

Choose Men Who Fear God

Exodus 18:13-27, "And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws." So Moses' father-in-law said to him, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. 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. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. 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. 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. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. Then Moses let his father-in-law depart, and he went his way to his own land."

Let's pray. Oh Lord our God, we do thank You for Your Word. We thank You God for giving us instruction on the way that we should live. We thank You for giving us guidance and how to deal with matters that are difficult and matters that are easy. Lord, we thank You for giving us counsel from Your Word. We thank You for allowing us to consider these words of Moses and Moses' father-in-law. Lord we do pray that You help us to focus upon the things You would have for us in this passage. Pray that You would be with Mr. Horn and help him as he expounds this passage to us. Lord, do a work in us and cause us to hear the truth and cause us to live by Your Word. In Jesus' name, amen.

As we continue to consider the time with Jethro, Moses' father-in-law who brought Moses' wife and children back to the camp, last week I focused on Jethro and his relationship with Moses. This week I want to focus rather than on their relationship, but on his advice because his advice is very significant. It's not just significant for Moses and for peace among Israel, it's sufficient for us. I preached on the parallel passage in Deuteronomy 1 quite a few times. I've always preached on it two to six weeks before an election. This is the first time that I have preached on

it after an election, but it's very interesting that in God's timing this is when we get to it. Even as we saw this spring how God had us, the Scriptures were speaking to us where we were as we went through the shutdowns and all these things and we hear about what God did in Egypt, God also in His perfect timing, has us in this passage now, after the election when we are in the midst of the division, when we're in the midst of a nation that's opposite of what it looks like when everybody goes to their place in peace. We can hear what Jethro says and realize as we look at the nation around us as there were people beating each other in Washington D.C. yesterday and there were arrests because there were antifa fighting with the Proud Boys and police got hurt, these people that were hospitalized because of it, we're not a nation at peace and we're not a nation at peace because we're not listening to the advice of Jethro. The reality is if we want men like Jethro says should rule over us, it doesn't happen two or three or six weeks before an election, it happens four years before an election, or two years before an election. We should consider this passage now because if we don't like what's happening in our country, now is the time to do something about it, not when it's too late. How often does the church actually deal with it when the people who are trying to get in office are dealing with it? They're all starting now and instead the church comes in a few months before and says this is who they should have as leaders. Are we surprised when we get the leaders that we get? Do we wonder why we get men that are filled with covetousness? It's because we don't care and we should. When we don't elect men and we don't have men ruling like are described by Jethro, the nation groans. As it says in Proverbs 29:2, "When the righteous are in authority, the people rejoice;

But when a wicked man rules, the people groan." So we should care. There's people who argue that the church has nothing to do with picking rulers, that's very wrong. Christ uses the parable of the mina's in Luke and says those who are faithful with money, they will receive the rulership over cities. To rule is a good work that should be given to faithful men. It's not a bad thing, it's a good thing. When we just say we are going to let the world run after the people that they want, like there are some that say that and my prayer is that some of their theologies change because of what happened over the last year when the churches were shut down. Some of them say maybe we should care who is in the civil government, maybe we should care because now we are groaning and it's not just the people groaning, the Christians are supposed to care before that because we should care when our neighbors groan. It is a good work, Christ says to rule is a good work and Paul writes in 2 Timothy 3, that the Scriptures are sufficient for every good work. It's a good work and they're sufficient for it so you have to say, 'How do we rule? How do we set up who should have authority over us?' When you look through Scripture, there is a lot of passages about bad rulers and there are some passages about good rulers, but if you want actual teaching about rulers, it's this passage. This is where it's saying these are what kinds of rulers you should desire versus God saying you want a king and I will show you what a king does for you. There are a lot of places that say who you shouldn't desire, but this tells you who you should desire to be your rulers. A counter-argument is usually that Moses was appointing rulers over Israel and Israel was the people of God. We just sang Psalm 78, how good were the people of God? They were unbelievers. Jethro is telling Moses how to appoint rulers over the people. Moses had just talked to Jethro and told him all the hardships that they endured after coming from Egypt. What were the hardships they endured? They were running out of water, they want to kill Moses. They were running out of food, they want to kill Moses. They were running out of water again, they want to kill Moses. When Moses tells Jethro that story, do you

think Jethro went, 'Wow! These are faithful people who trust in God.' No! Jethro knows, Moses knows, they all know and still Jethro is saying this is what God tells you to do and Moses says this is a good idea. We shouldn't think somehow this is how the righteous, the perfect kingdom will be ruled. No, this is how you rule a group of people that are unbelievers. So I think we should recognize this does apply directly to us. This is about picking leaders from a group of sinful people, who do you pick? This passage is also the first passage about setting up civil government. We know there are elders and they're a recognized leadership, but here they get a position where you have to go to them. There's no evidence that elders were like that before. We do know in other societies because of the exercise of power that there were kings, dukes, and rulers that were ruling, but here we see God setting up rulers in His kingdom. As we consider this we should consider this is how God is saying it, to not have the civil magistrate to not be a curse to the people, but rather to have it be a blessing because the purpose of God appointing authority is to bless. So God tells us how and if we want greater blessings in our country we need to start listening to what God says.

Verses 13-16, "And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws." Jethro had come, he had brought Zipporah, Gershom, and Eleazar to the camp the day before. They had a meal with Aaron and all the elders, the leaders of Israel. Moses has been reunited with his family and what does Moses do? He has to go back to work the next day. "And so it was, on the next day." Moses couldn't take a break. The day after Jethro was coming he had to be back at work. His work was to judge the people. That word translated 'judge' means just like the English word 'judge' where you are passing sentence whether they are guilty or innocent, that this is what's equitable. Just like the English word, it also has a broader meaning. To judge means you can legislate, to pass new laws, to vindicate and say someone is innocent, it can be to punish, it can be to govern. So when we think of judges it's not just someone sitting on a bench in a courtroom although it certainly includes that. So Moses is dealing with all sorts of problems, probably including passing sentences where someone stole from someone else and here's what you should do, here's how restitution should be made. He's dealing with problem after problem after problem. Primarily what he is doing is taking God's law and saying how it applies to the situation. Remember, this is before the law was written on tablets of stone, but it doesn't mean that Moses didn't understand the law of God. Job understood that law of God and Job was almost certainly before Moses. The law was written on our hearts, but it was twisted and perverted in the fall so that we need it to be clarified, we need it to be written down so that we can understand it and we can be a check on our own corruption. The law was known, it didn't require the covenant with Israel and the Mosaic law in order for the law to be known. Moses knew the law beforehand. He sat, he would stay in one place and the people would come before him to get him to settle their matters. "And the people stood before Moses." This is the picture of them standing in line waiting for Moses. You

