

# Study of Exodus 18

by

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## Exodus 18:1-27

1 When Jethro, the priest of Midian, Mosheh's father in law, heard of all that YHVH had done for Mosheh, and for Yisrael his people, and that YHVH had brought Yisrael out of Egypt;

וַיִּשְׁמָע יתרו כהן מדין חתן משה את כל אשר עשה אלהים למשה ולישראל עמו )  
כי-הוציא יהוה את-ישראל ממצרים,

וַיִּשְׁמָע יֵתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֶת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ )  
( וַיִּשְׁמָע יֵתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֶת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ )

VayiShema Yitro Kohen Midyan Choten Mosheh Et Kal Asher Asah Elohiym LeMosheh UIYisrael Amo Kiy Hotziy YHVH Et Yisrael MiMitzrayim, where the **word**, VayiShema, is from the **word**, Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation**, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, the **word** or name Yitro, יֵתְרוֹ, means, **abundance**, it is also the name of a **Priest of Midian** who was **Mosheh's father in law**, he is also called **Reuel**, רְעוּאֵל, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, **Chobab** חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Kohen, כֹּהֵן, means, **priest, to serve as a priest, to officiate**, he helped, he ministered as a priest, he was or became a priest, one who stands serving Elohim, the **word**, Midyan, מִדְיָן, is the name of one of Abraham's and Keturah's sons, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, the **word**, Choten, חֹתֵן, means, wife's father, **father in law**, the **word** or name, Mosheh, means, **to be drawn out of**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was

led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, **that**, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Elohiym, means, the mighty ones, the judges, the powers, the **word**, LeMosheh, means, **to Mosheh**, and the name Mosheh means, **to be drawn out of**, the **word**, UIYisrael, means, **and to Yisrael**, and the name Yisrael יִשְׂרָאֵל is **the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed** and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Amo, means, his people, the **word**, Kiy, כִּי, means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Hotziy, is from the **word** Yatza, יָצָא, which means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged**, he excluded, he spent, he published, the **word**, YHVH, is the Name, **Yahweh, Yahuwah, Jehovah**, the **word**, Et, is repeated and these two letters **represent Messiah**, the **word** Yisrael is repeated and it is defined above, the **word**, MiMitzrayim, means, **from Mitzrayim**, and the name Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרַיִם, which means, Egyptian and they are both from the root **word**, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here we are told that when Yitro, Mosheh's father in law, who by the way, is a descendant of Abraham, through Keturah, who is the women that Abraham married after Sarah's death, heard, and believed everything that Mosheh told him, that YHVH had done for His people, and that He brought them out of their Egyptian bondage.

This statement may not seem to be that important, but please remember, that Mosheh and his father in law, are actually related, for both of them, come from the loins of Abraham, and we are told that Yitro is a priest of Midian, and as a priest, I am sure that his beliefs, incorporated some of the things that his ancestor, Abraham, had taught the children of Keturah. Furthermore, Yitro had spent forty years with Mosheh at his side as his son in law, and he was privy to the fact that Mosheh had encountered YHVH, in the burning bush, at Mount Sinai.

2 Then Yitro, Mosheh's father in law, took Zipporah, Mosheh's wife, after he had sent her back,  
(וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחַר שְׁלוּחֶיהָ)

וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחַר שְׁלוּחֶיהָ

VayiQach Yitro Choten Mosheh Et Tziporah Eshet Mosheh Achar Shilucheyha, where the **word**, VayiQach, is from the **word**, Qach, קַח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word** or name Yitro, יִתְרוֹ, means, **abundance**, it is also the name of a **Priest of Midian** who was **Mosheh's father in law**, he is also called **Reuel**, רְעוּאֵל, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, **Chobab** חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Choten, חֹתֵן, means, wife's father, **father in law**, the **word** or name Mosheh, means, to be drawn out of, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et Halsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** or name Tziporah, צִפּוֹרָה, means, little bird, birdie, the name of the wife of Mosheh, the **word**, Eshet, is from the **word** Ishah, אִשָּׁה, means, **woman, wife**, but the same spelling, also means, burnt offering, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים, which means, women, it is the plural of Ishah, the **word** or name, Mosheh, means, to be drawn out of, the **word**, the **word**, Achar, אַחַר, means, after, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, Shilucheyha, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, and in the form that it is used here, it means, **he sent her back**)

Here we are told that Yitro brought Zipporah, Mosheh's wife, with him, after Mosheh had sent her back. In other words he was being a good, father, father in law and a good grandfather, for I am sure that Ziporah, Mosheh's wife and their two children missed Mosheh, for they had not seen him for quite a while.

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

וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד גֶּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרִּיָּה

VeEt Shney Baneyha Asher Shem HaEchad Gershom Kiy Amar Ger Hayiytiy BeEretz

Nakriyah, where the *word*, VeEt, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַת, which is the personal pronoun, *you, thou*.

The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew

Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew

AlephBet that form the words that created all things, the *word*, Shney, means two, the *word*, Beneyha, means, *her sons*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, *which, with which, that which*, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*,

Shem, שֵׁם means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons,

the *word*, HeEchad, means the one, the *word* or name Gershom, גֶּרְשֹׁם, is a composite *word*, made up of the *word*, Ger, which means, alien, and the *word* Sham, which means, there, and together, it means, an alien there, and it is the name of Mosheh's, son, whom he begot together with Tziporah, when he had been exiled from Egypt, the *word*, Kiy, כִּי, means, that, *because, for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a

noun, it means, burning, branding, the *word*, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to

say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, Ger, גֵר, means, **foreigner, alien, stranger, temporary dweller, newcomer, proselyte, convert**, he went astray from, the **word**, Hayiytiy, is form the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeEretz, means, **in the land**, the **word**, Nakriyah, is form the **word** Nakar, נָכַר, which means, **to treat or regard as a stranger**, he denied, he delivered over, **he acted as a stranger**, it also means, to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign land, calamity, misfortune)

Here we are told that Ziporah's two sons were with her, and, we are told that the eldest's name, is Gershom, for he, Mosheh said, I have been an alien in a strange land: The name Ger Shom is a composite word, made up of the word Ger, גֵר, which means, **foreigner, alien, stranger, temporary dweller, newcomer, proselyte, convert**, and the word, Sham, which means, there, so together, they mean, I am an alien or a stranger there, in a strange land.

4 And the name of the other was Eliezer; for the Elohim of my father, said he, was my help, and delivered me from the sword of Pharaoh:

וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי־אֱלֹהֵי אָבִי בְעֶזְרִי וַיַּצִּילֵנִי מִחֶרֶב פַּרְעֹה

וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי־אֱלֹהֵי אָבִי בְעֶזְרִי וַיַּצִּילֵנִי מִחֶרֶב פַּרְעֹה

VeShem HaEchad Eliyezer Kiy Elohey Aviy BeEzriy VaYatzileniy MeCherev Paroh, where the **word**, VeShem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, HaEchad, means the one, the **word** or name, Eliyezer, אֱלִיעֶזֶר, means, is the name of Mosheh's son, and it is a composite **word**, made up of the **word**, Ely, which means, my Elohim, and the **word**, Ezer, עֶזֶר, which means, to help, assist, aid, assistance, helpmate, wife, and together they mean, My Elohim is my helper, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Elohey, means, the Elohim of, the **word**, Aviy, means, my father, the **word**, BeEzriy, is from the **word** Ezer, עֶזֶר, means, **to help, assist, aid, assistance, helpmate**, wife, the **word**, VaYatzileniy, is from the **word** Natzal, נָצַל, which means, to strip, tear away, snatch, **deliver, recover, escape**, he let drop, poured, pouring, dripping, he tore himself away, delivered himself, escaped, he snatched away, took away, tore away, he rescued, delivered, saved, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized,, it also means, decayed matter, it oozed, fell out, fell off, saved, he exploited, utilized, he let drop, it poured, it oozed, and in the form that it is used here it means, **and he delivered me**,

the **word**, MeCherev, הַרְבַּ, means, **sword**, lance, spear, it also means to be dry, be dried up, was dry, was dried up. drought, to be waste, desolate, was in ruins, was destroyed, devastated, desolate, related to the **word** Choreb or Chorev, dryness, drought, and with the Mem prefix, it means, **from the sword**, the **word**, Paroh, means, **Pharaoh**)

Here in *verse 4* we are told that the name of the other son is, Eliezer; why did he name his second son, Eliezer? Because Mosheh said, *for the Elohim of my father, said he, was my help, and delivered me from the sword of Pharaoh.* The name Eliezer is also a composite word, made up of the word, Eli, which means, my Elohim, and the word Ezer, עֵזֶר, which means, to help, assist, aid, assistance, helpmate, wife, and together, they mean, My Elohim is my help. And if you have any difficulty in remembering which son was born first, just remember the First will be last and the last will be first, for Gershom name begins with the letter **G** in English, which is after the letter **E**, in our English Alephbet, which happens to be the first letter of Eliezer's name.

