

Exodus 18 to 19:6 Yithro - Jethro

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Introduction

Tzur Yisrael Triennial Parasha [63](#) (#17.1), note ^A

Exodus chapter 18 ^{all verses 1-27} – Jethro Visits and Counsels Moses

Jethro brings his wife and two sons to Moses

¹ When Jethro יִתְרוֹ ^{yit-Ro}, the priest כֹּהֵן ^{cho-Hen} of Midian מִדְיָן ^{mid-Yan}, Moses' אֵת ^{father in law} חֵתָן ^{cho-Ten}, ^B heard of all that God had done for Moses, and for Israel his people, and that YHVH had brought Israel out of Egypt; ² Then Jethro, Moses' father in law, took Zipporah צִפּוֹרָה ^{tzip-po-Rah}, Moses' wife אִשְׁתּוֹ ^{E-shet}, after he had sent her back שְׁלוּחֶיהָ ^{shil-lu-Chei-ha}, ^C ³ And her two sons; of which the name of the one was Gershom (גֵּרְשֹׁם ^{ge-re-Shom}): ^D; for he said,

“I have been an alien גֵּר ^{ger} in a strange נַכְרִיָּה ^{na-che-ri-Yah} Land בְּאֶרֶץ ^{be-E-retz}.”

⁴ And the name of the other was Eliezer; אֱלִיעֶזֶר ^{'e-li-'E-zer}; for the God אֱלֹהֵי ^{'e-lo-Hei} of my father, said

“he, was mine help בְּעֶזְרִי ^{be-'ez-Ri}, and delivered me וַיַּצִּילֵנִי ^{vai-yatz-tzi-Le-ni} from the sword מִחֶרֶב ^{me-Che-rev} of Pharaoh:”

^A Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-08.htm>; Living Messiah Exodus 18:1 - 20:26; Isaiah 61:1-6; Luke 4:16-30
Tzur Yisrael: Isa 6; Brit: Joh 6:1-35, 6:60-71. Standalone Aleph Tav: Exo 18:1, 8 & 14

^B See Word-Study-H2859-chatan-father-in-law, article #[705](#).

^C See e-Sword footnotes below which suggests that Moses had divorced Zipporah

^D Exo 2:22 footnote from “Exo-01-and-02-King-of-Egypt-who-knew-not-Joseph”: Ephraim was scattered into the nations and became strangers in a strange land. See Religious-Order-of-Gershom-How-it-got-its-name, article #[381](#). See e-Sword footnotes below

¹³ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. ¹⁴ And when Moses' אֵת father in law saw all that he did to the people, he said,

“What מַה mah- is this הַזֶּה haz-Zeh thing הַדָּבָר had-da-Var that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?”

¹⁵ And Moses said unto his father in law,

“Because the people come unto me to inquire לְדַרֵּשׁ lid-Rosh^F of God: ¹⁶ When they have a matter דְּבָר da-Var, they come unto me; and I judge וְשֹׁפֵטֵי ve-Sha-fat-Ti between one and another, and I do make them know וְהוֹדַעְתִּי ve-ho-da'-Ti אֶת- 'et- the statutes חֻקֵי chuk-Kei of God, and his laws תּוֹרֹתָיו to-ro-Tav.”^{G H I}

¹⁷ And Moses' father in law said unto him,

“The thing that thou doest is not good. ¹⁸ Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. ¹⁹ Hearken now unto my voice, I will give thee counsel אֵינְצִיךָ 'i-'A-tze-cha, and God shall be with thee: Be thou for the people to God-ward מוֹל mul, that thou mayest bring the causes הַדְּבָרִים had-de-va-Rim unto God: ²⁰ And thou shalt teach וְהִזְהַרְתָּה ve-hiz-har-Tah^J them ordinances הַחֻקִּים ha-chuk-Kim and laws הַתּוֹרָה hat-to-Rot, and shalt show וְהוֹדַעְתָּ ve-ho-da'-Ta them the way הַדֶּרֶךְ had-De-rech wherein they must walk יֵלְכוּ Ye-le-chu, and the work הַמַּעֲשֵׂה ham-ma-'a-Seh וְאֵת ve-'Et that they must do.

²¹ Moreover thou shalt provide תַּחֲזֶה te-che-Zeh^K out of all the people able men, such as fear God, men of truth אֱמֶת 'e-Met, hating covetousness; and place such over them, to be rulers שָׂרֵי sa-Rei of thousands^{1,000}, and rulers of hundreds¹⁰⁰, rulers of fifties⁵⁰, and rulers of tens¹⁰ [Num 10:4; Deu 1:15; Jos 22:14; 1Sa 8:12]. ²² And let

^F me to enquire with God is to *drosht*^{H1875}. See “Standalone-Aleph-Tav-Deu-18-Print”, article #240.