go, why did Moses get to sit and the people had to stand? Well, if you want to drive people off you don't make it comfortable for them. The goal would be, if it's going to take you twelve hours of standing in line and you are arguing over a piece of paper, you're just going to say 'forget it' and you leave the line. If you make it comfortable then people will stay. So this is just a practical way to do it, the people had to stand in line and wait. I'm not saying they couldn't sit down or anything, but Moses didn't say to make it easy for them. You can imagine how many times when you are in that line, how many things get settled where they say they will just do this or that. This is part of the reason why our judicial system is intentionally painful, they intentionally slow it down so two people have to talk together because the cost is so high to go through a judge that they have to go to a mediator. They say if you take that and they take that, so many are settled that way. Some of this is done unrighteously, some of it very unrighteously in terms of plea bargains, but if you make the system painful enough the settlements happen on their own. If you make it too painful the settlements end up being unjust. That's kind of where we are as a society. In many cases the US legal system is only for the poor and the very rich. Lawsuits that are less than \$10,000 are easy to file, ones that you have a chance of making \$500,000 or \$1,000,000 are the only ones worth filing, the ones in the middle that system has made so hard that it's not worth it. We see there are righteous ways to do this and unrighteous ways to do this. There are ways to slow this down, but not at the expense of justice, not at the expense of fairness. So even when Jethro says that he's going to wear the people out, understand there are a bunch of things that were serious, but the people didn't want to stand there for a day and that wears on people when there is no justice in a society. So he did it "from morning until evening." There were so many that wanted to hear his judgement since he was the one that everybody trusted so there would be a constant line and Moses would have to work day after day, he couldn't take a day off because there was always a line of people. If you have millions of people, there is always going to be a line of people that need their disputes adjudicated. "So when Moses' father-in-law saw all that he did for the people." Jethro saw that Moses was trying to be a blessing to the people, even as he rebukes Moses he starts by seeing that this is what Moses is doing for the people. It's not that he is doing it for himself or for his own ego, he's doing it to be a blessing. He was the meekest man, he's not doing it out of his pride to say they need to go to him for judgement. He's standing there saying that they come to me for judgement, what else can I do but say that this is what righteousness is. We have every evidence that Moses is doing it to be a blessing to the people and that's what Jethro sees. So "he said, "What is this thing that you are doing for the people?" So Jethro sees it, he suspects things, but he starts out by not just going to the rebuke and instead he asks what Moses is doing for the people. "Why do you alone sit." He asks why Moses is doing it alone. He immediately saw the problem, but he didn't immediately jump to the solution to the problem. He starts by asking questions. This is really important, if you want your advice to be taken, the first thing you have to do is understand the situation and not just understand your view of the situation. So many people walk in and they see something and they say you should be doing this or that without saying first, 'So why are you doing what you're doing?' A lot of times there are answers for why you are doing what you are doing so you should always start by asking and saying, why are you doing this? What is this thing that you are doing for the people? Why do you alone sit "and all the people stand before you from morning until evening?" Why are you causing all these people to wait on you? Even though they choose to come to him, it's not a

good stewardship of time. Think about you walking up to that line in the afternoon and you say you're not going to wait in that line so you decide to go tomorrow, only you know he starts early in the morning so you will come back at an hour before dawn and pretty soon you are consuming a bunch of people's time when you have a long line. Jethro is looking at it and saying, 'This isn't good that you're making these people stand here.' So he's asking Moses why he does it this way. Having all those people wait on Moses is a problem. "And Moses said to his father-in-law, "Because the people come to me to inquire of God." The people wanted to know what God said about a matter and they knew that there was one who had contact with God. Moses is making the argument the reason that it's logical that they come to him is because he's the one with answers. "When they have a difficulty", and that word 'difficulty' is literally the word, when they have a word and need to ask someone about something. Obviously if they are going to wait in line all day they have something they want to ask that's serious because why else would you want to wait in line all day? So they are probably coming for all kinds of things, advice on what to do, judgement on crimes, settlements on disputes. When they have a problem in their life that they cannot solve, they want to know what God says about it so they go to Moses, they go to this picture of the law. Then he judges "between one and another." He says this is what's right and this is specifically talking about people when it says on and another, typically between one man and another man. Some might be with individual difficulties, but most the time it's that he is settling disputes and he's saying this is what's just and this is what's fair. I started to write 'fair' when I was writing this, but then I thought that is wrong. This is one of the problems that we have in our judicial systems right now. The judges, arbitors, mediators, they think things should be fair. Do you know what it means to be fair? It means to be balanced. Things aren't supposed to be fair, that's not what God says we are supposed to strive for. We are supposed to strive for just, not fair. Moses comes and he says this is what is just, not what is fair. "And I make known the statutes of God and His laws." Remember that Moses was a personification of the law so when they have a difficulty, they were going to the law. This is what we should do, when we have a difficulty we should go to the law and ask what God and His statutes and laws say about it. This is a picture of what it looks like when we don't know what is fair here so we go and read our Bibles and see what the law says about it, see what God says we should do here. That's the picture. We're supposed to go to His law to figure out what is just judgement, what is equitable. The problems in our society aren't going to be solved until as a people we desire just judgement and just judgement only comes from God. It only comes by figuring out what does God say is just. If it's not an application of what Moses taught, then it's not just and it will wear out the people, it will cause a lack of peace. Those who believe in the abrogation of the law, they don't desire justice. Those who believe in the abrogation of the law, saying the law is gone, the law is the declaration of what is just and if you say the law is gone, you're saying you don't want justice. People should be very afraid of the idea of not wanting justice. Justice is what's described by God's statutes and His commandments. We need to understand what justice is. Of course, without a new heart through the work of the Holy Spirit we are not actually able to do justly, but God's Word is still efficacious, God's Word still constrains evil, God's Word is still where we are supposed to go for solutions to our difficulties.

