

Good evening Arising Church!

We are truly living in extraordinary times, standing on the precipice of the greatest expansion our association has ever seen as the line between the secular and the sacred fades. Tonight, we will continue to progress in the Exodus narrative, not slowing down or veering from our warrior-ethos in the slightest. We are called to commit ourselves fully to Kingdom warfare, fighting for God's plan to bring the seventy nations back to Himself and establish His righteous government. This is a time for wholehearted devotion, giving more than any generation before us, because we are living in the sixth day, and the seventh is fast approaching!

Our studies in Exodus began with Israel enslaved in Egypt. These chapters would go on to reveal Adonai's plan to transform them from slaves of Pharaoh to God's own slaves and even his soldiers. Adonai initiated a war on the gods of the region. Although He allowed the fight to last all 12 rounds, Adonai was, of course, victorious and His people were His spoils of war. Through the adversities they endured, God developed and prepared them to be a people who can dwell with him.

In Exodus 18, we will see the design of God's government that He first established for His nation and the clear leadership and discipleship principles we can apply to our daily lives. Israel has been delivered from Egypt and is now journeying through the desert, where Adonai is developing them. Tonight, we'll see the continuation of that process of development and how He forges and anoints leaders in the wilderness as the nation draws ever closer to His dwelling place—the mountain of God.

~

Here is a familiar slide:

(DO NOT READ)

Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment (Salvation)
- Exodus 13 - The consecration of the firstborn signifying a new life (Sanctification)
- Exodus 14 - The nation's baptism into this new way of living (Baptism in water)
- Exodus 15 - Transformed into Life-giving spring (Baptism in the Holy Spirit)
- Exodus 16 - Supernaturally fed with "bread" along the journey (Developing relationship with the Word)
- Exodus 17 - Living water overflows as they defeat their enemies (Conquering sin and overflowing with the Spirit)

From this slide, we see a clear progression in the salvation of Israel.

In chapters 11 to 13, the gods of Egypt and Pharaoh face judgment, while Israel experiences deliverance through the blood of the lamb. They remove unleavened bread and consecrate their firstborn, symbolizing a new and set-apart life.

Moving into chapters 14–16, God leads them by the pillar of fire, baptizing them through the Red Sea and provides for them with heavenly Manna. The entire story has powerfully shown us the principle we all know from Paul —the gift of salvation by God’s grace, and not by their own works. This is why Exodus is truly the seed book expanded.

~

In Exodus 17, we witnessed God’s continued supernatural provision—not only through the daily supply of manna, but also through the striking of the rock, which poured out an abundance of water to meet the people’s every need. Paul elaborates on this in

- **1 Corinthians 10:1–4 (ESV)**

10 For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.

The rock—*Tsur*—that was struck brought forth water, revealing that Christ Himself was following them. Through this, God displayed His power and faithfulness to provide for His people. In that same chapter, God granted Israel supernatural victory in their first national battle by defeating Amalek—a gentile nation symbolizing our sinful nature that wars against the Spirit from generation to generation.

~

Like Amalek, the flesh waits for an opportune moment to strike—when we are weak, weary, or grumbling. Once saved by grace, we're called to continually wage war against the flesh and train the next generation to do the same. Israel's battle with Amalek mirrors our lifelong fight with sin, but it also points forward to the coming Messiah, whose very name means Salvation, empowering us to join him in destroying the devil's work until the day he will blot out the memory of Amalek forever.

Although Joshua seems to appear suddenly in Exodus 17, this was no random encounter. His introduction was intentional as God was already raising up in him a warrior leader to stand beside Moses and lead His people toward victory.

Look at what Numbers 27 says:

- **Numbers 27:18 (NIV84)**

18 So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him."

Before Moses ever laid his hands on Joshua, Scripture already declares that he is a man filled with the spirit of leadership. Joshua stands as one of

the earliest examples of true discipleship. Through his time under Moses' guidance, he learned to implement all of his strengths without inheriting his weaknesses. He walked through the process of discipleship to completion, and because of that, he became a faithful, Spirit-filled leader whom God could trust to carry His people forward.

~

We want to take a moment to remind you of what this process looks like—just as it has been revealed to this church and to the One Association as a whole.

(READ SLIDE)

TALMIDIM

T – Take In
A – Attach
L – Lavish
M – Model
I – Implement
D – Direct
I – Initiate
M – Magnify

You are all excellent Bible scholars, and we're confident that in your own study, you can find examples throughout Joshua's life that demonstrate each of these steps. What is so astonishing about these last several chapters is that they displayed for the reader not only how to be a righteous leader, but how to relate to and view righteous leaders.

~

- **Exodus 17:9 (NIV)**

9 Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands."

Joshua goes to war sacrificially at the command of the Lord through Moses, while Moses expends his strength on the hill, interceding and taking hold of the throne of God on Joshua's behalf. This is a clear picture of the sacrificial nature of genuine discipleship. Joshua's victory was Moses' victory, and Moses' success was Joshua's success, showing that in true discipleship, triumph is shared between father and son, leader and disciple.

God later directed Moses to write down instructions for generational warfare against Amalek on a scroll and to make sure Joshua heard of it. This was intentional—because Joshua would one day be the one who would cause Israel to take possession of the Land and teach the next generation to do the same, and go further.

~

Adonai handpicked Joshua for this task, as he "mowed down" the enemies of God with the "mouth of his sword" and would raise up other men who would carry on that same mission.



Joshua was developed through every stage of this process; his life became a living testimony of magnification and visible fulfillment of what God initiated in Moses. As you look at the next slide, you'll see a powerful visual of what magnification looked like between Moses and Joshua—a living picture of how faithfulness in one generation produces fulfillment and increase in the next.

(READ HIGHLIGHTS & Joshua 8:26)

THE GOAL: MAGNIFICATION

MOSES → **JOSHUA**

DISCIPLESHIP

Exodus 17:10-13 (NIV)
10 So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. **11 As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning** 12 When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up one on one side, one on the other-so that **his hands remained steady till sunset**. 13 So Joshua overcame the Amalekite army with the sword.

Joshua 8:18 (NIV)
18 Then the LORD said to Joshua, "**Hold out toward Ai the javelin that is in your hand**, for into your hand I will deliver the city." So Joshua held out toward the city the javelin that was in his hand.

Joshua 8:26 (NIV)
26 **For Joshua did not draw back the hand that held out his javelin** until he had destroyed all who lived in Ai.

~

Joshua is a picture of true and effective discipleship! Because he willingly submitted to Moses' leadership, he was forged into a man ready to bear the weight of leading God's people—magnifying and carrying forward everything his leader had begun. This is the very heart of discipleship: to take what's been entrusted to you, reproduce it, and expand it for the glory of God. And Moses, rather than clinging to his own position, became Joshua's greatest advocate—fighting for his disciple's success and glorifying God as he watched this process come to life in the next generation.

(DO NOT READ)

Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment (Salvation)
- Exodus 13 - The consecration of the firstborn signifying a new life (Sanctification)
- Exodus 14 - The nation's baptism into this new way of living (Baptism in water)
- Exodus 15 - Transformed into Life-giving spring (Baptism in the Holy Spirit)
- Exodus 16 - Supernaturally fed with "bread" along the journey (Developing relationship with the Word)
- Exodus 17 - Living water overflows as they defeat their enemies (Conquering sin and overflowing with the Spirit)
- Exodus 18 - Arrival of Jethro (establishing leadership)
- Exodus 19 - Nations arrival at Mt. Sinai (Monumental revelation)

In the coming chapters of Exodus 18–19, we will witness the continued unfolding of Israel's salvation journey. In Exodus 18, the arrival of Jethro marks a pivotal moment where God uses him to help establish the divine standard of leadership—first formed in Moses, then imparted to others. By Exodus 19, we'll see the nation arrive at Mount Sinai, where they will encounter a monumental revelation of their covenant-keeping God.

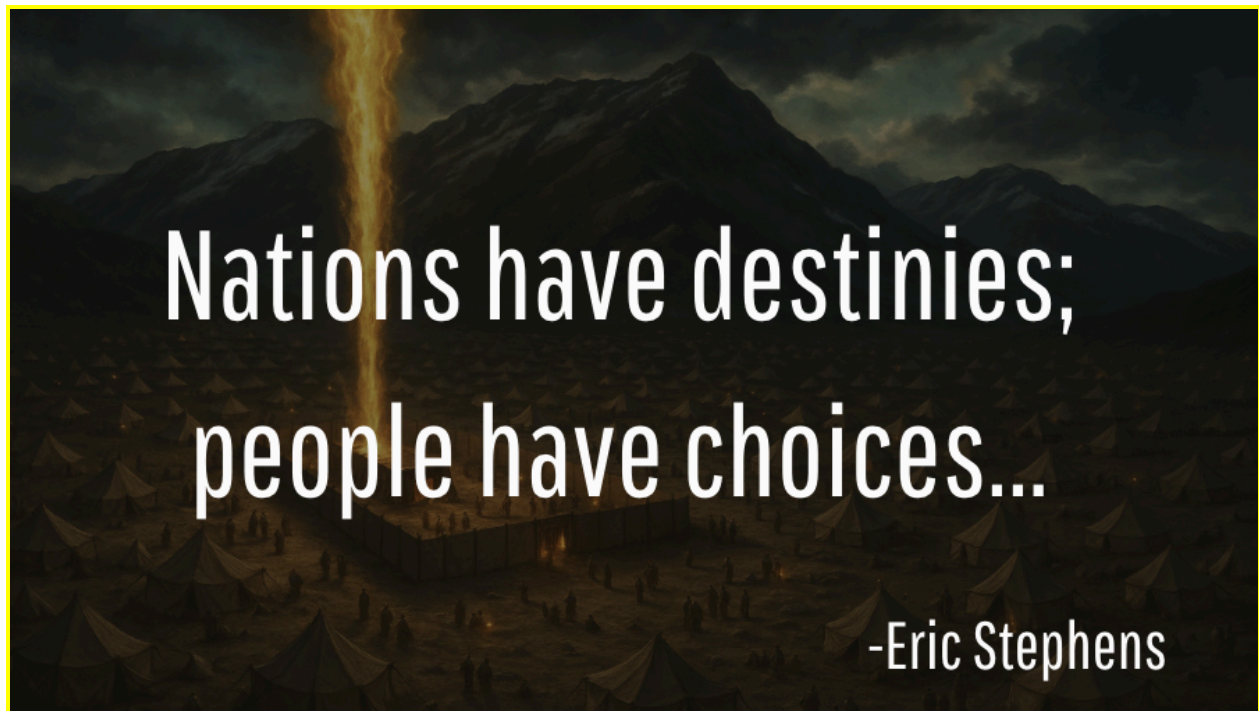
~

It's evident that Joshua was a model disciple under the tutelage of Moses. But before we were introduced to Joshua, we first met a man with a critical role in Moses' life—Jethro, the central figure in tonight's chapter.

Moses, the savior of Israel, had a man he looked up to, learned from, and honored. No one in the Kingdom is excused from these kinds of relationships. Moses was never above correction or guidance—neither should you be. It was his humility that made him great in God's sight. Tonight's chapter reveals timeless principles of leadership that remain true regardless of status, experience, or accomplishment.

Before we begin, there is a necessary comparison that should be at the top of your mind when we read this chapter. Last week, we saw the Nation of Amalek act in hostility towards Israel. In this chapter, we are reintroduced to another Nation—Midian. This nation is also an enemy of Israel and they will prove that repeatedly throughout the Biblical text. But what we see tonight is that an individual from that nation is not an enemy of God, but instead chooses to bless and serve the people with whom the Most High God has chosen as His nation. Think about this comparison in light of a statement you have heard several times in our studies.

(READ SLIDE)



~

Jethro is a man from another nation, who travels from his home to the mountain of God to bless and serve Israel and its savior. This is the same predicament we have in our times.



*numbers taken from a peer reviewed study:

<https://fanack.com/religions-in-the-middle-east-and-north-africa/>

Jews make up approximately 1-2% of the population of this region. Israel is still surrounded by nations that despise her. This should be no surprise to us, every nation is destined to turn on Israel. But the choice remains for individuals to bless and thus be blessed, or curse and become utterly cursed in response. Consider the words of Zechariah as we begin to read:

- **Zechariah 12:1–3 (NIV)**

12 A prophecy: The word of the Lord concerning Israel. The Lord, who stretches out the heavens, who lays the foundation of the earth, and who forms the human spirit within a person, declares: ²

“I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem. ³

On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Israel, and its savior Jesus is the immovable rock! Last week water poured forth from that rock, and this week a Gentile priest will come to the rock to serve, bless and worship the Most High God.

With that said, let's pray and dive into our text.

~

Read and Pray

1 Now Jethro, the priest of Midian and father-in-law of Moses, heard of everything God had done for Moses and for his people Israel, and how the Lord had brought Israel out of Egypt.

The beginning of our chapter introduces a man with whom we have encountered before in the text—Jethro! Let's take some time and assess this enigmatic father-in-law and what we know about him.

(DO NOT READ)

Moses' father-in-law	
REUEL רְעוּאֵל	JETHRO יֶתְרוֹ
REU'EL (rū'el; "friend of God's," or "God is a friend"). Merrill Frederick Unger et al., <i>The New Unger's Bible Dictionary</i> (Chicago: Moody Press, 1988).	Jethro (Hebrew origin: His excellence) David Mandel, <i>Who's Who in the Jewish Bible</i> (Philadelphia: The Jewish Publication Society, 2007), 203.
Exodus 2:17-18 (NIV) 17 Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock. 18 When the girls returned to Reuel their father, he asked them, "Why have you returned so early today?"	Exodus 3:1 (NIV) Moses and the Burning Bush 3 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God.

We are first introduced to him by the name Reuel, which means "friend of God". He is the father of the women Moses saved at the well in Midian.

Some scholars debate why he has two names and whether one is a title. This debate has little to no consequence to the text and even less ground to stand on contextually. It's more likely he was just referred to in two different ways, which is not uncommon in the broader Biblical context.

