

# The Wisdom of the Stranger

By

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*“And Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt. Then Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after he had sent her back, with her two sons, of whom the name of one was Gershom (for he said, “I have been a stranger in a foreign land”) and the name of the other was Eliezer (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”); and Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God. Now he had said to Moses, “I, your father-in-law Jethro, am coming to you with your wife and her two sons with her.” So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about their well-being, and they went into the tent. And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardship that had come upon them on the way, and how the LORD had delivered them. Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians. And Jethro said, “Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians. “Now I know that the LORD is greater than all the gods; for in the very thing in which they behaved proudly, He was above them.” Then Jethro, Moses’ father-in-law, took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel to eat bread with Moses’ father-in-law before God.”*

*-Exodus 18:1-12*

The people of God have finally reached Mount Sinai. All the way back in Exodus 3, Moses encountered God in the burning bush at this exact mountain, and the promise of God has always been that He would deliver His people to worship Him at this mountain.

*“So He said, “I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.”*

*-Exodus 3:12*

This in itself is an important point to reiterate here. The call of God is not merely to set people free, or to better their external circumstances. The blessed life that God calls His people to have is one of *ordered* liberty in submission to Him. The cause of our misfortunes are not primarily physical, but they are issues of worship, an attempt to worship inappropriate things that make us slaves. The call of God is not to throw off all restraint and be totally free, but to *willingly* surrender our freedom to Him. A way to understand the wilderness is actually as a place of total “freedom”. In the wilderness the people of God have no systems or property to maintain, they have no responsibility and therefore they are absolutely free.

But this freedom is not good, in many ways it has proven to be more dangerous to them than the tyranny of Egypt. We would do well to remember this point in our nation. Absolute liberty was never a design of our founders, nor is it in harmony with the call of God. The true call of liberty will always be an ordered liberty lived out in submission to God, but that is a topic for another time.

We will see in this chapter though, before God speaks to His people, there is an injustice happening that has to be addressed and that would be the supreme leadership of Moses. Moses has taken upon himself the authority of supreme judge of his people. Interestingly though, God chooses to not address this problem directly, but instead allows Moses’ father-in-law, who was a pagan priest, to address Moses with his wisdom.

## Skepticism of Strangers

This is an interesting facet of the Scriptures. In this book we have seen pagans and foreigners depicted in an ambiguous way. Symbolically, what the stranger, or the foreigner represents, is the unknown. When we have a relationship with someone, we know them, and through that relationship we begin to understand their intentions and desires. If those intentions and desires are aligned enough with our own, the relationship can develop and we can become more intimate and secure in that relationship.

A stranger or a foreigner is someone whose intentions are unknown to you, or someone whose intentions are so different from yours that you can’t form a meaningful relationship. Therefore, they represent someone that you can’t really trust. As a result we encourage our kids to not trust strangers or talk to them. This tribalistic impulse is pretty universal throughout human civilizations. Since we don’t know the stranger, we are skeptical of their intentions. We don’t want to take their advice, and we don’t want to let them in.

I believe this is a pretty massive topic of debate in the west right now. The issue of national borders has been in the news for some time now, and over the last few years it has reached a pinnacle of disagreement. In order to make this point more clearly, I am going to ignore the topic of *illegal* immigration. The reason is that the topic of illegal immigration carries with it numerous dimensions of analysis pertaining to the rule of law and adequate vetting practices. Instead I want to focus only on *legal* immigration.

For most of my life the main debate about immigration has surrounded illegal immigration. It is only recently, as a part of this current cultural moment, that we are now debating *legal* immigration. This is a perennial issue though. Throughout human history, though these terms are relatively new, there have been the *conservative* members of a culture; i.e. those whose primary desire is to conserve the traditional culture of the past. But there have also been *progressive* members of a culture, those who would like the culture to *progress* and to improve beyond the mistakes of the past.

As such, the conservative members of a culture will necessarily be more skeptical of strangers and resistant towards immigration and those who are progressive will be more open to immigration and trusting of strangers. But from the biblical perspective, which side is right? Like with most political questions, the Biblical answer is more nuanced than these false dichotomies, and this story in particular shows us this.

Throughout this book we have seen the Israelites persecuted by the Egyptians and in the previous chapter they were attacked by a foreign tribe called the Amalekites. And yet, we have also seen Moses cared for by a foreign woman, the daughter of the Pharaoh, and Moses himself becomes a stranger to the Midianites when he flees from Egypt in Exodus 2. This is why he names one of his sons Gershom "*for he said, "I have been a stranger in a foreign land..."*" Gershom literally means "foreigner". But in this foreign land, Moses is welcomed into the family of Jethro and marries Jethro's daughter. Then of course, at the end of the chapter, Moses receives wisdom from a stranger in the person of his father-in-law Jethro.