Verses 17-20, "So Moses' father-in-law said to him, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. 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. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do." "So Moses' father-in-law" sees what is happening, he listened to Moses' explanation and then he went on to his rebuke. "The thing that you do is not good." Moses is desiring to do it for the people, desiring to be a blessing, saying what is just, rightly applying God's law, but Jethro says it is not good. That's a pretty important concept there. We can be right in so many ways and still do things that are very damaging. We can do it with the right heart, we can do it with the right attitude, we can do it with wisdom, but yet we can end up doing something that's not good. He is looking at Moses and saying that he is going to destroy himself, you are going to wear out. Here he is working immediately without taking any break after being reunited with his family after months of separation and this isn't going to work longterm for Moses. He will get worn out, it's not sustainable. "Both you and these people who are with you will surely wear yourselves out." It will also wear out the people. There's this tension that's building as more and more people go and they say we have this dispute but we can't get an answer and it builds this tension in a society. This is kind of an aside, but one of the reasons why you have the Salem Witch Trials is because the courts were shut down a few years before that so there were all these disputes that couldn't be adjudicated so because of that there was this anger and this tension in the society. We should just recognize if you can't get justice it builds anger in a society. The society wears down and that's what Moses is doing for Israel because there are people that say they will just sit there and keep this grudge against their neighbor rather than having to spend a day standing in line to have it said what is just. That just builds anger and tension in a community. Even though Moses is trying to do the right thing by applying the commands and statutes of God, instead of bringing peace he is bringing tension. Both Moses and the people are establishing longterm problems even though they have a short-term solution. They say these are the things that should happen, we're being a blessing, but in the end they are creating longterm problems. We need to make sure that when we think something is working, we can just keep doing the same thing and it's easy to miss the small things that build up. That's what Jethro is saying is going to happen, these things are going to build up, you are wearing out yourself and these people. Things that can work well for a short time, they can also not be sustainable, we need to be thinking longer term. "For this thing is too much for you." It was too much of a burden for Moses to bear. When we think about this, Moses is a personification of the law from 2 Corinthians 3 and does this mean that we shouldn't go to the law? No, but the answer also isn't whenever you have a problem you should go study the matter for yourself or you will wear out the people. Instead, the answer is you should find people that understand what does the law say in this matter and go ask them what is the solution to the problem. This is still how we are supposed to do it today and that doesn't mean there aren't situations where you go and study the law for yourself. I think too often we go, we have to solve every problem ourself instead of going and talking to people who have dealt with these things before who can go and say what God's law says about it. That's what Jethro is saying and that's what the church is supposed to be doing for the world right now. The church is supposed to be going and saying this is what God is saying He will bless because we're

supposed to know the law and not just say, 'Read your Bible'. That's not our answer to the world, our answer to the world should be to say, 'This is what God says is just'. Even in the church there are different levels, different people with different levels of understanding and you should go to the right level depending on the complexity of the problem, but this is the picture. The answer when someone says, 'What do I do in this difficulty?', you don't just say, 'Study your Bible and figure it out.' That's not how God ordered us to deal with every problem, God ordered it that there are people that we are to get counsel with and ask what God's Word says about this and they should know because they were taught by the law. They should be able to answer the question. "You are not able to perform it by yourself." Moses the man couldn't do it, he couldn't sit there judging the people from morning to night every day because they would say the the law is a weariness to us, the law is a burden we can't bear, the law is a yoke. All those things they said when Christ came. Instead the priest comes, Jethro who is a priest of Midian says, 'Understand the goodness of God's ways.' That's one of the roles of a priest, one of the roles of the Christian today because there is the universal priesthood of believers, our job is to say, 'Understand when it seems painful to you, it's because you are misapplying it because God is good.' We're supposed to say, 'See the goodness of God's law? See the goodness of His ways? His ways are good, His ways are a blessing.' So Jethro, the priest of Midian, comes and says Moses is taking God's law and statutes and making them painful for the people instead of the people recognizing this is blessing, God's ways are good, His ways are pleasant, all His ways are to peace, which is what Jethro ends with. If you do this, your people will go to their place in peace. Moses, even in rightly interpreting the law, he's not bringing peace to the people. So the priest comes and says you need to do this the right way and not just do the right thing. "Listen now to my voice." He doesn't have authority over Moses, but he is saying to pay attention to what I am saying because I am going to give you wisdom from God. That's the same word as in Proverbs when it says, 'Listen my son, listen my son'. These are the same words Jethro is saying to his son-in-law. He's saying listen, don't just hear the words, think about what I am saying, consider the words that I am saying, I will give you counsel. He didn't just tell him what to do, he said he would give him counsel and to consider the counsel that he was giving him. "I will give you counsel, and God will be with you." Jethro understood God enough to say do this and God will bless you. God wasn't blessing what Moses was doing, even though he was saying what His commandments were, even though he was saying what His statutes were. If you are saying everyone needs to go to you, you are not going to be a blessing to Israel. Instead, God will bless you if you train other men to do this. So often the church, this is how you get mega churches, the man in charge doesn't want to train up other men to replace him, instead he wants to have every eye towards him. They all want to do what Moses does and what happens is there are problems inside the churches and they say this well-known pastor of thousands, we can't go to him because he's too busy and the problems just fester. That happens time and time again. No, a church has the duty to train other people to also be able to handle the Word of God, to also know this is what's just. So Jethro knew God will be with you and bless you if you do this. "Stand before God for the people." Moses needed to understand what his role was, his role was to stand before God on behalf of the people. What he is doing is standing before the people on behalf of God and he needs to say instead that he is the conduit to go to to understand the difficult answer, the questions that he can't answer. So Moses needed to not have the role where his focus was on the people, but his focus was on God. He

