in order to ensure that the bride might be a member of the family or of bridegroom's tribe. All the family was interested in knowing if the bride would agree to it. However, there is evidence that the opinion of the son or daughter must be consulted. Rivqah's family asked her if she wanted to be Yitzhak's wife (**Bereshit/Genesis 24:58**). This practice has undergone certain changes, especially after the return from the Babel (Babylon) captivity,

whereby the young men are allowed to choose a wife by themselves but not the other way around. Rabbis teach that since man was taken from the dust of the earth (**Bereshit/Genesis 2:7**), men try to find a wife, his rib. They search for what has been lost. Yahshua said: "For the Son of Man is come to seek and to save that which was lost (**Hilel/Luke 19:10**)." Further clarification on the focus of His mission is stated in **Matityahu/Matthew 15:24**: "I am not sent but unto the lost sheep of the house of Yisrael."

Young girls might have been betrothed or promised in engagement by their fathers at the early age of twelve years old. But with regards to marriage or the wedding, they had to give their express consent thus exerting their own freewill. When a young man had found his bride (or knew of the contract his father had made since childhood, that girl would become the "apple of his eyes") he would invite her to his father's house. The same invitation Yahshua made: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me (**Yohanan/John 14:6**)."

The young man had to have enough resources for a matrimonial dowry, be it money, jewelry, or properties. Once the young man had the dowry, then negotiations with the bride started, the father of the bridegroom uses an agent for him and his son.¹¹ This agent is the friend of the

¹¹ Nowadays, in the orthodox communities in Eretz Yisrael this is done almost in the same way. The father search for a wife for his son by the use of a matchmaker. The matchmaker would contact eligible candidates according to the age of the would-be groom or bride; their social position, level of kedushah, and family background. Both youths are to be active believers –

keeping the Torah. Then when the father is informed of a possible match, a series of dates are arranged in order to get to know each other. There is no limit concerning the extension of the dating which always has to be in public. The future couple is free to betroth themselves. Then their parents are informed, then the date and other arrangements for the

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bridegroom (**Yohanan/John 3:29**). Yohanan Hamatbil (John the Baptist) is a type of the friend of the bridegroom of Yahshua that by means of the **tevilah** of **teshuvah** was preparing the people (**K'lal Yisrael**) to be ready for Yahweh. This agent is duly informed of the dowry the bridegroom can pay for the bride. Likewise, the father of the bride uses another agent, subsequently, both agents meet and the final agreements of the negotiation are reached concerning the engagement and the amount of the dowry to be paid. These friends of the bridegroom were proficient in Hebrew history and culture. They were the mediators between the bridegroom and the bride. As witnesses of the contract, they see that what was promised was kept by both. The bride would accept the offering of marriage and her agent would then tell the bridegroom. The woman makes **tevilah** in order to be under the authority of the bridegroom (**Shemot/Exodus 19:10**). This event is announced by the sound of **shofar** (**Shemot/Exodus 19:16**). The bride goes out of her house to meet the bridegroom (**19:17**); the bridegroom goes out of his place to meet the bride (**19:18**). Then they do the first step of the Hebrew matrimonial covenant called "**Kidushin**", that is, "sanctifications". When they are both sanctified, they separate themselves for each other. They are tied to one another; this is also called "**erusin**" from the verb "**aras**" which is to tie. The friends of the bridegroom are a type of the ecclesiastic government ordained by Yahweh to prepare the church to encounter

their King Savior Mashiaj. Rab Shaul wrote in his second epistle to the Corinthians: [2Co 11:2 HNV] 2 For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Messiah. (**Korintyim Bet/2 Corinthians 11:2**)."

The betrothal ceremony

The betrothal ceremony was considered as a pact or covenant. This ceremony was a spoken pact. Prophet Yejezqel presents Yahweh as marrying Yerushalayim: [Eze 16:8 HNV] 8 Now when I passed by you, and looked at you, behold, your time was the time of love; and I spread my skirt over you, and covered your nakedness: yes, I swore to you, and entered into a covenant with you, says the Lord GOD, and you became mine. (**Yejezqel/Ezekiel 16:8**). After the exile in Babel (Baylon), the betrothal included a written document or "**Ketuvah**" that was signed. We may infer that the **Two Stone Tablets** were the first "**Ketuvah**".

