

Yitro 5782

Source Sheet by Jacki Honig

Rashi on Exodus 18:1:2

יִתְרוֹ JETHRO — He was called by seven names: Reuel, Jether, Jethro, Hobab, Heber, Keni and Putiel. He was called Jether (from יָתַר “to add”) because he added (it was through him that there was added) a section to the Torah; viz., that beginning at (21 ff.) “Moreover thou shalt provide”. Jethro — so was he called because when he became a proselyte and fulfilled the divine precepts one more letter was added to his name (יִתְר). Hobab — because he loved (חָבַב) the Torah (cf. Mekhilta d'Rabbi Yishmael 18:1:2). — Hobab is certainly identical with Jethro, as it is said, (Judges 4:11) “of the sons of Hobab, the father-in-law of Moses” and therefore it is correct to say that Hobab is one of his names. But as to Reuel there are some who say that he is not identical with Jethro, but that he was Hobab’s (Jethro’s) father, as may be seen from Numbers 10:29. Then what, according to this view, would be the meaning of (Exodus 2:18) “And they came to Reuel, their father” (from which it would appear that Reuel and Jethro are the same)? It means

רש"י על שמות י"ח:א:ב'

יִתְרוֹ. שִׁבַּע שְׁמוֹת נִקְרְאוּ לוֹ:
רְעוּאֵל, יֵתֶר, יִתְרוֹ, חוֹבָב, חֶבֶר,
קִינִי, פּוּטִיֵּאל; יֵתֶר, עַל שֵׁם שִׁיְתֵר
פָּרָשָׁה אַחַת בַּתּוֹרָה "וְאַתָּה תַּחֲזֶה";
יִתְרוֹ, לְכַשְׁנַתְגִּיר וְקִיָּים הַמִּצְוֹת,
הוֹסִיפוּ לוֹ אוֹת אֶחָד עַל שְׁמוֹ; חוֹבָב,
שֶׁחָבַב אֶת הַתּוֹרָה; חוֹבָב הוּא יִתְרוֹ
שֶׁנֶּאֱמַר "מִבְּנֵי חוֹבָב חֵתֵן מֹשֶׁה"
(שׁוֹפְטִים ד'), וַיֵּשׁ אוֹמְרִים רְעוּאֵל
אָבִיו שֶׁל יִתְרוֹ, וּמָהוּ אוֹמֵר
"וַתְּבֹאנָה אֵל רְעוּאֵל אֲבִיהֶן"?
שֶׁהִתִּינּוּקוֹת קוֹרִין לְאָבִי אֲבִיהֶן
אָבָא. בְּסִפְרִי:

their grandfather, for children call their grandfather: father. This is to be found in Sifrei Bamidbar 79 (on Numbers 10:29).

Exodus 2:15-18

(15) When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well. (16) Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; (17) but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. (18) When they returned to their father Reuel, he said, "How is it that you have come back so soon today?"

Exodus 4:18

(18) Moses went back to his father-in-law Jethro and said to him, “Let me go back to my kinsmen in Egypt and see how they are faring.” And Jethro said to Moses, “Go in peace.”

שמות ב': ט"ו-י"ח

(טו) וַיִּשְׁמַע פֶּרְעֹה אֶת־הַדְּבָר הַזֶּה
וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיְבָרֶךְ מֹשֶׁה
מִפְּנֵי פֶרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב
עַל־הַבְּאֵר: (טז) וּלְכֹתָן מִדְיָן שִׁבְעַ
בָּנוֹת וַתְּבָאנָה וַתִּדְּלָנָה וַתִּמְלְאנָה
אֶת־הַרְרֵה־טִיִּים לְהַשְׁקוֹת צֹאן אֲבִיהֶן:
(יז) וַיָּבֹאוּ הָרָעִים וַיְגִרְשׁוּם וַיָּקָם
מֹשֶׁה וַיֵּנָשְׁעֵן וַיִּשְׁקֹ אֶת־צֹאנָם: (יח)
וַתְּבָאנָה אֶל־רַעְוִיאֵל אֲבִיהֶן וַיֹּאמֶר
מִדּוּעַ מֵהֲרַתְּנָן בֹּא הַיּוֹם:

שמות ד':י"ח

(יח) וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל־יִתְרֹ
חַתָּנוֹ וַיֹּאמֶר לוֹ אֵלֶיכָה נָא וְאֲשׁוּבָה
אֶל־אֲתִי אֲשֶׁר־בְּמִצְרַיִם וְאַרְאֶה
הָעוֹדָם חַיִּים וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לֵךְ
לְשָׁלוֹם:

Exodus 18:1-6

(1) Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel His people, how the LORD had brought Israel out from Egypt. (2) So Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she had been sent home, (3) and her two sons—of whom one was named Gershom, that is to say, "I have been a stranger in a foreign land"; (4) and the other was named Eliezer, meaning, "The God of my father was my help, and He delivered me from the sword of Pharaoh." (5) Jethro, Moses' father-in-law, brought Moses' sons and wife to him in the wilderness, where he was encamped at the mountain of God. (6) He sent word to Moses, "I, your father-in-law Jethro, am coming to you, with your wife and her two sons."

Numbers 10:29

(29) Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD has said, 'I will give it to you.' Come with us and we will be generous with

שמות י"ח:א-ו'

(א) וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֶת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי-הוֹצִיא יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרָיִם: (ב) וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת-צִפּוֹרָה אִשְׁתּוֹ מִשְׁעָה אַחֶר שְׁלוּחֶיהָ: (ג) וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם הָאֶחָד גֶּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרִּיָּה: (ד) וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי-אֱלֹהֵי אָבִי בָּעֲזָרִי וַיַּצִּלְנִי מִתַּחַרְבַּת פָּרָעָה: (ה) וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-מֹשֶׁה אֶל-הַמִּדְבָּר אֲשֶׁר-הָיָה שָׁם הָרַק הָאֱלֹהִים: (ו) וַיֹּאמֶר אֶל-מֹשֶׁה אֲנִי חֹתְנְךָ יִתְרוֹ בָּא אֵלַיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּה:

במדבר י"כ"ט

(כט) וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן-רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנִיחֵנוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתָּן לָכֶם לָכֶה אִתָּנוּ וְהִטַּבְנוּ לָךְ כִּי-יְהוָה דִּבְרָטוֹב עַל-יִשְׂרָאֵל:

you; for the LORD has promised to be generous to Israel.”

Exodus 6:25

(25) And Aaron's son Eleazar took to wife one of Putiel's daughters, and she bore him Phinehas. Those are the heads of the fathers' houses of the Levites by their families.

Targum Jonathan on Exodus 6:25

(25) And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations.

Judges 1:16

(16) The descendants of the Kenite, the father-in-law of Moses, went up with the Judites from the City of Palms to the wilderness of Judah; and they went and settled among the people in the Negeb of Arad.

Judges 4:11

(11) Now Heber the Kenite had separated from the other Kenites,^{-b}

שמות ו':כ"ה

(כה) וְאֶלְעָזָר בֶּן־אַהֲרֹן לָקַח־לָוִי מִבְּנוֹת פּוּטִיאל לָוִי לְאִשָּׁה וַתֵּלֶד לָוִי אֶת־פִּינְחָס אֱלֹהֵהּ רָאשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם:

תרגום יונתן על שמות ו':כ"ה

(כה) וְאֶלְעָזָר בֶּר אַהֲרֹן נָסִיב לִיָּה מִבְּרֵתוֹי דִּיתָרוּ הוּא פּוּטִיאל לִיָּה לְאִנָּתוֹ וַיֵּלִידֵת לִיָּה יֵת פִּינְחָס אֱלִין רִישֵׁי אֲבֹהֵת לִיָּוֵאִי יִיחֻסִּיהוֹן

שופטים א':ט"ז

(טז) וּבְנֵי קִינִי חֲתָן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת־בְּנֵי יְהוּדָה מִדְּבַר יְהוּדָה אֲשֶׁר בְּנֶגֶב עָרָד וַיֵּלֶךְ וַיָּשֶׁב אֶת־הָעָם:

שופטים ד':י"א

(יא) וַחֲבֵר הַקִּינִי נִפְרָד מִקְלִין מִבְּנֵי חֲבֵב חֲתָן מֹשֶׁה וַיֵּט אֹהֶלּוֹ עַד־אֵילָן

descendants of Hobab,
father-in-law of Moses, and had
pitched his tent at
Elon-bezaananim, which is near
Kedesh.