^G the appeals process may not be new, but what's different is that the people wanted to enquire of God. Our job as priests and kings is to adjudicate based on Torah but with that also the teaching the Torah, see Mat 5:19. Note this is not necessarily and adversary relationship.

^H If we are to accept this chronological order (which seems reasonable to me) than the Israelites (or at least Moshe) knew something of the statues of Elohim.

^I Ahavta

Moses said, “...I judge between a man and his neighbor, and make known the statutes (hukim) of God and His laws (Torot).” This is the definition of halachic judgment. Halacha means walk: how we are to walk with God in fulfillment of Torah. Moses taught the details of the application of Torah – God’s instruction, as well as settling disputes. This became the position of the Temple Sanhedrin (71 judges) and the District Courts (21 judges) and Synagogue Courts (3 judges for each town). This is the pattern for our court system today in the USA. Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-08.htm>

^J Who will be called great in the Kingdom of Heaven, but those who teach and do. Mat 5:19.

^K It is Moses who is choosing but in the future that want be the case. We have to acknowledge at some level some form of democratic process that is of course confined by Torah. Compare with 1Ti 3:1-13 and Tit 1:5-9.

them judge וְשִׁפְטוּ ve-sha-fe-Tu אֶת 'et the people at all seasons עַתָּה 'et^L and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden וְנִשְׂאוּ ve-na-se-U with thee אִתְּךָ 'it-Tach. ²³ If thou shalt do this thing, and God command וְצִוְּךָ ve-tziv-ve-Cha thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace בְּשָׁלוֹם ve-sha-Lom.”

²⁴ So Moses hearkened to the voice of his father in law, and did all that he had said.^M ²⁵ And Moses chose וַיִּבְחַר vai-yiv-Char able^N men out of all Israel, and made them heads רִאשִׁים ra-Shim over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.^O

Jethro departs

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

Exodus chapter 19 ^{verses 1-6} – Moses and YHVH at Mount Sinai

The people arrive at Sinai

¹ In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. ² For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

God's message by Moses unto the people out of the mount

³ And Moses went up unto God, and YHVH called unto him out of the mountain, saying,

“Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴ Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵ Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶ And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”

^L See Res-Judicata-and-Stare-Decisis, article #???, and also e-Sword notes below. See also Res_Judicata.doc

^M Moshe is a reasonable man and is willing to take advice from a non-Israelite if it is reasonable.

^N Able *chayil*^{H2428} men = men of war. The man of war i.e. a man going to war per YHVH i.e. isn't this from the group of those who are selected out of the 600,000 men or war.

See “Word-Study-H2428-chayil-army-valour-strength-ability-efficiency-wealth-force-ie-BOOYAH”, article #707.

^O The implication is that the vast volume of legal matters are dealt with and to be adjudicated from the people themselves. A republic (if you can keep it) is Bottom heavy not Top heavy.

^P Why is Yithro leaving? This most powerful and awesome event that is about to happen at Mt. Sinai so where Yithro? AWOL.

E-Sword Notes

Exo 18:1

Ahavta

Moses was once a homeless wanderer, and Jethro a priest of Midian (Exo 3:1). Now the roles were reversed: Moses was high priest of God's people, and Jethro was coming to him in recognition of Yahweh his God. Actually, Jethro's name was originally Jether (*Yiter*), but when he came to faith in Yahweh, and in recognition for his service to Moses and Israel, he was called Jethro (Yitro), which means **addition**.

We see this story about Jethro in juxtaposition with the story of Amelek. Both Amelek and Jethro had heard about the miraculous events culminating in the exodus. But Amelek came to destroy God's people, whereas Jethro came to join and bless them.

Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-08.htm>

Yethro Yood-Tet-Resh root means stretch, so He stretched out the legal procedure by creating the delegated appeals process.

This is a good argument for the location of Mt. Sinai. Israel went to Midian which is where Jethro was the priest. If Mt Sinai is way to the West, then how would Yithro know their location?

Exo 18:2-3 – “..he had sent her back *shilluach* ^{H7964} ...”

Source: <http://www.mim.net/Newsroom/TorahComs/C-020807Lawrence.html> and/or: <http://www.hoshanarabbah.org/pdfs/yitro.pdf>