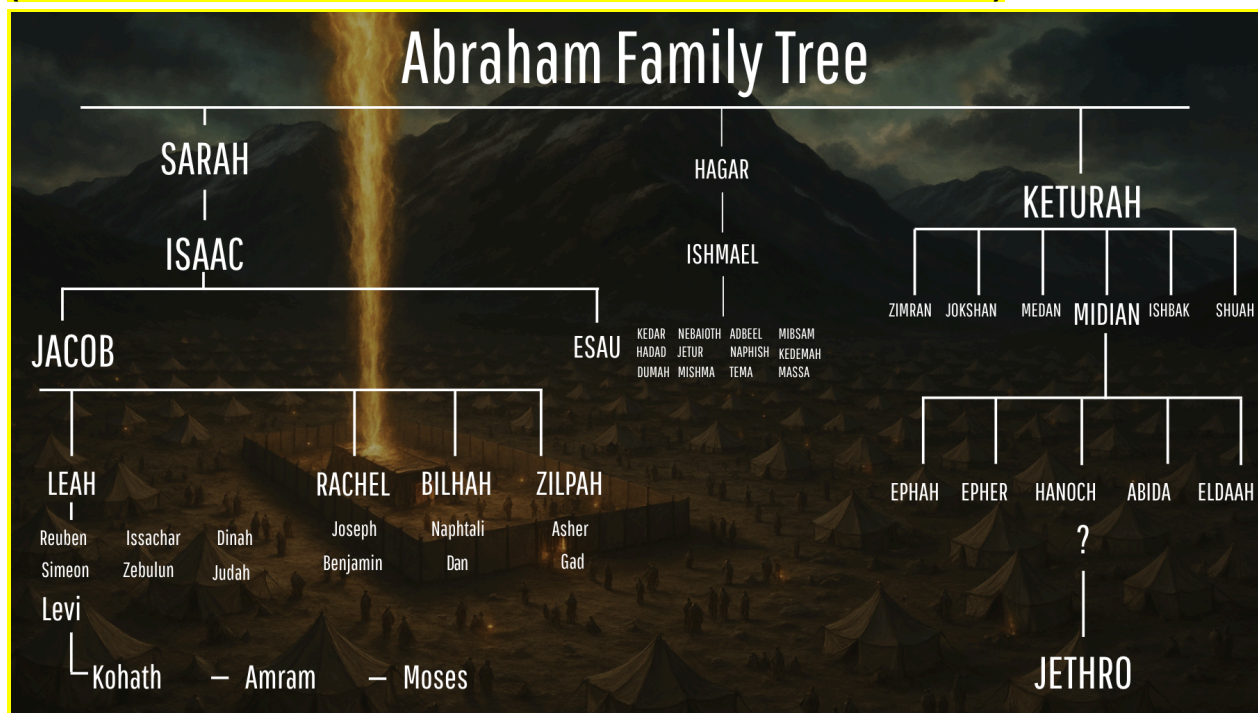
~

Abram and Sarai were eventually called Abraham and Sarah, Jacob became Israel, Joseph was called Zaphenath-Paneah, and eventually, we will meet Simon, who is called Peter, and another Simon called Niger! So Jethro having two names should not be all that odd.

Reuel means "friend of God", and Jethro means "excellence". Rather than extrapolate on the various names, we are going to investigate Jethro's lineage and his title.

Let's begin with his place of origin—Midian. You may have forgotten that Midian was the name of one of the sons of Keturah!

(DO NOT READ - LEAVE UP FOR VERSE UNDERNEATH)



- **Genesis 25:1–4 (NIV)**

25 Abraham had taken another wife, whose name was Keturah.² She bore him Zimran, Jokshan, Medan, **Midian**, Ishbak and Shuah.³ Jokshan was the father of Sheba and Dedan; the descendants of Dedan were the Ashurites, the Letushites and the Leummites.⁴ The sons of Midian were Ephah, Epher, Hanok, Abida and Eldaah. All these were descendants of Keturah.

~

Going along with what we stated in the introduction— although the nation of Midian would eventually turn to be hostile towards Israel, which you can read about it Numbers 22 and 25, there was a certain level of righteousness and allegiance to Adonai that was passed down from Abraham to Jethro! How could this be? Well, let's go back to our study in Genesis and recall what Adonai said about Abraham.

- **Genesis 18:19 (NIV)**

¹⁹ For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him.”

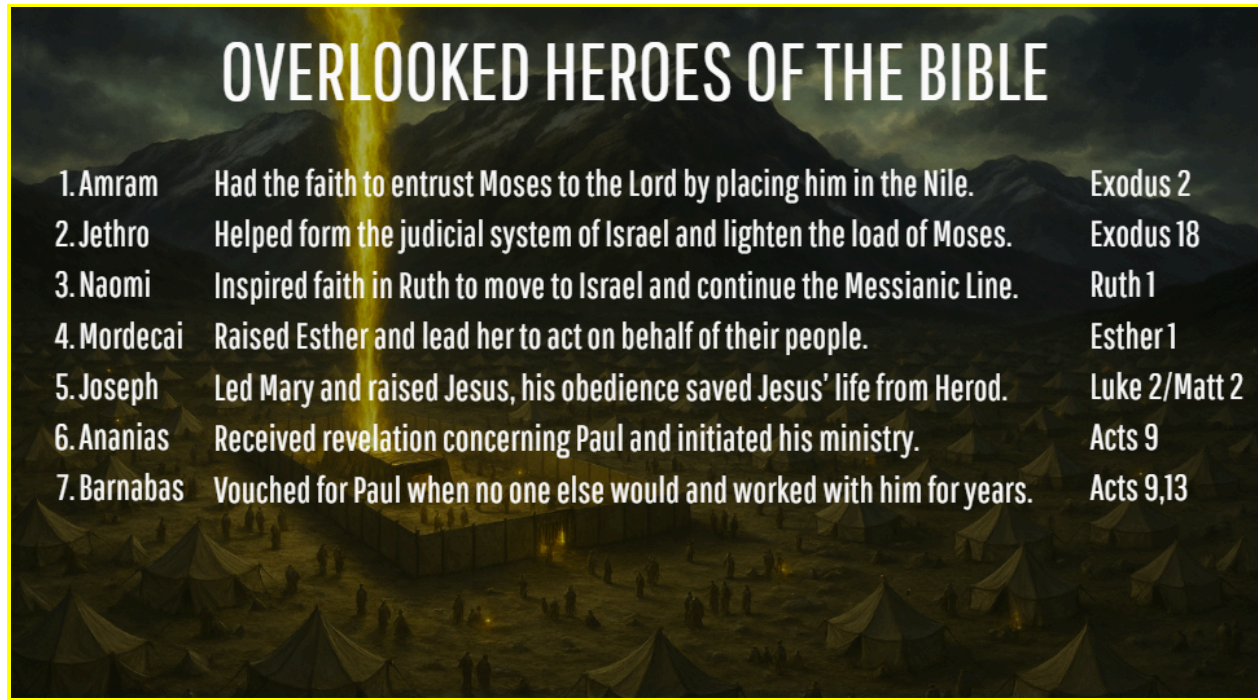
The Lord chose Abraham because he was going to direct his family after him in righteousness. This means that if Abraham did it with Isaac, he also did it with Midian, even though he was not the promised son and covenant custodian.

Not only are they distant relatives, but it's amazing to think of the sovereignty of God to plan ahead so masterfully to ensure Abraham married again and had more sons. These sons included Midian, who was trained in the ways of the Lord, and his descendants would eventually lead us to a man named Jethro. If Midian had not been born, Moses would not have had Zipporah as a wife, shepherding as an occupation, and Jethro himself as a contributor to Israel's leadership and structure.

~

Jethro is a man whom Moses clearly respects; after all, they had spent the last 40 years together! Jethro joins the list of many righteous heroes throughout the Bible who contribute significant acts towards the nation of Israel and yet go mostly overlooked by the average reader.

(READ SLIDE)



OVERLOOKED HEROES OF THE BIBLE

1. Amram	Had the faith to entrust Moses to the Lord by placing him in the Nile.	Exodus 2
2. Jethro	Helped form the judicial system of Israel and lighten the load of Moses.	Exodus 18
3. Naomi	Inspired faith in Ruth to move to Israel and continue the Messianic Line.	Ruth 1
4. Mordecai	Raised Esther and lead her to act on behalf of their people.	Esther 1
5. Joseph	Led Mary and raised Jesus, his obedience saved Jesus' life from Herod.	Luke 2/Matt 2
6. Ananias	Received revelation concerning Paul and initiated his ministry.	Acts 9
7. Barnabas	Vouched for Paul when no one else would and worked with him for years.	Acts 9,13

In each of these instances, the story and the reader focus almost entirely on the other characters. Esther is celebrated for her courage, which she should be, but where would she be without Mordecai? Mary is a pillar of faith in the Newer Testament, but she would not have survived without Joseph leading her. Paul is perhaps the most lauded man in the Newer Testament by most Christians—yet without Ananias and Barnabas, he would have never become the man he is. Ananias spoke over Paul concerning his call to the Gentiles, Barnabas worked with him for years and ensured the followers of the Way accepted him. Who knows the things these men taught Paul that ended up as his revelation in his letters?

~

The point is this: behind every remarkable believer stands other great men/women of faith. Jethro was undoubtedly held in high regard by Moses. In Exodus 4 he sought Jethro's permission and blessing even after his radical instruction from the Lord at the bush. You have to ask how close must that relationship been for that to occur? This chapter, Jethro gives Moses council and he receives it and implements all of it!

Every believer should strive to have brothers and sisters in their lives who they would respectfully bow to, honor, and seek their guidance and approval, even when God communicates directly with them. If you do not have such relationships, you are sorely lacking in the Kingdom and likely have a great deal of arrogance, thinking you do not need such help and accountability in your walk.

Perhaps what is most fascinating about this verse is that the text refers to Jethro as a priest—yet he was not an Israelite and therefore could not have been a Levitical or Aaronic priest. We could not help but think of another Gentile priest we've already encountered in our study in Genesis: Melchizedek. Let's take a closer look at the remarkable parallels between these two men.

(DO NOT READ)



MELCHIZADEK AND JETHRO		
<u>Event</u>	<u>Melchizedek</u>	<u>Jethro</u>
1. Gentile priests	Genesis 14:18	Exodus 18:1
2. Have general revelation of Adonai	Genesis 14:19	Exodus 18:11
3. Give a blessing	Genesis 14:19	Exodus 18:17-23
4. Shown honor and submission	Genesis 14:20	Exodus 18:7
5. Share a meal	Genesis 14:18	Exodus 18:12
6. Show up after major victory	Genesis 14:17	Exodus 17:10-13
7. Precede great theophany	Genesis 15:1-5	Exodus 19

~

First, both Melchizedek in Genesis 14 and Jethro in Exodus 18 are *Gentile* priests whom Abram and Moses encounter, respectively. As we mentioned, this is especially fascinating as they both predate the Aaronic priesthood.

Both Melchizedek and Jethro already possessed a revelation of God. Melchizedek, in fact, refers to Him as the Most High God, acknowledging his superiority over other gods. In the same way, Jethro acknowledges Adonai, and in verse 11 even declares, “*Now I **know** that YHWH is greater than all other gods.*”

Each of these Gentile priests also gives a blessing. Melchizedek blesses Abram, while Jethro’s counsel to Moses becomes a blessing to the entire nation.

Both are shown honor and submission. Abram gives Melchizedek a tenth of everything he owns, and Moses bows to the ground and kisses Jethro.

~

Each priest also presides over a meal. Melchizedek brings out bread and wine, which foreshadows communion, while Jethro brought sacrifices to

God and ate with Moses, Aaron, and the elders of Israel, foreshadowing another future meal on a mount with Moses, Aaron and the elders.

The similarities don't end there. The text introduces both priests immediately following major victories. Abram meets Melchizedek after rescuing Lot and defeating four kings, while Moses encounters Jethro after Israel's triumph over Amalek.

Finally, both narratives precede profound theophanies. After Abram's meeting with Melchizedek, he encounters the Word of the Lord in a vision and is given a promise that he will have a son. Likewise, following Jethro's visit, Moses ascends Mount Sinai to hear the very voice of God.

~

From the very beginning, we see that Gentile priests who receive specific revelation of God respond by recognizing and blessing God's people. We are gaining a clearer understanding of our calling as Gentile priests—to bless, serve, and stand with the nation of Israel as God's redemptive plan unfolds.

- **Romans 15:25–27 (NIV)**

Now, however, I am on my way to Jerusalem in the service of the Lord's people there. For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord's people in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Similarly, we should expect in our day that when we as Gentile priests bless, serve, and stand with the nation of Israel, we can anticipate that they will experience the most profound revelation and encounter with YHWH in their nation's history. Of course, we are pointing prophetically to all of Israel being saved after a future Exodus event.

~

- **Romans 11:25-26 (ESV)**

25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”

This is another parallel present when looking at Jethro—but more specifically how he and his daughter relate to Moses. This is not the first time a Gentile priest has given his daughter to a Hebrew deliverer. Look at this slide:

(READ SLIDE)

Anticipatory Parallel: Bride of the Deliverer

<u>Joseph and Asenath (Gen 41 & 47)</u>	<u>Moses and Zipporah (Ex 4 & 18)</u>
• Hebrew husband and Gentile bride • Bride's father is a priest of On— Potiphera • Given in marriage after saving entire nation and world. • Produces two sons: Ephraim and Manasseh • United later with family after deliverance	• Hebrew husband and Gentile bride • Bride's father is a priest of Midian—Jethro • Given in marriage after saving her and her sisters • Produces two sons: Gershom and Eliezer • United later with family after deliverance

We could spend more time breaking down this comparison, but its fascinating the ways Joseph prefigures Moses in such specific ways in their own family dynamics. Genesis is the seed book, and that seed is expanding in Exodus!

~

Before moving on to verse 2, it's worth showing how what drew Jethro to Moses is the same thing that draws all people today to Jesus and the community of believers.

(READ SLIDE)



ONE LIFE / ONE FAMILY / ONE NATION

Exodus 18:1 (NIV)
Now Jethro, the priest of Midian and father-in-law of Moses,
heard of everything **God had done for Moses** and for **his people**
Israel, and how the Lord had brought **Israel** out of Egypt.

ONE LIFE: MOSES
ONE FAMILY: HIS PEOPLE
ONE NATION: ISRAEL

1 SPIRIT • 1 BODY • 1 KINGDOM
FISH IN NUMBER, ONE IN PURPOSE
THE ONE ASSOCIATION CHURCHES

It all started with Moses having ONE LIFE changing moment at the burning bush. He would take that transformation and share it with his FAMILY. It would go on to grow and transform the WHOLE NATION and be a witness to ALL NATIONS that what God did for Israel, could also be done for them.

2 After Moses had sent away his wife Zipporah, his father-in-law Jethro received her 3 and her two sons. One son was named Gershom, for Moses said, “I have become an alien in a foreign land”; 4 and the other was named Eliezer, for he said, “My father’s God was my helper; he saved me from the sword of Pharaoh.”

