

## Exodus Chapter 18

Verses 1-27: The respect and mutual regard seen in the reunion of “Jethro” and Moses demonstrates family dynamics in the ancient near East in the late Bronze Age (see notes on 2:21; 4:18, 24-26). Moses constantly deferred to Jethro as his “father-in-law”, even though he had been release from familial duties.

**Exodus 18:1 "When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, [and] that the LORD had brought Israel out of Egypt;"**

“Jethro ... heard of all”: The intelligence-gathering ability of ancient peoples should not be underestimated. Quickly and thoroughly the news of significant events in others lands passed from one place to another, very often via the merchant caravans which traversed the Fertile Crescent, or through ambassadors and other official contacts between nations. In Jethro’s case, whatever knowledge he had gleaned of Israel’s progress had been supplemented with information from Zipporah and her sons after Moses sent them ahead to her home (verse 2).

**Exodus 18:2 "Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,"**

When he had heard of the above things, he determined to pay Moses a visit, and congratulate him on that account; and he took his daughter, the wife of Moses, along with him, to deliver her to her husband, to share with him in his cares and troubles. As to partake with him of his honors and dignity, so to bear part with him in his burdens, so far as she was capable of.

Moses had sent Zipporah back to her own relations, either in anger, on account of the scene described (in Exodus 4:24-26), or simply that he might not be encumbered with wife and children during the dangers and troubles which he anticipated in Egypt. Jethro assumed that, as the main troubles were now over, he would be glad to have his wife and children restored to him.

**Exodus 18:3 "And her two sons; of which the name of the one [was] Gershom; for he said, I have been an alien in a strange land:"**

Those also Jethro took along with him and his daughter.

"Of which the name of the one was Gershom": Which seems to be his firstborn (Exodus 2:22), his name signifies a desolate stranger, as some, or, "there I was a stranger": the reason of which name follows agreeably thereunto.

"For he said, I have been an alien in a strange land": Meaning, not the land of Egypt, where he was born, and had lived forty years; but in the land of Midian, where he was when this son of his was born. And which name was given him partly to keep up the memory of his flight to Midian, and partly to instruct his son, that Midian, though his native place, was not his proper country where he was to dwell, but another, even the land of Canaan.

We discovered in an earlier lesson that Jethro was truly the name of Zipporah's father. The name Reuel was a title, not a name (see notes on Exodus 2:16). "Gershom" means refugee, or sojourner. It seems that Moses left his family with his wife's father, when he went back into Egypt to deliver the people. Sometimes it is necessary to leave family behind when a dangerous mission is about to be undertaken. This certainly was the case here. Moses had left his wife and two young sons with Jethro.

The news of the Red Sea parting surely had spread. Jethro, just like so many of the other surrounding people, had heard and suddenly realized that the Lord God is the true God. Jethro, just like so many other people of this area, believed in many gods. These miracles just make it very clear that Moses' God is the real God. It was no secret that the God of Moses had fought the battle for His people. That God Himself, had brought the people out with His mighty hand.

**Exodus 18:4 "And the name of the other [was] Eliezer; for the God of my father, [said he, was] mine help, and delivered me from the sword of Pharaoh:"**

Eliezer is supposed to have been the boy whom Zipporah circumcised in the wilderness (Exodus 4:25). He grew to manhood, and had a son, Rehabiah (1 Chronicles 23:17), whose descendants were in the time of David very numerous (1 Chron. 23:17; and compare 1 Chron. 26:25-26). It is uncertain whether Moses gave him his name before parting from him, in allusion to his escape from the Pharaoh who "sought to slay him" (Exodus 2:15), or first named him on occasion of receiving him back, in allusion to his recent escape from the host which had been destroyed in the Red Sea.

This was the young son that Zipporah had circumcised. "Eliezer" means God of help.

**Exodus 18:5 "And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:"**

It is quite possible that "the mount of God" may be here used, in a broad sense, of the entire Sinaitic mountain-region, as "wilderness" is just before used in the broad sense of the infertile region between Egypt and Palestine. Or the movement described (in Exodus 19:1-2), may have taken place before Jethro's arrival, though not related until after it. We must bear in mind that Exodus was probably composed in detached portions, and arranged afterwards. The present chapter has every appearance of being one such detached portion.