To put this point more succinctly, the Bible has a very complex view of strangers. It doesn't have a universal mindset, believing that foreigners pose no danger, but it also doesn't have a prejudiced view towards strangers. In order to understand this point a little more clearly, let's look at a symbol in this book that I think makes this point fairly well.

# Plundering the Egyptians

*“Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.”*

*-Exodus 12:35-36*

When the people of God leave captivity in Egypt, we are told that they “plunder” the Egyptians. What we may miss when reading this story though, is that the majority of ornate items in the ancient world were religious. Meaning that ancient peoples didn’t tend to have random objects of gold or silver, they tended to turn their gold and silver into idols or objects of divination.

This treasure that they got from the Egyptians is then used primarily to build the tabernacle in the wilderness. The tabernacle was to be the ornate, mobile temple for the people of God as they journeyed through the wilderness. Every element of it, from its canvas, to the various items of worship, like the ark of the Covenant and the various decorations in the tabernacle were all made from this treasure that the Israelites took from Egypt. However, a portion of this treasure was turned into a different idol in Exodus 32 when Aaron constructs a golden calf to worship.

For leaders in the early church, this symbol communicates the complexities of trying to integrate “the stranger”. The foreign wealth from Egypt represents the potential good that a stranger can bring into another culture. It represents all their wisdom and their potential to benefit another community. But, it also represents the danger of such wealth. That if a community does not correctly integrate the stranger, a failure to do so can actually destroy the culture.

Think about your body and hopefully this will make more sense. Your body has to be nourished with things that are foreign to it, you have to integrate food and water in order to function. But, in order for food and water to nourish you, they can’t remain in their current state, they have to be assimilated into your body through ingestion and digestion, and the parts of the food that can’t be assimilated are expelled (sorry if that is a gross metaphor). However, if you try to ingest something that is too foreign to you, like a chemical or a toxin, instead of nourishing your body, it will poison your body and could potentially kill you.

In order for something to grow, whether it is your body or an entire culture, it has to be nourished by something that is foreign. But in order for the foreign to nourish it, it has to

be assimilated. But there will always be things that are too foreign, too strange, to be assimilated, and therefore they will be poisonous to the identity. Like with all things though, the real problem is finding the right balance between two equally destructive extremes.

## Common Purpose

*“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?”*

*-2 Corinthians 6:14*

While this passage is commonly seen as a prohibition for Christians to marry non-Christians, though that interpretation is present in this passage, its intent is more broad than marriage. A yoke in the ancient world was a type of harness for beasts of burden, most commonly oxen. You would place a large wooden yoke on their neck in order to bind two animals together to a heavy burden, usually a plow or something like that. Because the yoke was designed to bring two animals together for a common purpose, they had to be unified in purpose and ability.

It would actually damage the animals to put to oxen together who were wildly different in height, strength, or purpose. They had to be similar enough to one another in order to be “equally yoked”. And since the church is not defined by any particular nationality or culture, a “non-believer” in the New Testament, is the same thing as a “stranger” or a “foreigner” in the Old Testament. The wisdom here is pretty clear, the main purpose for the believer is to honor God, it would not be a good idea to unify ourselves too closely to anyone whose central goal was something different. So while this would obviously include marriage, there are many other ways that a believer could “yoke” themselves to a non-believer.

And I think that the metaphor of marriage is perfect for our purposes. In order for a family to grow, they have to bring in strangers. If they don't do that they will have to marry within the family, which is toxic. But if they try to marry someone who is too “foreign” , someone whose values are too different from their own, the family identity will be compromised. This is the reason why marriage to foreign women is prohibited in the Old Testament. This isn't a racist law, but instead it is a law that is protecting the people of God from this compromise.

However, foreign women play an integral part in the development of the Jewish identity. One of these women is Zipporah, another would be Joseph's wife in Egypt, and even the Moabite Ruth becomes a direct ancestor of David. The problem isn't a foreign

person per se, it is a problem of values and purpose. In order for these pairings to work, the foreign person has to submit themselves to God before the integration can be beneficial.

