

Notes for Feb 11, 2017, ETttL, Holy Kisses Spiritually enable a Right to hear the Words of God
Tonight, I would like to review the meaning of Kiss in a little more depth so that we understand the difference between what we might rightly discern the way of honorable kisses, or what we may call as a friendly kiss, and that which is a Holy Kiss.

Here is some common commentary from the Internet of the meaning of Kiss in the Bible.

Following from our analysis, we observe that our Sages describe the words of God spoken to *klal Yisrael* at Har Sinai to be similar to kisses. The ability of Moshe to receive the Torah directly from God is actually questioned by our Sages, and it is reasonable to assume that the average member of *klal Yisrael* was even less equipped to do so. We can appreciate why the words of God are described as kisses — for by “kissing” the Jewish people, God joined with them, raising them to a level, at least temporarily, at which they could receive the holy Torah.

The customary salutation in the East as a mark of respect or affection (Genesis 27:26; Song of Solomon 1:2; Luke 7:45); hence the token used by the hypocrite to pretend love (2 Samuel 15:5 Absalom; Matthew 26:48 Judas). The "kiss of charity" or love, "an holy kiss" (pure and chaste), was the pledge of Christian brotherhood (Apostol. Const. 2:57; 8:11) in the early church (Justin Martyr, Apology 1:65), especially at the Lord's supper, when the kiss was passed through the congregation, the men kissing the men, the women the women (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; Acts 20:37; 1 Thessalonians 5:26; 1 Peter 5:14). Tertullian calls it (de Orat. 14) "the kiss of peace." Not a mere conventional salutation, "the mystic kiss" (Clemens Alex. Paedag. 3:11), i.e. symbolizing union in Christ. A kiss was the mark also of reverence and subjection. So Samuel after anointing Saul kissed him (1 Samuel 10:1). Also used in religious "adoration" (derived from the Latin, ad os "to the mouth," namely, kissing the hand in homage), whether of idols (Job 31:27; 1 Kings 19:18; Hosea 13:2) or of Jehovah (Psalm 2:12). So the Muslims kiss the Kaaba at Mecca.

Paul and Peter both point out that a Holy Kiss, or a Kiss of Love in the Pure Language of the Kingdom, are things that the wise should do for a brother in Christ. Why is this, actually? Consider Songs 8:1 and Psalm 85:10. A Kiss is not just kissing on the lips or cheek. It is speaking the Words of God. When Jesus returned to the disciples in the Upper Room, He did not kiss them to greet them, but He spoke in the Way of the Words of God in the Pure Language of God. That is the same as a Holy Kiss, for the Spirit of God is in His words in His full measure (John 3:34).

Romans 16:16 Greet one another with a holy kiss. The set apart called-out assemblies of Christ greet you.

1 Corinthians 16:20 All the brethren greet you. Greet one another with a holy kiss

2 Corinthians 13:12 Greet one another with a holy kiss

1 Thessalonians 5:26 Greet all the brethren with a holy kiss

1 Peter 5:14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

Songs 1:2 [The Shulamite] Let him kiss me with the **kisses** of his mouth--For your love [is] better than wine.

Psalm 85:10 Mercy and Truth have met together; Righteousness and Peace have **kissed**

Luke 24:36-43 ³⁶Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”

John 20:19-23 ¹⁹Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” ²⁰When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. ²¹So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” (See Deuteronomy 18:18-19, John 3:26-36, and John 15:7) ²²And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

In the Song of Solomon we actually see the same reasoning as Peter and Paul are teaching us. Consider that the Kiss is related to the Spirit in us. Do we use our lips for the Kingdom or for our own will? The law of Satan is called the Law of Thelema (Love), but it is based upon love that is connected to our own will. God's Law is based on what is revealed in Psalm 85:10.

Songs 8:1 Oh, that you were like my brother, who nursed at my mother's breasts! [If] I should find you outside, I would kiss you; I would not be despised.

Psalm 85:10 Mercy and Truth have met together; Righteousness and Peace have **kissed**.

King David gives us a warning about the Kiss that is very important in the Day of Judgment.

Psalm 2:12 Kiss the Son, lest He be angry, and you perish [in] the Way, when His wrath is kindled but a little. Blessed [are] all those who put their trust in Him.

Luke 7:45 "You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in.

Proverbs 24:26 He who gives a right answer **kisses** the lips.

Kisses, given in the Ways of the Word of the Spirit releases the Spirit to work. It is flesh upon flesh, but of the lips it is the Way of the Spirit of God. Consider the wisdom of Naomi in the Way of a Holy Kiss:

Ruth 1:9 "The LORD grant that you may find rest, each in the house of her husband." So she **kissed** them, and they lifted up their voices and wept.