This mount where Moses was encamped, was Sinai. God had led them with the pillar of fire and smoke to this very spot. Moses had set up camp and Jethro, Moses' wife, and his two sons had met him. There would have been no trouble finding him, for 2-1/2 million people moving through this land would be hard to hide.

**Exodus 18:6 "And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her."**

Jethro came to rejoice with Moses in the happiness of Israel, and to bring his wife and children to him. Moses must have his family with him, that while he ruled the church of God, he might set a good example in family government (1 Tim. 3:5).

Verses 7-12: Moses' testimony elicited responses of praise and sacrifice from Jethro; evidence of his belief. Further, he understood fully the incomparability of Yahweh (verse 11). The priest of Midian (verse 1), was surely no worshiper of Midian's gods! Since Midianites were generally regarded as idolaters (Num. 25:17-18; 31:2-3, 16); Jethro must be viewed as remarkably different from his contemporaries. A difference highlighted by Aaron and the elders worshipping and fellowshiping together with him (verse 12).

**Exodus 18:7 "And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of [their] welfare; and they came into the tent."**

Their salutations would be marked by all the warm and social greetings of Oriental friends (see Exodus 4:27), the one going out to "meet" the other, the "obeisance," the "kiss" on each side of the head, the silent entrance into the tent for consultation. And their conversation ran in the strain that might have been expected of two pious men, rehearsing and listening to a narrative of the wonderful works and providence of God.

This sort of greeting was not unusual. Moses (in respect for his father-in-law, his wife and his children), went out to greet them when he heard they were near to camp. Moses had not seen his family in quite some time and you know that he was excited to be able to see them again. Doing "obeisance" just means that Moses bowed in respect to his father-in-law. This kiss was not like a woman and man kiss, but was rather the custom of the land between males who had great respect for each other. They still kiss on the cheek over there today in greeting. They had been very close for the forty years Moses was living in exile. Jethro was very interested in hearing the details on how God delivered His people from Egypt. Moses invited Jethro to come into his quarters, where Moses could privately relate all of this to him.

**Exodus 18:8 "And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, [and] all the travail that had come upon them by the way, and [how] the LORD delivered them."**

After the proper civilities had passed, and Jethro had been refreshed with food and drink, as is highly probable, they entered into a conversation about what had lately passed. Which Jethro had had a general report of, and which had brought him hither, and therefore it would be very entertaining to him to have the particulars of it. And Moses begins with what the Lord had done to Pharaoh, how he had inflicted his plagues upon him one after another. And at last slew his firstborn, and destroyed him and his host in the Red sea.

Jethro had only heard previously a very imperfect account of the transactions (see note on Exodus 18:1). Moses now told him all the particulars.

This was a detailed account of the whole deliverance from Egypt that we have just read about. Jethro had not been a follower of the Lord in the past (that we know about), but this was convincing testimony.

**Exodus 18:9 "And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians."**

Jethro not only rejoiced in the honor done to his son-in-law, but in all the goodness done to Israel. Standers-by were more affected with the favors God had showed to Israel, than many were who received them. Jethro gave the glory to Israel's God. Whatever we have the joy of, God must have the praise. They joined in a sacrifice of thanksgiving.

Jethro not only believed Moses, he was really excited about the whole thing. The reason Jethro had come to Moses, was because these wonderful stories had filtered across the desert to him. Now that he heard from Moses first-hand of God's exploits, Jethro rejoices greatly because the stories were true.

**Exodus 18:10 "And Jethro said, Blessed [be] the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians."**

Like a truly good man, as one that knew the Lord and feared him, and was desirous of giving him the praise and glory of all the wonderful things he had done.