This is exactly why Moses' wife separated from him in the first place. Although this chapter shows the reunification of Moses and his family, Moses' wife abandoned him at the beginning of his calling. We are told that while Moses was on the way from Midian to Egypt that:

*“And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, “Surely you are a husband of blood to me!” So He let him go. Then she said, “You are a husband of blood!”—because of the circumcision.”*

*-Exodus 4:24-26*

Zipporah was the daughter of a Midianite priest. The God of the Israelites would have been a foreign God to her and One that she felt no particular fealty to. So when this God demanded the sacrifice of her sons' foreskin, this was something that she wasn't willing to accede to. But, when this same God tried to take the life of her husband instead, she performed the deed, but apparently also abandoned Moses, taking his sons with her. We are not really sure if Zipporah ever agreed with Moses' call to free the Israelites, but what is clear in this chapter is that she had no intention of bowing to this foreign God and so she returned to her father's house.

We see this same basic problem arise in the early church:

*“But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”*

*-1 Corinthians 7:12-16*

When early Christians converted to Christianity, they joined a persecuted minority with a moral system that was vastly different from the pagan roots that they were accustomed to. Apparently there were some Corinthians who converted to Christianity apart from their families, much like Moses found his own faith in the God of the Hebrews apart from

his wife and in-laws. This schism caused many pagans to want to leave their, no Christian, spouses. In this case, Paul tells the Christians that they are not bound by their vows if their unbelieving spouse wanted to leave the marriage. But he also says that, like Moses, if their spouses were willing to remain faithful to the marriage, that they should stay in hopes that their unbelieving spouse might convert to Christianity through their demonstrated faithfulness.

This gives us a general principle of how to treat the stranger. From the Christian perspective, we are not to be cruel to strangers or foreigners, since we ourselves are strangers in a strange land. That we now belong to a kingdom that has its borders in heaven and not upon this earth. We are called to live separate from the cultures of this earth, yet we must live within the kingdoms of this world, thus making us strangers in a similar way to how the Jews were strangers living in Egypt:

*“And if a stranger dwells with you in your land, you shall not mistreat him. ‘The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God.’”*

*-Leviticus 19:33-34*

This call against cruelty for the Jews was one that is all too common throughout human history. Most cultures don't know how to assimilate the stranger, and so they oppress and humiliate them in order to destroy their identity. Instead of welcoming the stranger in, they devour the stranger. This is what the Egyptians were doing to the Israelites, in a more graphic sense, this is what the men of Sodom and Gamorrah were trying to do to the messengers of God in the book of Genesis, and it continues to be a practice throughout the world, especially to Jews and Christians.

True assimilation is not erasing an identity, but it is welcoming the parts of it that can be a part of the new culture. Think again of marriage. When you marry someone, you are marrying someone who is a stranger to your family. They come from a different family dynamic and culture than yours and this new identity has to be incorporated into the family identity. In an abusive relationship this looks like oppression, someone forcing the other to conform to all their ideals. In a loving relationship this looks like sacrifice and compromise. Each person has to sacrifice a little to build a new culture together. But again, there has to be enough in common between the two people for this union to be possible.

The Christian, like the ancient Jew, is called to be “salt and light” to this present world. That while we live distinct from the sinful behaviors of the world around us, we are also called to seek the good of the culture that we are a part of. So there is a sense in which

we assimilate into the culture we are a part of, and a sense in which we remain distinct. We know that we serve the only true God of the universe and so we hope that all would come to know Him through our example, and all will be benefitted by us if we seek to make our cultures more like the kingdom of heaven.

However, from this principle we also understand that not all purposes are alike. As such, we are told that there are some practices that we can have no part of:

*“Therefore*

*“Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.” “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.”*

*-2 Corinthians 6:17-18*

And this same principle holds true for all levels of culture and society. As individuals we must discern how near we can draw to someone else based on our purposes and intentions. This applies to our choice of friends, and our choice of romantic partner.

*“Do not be deceived: “Evil company corrupts good habits.”*

*-1 Corinthians 15:33*

So while cruelty to strangers is never allowed from a Biblical perspective, we must also be on guard from the corruptibility of our character in relationships with those who have “foreign” purposes. This concept scales upwards as well. A family is supposed to welcome in new members as individual members grow up and are married. But a family should discourage their kids from marrying a “foreigner”. Again this is not a racial statement, but a statement of purpose and values. Someone who has values that are too foreign to a family is someone who would corrupt the family and should be kept out.