Ruth 1:14 Then they lifted up their voices and wept again; and Orpah **kissed** her mother-in-law, but Ruth clung to her.

We see the way of the power of the Words of the lips very clearly in the Tower of Babel. The One Language that they had was the Sacred Words of God, for He had already given them their earthly languages and the places on earth where they were supposed to go in Genesis 10. And if they had obeyed Him they could have been dispersed with great authority to bring forth great blessings in those 70 nations. But, instead they rebelled and were dispersed without the authority to call upon His Words. And the Lord had to raise up a people through Abraham who would hear Him and would receive the knowledge of His Words and keep them the Way of Mercy and Truth that is carried out in the Ways of Righteousness and Peace.

Genesis 11:1-4 ¹Now the whole earth had one language and one speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. ³Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. ⁴And they said, "Come, let us build ourselves a city, **and a tower whose top is in the heavens; let us make a name for ourselves** (*The meaning of Name in the Kingdom of Heaven is the Work for the Kingdom of Heaven that we have been anointed, or given, to do. Jesus was given the work of bearing witness to the Words of God by giving His life for us so that His blood paid the purchase price that we might gain the right to receive the knowledge of the Words of God (See John 3:34, John 8:43-47, John 18:37, Deuteronomy 18:18-19, and Luke 24:44-45.). The torn Temple Veil testified to this accomplishment. Also, in Revelation 19:11-13 we are given another clue to this, in that we are told that the Name that was written on His Thigh was the Word of God, and no one knew this Name, so He had to cause us to receive it, and we can only receive the knowledge of the Word of God through Him. Noah's name means Grace, and if you read Genesis 5:29 the work that his father said he will do. And in Genesis 6:8 we are told that Noah found Grace.), lest we be scattered abroad over the face of the whole earth."*

Genesis 11:5-9 ⁵But the LORD came down to see the city and the tower which the sons of men had built. ⁶And the LORD said, “Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. ⁷**Come, let Us go down and there confuse their language (Strong's H8193 - *saphah*), that they may not understand one another's speech.**” ⁸So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. ⁹Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Here are verses 6-7 from a Hebrew translation:

Genesis 11:6 And the Lord said, “Lo! [they are] one people, and they all have one language (*root is “lips”, but by implication it is the Words they speak. The lip is like the revealing border marker to our flesh, for it is the opening of our flesh that reveals what we believe in and whom we serve.*), and this is what they have commenced to do. Now, will it not be withheld from them, all that they have planned to do?

Genesis 11:7 Come, let us descend and confuse their language (*root is lips, but by implication it is the Words they speak*), so that one will not understand the language (*root is lips. Again, it is the Words that are understood by all that He has taken away – for the Spirit of God was removed from them to be able to understand His Words – see 2 Corinthians 12:1-4, John 14:15-17.*) of his companion.”

Note in Genesis 10 how the Lord divided the message into the three sons of Noah and then summarized them.

Genesis 10:1-5 ¹Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood. ²The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³The sons of Gomer were Ashkenaz, Riphath, and Togarmah. ⁴The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. ⁵**From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.**

Genesis 10:6-12 ⁶The sons of Ham were Cush, Mizraim, Put, and Canaan. ⁷The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan. ⁸Cush begot Nimrod; he began to be a mighty one on the earth. ⁹He was a mighty hunter before the LORD; therefore, it is said, “Like Nimrod the mighty hunter before the LORD.” ¹⁰And the beginning of his kingdom was

שָׂפָה dual שְׂפָתִים, const. שְׂפָתֵי; with suff. שְׂפָתָיו, pl. const. שְׂפָתוֹת (from שָׂפָה), f.

(1) *a lip* (Arab. شَفَاة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open any one's lips*, Ps. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. אִישׁ שְׂפָתִים a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דְּבַר שְׂפָתִים futile, foolish words, 2 Ki. 18:20; Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(a) *speech*, words, as שְׂפָתֵי-שָׂקָר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שְׂפָתִים דֹּלֵקִים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, לֹא-יִדְעָתִי אֲשַׁמֵּעַ “I heard words of an unknown (nation).” Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עַמְּיָי שְׂפָה “men of deep language,” i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת
לְכָל־ם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא
יִבְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת

זֶהְבָּה גִּרְדָּה וְנִבְלָה שֵׁם שְׂפָתָם אֲשֶׁר
לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ

Babel, Erech, Accad, and Calneh, in the land of Shinar. ¹¹From that land he went to Assyria and built Nineveh, Rehoboth-Ir, Calah, ¹²and Resen between Nineveh and Calah (that is the principal city).