The ceremony was arranged in this way: the bridegroom and bride's families including the representatives of the couple gathered together with other families and served as witnesses. They were given the "**Ketuvah**" containing the Torah (the holy marriage contract between Yahweh and Yisrael), in the Torah there are obligations and benefits for both. This is an image of the spiritual union of Yisrael with Yahweh. Moshe took the people (the bride) to encounter Yahweh (her husband) in **Har Siynai**.

marriage ceremony are set in detail. (The Jewish TV series Shtisel may be useful to expand our knowledge concerning this). (Note of Translator).

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Tehilim/Psalm 68:7-8. The document was then signed and the bridegroom gave the bride a golden ring or a precious gift. The bridegroom would say: "Behold, with this ring you are reserved for me according to the Torah of Moshe and Yisrael. For the *kehilah*, this ring is represented by the **Two Stone Tablets** that the bridegroom gave to the bride as the norms of commitment and the parameters to be observed and lived in the marriage. Yahshua put it this way: "If ye love me, keep my commandments (**Yohanan/John 14:15**)."

The betrothal covenant was then sealed by both drinking a cup of wine representing the shedding of blood to seal a pact. This reminds us of Yahshua at the last supper –a supper in preparation of Passover the night before- makes a covenant with His future emissaries (apostles): **Matityahu/Matthew 26:27-28; Markos/Mark 14:22-25; Hilel/Luke 22:18-20.** [Exo 24:4-8 HNV] 4 Moshe wrote all the words of the LORD, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Yisra'el. 5 He sent young men of the children of Yisra'el, who offered burnt offerings and sacrificed peace-offerings of oxen to the LORD. 6 Moshe took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. 7 He took the book of the covenant and read it in the hearing of the people, and they said, "All that the LORD has spoken will we do, and be obedient." 8 Moshe took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which the LORD has made with you concerning all these words." (**Shemot/Exodus 24:4-8**)." By drinking the cup of wine and the signing of the marriage contract, the covenant was sealed. The Hebrew word

"*kiddushin*" which means betrothal or engagement comes from "*Kiddush*" which means sanctification. It is also a type of communion when we say that we agree to and confirm the covenant and the fellowship with Yahshua leading righteous lives and keeping what Yahweh commands in His Word, the Torah. Exactly as when Avraham was returning from the war with the five kings that a man who was the **Malkitsedek**, king of Shalem (now known as Yerushalayim), the Kohen of El-Elyon. When he received Avraham, he made a covenant and fellowshipped with him bringing bread and wine and Avraham gave the **Malkitsedek** (King of Righteousness; a type of Yahshua) the tithes of all, that is, confirming the covenant between Yahweh and Avraham. (**Bereshit/Genesis 14:18-20; Ivrim/Hebrews 7:1-4**).

After this, the bridegroom promises the bride that he will prepare a place ("The Promised Land"), an independent room in his father's house or a separate house. See **Yohanan/John 14:2**, Yahshua promises to prepare a place. Then, the bridegroom and the bride separate and the bride returns to her father's house. While she waits, she must stay a virgin until the appointed time of the wedding. This may take six month to a year. Brides undergo a ritual purification in water (a type of *tevilah*, baptism) and she changes her maiden garments for the garments of an engaged woman, wearing a veil as a sign that she was engaged and separated for a man. This cultural practice may very well be a hint of why Yehudah has a veil until the husband returns. It is no like that with the descendants of the house of Efrayim because we were aliens from the

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commonwealth of Israel, and strangers from the covenants of promise, we were dead bones dry indeed until our savior came into our lives, giving us the Good News, washing us in the waters of **tevilah** for the New Birth and introducing us into the covenants with Yisrael (**Efesyim/Ephesians 2:11-19**).

The Wedding

When the wedding night arrived (***the Marriage of the Lamb***), the bridegroom wears the best clothes as a King. If he was affluent enough, he could wear **a golden crown**. The garments of the bridegroom were perfumed with incense and myrrh, his belt was made of silk of bright colors, his sandals were laced with exquisite adorned laces. This preparation was described by the prophesy of Yesayahu the prophet: "I will greatly rejoice in YAHWEH, my soul shall be joyful in my Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels (**Yesayahu/Isaiah 61:10**)."

The adornments of the bride were elaborate and expensive that took a long time (2000 years). She spared no efforts to make her face brilliant and lustrous as polished marble. David refers to this in **Tehilim/Psalm 144:12**. The bride's braids were always ornamented with gold and pearls. She was attired with every precious gems and with the jewels inherited by the family from past generations. This is a common practice in

women who live in Western countries, however it is a common practice for the Yemenite Jewish women. Poor families would borrow the jewels from their neighbors and friends. The wedding dress and the festivity were to be specially remembered. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number (**Yesayahu/Isaiah 2:32**)."; "And I John saw the holy city, new Jerusalem, coming down from Yahweh out of heaven, prepared as a bride adorned for her husband (**Jazon/Revelations 21:2**)."