*5 And Jethro, Mosheh's father in law, came with his sons and his wife unto Mosheh into the wilderness, where he encamped at the mount of Elohim:*

וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-מֹשֶׁה אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֹנֶה שָׁם הָרִי הָאֵלִים

וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-מֹשֶׁה אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֹנֶה שָׁם הָרִי הָאֵלִים

VayaBo Yitro Choten Mosheh UBanayv VeIshto El HaMidbar Asher Hu Choneh Sham Har HaElohiym, where the **word**, VayaBo, בּוֹא, means, **to go or come in, come, came**, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** or name, Yitro, יִתְרוֹ, means, **abundance**, it is also the **name of a Priest of Midian who was Mosheh's father in law**, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Choten, means father in law, the **word** or name Mosheh, means to draw out of, the **word**, UBanayv, means and his sons, the **word**, VeIshto, means, and his wife, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaMidbar, מִדְבָּר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, **of or from the word, of or from the leader**, and furthermore, it is in the

wilderness that YHVH gave Yisrael, the Words of His Torah of Life, the **word**, Asher אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, **where**, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Hu, means, he, the **word**, Choneh, חֲנֶה, means, to bend, decline, **encamp, he encamped, he pitched his tent**, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the **word**, Machaneh, מַחֲנֶה, which means, encampment, the **word**, Sham, means, **there**, the **word** Har, means, **mount or mountain**, the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**)

Here we are told that Yitro, Mosheh's father in law, travelled from Midian to where Mosheh and the people of Yisrael were, in הַמִּדְבָּר, HaMidbar, the wilderness, and he brought along Mosheh's two sons, and his wife, Ziporah, and they encamped with the people of Yisrael, at the Mount of Elohim. I believe that through these words, YHVH is telling us why Yitro is there with Mosheh, by the message is contained in the definition of the word, Midbar, for contained in the word, Midbar, is the word Dabar, which means, **word**, to speak, he spoke of, **he spoke to or with**, was spoken, was stipulated, was agreed, he talked, speaking, speech, **matter**, affair, **business, came to an agreement, to follow behind someone's back, to lead, guide**, and with the prefix letter Mem, which means, from, or of, therefore, the **word** Midbar, could be translated as, **of or from the Word, or, of or from the leader**, and furthermore, it is in the wilderness that YHVH gave Yisrael, the Words of His Torah of Life. This tells me that whether Yitro knew it or not, it is YHVH that sent him to Mosheh, to give him, the Message that YHVH **KNEW** he would need to rule over the people of Yisrael. The message is, follow and obey the Words and the advice that Yitro is giving you, for I YHVH sent him to you, to give you this message, and the words that he will speak to you, **ARE** from Me, the One and only leader that you are to Shema, the One and only leader that you are to, hear, listen to, pay very close attention to, believe, follow and obey.

6 And he said unto Mosheh, I your father in law Jethro, am come unto you, and your wife, and her two sons with her:

וַיֹּאמֶר אֶל-מֹשֶׁה אֲנִי חֲתָנְךָ יִתְרוֹ בֵּן אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּוָה

אָמַר אֶל מֹשֶׁה אֲנִי חֲתָנְךָ יִתְרוֹ בֵּן אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּוָה

VaYomer El Mosheh Aniy Chotenka Yitro Ba Eleyka VeIshteka UShney Baneyha Imah, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or

request, and it means no, not, nay, the **word** or name Mosheh, means to be drawn out of, the **word**, Aniy, means, I, the **word**, Chotenka, means, **your father in law**, the **word**, Yitro, יִתְרוֹ, means, abundance, it is also the name of a Priest of Midian who was Mosheh's father in law, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Ba, בָּא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּ, means, **he who comes, he who arrives**, and as an adjective, it means, coming, subsequent, next, the **word**, Eleyka, means to or unto you, the **word**, VeIshteka, means, **and your wife**, the **word**, Ushney, means, **and two**, Beneyha, means, **of your sons**, Imah, means, **with her**)

Here, Yitro says to Mosheh, I am come unto you, with your wife, and her two sons with her. It is a statement of fact, I am here with your wife and your two sons. Now the question that has to be asked is, **how old do you think Mosheh's sons were at that time?**

To get the answer to that question we have to go back to *Exodus 4:24-26* *And it came to pass by the way in the Inn, that YHVH met him (Mosheh), and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband are you to me.*

Now there is a lot said here and we have very little information as to how Zipporah **KNEW** that circumcising her second son, Eliezer, would save Mosheh's life. And there is another important factor that is **NOT** mentioned here, and I referred to it in *verse 20* where I said, when anyone reads the english version of the situation, it is no wonder that many people believe that Mosheh's sons are small children, **BUT** I do not believe that to be the case, and this is why. Mosheh was **forty** years old when he first left Egypt, and we are told that after he helped Yitro's seven daughters to water their flock of sheep at the well, that he was invited into Yitro camp, and in the next *verse*, we are told that Yitro offered his eldest daughter, Zipporah, to Mosheh, as a wife.

Now I don't know how long the courtships were in those days, but I would assume that they were at least **one year**, to maybe even, **five or seven years**, like Ya'aqov's courtship of Rachel. Therefore that would mean that Mosheh was somewhere between **forty two** and **forty five** years of age, when he married Zipporah. Now, at this time, in these *verses* of *Exodus 4*, Mosheh is **eighty years old**, and since it is customary to have children at the beginning the marital relationship, and not when someone is eighty years old, that means that Mosheh's sons are somewhere in their **early twenties, to early thirties**. Therefore when it says, that Zipporah, took a sharp stone, and cut off the foreskin of her son, we have to understand that her son was **NOT** a child, but a grown man, and therefore, like Yitzchaq, he too, had to be willing to allow his parent, in this case, his mother, to take a sharp knife and circumcise him right there and then, and the incentive that Eliezer had, to allow his mother to do that, is the **FACT** that they somehow both knew, that **IF** they did not do this, if Eliezer was **NOT** circumcised, that his father, Mosheh, who was **near death with illness** that YHVH had afflicted him with, was going to **DIE**, and in the following *verse* of *Exodus 4:26*, I will show you, why I believe Mosheh was very ill and about to die.

26 So he let him go: then she said, A bloody husband you are, because of the circumcision.  
 וַיִּרְפָּה מִמֶּנּוּ אֵז אֲמֶרָה חַתָּן דָּמִיִּם לְמוֹלֶת, VayiReph Mimenu Ez Amrah Chatan Damiym LaMolot,  
 Verse 26 says that He, meaning YHVH, **LET MOSHEH GO**, but the words **LET HIM GO** are **NOT** a good translation, for the Hebrew word that is translated from these three words, Let him go, is the single word, VayiReph, וַיִּרְפָּה, which means, and He (YHVH), **healed** him, or, and He (YHVH) **mended** him, or, and He (YHVH) **cured** him, which, of course hints at the fact, that Mosheh **MUST** have been stricken by YHVH, with **an illness that would lead to his immediate death**, and these serious circumstances, **IS** what I believe, **prompted** his wife, Zipporah, to take these extreme measures, of circumcising her adult son Eliezer. Now, you might ask, why was one son, Gershom, circumcised, while Eliezer was not circumcised? I believe that this is the reason why one son was circumcised and the other was not. When their first son, Gershom, was born, I believe that Mosheh insisted that he be circumcised, and it appears that his wife went along with it, even though she may **NOT** have agreed with the idea of circumcising her baby boy. However, when Eliezer, the second son, was born, I believe that Zipporah insisted, that this son was not going to suffer the same fate and pain, as her first son, Gershom did, and therefore, Eliezer was **NOT** circumcised. It appears, that in order to keep peace in their home, Mosheh reluctantly agreed with her, and therefore, Eliezer, was **NOT** circumcised, which means that Mosheh, contradicted and or went against the Commandment that YHVH had given to Abraham, in the Abrahamic Covenant, that every child of Yisrael, should be circumcised on the eighth day, and that transgression of the Covenant, absolutely had to be atoned for, and or corrected, before, Mosheh could become the manifest image of Messiah, and become the Saviour and Deliverer of the people of Yisrael.

Now there is no record in Scripture of what actually took place in this incident, but I believe that the facts, that we **ARE** given to us, in these three verses, actually support, the scenario that I have just outlined above, and, because of what Zipporah did, Mosheh's Sin, his transgression of the Covenant, his transgression of the Commandment to circumcise His son on the eighth day, that is found in the Torah, YHVH's inerrant and everlasting teaching and instructions, was permitted to live, and fulfill the role that he was destined to fulfill, and that is, become the deliverer of the people of Yisrael, as the humblest man that ever lived, as we are told he is in *Numbers 12:3* (*Now the man Mosheh was very meek* (Anav, ענו) *above all the men which were upon the face of the earth.*)

(Anav, ענו, as an adjective, means, **humble**, afflicted, **meek**, **to be modest**, **behave modestly**, poor, it also means to be bowed down, be afflicted, he tormented, oppressed, he humbled himself, was low, was submissive, to thwart, frustrate, he fasted)

7 And Mosheh went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

וַיֵּצֵא מֹשֶׁה לְקִרְיַת חֹתְנוֹ וַיִּשְׁתַּחֲוֶה וַיִּשָּׂא לוֹ וַיִּשָּׂא לוֹ אִישׁ-לְרֵעֵהוּ לְשָׁלוֹם וַיִּבְאוּ הָאֲהָרָה  
 וַיִּשְׁאֲלוּ אֶחְדָּה אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה  
 וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה וַיִּשְׂאֲלוּ אֶת־הַשְּׂאֵרָה