~

First, we want to address the fact that Jethro is bringing Moses' wife back to him. This is interesting when we consider what Exodus 4 states:

- **Exodus 4:20 (ESV)**

20 So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his hand.

Although Moses began the journey with his wife, he sent her back to Jethro at some point on the way to Egypt. Perhaps this occurred after the incident where the LORD sought to kill him because of his son's uncircumcision. Whatever the exact timing, it is clear that Zipporah did not accompany Moses through the Exodus. Now, her father is bringing her back to him. Though Scripture does not reveal Moses' motive for sending his wife back to Midian, we can still draw a practical application.

~

As men of God, our wives share the same vision and **mezuzah**, but they do not always carry the same role in bringing it to pass. There are seasons when a man of God must entrust his *ezer* with the care of domestic affairs while he advances a specific mission that furthers the family's divine purpose. Both husband and wife are essential to the vision, yet each fulfills a different role. Though always united in spirit and in purpose, there are times when temporary separation becomes necessary for the work of God to be accomplished through the family.

This principle was not only seen in Moses' life, but it was also displayed in the lives of the 12 apostles. All twelve apostles had to leave all they had to follow Jesus; this includes their families (Luke 14:33). We know for a fact that at least Peter was married (Mark 1:30). This meant he likely left his wife behind for large periods of time as he was being taught and trained by Jesus.

When contemplating the roles of a husband and wife in ministry, consider the words of King Lemuel.

~

- **Proverbs 31:23 (ESV)**

23 Her husband is known in the gates
when he sits among the elders of the land.

As King Lemuel describes the role of an excellent wife, he highlights that her virtue enables her husband to be present at the city gate—away from home, fulfilling his responsibilities among the leaders of the land. In the same way, we see Zipporah exemplifying this principle. By caring for her children and managing the household, she allowed Moses to devote himself fully to the work God had called him to. Wives, remember: your labor is not menial! You are not only raising up the next generation, but you are also playing a vital role in advancing your family's divine calling.

Now we want to discuss the names Moses gave his children.

(READ SLIDE)



~

Consider Moses' life when reflecting on the naming of Eliezer. At that point, he had already been delivered more than once from the hand of Pharaoh, and also was likely not fully aware of the way in which this event would repeat itself on a national level upon his return to Egypt.

Furthermore, concerning Gershom, Moses had been a sojourner in Midian, and now, as Israel journeyed through the wilderness, they too were sojourners once more. The names Moses gave his sons served as living testimonies of God's faithfulness in his own life. Each name was a reminder to his children of what God had done for their father. This offers a powerful lesson for every father: Moses valued teaching his children through the story of his own walk with God. After all, it appears that Moses' own father had left a deep and lasting impression on him.

- **Exodus 3:6 (ESV)**

6 And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

~

When God first revealed Himself to Moses, He introduced Himself as "*the God of your father*." Now we see Moses echoing that same title in the naming of his son: "*The God of my father was my help*." Just as Moses came to know God through the faith of his father, he now passes that knowledge on to his own son, teaching him who God has been in his life. Amram was the first in his family to act in faith against Pharaoh's command. The pattern of courageous defiance began with Amram, a legacy that Moses now carries forward.

You may remember this slide from Exodus 3:

(READ HIGHLIGHTED PORTIONS)

THE FAITH OF MOSES' PARENTS

“but after that time Amram, fearing he should be discovered, and by falling under the king’s displeasure, both he and his child should perish, and so he should make the promise of God of none effect, **he determined rather to entrust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain**, and whereby both the child, so privately to be nourished, and himself, should be in imminent danger; (220) **but he believed that God would some way for certain procure the safety of the child**, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, (221) which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, **they left its preservation to God;**”

Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (p. 67). Hendrickson.

~

Amram, Moses’ father, trusted the Lord and was delivered from Pharaoh’s sword. His faith left a legacy that Moses would follow and instill in his own sons. It is clear that Moses valued the lessons passed down from his father—enough to trust God in his own trials and to teach those same truths to the next generation.

This pattern of generational testimony becomes a defining hallmark of Moses’ ministry. Later, he would command all Israel to do the same—to ensure that their children never forget the works and words of God, just as he had done within his own household.

- **Deuteronomy 4:9–10 (ESV)**

9 “Only take care, and keep your soul diligently, lest you forget the things that **your eyes have seen**, and lest they depart from your heart all the days of your life. **Make them known to your children and your children’s children—** 10 how on the day that you stood before the LORD your God at Horeb, the LORD said to me, ‘Gather the people to me, that I may let them hear my words, so

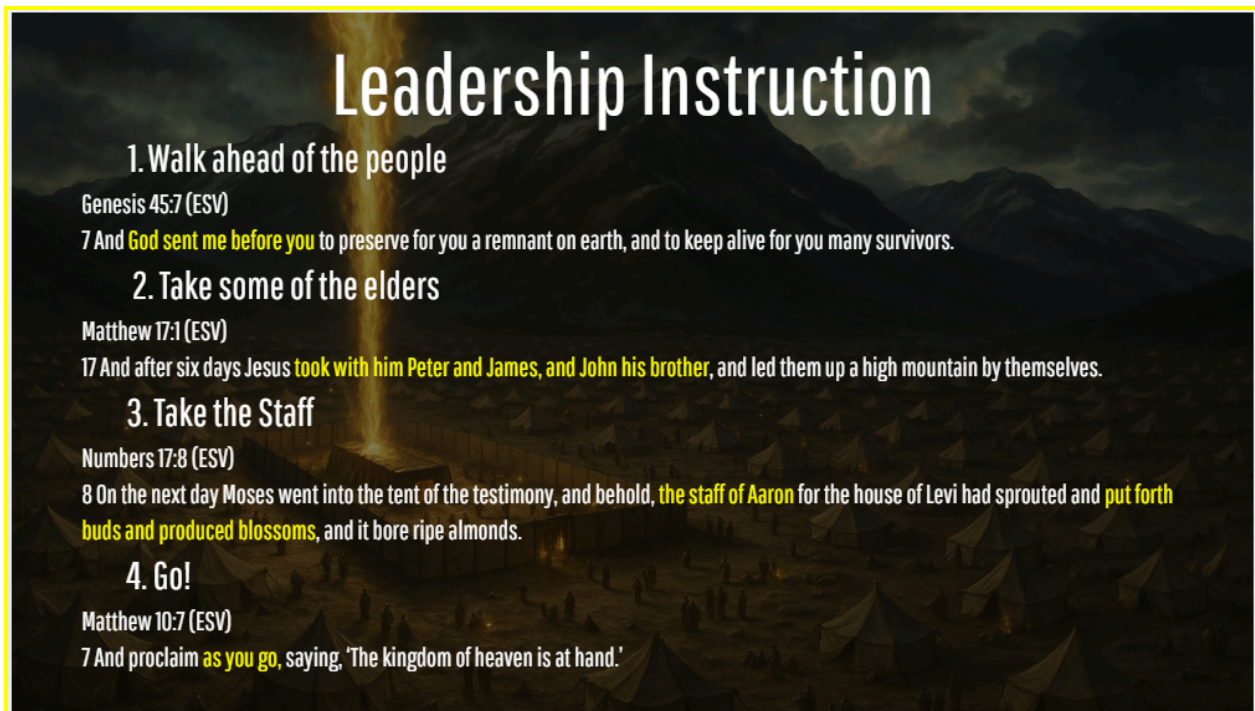
that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.'

Just as the testimony from Amram encouraged his children, Moses and Aaron, so too it continued to inspire his children's children, Gershom and Eliezar.

~

As we previously stated, the names Moses gave his sons clearly show that he experienced everything he was going to lead Israel through first. Just as he was delivered from the sword of Pharaoh, so too would he lead the people of Israel in deliverance from the sword of Pharaoh. Just as Moses had been a sojourner in a foreign land, so too would he lead Israel as they were sojourners in a foreign land. This is a beautiful display of the first principle of leadership we taught you last week: leaders go on ahead of the people.

(DO NOT READ)



Leadership Instruction

- 1. Walk ahead of the people**
Genesis 45:7 (ESV)
7 And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.
- 2. Take some of the elders**
Matthew 17:1 (ESV)
17 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.
- 3. Take the Staff**
Numbers 17:8 (ESV)
8 On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds.
- 4. Go!**
Matthew 10:7 (ESV)
7 And proclaim as you go, saying, 'The kingdom of heaven is at hand.'

If you ever wonder why God is taking you through a difficult situation, consider it could be that he is preparing you to lead and comfort others.

- **2 Corinthians 1:3–4 (ESV)**

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.

~

God guided and comforted Moses through his challenges so that he was able to do the same for those he would later lead.

5 Jethro, Moses' father-in-law, together with Moses' sons and wife, came to him in the desert, where he was camped near the mountain of God.

The first thing to mention here is Israel's location.

(DO NOT READ)



We informed you a few weeks ago that Mount Sinai or Jabal al-Lawz as it is now called, is approximately 31 miles from the village where Jethro likely lived. The text tonight states that Israel is presently camped near the mountain of God, or Mount Sinai. This means Moses was already in the vicinity of Jethro's home when this chapter takes place.

~

Here's another visualization.



Even though Moses is physically close to his family, he does not leave the work of God to visit them. Rather, they leave what they are doing to come visit him. This same principle is played out in the life of Jesus.

- **Luke 2:48–49 (ESV)**

48 And when his parents saw him, they were astonished. And his mother said to him, “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.” 49 And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?”

Even as a boy, Jesus knew that being in his father's house was more important than being in proximity to his physical family. This is not an excuse for children and teens to disobey their parents for the sake of their "ministry"; it is, however, an example to all: God's work must always take precedent over family functions.

~

- **Nehemiah 6:3–4 (ESV)**

3 And I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" 4 And they sent to me four times in this way, and I answered them in the same manner.

When asked to stop the work, Nehemiah states, "*ain't nobody got time for that*". He knew the greatness of his calling and would not stop for anything. Often, when we are willing to leave our post, it is because we do not recognize the greatness of the work God has called us to. We need to view the work God has given us as great, just like Nehemiah did, so that we will not be quickly distracted by civilian pursuits.

6 Jethro had sent word to him, "I, your father-in-law Jethro, am coming to you with your wife and her two sons."

7 So Moses went out to meet his father-in-law and bowed down and kissed him. They greeted each other and then went into the tent.

~

While Moses remained encamped at the mountain of God—right where the Lord had placed him—Jethro was making his way there to meet him. And when Moses heard that his father-in-law was approaching, he didn't wait for Jethro to arrive in his own time; he *went out* to meet him. Jethro came bearing Moses' wife and two sons. Moses wasn't seeking recognition or admiration for his accomplishments. Rather, he demonstrated **righteous and godly leadership** by humbly going out of his way to honor Jethro near the mountain of God.

Take a look at this slide

(DO NOT READ - KEEP SLIDE UP AS WE READ NOTES)

AUTHORITY ALWAYS HONORS AUTHORITY #PICK UP THE TOWEL, NOT THE TITLE

Ephesians 5:21 (NIVUK84)

21 Submit to one another out of reverence for Christ

1 Peter 5:5 (NIVUK84)

5 Young men, in the same way be submissive to those who are older. **All of you, clothe yourselves with humility towards one another**, because, "God opposes the proud but gives grace to the humble."

1 Chronicles 29:24 (NIVUK84)

24 All the officers and mighty men, as well as all of King David's sons, **pledged their submission to King Solomon**.

John 13:14-15 (NIVUK84)

14 Now that I, your Lord and Teacher, have washed your feet, **you also should wash one another's feet**. 15 I have set you an example that you should do as I have done for you.

- **Ephesians 5:21 NIV1984**

21 Submit to one another out of reverence for Christ.

This very principle, reflected in **Ephesians 5:21**, is what we see in our text tonight. Moses was quick to show honor, bowing to Jethro and greeting him with a kiss. There was no competition for respect, nor did either man see himself as more worthy than the other. Instead, both demonstrated mutual submission, honoring one another out of reverence for the Lord.

~

- **1 Peter 5:5 NIV1984**

5 Young men, in the same way be submissive to those who are older. **All of you, clothe yourselves with humility toward one another**, because, "God opposes the proud but gives grace to the humble."

Moses clothed himself with humility, choosing to honor Jethro above himself. In the same way, we are called to fight for our brothers and honor who God has called them to be. When we walk in this posture, the body of

Christ will continue to raise up disciples who mature into leaders of the highest caliber and men who will continually die for their brother's vision. **True authority comes from what God has established—not from human rank or position.**

- **1 Chronicles 29:24 NIV1984**

24 All the officers and mighty men, as well as all of King David's sons, pledged their submission to King Solomon.

In Chronicles, we see mighty men pledging their loyalty to Solomon, the son of King David. The Kingdom of God is not built on carnal standards, but on the unity and growth of believers who work together to accomplish the will of God. We must cast off the mindset that anyone's age, position, status, education, or achievement exempts anyone from being led or pastored by others whom God has appointed. The principle of mutual submission comes to life in the relationship between Jethro and Moses, as both men walked in humility and honor.

~

It's a reminder that the Kingdom doesn't operate by our preferences or pride. If you've ever thought, *"That person can't be my pastor—he's young enough to be my son,"* or, *"They can't give me marriage advice—they haven't been married long enough,"* or even, *"They can't disciple me—they're too inexperienced,"* then your view of the Kingdom is greatly misaligned. True leadership and authority are established by God and godly men will recognize those God has appointed and show them honor and respect because of what God has established. And what is incredible is leadership in the kingdom is never forced. If you do not look up to, respect, or like the leaders in your community you are always free to leave, or change!

- **John 13:14-15 NIV1984**

13 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 14 I have set you an example that you should do as I have done for you.