was the one to go to God for answers for the people. He was the one that was communicating with God and it was the role others wouldn't take his place on until after his death. So that had to be his primary focus, "so that you may bring the difficulties to God." So you can say this is a problem that we don't understand in Your law so show us God. One of the things that was happening by dealing with every dispute in life, which most tend to be highly repetitive, they tend to be not that hard to figure out because if you have all these people that say they need to go to Moses for the answer, how many questions are going to be the same question over and over again with slightly different facts? If you have Moses do that, Moses can't deal with the difficult things, he has to deal with the mundane, the repetitive. So Jethro is saying you're going to miss out on the big problems that you have the responsibility to take to God with the means that you're doing it. There was not much growing in knowledge in the community because Moses would be occupied with the relatively trivial. If he transfers some of this to other people, they get to understand things more so Moses can deal with the more difficult things. "And you shall teach them the statutes and the laws." The role of Moses was not to be adjudicating everything, the role of Moses was to be training people so they could adjudicate. That's still the role of the law, it's supposed to train us so we know what justice is. It's not just to say, 'Well, here's what the law says.' It's to know what is just according to God. So Moses was to teach them the statutes and the law, he should teach them rather than judging directly so they would have more people that judged. It's obvious that Moses took this advice through the inspiration of God because the rest of Exodus, Leviticus, and Deuteronomy is all about Moses saying what the Law of God says. It's all about him teaching the law. There is a place in Numbers where he does too, but there is also numbering in Numbers. This becomes the major part of his ministry and it's his ministry to us. Moses doesn't just teach us the Ten Commandments, but also commentary on the Ten Commandments so that we can understand the justice of God, we can understand God's statutes and His law. He was to shift to become the one teaching them so that others could know how to judge in alignment with the law of God. "And show them the way." He was to be the light to their feet. He was to show them what the law is, the light to their feet. Jethro is telling Moses that this is what he is supposed to do, he's supposed to be the one that shows the way, he's supposed to be the one who tells them how they should walk, to show them the things that they're not supposed to do, to show them what the constraints are. When we think of the law, the law was added because of transgressions so the law is supposed to show them this is what a transgression is, don't do it. To show them the way "in which they must walk and the work they must do." We don't think of the law doing that much, but the law also does this. It says not just the sins of commission, the things you should stop doing, but also the things you should do. Judge justly, be thankful; these are things in the law. That's what the law is supposed to still do today, show us the things that we are not to do and the things that we are to do. Christ fulfilled the law perfectly so the law showed Him, the law-giver, how He should walk and what He should do. When we think of the example of following Christ, that's why in 1 John it says a new law I give to you. No, it's an old law because it's a new law, follow after Christ. It's an old law because Christ said He did exactly what the Old Testament said to do. That's how it can be an old law and a new law. The law of God is still supposed to show us the way that we should walk in and the work that we should do.

Verses 21-23, "Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. 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 now he gives very detailed instructions. "Moreover you shall select." That 'you' there is singular. Moses is supposed to pick, this isn't an election. Now we have elections, but that doesn't mean that we shouldn't have the wisdom of Moses, the wisdom of Jethro when he says these are the people you want to rule over you. This is Jethro telling Moses, 'You're the one who knows what righteousness is, you're the one who should go and pick the people who will rule.' There's no asking for nominations, this is just Moses saying this is the right person and the wrong person. The law is the one who identifies who should be judging. As a nation that's suffering, and we are a nation that very much is under the wrath of God, we should recognize that we no longer say the law of God is what determines who would be a good judge. When the righteous rule, the people rejoice. When the wicked rule, the people groan. We should expect groaning in this nation until we say it is the law of God that determines who would be a good ruler, not whether they will give us the things that we want. So they're supposed to select "from all the people able men." Having ability is important. It's really easy for us to think we should just pick this person who is a good and righteous person then you throw him in the midst of something that they have no understanding of, they have no ability. This is part of the problem President Trump had the last four years. He walks into a situation he knows nothing about so he can't control the government. He spends years just trying to get control of the government because he was unable, he didn't have the ability to be in the role that he was placed. We need to recognize that because you hear these, like the Constitution Party who says they are only going to nominate exclusively Christian candidates. If they got put in that office do you think would happen to them? They would be destroyed because you do need people who are actually able to have the role. I think we forget this, which is again back to the reason, why are we doing this right after an election? Because we reality is we need to start working to develop able men if we want a righteous government. How do you develop able men, men who are able to actually join in the government and wield the power? They need to practice. Governors tend to make far better presidents than people from business, we've tried that before. I'm listening to a book on Hoover. Hoover caused so much untold destruction because he thought as a businessman he would be able to handle the country and the church does this all the time. They say, 'He's a Christian, he will be able to handle the country.' How about getting someone trained in the field? Would you go to a doctor like that? I know nothing about the field, but I'm a good righteous man so let me do open-heart surgery. The church does this all the time and we need to repent. We need to repent of thinking that somehow putting unable people into positions of power is somehow going to help. They have to be capable. God is merciful that He stops them from getting elected. He's merciful that the Constitution Party candidate wasn't elected for president last month because it would be horrible because there would be no constraint on the government because he wouldn't know how to wield the power of government. So they need to be able and part of that is also that the word actually means 'force'. They can go into the position and actually do things, but they also have vigor. You know

how much the people judging actually carry along by their vigor? If you give a ruling and you exclaim it with zeal versus weakly saying what it should be, the one will be followed and the other won't. If you look at our government, we delight in electing people that have no vigor. Yes, President elect Biden falls into that category. If you want to spend six months in your basement running for president, it's not a sign that you have vigor. We have lots of people that fall into that category that we elect over and over again. To lead actually means that you have to have vigor to carry people along with you because it really takes work. I go to Nigeria and I preach before a thousand people, that is exhausting because you have to carry them along with you. It doesn't mean you are physically picking them up, but it means you have to be speaking with enough force and power so that they will pay attention. That's what this word means, you need to have people vigorous at what they do. We need to make sure that when we look at men to lead, they need to be people that are vigorous. We like to elect the same people that we elected 50 years ago and say this is wonderful. They die in office and we say, 'Yeah, they were strong enough to work.' No, they haven't been working for years. That's a big part of our Senate, we elect people that aren't vigorous, that aren't able, they simply don't have the strength to do the work. And it says able men, yes, it means men. Paul says the same thing in 1 Timothy 2:12-14, "And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression." The reason that Paul gives was that Adam was not deceived, but Eve was. That's why he doesn't permit a woman to have authority over a man. Women have great gifts, gifts of nurturing and sympathy that men tend to lack, but that doesn't mean they are in a good position to rule. The argument now is that we should have women rulers, we would have a lot less wars. Boy is that foolish. That is not how it works. Just because they sympathize, it just means the problems fester for longer, they don't go away. When he says men, he means men. Paul's argument can't be specific to the church because the idea of Eve being deceived and not Adam isn't specific to the church, it's not, it's about everything in the world. It's about the order of the home, the order of the church, and the order of the government. He is starting and saying this is basic to created order so obviously it applies to the civil realm. Rulers are to be men, it applies to all creation. "Such as fear God." After the first criteria being an able man, the next criteria is that they fear God. Remember, Moses is looking and he chooses people that meet this criteria and what do we know? Except for Joshua and Caleb, none of them were believers so the standard isn't that you can only elect believers, that is not the standard. The standard is that you elect rulers that fear God. There were some in there that were unbelievers that had seen the hand of God and feared God, and that's what you want. You want people that will fear God. It's crucial for leaders to fear God because in the end that's the foundation of all that constrains them because what they do when they are alone, if they fear God, will be completely different than what they do when they are alone if they don't fear God. When they have advantages to get away with something, if they fear God they don't think they will get away with anything. If they don't fear God they will try to get away with anything they can and we just need to understand this is the nature of people. It's crucial if we want our society to be at peace, if we want our society to rejoice because the righteous rule, it starts by electing people, choosing people that fear God. There's a step before that, if the church won't speak about judging and about the importance of how God judges the wicked every day, how God judges sin and causes misery to be upon a people and instead say God is love, what are we doing? We