"Blessed be the Lord, who hath delivered you out of the hand of the Egyptians: and out of the hand of Pharaoh": Meaning particularly Moses and Aaron, the messengers of God, as Aben Ezra observes. Who went to Pharaoh in the peril of their lives, and whom he sometimes threatened with death. But the Lord delivered them both out of his hands, and out of the hands of his ministers and people, who, doubtless, must be at times enraged at them for the plagues they brought upon them. For the persons here pointed at are manifestly distinguished from the body of the people of Israel next mentioned.

"Who hath delivered the people from the hand of the Egyptians": The people of Israel, from the hard bondage and cruel slavery they were held under by the Egyptians. Which, as it was the Lord's doing, Jethro gives him the glory of it, and blesses him for it, or ascribes to him, on account of it, blessing, honor, glory, and praise.

This was just praise and thanksgiving from Jethro toward the Lord for saving Moses and the Israelites. In doing this, Jethro was saying there was a God above all of these false gods I have been worshipping. A God of power and might; who can deliver His people.

**Exodus 18:11 "Now I know that the LORD [is] greater than all gods: for in the thing wherein they dealt proudly [he was] above them."**

The words simply indicate a conviction of the incomparable might and majesty of Yahweh.

"For in": Above them, i.e., the greatness of Yahweh was shown in those transactions wherein the Egyptians had thought to deal haughtily and cruelly against the Israelites. Jethro refers especially to the destruction of the Egyptian host in the Red Sea.

This was where the scales were removed from his eyes and he could clearly see that "The Lord, He Is God". Just like a person who suddenly realizes and accepts Jesus Christ as Savior, this was what we were seeing here. Jethro realized the Lord is God. What a realization!

**Exodus 18:12 "And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God."**

"For God": Since the name Yahweh is always used in connection with sacrifices prescribed for Israel in the Pentateuch, the switch to Elohim must have some significance here, particularly after Jethro had himself used the name of Yahweh in his response to Moses. Despite the strong declaration of his faith and understanding, Jethro was a believing Gentile, therefore, a proselyte, and an alien. In this situation, the Lord was relating to the Israelite and Gentile world simultaneously. Thus the use of Elohim rather than Yahweh, the unique covenant name for Israel.

How Jethro knew to do this, we are not told. Perhaps Moses told him what would be pleasing to God. This was a public display of his acceptance of the Lord as the one true God. Public display of belief is necessary in God's plan. Any sacrifice is at some cost to the one doing it. This was Jethro's way of letting everyone know which side he was on and the sacrifice showed God that Jethro had forsaken the old gods and accepted the one true God.

Verses 13-27: Jethro's practical wisdom was of immense benefit to Moses and Israel, and has been lauded as an example of delegation and management organization by efficiency experts for centuries, and still is. Woven into Jethro's advice were statements about God and the virtues of godly men that cause one to respect this man as having his newfound faith well integrated into his thinking. Indeed, he fully recognized that Moses needed divine permission to enact his advice (verse 23). Moses apparently did not immediately implement Jethro's solution, but waited until the law had been given (Deut. 1:9-15).

**Exodus 18:13 "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening."**

"Moses sat to judge the people": We are here presented with a specimen of his daily morning occupations; and among the multifarious duties his divine legation imposed. It must be considered only a small portion of his official employments. He appears in this attitude as a type of Christ in His legislative and judicial characters.

"The people stood by Moses from the morning unto the evening": Governors in the East seat themselves at the most public gate of their palace or the city, and there, amid a crowd of

applicants, hear causes, receive petitions, redress grievances, and adjust the claims of contending parties.

At Mount Sinai, they settled for about a year. Possibly they had already been there for a span of time before Jethro brought Moses' family. We see in this Scripture above, that the children of Israel came to Moses when they had a dispute, so that they might hear the mind of God. Moses, speaking for God, would make decisions between them. These people were so unlearned in the ways of the Lord that Moses had to decide even the smallest of problems. It seemed that there were so many settlements to be made, that the line of people waiting for counsel extended all day long.

**Exodus 18:14 "And when Moses' father in law saw all that he did to the people, he said, What [is] this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?"**

Or for them; for their information and instruction in the laws of God, and for the decision of cases brought before him, according to them. And what a deal of business was on his hands, and he went through for the good of the people.

