

PORTION	DATE	HEB DATE	TORAH	NEVIIM	RENEWED
Yitro	3 Feb., 2018	18 Shevat 5778	Exod. 18:1-20:23	Isa 6:1-7:6; 9:5-6 (6-7)	Matt. 19:16-26

This week's parashat begins with Yitro, Moshe's father-in-law, who was a Median priest. Yithro means "in addition" which means that he was added in the chapter. It also tells us that the Torah was perfect even before the "addition." He was added for a reason. And today, we are going to learn why Moshe put Yithro as an addition before *matan* Torah (giving of the Torah). Yithro has studied all aspects of religion of this world, and he became an expert of each religion. He was also one of the advisor to the Pharaoh while Israelites were in exile. Of the three, Yitro, knowing all types of religion told Pharaoh not to kill the children of Yakov and reminding him what would happen to the kings and the kingdom as they are protected by the Creator Himself. He was disgraced and went to Median which means "contention" or "strife." Because of his knowledge in pagan religion, he became a ruler and as a High Priest in the region, later excommunicated.

Yet, the parsha starts with Yitro. He heard of the Splitting of the Sea and the war with Amalek. He comes to see Moshe with Tzipporah and her two sons. There is a debate whether Yitro came to see Moshe before or after giving of the Torah at Mount Sinai. However, most agree that he came to see Moses after the Matan Torah. Because Israelites were three days away from receiving the Torah, and Moses did not have time to receive Yitro properly. What is important is that, here, in the Torah, Hashem decided that Yitro should have his place for the world to read and study.

There is no known record where Yitro was born. What we know of Yitro is in the Book of Jasher¹ as "Reuel the Midianite." He recommends letting of Israel back to Canaan in peace. He was then disgraced and fled to his country. He became father-in-law to Moshe when his daughter married to him.

Hidden in these words, there involves reincarnation. To understand the role of Yitro, we have to understand the basic foundation of how Torah portions are divided. There are 52 weeks in a year, and the Torah has 54 portions. When we use moon calendar, there are 29 ½ days in a month. To make up the lost ½ days, the Sages included Adar II which happens every three years. Therefore, during the 52 weeks, we read extra portions, for example: we read Parashat Vayak'el along with Pekudei in Exodus 35:1-40:38; Tzaria and Metzora in Leviticus 12:1-15:33; Mot and Kedoshim in Leviticus 16:1-20:17; and Mattot and Massei in Numbers 30:2-36:13. There is no parashat schedule for Sukkot and Pesach. During the leap month, Adar II, we gain 4 additional weeks. Therefore, we read previously mentioned parashot separately.

The yearly Torah portion contains 187 chapters with 5845 verses in total of 81,404 words. The Torah has 304,805 letters. Some say, 600,000 letters to which both answers are correct. Because the original Torah has 600,000 letters, each one connected to each soul who left Mitzrayim.

Each soul now can be divided into thousands as there are more than 600,000 Israelites living today. The reason for this is that Hashem wants redemption of 600,000 souls. Therefore, to pass these tests, He divides the soul into many different bodies.

For example, Moshe had the soul of Havel, and Yitro and the Mitzrim soldier who was killed by Moshe had the soul of Kayin. That soldier had to be killed as Kayin killed Havel unlawfully. We must understand that the punishments or rewards are given measure for measure by Hashem. Using this analogy, Kayin killed Hevel

¹ The Book of Jasher, Chapter 67:24

because he was jealous of his brother. And Kayin had to make up for killing Havel, and the Egyptian who had a part of soul of Kayin was killed. Not only that, the Gemara explains that Kayin had one daughter whereas Havel had two. Therefore, Kayin, in this case Yitro had to give one of his daughters to Moshe for Kayin's redemption.

The Sages explain that the people with autism have a very high level of souls that they have to finish very small amount of *tikkun* in this world. There are times also even though the soul has no more *tikkun* in this world, they come to this world to help his/her family members to *tikkun*. Hashem does not send such souls back to the world without the consent of that soul. Hashem shows the difficulty that she/he has to walk and the soul has to decide what she/he wants to do. The soul then chooses to come to this world to help them. The soul makes such extreme difficult choice for the love his/her family.

Now, Moshe sent Tzipporah and his two sons back home before entering Egypt. He had to divorce her as it could be dangerous and he or she could have been killed. After the Exodus, the people sang with joy for their freedom. But Tzipporah was not there to celebrate such event because of divorce. Therefore, a part of her soul had to be born again to participate in the song. And a part of her soul was reborn in Deborah in a new body who sang a victory song to Hashem in the Book of Judges.

As we return back to Yithro, we know that he was an idol worshipper, a priest. Now the Torah was originally organized in chapters. We know there are five books of Torah, but the Sages and commentators said that there were seven books and two of the books were lost. Some says that the Book of Leviticus was originally three books combined into one.

Now, our parsha starts with "Yitro heard" the Splitting of the Red Sea and the victory after the battle with Amalek. Why would Torah specifically mention that "Yitro heard"? The Sages say that when the Red Sea was divided, all the world knew about it. When the Red Sea was divided, all the waters in the world divided. Therefore, people who lived far away from Mitzrayim knew something was going on but the nations near Mitzrayim knew what happened because of the spies.