VaYetze Mosheh LiQrat Chotno VayiShtachu VaYishaq Lo VaYishalu Iysh LeRe'ehu  
 LeShalom VayaBo'u HaOhelah, where the **word**, VaYetze, וַיֵּצֵא, means, **to go**, **come or went out**, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** or name Mosheh, means to be drawn out of the water, the **word**, LiQrat, is from

the **word**, קראה, which means, **an encountering, accidental, friendly or hostile, it is translated as meet**, 76 times, as against, 40 times, as come, 2 times, as help, 1 time, as, seek, 1 time, as, way, 1 time, it is from the **word** Qara, קרא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, Chotno, is from the **word** Choten, חותן, which means, wife's father, **father in law**, the **word**, VayiShtachu, is from the **word** Shachah, שחה, which means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship**, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, VaYishaq, is from the **word** Nashaq, נשק, which means, to kiss, **embrace, to touch gently**, was joined, to be equipped, to rule, be armed, equipment, weapons, arms, the **word**, Lo, לו, or לוֹ is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, the **word**, VayiShalu, is from the **word** Sha'al, שאל, means, **to ask, inquire, to entreat**, to beg, to borrow, **he asked, inquired**, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, petition, asked for, question, query, the **word**, Iysh, איש, means, **man**, husband, masculine, male, hero, everyone, **each one, each other**, anyone, anybody, it also means, to man, was manned, the **word**, LeRe'ehu, is from the **word** Rea, רע, or ריע, which means, **friend, companion, associate, neighbour, fellowman**, it also means, thought purpose, aim, noise, shout, but it has a negative meaning also, it means, evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked, the **word**, LeShalom, שלום or שלום, means, **to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace**, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the **word**, VayaBo'u, is from the **word**, Bo, בוא, means, **to go or come in, come, came**, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, HaOhelah, is from the **word** Ohel, אהל, which means, **tent, shelter, tabernacle, dwelling, habitation**, it means, to pitch a tent, to dwell in a tent, he shaded, overshadowed)

Here we are told that when Mosheh knew that his father in law had come, he went out to meet him, which means that he was pleased that he came to see him. Then we are told that Mosheh, VayiShtachu, he Shachah, שחה, he **bow down, he prostrated himself, acted humbly, made, obeisance, beseeched, he treated him with reverence**, VaYishaq, and kissed and embraced him; VayiShalu, and they asked each other לְשָׁלוֹם, LeShalom, of their welfare; וַיִּבְּאוּ הָאֵהָרָה

VayaBo'u and they came into, HaOhelah, the tent. It certainly appears like they were both really happy to see each other, and it shows how much respect Mosheh had for his father in law.

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

וַיִּסְפֹּר מֹשֶׁה לְחַתָּנוֹ אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל אֲנִיַּת יִשְׂרָאֵל אֵת  
כָּל-הַתְּלָאָה אֲשֶׁר מִצָּאתָם בְּדֶרֶךְ וַיַּצִּילֵם יְהוָה  
XVYX S WZYZY YWYK YZYZ YWY S XZ YZAX S WY YWYK YZYZ  
YZYZ YZYZ YWYK YWYK YZAX S XZ YZAX

VayeSeper Mosheh LeChotenu Et Kal Asher Asah YHVH LeParoh UlMitsrayim Al Odot Yisrael Et Kal HaTela'ah Asher Mitzrayim BaDerek VayaTzilem YHVH, where the *word*, VayeSeper, is from the *word*, Sepher, סֵפֶר, means, to count, number, *to recount, tell, narrate, told*, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, the *word* or name Mosheh, means, *to be drawn out of*, the *word*, LeChotno, is from the *word* Choten, חוֹתֵן, which means, wife's father, *father in law*, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things, the *word*, Kal, means, *all, the whole of, everything*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, *which, with which, that which*, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word* Asah, עָשָׂה, means, *to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished*, he brought about, caused, effected, he appointed, he acquired, got, gained, the *word*, YHVH, is the Name, *Yahweh*, Yahuwah, Yehovah, the *word*, LeParoh, to Pharaoh, the *word*, UlMitsrayim, and to Mitzrayim, and the name Mitzrayim, מִצְרַיִם, means, Egypt, and it is from the root *word* Mitzry מִצְרַיִם, which

means, Egyptian and they are both from the root **word**, Matzar, מצר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with**, it also means, yoke, to insert, thrust in, the **word**, Odot, אֹדֶת, means, cause, inducement, question mark?, used only with preposition, Al, על, and together they mean, **because of, for the sake of, concerning**, it is from the **word** Od, אֹד, which means, to bend, to oppress, brand, firebrand, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Et, (אֶת), as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, HaTela'ah, הַתְּלָאָה, means, **weariness, hardship, he was weary**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מצרי, which means, Egyptian and they are both from the root **word**, Matzar, מצר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, BaDerek, בַּדֶּרֶךְ, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, the **word**, VaYatzilem, is from the **word**, Natzal, נָצַל,

which means, to strip, tear away, snatch, **deliver, recover, escape**, he let drop, poured, pouring, dripping, he tore himself away, **delivered himself, escaped, he snatched away, took away**, tore away, **he rescued, delivered, saved**, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized,, it also means, decayed matter, it oozed, fell out, fell off, saved, he exploited, utilized, he let drop, it poured, it oozed, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

I would have loved to be there when Mosheh recounted the events that had transpired, in the past year or so, where Mosheh told his father in law about the plagues that YHVH brought upon Egypt, the crossing of the Red Sea, the drowning of Pharaoh and the whole army of Egypt, including the six hundred chariots, their horses and their riders. Then telling him about the murmuring of the children of Yisrael against him, when they had no water, and YHVH providing the water, and then YHVH providing them flesh to eat and manna that fell from heaven, with which they were to make bread, and then tell him about the victory that YHVH gave them in the battle that they had against Amaleq and his people. It must have been an animated conversation, for I am sure that Mosheh was very excited about telling Yitro all that had happened.

Just think of something very exciting that happened in your life, and how you reacted when someone you loved and respected asked you to tell them about it, how animated were you, when you told that person, the wonderful thing that had just happened to you?

*9 And Jethro rejoiced for all the goodness which YHVH had done to Yisrael, whom he had delivered out of the hand of the Egyptians.*

וַיִּחַדֵּי יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֶצִּילוֹ מִיַּד מִצְרַיִם  
 וַיִּחַדֵּי יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֶצִּילוֹ מִיַּד מִצְרַיִם

VayiChad Yitro Al Kal HaTovah Asher Asah YHVH LeYisrael Asher Hitziylo MiYad Mitzrayim, where the **word**, VayiChad, is form the **word** Chadah, חָדָה, means, **to rejoice, he was glade, rejoiced, he gladdened**, the **word** or name Yitro, יִתְרוֹ, means, **abundance**, it is also the name of a **Priest of Midian** who was **Mosheh's father in law**, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֲבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab חֲבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, **for**, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Kal, means, all, the whole of, HaTovah, is from the **word** Tov, טוֹב, which means, **good, to be good, goodness, pleasing, he did good, he did well**, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called

blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, LeYisrael, means to or for Yisrael, and Yisrael, יִשְׂרָאֵל is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Asher, is repeated and here it means, **whom**, the **word**, Hitziylo, is from the **word** Natzal, נָצַל, which means, to strip, tear away, **snatch, deliver, recover, escape**, he let drop, poured, pouring, dripping, **he tore himself away, delivered himself, escaped, he snatched away, took away, tore away, he rescued, delivered, saved**, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized, it also means, decayed matter, it oozed, fell out, fell off, saved, he exploited, utilized, he let drop, it poured, it oozed, the **word**, MiYad, means, **from the hand**, the **word**, Mitzrayim, means, **the Egyptians**,

Here we are told that as Mosheh was recounting all the wonderful things that YHVH had done for him and for the people of Yisrael, Yitro rejoiced, for all the goodness which YHVH had done to and for Yisrael, whom YHVH had delivered out of the hand of the Egyptians. Now this tells us a lot about Yitro and what kind of person he was, for he was genuinely happy, and rejoiced with Mosheh because of what YHVH had done for the people of Yisrael. There was no jealousy, no disbelief, in his heart, only heartfelt jubilation, for what YHVH has done for his son in law, and the people of Yisrael.

*10 And Yitro said, Blessed be YHVH, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians.*

וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הֲצִיל

אֶת־הָעָם מִתַּחַת יַד־מִצְרַיִם

וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הֲצִיל אֶת־הָעָם מִתַּחַת יַד־מִצְרַיִם

VaYomer Yitro Baruk YHVH Asher HiTziyl Etkem MiYad Mitzrayim UmiYad Paroh Asher HiTziyl Et HaAm MiTachat Yad Mitzrayim, where the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name,

Yitro, יִתְרוֹ, means, **abundance**, it is also the **name of a Priest of Midian who was Mosheh's father in law**, he is also called Reuel, in *Exodus 2:18*, and in *Numbers 10:29*, but, in *Judges 4:11*, it appears that he is also called by the name of, Chobab, חֹבָב, however, the name, Chobab, is also said to be the name of the son of Jethro/Reuel in *Numbers 10:29*, but the definition of the **word** or name, Chobab חֹבָב, means, to love, he loved, he was loved, he endeared himself, he became endeared, the **word**, Baruk, בָּרַךְ, means, blessed, the **word**, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, HiTziyl, is from the **word**, Natzal, נָצַל, which means, to strip, tear away, snatch, **deliver, recover, escape**, he let drop, poured, pouring, dripping, he tore himself away, delivered himself, escaped, he snatched away, took away, tore away, **he rescued, delivered, saved**, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized,, it also means, decayed matter, it oozed, fell out, fell off, saved, he exploited, utilized, he let drop, it poured, it oozed, the **word**, Etkem, means, **you**, plural, the **word**, MiYad, means, **from the hand of**, the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרִי, which means, Egyptian and they are both from the root **word**, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, UmiYad, and from the hands of, the **word**, Paroh, which means Pharaoh, the **word**, Asher, is repeated and here it means, who, the **word**, HiTziyl is repeated, and it means to save, to deliver, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, HaAm, means, the people, the **word**, MiTachat, is from the **word**, Tachat, תַּחַת, which means, **under**, the underpart, underneath, below, beneath, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, and with the Mem prefix, it means, **from under**, the **word**, Yad, means, **hand**, the **word**, Mitzrayim, means, **the Egyptians**)