"He said, what is this thing that thou doest to the people? this question he put, not as being ignorant what he did, he saw what he did, and understood it full well. But this he said to lead on to some conversation upon this matter.

"Why sittest thou thyself alone?" No other judge upon the bench with him to assist him, to take it by turns, and to relieve and ease him.

"And all the people stand by thee from morning unto even? Not being able to get their causes heard and tried, there being so many of them. And therefore some were obliged to wait all day long, before they could have their business done. Which was both fatiguing to him and them.

**Exodus 18:15 "And Moses said unto his father in law, Because the people come unto me to inquire of God:"**

And happy was it for them that they had such an oracle to consult. Moses was faithful both to him that appointed him, and to them that consulted him, and made them know the statutes of God, and his laws. His business was not to make laws, but to make known God's laws. His place was but that of a servant.

**Exodus 18:16 "When they have a matter, they come unto me; and I judge between one and another, and I do make [them] know the statutes of God, and his laws."**

This is the other thing he did for them, as the above writer observes. Which being last mentioned, he speaks of first, as follows. Meaning that when there was a matter in difference between two persons or more, and they could not agree upon it among themselves, then they brought it to him to be heard and decided.

"And I judge between one and another": Hear what they have to say on both sides, and then judge which is in the right and which is in the wrong, and determine what is to be done, according to the laws of God or according to the rules of justice and equity.

"And I do make them know the statutes of God and his laws": This relates to the first thing, their coming to him to inquire of God. What is his mind and will, or what he would have them do. And in order to this, and in answer to their request, he instructed them in the laws of God, both civil and religious. This is made use of by some, to prove that Jethro's coming to Moses was after the law was given.

But this does not necessarily follow, because Moses, by a divine impulse, might be directed immediately to make known to the people what was the will and mind of God, with respect to any particular case they inquired about. And rather this seems to furnish out an argument to the contrary, since, if the laws and statutes of God had yet been given on Mount Sinai, the people could not have been ignorant of them. And so needed not such daily information and instruction from Moses.

These people were right in coming to Moses. They were fully aware from the ten plagues, from seeing the Red Sea part and from seeing water flow from a Rock and all the other miracles God had brought through Moses that God was the answer for everything. They knew if anyone knew the will of God in their camp, it had to be Moses. Moses has been said to be the most humble man who ever lived. They knew him and knew that his judgments were just.

What we see Jethro saying here was you need some help. You see, Moses had already had an encounter with God, and God's statutes and laws were already written on Moses' heart. Moses knew the law, because he knew the lawgiver. At this time, God's law had never been written. However, men and women of God knew in their hearts right from wrong, because of their close association with God.

**Exodus 18:17 "And Moses' father in law said unto him, The thing that thou doest [is] not good."**

Weighty as the arguments were, they failed to convince Jethro. He brought forward counter-arguments. By continuing to act as hitherto, Moses would, in the first place, exhaust his own strength, and, secondly exhaust the patience of the people. His practice was un-advisable, both on his own account and on theirs. To keep suitors waiting all day, and perhaps finally dismiss them without their turn having come, was not fair upon them.

Verses 17-18: Jethro identified two problems. First, judging Israel by himself, with no help from the nation's elders in such day-to-day affairs, was causing Moses great fatigue. Second, the people were frustrated because they could not get prompt relief.

**Exodus 18:18 "Thou wilt surely wear away, both thou, and this people that [is] with thee: for this thing [is] too heavy for thee; thou art not able to perform it thyself alone."**

His natural strength and animal spirits, and so his flesh; he feared his constant application and attendance to business would impair his health, break his constitution, and bring him into a consumption. Moses was naturally of a strong and vigorous constitution. For, forty years after this, even to the time of his death, his natural force was not abated. Or "fading thou wilt fade", or, "falling thou wilt fall"; in allusion to the leaves of trees in autumn, which fade, wither, and fall.

"Both thou and this people that is with thee": It was tiresome to the people, as well as fatiguing to Moses, who, because of the multitude of cases, were obliged to wait a long time. Some of them from morning to night, and yet could not get their suit to come and so were obliged to attend next day, and perhaps day after day.