are setting it up so nobody fears God, which means we are setting it up so our nation groans. If the church won't preach the judging hand of God we should expect nothing except a government that's corrupt and groans. After the church split I started making a list of the things that God did at Hope and it's a horrific list. The reason I made that list is not to laugh and say to look at them. The reason I made that list was so when I looked at it fear of God falls upon me because this is what God does to people that blaspheme His name. We need to remember that God is a God who judges, God is a God who kills people for their sin. God is a God who says He will not hold him guiltless who takes His name in vain. God is a God who judges and unless the church says that, we can never fix the problem in the civil sphere because the people won't say God is a God to be feared because He judges if all you say is He is to be feared because we are to reverence Him. You are never going to get unbelievers who are afraid to steal, unbelievers who are afraid to take bribes, you are never going to find it. You won't find believers who are afraid to do that either. God judges. What you whisper in secret He shouts from the rooftop. You never get away with anything and that's what we need in men, that's what we need in leaders. Not that they love God, although that's a good thing, but that they fear God because that's the constraint and when someone is put into an office, when someone is given power, it acts like leaven and it accelerates all their sin and fear of God is the things the exposes it and fear of God is the things that stops it. We need to be willing to speak when we see the judgement of God. Understand, if you speak of the judgement of God, if you speak of AIDS being a disease sent by God as a judgement on sexuality and on abuse and on demon worship and pharmacology, which is the Greek word for demon worship. If you don't say AIDS was sent by God to judge sin, then why would we expect our leaders to fear God? Instead what do they do? They say homosexuality is the order of the world which is exactly what our leaders did. We need to be willing to say God judges. Fauci, who's directing so much stuff now, he got famous by saying 10% of America will die from AIDS. Totally false, totally ridiculous, but yet people fear Fauci more than they fear God because nobody, none of the churches would say God says He judges these things. He poured out fire and brimstone on Sodom and Gomorrah and the church won't say that so how can we have leaders that will be faithful? How can we have leaders that will constrain sin if we don't say that God is to be feared? The next thing is "men of truth." They need to be men that desire truth. Again, that isn't that hard to discern. The people who want to run with the newest conspiracy theory, the people who want to run with something without checking the other side, it's really easy to tell who is a man of truth or not. The ones who say the Bible says you need two or three witnesses, I want to figure out what are the other things that are testifying to this before I accept it as truth. You don't want people who can be persuaded. It's very easy to see that the Republican Party and the Democratic Party, both of those parties are not men of truth, they are men that just want to hear what they want to believe and they chase after it instead of desiring truth. Neither party is better than the other because the church doesn't desire truth, we're not teaching that you need to have men of truth, you need to love truth. To love truth is to love Christ. How often do we say that? How often is that heard in the church? If you don't love truth you don't love Christ for He is the truth. You need men who desire truth. This is what you want, you don't want people to judge based on falsehood because that means that their judgement will be unjust. And "hating covetousness". This word means hate, not just that you don't really like covetousness, it means that you have a passion against it, that you have an emotional attachment that you say you are going to fight covetousness. Why

is it required that they have an emotional stake in covetousness? Because they are going to be handed bribes, every one of them, they are going to be handed bribes. Now, it might just be that I will take you out to a fancy dinner or I will fly you to this vacation where you can speak at this conference for 15 minutes and I will pay for you to stay at a hotel that costs \$10,000 a night. Those who are given power will be handed bribes, it is what will happen. The King James calls them bribes or gifts because they are the same word. We say if they are gifts they're not really bribes, but no, they are bribes. If you have a man who is zealous about not desiring things, where he hates the idea of getting things that he didn't earn, then how effective is bribery? The bribery doesn't work so they don't become unjust. If you see a man who desires covetousness, a man who loves covetousness, a man who loves the things of the world, he's not a man who is fit to judge. Let's be serious, President elect Biden and President Trump are both men of covetousness, they both are. We should expect, regardless of who our next president is, our country is going to continue to groan. The question is what are we going to do about it? "And place such over them." This means to give them a real authority. The people can't say, 'Well this person is over me, but I'm going to go directly to Moses.' No, this is a forced structure, the people don't get to choose their judge. Moses chooses their judge and they are the ones they have to go to. "To be rulers of thousands." Again, as we think of these numbers, it seems to me these are based on extended households, rather than just a household or individual. My main argument is if two brothers have a dispute, they shouldn't have to go to Moses, they should be going to their father if their father is still alive. There's even an argument that they should go to their brother if he received a double portion. It's also clear that if you look at Benjamin, who had ten children, he was still considered part of Jacob's household. That didn't mean he didn't leave and cleave, he did, he had his own tent, I'm sure he did, but yet he was still considered under Jacob's authority. There's also multiple references in Moses' writing to the seventy elders in Israel, which seems to me that it's most likely that these are the leaders of thousands. If you take that and go up to two million or four million or even higher if you count the mixed multitude in here, which I think you would, if it's between two and four million that are probably out there, then that's about 30-60 people per household if you have seventy of them which is right about the same size as Jacob's house. It doesn't make sense to me that it would be smaller than that or you would have roughly ten times more, you would have 700 rulers of thousands rather than 70. Anyway, I think it's very clear that it's not individuals otherwise some of the families in this church the father can't be the one who is the righteous judge over all his children, but I think it's more likely that it's extended families. So then Jethro says put people that are over large numbers, thousands, "rulers of hundreds, rulers of fifties, and rulers of tens." This is where we still get the different levels of government, where we have mayors and counties and states and federal governments. God has said this is the way to organize things, that there are different problems in each sphere, there are different levels of responsibility. If it's between two large groups of people then you take it to the ruler of thousands. If it's between two people that are disputing on your block you take it to the leaders of tens. So God is doing this level so that there is a jurisdiction for each one of these based on what the problem is. So through that "let them judge the people at all times." This doesn't mean that they are judging at all times, but it means someone that needs a dispute settled can get the dispute settled. They are there to judge people at all times, no one could skip, they had to go to the ruler at that place and they would be available. "Then it will be that every great matter they shall bring to you." There would still be