(בצענים) [בְּצַעֲנָנִים] אֲשֶׁר
אֶת־קֶדֶשׁ:

Mekhilta d'Rabbi Yishmael 18:1:1-5

Yithro had seven names: Yether,
Yithro, Chovav, Reuel, Chever,
Putiel, Keni. Yether — he added
(yiter) a section in the Torah; Yithro
— he was "abundant" (yiter) in
good deeds. Chovav — he was
beloved (chovev) by the L rd. Reuel
— he was a "friend" (rea) to the L rd.
Chever — he was a "companion"
(chaver) to the L rd. Putiel — he
"weaned himself" (niftar) from
idolatry. Keni — he was zealous
(kinei) for Heaven and he acquired
(kanah) Torah.

מכילתא דרבי ישמעאל

י"ח:א'א'-ה'

שבעה שמות נקראו לו: יתר, יתרו,
חובב, רעואל, חבר, פוטיאל, קני.
יתר, שהותיר פרשה אחת בתורה.
יתרו, שייתר במעשים טובים.
חובב, שהיה חביב למקום. רעואל,
שהיה כריע למקום. חבר, שנעשה
כחבר למקום. פוטיאל, שנפטר
מעבודה זרה. קני, שקנא לשמים
וקנה לו תורה.

Exodus 18:13-18

(13) Next day, Moses sat as
magistrate among the people, while
the people stood about Moses from
morning until evening. (14) But
when Moses' father-in-law saw how
much he had to do for the people, he
said, "What is this thing that you are
doing to the people? Why do you act

שמות י"ח:י"ג-י"ח

(יג) וַיְהִי מִמָּחָרָת וַיָּשֶׁב מֹשֶׁה לְשִׁפְט
אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה
מִן־הַבֹּקֶר עַד־הָעֶרֶב: (יד) וַיֵּרָא חֲתָן
מֹשֶׁה אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם
וַיֹּאמֶר מֶה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה
עֹשֶׂה לָעָם מִדּוּעַ אַתָּה יוֹשֵׁב לְבַדְּךָ
וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בֹּקֶר

alone, while all the people stand about you from morning until evening?" (15) Moses replied to his father-in-law, "It is because the people come to me to inquire of God. (16) When they have a dispute, it comes before me, and I decide between one person and another, and I make known the laws and teachings of God." (17) **But Moses' father-in-law said to him, "The thing you are doing is not right; (18) you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone.**

עַד-עֶרֶב: (טו) וַיֹּאמֶר מֹשֶׁה לְחֹתָנֹו
כִּי־יָבֹא אֵלַי הָעָם לִדְרֹשׁ אֱלֹהִים:
(טז) כִּי־יִהְיֶה לָהֶם דְּבַר בָּא אֵלַי
וְשִׁפְטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ
וְהוֹדַעְתִּי אֶת־חֲקֵי הָאֱלֹהִים
וְאֶת־תּוֹרֹתַיו: (יז) וַיֹּאמֶר חִתָּן מֹשֶׁה
אֵלָיו לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה
עֹשֶׂה: (יח) נָבֵל תִּבֶּל גַּם־אַתָּה
גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבֵּד
מִמֶּךָ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ לְבַדְּךָ:

Pirkei Avot 2:16

He [Rabbi Tarfon] used to say: It is not your duty to finish the work, but neither are you at liberty to neglect it; If you have studied much Torah, you shall be given much reward. Faithful is your employer to pay you the reward of your labor; And know that the grant of reward unto the righteous is in the age to come.

משנה אבות ב':ט"ז

הוא הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה
לְגַמֹּר, וְלֹא אַתָּה בֶּן חוֹרִין לְבָטֵל
מִמֶּנָּה. אִם לָמַדְתָּ תוֹרָה הַרְבֵּה,
נוֹתְנִים לָךְ שָׂכָר הַרְבֵּה. וְנֶאֱמָן הוּא
בְּעַל מְלָאכָתְךָ שִׁישְׁלֶם לָךְ שָׂכָר
פְּעֻלָּתְךָ. וְדַע מִתֵּן שָׂכָרָן שֶׁל צַדִּיקִים
לְעֵתִיד לְבֹא:

"Through Heaven's Eyes" - The Prince of Egypt

A single thread in a tapestry
Though its color brightly shine
Can never see its purpose
In the pattern of the grand design

And the stone that sits on the very top
Of the mountain's mighty face
Does it think it's more important
Than the stones that form the base?