"For this thing is too heavy for thee": It was too great a burden upon his shoulders, what his strength was not equal to. For though his internal abilities were exceeding great, and he had a good will to the work, to serve God and his people, yet it was more, humanly speaking, than his bodily strength would endure, or any mortal man could go through.

"Thou art not able to perform it thyself alone": And this Moses was sensible of himself afterwards, and says the same thing (Deut. 1:9).

Verses 19-26: Leaders who delegate properly not only are "able to endure" and continue their work far longer, but they bring "peace" to their people. By selecting "men" of ability ("able"), spirituality ("such as fear God"), honesty ("truth"), and integrity ("hating covetousness"). To help judge the people (Deut. 1:9-18), Moses could reestablish his own priorities. Praying ("bring the causes unto God"), teaching ("the statutes and the laws"), and leading ("show them the way ... they must walk and ... work"; Acts 6:2-4).

**Exodus 18:19 "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:"**

May He give thee wisdom to direct the course rightly.

"Be thou for the people to God-ward": Be the person, i.e., to bring before God whatever needs to be brought before Him. Continue both to act as representative of the people towards God, and as representative of God towards the people. Take all difficult causes to Him, and pronounce to the people His decision upon them. Be also the expounder to the people of God's laws and ordinances; be their moral instructor, and the guide of their individual actions (Exodus 18:20). All this is quite compatible with the change which I am about to recommend to thee.

We see here that his father-in-law was not just concerned about Moses' body, but realized also, that Moses could keep them in touch with God and that Moses needed private time to speak to God for the people. It is a wise man or woman, who listens to good counsel. Moses could pray to God for his people.



**Exodus 18:20 "And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do."**

Both with respect to things civil and religious; which he should receive from God.

"And shalt show them the way wherein they must walk": The path of faith and duty, the way of truth, holiness, and righteousness.

"And the work that they must do": Both with respect to God, and one another. The various duties and exercises of religion, everything relating to their moral, religious, and civil conduct.

He was telling Moses to delegate authority on lesser matters, so that Moses would have the strength to teach them the ways of God. This is like a church. If the pastor spends all his time cleaning up the church and doing the chores around the church, he doesn't have time to teach the people the way God would have them to live.

**Exodus 18:21 "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:"**

These same spiritual qualities were required of New Testament leaders (see Acts 6:3; 1 Tim. 3:1-7; Titus 1:6-9).

**Exodus 18:22 "And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee."**

Not on occasional court days, as had been the custom of Moses, but day by day continually.

"Every great matter they shall bring unto thee": It must have been left to the judges themselves to decide what were "great" and what the "small matters" were. Under ordinary circumstances, courts would be inclined to extend their jurisdiction, and take enlarged views of their competency. But the difficulties of desert life were such as to counteract this inclination, and induce men to contract, rather than widen, their responsibilities. When the wilderness life was ended, the judicial system of Jethro came to an end also, and a system at once simpler and more elastic was adopted.

He was telling Moses to set up local courts, district courts, higher courts, and Moses was the Supreme Court. This was just another way to delegate authority on minor problems. I like his request to choose able men that fear God, men of truth, hating covetousness. This would narrow the field down greatly. Only godly men should rule over others.

**Exodus 18:23 "If thou shalt do this thing, and God command thee [so], then thou shalt be able to endure, and all this people shall also go to their place in peace."**

The Scriptures give us no indication that this was mere worldly advice on the part of Jethro. Moses described this episode to the people in later years without regrets or apologies for his decision (Deut. 1:15). The fact that God appointed 70 Spirit-empowered elders to assist Moses (in Numbers 11), does not imply that God set aside these “able men” of (Exodus 18). The former were apparently executives and spiritual leaders; the latter were judges.

We see here, that Jethro did not demand this; he suggested this. If it was okay with Moses and with God. His was a good suggestion. It would be easier on Moses and on the people.