hard cases, there would still be cases that nobody knew the answer to, that nobody knew the right application of God's law so they still needed to go to Moses. We see this is replaced, in Deuteronomy when Moses died, they are supposed to go to the Levites. They are supposed to go to the ones who have the oracles of God, they should go to the church now. So there are still cases where they didn't understand the application of God's law, but as they went they said they didn't understand the applications of God's law and they said, 'What do we do?' and Moses says to take the difficulty before God and then he comes back and says what they should do. Guess what? The next time that's not a difficult problem anymore and over time you have to go to Moses less and less because you know what the just judgements are, you know what the right decisions are. This should even be what we do with the Word of God. At first you ask what you should do here and then you go and study the Word and the next time something similar comes up you don't ask what you should do, you know what God said and that's how we should be with dealing with the Word of God. That's how our leaders should be and how our counselors should be, that we grow in the application so that we don't always have to go back and have to study that subject again. No, we're supposed to study subjects and learn them so you don't have difficult matters. You would expect Moses' work in this area to go down and down and down, constantly decreasing because as he says what God said about a matter, they all know how to judge now. "But every small matter they themselves shall judge." The types of things that come up repeatedly, they themselves shall judge. They should understand how God says to deal with it and make a just judgement without going back to Moses all the time "so it will be easier for you." It will relieve the burden, he won't have to sit there all day and spend all his time dealing with little disputes between two families "for they will bear the burden with you." This doesn't mean that Moses' burden is being taken away and he has nothing to do. No, he has other things to do but now he can focus on the more important things he needs to do, such as teaching what the law says. These other rulers, because there are so many of them, it doesn't become an all-consuming thing for them like it would be for Moses, they can just spend the time as needed when there are disputes. Many hands can make the work much lighter so this burden that was heavy for Moses becomes a light burden for all these people. It doesn't mean that they forsake everything else and become these rulers that make a huge ruling class, it's that they do this as a side thing to be a blessing where they can, where it's needed because it's a light burden when it's split among so many hands. "If you do this thing." If Moses follows this advise "and God so commands you". He's not saying to just listen to me, he's saying to go to God. In Deuteronomy 1 we don't see Moses saying Jethro told him to do this or that, instead we see Moses saying, "I ask you is this the wise thing to do? And I directed it to be done." He went and asked if this is what God said and it was what God said because Jethro was a priest and he did understand this is the right use of the law. "Then you will be able to endure." He made it the law so he could endure to the end because if it's used rightly it's a blessing. If it's used wrongly it becomes destructive. "And all this people will also go to their place in peace." This is a really important statement. This is what the law does, it causes people to go back to their place in peace. When you don't have law it does the opposite, it causes people to go back to their place with increasing tension. Without the law, people go, 'I've been ripped off, I've been treated unjustly.' When we have righteous men that follow these patterns, not that they are right with God, but that they judge in righteousness, this is how you have peace in this society. We are a

society that doesn't have peace, we know the answer so we should ask ourselves what we should do about it.

Verses 24-27, "So Moses heeded the voice of his father-in-law and did all that he had said. 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. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. Then Moses let his father-in-law depart, and he went his way to his own land." So Moses was a man who was willing to take rebuke, he "heeded the voice of his father-in-law." This is the sign of a wise man, the sign of a humble man. We need to be willing to take rebuke when someone says something, even if they say what you are doing isn't good and you are trying to do good, we need to be willing to hear. "And did all that he had said." He did everything Jethro said to the best of his ability. "And Moses chose able men out of all Israel." He chose men. He didn't say Jethro didn't understand what was going on, he said Jethro was right and he found men who could take some of his burden. "And made them heads over the people." He put them in positions of real authority over the people. Even though they didn't have a king, they were the ones people had to go to to be judged. They had real authority and a real position. They were "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." He saw that there needed to be levels of government. We need to recognize the importance of having levels of government because it is very important. If you want justice it is very important to have different levels of government. "So they judged the people at all times." The people accepted it, the people accepted that they didn't need to go to Moses all the time, they accepted that there were other people that could judge justly, other people identified by Moses that this is a good ruler. As they understood the law more and more there would be fewer and fewer cases because they feared God and they hated covetousness, the people would increase in their trust of their judgement. "The hard cases they brought to Moses." He still had to deal with the more difficult things, "but they judged every small case themselves." "Then Moses let his father-in-law depart, and he went his way to his own land." Again, he still had authority over Jethro. We don't know how long Jethro stayed, but he came and did what he needed to do. He completely restructured Israel so it would be a nation that could have peace. Jethro's role is very important, someone coming in and saying a word that's fitly spoken, a word said at the right time, it can transform things and that's what Jethro did.

Applications:

1. Our nation and our states have a serious problem because we don't elect people based on character, we elect people based on what they say they are going to do. We elect people based on us desiring things to happen that aren't what's happening, which has another definition, it's called covetousness. We elect people based on our own covetousness, we want our taxes cut, we want to get a bigger welfare check. We elect people based on covetousness so we get what we deserve. As a nation we need to repent and the church needs to start the repentance by saying it's not what they say they will do, it's who they are that matters. Do they fear God? Do they hate covetousness?

These are the things that matter and as long as we say we will elect them based on what they do, we can expect things will just get worse and worse because the reality is when they get into office, how much of the stuff do we know that the president does? He passed hundreds of bills a year, how many do we hear about? Three or four? What do they do in those other hundreds of bills? We don't know because we don't have all the time to read them and understand what they are doing. So what's more important? What they say they will do or the character? If their character is right, if they fear God, then we don't have to read all those other bills to figure out what they are doing. If you're electing them based on what they are doing, you better start doing your work to make sure you know everything they are doing, because I guarantee you only know a tiny fraction because they are busy around the clock with tens of thousands of people doing it. When they get into office they have authority and responsibility for so many items that no one every hears about that have great consequences to our country. Think of President Obama, he sets the IRS up so they refuse to make any conservative organization a non-profit. They do that for years and this is just one little office that happened to be heard about, one little office in one department and they changed considerably the make-up of non-profits in this country. That's one of probably a hundred thousand examples that I don't know of. This is how it looks, character matters far more than what they say they are going to do. The only protection against the abuse of the office is the character of the man in the office.