Genesis 10:20 ²⁰These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Genesis 10:31 ³¹These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

Genesis 10:32 ³²These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

Many people think that they know the meaning of a kiss, but they are not truly walking in His Way of Truth. An example is Laban who continuously used deception in his speech. Even though he was a “religious man” amongst the peoples of his nation. He scolded Jacob for not letting him kiss his children. This is the devil using a law of God to but twisting the real intent of his action in the use of a kiss. (*Honor thy father and mother Law*).

Proverbs 27:6 Faithful [are] the wounds of a friend, but the **kisses** of an enemy [are] deceitful.

Genesis 31:28 "And you did not allow me to **kiss** my sons and my daughters. Now you have done foolishly in [so] doing.

Genesis 31:55 And early in the morning Laban arose, and **kissed** his sons and daughters and blessed them. Then Laban departed and returned to his place.

Kisses have power for when they speak with the Words of God by His authority, then they have the Power of the King of the Kingdom of God that is and is to come, and whose time for dominion over the earth has now come.

Ecclesiastes 8:1-17 ¹Who is like a wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the sternness of his face is changed. (*In Daniel 12:1-3 we see that there is a very special time appointed when men's faces will shine in accordance to the fullness of the Wisdom of God that they have awakened within them. Thus, we can see that this chapter is especially speaking of the time that is known as the Day of the Lord, and in particular the Appointed Time of His Appearing when He sets His bride apart so that she can grow in the knowledge of Truth and be washed clean so that she will be prepared for His coming for her at the end of the 1,335 days of the Marriage Covenant Contract.*) ²I say, "Keep the king's commandment for the sake of your oath to God. ³Do not be hasty to go from his presence. Do not take your stand for an evil thing, for he does whatever pleases him." ⁴Where the Word of a King is, there is power; and who may say to him, "What are you doing?" ⁵He who keeps his command will experience nothing harmful; and a wise man's heart discerns both time and judgment, ⁶because for every matter there is a time and judgment, though the misery of man increases greatly. ⁷For he does not know what will happen; so who can tell him when it will occur? ⁸No one has power over the spirit to retain the spirit, and no one has power in the Day of Death. There is no release from that war, and wickedness will not deliver those who are given to it. ⁹All this I have seen, and applied my heart to every work that is done under the sun (*This means under the work of the bringing forth of the Bridegroom – Psalm 19, Malachi 4:2.*): There is a time in which one man rules over another to his own hurt (*This is seen in Revelation 12:15-17, 18:1-11, and Daniel 7:11-12*).

1 Kings 18:21 ²¹And Elijah came to all the people, and said, “How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him.” But the people answered him not a word.

Consider the way of the Kiss in the blessing of Jacob.

Genesis 27:26 ²⁶Then his father Isaac said to him, "Come near now and kiss me, my son." ²⁷And he came near and **kissed** him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son [Is] like the smell of a field which the LORD has blessed.

1 Samuel 10:1 Then Samuel took a flask of oil and poured [it] on his head (Saul), and **kissed** him and said: "[Is it] not because the LORD has anointed you commander over His inheritance?"

Of course, we all know the famous kiss of betrayal of Judas that cursed him without recourse for this is blaspheming the Way of the Holy Spirit of God. When Jesus says the Son of Man, He is revealing to Judas that he is committing the unpardonable Sin, for the Son of Man was sent into the world to make known the Words of God that have in them the Full Measure of the Spirit of God (John 3:34), and the warning of Deuteronomy 18:19 is the Promise of God that He will hold them into account to reject His Word.

Matthew 26:48 Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him."

Mark 14:44 Now His betrayer had given them a signal, saying, "Whomever I kiss, He is the One; seize Him **and lead [Him] away safely.**" (*Judas had known that they wanted to kill him, but he sold himself on the concept that they would not harm him. He thought that his way would be done and that he could force the Lord to declare Himself as King. He walked outside the Will of God the Father on how to bring about the Kingdom of God on earth. It must come by speaking and doing the Way of the Words of God in Righteousness and Peace, or it is not the testimony of the Flesh of Christ. Man always wants his will to be done so as to serve his own purposes, as Judas does here and they feel justified. Consider that Korah was so convinced that he was right that he, knowing the knowledge of the Words of God and Its Power, was willing to stand in the doorway of His Tent with a Lighted Lamp all through the Night, and knowing from the example of Egypt that God seals His instruction in the Night and makes it known in the morning Dawn. It is the way of satan's Law of Thelema that comes in and deceives the willful heart.*)

Luke 22:47 And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.