It is interesting to note that when the Israelites left Egypt, they left with weapons. Instead of fighting Egyptians, they were accusing Moshe leading them to death. Why didn't they fight the Egyptians? We could see clearly that they can fight as they did with Amalek. The answer is that the Israelites did not forget kindness that was offered to them when their fathers came to Egypt 210 years ago. Moshe did not strike the water or the sand, because he remembered how the water saved him and the sand that covered the death of Egyptian soldier. And the Israelites remembered of their forefathers, Jacob and his sons who came to Egypt and given the best land.

When Abraham was alive, Timnah who was a princess wanted to be part of his family through marriage. But Abraham refused her because her ancestors were cursed by Hashem from the beginning. Determined, she marries Eliphaz who is one of the son to Esau, a grandson to Abraham. She then has a son named, Amalek. Because of Abraham's refusal in marriage, she carried her bitterness in her heart and her bitterness carried down to the generation. For this reason, when Israelites left Egypt, they came and attacked them.

As for Yitro, he was not too sure about the Israelites during the exile because they refused to fight against Egyptians. He thought they were cowards. But then he heard a battle against Amalek and the victory thereafter. Then he understood and wanted to be part of the nation known as Israel. What did he understand? When the Israelites refused to fight with the Mitzrayim, he thought they were cowards and not worthy being a part of Israel. When he heard the victory, he realized that they were not cowards. He understood that the Israelites did not fight with the Mitzrayim because they remembered how kindly the Egyptians accepted them. In retrospect, they did not desire to attack the hands that fed them generations ago.

Today, we seem to forget the kindness that our friends or colleagues offered to us easily. If someone offered to help us and we accepted their offer. Even if they may stray from their path now, we should not talk about them or avoid them because of their current state. Instead, we should remember what they did in the past and return the favor you owe them by encouraging them.

There are six different categories of commandments in the Torah. There is no order how the commandments are laid out. However, we can divide them into important categories:

1. Absolute – These are forty-eight mandatory commandments that we MUST observe.
2. Negative (restriction) – These are commandments that are forbidden, such as, not to serve idols.
3. Never have to do it but some have to do it – These are commandments Hashem does not want you to do it, but have to do it. Examples are divorce or execution.
4. Optional based on your will – These are commandments that you can choose to do, such as eating meat.
5. Depending on situation just created – These are commandments that situation did not exist before but now exist, i.e. the biblical Levitical marriage.
6. Depend on the will of a person and Hashem welcomes it – These are commandments depending on you and Hashem approves of you doing it, such as wearing *tzitzit*. Three other examples are by Moshe who divorced his wife, broke two tablets, and adding extra day for sanctification.

1	I am YHWH your Elohim, who brought you out of the land of Mitzrayim, out of the <i>bayit</i> of bondage.	6	You shall not murder.
2	You shall have no other elohim before My face.	7	You shall not commit adultery.
3	You shall not bring the Name of YHWH your Elohim to vain emptiness, for YHWH will not hold him guiltless that brings His Name to vain emptiness.	8	You shall not steal (kidnap).
4	Remember Yom HaShabbat, to <i>shomer</i> it as <i>kadosh</i> .	9	You shall not bear false witness against your neighbor.
5	Honor your father and mother: that your days may be long upon the land that YHWH your Elohim gives you.	10	You shall not covet your neighbor's <i>bayit</i>

When we combine:

1 and 6, are we not murdering Him if we deny YHWH Elohim as the Creator and Eloheinu? Are you not His creation? The denial of Hashem is not recognizing the existence of Him. The murder removes the existence of a person from the living to non-existence.

2 and 7, are we not committing adultery if we submit to idols instead of YHWH? We are the bride of our Messiah Yahushua. As a bride, we should be faithful to Him by keeping His commandments.

3 and 8, are we not taking away His Glory if we use the name of YHWH in vain? If we do not keep His commandments and cry out to Hashem, isn't this using His name in vain?

4 and 9, are we not bearing false witness to others by not keeping the Shabbat and keeping it holy? We are required to keep the Shabbat from the very beginning in Genesis and Hashem declared the day as kadosh. When have we become greater and holier than the Creator Himself?

5 and 10, how can we love our neighbors if we cannot honor our parents? In Second Corinthians 6:18 says, "And I will be an Abba to you, and you shall be My sons and daughters, says the Master YHWH the Almighty." In Second Samuel 7:14 says, "I will be his Abba, and he shall be My son." If we love our Abba, then we need to show our love by keeping the commandments given by Him.

If we are to violate one commandment from the above, that violation leads to breaking all other commandments listed above. We say that we love Hashem, and He sent His Son, Yahushua to set us free. What is love? How do you show your love to Hashem or even to your spouse and your family or your neighbor? If your child commits horrific crime, Hashem forbid, are you just going to say, "It is okay. After all, I love you." Or are you going to pick up a stick and use it on your child until some sense goes into him/her? If your child doesn't follow your house rules, Hashem forbid, are you just going to say, "It is okay. After all, I love you." Or are you going to pick up a stick and use it until your child understands and follows your house rules? Hashem continues in Second Samuel 7:14, "If he commits Torah violations, I will chasten him with the rod of men, and with the stripes of the children of men."

The Torah teaches us to have faith in Hashem. If you have faith in Hashem, how do you show your faith to Him? Are you just going to say, "I love Hashem" and do nothing? Or do you say, "I love Hashem," and show your faith by doing the deeds (His commandments) that He commands us to do. That is how we show our love, our faith to Him. We have to "walk the talk, not just talk the talk". Only then you show your love to Hashem. How do you show your love to our Abba in Heaven?