

Shabbat Yitro

15 February 17 Sh'vat

Torah Reading:

Exodus 18:1-27

(1) Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel, God's people, how יהוה 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* *stranger* Heb. *ger*. in a foreign land”; (4) and the other was named Eliezer,* *Eliezer* Lit. “(My) God is help.” meaning, “The God of my father's [house] was my help, delivering 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.” (7) Moses

שמות י"ח:א'-כ"ז

(א) וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתַן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרַיִם: (ב) וַיָּקֹחַ יִתְרוֹ חֵתַן מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחֵר שְׁלוּחֵיהָ: (ג) וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם הָאֶחָד גֶּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיהָ: (ד) וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיִּצְלַנִּי מִחֶרֶב פְּרָעָה: (ה) וַיָּבֹא יִתְרוֹ חֵתַן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא חֹנֶה שָׁם הַר הָאֱלֹהִים: (ו) וַיֹּאמֶר אֶל־מֹשֶׁה אָנֹכִי חֵתַנְךָ יִתְרוֹ בָּא אֵלַיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ: (ז) וַיֵּצֵא מֹשֶׁה לְקִרְיַת חֵתָנוּ וַיִּשְׁתַּחֲוּ וַיִּשְׁקְלוּ וַיִּשְׁאַלוּ אִישׁ־לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ

went out to meet his father-in-law; he bowed low and kissed him; each asked after the other's welfare, and they went into the tent. (8) Moses then recounted to his father-in-law everything that יהוה had done to Pharaoh and to the Egyptians for Israel's sake, all the hardships that had befallen them on the way, and how יהוה had delivered them. (9) And Jethro rejoiced over all the kindness that יהוה had shown Israel when delivering them from the Egyptians. (10) "Blessed be יהוה," Jethro said, "who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians. (11) Now I know that יהוה is greater than all gods, yes, by the result of their very schemes against [the people]."**yes, by the result of their very schemes against [the people]* Meaning of Heb. uncertain. (12) And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses' father-in-law. (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

הָאֱלֹהִים: (ח) וַיִּסְפֹּר מֹשֶׁה
לְחַתָּנוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה
לְפָרְעֹה וּלְמִצְרַיִם עַל אֹדֶת
יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה אֲשֶׁר
מָצְאתֶם בְּדַרְךְ וַיִּצְלַם יְהוָה: (ט)
וַיִּחַד יִתְרוֹ עַל כָּל־הַטּוֹבָה
אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר
הֲצִילוֹ מִיַּד מִצְרַיִם: (י) וַיֹּאמֶר
יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל
אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פָּרְעֹה
אֲשֶׁר הֲצִיל אֶת־הָעָם מִתַּחַת
יְדֵי־מִצְרַיִם: (יא) עַתָּה יָדַעְתִּי
כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי
בִדְבַר אֲשֶׁר זָדוּ עָלֵיהֶם: (יב)
וַיִּקַּח יִתְרוֹ חֵתָן מֹשֶׁה עֲלָהּ
וּזְבָחִים לָאֱלֹהִים וַיָּבֵא אֶהֱרֹן
וְכָל־זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל־לֶחֶם
עִם־חֵתָן מֹשֶׁה לְפָנֵי הָאֱלֹהִים:
(יג) וַיְהִי מִמָּחֳרָת וַיָּשָׁב מֹשֶׁה
לְשַׁפֵּט אֶת־הָעָם וַיַּעֲמֵד הָעָם
עַל־מֹשֶׁה מִן־הַבֹּקֶר עַד־הָעֶרֶב:
(יד) וַיֵּרָא חֵתָן מֹשֶׁה אֵת
כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר
מָה־הַדְּבַר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה
לָעָם מִדּוּעַ אַתָּה יוֹשֵׁב לְבִדָּךְ
וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בֹּקֶר
עַד־עֶרֶב: (טו) וַיֹּאמֶר מֹשֶׁה
לְחַתָּנוֹ כִּי־יָבֵא אֵלַי הָעָם לְדֹרֵשׁ
אֱלֹהִים: (טז) כִּי־יְהִיָּה לָהֶם דְּבַר

is this thing that you are doing to the people? Why do you act* *act Lit.* “sit” as magistrate; cf. v. 13. 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 party 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. (19) Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, (20) and enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow. (21) You shall also seek out, from among all the people, capable individuals* *individuals Lit.* “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under ‘ish. who fear God—trustworthy ones who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and (22)