Here we are told that Yitro said, Blessed be YHVH, who has delivered you, meaning Mosheh and the people of Yisrael, out of the hands of their Egyptian taskmasters, and out of the hand of Pharaoh. Here we have to remember that Yitro, **IS** a Priest of Midian, and throughout Scripture we are told that the Midianites, were enemies of Yisrael, and little is known of who and what they worshipped, since they were Nomadic tribes and did not build any cities. However, Yitro response to Mosheh, tells us that Yitro had knowledge of who YHVH was, he knew that YHVH was the Elohim of the people of Yisrael. And then, Yitro says in *verse 11*:

*11 Now I know that YHVH is greater than all gods: for in the thing wherein they dealt proudly he was above them.*

עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַדְבָר אֲשֶׁר זָדוּ עָלֵיהֶם

אֶתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַדְבָר אֲשֶׁר זָדוּ עָלֵיהֶם

Atah Yadatiy Kiy Gadol YHVH MiKal HaElohiym Kiy BaDabar Asher Zadu Aleyhem, where the **word**, Atah, עַתָּה, as an adverb, means, **now, at present, at the time**, it means shortest period of time, it is from the **word** At, עַתָּה which means, time, season, appointed time, the **word**, Yadatiy, is from the **word** Yada, יָדַע, means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּא, means, knowledge, wisdom, the **word**, Kiy, כִּי, means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Gadol, גָּדוֹל or גִּדּוּל means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, MiKal, means, form all, from the whole of, the **word**, HaElohim, means, the mighty ones, the judges, the powers, the **word**, Kiy, is repeated, and here, it means, surely, the **word**, BaDabar, בַּדְבָר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, matter, affair, business, occupation, **manner**, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, and in the form that it is used here, it means, **in the manner**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**,



the **word**, UZbachiym, is from the **word**, Zebach, זָבַח, which means, **to sacrifice, the sacrifice, slaughter**, feast, meal, the **word**, LeElohim, means, **to Elohim**, and Elohim, means, **mighty ones, judges, powers**, the **word**, VayaBo, is from the **word** Bo, בָּוֵא, which means, **to go or come in, come, came**, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, VeKol, means, and all, or and the whole of, the **word**, Ziqney, is from the **word**, Zaqen, זָקֵן, which means, old, old man, **elder**, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, LeEkal, is from the **word** Akal, אָכַל, which means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Lechem, לֶחֶם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means, **to eat bread**, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, Im, means with, the **word**, Choten, means, father in law, the **word** or name Mosheh, means to be drawn out of, the **word**, Liphney, is from the **word**, Paniym, פָּנִים, means, face, countenance, **presence**, forepart, **before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, HaElohiym, means, **mighty ones, judges, powers**)

Here we are told that Yitro, Mosheh's father in law, took עֹלָה וְזִבְחִים לְאֱלֹהִים, Olah, an ascending offering, UZbachiym and sacrifices, LeElohiym, to or for Elohim: and Aaron came, and all the elders of Yisrael, to eat bread with Mosheh's father in law before Elohim. This tells us that the Aharon and the elders of Yisrael, approved of Yitro's sacrifice, his ascending offering to YHVH.

13 And it came to pass on the morrow, that Mosheh sat to judge the people: and the people stood by Mosheh from the morning unto the evening.

וַיְהִי מִמָּחָרֶת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת-הָעָם וַיַּעֲמֵד הָעָם עַל-מֹשֶׁה מִן-הַבֹּקֶר עַד-הָעָרֶב  
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Vayehiy MiMacharat VaYeshev Mosheh LiShpot Et HaAm VayaAmod HaAm Al Mosheh Mon HaBoqer Ad HaArey, where the **word**, Vayehiy, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were,**

*existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, MiMacharat, is from the **word**, Machar, מָחָר, and as an adverb, means, **tomorrow, in time to come, the morrow, time in front**, the **word**, VaYeshev, יָשָׁב, means, **to sit, remain, dwell, abide, he sat, he remained, stayed**, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word** or name Mosheh, means to be drawn out of, the **word**, LiShpot, is from the **word** Shaphat, שָׁפַט, means, **to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment**, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet and together they **represent Messiah, who IS the First and the Last**, the **word**, HaAm, means, **the people**, the **word**, VayaAmod, is form the **word** Amad, עָמַד, means, **to stand, stood, stood up**, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the **word**, and in the form that it is used here, it means, **and they stood**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, **beside, by**, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word** or name, Mosheh, means to be drawn out of, the **word**, Min, means from, the **word**, HaBoqer, בֹּקֵר, means, morning, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, **until**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaArev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, **evening, sunset which is what happens in the evening, eve, a time of mixture**, mixed company, to mix, it also means swarm of wild beasts or flies)

Here we are given an example of what Mosheh life was like before his father in law, Yitro came to visit him. **IT** says that the next day, after Yitro had arrived, that Mosheh sat to judge the people: and the people stood by Mosheh from the morning unto the evening. Now this may seem insignificant until we consider that there were between two to three million people there, and considering the stress that they were all under, I cannot even imagine how many disputes there were between people, which they brought to Mosheh to rule over. Some of those disputes were undoubtedly insignificant to Mosheh, but they still had to be adjudicated, by Mosheh. Which, I am sure, made



*commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Mah, מַה, means, *what, which, how, something, why, wherefore*, how much, the *word*, HaDabar, is from the *word* Dabar, דַּבַּר, which means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business*, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the *word*, HaZeh, means this, the *word*, Asher, is repeated and here it means, that, the *word*, Atah, אַתָּה or אַתָּה, is the personal pronoun, you, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the *word*, Oseh, is repeated and it means, to do or did, the *word*, LaAm, means the people, the *word*, Madua, מַדּוּעַ, is an adverb, which means, *why, wherefore*, what is known, for what reason, something knowable, the *word*, Atah is repeated and it means you, the *word*, Yoshev, יָשַׁב, means, *to sit, remain, dwell, abide, he sat, he remained, stayed, he dwelled, he resided*, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the *word*, LeBadeka, is from the *word* Badad, בָּדַד, means, *to be alone, be separated, isolated*, he parted, separated, to disperse, was insulated, secluded, it also means olive presser, the *word*, VeKal, means, and all, or and the whole of, the *word*, HaAm, means the people, the *word*, Nitzav, נָצַב, means, *to stand*, he fixed, planted, founded, he set up, erected, he stationed, place, set up, fixed, established, it means standing, appointed over others, it is also the handle of a knife or a sword, the *word*, Aleyka, עֲלֶיךָ, means, *of or about you, or it*, the *word*, Min, מִן, denotes separation, and means, *away from, from, thereof, of, out of*, since, because, than, more than, it is also the pronoun, what, the *word*, Boqer, בֹּקֵר, means, *morning*, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the *word*, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the *word* Ed, and as a conjunction, it means, to, unto, up to, even, *until*, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the *word* Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael, *IS* to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the *word*, Arev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, *evening, sunset which is what happens in the evening, eve*, a time of mixture, mixed company, to mix, it also means swarm of wild beasts or flies)

Here we are told that, when Mosheh's father in law saw all that Mosheh did for the people, he asked Mosheh, what is this thing that you do to the people? Yitro could see, as Mosheh should have seen, that what he was doing was ridiculous, trying to adjudicate every little dispute that came between two people, when there were righteous, able men in his camp that could easily do the

judging of many, if not all of the smaller matters. Therefore, Yitro says to Mosheh, **WHY** do you sit yourself alone, and all the people stand by you from morning unto even?

15 And Mosheh said unto his father in law, Because the people come unto me to inquire of Elohim:

וַיֹּאמֶר מֹשֶׁה לְחֹתְנוֹ כִּי־יָבֹא אֵלַי הָעָם לְדַרְשׁ אֱלֹהִים  
(וַיֹּאמֶר מֹשֶׁה לְחֹתְנוֹ כִּי־יָבֹא אֵלַי הָעָם לְדַרְשׁ אֱלֹהִים)

VaYomer Mosheh LeChotno Kiy YaBo Elay HaAm LiDrash Elohiym, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name, Mosheh, means to be drawn out of, the **word**, LeChotno, is from the **word**, Choten, חֹתֵן, means, **wife's father, father in law**, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, **for, because**, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YaBo, is from the **word** Bo, בָּא, means, **to go or come in, come, came, arrive**, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** Elay, means, **to or unto me**, the **word**, HaAm, means, the people, the **word**, LiDrash, is from the **word** Drash, דָּרַשׁ, which means, **to seek, inquire of**, study, to expound, he examines, he instructed, taught, he learned, studied, interpreted, he sought, consulted, inquired, he asked for, demanded, required, he sought with study, sought with application, followed, he sought in prayer, he sought in worship, he let himself be inquired of, was sought out, homiletical interpretation of Scripture, exposition, the **word** Elohiym, means, mighty ones, judges, powers)

Here Mosheh is very serious when he says to Yitro, I do this because the people come unto me to inquire of Elohim: So as you can see, Mosheh was concerned for the people, and he wanted to do right by them, and therefore, he sat there every day and rendered Elohim's judgement upon each and every case that he judged. Because of Mosheh devoted heart to his people, he wanted all of them to know, that YHVH's judgement was always just and true, and therefore, because of the love that Mosheh had for his people, he took it upon himself to adjudicate each and every case, without realizing the cost to himself, and, to the people who had to wait in line, for the whole day, just to have their case judged by him.