2. The only protection against the corrupting influence of power is fear of God. Ultimately the ability to not grow worse and worse deceiving and being deceived is through salvation, but fear of God is like a preservative, fear of God is like salt on meat that has corruption in it. It won't stop corruption but it sure slows it down. We need to recognize that's what God does. If someone fears God they will be afraid to do things, their sin will grow less quickly. Yes, you want them to have a fear of God that leads to salvation, but fear of God is a huge constraint. We elect people who mock God and I'm thinking of George Bush, Sarah Palin. She was someone who mocked God if you have ever seen the church she goes to. But yet we go, these are good Christian rulers and the church should vote for these people and the Christian leaders all come out and say to vote for these people when they pick people who intentionally do not fear God so what should we expect them to do in their office? Increase corruption. That's what we should expect so we need to recognize the importance of the fear of God and it starts with us because it's not just true for rulers. Fear of God constrains sin, fear of God constrains sin in your children, fear of God constrains sin in our community and that means we have to be willing to talk about it. We have to be willing to talk and say Jesus Christ is not just love, Jesus Christ is the One who is angry with the wicked every single day.
3. We're to judge. Moses is setting up judges according to the counsel of God and this is one of the most popular twisting of Scripture that's done by people who profess to follow Christ. Matthew 7:1-2, "Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you." They stop at verse one instead of reading the rest. They truncate it to say, 'Judge not'. To judge is a righteous thing, to not judge is how wickedness runs and expands to

an unbelievable level. Christ is saying when you judge, judge righteously. When you judge, judge in such a way that you would think that your case had been heard irregardless of what side you are on, that you could say this was a just judgement. Christ is saying you need to be a man, you need to be a woman that's exactly like the ones that Moses is supposed to pick in this passage, someone who will judge justly because the only safe judgement is to judge according to the law of God. That's the judgement we should desire to be judged with and that's what we need to judge other people with. It's not that we don't judge, judging is a good work. Without judges sin runs rampant.

4. We need to remember that we're members of a royal priesthood and as members of a royal priesthood we have the responsibility to do both what Moses did and what Jethro did, which means that we have to be able to judge justly, we have to love mercy, we have to be able to say this is what God says and this is why it's good, this is why it's a blessing. 1 Corinthians 6:2-3, "Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life?" We need to be fit to judge. We need to be the ones that the world comes to. Think of Lot sitting in the gates of Sodom and Gomorrah, Sodom and Gomorrah went to Lot to get judgement. Why did they go to Lot to get judgement? Because they said it would be a just judgement. They don't do that to the church anymore and we should ask ourselves why. I think it's because of what Paul wrote to the church in Corinth, we don't judge the smallest matters correctly so why would anyone come to us for judgement? We have so much injustice in our government systems and what we consider judgement now is that one side says it's all a hoax and the other side says there is so much evidence and it's impossible to gather it all in and we don't say, there are rules, there is a process and these things matter. The church doesn't say these things, the church just starts to argue whatever side it likes, it's no different than the world. We need to learn to judge justly. It's so important to our testimony to the world. The church should now be sitting in Moses' seat, where the world desires to know what it just, the church needs to have the ability to say it. We can't say it unless we say what is justice and we put it into practice in our lives and in the church.
5. Good motives are not enough. Moses was trying to be a blessing, he was doing his work justly, he was rightly saying what the law says, but still he ends up being a burden to the people. He ends up wearing out the people because he was lacking in wisdom. We need to not just say we are going to do the right thing, we also need to know how to make sure it's a blessing. One of the most obvious ways that you see this is you see churches send money to Voice of the Martyrs or other organizations to help the poor in Africa and all these organizations are doing is stealing the money. This isn't doing good, this is promoting theft! We need to make sure we are not just saying we want to be a blessing to people, but we are actually being a blessing to people and one of the easiest ways to do that is with benevolence, where you promote someone's laziness by giving them something they wouldn't otherwise have. Good motives aren't enough, we need to make sure we are applying wisdom to these things as well.

6. We can be too close to a situation to see the problem or the solution. You can see Moses leading the people out of Egypt, everyone knows he was the one chosen from God, he was the one that caused the Red Sea to split. You can see everyone going to Moses when they have a problem so he would start and the lines would get longer and longer and people would get more frustrated in their waiting and then when they would get to Moses, they wouldn't ask why he made them wait for twelve hours because then he might judge against them so they just say, 'Thank you for hearing our case' and Moses wouldn't see it or be confronted by it. We need to recognize that a lot of times we should go to a third party and ask what they think because they don't have this vested interest that twists your judgement. That's why in a multitude of counselors there is much wisdom because they can see aspects of the situation that we can't see because we are in the middle of it. They don't have the same history or perspective, be willing to seek counsel and realize the short-sightedness that you have.
7. In so many endeavors we should recognize that our work is to replace ourselves. Our goal should be to eliminate ourselves. When I go to Nigeria I say to them all the time, 'My goal is to not have to come back here because if you can do it yourselves, then I don't need to come back.' That should be your goal at work. My goal at work is how do I do this so other people can do the work that I do so I can go do other things or I can find something else to do. How do I replace myself? This has to be the goal of the church. How do I replace myself because other people need to be coming up, need to be growing, need to learn how to preach. We need to be thinking about this and not just saying we want a position and keep it. We should be asking ourselves how we replace ourselves and the most obvious application for the people in this room is, that's the goal of homeschooling. Do you get that? I've seen plenty of homeschoolers that don't get this. They think the rule is to get their children to be able to do stuff so they stand there and tell their kids to do this and this and this, but the goal is for the children to know what to do and do it because otherwise you're not replacing yourself, you're just getting a group of people together that you can do more with. That's not a bad thing, but you're going to die and go away, they're going to lead their own home. You need to be thinking how you are going to replace yourself, how to make it so that you don't need to be there and you don't have to do this. The most obvious thing to start with is, you should be working to replace yourself so you're not teaching your children. They can teach themselves, you should work towards the day where you can hand them a book and say, 'You're interested in that subject? Here's a book, go figure it out.' That's what your goal should be and the public school never does that, they always want to feed you. They don't want to replace themselves, but we should want to replace ourselves. If our goal is that our children, when they have children, to be teaching them, they need to learn how to learn from themselves and they need to learn how to teach others. Out of pride we don't usually want to do that, but we should be thinking that in all areas of our life, how do we replace ourselves? Because guess what? The day is going to come when you will be replaced. That's guaranteed! You are going to die unless Christ comes back first, so the question isn't how are you going to be replaced, but instead will you be replaced well or badly? You are going to be replaced so you should be thinking now how you are going to get replaced. Moses had created something unsustainable and Jethro

came in and said how to replace himself. We should desire that kind of knowledge and that kind of understanding.