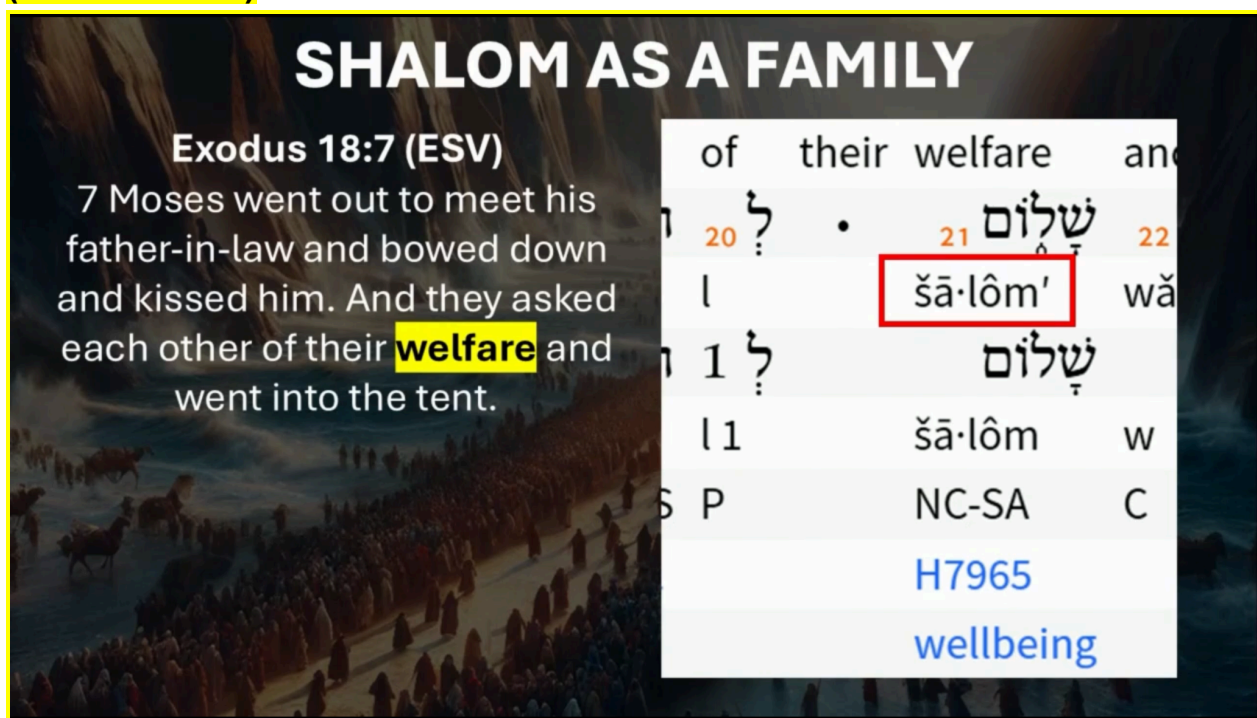
The truest measure of your ability to lead in anything God has entrusted to you is your willingness to serve. You must be eager to **pick up the towel, not the title**, to approach your brothers in honor, wash their feet, and fight for them to fulfill the call of God on their lives.

~

Keep in mind that much has happened since Moses and Jethro last saw one another. Their reunion stands as a beautiful display of genuine love and mutual respect. Yet within the Hebrew text, there's an even deeper truth—something profound and unique about the way they greeted each other. Let's take a look at how the ESV captures this moment.

Take a look at this slide.

(READ SLIDE)



SHALOM AS A FAMILY

Exodus 18:7 (ESV)
7 Moses went out to meet his father-in-law and bowed down and kissed him. And they asked each other of their **welfare** and went into the tent.

of	their	welfare	and
ל	•	שְׁלוֹם	
20	ל	21 שְׁלוֹם	22
		šā·lôm'	wā
1	ל	שְׁלוֹם	
l1		šā·lôm	w
S	P	NC-SA	C
		H7965	
		wellbeing	

~

As you know Shalom means right order with both God and man. After Moses and Jethro spent a significant amount of time apart from each other, they sought to know whether each was in harmony, right standing with **YHWH** and with one another. This moment marks the second time shalom has appeared in Jethro and Moses conversations; the first occurred in

Exodus 4:18, when Moses asked permission to return to Egypt and Jethro said "go in peace."

- **Exodus 4:18 (ESV)**

18 Moses went back to Jethro his father-in-law and said to him, "Please let me go back to my brothers in Egypt to see whether they are still alive." And Jethro said to Moses, "Go in **peace**."

The first time Moses approaches Jethro, he asks to return to Egypt in obedience to the command of Adonai, so that God's people might be delivered from chaos and bondage. Jethro's response is one of blessing—he sends Moses forth in *Shalom*, in harmony with both God and man. From that moment on, we see this theme unfold: Moses' own life brought into *Shalom* with God, moving then to his family walking in *Shalom*, and by the end of this chapter, the entire nation of Israel will come into right order with God and with one another. The pathway to true *Shalom* always begins with one life being transformed—one life that affects a family, and one family that ultimately impacts a nation.

~

8 Moses told his father-in-law about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake and about all the hardships they had met along the way and how the LORD had saved them.

9 Jethro was delighted to hear about all the good things the LORD had done for Israel in rescuing them from the hand of the Egyptians.

Moses hid nothing from Jethro! He didn't sanitize the story or gloss over the parts that made him look bad or that were difficult. It says he told him *everything*...the victories, the miracles and yes, the hardships. This is a mark of a leader that is secure: one who walks in transparency. Moses was not afraid to admit that leadership had been hard. He could recall the bitter water at Marah in Exodus 15, the hunger in Exodus 16, and the thirst and rebellion at Rephidim in Exodus 17 when the people were ready to stone him. That's not exactly a shining performance review for a leader, but Moses shared it all.

He didn't hide the pain because he knew the pain was part of the testimony. What Moses learned, and what every leader must learn, is that the glory of God is not diminished by the hardship...instead it is revealed through it!

~

In vs 9, Jethro says he was "*delighted to hear about all the good things the LORD had done.*" But we shouldn't misunderstand that as Jethro calling every event good. Some of those events were not good in and of themselves. What Jethro recognized was that God's hand was GOOD through it all...that the outcome, the purpose, and even the refining fire itself were good because they led to Israel's deliverance, their character being developed and God's glory.

The mature believer sees not just what happened, but what God was doing **through** what happened. That's why Paul can write:

- **Romans 8:28–29 (NIV)**

²⁸ And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

We need Jethro's perspective. Nothing that has happened in our journey with God has been wasted. Even the things that hurt, God can use to shape us. Every hardship has been for our good and for His glory.

~

Moses was honest about the struggle, and the New-Testament apostles were no different.

- **Acts 14:21–22 (NIVUK84)**

21 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, 22 strengthening the disciples and encouraging them to remain true to the faith. **"We must go through many hardships to enter the kingdom of God," they said.**

This is not a sales pitch...it is the truth. The encouragement of the apostles wasn't "God will keep you from hardship," but instead it was, "you will go through hardship and it will lead you into the Kingdom!"

Neither Moses nor Paul hid the reality of trials. And praise God they didn't! Their transparency is an example for us. Your hardships are meant to become someone else's encouragement.

~

- **1 Peter 4:12–13 (ESV)**

12 Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. 13 But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

You all know this, but it is worth saying again, we are not to be surprised at fiery trials, but instead rejoice in them! Why? Because suffering produces glory for God. It is temporary, but the glory that follows is eternal.

The writer of Hebrews points us back to Moses himself:

- **Hebrews 11:24–26 (ESV)**

24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

Moses **chose** to suffer. That's a powerful statement. He could have remained in the palace, but he aligned himself with the oppressed because he saw something eternal. As men and women of God, we can't insulate ourselves from hardship. We must embrace it when it comes, knowing it is the forge where our faith is proven.

~

Now, look again at Jethro's response. Scripture says he was **delighted**. The Hebrew word, is **(H2302) chadah** and it means to rejoice exceedingly. This is the overflowing joy that comes when the presence of the Lord becomes real.

Psalms 21:6 uses the same word:

- **Psalm 21:6 (NIVUK84)**

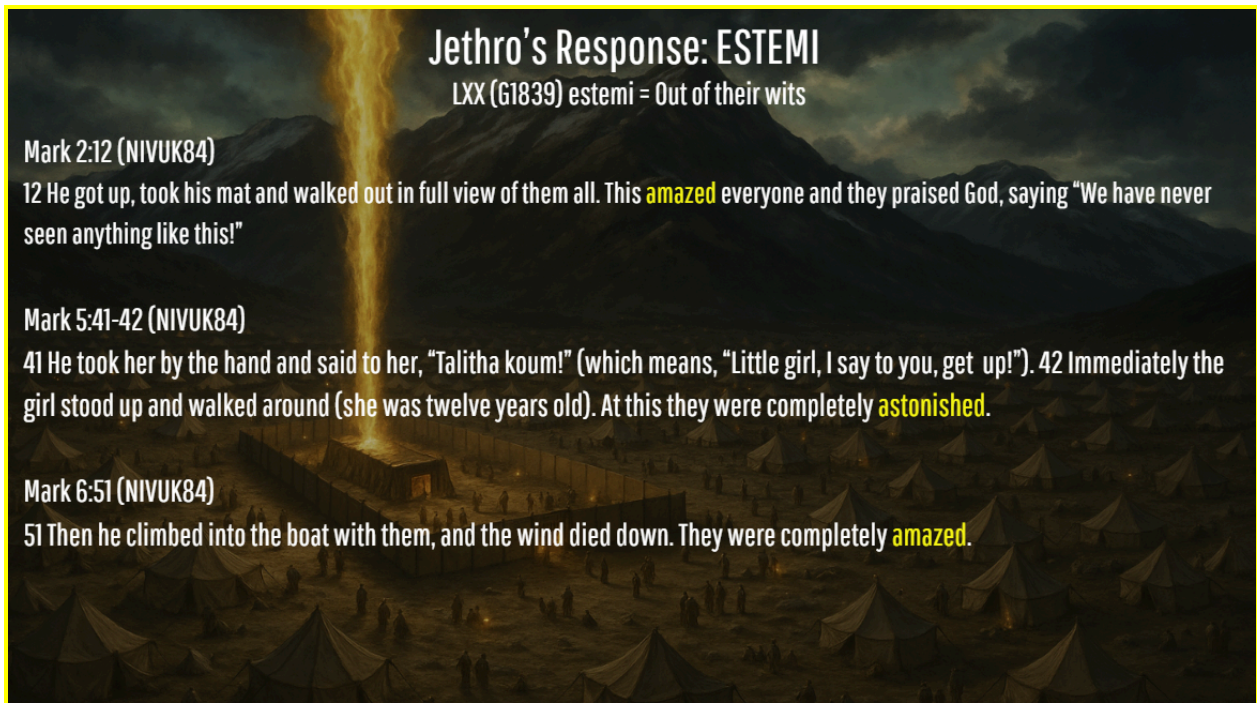
6 Surely you have granted him eternal blessings and made him glad with the joy of your presence.

This is a picture of being overwhelmed with joy because of who God is and what He has done. This is the kind of man we want to be...and the kind of man we want surrounding us in life. We need men who will encourage us in our suffering, not join us in our self-pity. God never partners with self-pity. He may have every reason to show compassion, as in the story of the Good Samaritan, but His compassion always leads to restoration, never stagnation. The right response to hardship is to lift our eyes and praise the Lord through the whole process.

~

Let's look at a slide to see the Greek cognate of this Hebrew word.

(READ SLIDES)



Jethro's Response: ESTEMI

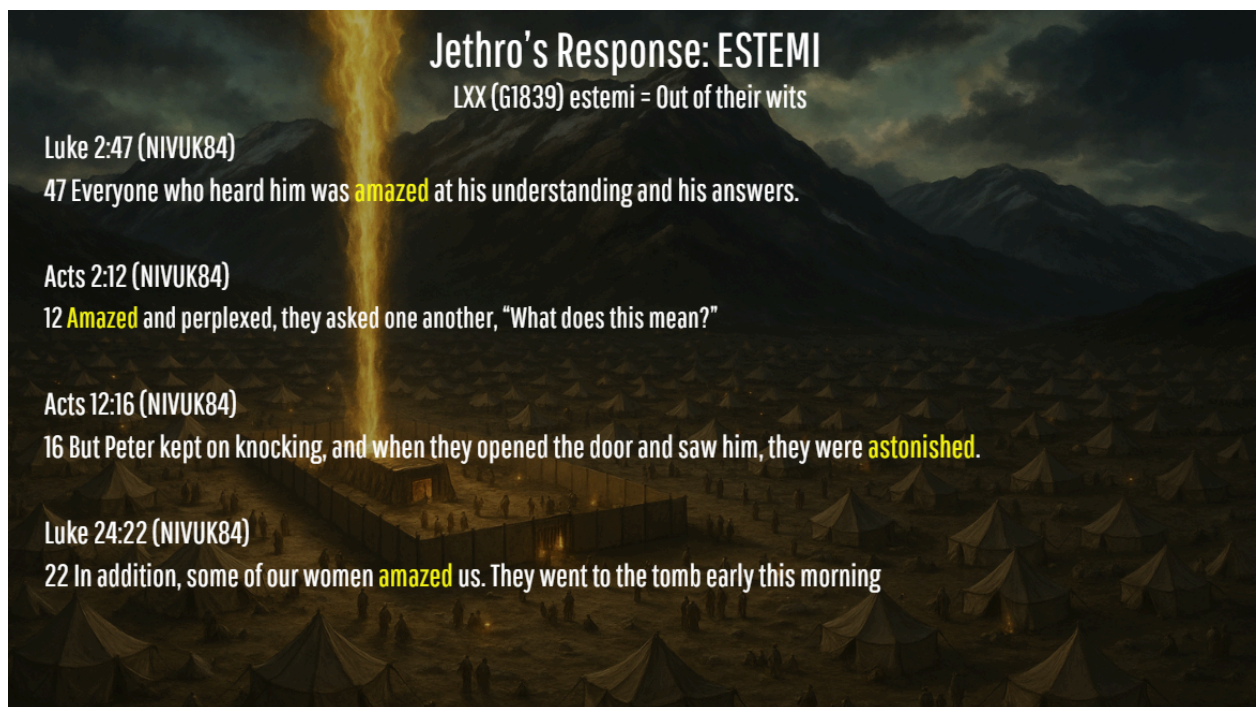
LXX (G1839) estemi = Out of their wits

Mark 2:12 (NIVUK84)
12 He got up, took his mat and walked out in full view of them all. This **amazed** everyone and they praised God, saying "We have never seen anything like this!"

Mark 5:41-42 (NIVUK84)
41 He took her by the hand and said to her, "Talitha koum!" (which means, "Little girl, I say to you, get up!"). 42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely **astonished**.

Mark 6:51 (NIVUK84)
51 Then he climbed into the boat with them, and the wind died down. They were completely **amazed**.

~



Jethro's Response: ESTEMI

LXX (G1839) estemi = Out of their wits

Luke 2:47 (NIVUK84)
47 Everyone who heard him was **amazed** at his understanding and his answers.

Acts 2:12 (NIVUK84)
12 **Amazed** and perplexed, they asked one another, "What does this mean?"