The Matrimonial Procession

The bridegroom took the bride from her father's house and (as in the parable of the ten virgins), a multitude followed the procession to his house. The streets of the city were dark at that time so they had to have lamps and torches (**Tehilim/Psalm 119:105**. This psalm verse by verse is all about the Torah). The guests that did not go the bride's house were permitted to join the procession on the way so all could celebrate the wedding party. But it was required that they had lamps or torches because without them they could not enter the bridegroom's house. The lamps were made of clay with a big orifice for the oil and another small orifice for the wick, a piece of cloth damp with oil. They were carried on wooden sticks. According to the rabbis, these lamps represent the covenant that Yahweh made with Avram that his descendants would be as the stars in heaven (**Bereshit/Genesis 15:5**).¹² In the same way, the Light of the World

¹² Bereshit 15:5-18. After promising Avraham that his seed would be like the stars in heaven, Yahweh ordered Avram to sacrifice several

animals (a calf of three years old, and a she goat of three years old, and a ram (a male sheep) of three years old, and a turtledove, and a

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came unto men and was offered as a libation, He was put on a stick to light the way of men going to the Marriage of the Lamb.

The bride had her hair waving freely in the air and her face was covered by a veil. Joy and merrymaking was accompanying them all the way, the guests laid branches of myrtle and palm trees as they approached as in a procession for a king. This reminds us of Yahshua's entrance in Yerushalayim (**Yohanan/John 12:12-15; Zechariah/Zechariah 9:9**). The men in the procession were playing drums and other musical instruments; it was an occasion of great rejoicing.

The most important part of the festivity was the bride entering her new home. Since the couple was wearing crowns, the psalmist might have likened them to the marriage of a king: "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace (**Tehilim/Psalm 45:14-15**).” Upon arriving at the bridegroom's house, the elder women arranged the bride's hair which is thus hidden under the veil. As it is customary, her face is not to be seen in public. Then, she is led to a place in the house (indoors or outdoors) where a “*juppah*” (**chûppâh** חופה H2646) or canopy has been prepared. The bride then stood by her husband and they both listened to seven blessings that are pronounced by one of their fathers or by an

important gest. At the wedding at Cana, Yahshua was the most prominent guest. Undoubtedly, He might have been asked to pronounced the blessings for the newlyweds (**Yohanan/John 2:1-11**).

The Wedding Feast

Every guest was required to dress proper wedding attires. Refer to **Matityahu/Matthew 22:1-14** where Yahshua made an illustration of the wedding feast and the wedding attire concerning Yisrael. In **verses 1-6**, Yahshua revealed the disobedience of Yisrael throughout their generations for they had constantly ignored His commandments and ordinances and how they had received the retribution for that. In **verses 7-9**, He refers how they had been subject to the power of the nations. Also, he prophesied about the destruction of Yerushalayim by the Romans in 70 A.D. and He reveals the redemption that should take place for them in the nations where they had been taken. “And say unto them, ‘Thus saith Adonay YAHWEH; ‘Behold, I will take the children of Yisrael from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land’ (**Yejezqel/Ezekiel 37:21**).” **Verses 11-14** connects with the wedding garments and the **EMUNAH** (OBEDIENT FAITH) the believers had shown to His commandments. “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

young pigeon.) that had to be severed in halves but not the birds. In the dark of night, the fowls (hawks, or any other bird of prey) began to eat from the carcasses and Avram was trying to drive them away. But terror came over him and he fell asleep. Then a smoking furnace,

and a burning lamp passed between those pieces, protecting them. that same day, Yahweh made a covenant with Avram. (Note of Translator).

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heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (**Matityahu/Matthew 5:19**)."

The wedding banquet was presided over by a governor of the feast or master of ceremony (**Yohanan/John 2:8-9**). The governor of the feast was in charge of the preparations and development of the feast. He waits on the guests to see if they need anything. He has his servants take care of all the necessary details. The Hebrew expression "children of the bride chamber" (**Matityahu/Matthew 9:15**) was just a reference to the guest to the wedding feast –this expression was more commonly used in Galiyl (Galilee) than in Yehud (Judea). The governor was in charge of saying the thanksgiving **berajah** for the food and all the other **berajot** including the **berajah** of the fruit of the vine (wine), during the celebration, the guests were encouraged to be joyful and to exalt the bride.