So how can you see what your life is worth
Or where your value lies?
You can never see through the eyes of man
You must look at your life
Look at your life through Heaven's eyes

A lake of gold in the desert sand
Is less than a cool fresh spring
And to one lost sheep, a shepherd boy
Is greater than the richest king
If a man lose ev'rything he owns
Has he truly lost his worth?
Or is it the beginning
Of a new and brighter birth?

So how do you measure the worth of a man?
In wealth or strength or size?
In how much he gained or how much he gave?
The answer will come
The answer will come to him who tries
To look at his life through Heaven's eyes

Megillah 21b:11-14

Rava said: Since ten verses must be read, if **the first** of the three readers called to the Torah **read four** verses, **he is praiseworthy**; if **the second one read four** verses, **he is praiseworthy**; and if **the third one**

מגילה כ"א ב:י"א-י"ד

אמר רבא, ראשון שקרא ארבעה —
משובח, שני שקרא ארבעה —
משובח, שלישי שקרא ארבעה —
משובח. ראשון שקרא ארבעה
משובח — דתנן: בשלש קופות של

read four verses, **he is praiseworthy**. Rava explains: **If the first** of the three readers called to the Torah **read four** verses, **he is praiseworthy** because the first in a series is privileged, **as we learned** in a mishna (*Shekalim* 8a): One **removes** the funds **from the** Temple treasury **chamber**, in order to use them for purchasing communal offerings and attending to other needs of the Temple, **with three** large **baskets**, each measuring **three se'a**. **On** the baskets **is written**, respectively, *alef, beit, gimmel*, in order **to know which of them was removed first**, in order **to sacrifice** offerings purchased with money **from** that basket **first**, **as it is a mitzva** to use the money collected with **the first** basket before the money collected with the others. **If the middle one read four** verses, **he is also praiseworthy**, as the middle position is also dignified, **as it is taught** in a *baraita*: “The seven lamps **shall give light in front of the candelabrum**” (Numbers 8:2); **this teaches that** the priest **turns the front** of each lamp **toward the western lamp** of the candelabrum, i.e., the middle lamp, **and the western lamp faces toward the Divine Presence. And Rabbi Yohanan said: It is derived from here that the middle one is**

שֶׁלֹש סֵאִין שֶׁבָּהֶן תּוֹרְמִין אֶת הַלְשָׁכָה, וְהָיָה כְּתוּב עָלֵיהֶן אב”ג, לֵידַע אִיזוֹ מֵהֶן נִתְרַמָּה רֵאשׁוֹן, לְהַקְרִיב מִמֶּנָּה רֵאשׁוֹן — שְׂמֻצָּה בְּרֵאשׁוֹן. אֲמָצְעִי שֶׁקָּרָא אַרְבָּעָה מְשׁוּבָּח — דִּתְנִיָא: “אֶל מוֹל פָּנֵי הַמְנוּרָה יֵאִירוּ”, מְלַמֵּד שְׂמֻצֵּיד פָּנֵיהֶם כָּלִפִּי נֵר מַעֲרָבִי, וְנֵר מַעֲרָבִי כָּלִפִּי שְׂכִינָה. וְאָמַר רַבִּי יוֹחָנָן: מִכָּאן שֶׁאֲמָצְעִי מְשׁוּבָּח. וְאַחֲרוֹן שֶׁקָּרָא אַרְבָּעָה מְשׁוּבָּח — מְשׁוּם מַעֲלִין בִּקְדֻשׁ וְלֹא מוֹרִידִין. רַב פֶּפְא אֵיקָלַע לְבֵי כְּנִישְׁתָּא דְאַבִּי גוֹבֵר וְקָרָא רֵאשׁוֹן אַרְבָּעָה, וְשִׁבְחִיהָ רַב פֶּפְא.

especially **praiseworthy**. And if the **last one** called to the Torah **read four** verses, **he too is praiseworthy**, **due to** the principle that **one elevates** to a higher level of **sanctity and does not downgrade**. If the last reader reads more verses than did the first two, this is an elevation in sanctity. The Gemara relates that **Rav Pappa happened** to come **to the synagogue of** the place called **Avi Gover, and the first person** called to the Torah **read four** verses, **and Rav Pappa praised him**.

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