Acts 12:16 (NIVUK84)
16 But Peter kept on knocking, and when they opened the door and saw him, they were **astonished**.

Luke 24:22 (NIVUK84)
22 In addition, some of our women **amazed** us. They went to the tomb early this morning

The same word used to describe the amazement people felt watching Jesus heal the sick and raise the dead is how Moses describes the kind of joy Jethro felt hearing what God did for Israel.

So here's the question: Do we respond that way when we see God move in someone else's life? When a brother gets married, when a long-awaited child is born, when another is ordained or sent out, do we rejoice with that same astonishment? Or do we quietly compare, wishing it were us?

~

The Spirit that Jethro had celebrates the victories of others as if they were his own.

Godly leaders celebrate what God is doing in others, even when it is outside their own camp or this ministry.

Later in Numbers 11, when Eldad and Medad began prophesying in the camp, Joshua rushed to Moses and said:

- **Numbers 11:28–29 (ESV)**

28 ...“My lord Moses, stop them.” 29 But Moses said to him, “Are you jealous for my sake? Would that all the LORD’s people were prophets, that the LORD would put his Spirit on them!”

And that is the same attitude that we see in Jesus in Mark 9:

~

- **Mark 9:38–40 (NIV)**

38 “Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”

39 “Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, 40 for whoever is not against us is for us.

Both Moses and Jesus understood that the Kingdom is far bigger than our circle. The Kingdom advancing is what matters.

Jethro, a Midianite priest, rejoiced in what God was doing in Israel. He didn't envy it. And Moses received counsel and blessing from Jethro with humility. Two leaders, two nations, one spirit rejoicing in the same God.

The quickest way to disqualify yourself from leadership is to grumble when others succeed, to complain when the road grows hard, or to constantly try to prove that you're a leader. God's chosen leaders don't need to announce themselves; their character announces them.

Like Moses, they're transparent about weakness. Like Jethro, they rejoice in another man's triumph. And like both, they see God's hand in every hardship.

~

10 He said, "Praise be to the Lord, who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians. 11 Now I know that the Lord is greater than all other gods, for he did this to those who had treated Israel arrogantly." 12 Then Jethro, Moses' father-in-law, brought a burnt offering and other sacrifices to God, and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law in the presence of God.

A remarkable statement is made by Jethro in this verse range that struck us as significant. Do you remember what Moses relayed from God to Pharaoh back in chapter 9 concerning the result of their deliverance?

- **Exodus 9:16 (ESV)**

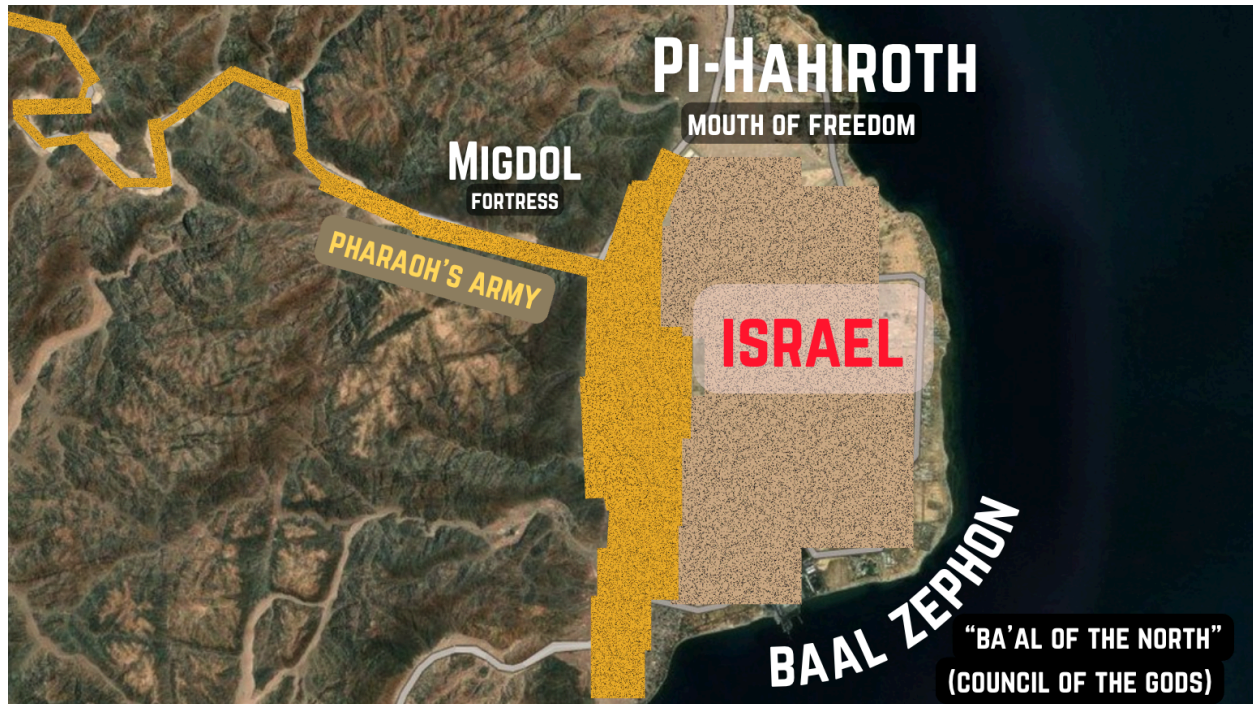
16 But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

This is what Moses told Pharaoh during the plague of hail. Adonai raised up Pharaoh and sent the plagues on Egypt to judge the gods of Egypt, as it says in 12:12, and to proclaim Hashem, his name, in all the earth!

~

This interaction tonight is Moses' word to Pharaoh proving true. Jethro is a gentile priest from Midian, and yet the spiritual showdown with Egypt and the Red Sea is making an impact hundreds of miles away to other nations.

Remember, Jethro is from Midian—a nation that does not serve YHWH, while he himself does in some way as we mentioned in the introduction. The spiritual geography is important to consider:



You all remember the implications of the locale of the Red Sea crossing. To the Israelites, the Egyptians and also the surrounding peoples, the Red Sea crossing was a direct challenge from YHWH to the surrounding spiritual powers on their home turf. At the council of the gods, Adonai defeated lesser gods in the very place they supposedly controlled and dwelt - the sea.

~

This not only affected Egypt, but everyone nearby! And remember, on the other side of this sea is Jethro's home—Midian! This event must have been the talk of the town among the Midianite people, surely striking terror across the land. It's not hard to imagine them thinking - *"If this God can do this to Baal Zephon and the gods of Egypt, what is he going to do with us?"*. And now, a pillar of fire and 6 million people are closing in and are about to rest on Mt. Sinai.

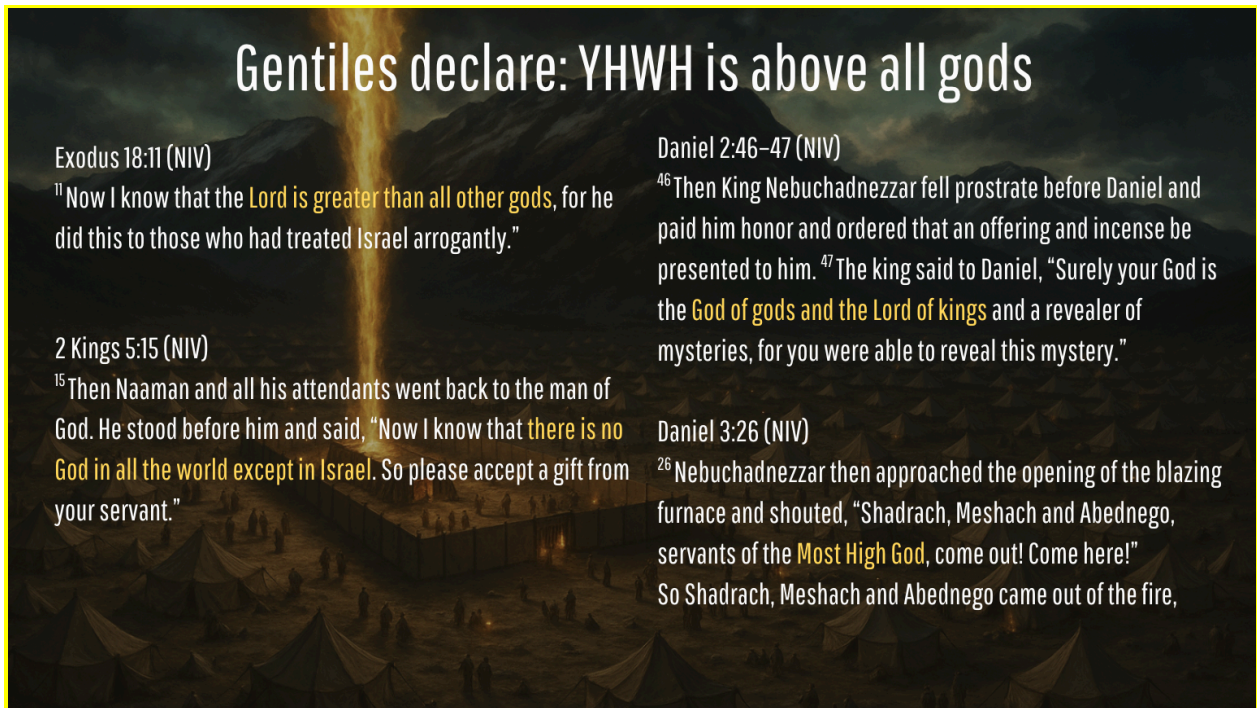
All this is to help you understand the weight of what Jethro is saying: *"Now I know that YHWH is greater than all other gods"...*

The language: "Now I know", which is consistent in almost all translations, gives us the impression that Jethro at one point did not know YHWH was the Most High God or did not experience Him in that way, but now he has!

~

A gentile priest, a descendant of Abraham, is having a greater revelation concerning the God of Israel, and now knows without a shadow of doubt that the God of Israel truly is greater than all gods. Greater than the gods of Egypt, and greater than the gods of Midian! This is the hope for all Gentiles: that they can be included and blessed by the God of Israel just as Adonai spoke of Abraham in Genesis 12. Jethro will not be the last Gentile to get this revelation!

(READ SLIDE)



Gentiles declare: YHWH is above all gods

Exodus 18:11 (NIV)
¹¹ Now I know that the **Lord is greater than all other gods**, for he did this to those who had treated Israel arrogantly."

2 Kings 5:15 (NIV)
¹⁵ Then Naaman and all his attendants went back to the man of God. He stood before him and said, "Now I know that **there is no God in all the world except in Israel**. So please accept a gift from your servant."

Daniel 2:46–47 (NIV)
⁴⁶ Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. ⁴⁷ The king said to Daniel, "Surely your God is the **God of gods and the Lord of kings** and a revealer of mysteries, for you were able to reveal this mystery."

Daniel 3:26 (NIV)
²⁶ Nebuchadnezzar then approached the opening of the blazing furnace and shouted, "Shadrach, Meshach and Abednego, servants of the **Most High God**, come out! Come here!" So Shadrach, Meshach and Abednego came out of the fire,

~

Jethro's actions are instructive for Gentiles globally. The way in which he treats Israel is how all Gentiles should treat God's people if they desire the blessing of Adonai himself.

He makes a personal sacrifice to Adonai. He rejoices in the deliverance of God's people and actively desires to support their mission. And most importantly, he was personally responsible for bringing the savior of Israel his bride.

- **Exodus 18:5–6 (NIV)**

⁵ Jethro, Moses' father-in-law, together with Moses' sons and wife, came to him in the wilderness, where he was camped near the mountain of God. ⁶ Jethro had sent word to him, "I, your father-in-law Jethro, am coming to you with your wife and her two sons."

Perhaps easy to overlook, but we cannot read this without seeing a slew of prophetic passages and patterns that forecast the awesome privilege that Gentiles have in assisting in bringing the Deliverer of Israel—Jesus, his bride.

- **Genesis 24:61–66 (NIV)**

⁶¹ Then Rebekah and her attendants got ready and mounted the camels and went back with the man. So the servant took Rebekah and left.

⁶² Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. ⁶³ He went out to the field one evening to meditate,

and as he looked up, he saw camels approaching. ⁶⁴ Rebekah

also looked up and saw Isaac. She got down from her camel ⁶⁵ and asked the servant, "Who is that man in the field coming to meet us?"

"He is my master," the servant answered. So she took her veil and covered herself.

66 Then the servant told Isaac all he had done.

This is perhaps the seed of our current topic. We made the case in Genesis that the servant of Abraham is, in fact, the Gentile Eliezer. He is given the task of going outside the land of promise and obtaining a bride for the promised son. He finds her and brings her to his Master. In the same way, Gentiles in the last days will be tasked with bringing the sons of Abraham back to Israel to dwell with their Master.

~

- **Isaiah 66:19–20 (NIV)**

¹⁹ “I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory.

They will proclaim my glory among the nations. ²⁰ And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the Lord—on horses, in chariots and wagons, and on mules and camels,” says the Lord. “They will bring them, as the Israelites bring their grain offerings, to the temple of the Lord in ceremonially clean vessels.

Notice how Isaiah says the glory of Adonai will be proclaimed to the nations and *“they will bring all your people, from all the nations to my holy mountain.”* This is not the only time Isaiah uses language like this:

- **Isaiah 49:22 (NIV)**

²² This is what the Sovereign Lord says:

“See, I will beckon to the nations,
I will lift up my banner to the peoples;
they will bring your sons in their arms
and carry your daughters on their hips.

~

Gentiles are forecasted here to bring the sons and daughters of Abraham on their hips and in their arms. Let's move to the writings:

- **Nehemiah 2:7–9 (NIV)**

⁷ I also said to him, “If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe-conduct until I arrive in Judah? ⁸ And may I have a letter to Asaph, keeper of the royal park, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?” And because the gracious hand of my God was on me, the king granted my requests. ⁹ So I went to the governors of Trans-Euphrates and gave them the king’s letters. The king had also sent army officers and cavalry with me.

In a miraculous show of favor, King Artaxerxes grants Nehemiah his request, sending supplies and even an escort of army officers and cavalry to ensure they return safely to Jerusalem.

~

Let's move to the Newer Testament.

- **Romans 11:11 (NIV)**

¹¹ Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Paul elaborates on the role of Gentiles in the national salvation of Israel. He brings clarity to the long forecasted pattern that was not made fully known until his day. He says that Gentiles' mysterious and miraculous inclusion into the faith of Israel is not just for their own salvation, but for the purpose of stirring jealousy into those in Israel who have rejected Jesus. With the

fully prophetic picture in view, we can see the great responsibility and honor it is to be a Gentile included in the family of Israel.