Luke 22:48 But Jesus said to him, "Judas, **are you betraying** the Son of Man **with a kiss?**"

Proverbs 7:13 So she caught him and **kissed** him; With an impudent face she said to him:

Consider that Esau kissed Jacob. A kiss gives the way of our spirit. But, it can be deceitful.

Genesis 33:1-4 ¹Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants. ²And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last. ³Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother. ⁴**But Esau ran to meet him, and embraced him, and fell on his neck and **kissed** him, and they wept.**

Consider Absalom and the way of the Kiss used to alter the hearts of people to do evil.

2 Samuel 15:1-6 ¹After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. ²Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city *are* you from?" And he would say, "Your servant *is* from such and such a tribe of Israel." ³Then Absalom would say to him, "Look, your case *is* good and right; but *there is* no deputy of the king to hear you." ⁴Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice." ⁵**And [so] it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him.** ⁶In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

Consider Joab's deceitful kiss used to hide his evil intent.

2 Samuel 20:9 ⁹Then Joab said to Amasa, "[Are] you in health, my brother?" **And Joab took Amasa by the beard with his right hand to kiss him.** ¹⁰**But Amasa did not notice the sword that was in Joab's hand.** And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not strike him again. Thus he died (*Without Mercy of putting Amasa out of his pain.*). Then Joab and Abishai his brother pursued Sheba the son of Bichri.

Note - Most famous is Amasa the son of Abigail (2 Sam 17:25), one of two sisters of king David (1 Chronicles 2:16-17). Hence, Amasa was a nephew to David, a cousin to Joab, as well as a cousin to Absalom. This Amasa becomes an army leader, first of Absalom (2 Samuel 17:25), later of king David (2 Sam 19:13), supplanting his cousin Joab. For this and other reasons Joab kills him (2 Sam 20:10). The meaning of the name of Amasa is said to mean "burden" or "burden bearer"; but it also could mean "a kin to Jesse".

Other Commentary:

(1) According to 2 Samuel 17:25, Amasa is the son of Abigail, the sister of Zeruah and David, and Ithra, an Israelite; but another source, 1 Chronicles 2:17, calls his father Jether the Ishmaelite. He was a nephew of David and a cousin of Absalom, who made him commander of the army of rebellion. When the uprising had been quelled, David, in order to conciliate Amasa, promised him the position held by Joab; the latter had fallen from favor (2 Samuel 19:13). When a new revolt broke out under Sheba, the son of Bichri (2 Samuel 20), Amasa was entrusted with the task of assembling the men of Judah. But Joab was eager for revenge upon the man who had obtained the office of command that he coveted. When Amasa met Joab at Gibeon, the latter murdered him while pretending to salute (2 Samuel 20:8-10 1 Kings 2:5).

Interesting revelation about the wicked kiss that is given in Hosea 13:1-3. Consider that in Isaiah 28:9-13 that the Lord reveals that He does not give His Knowledge to those just weaned on milk. So consider the words of the unwise of Ephraim when they had turned away from God and followed mixed beliefs with the worship of Baal – the desire to obtain prosperity in any way they can – like today's prosperity ministries is an active form of Baal Worship.

Hosea 13:1-3 ¹When Ephraim spoke, trembling (), he exalted himself in Israel; but when he offended through Baal worship, he died. ²Now they sin more and more, and have made for themselves molded images, Idols of their silver, according to their skill; all of it [is] the work of craftsmen. They say of them, "**Let the men who sacrifice kiss the calves!**" ³Therefore they shall be like the morning cloud and like the early dew that passes away, like chaff blown off from a threshing floor and like smoke from a chimney. (*Remember that the Lord rises in the Day of the Lord in the morning, but His Separation Judgment is made known just before the Morning, at the Dew of the Dawn that is yet in the Night (See Luke 17:34 and John 9:4-5).*)

Absalom had evil intent in his heart when he went to his father, King David and received a Holy Kiss from him.

2 Samuel 14:33 So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king **kissed** Absalom.

Some other examples of the Kiss that are of God to acknowledge our desire for His Spirit to be in us so that we enable Him to pull on others to make the Spirit to guide them, or to recognize His authority and His Will. To acknowledge the blessing of teaching that we have received from a Teacher of Truth.

Genesis 45:15 Moreover he **kissed** all his brothers and wept over them, and after that his brothers talked with him.