This is also true for a nation and a culture. It isn't someone's ethnicity that makes them dangerous to a culture or a nation, but it is their values and their purpose. A recent movie that actually made this point fairly well is the new Superman movie with David Corenswet. The Superman mythos has always been a bit of a Christian message. That a stranger from the stars with incredible powers can come to the earth and lead all of us towards a better tomorrow. This movie plays with that concept and, (this is a bit of a spoiler), in the middle of the movie we learn that Superman, unbeknownst to him, was sent to this world by parents who want him to conquer the world and build a new Krypton in its place.

This is a fairly clever point. Superman is the stranger who comes to earth to help it, but the movie points out that if he is on earth, not to help it, but to conquer it for a foreign interest, then he would be a corrupting agent as opposed to a positive influence. The movie's resolution then comes down to whether the people of earth can accept Superman or to reject him as a stranger. In our modern politics, this should actually be the center of this discussion. It isn't necessarily where someone is from, but what their purposes and goals really are.

If they represent foreign purposes and goals, then they can't be assimilated into our culture. But if they are willing to subordinate their own purposes, the purposes of their homeland, for the purposes of their new home, then they can be assimilated into our culture. They will add instead of taking away.

But there is another point that the original Superman movies made that I think is important here. In the original comics and movies, the idea was that Superman, in a way, *did* represent a foreign interest, but that this was seen as a good thing. Meaning that Superman being the "man of tomorrow" was a picture that he held values more than those of this earth and was meant to lead us into a better tomorrow. And these ideals were "truth, justice, and the American way." As I said, Superman represents a type of Christ. That Christ is the ultimate stranger who comes into our world representing a "foreign" kingdom, the Kingdom of Heaven. But He claims that this "foreign" kingdom is actually the kingdom that we all belong to.

So instead of destroying the moral order of the culture that He is a part of, He is reforming it to reflect our real nature as those created by God and for God. This is why Moses and the Israelites are not seen as villains in this story. Even though they represent wildly different values than the nations that they participate in, since these values are the true values of God, they are purifying their cultures and not corrupting them.

It seems as though Jethro kept his daughter away from Moses until he heard about the miracles that God performed in Egypt and in the wilderness. When he recognized the power of God, he recognized God as the true God of all the earth, the one that he also owed fealty to. He then submits himself to the God of Moses and offers himself up to the service of God. This is why in verse 12 we are told that Jethro actually offers a burnt offering to God, and why he offers his counsel to Moses in order to help him serve God in a more efficient way. This is what it means to be "salt and light" to this world.

That even though the world will usually scapegoat Christians and persecute us as “strangers” we are actually serving the will of humanity's true king. But more on this point later.

## Outside Wisdom

*“Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God... “If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.” So Moses heeded the voice of his father-in-law and did all that he had said.”*

*-Exodus 18:18-24*

An equivalent concern is not just how to assimilate a stranger, but how we treat the advice of a stranger. Once again, the Bible has a pretty complex view on this topic. In some stories, we have people like Joseph, Moses, and Daniel who represent the voice of the stranger. They speak to a foreign land and they correct their improprieties. But on the other hand we have false prophets who support foreign interests, like in the book of Nehemiah we see Sanballat and Tobiah pretend to be for the interests of Israel but really represent the counsel of foreign people who want to destroy the Israelites.

Every identity needs the wisdom of the stranger. When you are in a system, you can never tell what is wrong with it, you need a stranger to do that. Think about your body. When your body is sick, it is impossible for you to understand what is wrong with it by mere introspection. You need an outside voice to tell you what is wrong, someone who can examine you. This is true also for counsel.

*“There is a way that seems right to a man, But its end is the way of death.”*

*-Proverbs 14:12*

When we are stuck in our own heads, it is far too easy to rationalize the behavior that we are already committed to. We need a voice from the outside to help us recognize possible problems. A family works the same way. Every family has their own unique toxic behaviors, some worse than others. Usually when another person marries into that family, they see the behaviors that are “normal” to that family and they recognize them as wrong.

The key here is also balance. In order for positive change to happen the counsel has to be suited for the identity in question. Meaning that not every outside voice is positive. If the stranger is antagonistic towards the person, or people they are speaking to, their

advice will be destructive as opposed to helpful. To use the example of the family, if someone marries into a family and begins to hate their in-laws, they will be warped by hatred and won't see things correctly. Instead they will nit-pick at all things they see wrong, never questioning their own perspective. Also, just because they can see problems better than those who are in the family, doesn't mean that their insight is always valid. You need time and humility to really understand another culture, without these things, it is far too easy to come to snap judgements.