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the Statutes of Elohim, and His Torotayv, His Torah, His Laws.

כִּי־יְהִי־לָהֶם דְּבַר בֵּא אֵלַי וְשִׁפְטֵתִי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־תִּקְוֵי הָאֱלֹהִים  
(כִּי־יְהִי־לָהֶם דְּבַר בֵּא אֵלַי וְשִׁפְטֵתִי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־תִּקְוֵי הָאֱלֹהִים)  
וְאֶת־תּוֹרֹתָיו  
וְאֶת־תּוֹרֹתָיו וְאֶת־תּוֹרֹתָיו וְאֶת־תּוֹרֹתָיו

Kiy Yihyeh Lahem Dabar Ba Elay VeShaphattiy Beyn Iysh UBen Re'ehu VehoDatiy, Et Chuqey HaElohiym VeEt Torotayv, where the **word**, Kiy, כִּי, means, that, because, for,

**when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, **for, because**, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yihyeh, is from the **word**, Hayah, הָיָה, means, to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Lahem, לָהֶם, means, to or unto them, masculine, the **word**, Dabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, **matter**, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Ba, is from the **word** Bo, בּוֹא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹא, means, **he who comes, he who arrives**, and as an adjective, it means, **coming, subsequent, next**, the **word**, Elay, means, **to or unto me**, the **word**, VeShaphattiy, is from the **word**, Shaphat, שָׁפַט, means, **to judge, decide**, govern, he judged, he decided, he administered justice, he executed judgment, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, and in the form that it is used here, it means, **and I judge**, the **word**, Beyn, בֵּין, means, to **separate, divide, be between, to distinguish**, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, the **word**, Iysh, means man, the **word**, UBeyn, is the **word** Beyn repeated, and it means between, the **word**, Re'ehu, is from the **word** Rea, רֵעַ or רֵיעַ, which means, **friend, companion, associate, fellowman**, it also means thought, purpose, aim, it means noise, shout, but it also has a negative meaning, it means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, the **word**, VehoDatiy, is from the **word** Da'at, דָּעַת, which means, know, have knowledge of, knowledge, wisdom, intelligent, sensible, it is from the **word** Yada, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּעַ, means, knowledge, wisdom, and in the form that it is used here it means, **and I make them know**, or **and I teach them**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and



kindness, function in a proper and agreeable manner, kind, welfare, prosperity, **to function in the manner that YHVH created it or them, to function**, the **word**, HaDabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing, matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Atah, אַתָּה or אַתָּה, is also the personal pronoun, **you**, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the **word**, Oseh, is from the **word**, Asah, (עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained)

Now once Mosheh had answered Yitro question, Yitro then tells him, what he thinks of what Mosheh is doing, he says לֹא־טוֹב הַדְּבָר אֲשֶׁר אַתָּה עֹשֶׂה, Lo, it is **NOT**, Tov, Good, you are **NOT** functioning in the manner that YHVH wants you to function, HaDabar, in the thing, Asher, that, Atah, you, Oseh, are doing.

Please notice that the word that is translated as thing, is the Hebrew word Dabar, which does indeed mean, thing, but it also means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing**, matter, affair, business, occupation, manner, **came to an agreement**, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, **to lead, guide**. Therefore, I believe that Yitro is telling Mosheh, that he must **function** in the manner that YHVH wants him to function, and that would be, in the manner that is beneficial to all concerned, which means, for you Mosheh, and for all the people. Because what you are doing, does **NOT** comply with what, I Yitro, believe, YHVH wants for you, nor for them. And then he tells Mosheh why he believes, that what Mosheh is doing is wrong.

18 You will surely wear away, both you, and this people that are with you: for this thing is too heavy for you; you are not able to perform it yourself alone.

נָבֹל תִּבּוֹל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמֶּךָ הַדְּבָר לֹא־תוּכַל עֲשׂוֹהוּ (

לְבַדְּךָ

נָבֹל תִּבּוֹל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמֶּךָ הַדְּבָר לֹא־תוּכַל עֲשׂוֹהוּ לְבַדְּךָ

Nabol Tibol Gam Atah Gam HaAm HaZeh Asher Imka Kiy Kaved Mimka HaDabar Lo

Tokal As'hu LeBadeka, where the **word**, Nabol, נבול, means, wither, fade, it sank, dropped down, withered, faded, **wear away**, it means to be foolish, be senseless, was contemptible, he regarded or treated with contempt, he despised, disgraced, he dirtied, polluted, to make an animal ritually forbidden by improper slaughtering, an impious or villainous person, an ignoble, disgraceful person, disgraceful, folly, wickedness, it also means skin bottle, jar, pitcher, it also means harp, the **word**, Tibol, is the **word** Nabol repeated, and translated as surely, and together it emphasizes the fact that if Mosheh continues this practice **he will wear away**, the **word**, Gam, גם, is a conjunction, that means, **also, lo, moreover, to, even, as well, neither, heap, abundance, much**, the **word** Atah, which means, **you**, the **word**, HaAm, means, **the people**, the **word**, HaZeh, means this, the **word**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, **that**, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Imka, means, **with you**, the **word**, Kiy, כִּי, means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word** Kaved, כָּבֵד, means, **to be heavy, weighty, grievous**, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, became heavier, great, hard, sore, difficult, numerous, much, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious,, stately, honouring, respect, offering, refreshment, the **word**, Mimka, מִיָּמֶיךָ, means, for you, the **word**, HaDabar, דִּבָּר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing, matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Lo, means no or not, the **word**, Tokal, is from the **word**, Yakol, יָכַל or יָכוֹל which means, **to be able, can, could, may, any at all ways**, might, have power to overcome, prevail, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the **word**, Ashu, is form the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, LeBadeka, is form the **word** Badad, בָּדַד, which means, **to be alone, be separated, isolated**, he parted, separated, to disperse, was insulated, secluded, it also means olive presser)



the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**, the **word**, VeheBeta, is from the **word**, Bo, בּוֹ, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, and bring, the **word**, Atah, means, you, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, HaDebariym, is from the **word**, Dabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing, matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaElohiym, means, **the mighty ones, the judges, the powers**)

Here Yitro pleads with Mosheh and says Hearken, Shema, hear, listen, pay very close attention to, understand, believe, follow and perform what I am advising you to do. Listen to my voice, for I will give you counsel, **advise, and I admonish you, to follow it**, and if you do, **Elohim shall be with you:**

How can Yitro, who is a priest of Midian, say, that **IF** you Mosheh, listen to and follow my advice, then Elohim **SHALL be with you?** As far as I am concerned, Yitro must have absolutely heard from YHVH Elohim, in order to make that claim. Then Yitro concludes his advice to Mosheh by saying: Be you, for the people, toward Elohim, that you may bring the causes unto Elohim:

By telling Mosheh that if you follow my advice, YHVH Elohim will be with you and you will be for the people, **AND** you will bring the cause of the people to Elohim. This tells me, that Yitro is telling us and Mosheh, that when Mosheh was judging every matter of the people, in the manner that He did, he was **NOT bringing it to** YHVH Elohim, he was deciding on his own, he was using his own understanding in judging his people, which means that he was **NOT** for the people. That should be a wake up call for all of us, for, sometimes, when we think we are doing YHVH's will, we are actually doing our own will, and thereby excluding YHVH, from our decision making.



because of, conversation, custom, passenger, the **word**, Yeleku, is from the **word** Halak, הלך, means, to go, going, follow, followed, went, **walk, walked, travel**, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, **law, rule, traditional law, something to go by, your personal day to day walk**, the **word**, Bah, בָּה, means, in her, **in it**, the **word**, VeEt, is the **word** Et repeated, and these two letters, represent Messiah, the First and the Last, the **word**, HaMa'aseh, מעשה, means, **deed or deeds, action, work, thing made, manufacture, product, practice, occupation, incident**, one who causes others to work, activator, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, **that**, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, YaAsun, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained)

Here Yitro says that **IF** you follow my advice, **THEN**, you shall teach the people of Yisrael, וְאֶת־הַתּוֹרָה הַחֻקִּים וְאֵת־הַחֻקִּים, HaChuqiym, what YHVH has **prescribed, enacted, His ordinances, decrees, statutes, Laws, rules, His justice, His Truth, which is absolutely necessary**, VeEt, and Aleph Tav, you will be teaching them, HaTorot, the Torah of YHVH, וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ, VehoData, and shall know, Lahem, they, Et, Aleph Tav, HaDerek, **the way, the journey, the road, the custom, the conduct, the manner, and the method**, that they must follow, for the ordinances, decrees, statutes and laws, the Words of YHVH's Torah, shall show them the way wherein יֵלְכוּ בָּהּ, Yelku, they must Halak, walk, Bah, in it. וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן, VeEt, and Aleph Tav, HaMa'aseh, and the deeds, Asher, that, YaAsun, they must do.