There is indication here that Moses divorced his wife after their altercation over the circumcision of their sons in Exo 4:24-26 . The phrase sent away/back in verse two is *shilluach* (*shin-lamed-lamed-vav-chet, shil-loo'-akh*), which according to Strong's and [Gesenius](#) can refer to divorce. *Shilluach* is from *shalakh* (*shin-lamed-chet*), a basic verb meaning “to send” where in Isa 50:1 and Jer 3:1 the prophets use it referring to **YHVH's divorce from the House of Israel/Ephraim**. Though rabbinical commentators Rashi and Hirsch fail to note the possibility of Moses' divorce (Jewish Torah commentators tend to gloss over the faults of their great biblical heroes), Baal HaTurim notes this possibility in his commentary. Yet in Exo 18:2, YHVH still views Zipporah as Moses' wife. What's going on here? Zipporah seems to have evidenced reluctance at obeying YHVH's command to circumcise their sons (Exo 4:25), so did Moses put her away (divorce her), as a result? Was Moses, the human “savior” of Israel from Egypt and an antetype (prophetic forerunner)^Q of Yeshua the Messianic Savior (Deu 18:15-19), having to deal with a rebellious wife even as Yeshua (in his preincarnate state as YHVH of the Tanakh) had to deal with his rebellious wife Israel and eventually had to put her away? Zipporah is never again mentioned in the Torah and in fact we see the possibly divorced Moses marrying another woman (Num 12:1) - apparently a black woman from Ethiopia. Is this a prophetic picture of Yeshua remarrying his former wife (Israel) during the time of the Renewed (Marriage) Covenant (Ketubah) who has adulterously mixed herself with the nations and returns to him in a mixed racial (spiritually-speaking) condition? Does this stretch your thinking or is this too much of a stretch of the allegorical (drash) level of Hebraic Scriptural interpretation? If Moses led Israel as a divorced and remarried man does this change your perspective about him? How about divorced and remarried people in present-day

^Q antetype: an earlier form; prototype. <http://www.dictionary.com/browse/antetype>

ministry? (By the way, this author is not divorced and/or remarried and so has no pony in this race, so to speak, on this issue.)

NG (Nehemia Gordon) would agree with the thoughts shown above that he has divorced her...NG goes on to say that later on the man needs to give her a Bill of Divorce.

Exo 4:24-26^R

Zipporah circumcises her son.

²⁴ And it came to pass by the way in the inn, that YHVH met him, and sought to kill him.^S ²⁵ Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said,

“Surely (כִּי ^{ki} are indeed) a bloody (דָּמִים ^{da·Mim}) husband (חַתָּן ^{cha·tan}) art thou (אַתָּה ^{at·Tah}) to me. (לִי ^{Li})”^T “*ki cha-tan- da-Mim at-Tah Li*”

²⁶ So he let him go: then she said,

“A bloody husband thou art, because of the circumcision (לַמּוּלָה ^{lam·mu·Lot}).”^U

More on “Gershom” - Gen 12:10^V

“And there was a famine in the land: and Abram went down into Egypt

to לָגוּר ^{to sojourn la·Gur H1481} שָׁם ^{there Sham, H8033} for the famine *was* grievous in the land.”

Glenn McWilliams

Even from the very beginning of this portion we witness a prophetic shadow picture of the Messiah. In the reunion of Moses with his family, we witness a picture of the restoration of the House of Israel and the House of Judah.

^R An excerpt from “Exo-04-14-to-6-1-VaYeled-Moshe-Then-Moses-Departed” #[1001](#).

^S Gershom is the first born, and the subject is the first born (even though it is talking about Egypt), so Gershom should be killed if he is not circumcised.

^T God’s ordinances are not subject to our judgments of what is important! Zipporah referred to Moses as a “bridegroom of blood”, which seems to fit Yeshua’s position: the Bridegroom of the Covenant. Source Ahavta. See e-Sword notes below.

^U Zipporah says this “bloody Husband” phrase twice. Also note that it says circumcisions plural. This is the only time this Strong’s H4139 for circumcisions is found. (From H4135; circumcision: - circumcision. LXX related word(s) G4061 peri tome*).

See e-Sword notes below.

ToDo: add Word references to this footnote. H6190-Orlah-LXX-of-G203-Akrobusia, Jos-5-1-10-and-the-authority-of-circumcision-renewed, Word-Study-H4135-Mool-circumcised-H4139-Mulah-circumcision, Word Study-Concision-G2699-Katatome-and-uncircumcision-Akrobusia-G203

^V Source: “Biblical-Word-Study-and-Commentary-on-ones-Legal-Status”

In this reunion, Moses represents the Messiah. His wife Zipporah represents the nation of Israel, which was divided into two houses. Gershom(stranger in a strange land) represents the House of Israel, which was the first to be exiled among the nations and live as a stranger in a strange land. Eliezer (El is my helper) represents the house of Judah, which was repeatedly spared from the sword of Pharaoh and other enemies, such as Haman, for the sake of David. 1 Kings 11:31-39

In the picture of this reunion we witness the return of Eliezer and Gershom joined to Moses and Zipporah and being led by Moses into a covenant with YHWH at Mount Sinai. Clearly this is a type of the Messiah, who shall break down the wall of division, make one new man, Ephesians 2:14-15 reconcile the two houses, and present a bride without spot or wrinkle Ephesians 5:27 to the Father.

ToDo – Review these comments, as I don't understand their significance.