בָּא אֵלַי וְשִׁפְטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו: (יז) וַיֹּאמֶר חִתָּן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדְּבָר אֲשֶׁר אַתָּה עֹשֶׂה: (יח) נָבֵל תִּבְלֶנּוּ גַם־אַתָּה גַם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבַּד מִמֶּךָ הַדְּבָר לֹא־תוֹכֵל עֲשֹׂהוּ לְבַדְּךָ: (יט) עֲתָה שָׁמַע בְּקִלִּי אִיעֲצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הֲיִיה אַתָּה לְעַם מִוֶּל הָאֱלֹהִים וְהִבֵּאתָ אֶתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים: (כ) וְהִזְהַרְתָּ אֶתְּהֶם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן: (כא) וְאַתָּה תַּחֲזֶנּוּ מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאִי אֱלֹהִים אַנְשֵׁי אַמַּת שְׂנָאִי בְצַע וְשִׁמַּת עֲלֵהֶם שָׂרֵי אֱלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת: (כב) וְשִׁפְטוּ אֶת־הָעָם בְּכֹל־עֵת וְהִיָּה כָּל־הַדְּבָר הַגָּדֹל יִבִּיאוּ אֵלֶיךָ וְכָל־הַדְּבָר הַקָּטָן יִשְׁפְּטוּ־הֶם וְהַקָּל מֵעֲלֶיךָ וְנִשְׂאוּ אִתָּךְ: (כג) אִם אֶת־הַדְּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וַיְכַלֵּת עִמָּךְ וְגַם כָּל־הָעָם הַזֶּה עַל־מְקוֹמוֹ יִבֵּא בְּשָׁלוֹם: (כד) וַיִּשְׁמַע מֹשֶׁה לְקוֹל חִתָּנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר: (כה)

let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you. (23) If you do this—and God so commands you—you will be able to bear up; and all these people too will go home unwearied.” (24) Moses heeded his father-in-law and did just as he had said. (25) Moses chose capable individuals**individuals* See note at v. 21. out of all Israel, and appointed them heads over the people—chiefs of thousands, hundreds, fifties, and tens; (26) and they judged the people at all times: the difficult matters they would bring to Moses, and all the minor matters they would decide themselves. (27) Then Moses bade his father-in-law farewell, and he went his way to his own land.

וַיִּבְחַר מֹשֶׁה אַנְשֵׁי־חַיִּל
 מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רָאשִׁים
 עַל־הָעָם שְׂרֵי אֲלָפִים שְׂרֵי מֵאוֹת
 שְׂרֵי חֲמֵשִׁים וְשְׂרֵי עֶשְׂרֹת: (כו)
 וַשְּׁפֹטוּ אֶת־הָעָם בְּכָל־עֵת
 אֶת־הַדְּבָר הַקָּשֶׁה יְבִיאֹן
 אֶל־מֹשֶׁה וְכָל־הַדְּבָר הַקֶּטָן
 יִשְׁפֹּטוּ הֵם: (כז) וַיִּשְׁלַח מֹשֶׁה
 אֶת־חֹתְנָנוּ וַיֵּלֶךְ לוֹ אֶל־אֶרְצוֹ: {פ}

Haftarah reading:

I Kings 3:1-15

(1) Solomon allied himself by marriage with Pharaoh king of Egypt. He married Pharaoh's daughter and brought her to the City of David [to live there] until he had finished building his palace, and the House of GOD, and the walls around Jerusalem. (2) The people, however, continued to offer sacrifices at the open shrines, because up to that time no house had been built for GOD's name. (3) And Solomon, though he loved GOD and followed the practices of his father David, also sacrificed and offered at the shrines. (4) The king went to Gibeon to sacrifice there, for that was the largest shrine; on that altar Solomon presented a thousand burnt offerings. (5) At Gibeon GOD appeared to Solomon in a dream by night; and God said, "Ask, what shall I grant you?" (6) Solomon said, "You dealt most graciously with Your servant my father David, because he walked before You in faithfulness and righteousness and in integrity of heart. You have continued this great kindness to him by giving him a son to occupy his throne, as is now the case. (7) And

מלכים א ג:א-ט"ו

(א) וַיִּתְחַתֵּן שְׁלֹמֹה אֶת־פָּרְעֹה מֶלֶךְ מִצְרָיִם וַיִּקַּח אֶת־בַּת־פָּרְעֹה וַיְבִיאֶהָ אֶל־עִיר דָּוִד עַד כִּלְתּוֹ לְבָנוֹת אֶת־בֵּיתוֹ וְאֶת־בַּיִת יְהוָה וְאֶת־חוֹמֹת יְרוּשָׁלַם סָבִיב: (ב) רַק הָעָם מִזְבְּחִים בְּבָמֹת כִּי לֹא־נִבְנְהָ בַיִת לְשֵׁם יְהוָה עַד הַיָּמִים הָהֵם: {פ} (ג) וַיֵּאָהֵב שְׁלֹמֹה אֶת־יְהוָה לִלְכֹת בְּחֻקֹּת דָּוִד אָבִיו רַק בְּבָמֹת הוּא מִזְבֵּחַ וּמִקְטִיר: (ד) וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לְזַבֵּחַ שָׁם כִּי־הִיא הַבָּמָה הַגְּדוֹלָה אֶלְף עֲלוֹת יַעֲלֶה שְׁלֹמֹה עַל הַמִּזְבֵּחַ הַהוּא: (ה) בְּגִבְעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בְּחֻלוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מֶה אֶתְּנֶלֶךְ: (ו) וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עֲשִׂיתָ עִם־עַבְדְּךָ דָּוִד אָבִי חֶסֶד גְּדוֹל כַּאֲשֶׁר הֵלַךְ לְפָנֶיךָ בְּאַמֶּת וּבְצַדִּיקָה וּבִישׁוּרֵת לִבָּב עִמָּךְ וַתִּשְׁמַר־לוֹ אֶת־הַחֶסֶד הַגְּדוֹל הַזֶּה וַתִּתֵּן־לוֹ בֵּן יֹשֵׁב עַל־כִּסְאוֹ כִּיּוֹם הַזֶּה: (ז) וְעַתָּה יְהוָה אֱלֹהֵי אֶתָּה הַמְּלַכְתָּ אֶת־עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאַנְכִי נֹעַר קָטָן לֹא אֲדַע