Here again, Yitro is saying that **IF** Mosheh willingly chooses to follow the advice that he, Yitro gave him, then, Mosheh will be teaching his people, Yisrael, the actual decrees, statutes and ordinances that are contained in YHVH' Torah of Life, and if and when the people obey you Mosheh, they will know, the Way, that YHVH wants them to walk, and the deeds that He wants them to perform.

21 Moreover you shall provide out of all the people, able men, such as fear Elohim, men of Truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

וְאֵתָהּ תַחֲזֹק מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שְׂנֵאֵי בָצַע וְשֹׂמְתֵי עַל־הֶם שָׂרֵי  
 אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת

XṬWY ʕṬṢ ZḤW XṬḤ ZWḤḤ ṬZḤḤ ZḤḤḤ ḤZḤ ZWḤḤ ṬṬḤ ḤṬṬ ZḤḤḤ ZḤḤḤ  
 XḤWṬ ZḤWY ṬZḤṬḤ ZḤW XṬḤṬ ZḤW ṬZḤḤḤ ZḤW ṬḤḤ )

VeAtah TeCheze MiKal HaAm Anshey Chayil YiRey Elohiym Anshey Emet Saney Batza  
 VeSamta Aleyhem Sarey Elaphiym Sarey Meot Sarey Chamishiym VeSarey Asrot, where  
 the *word*, VaAtah, means , and you, the *word*, TeChezeh, **תִּצְחֶזֶחַ**, means, *to see, behold, perceived, he prophesied, he predicted, he forecast*, the *word*, MiKal, means, from all or from the whole of, the *word*, HaAm, means the people, the *word*, Anshey, **אַנְשֵׁי**, means, *people*, it is the plural of the *word* Enosh, man, to humanize, mankind, he anthropomorphize, he was personified, the *word*, Chayil, **חַיִל**, mean, to move in a circle, whirl, dance, writhe, she writhed in travail, had labour pains, he trembled, he caused to bear, he created, he performed, was brought forth, was made to writhe, was made, was formed, it also means, *to wait, hope*, it means, *to be strong, be successful, it means, to recruit, enlist*, it means rampart, wall, surrounding wall, writhing anguish, pain, *strength, power*, wealth, *army, host, force, soldier*, the *word*, Yirey, **יִרֵא**, means, *fear, terror, reverence*, and without the Hey suffix, **יֵא**, it means *to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence*, and if we change the suffix letter Aleph, **א**, to the letter Hey, **ה**, we form the *word* Yirah, **יִרֶה**, which sounds the same, but it means, to throw, to cast, shoot, was shot through, *to teach, to instruct, he pointed out, showed, he taught, instructed*, the *word*, Elohiym, means, mighty ones, judges, powers, the *word*, Anshey, is repeated, and it means, *men*, the *word* Emet, **אֱמֶת**, means, stability, sureness, faithfulness, certainty, *TRUTH*, he verified, confirmed, authenticated, and this *word* Emet, **אֱמֶת**, is spelled with the letter Aleph, **א**, the letter, Mem, **מ** and the letter Tav, **ת**. Pictographically, the letter Aleph represents an Ox, leader, it means, first, preeminence, the beginning, the ultimate authority and therefore, it represents our heavenly Father. The letter Mem, represents a few things, it represents, water, and it also represents a woman's womb, a place of safety, a place of growth, a place of incubation for a child, an idea, a thought, it is representative of a place where a baby, or an idea or a thought is immersed in an amniotic protective life sustaining fluid, and since this protective fluid, is mostly water, it is also a shadow picture of the Father's Holy Spirit who births or brings into being *ALL* of the Father's thoughts. And finally we have the letter Tav which represents a sign, a covenant, and it also represents the manifestation of the thoughts and ideas of our heavenly Father, and in Paleo Hebrew the letters Tav looks like an **ⵜ** or a Cross t, slightly tilted to one side, and therefore. it can also represents our Messiah who was crucified and died on a cross for our Sins our transgressions of the Words of our heavenly Father's Torah of Life. Furthermore, we can see that the first and last letters of this *word*, Emet, **אֱמֶת** are the letters Aleph and Tav, **אֵת**, which are the first and last letters of the Hebrew Alphabet, and together they represent Messiah, the First and the Last, the Beginning and the end, the Alpha and the Omega. And, as I mentioned above, the letter Mem, which is in between these two other letters, the Aleph and the Tav, is often a shadow picture of a womb, therefore this Hebrew *word* Emet, **אֱמֶת**, that has been translated as the *word* *TRUE* or *TRUTH* in English, means that it is the Words of the Living Torah, Messiah being birthed within our hearts, and it *IS* the *ONE* and *ONLY TRUTH* that men and women *ARE* to rely on, *IF* they want to spend eternity in the kingdom of Elohim as the Bride of Messiah, *Psalm*

119:160 Your **word IS TRUE** from the beginning: and every one of Your righteous judgments endures for ever, Psalm 119:142 Your righteousness is an everlasting righteousness, and Your Torah **IS the TRUTH**, the **word**, Saney, שָׁנָא, means, **to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently**, it also means, to change, it changed, the **word**, Batza, בָּצַע, means, to cut off, to tear, he broke bread, he cut to pieces, he cut off, broke, he arbitrated, he compromised, he achieved, accomplished, completed, realized, **to be greedy, unjust, gained by violence, plunder, covetousness, dishonest**, oppressed, **gain, especially unjust gain**, hence meaning, cutting off, the **word**, VeSamta, is from the **word** Siym, שִׁים or Sum, שָׁם, means, **to place, put, set, he inserted**, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Aleyhem, means over them, the **word**, Sarey, is from the **word**, שָׂר, which means, **chief, leader, captain, general, ruler, master**, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, Elaphiym, is the plural of the **word**, אֶלְפֵי, means, **thousand**, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet, the **word**, Sarey, is repeated and it means, leaders, the **word**, Meot, means hundred, the **word**, Sarey is repeated and it means, leaders, the **word** Chamishiym, חַמִּישִׁים, means fifty, the **word**, VeSarey is repeated, and it means, leaders, the **word**, Asarot, is the plural of the **word**, Asar, עָשָׂר, or Asarah, עֲשָׂרָה means, **ten**, a group of ten men, it means to take the tenth part, he collected the tithe, he divided into tenths, he gave the tenth part of, it is also a numeral, the second element in the masculine cardinal numbers eleven to nineteen, Echad Asar, one ten, or eleven, Shnayim Asar, two ten, or twelve, etc)

Yitro continues to speak with Mosheh and he tells him, other things that he believes, Mosheh should do, he says: Moreover Mosheh, you shall provide out of all the people, אַנְשֵׁי-חַיִל יִרְאֵי אֱלֹהִים, Anshey, men, Chayil, who are filled with **hope**, and who are **strong in their belief in YHVH and His ways, men, who are successful, and are ready to enlist, and follow the Ways of YHVH**, Yirey, such as fear, Elohim, אַנְשֵׁי אֱמֶת, Anshey, men, Emet, of Truth. Now before we go on we, I have to give you the **full definition** of the word **Emet**, so you can see for yourself what kind of men, that Yitro was telling Mosheh to recruit. The word Emet means, **stability, sureness, faithfulness, certainty, TRUTH**, he verified, confirmed, authenticated, and this **word** Emet, אֱמֶת, is spelled with the letter Aleph, א, the letter, Mem, מ and the letter Tav, ת. And Pictographically, the letter Aleph represents an Ox, a strong leader, it means, first, preeminence, the beginning, the ultimate authority, and therefore, it represents our heavenly Father. The letter Mem, represents a few things, it represents, water, and it also represents a woman's womb, a place of safety, a place of growth, a place of incubation for a child, an idea, a thought, it is representative of a place where a baby, or an idea or a thought is immersed in an amniotic protective life sustaining fluid, and since this protective fluid, is mostly water, it is also a shadow picture of the Father's Holy Spirit who births or brings into being **ALL** of the Father's thoughts. And finally we have the letter Tav which represents a sign, a covenant, and it also represents the manifestation of the thoughts and ideas of our heavenly Father, and in Paleo Hebrew the letter Tav looks like an X or a Cross ✕ slightly tilted to one side, and therefore, it can also represent our Messiah who was

crucified and died on a cross for our Sins our transgressions of the Words of our heavenly Father's Torah of Life. Furthermore, we can see that the first and last letters of this **word**, Emet, אֱמֶת, are the letters Aleph and Tav, אַת, which are the first and last letters of the Hebrew Alphabet, and together they **represent Messiah**, the First and the Last, the Beginning and the end, the Alpha and the Omega. And, as I mentioned above, the letter Mem, which is in between these two other letters, the Aleph and the Tav, is often a shadow picture of a womb, therefore this Hebrew **word** Emet, אֱמֶת, that has been translated as the **word TRUE** or **TRUTH** in English, represents the Words of the Living Torah made flesh, our Messiah being birthed within our hearts, and it **IS** the **ONE** and **ONLY TRUTH** that men and women **ARE** to rely on, **IF** they want to spend eternity in the kingdom of Elohim as the Bride of Messiah, *Psalm 119:160 Your word IS TRUE from the beginning: and every one of Your righteous judgments endures for ever; Psalm 119:142 Your righteousness is an everlasting righteousness, and Your Torah IS the TRUTH,*

This should give you a very good idea of what kind of men, Yitro was telling Mosheh to recruit to fill the role of judges. I am sad to say, that I believe that there are **NO** judges of that calibre in our judicial system today.