**Exodus 18:24 "So Moses hearkened to the voice of his father in law, and did all that he had said."**

The appointment of judges, according to Jethro’s advice, was not made until after the giving of the Law and the setting up of the Tabernacle (see Deut. 1:9-15). In one particular, Moses departed from the counsel given to him. Instead of directly choosing the “able men” himself, he left the selection to the people (Deut. 1:13). And then Moses contented his self with investing in the men chosen with their authority. Compare the course taken by the apostolic college with respect to the first deacons (Acts 6:3-6).

A great man is one who hears a good suggestion and heeds it.

**Exodus 18:25 "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."**

He looked among them, and selected the best of them, such as most answered to the qualifications it was requisite they should have. And though only one of them is here mentioned, which is the first Jethro gave, yet no doubt they were all attended to, though not expressed.

"And made them heads over the people": Rulers, governors, judges, and officers; this is a general word, comprehending their several particular offices they sustained. Which seem to be chiefly distinguished by the different numbers of people, or families, under them. Otherwise their work and office were much the same.

"Rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens": Just as Jethro advised (Exodus 18:21).

We see a form of government set up right here. It was very similar to the form of government we have in the U.S. today.

**Exodus 18:26 "And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves."**

Any day in the week, or any time in the day, whenever there was any occasion for them, and cases were brought before them.

"The hard cases they brought unto Moses": That is, the judges brought them to Moses when such came before them which were too hard for them. It was difficult to them to determine rightly about them, then they brought them to be heard and decided by him. For the judges, and not the people, best knew when a case was hard or easy to determine.

"But every small matter they judged themselves": And gave it as they saw was most agreeable to justice and equity, and did not trouble Moses with it. By which means he was eased of a great deal of business and fatigue. Which was Jethro's view in giving the advice he did.

We see that God had Moses to accept this system, because it would work.

**Exodus 18:27 "And Moses let his father in law depart; and he went his way into his own land."**

After he had been with him some time, and desired leave to go into his own country, which was granted. Or he "dismissed" him in an honorable way. And as he went out to meet him when he came, if he did not attend him, when he went, some way in person, yet sent a guard along with him, both for honor and for safety.

"And he went his way into his own land": The land of Midian: the Targum of Jonathan, "he went to proselyte all the children of his own country." Or, as Jarchi expresses it, the children of his family. And it is plain that the Kenites and Rechabites descended from him, who in later times lived among the Jews. And were proselytes to their religion (Judges 1:16).

We see that Jethro completed the job that he was sent to do and now he could go home. God uses people who are not even His sometimes, to carry out a mission for Him. Not only was Moses blessed, but Jethro came to know the Lord also. Moses' family stayed with him we can assume, because it said Jethro went home.

## **Exodus Chapter 18 Questions**

1. Who was Jethro?
2. What title did he have?
3. What had Jethro heard?
4. What was Moses' wife's name?
5. How many sons did Moses have by her?
6. What were their names?
7. Are Jethro and Reuel the same? Explain.

8. What does "Gershom" mean?
9. Sometimes ministers must leave \_\_\_\_\_ for a short time to carry out a mission for God.
10. All the miracles performed leave no doubt about what?
11. What does "Eliezer" mean?
12. Whose sword was Moses delivered from?
13. Where was Moses camped, when Jethro found him?
14. How had God led these people?
15. What did Moses do to show respect for Jethro?
16. How long had Moses lived close to Jethro?
17. When Moses told Jethro in detail what had happened, what effect did it have on Jethro?
18. What did Jethro say, that lets us and Moses know that he believed it was God who delivered them?
19. In verse 11, Jethro recognized \_\_\_\_\_ above all other \_\_\_\_\_.
20. What ceremony did Jethro do, to let them know for sure how he believed?
21. What was Moses doing all day long?
22. What good suggestion did Jethro make to Moses?
23. Jethro said to do this, if it was alright with whom?
24. Did Moses take the advice?
25. Who did it help?
26. What should Moses' time be devoted to?
27. What was Moses to teach the people?
28. What kind of men was Moses to choose to help?
29. What does this system remind us of in our day?
30. A great man is one, who does what?
31. What were the only problems brought to Moses?

32. Did Jethro continue on with Moses? Explain.