This is why Jethro gives good advice. He has already submitted himself to the God of Moses and offers his advice freely without prejudice or wrath. He even invites Moses to seek out the voice of God before making any big changes. This is a major way to understand this broader principle. As I said before, the instinct of tribalism is ingrained in every human culture, including the Christian culture.

It is far too easy for Christians to believe that since we have the truth about God and salvation, we are above the advice of those who don't know God. This story shows us that we are wrong. While Jethro is not in a position to help Moses understand God, he is privy to practical wisdom that he gained through his own experiences. This is difficult for most modern Christians to understand, but this is how early Christians approached wisdom. Remember that the earliest Christians were converts, either from Judaism, which was true, but incomplete without the Messiah and the New Covenant, or paganism. They didn't believe it was right to ignore all the "outside" wisdom that they had accumulated, but they also feared being corrupted by this wisdom that didn't come from their faith. They needed a way to assimilate the knowledge that existed outside. This is how Gregory of Nyssa put this point:

*"For this reason, more appropriate than the literal interpretation, is the spiritual interpretation which exhorts those who seek a free life through virtue to be supplied with the foreign wealth in which those who are alien to the faith glorify themselves. This is the case with ethics, physics, geometry, astronomy, dialectics and all the other sciences that are cultivated by those who do not belong to the Church. The guide of virtue exhorts to take them from those in Egypt who possess them in abundance, and to use them when necessary in time, when it is necessary to embellish the divine temple of mystery with the riches of intelligence. In fact, those who had treasured this wealth for themselves presented it to Moses when he was working on building the tent of witness, each one making his contribution to the preparation of holy things. We can see that this also happens today. Many present the pagan culture to the Church of God as a gift. This is how the great Basilio who beautifully acquired the Egyptian wealth in his youth, dedicated it to God, and embellished with this wealth the true tabernacle of the Church."*

*-Gregory of Nyssa - "About the Life of Moses"*

We have to remember that God has revealed truth about Himself in the creation itself. This truth is accessible to everyone, whether or not they have a relationship with God:

*“...because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead...”*

*-Romans 1:19-20*

This means that pagans *can* understand true things about the universe without knowing God personally. What the Scriptures give us is God’s revelation of Himself to us. It is through this revelation that we can *know* Him and learn to please Him. However, God allows for all people to come to know true things, whether or not they *know* Him, this is a part of His common grace that He shows even to the unjust.

This is why Paul quotes freely from pagan poets, why Daniel includes in his own book a section written by a pagan king, Nebuchadnezzar, and why Moses heeds the counsel of his pagan father-in-law. As Christians we must be discerning, always careful of what we are learning from outside sources, but we also can’t be insulated from all outside wisdom and perspective. This is why Christians are free to enjoy art made from non-Christians as well as non-fiction works made by non-Christians, but we have to be discerning in how we consume these sources of truth and beauty.

## Welcoming the Stranger

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

*-Exodus 18:9-12*

I wanted to end on this point, Moses’ family, specifically his father-in-law was won over to the truth about God through the faithful conduct of Moses and the genuine power of God. As Christians we are called to “make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” (Matthew 28:19) The Christian faith is an evangelistic faith. We have come to know the true and living God

and we are called to share that “good news” with those around us, encouraging them to find the same freedom and joy that we have found.

Oftentimes though this can be an intimidating calling. Many struggle to see how they can share their faith and when would be the best time. And while there are those with a more bold gift in this area, I really believe that the majority of us are called to evangelize more like Moses. To not really proclaim the gospel to all those around us, but to live out the gospel in a profound way. If someone is willing to really submit their life to God, to follow His call sincerely no matter where it might lead them, this would be the most powerful testimony that they could share with those around them:

*“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

*-Romans 12:2*

Paul tells us that our transformation in God that is found through repentance of sin can actually “*prove what is that good and acceptable and perfect will of God.*” This is possibly what Peter means when he tells the wives of unfaithful husbands:

*“Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct accompanied by fear.”*

*-1 Peter 3:1-2*

It isn't that we aren't supposed to speak about our faith, we must follow up our actions with our words, but the power of God is not found merely in words, but in deeds and in power. If we want the gospel to be preached in our lives, we must let our lives be the example. And if we are simply faithful to this call, God will be glorified through our conduct. This is what Moses finds, that even his pagan father-in-law would encourage his daughter to reconcile with Moses, that he would sacrifice to the God of Israel, and that he would even offer his wisdom and counsel to benefit Moses. This is a profound transformation that happened through the simple, yet profound, obedience of Moses to the will of God.