Yitro continues delineating what other qualities these men must have, he says: that they should שְׂנֵי בָצַע וְשָׂמָת, Sney, **HATE**, Batza, **greediness, injustice, any thing gained by and through violence, plundering, covetousness, dishonesty**; and he tells Mosheh, these are the kind of men that are to be placed over the people of Yisrael, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. This is telling us, that no matter what position, Mosheh chooses to put these men in, whether they are in charge of a few or of thousands, they **ALL** must have the qualities mentioned above.

Then Yitro says to Mosheh, these men should be made rulers of thousands, hundreds, fifties, and 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. I took the numbers and I associated the value of the number to its equivalent Hebrew letter. 1000 is an Aleph, 100 is a Qoof, 50 is a Nun and 10 is a Yod. If you put these letters together you get the Hebrew word Aqni. I looked to see if I could find such a word in the bible and sure enough, I did find it. I found it in:

*Deuteronomy 32:21* הֵם קִנְאוּנִי בְּלֹא-אֵל כְּעֶסְוֵי בְּהֵבְלֵיהֶם וְאֲנִי אֶקְנִיָאִם בְּלֹא-עֵם בְּנֹי נָבָל אֲכַעִיָם

*Hem Qinuni belo El kiasuni behaveleihem va'ani Aqniem belo-am begoi naval akisem;*  
and it is translated as

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

In this *verse* the word Aqni and it's root word Qana, are used twice, Qanuniy is translated as, moved me to jealousy and then, Aqniyem is translated as, **move them to jealousy**. The actual word used in this *verse* is Aqniyem ( אֶקְנִיָאִם) because it is in the plural, move **them** to jealousy. The root word is קָנָא, qana and the meaning of this word is defined in Strong's word study.



anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, HaGadol, גדול or גדול means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, YaBiyu, is from the **word** Bo, בוא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Eleyka, means to or unto you, the **word**, VeKal, means and all, or and the whole of, the **word**, HaDabar, is the **word** Dabar repeated, and it is translated as matter, the **word**, HaQaton, is from the **word** Qatan, קטן, means, **small, to be small, insignificant, was reduced, became less, he made small, little**, young, younger, youngest, unimportant, diminishing, the little finger, the small one, the **word**, YiShpetu, is from the **word** Shaphat, שפט, means, **to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment**, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word**, Hem, הם, or הםה, means, they, them, these, the **word**, LehaQal, is from the **word** Qalal, קלל, which means, to be light, be slight, to be swift, to be lightly esteemed, to belittle, to slight, was of little account, was despised, he cursed, was cursed, despised, treated with contempt, he was lenient, **was alleviated, was relieved, was lessened, was easier**, and if we add the letter Hey as a suffix, we form the **word** Qalalah, קללה which means curse, calamity, evil, the **word**, MeAleyka, means, on or upon you or yourself, the **word**, VeNasu, נסה, or נשא, which means, to test, try, he attempted, essayed, he proved, tempted, **to bear**, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, and in the form that it is used here it means, **let them bear**, the **word**, Itak, means, **with you**)

Yitro continues and says to Mosheh, let the men that possess and exhibit these qualities, judge the people at all seasons: וְהָיָה כָּל-הַדָּבָר הַגָּדוֹל יִבְיֵאוּ אֵלַיךָ, VeHayah, and it shall be, it shall come to pass, Kal, that all, every one of, HaDabar, the matters, HaGadol that are great, YaBiyu, shall go or come, Eleyka, to or unto you, וְכָל-הַדָּבָר הַקָּטָן, VeKal, and all, or every, HaDabar, matter, HaQaton, that is small, they, these righteous men, shall judge: so shall it be easier for yourself, and they shall bear the burden with you.

Here we have the word Dabar used twice and both times they are translated as Matter, and of course those matters, must be judged by the **Word** of Elohim, His Torah in which is found, His righteous, judgement.

*23 If you shall do this thing, AND Elohim command you so, then you shall be able to endure, and all this people shall also go to their place in peace.*

אִם אֶת-הַדָּבָר הַזֶּה תַעֲשֶׂה וְצִוְּךָ אֱלֹהִים וַיְכַלְתָּ עִמָּד וְגַם כָּל-הָעָם הַזֶּה עַל-מְקוֹמוֹ יָבֹאוּ  
בְשָׁלוֹם



as the **word** Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word** resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this **word** Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse, the **word**, YaBo, is from the **word** Bo, **בוא**, means, **go**, to go or come in, come, came, arrive, went, **go, gone, enter**, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, **בא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** BeShalom, means in Shalom and the **word** Shalom, **שלם** or **שלום**, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, **to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace**, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established)

Here Yitro says something that is very intriguing, he says: **אִם אֶת-הַדָּבָר הַזֶּה תַעֲשֶׂה**, Im, If, Et, Aleph Tav, HaDabar, thing, HaZeh, this, TaAseh, do make **וְצִוְנִי אֱלֹהִים** VeTzika, and commanded you, Elohim, **וַיִּכְלַת עִמּוֹ**, VeYakalta, you shall be able, Amod, to stand, endure, and all this people shall also go to their place in peace.

Now please remember that it is Yitro that is giving advice to Mosheh, and yet, he says, If you Mosheh will do this thing, **AND Elohim command you**. Can anyone tell, me what is happening here? Yitro is convinced that he has given Mosheh very good advice, and he probably believes that it is YHVH that gave him these words to relay to Mosheh, **BUT**, Yitro tells Mosheh, **and** Elohim command you, which means, Yitro is telling Mosheh, that he **MUST** take the HaDabar, the Words, of the advice, that he, Yitro gave him, and present them to YHVH, and **IF** YHVH then commands you to do it, **וְגַם כָּל-הָעָם הַזֶּה עַל-מִקְוֵמוֹ יבֹא בְשָׁלוֹם**, VeGam and also, then, Kal, all, HaAm, the people HaZeh this, Al, to or unto, Meqomo, their place, YaBo, will go, BeShalom, in peace.

Here we are told that Yitro tells Mosheh to go to YHVH with the advice that He gave him and **IF** YHVH ratifies it, **IF** YHVH commands him to follow it, then Mosheh is to do exactly that he is to follow Yitro's advice, and when you do, then the people will return to their Maqom, their place in peace. The word Maqom, does indeed mean place, but contained in the word Maqom, is the word Qum, which is translated as the word Anastasis in the Greek Septuagint and then, as the word, Resurrection in our English bibles. Therefore, I believe that Yitro is saying to Mosheh that **IF** you take the words that I gave you, to YHVH, and He tells you to follow them, and you in turn get the people to follow what YHVH has told you to follow, then, **ALL** the people that willingly choose to follow those instructions, that have been sanctioned **BY** YHVH, will experiences, resurrection onto eternal life, and spend eternity in Shalom, peace, in the kingdom of Elohim.

24 So Mosheh hearkened to the voice of his father in law, and did all that he had said.

**וַיִּשְׁמַע מֹשֶׁה לְקוֹל חַתָּנוֹ וַיַּעַשׂ כְּכֹל אֲשֶׁר אָמַר**,

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VayiShma Mosheh LeQol Chotno VaYa'as Kol Asher Amar, where the **word**, VayiShma, is form the **word** Shema, שָׁמַע, means, *to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed,* he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, the **word** or name, Mosheh, means to be drawn out of, the **word**, LeQol, קוֹל, means, voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, proclaim, report, rumour, the **word** Chotno, is from the **word**, Choten, which means, *father in law*, and in the form that it is used here it means, *his father in law*, the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, which means, *to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished,* he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Kol, means, all, the whole of, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, *that* which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered,* he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Here we are told that Mosheh hearkened onto the voice of his father in law, which means, Mosheh took the words that Yitro had given him, to YHVH and waited for YHVH to either, confirm, and or rebuke Yitro's words, and as we read on we will see that YHVH ratified or confirmed that the advice that Yitro gave Mosheh was exactly what he was to do.

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.