~

As we speak to you tonight, the Pastors of the OAE, Pastor Slaughter, and fellow brothers from Romania are in Turkey, near the location of the seven churches in Revelation. Our association takes this prophetic pattern with the utmost seriousness and is aimed at completing this great task as it pertains to the road from Rome to Jerusalem.



We currently have families in Italy, families further down in Romania. We have our sights set further into Turkey, thus the current trip. And we also are set on sending families to ground zero—Israel. Our aim is to gather as many Gentiles from Rome to Jerusalem who would make the same claim as Jethro in our chapter tonight:

- **Exodus 18:10–11 (NIV)**

¹¹ Now I know that the Lord is greater than all other gods.

Let's keep reading.

~

13 The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening.

Moses went right back to work after all the events of Jethro's arrival. His family had just arrived after a long separation, yet the priority of Moses concern was to serve the people God had entrusted to him.

He didn't let comfort or reunion distract him from his duty before the Lord. Though it was the first time he had seen his wife and children in a long time, Moses still did what the people needed him to do.

Thank God for Jethro, who later showed him a better, more sustainable way to carry that responsibility. But before the delegation came, there was devotion. Moses' willingness to serve tirelessly from morning until evening, pouring himself out for others.

~

It says that he took his seat...this wasn't a seat of comfort...it was the position of judgment, discernment, and leadership.

This seat of burden was one that he sat in because he was chosen by God to fill that role at the very birth of the nation. His years in the desert, his discipleship under Jethro, and his obedience in "going before" the people prepared him for this moment. In every way, Moses was sacrificially laying down his life so that Israel might flourish and be made holy.

That is what righteous leadership looks like: seeing poured-out service as a privilege.

Centuries later, Jesus referred to this same seat in:

- **Matthew 23:1–8 (ESV)**

23 Then Jesus said to the crowds and to his disciples, 2 “The scribes and the Pharisees sit **on Moses' seat**, 3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. 4 **They tie up heavy burdens, hard to bear, and lay them on people's shoulders**, but they themselves are not willing to move them with their finger. 5 They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, 6 and **they love the place of honor at feasts and the best seats in the synagogues** 7 and greetings in the marketplaces and being called rabbi by others. 8

But you are not to be called rabbi, for you have one teacher, and you are all brothers.

~

Jesus was speaking to people who held the **position** of Moses but not the **heart** of Moses. The Pharisees required of others what they were unwilling to demonstrate themselves. They tied up heavy burdens for others to carry while avoiding the hard work of obedience. They loved honor, titles, and appearances...but not the sacrificial heart of service.

In contrast Moses bore the people's burdens personally. He stood before God on their behalf, even when they grumbled against him.

Jesus' rebuke of the Pharisees highlights how rare good leadership is. For those being raised up in leadership in this house, this passage should stir something in you. God is calling you not just to authority but to character...to the same humility, endurance, and obedience that marked Moses.

Even more remarkable is that Jesus told his disciples to obey those sitting on Moses' seat...even if hypocritical men occupied it. Why...? **Because all authority ultimately comes from God.** The position still carries divine weight, even when the person in it falls short.

~

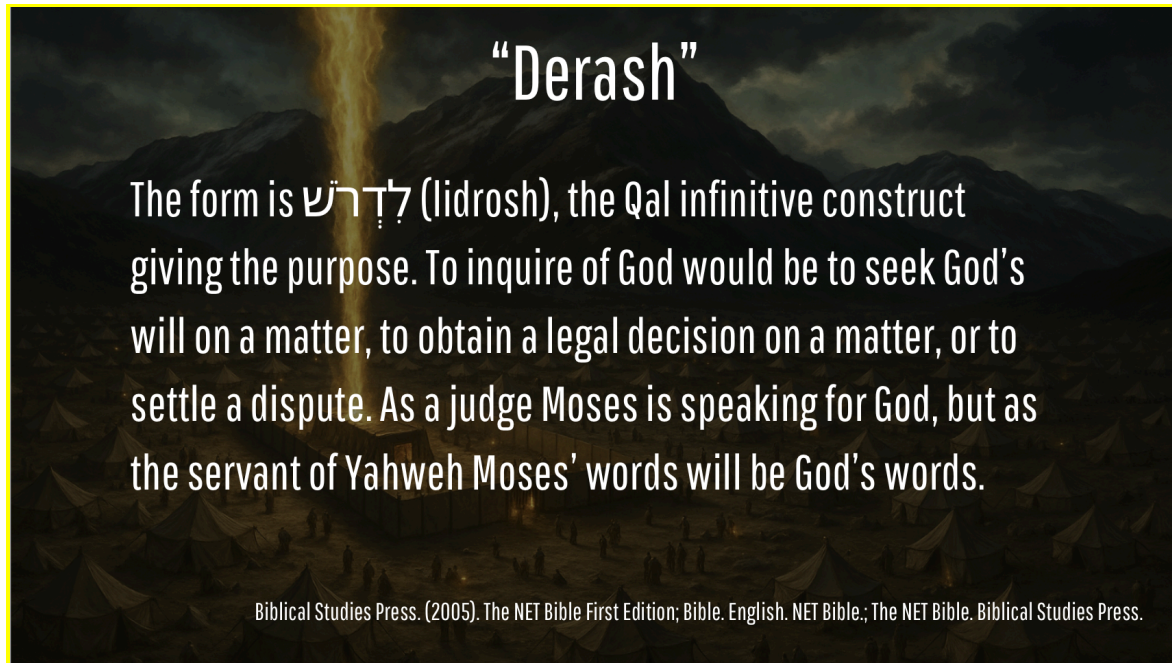
14 When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?"

15 Moses answered him, "Because the people come to me to seek God's will. 16 Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws."

Remember, just a few chapters earlier, the people of God “grumbled” against Moses—and we learned from our study that it was much more than just complaining, but they were bringing a legal dispute against him and

thus the Lord. Now, in this passage, we see Moses is the one settling their disputes. What a phenomenal example of leadership Moses displays. He continuously entrusted himself to God and sought his will in every one of their disputes. Let's take a look at the NET translation footnote for deeper insight.

(READ SLIDE)



~

The word derash appears as a verb in our passage tonight. And Moses “derashes” the will of God by reflecting on the laws he has already received and to know God's will in the dispute. This is the example all godly men should follow when rendering judgment. Derashing the Law of God to give them insight into difficult decisions.

- **Psalm 119:97–100 (NIV)**

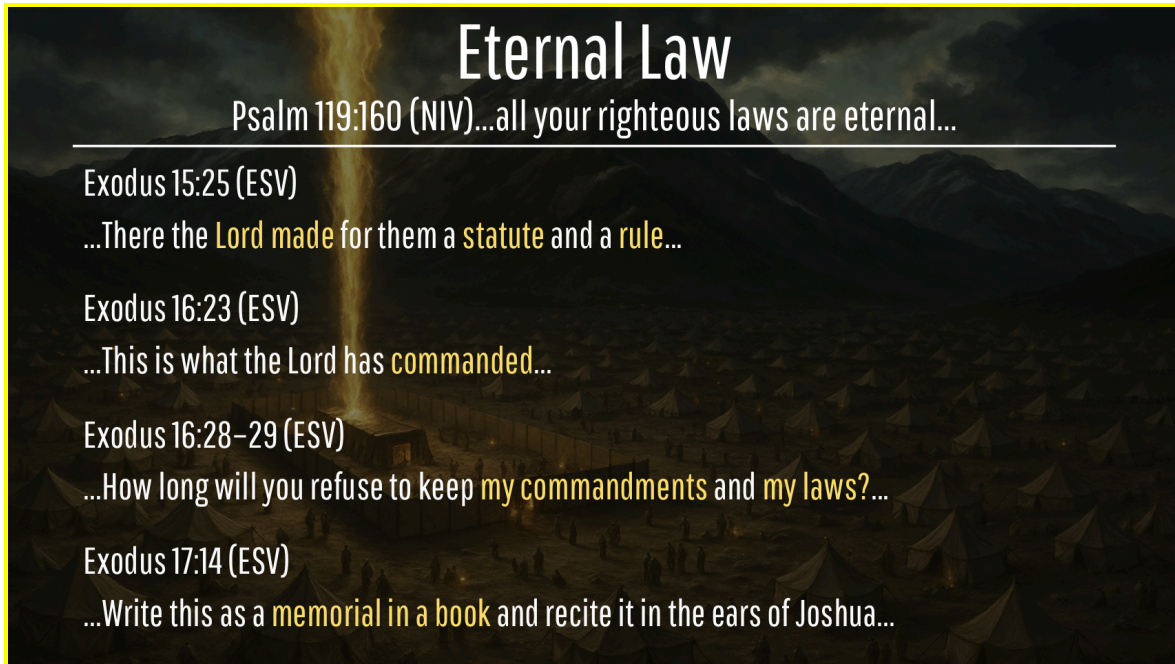
⁹⁷ Oh, how I love your law!

I meditate on it all day long.

⁹⁸ Your commands are always with me
and make me wiser than my enemies.

Now you might be asking, "How could Moses know God's law before Mount Sinai?" Well we are glad you asked. We've touched on the concept of God's eternal law before, and tonight we hope this truth will be firmly established in your mind.

(DO NOT READ SLIDE)



Eternal Law

Psalm 119:160 (NIV)...all your righteous laws are eternal...

Exodus 15:25 (ESV)
...There the Lord made for them a statute and a rule...

Exodus 16:23 (ESV)
...This is what the Lord has commanded...

Exodus 16:28-29 (ESV)
...How long will you refuse to keep my commandments and my laws?...

Exodus 17:14 (ESV)
...Write this as a memorial in a book and recite it in the ears of Joshua...

Here we have four references in the book of Exodus thus far that show God's law was known before the Sinai event in Exodus 19.

~

1. In Exodus 15:25, Moses gave the people a statute and a rule. He knew the Law of God and applied it in the midst of a situation where the people were grumbling for water. The man of God must learn to do the same--know and apply the law of God in the midst of chaos.
1. In Exodus 16:23, God speaks to Moses his law of sabbath rest for the people. Many of you probably think the Sabbath command originated on Mt Sinai when Moses received the 10 commandments. However, this Law can be traced back all the way to the creation story, and we see Moses teaching it to the people three chapters before his experience on Mt. Sinai.

1. In Exodus 16:28-29, Moses references God's commands and laws.

1. Exodus 17:14, he writes down the law and recites it to Joshua.

It is clear that the Law of God is eternal and Moses was teaching it to the people throughout the book of Exodus. Next week in Exodus 19 on Mount Sinai, Moses will receive greater revelation into the eternal Law of God. It will go on to mark the people of Israel and set them apart to this day. We would do well to value the law of God in the same way.

- **Deuteronomy 4:6 NIV**

6 Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."

~

Let's keep moving because Jethro is about to give some fantastic counsel that helps to form the foundation of God's government in Israel.

17 Moses' father-in-law replied, "What you are doing is not good. 18 You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. 19 Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. 20 Teach them the decrees and laws, and show them the way to live and the duties they are to perform. 21 But select capable men from all the people — men who fear God, trustworthy men who hate dishonest gain — and appoint them as officials over thousands, hundreds, fifties and tens.

Anybody who has ever had great responsibility can appreciate Jethro's counsel to Moses. You can also respect him for having the courage to say it! After all, Moses is quite powerful, has millions of followers and the staff of God in his hand! But the major point of the chapter is these two are friends

who have walked alongside each other for 40 years. Jethro exemplifies an instructive passage from Paul:

- **Ephesians 4:25 (NIV)**

²⁵ Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body.

~

For Jethro to simply tell Moses he was doing a good job would be for him to *put on falsehood and speak deceitfully to his neighbor*. Jethro knew the current system was not good and wanted to help make it better. This is what actual friends do for each other. There is nothing harsh or mean about this, but instead it's a demonstration of trust and brotherly affection.

Let's read another verse from Ephesians 4 on this topic:

- **Ephesians 4:15 (ESV)**

15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

Paul explains that the body of Christ is built up when its members speak the truth to each other in love. In our passage tonight, we see the nation being given deeper levels of maturity as Jethro speaks the truth frankly and in love to Moses.

~

Jethro then states that Moses AND THE PEOPLE will wear themselves out if they go on this way. It is worth noting, when the leader is operating in a way that wears him out, it will also wear out those who follow him. This is what we teach in Marriage Enrichment lesson 3 "the flow of shalom". The way the man of the house acts will filter down and effect the rest of the house.

Jethro's solution to the increasing strain is to delegate other men to help carry the load. As Jethro gives this advice, he states confidently that God

will be with him as he implements it. Let's look at verse 19 one more time, but in the LES this time.

- **Exodus 18:19 (LES2)**

19 Now, therefore, listen to me, and I will counsel you, and God will be with you...

Jethro is reassuring Moses that as he delegates, God will be with him in the delegation. We imagine these words would have been incredibly refreshing to Moses. The man who was tasked with representing God to the people is now being asked to delegate this weighty responsibility. The reassurance that God will be with him in the delegation must be a huge sigh of relief!

~

Jethro states that Moses should focus on representing the people before God, a task that can be more effectively accomplished by delegating.

21 But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens.

The men Jethro told Moses to pick had to have five qualifications.

(DO NOT READ)



Israel's Judges (Ex 18)

1. Capable men
2. From the People
3. Fear God
4. Trustworthy
5. Hate Dishonest Gain

Exodus 18:21 (NIV1984)

But select **capable men from all the people** – men who **fear God**, **trustworthy** men who **hate dishonest gain** – and appoint them as officials over thousands, hundreds, fifties and tens.