Exodus 4:27 And the LORD said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and **kissed** him.

Genesis 48:10 Now the eyes of Israel were dim with age, [so that] he could not see. Then Joseph brought them near him, and he **kissed** them and embraced them.

Genesis 50:1 Then Joseph fell on his father's face, and wept over him, and **kissed** him.

1 Samuel 20:41 As soon as the lad had gone, David arose from [a place] toward the south, fell on his face to the ground, and bowed down three times. And they **kissed** one another; and they wept together, but David more so.

Luke 15:20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and **kissed** him.

Luke 7:38 and stood at His feet behind [Him] weeping; and she began to wash His feet with her tears, and wiped [them] with the hair of her head; and she **kissed** His feet and anointed [them] with the fragrant oil.

Acts 20:37 Then they all wept freely, and fell on Paul's neck and **kissed** him,

Here is a kiss that was really a submission that was honorable, but perhaps not as wise as we think. For Jethro (Yitro in Hebrew) had the intent to add his wisdom to Moses that hindsight indicates that it was not first sought from the Lord. Remember that Jethro was a high Midianite priest who kept idols and the text reveals that at the end, he went "his own way" even though invited to stay. But, I believe that the devil had used him to put in place a thorn in the side of Moses. It tested Moses and in the end was the likely cause that Moses did not enter the Promised Land like Caleb. Without seeking God, it seems that Moses put into place a governing system of the world – the Midianites – instead of letting the Lord circumcise the hearts of His people and enabling Him to govern over the people. This governing system that was the will of Moses from Jethro, caused the frustration that led to striking the rock before the children of those who came out of Egypt, and all these chosen to govern died in the wilderness.

Exodus 18:7 So Moses went out to meet his father-in-law, bowed down, and **kissed** him. And they asked each other about [their] well-being, and they went into the tent.

Exodus 18:24-27 ²⁴So Moses heeded the voice of his father-in-law and did all that he had said. ²⁵And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. ²⁷Then Moses let his father-in-law depart (*Reads that Moses sent him off.*), and he went his way to his own land.

Here is the full text of Exodus 18:

Exodus 18:1-6 ¹And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt. ²Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, ³with her two sons, of whom the name of one *was* Gershom (for he said, "I have been a stranger in a foreign land") ⁴and the name of the other *was* Eliezer (for *he said*, "The God of my father *was* my help, and delivered me from the sword of Pharaoh"); ⁵and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God. ⁶Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

I, your father-in-law, am coming to you, and your wife and two sons with her. (Exodus 18:6)

I, your father-in-law — if you don't come out [to meet me] on my behalf, come out on behalf of your wife. If you don't come out because of your wife, come out on behalf of your two sons.

Exodus 18:7-12 ⁷So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about *their* well-being, and they went into the tent. ⁸And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had delivered them. ⁹Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians. ¹⁰And Jethro said, "Blessed *be*

the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, *and* who has delivered the people from under the hand of the Egyptians. ¹¹Now I know that the LORD *is* greater than all the gods; for in the very thing in which they behaved proudly, He was above them.” ¹²Then Jethro, Moses’ father-in-law, took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel to eat bread with Moses’ father-in-law before God.

Exodus 18:13-14 ¹³And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. ¹⁴So when Moses’ father-in-law saw all that he did for the people, he said, “What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?”

Exodus 18:15-16 ¹⁵And Moses said to his father-in-law, “Because the people come to me to inquire of God. ¹⁶When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws.”

Exodus 18:17-23 ¹⁷So Moses’ father-in-law said to him, “The thing that you do is not good (*It is not good in the eyes of those of the world, but it was Good in the Ways of His Kingdom. Consider that then the people did not want to hear the Words of God directly from the Lord, but through teachers. This structure of Jethro that Moses readily put into place without testing it with God, seems to be the root of that problem of the people. They did not want a sole King like the Lord, but wanted to be able to select a man like those of the world. Persisted even to seeking the Lord to give them a world-like king, and resulted in the appointing of King Saul which was a disaster even though the Lord gave him all that he needed to succeed.*). ¹⁸Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. ¹⁹Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. ²⁰And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. ²¹Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²²And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. ²³If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.”

Exodus 18:24-26 ²⁴So Moses heeded the voice of his father-in-law and did all that he had said. ²⁵And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. (*The Lord would have judged by His Words, but they did not choose Him. They wanted their own man-based system like the nations of the world. It is the root and reason that we are slaves to the Crowne Trust in this very day.*)

Exodus 18:27 ²⁷Then Moses let his father-in-law depart, and he went his way to his own land.