8. We need to desire for things to be just, not fair. In our court system there is this attitude of people being fair. In the court system you are forced to go to mediation or arbitration and the things that they always tell you when you go to mediation or arbitration, they always have a tendency to split the baby. What that means is that they say one side is asking for this and the other side is asking for this so we will go halfway in the middle. That's fair, but nobody should desire fairness. We all know where the story came from right? It was Solomon, did Solomon split the baby? He was a just judge, he didn't split the baby, he gave the baby to the one who was the mother. We're not supposed to split the baby. When you split the baby you are being fair, when you give it to the mother you are being just. We need to push our court system to be just and not fair. Fairness is not what anybody should desire, justice is what people should desire. The church needs to talk about that because we are the only ones that can because to us have been given the oracles of God.
9. Moses was to teach them the way that they should walk and the work that they should do. That's still the purpose of the law today, you go to the law to understand what your sin is, you go to the law to understand the things that you have an obligation to do. We can't walk in that path without rebellion without the finished work of Jesus Christ to give us a new heart. That is what he does so that we walk in the law of God. The law does deal with just sins of commission, but but sins of commission. It tells us how to judge justly, we are to be a people that walk in the law of God.
10. We should recognize how tied to what's going on in our country, the destruction that's happening in our country, how much of this is tied to disobedience in how we choose rulers. A lot in this room are probably saying it's good there are more Republican's in the House than there were before the election that will be in the next Congress, but do you realize that's because we elected 17 women? There are 17 new Republican women congress members. Is this a good thing? The Bible says no. We elect women and understand, the President's in probably about 75% of the elections would have been different if women weren't allowed to vote. It makes a huge difference. In this election Trump would have won easily, it wouldn't have even been close, if women weren't allowed to vote. We need to recognize that this is the judgement of God because we won't listen to His commands. We elect people who aren't able, we elect men and women who are senile to office, we elect men and women who can barely walk anymore into office, and we say these are people that are fit to rule when they are in their 90's. No they are not, they are fit to occupy a seat and they get manipulated by others. We should be going, 'This man is not capable, he's not vigorous enough, he's not able to do the work because you actually have to fight to be just.' It takes real work. Our country is being destroyed because we elect people who don't fear God. A lot of them don't even bother to put their church affiliation on their website anymore. That's not how it was when I was growing up, but even if you go to those churches, those churches aren't talking about fearing God and fearing God is what will cause the covetousness that's running rampant in our government, the corruption that's everywhere in our government,

that is how you stop it. You say that you will not vote for anybody who does not fear God and you start to say what the importance is of fearing God.

11. Joe Biden, Donald Trump, do I need to say anything else? Why do we have a country that's under judgement? Do we as a population desire men of truth? Obviously not. We should expect further judgement if we don't desire men of truth to be ruling rather than men who will say the lies that we want to hear. We don't look for people who hate covetousness, we don't look for people who have no interest in a bribe. When you have a multi-trillion dollar government, understand the amount of bribes these people receive. Understand when there's a trillion dollar defense budget at stake, do you think any normal company would hesitate to give a billion dollar bribe? Understand the amount of bribery in our system because there's so much money awash for people to take. Understand how we get bribed. They go, 'There's a pandemic, we're going to send you a check so you like our policies better.' Do you understand that \$1,200 was a bribe? That's what it was. We need to make sure we think about these things as well because we're a nation that loves covetousness and our nation won't start to heal until we start to hate covetousness and start to elect people who hate covetousness. Don't expect the sliding downhill of our country to be stopped if men and women keep choosing men like we have. We need to be a people who are faithful and don't participate in the destruction of our country.
12. We're a nation filled with unrest, a nation that has riots on the streets, and peace will only come when we have justice. If the courts could be manipulated into charging people who are clearly innocent, which is what's happening now because of political pressure, they cause people to be charged just because this is what the people want, that will not reduce the violence, that will increase the violence. As Christ said in Matthew 24:12, "And because lawlessness will abound, the love of many will grow cold." When you don't have lawfulness, when you don't have the law of God being put into practice in the society, it becomes more violent, it becomes more hate-filled. You can walk into Nigeria and it's very easy to see in Nigeria when the police officers point guns at you demanding a bribe, but don't think we're that different and don't think we're not headed to the same place because we don't want the law of God and that's where it always ends up when you don't want the law of God.
13. Remember the role of the priesthood, it's not just to say this is what God said to do, the role of the priesthood is to also say why it's good. God's commandments are for our good, God's commandments are for our blessing, God's commandments are for the constraint of evil because God is a good God who wants to bless us. The priesthood needs to not just say this is what God said, but it also needs to say that God is good and God gave it because God is love.
14. Remember the goodness of God's way. God's instruction from His law is about going to have peace. The kingdom of God is righteousness, peace, and joy. Instruction of the law is how you end up at peace. Following the commandments of God like the Sabbath is how you have blessing and peace in the society. It's the path that's the opposite of the path of being worn out. When we reject God's law we get worn out. When we reject

God's law the tension increases. When we reject God's law the bitterness and anger between people increases. God's ways are good, God's ways are just, God's ways are a blessing. We need to see them like that and tell people that they are that because that's how you have a peaceful society and that's how we can see so easily that the church is failing. We don't have a peaceful society, the people need the truth. May we be the light.

Let's pray. Oh Lord God, we do thank You that You are the light of the world, that You have given us the light to walk by, You have given us the truth to seek after. Lord, we do pray even as we think of the men that You have appointed to rule over us Lord, let us repent. Let us understand the work that we should be doing and the priorities we should give to these things for our nation will continue to groan until righteous men are in authority. Lord we pray that You heal our nation. In Jesus Christ's name we pray, amen.