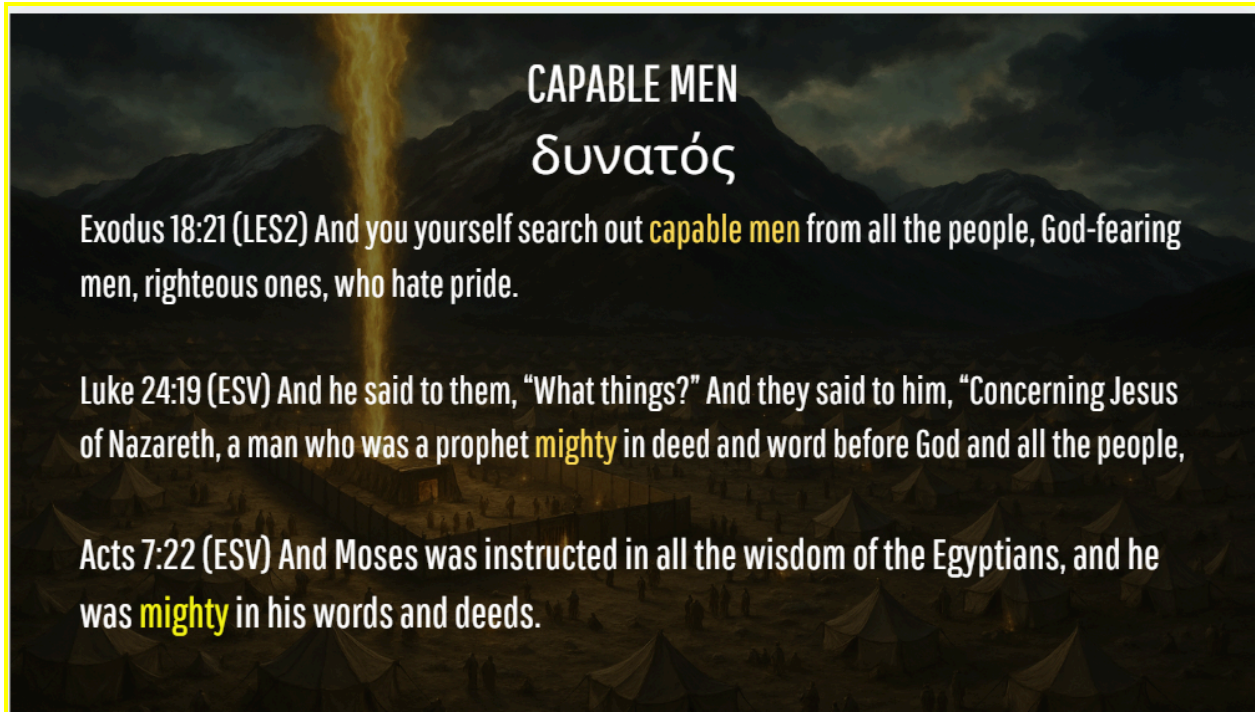
1. Capable men
2. From the People
3. Fear God
4. Trustworthy
5. Hate dishonest gain

~

Because Jethro tells him to pick men "from the people," we understand that the people of Israel had raised up men who met these qualifications. They did not need to outsource or do hiring campaigns to find judges; they merely had to appoint the men who were already meeting these standards.

Let's take a deeper look at the phrase "Capable men".

(READ SLIDE)



~

While in Hebrew the word "capable" is "chayil", the Greek cognate is "dunatos". This word can mean powerful, strong, able, or competent, and as we just read, is used to describe Jesus and Moses. These men were not incompetent underlings; instead, they were men whose character was comparable to Moses. In this church, we believe the men you raise up should eventually be of equal and greater quality.

- **Luke 6:40 (ESV)**

40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

In the book of Exodus, God chose the one man, Moses, who poured into these elders, who poured into their families and the entire nation. The one association is built on the concept of pouring into men who will become like you and surpass you. These men will then in turn pour into one family, and that family will shake their nation. This is the process Moses is going through!

~

One last note on the capable men or literally "men of force" according to the JPS.

(Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 143). The Jewish Publication Society.)

This is reminiscent once again of Joseph, another Hebrew entrusted with leading millions, who had a priest for a father-in-law.

- **Genesis 41:33–36 (NIV)**

³³ “And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. ³⁴ Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. ³⁵ They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. ³⁶ This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine.”

~

In chapter 41, we looked at the words for discerning and wise.

(READ SLIDE)

A Wise & Discerning Man

- Discerning = “Navon” נָבוֹן
 - One who knows and can comprehend meaning
- Wise = “Chakham” חָכָם
 - Skillful, clever, experienced, wise man

This precedes Jethro's advice to Moses in Exodus 18:21

Before Jethro gave Moses advice, the Lord revealed to Joseph how to manage an entire nation and provided instructions on the collection and distribution of food...which he then gave to Pharaoh. This is yet another example of the seed book expanding. These similar principles are shaping the judicial system of Israel and bringing Shalom to God's people, enabling them to receive the impending revelation from Sinai!

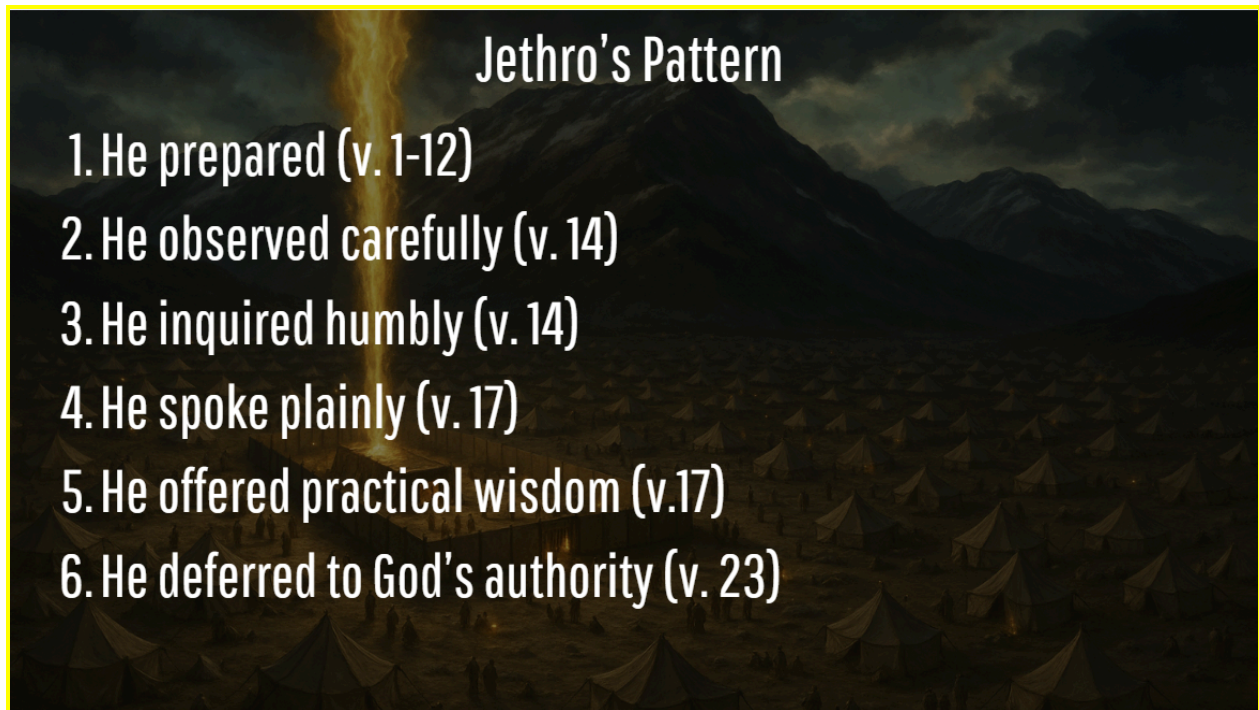
~

22 Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. 23 If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.”

In this passage, Jethro gives us a clear model and pattern for imparting godly counsel. His advice to Moses is not reactionary...it is prepared, prayerful, and practical.

Let's briefly go through the pattern he sets:

(DO NOT READ)



~

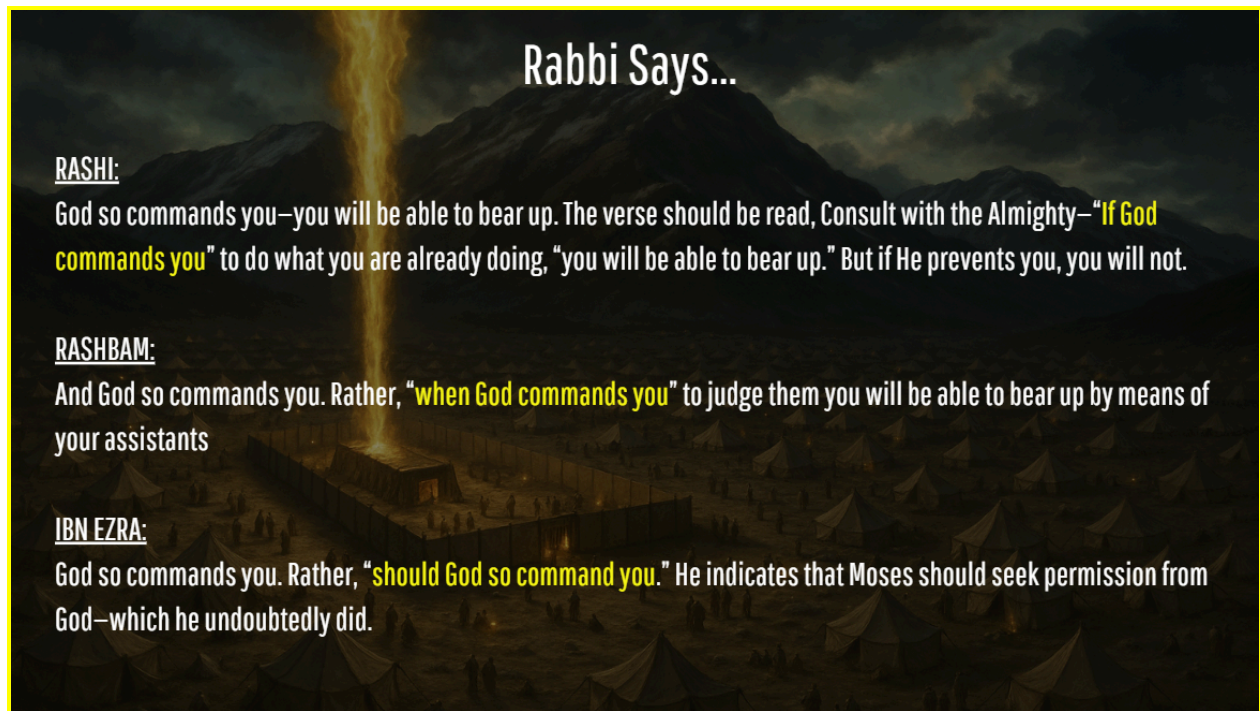
1. **He Prepared (v1-12)** Before Jethro ever offered advice, he came bearing the presence of God. He didn't show up empty handed or opinionated. He arrived with Moses' family, with sacrifices, and with fellowship before God. The man who gives counsel must first be a man who walks in fellowship with God. Not only that, but he came at a time when his refreshing was needed...right after a battle.
2. **He Observed Carefully (v14)** He didn't speak in haste. He watched Moses at work "from morning until evening." A wise counselor pays attention before forming conclusions.
3. **He Inquired Humbly (v14)** Jethro asked, "What is this you are doing for the people?" He didn't assume. True discernment begins with questions, not accusations.
4. **He Spoke Plainly (v17)** He said, "What you are doing is not good." He didn't flatter Moses, he told him the truth. Putting off falsehood and speaking truthfully is loving your brother.
5. **He Offered Practical Wisdom (v17)** Jethro proposed a solution that preserved Moses leadership but multiplied his impact.

6. **He Deferred to God's Authority (v23)** Notice his humility: "If you do this AND God so commands." Jethro doesn't claim divine authority. He submits his counsel to God's confirmation.

~

Before we get to the last one, we want say that the Rabbi's nearly universally say that it should be read like the NIV 84. Take a look at this slide:

(READ SLIDE)



Rabbi Says...

RASHI:
God so commands you—you will be able to bear up. The verse should be read, Consult with the Almighty—“**If God commands you**” to do what you are already doing, “you will be able to bear up.” But if He prevents you, you will not.

RASHBAM:
And God so commands you. Rather, “**when God commands you**” to judge them you will be able to bear up by means of your assistants

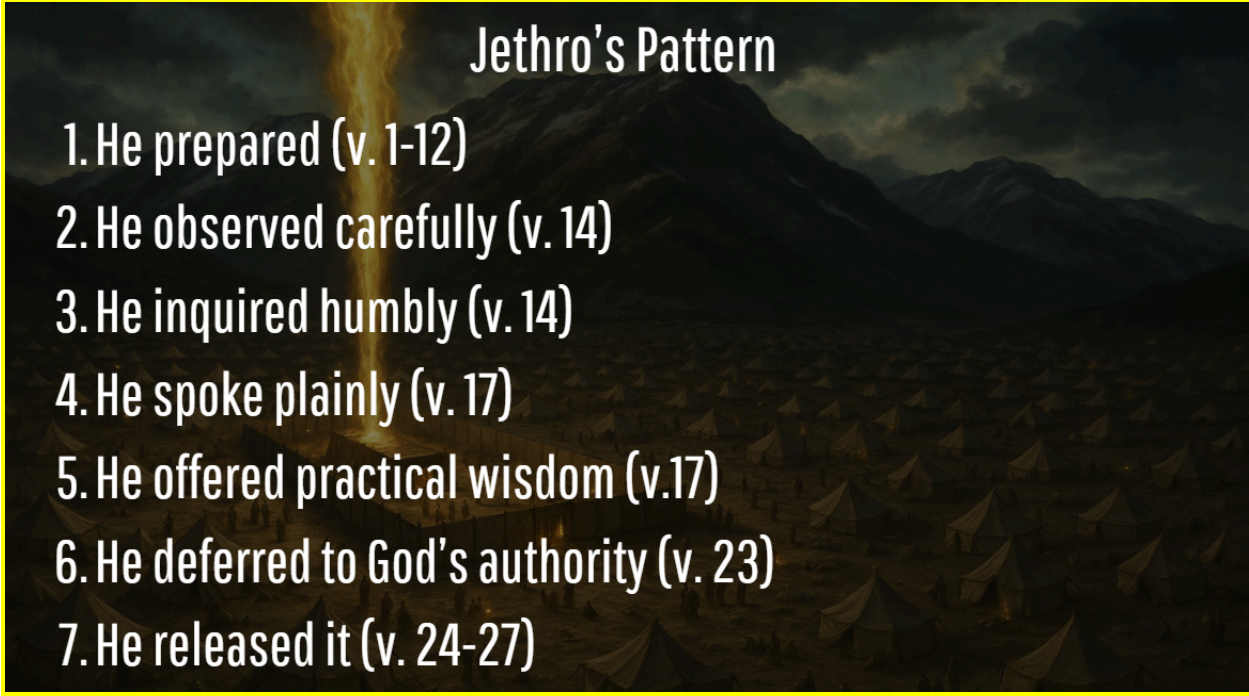
IBN EZRA:
God so commands you. Rather, “**should God so command you.**” He indicates that Moses should seek permission from God—which he undoubtedly did.