now, my ETERNAL God, You have made Your servant king in place of my father David; but I am a young lad, with no experience in leadership. (8) Your servant finds himself in the midst of the people You have chosen, a people too numerous to be numbered or counted. (9) Grant, then, Your servant an understanding mind to judge Your people, to distinguish between good and bad; for who can judge this vast people of Yours?" (10) Pleased that Solomon had asked for this, (11) God said to him, "Because you asked for this—you did not ask for long life, you did not ask for riches, you did not ask for the life of your enemies, but you asked for discernment in dispensing justice— (12) I now do as you have spoken. I grant you a wise and discerning mind; there has never been anyone like you before, nor will anyone like you arise again. (13) And I also grant you what you did not ask for—both riches and glory all your life—the like of which no king has ever had. (14) And I will further grant you long life, if you will walk in My ways and observe My laws and commandments, as did your father David." (15) Then Solomon awoke: it was a dream! He went to Jerusalem, stood before the Ark of the Covenant of the Sovereign One, and sacrificed

צֵאת וּבֵא: (ח) וְעִבְדְּךָ בְּתוֹךְ עַמֶּךָ
 אֲשֶׁר בַּחֲרָתָ עִם־רֹב אֲשֶׁר
 לֹא־יִמָּנֶה וְלֹא יִסְפָּר מְרֹב: (ט)
 וְנָתַתָּ לְעִבְדְּךָ לֵב שֹׁמֵעַ לְשֹׁפֵט
 אֶת־עַמֶּךָ לְהִבִּין בֵּין־טוֹב לְרָע כִּי
 מִי יוּכַל לְשֹׁפֵט אֶת־עַמֶּךָ הַכָּבֵד
 הַזֶּה: (י) וַיִּיטֹב הַדְּבָר בְּעֵינַי אֲדֹנָי
 כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדְּבָר הַזֶּה:
 (יא) וַיֹּאמֶר אֱלֹהִים אֵלָיו יְעֹן
 אֲשֶׁר שָׁאַלְתָּ אֶת־הַדְּבָר הַזֶּה
 וְלֹא־שָׁאַלְתָּ לְךָ יָמִים רַבִּים
 וְלֹא־שָׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שָׁאַלְתָּ
 נַפֶּשׁ אִיבִיךָ וְשָׁאַלְתָּ לְךָ הִבִּין
 לְשֹׁמֵעַ מִשְׁפָּט: (יב) הִנֵּה עָשִׂיתִי
 כְּדִבְרֵיךָ הַנֵּה | נָתַתִּי לְךָ לֵב חָכָם
 וְנִבְוֹן אֲשֶׁר כַּמּוֹד לֹא־הָיָה לְפָנַיךָ
 וְאַחֲרַיךָ לֹא־יִקְוֹם כַּמּוֹד: (יג) וְגַם
 אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לְךָ
 גַּם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה
 כַּמּוֹד אִישׁ בְּמַלְכִים כָּל־יָמֶיךָ:
 (יד) וְאַם | תֵּלֵךְ בְּדַרְכֵי לְשֹׁמֵר
 חֻקֵי וּמִצְוֹתַי כַּאֲשֶׁר הִלַּךְ דָּוִד
 אָבִיךָ וְהֶאֱרַכְתִּי אֶת־יָמֶיךָ: {ס}
 (טו) וַיִּקַּץ שְׁלֹמֹה וְהִנֵּה חֵלֹם
 וַיְבוֹא יְרוּשָׁלַם וַיַּעֲמֵד | לְפָנָיו
 אֲרוֹן בְּרִית־אֲדֹנָי וַיַּעַל עֹלוֹת
 וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה
 לְכָל־עִבְדָיו: {פ}

burnt offerings and presented offerings of well-being; and he made a banquet for all his courtiers.