וַיִּבְחַר מֹשֶׁה אַנְשֵׁי-חַיִל מִכָּל-יִשְׂרָאֵל וַיִּתֵּן אֹתָם רְאִשִׁים עַל-הָעָם שָׂרֵי אֲלָפִים שָׂרֵי ( מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת  
9WZ 9WA 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ  
9WZ 9WA 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ 9WZ

VayiBechar Mosheh Anshey Chayil MiKal Yisrael VaYiten Otam Rashiym Al HaAm Sarey Alaphiym Sarey Meot Sarey Chamishiym VeSarey Asrot, where the **word**, VayiBechar, is from the **word**, Bachar, בָּחַר, which means, *to choose, select, he chose, selected, elected, was chosen, was selected,* the **word** or name Mosheh, means, *to be drawn out of*, the **word**, Anshey, אַנְשֵׁי, means, men, people, it is the plural of the **word** Enosh, man, to humanize, mankind, he anthropomorphize, he was personified, the **word**, Chayil, חַיִל, mean, to move in a circle, whirl, dance, writhe, she writhed in travail, had labour pains, he trembled, he

caused to bear, he created, he performed, was brought forth, was made to writhe, was made, was formed, it also means, to wait, hope, it means, **strength, to be strong, able, be successful, it means, to recruit, enlist, army, band of men, soldiers, compnay, great forces, valiant, virtuous**, it means rampart, wall, surrounding wall, writhing anguish, pain, strength, power, wealth, army, host, force, soldier, the **word**, MiKal, means, of or from all, of or from the whle of, the **word**, Yisrael, **יִשְׂרָאֵל** is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yesnar and El, where the **word** Yesnar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yesnar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VayiTen, is from the **word** Natan, **נָתַן**, means, **to give, gave, yield, granted, he permitted, allowed**, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Otam, means, **them**, the **word**, Rashiyim, is the plural of the **word** Rosh, **רֹאשׁ**, means, **head, chief, leader**, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, Al, **עַל**, means, height, upper part, and as a preposition, it means, in, on, upon, above, **over**, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaAm, means the people, the **word**, the **word**, Sarey, is from the **word**, Sar, (**שָׂר**), means, chief, leader, captain, general, ruler, master, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, Elaphiyim, is the plural of the **word**, **אֶלֶף**, which means, **thousand**, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet, the **word**, Sarey, is repeated and it means, **leaders**, the **word**, Meot, means, **hundred**, the **word**, Sarey is repeated again, and it means, **leaders**, the **word** Chamishiyim, **חֲמִשִּׁים**, means, **fifty**, the **word**, VeSarey is repeated, and it means, **leaders**, the **word**, Asarot, is the plural of the **word**, Asar, **עֶשֶׂר**, or Asarah, **עֶשְׂרֵה** means, **ten**, a group of ten men, it means to take the tenth part, he collected the tithe, he divided into tenths, he gave the tenth part of, it is also a numeral, the second element in the masculine cardinal numbers eleven to nineteen, Echad Asar, one ten, or eleven, Shnayim Asar, two ten, or twelve, etc)

Here we are told that Mosheh did indeed follow Yotro advice and 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**.

*As you can see Mosheh placed men Exodus **able men, such as fear Elohim, men of EMET, Truth, men that hate covetousness**; In other words, Mosheh placed men, over the people of Yisrael, that were **ZEALOUS on behalf of the Elohim of Abraham, Yitzchaq, and Ya'aqov. in these positions of leadership over Yisrael?***

So you can see that by using the word Word Emet and using the numbers for the captains of thousands, hundreds, fifties and tens, that YHVH is telling us, that these men **ARE zealous in their desire to believe, follow and obey the Words of YHVH's Torah of Life**, and, therefore, **WE**, you and I, **ARE** to take our example from them. We too, are to become **ZEALOUS (קָנָא)** for the Words of YHVH's Torah, YHVH's inerrant and everlasting teaching and instructions, His Instructions for everlasting Life, in every aspect of our lives. I will never cease to be awed by YHVH's wonderfully designed language.

26 And they judged the people at all seasons: the hard causes they brought unto Mosheh, but every small matter, they judged themselves.

שָׁפְטוּ אֶת-הָעָם בְּכָל-עֵת אֶת-הַדְּבָר הַקָּשֶׁה יְבִיאֲוּן אֶל-מֹשֶׁה וְכָל-הַדְּבָר הַקָּטָן יִשְׁפֹּטוּ (הֵם

שפוטו את העם בכל-עת את-הדבר הקשה יביאון אל-משה וכל-הדבר הקטן ישפוטו הם

Shaphtu Et HaAm BeKal Et HaDabar HaQasheh YeBiyun El Mosheh VeKal HaDabar HaQaton Yishputu Hem, where the **word**, Shaphtu, is from the **word**, Shaphat, שָׁפַט, means, **to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment**, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, HaAm, means the people, the **word**, BeKal, means, in or at all times, the **word**, Et, עֵת, means, **time, season, appointed time**, the **word**, Et, אֶת, is repeated, and it is defined above, the **word**, HaDabar, דִּבְרָה, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, **thing, matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, HaQasheh, קָשֶׁה, means, **hard, hardly, to be stiff, to be severe, to be difficult, became hard, became stiff, became solid, he found difficult, met with difficulties, she had severe labour**, cruel, he became cruel, he was reluctant, he made hard, he made stiff, hardened, stiffened, he was stubborn, he asked a difficult question, as an adjective, it means, hard, hardly, difficult, severe, cruel, fierce, violent, difficult to understand, the **word**, YeBiyun, is from the **word** Bo, בֹּא, means, **to go or come in, come**,

*came, arrive, went, go, gone*, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, אֵל, denotes, ***motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by***, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means to be drawn out of, the **word**, VeKal, means, ***and all, or and the whole of***, the **word**, HaDabar, דְּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, ***matter, affair, business***, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, HaQaton, קָטָן, means, ***to be small, insignificant, was reduced, became less, he made small, little***, young, younger, youngest, unimportant, diminishing, the little finger, the small one, the **word**, Yishputu, is from the **word** Shaphat, שָׁפַט, means, ***to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment***, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word**, Hem, הֵם, or הֵנָּה, means, ***they, their, them, these, those***)

And they (Mosheh's appointees) judged the people at all seasons: אֶת־הַדְּבָר הַקָּשֶׁה, Et Aleph Tav, HaDaber, the Matters, the Words, HaQasher that were hard, יְבִיאֵן אֶל־מֹשֶׁה, YeBiyun, and they brought, El, to or unto' Mosheh, וְכָל־הַדְּבָר הַקָּטָן יִשְׁפּוּטֵי הֵם, VeKal, and all, HaDabar, matters, words, HaQatan, that are small, YiShputu, they judged, Hem, themselves.

Once again we have the word Dabar that is translated as, ***matter***, but as I said above, it also means, ***word***. Therefore I believe that YHVH is telling us, that if and when, we come across a word or words in Scripture that are hard to understand, then we are to take it to Mosheh, which means that we are to compare it to the Words of the Torah, to ***ensure*** that we have the right understanding of that word, and ***IF***, after consulting the Words of YHVH's Torah, we still don't have complete enlightenment, as to what the word or words mean, then, we are to take it to YHVH, who is the ultimate judge of all things, and according to Scripture, He will enlighten us.

*Matthew 7:7 ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you: 8 For every one that ASKS receives; and he that SEEKS, FINDS; and to him that KNOCKS, it SHALL be OPENED.*

Throughout Scripture, YHVH has told us to turn to Him for answers, for He knows that each and every question that we may have ***IS*** answered in the Words of His Torah of Life, and it is up to each and every one of us to search it out.

27 And Mosheh let his father in law depart; and he went his way into his own land.

וַיִּשְׁלַח מֹשֶׁה אֶת־חַתָּנוֹ גַּיְלָד לֹו אֶל־אֶרְצוֹ

וַיִּשְׁלַח מֹשֶׁה אֶת־חַתָּנוֹ גַּיְלָד לֹו אֶל־אֶרְצוֹ

VayeShalach Mosheh Et Chotno VaYelek Lo El Artzo, where the **word**, VayeShalach is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** or name, Mosheh, means to be drawn out of, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** Chotno, is from the **word** Choten, which means, **father in law**, the **word**, VayeLek, is from the **word** Halak, הֵלֵךְ, means, **to go, going**, follow, followed, **went**, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הִלְכָה, which means, **law, rule, traditional law, something to go by, your personal day to day walk**, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto**, upon or for him, as an adverb, it means, would that, oh that, if only, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Artzo is from the **word**, Eretz, אֶרֶץ, which means, earth, **land**, country, ground, and in the form that it is used here, it means his own land)

It does not say that Mosheh **LET** hid father in law depart, it says, וַיִּשְׁלַח מֹשֶׁה אֶת־חַתָּנוֹ, And VayeShalach, and he, שָׁלַח, Shalach, he **sent away**, he let loose, he ordered him to go, he sent him away, he sent him off, he dismissed him, he drove him away, he divorced him, he let him loose, he let him go, he set him free, Mosheh, Et, Aleph Tav, Choten, his father in law.

The words used here, bring up all kinds of possibilities; did Yitro leave of his own accord or did Mosheh actually send him away?

Then it says, וַיֵּלֶךְ לוֹ אֶל-אֶרְצוֹ, VaYelek, and Halak, הָלַךְ, *go, going*, follow, followed, *went*, walk, walked, travelled, went away, disappeared, departed, he walked about, he proceeded, continued, *he went reluctantly*, was gone, moved to and fro, *was led away*. This word is also related to the *word* Halakah, הִלְכָה, which means, *law, rule, traditional law, something to go by, your personal day to day walk*, Lo, to unto, El, toward, unto, Artzo, his own land.

Now this is me thinking out loud, Since Yitro is a priest of Midian, does this mean, that he is returning to his old ways? Ways that do **NOT** line up with the Words of YHVH's Torah of Life? I don't know, and therefore all I can do is speculate, and the only reason that I even bring it up, is because, I believe that YHVH might be using this incident to tell us, that when we have been exposed to the Words of His Torah of Life, that we are to embrace them and not to return to our old ways, as it appears that Yitro is doing here, by going back to his land. Please understand, that I am **NOT** saying that Yitro did turn away from all the Words of YHVH Torah, **BUT** he did depart from the presence of Mosheh, who represents the Torah, and he either went back of his own accord, or he was sent back to his land, either way, he departed from Mosheh, who represents the Words of our heavenly Father's Torah of Life. That is why I asked myself, Is this YHVH warning us, that **IF** we want to be part of His family, that we must never depart from the words of His Torah of Life, **BUT** that we are to be zealous to believe, follow and obey them? 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*