It is clear from the Rabbi's and other commentaries that we read that Jethro gave counsel that he expected Moses to submit before God for confirmation.

~

Going back to the previous slide, we will talk about our last step of godly counsel and it is an important one...

(DO NOT READ)



Jethro's Pattern

1. He prepared (v. 1-12)
2. He observed carefully (v. 14)
3. He inquired humbly (v. 14)
4. He spoke plainly (v. 17)
5. He offered practical wisdom (v.17)
6. He deferred to God's authority (v. 23)
7. He released it (v. 24-27)

1. **He Released It (v24-27)** After giving his counsel, Jethro didn't demand control or act like he would be upset if Moses didn't do it. He trusted Moses to follow God and then returned home in peace. People who give true godly counsel don't need to cling to the outcome, they can trust God to cause the seed of wisdom to grow.

This pattern should mark every leader who seeks to give godly advice. We would do well to practice this kind of counsel in our church—spirit-led Biblical counsel with no hint of control. Jethro's advice carries weight because of who he was to Moses, they had certainly had similar conversations over 40 years. Scripture paints a picture of a man marked by spiritual maturity and faithfulness: this is a list taken from Dake.

~

(DO NOT READ)

Jethro's Character

1. A religious man (Ex. 2:16; 3:1; 18:1–12).
2. A family man (Ex. 2:16; 18:1–7).
3. A wealthy yet unspoiled man (Ex. 2:16–3:1).
4. An observant man (Ex. 2:18; 18:1–12).
5. A hospitable man (Ex. 2:20).
6. An understanding and appreciative man (Ex. 2:20; 18:1–12).
7. A good businessman (Ex. 2:21; 18:1–12).
8. A peace-loving man (Ex. 4:18; 18:1–12).
9. A broad-minded and unselfish man (Ex. 18:1–12).
10. A wise man (Ex. 18:13–27).

Finis Jennings Dake, [The Dake Annotated Reference Bible](#) (Dake Publishing, 1997), Ex 18:9.

1. A **religious man** who honored God (Ex. 2:16; 3:1; 18:1–12).
1. A **family man** who cared deeply for his household (Ex. 2:16; 18:1–7).
2. A **wealthy yet unspoiled man**, grounded despite prosperity (Ex. 2:16–3:1).
3. An **observant man**, paying attention before speaking (Ex. 2:18; 18:1–12).
4. A **hospitable man**, welcoming others generously (Ex. 2:20).
5. An **understanding and appreciative man**, seeing value in others (Ex. 2:20; 18:1–12).
6. A **good businessman**, stewarding resources wisely (Ex. 2:21; 18:1–12).
7. A **peace-loving man**, seeking harmony over strife (Ex. 4:18; 18:1–12).
8. A **broad-minded and unselfish man**, celebrating God's work beyond himself (Ex. 18:1–12).
9. A **wise man**, whose counsel brought rest to nations (Ex. 18:13–27).

Finis Jennings Dake, [The Dake Annotated Reference Bible](#) (Dake Publishing, 1997), Ex 18:9.

Jethro's counsel is credible because his character was consistent. His words carried authority because his life carried integrity.

~

Jethro's conclusion in v23 is amazing. Look at in the NLT:

- **Exodus 18:23 (NLT)**

23 If you follow this advice, and if God commands you to do so, then you will be able to endure the pressures, and all these people will go home in **peace**.”

As we mentioned before in this teaching, this is the third mention of shalom between Moses and Jethro and each time it expands in scope:

(DO NOT READ)

Multiplying Shalom

<u>One Man</u>	<u>One Family</u>	<u>One Nation</u>
Exodus 4:18 (ESV) 18 Moses went back to Jethro his father-in-law and said to him, "Please let me go back to my brothers in Egypt to see whether they are still alive." And Jethro said to Moses, " Go in peace. "	Exodus 18:7 (ESV) 7 Moses went out to meet his father-in-law and bowed down and kissed him. And they asked each other of their welfare and went into the tent.	Exodus 18:23 (ESV) 23 If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace.

- In Ex 4:18, we see Moses asking for Jethro's permission to back to Egypt showing the shalom of one man.
- In Ex 18:7, we see Moses uniting again with this family. This is the shalom of a family.
- And now in Ex 18:23, we see counsel giving shalom to the nation.

~

When godly order is established, shalom multiplies. The meaning behind the characters that make up Shalom in Hebrew is **to destroy the authority attached to chaos**. Shalom is not passive peace, it is the active overthrow of chaos.

We are learning this as a church from scriptures like Romans 16:20 that we have been hitting in our recent sermon series:

- **Romans 16:20 (NIV)**

20 The God of **peace** will soon **crush** Satan under your feet.
The grace of our Lord Jesus be with you.

The prince of peace is reigning by destroying the authority of chaos!

So when Jethro says the people will "go home in peace," he is not talking about calm emotions. He is describing divine order restored. To walk in shalom means to walk in alignment with God's authority. You cannot be attached to both God's order and the chaos of sin.

~

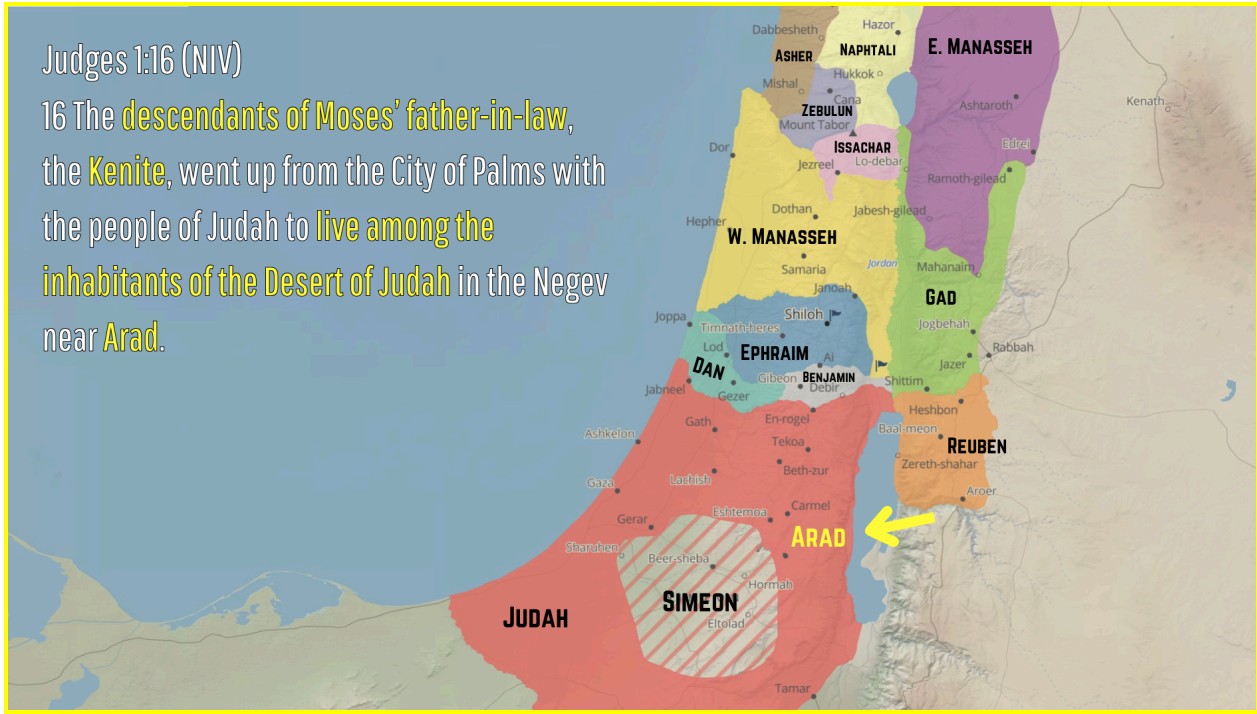
24 Moses listened to his father-in-law and did everything he said. 25 He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. 26 They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves. 27 Then Moses sent his father-in-law on his way, and Jethro returned to his own country.

Although Jethro is exiting the story, his lineage and his impact will continue in the scripture. Years later, after Moses and even Joshua are gone, his descendants appear in the story.

(READ SLIDE)

Judges 1:16 (NIV)

16 The descendants of Moses' father-in-law, the Kenite, went up from the City of Palms with the people of Judah to live among the inhabitants of the Desert of Judah in the Negev near Arad.



Although they are a people group destined for removal from the land (Gen 15:19), specific members of Jethro's household yoke themselves to Judah to assist in their calling—just as their father did for Moses.

~

Yet again in Judges, the Kenites return to the story:

- **Judges 4:17 (NIV)**

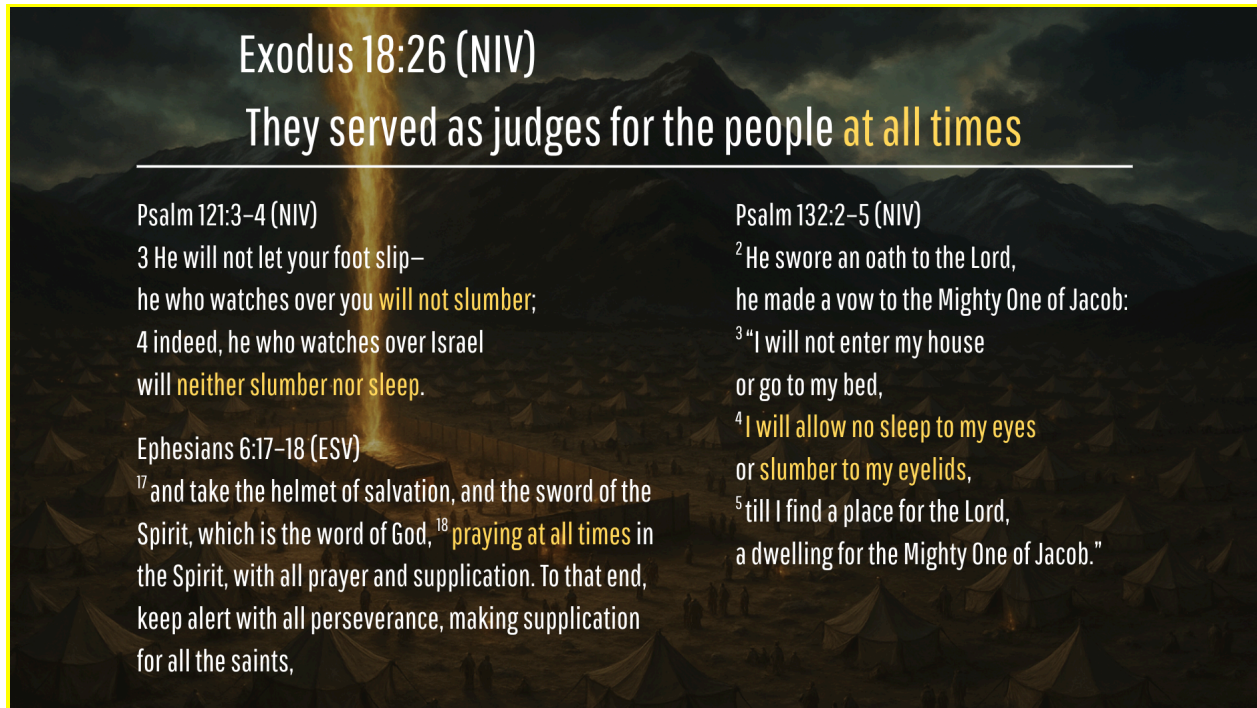
¹⁷ Sisera, meanwhile, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there was an alliance between Jabin king of Hazor and the family of Heber the Kenite.

The descendants of Jethro's son Hobab is Heber, whose wife is Jael—slayer of Sisera. The nation is destined for disinheritance, and the gods over Midian will be judged. But individuals from the nation, like Jethro and Jael shine like stars amongst the Gentiles as humble, courageous servants of the Most High God.

As we stated in the introduction, these last several chapters and especially chapter 18 offer invaluable insights and applications for leaders. The wording in verse 26 is worth the final comments of the chapter. It says that the capable men who were appointed to serve as judges for the people *at all times*.

~

(READ THE VERSES)



Exodus 18:26 (NIV)

They served as judges for the people **at all times**

Psalm 121:3–4 (NIV)

³ He will not let your foot slip—
he who watches over you **will not slumber**;
⁴ indeed, he who watches over Israel
will **neither slumber nor sleep**.

Ephesians 6:17–18 (ESV)

¹⁷ and take the helmet of salvation, and the sword of the Spirit, which is the word of God, ¹⁸ **praying at all times** in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints,

Psalm 132:2–5 (NIV)

² He swore an oath to the Lord,
he made a vow to the Mighty One of Jacob:
³ “I will not enter my house
or go to my bed,
⁴ **I will allow no sleep to my eyes**
or **slumber to my eyelids**,
⁵ till I find a place for the Lord,
a dwelling for the Mighty One of Jacob.”

We are all called to be servants to the body of Christ—especially leaders. Those of you with that aspiration in the room must develop the mentality of the judges in chapter 18. They served *at all times*. Leadership requires conviction and daily walking out of this principle. Your life is not your own, your time and resources are not your own. David ascribes this attribute to the Lord in Psalm 121, as we just read, and both he and Paul expect this behavior from themselves and others.

When God has called you to a work, what are you willing to sacrifice for it? Moses risked his reputation and life to return to Egypt, but the result was national transformation. Jethro left his home, gave away his daughter and sought heaven for supernatural help. The result was national shalom.

Our charge to you all tonight are words from Paul to Timothy that we imagine he learned by studying men like Moses his entire life:

- **2 Timothy 4:5 (NIV)**

⁵ But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

~

To be a leader, you must maintain composure in all situations. Moses delegated responsibilities, yet this didn't diminish his divine mandate to lead. In reality, Moses' leadership journey had only just begun. He persevered through hardships and fulfilled his ministerial duties, earning him a place among the most influential leaders in history and the enduring hero of Israel.

When facing adversity, when weighed down by lack of sleep, unmet expectations, or the bitter sting of being maligned by those you love—can you maintain your composure? Or as Paul said it, “keep your head”. Moses' life exemplifies ministry. The longer you lead, the more you will appreciate his example. Despite enduring hatred, blame, and burdens, Moses also witnessed the glory of God like no one else.

Men aspiring to such a task should conduct a sober assessment of their ability to handle challenges as Moses did. They should increasingly seek guidance from the Jethro's in their lives. Leadership is challenging, whether at home, in the local church, or abroad. However, speaking from personal experience, it remains *the best job we ever had*.