1Ch 2:55 KJV

And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

NG of Rechab.^{H7394}. See Jer 35:6-19, NG really likes, Jer 35:14, and the “money ball” is Jer 35:19, Only three families David and Haaron Jer 33.

Jer 35:14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

Jer 35:19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

Exo 18:13

Source: <http://www.mim.net/Newsroom/TorahComs/C-020807Lawrence.html>

Here we see Moses choosing elders/judges over the congregation of Israel. These were “able men of accomplishment” in Israel. Compare this with Paul's instructions about the qualifications of an elder in 1Ti 3:1-13 and Tit 1:5-9. If Moses was divorced at the time of his choosing the elders of Israel does this clarify Paul's statement that an elder must be “the husband of a (mistranslated as one) wife” (1Ti 3:2) ? It would appear that Scripture does not prohibit divorced and remarried people from holding leadership positions in the household of faith as some churches teach. Think about this. (Again, the author has no ulterior motives here, for I am happily married to my first and only wife.)

Moshe sat in his sit and the people stood for the judgment. See Mat 23:2.

Exo 18:21

NG says he want to hold off comments here until Deu 17:8-13, but that it is about the Messiah.

Exo 18:23

What is We the People? What's the difference between Stare Decisis vs Res Judicah.

res judicata

practice.

1. The decision of a legal or equitable issue, by a court of competent jurisdiction.

stare decisis

1. To abide or adhere to decided cases.
2. It is a general maxim that when a point has been settled by decision, it forms a precedent which is not afterwards to be departed from. The doctrine of stare decisis is not always to be relied upon, for the courts find it necessary to overrule cases which have been hastily decided, or contrary to principle. Many hundreds of such overruled cases may be found in the American and English books of reports. Mr. Greenleaf has made a collection of such cases, to which the reader is referred. ^{Vide 1 Kent, Com. 477; Livingst. Syst. of Pen. Law, 104, 5.}

Yithro ultimately is saying that this is my advice but you need to get confirmation from YHVH. This next verse implies that Moshe did get confirmation.

Isaiah chapter 6 – Isaiah's Vision and Commission

Isaiah, in a vision of YHVH in his glory

¹In the year that king Uzziah died I saw also the Lord (אֲדֹנָי 'a-do-Nai)^W sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said,

“Holy, holy, holy, is YHVH of hosts: the whole earth is full of his glory.”

Isaiah 6:3 Hebrew Interlinear WLC/KJV

unto another and וְאֶמַר zeh another זֶה -el' to אֶל- zeh and one זֶה ve-ka-Ra And one cried וְקָרָא ³
is] the] יְהוָה ka-Doosh holy קָדוֹשׁ ka-Doosh holy קָדוֹשׁ ka-Doosh Holy | קָדוֹשׁ ,ve-'a-Mar said
the whole הַכֹּל chol the whole כָּל- me-Lo is] full] מְלֵא ;tze-va-'ot of hosts יְהוָה LORD
.ke-vo-Do of his glory כְּבוֹדוֹ ha-'A-retz earth

⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Being terrified, has apprehensions removed

⁵Then said I,

“Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, YHVH of hosts.”

⁶Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

--- Living Messiah reading stops here

⁷And he laid it upon my mouth, and said,

“Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”

He offers himself, and is sent to show the obstinacy of the people

⁸Also I heard the voice of the Lord (אֲדֹנָי 'a-do-Nai), saying,

“Whom shall I send, and who will go for us?”

Then said I,

“Here am I; send me.” (הֲנִי am I hin-Ni שְׁלַחְנִי I Here [am] I send she-la-Che-ni)

^W This chapter has allegedly 3 emendations (*Tikkune Soferim*) Isa 6:1, 8, 11 http://www.oocities.org/hebrew_roots/html/hr-2-1-02.html

⁹ And he said,

“Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

¹¹ Then said

“I, Lord (אֲדֹנָי *a-do-Nai*), how long?”

And he answered,

“Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹² And YHVH have removed men far away, and there be a great forsaking in the midst of the land. ¹³ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.”

Luke 4 ^{verses 16-30} – **The people of Nazareth marvel at words, but seek to kill him.**

The people of Nazareth marvel at words, but seek to kill him.

¹⁶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ¹⁷ And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, ¹⁸ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹ To preach the acceptable year of the Lord. ²⁰ And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. ²¹ And he began to say unto them, This day is this scripture fulfilled in your ears. ²² And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? ²³ And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. ²⁴ And he said, Verily I say unto you, No prophet is accepted in his own country. ²⁵ But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; ²⁶ But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. ²⁷ And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. ²⁸ And all they in the synagogue, when they heard these things, were filled with wrath, ²⁹ And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. ³⁰ But he passing through the midst of them went his way, ³¹ And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. ³² And they were astonished at his doctrine: for his word was with power.