The ceremony was not religious, just the blessings of family members and friends. The blessing of the agents of the wedding of Boaz and Rut (Ruth) in **Rut/Ruth 4:11** is a good example: "**Yahweh make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Yisrael: and do thou worthily in Efratah (Ephratah) and be famous in Bet-Lejem.**" When the celebration was over, the newlyweds were taken to their nuptial bed for intimacy. The wedding feast extended for seven days as it is still observed today by Orthodox Jewish who keep the Torah and as the **Feast of Sukkot** (Tabernacles, booths) which is also known as the Feast of the Weddings (**Shoftim/Judges 14:17**). But nuptial days for the newlyweds

extended for a whole month (thirty days). When Yahshua HaMashiaj returns on a YOM TERUAH and we meet the Adon in the clouds, all who are to attend the precious and much waited for wedding shall be caught up together in the clouds. The, His Kingdom shall be established here on earth and He shall seat in the throne of His father David. (whoso reads, let him understand).

The relationship of Yahweh with Yisrael

- A. Yahweh meets with Yisrael at **Har Siynay** and made a covenant of spiritual union with them. **Shemot/Exodus 19:8-17**.
- B. Yisrael confirms the covenant, Moshe writes all the Words of the Covenant and builds an altar with twelve pillars representing the twelve tribes, holocausts are offered (burnt offerings), and half the blood of the animals for the peace offering was sprinkled upon the people –the covenant blood. **Shemot/Exodus 24:4-8**.
- C. But Yisrael broke the covenant with Yahweh with idolatrous practices and Yahweh divorced them. (**Yirmiyahu/Jeremiah 2:1-11; 3:1; 31:32**).
- D. Hoshea (Hosea) the prophet said: "Yet the number of the children of Yisrael shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, '**Ye are not my people**', there it shall be said unto them, '**Ye are the sons of the living God**'. Then shall the children of Yehudah

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and the children of Yisrael be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of **Yizreel** (Elohim will sow) (**Hoshea/Hosea 1:11**)."

The Marriage Contract: The Torah

That is price that is paid for the redemption of the dispersed and expatriates of Yisrael: His life, His blood. (**Maaseh Shelujim/Acts 20:28; Korintyim Alef/1 Corinthians 6:20; 7:23; Jazon/Revelations 1:5-6; 5:9**).

This text is an excerpt taken from the blog spot [blogmiguelsanchezavila](#) published in 2011 which we have modified to adapt to the Hebrew Roots concepts aiming at providing a good exegesis of the Hebrew marriage covenant.

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly portion) can have clarification that the teaching material we use is mostly the Scriptures dealing it with from the historical, cultural, and linguistic stand points which the Hebrew Roots apply to the prophetic issues that govern the revelation of The two Houses of Yisrael: Efrayim and Yehudah; the oneness of Yahshua as Yahweh made flesh; the promises of Elohim belong exclusively to Yisrael; and the observance of all the commandments that Efrayim can keep in the dispersion. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

The materials and biblical resources used in this document are quotations from the Hebrew Name Version (HNV). Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries on the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

Peshat: the literal meaning of the text.

Qadosh: holy, sanctified.

Remez: allegoric commentary.

Derash: third level of interpretation of PARDES, the applicable and the subjective of the message.

Besorah: Good news, The Gospel. **Besarot** (pl.)

Sod: fourth level of interpretation of PARDES, the hidden and secret of the message that is revealed through the methods of Jewish wisdom: numerical value of words and phrases, the mazorah and other Hebrew documents.

Kadosh: holy.

Tevilah: immersion, baptism.

Adon: a feudal lord, a landowner. Yahweh owns all the earth.

Teshuvah: to return, repentance.

Emunah: obedient faith to the Torah and the commandments.

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Kehilah: congregation.

Shejinah: a glorious manifestation of YAHWEH where He shows His presence in a natural form.

Kavod: the glory of YAHWEH, His presence among those who call on His name.

Pesaj: Passover.

Rosh Jodesh: Literally, “*head of the month*”. The beginning of the month with the new moon.

Shavuot: The Feast of Weeks, Pentecost.

Bikurim: The Feast of the First Fruits.

HaMatzot: The Feast of Unleavened Bread.

Yom Teruah: Day of Acclamation.

Sukkot: The Feast of Tabernacles (booths).

We encourage you to have a ***New Strong's Exhaustive Concordance of the Bible*** in order to have a better linguistic support to study the Holy Scriptures in Hebrew.

The materials and biblical resources used in this document are quotations from the King James Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel– is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.”

Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of

Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our ***twelve tribes***, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365.

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

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