

Let's resume our study now in the book of Exodus at chapter 18. This is a new section, following the provision of food and water in a supernatural manner, following the provision of victory by God, again in a supernatural manner, and the prediction that there will be continuing conflict from generation to generation, but that the conflictor, the enemy, will ultimately have his memory and his mark on the earth erased. And remembering that Amalek foreshadows and represents in spiritual terms the opposition of Satan and his minions to the people of God in general, we know that a day is coming when the memory of Amalek will be blotted out from under heaven, because God is going to create a new heaven and a new earth, and in the kingdom of the Father, after the thousand-year reign of Christ, after the Gog-Magog rebellion that is spoken of in the latter chapters of Revelation, when you get to chapter 19, thereabouts, you have the great white throne judgment, you have the resolution of all outstanding issues, the execution of all sentences in God's heavenly court, and then the new heaven, the new earth, the new Jerusalem, the kingdom of the Father, in which the faithful will shine like the stars.

So now, in Exodus chapter 18, it says, "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." Of course, you can hardly help but hear about this with the devastation that took place in Egypt. So 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've been a stranger in this 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.

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. 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?" 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, ones who fear God, men of truth, who hate covetousness, and place them over the people to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 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. Well, you have a great example here of the value of delegation.

But let's begin at the beginning with Jethro, the priest of Midian, Moses' father-in-law. We know about Jethro from our earlier study in Exodus chapter 2, such as at verse 16 where it mentions him as having seven daughters that Moses delivers from the evil shepherds at the well. He is called in verse 18 of that chapter Reuel, R-E-U-E-L.

And then again in chapter 3, in verse 1, it says, “Moses was pastoring the flocks of Jethro his father-in-law, the priest of Midian.” So he has these two titles. One of them is his personal name; the other is his official name, is the idea that we get here.

So we know who this is. He is a Midianite. Moses' sons are half Midianite and half Israelite.

We traced the origins of the Midianites back when we did chapter 2 and 3. We've also already discussed the names of these sons. Gershom, talking about the wanderer or the stranger in a strange land, and Eliezer, E-L-E, my God, the same thing that Jesus says on the cross, E-L-E, my God, my God. And then ezer is the word for help.

My God is help. So they are mentioned and he comes back. We find out here that when Moses returned to Egypt and had the altercation with the angel of the Lord at the border, and you have the circumcision episode and the casting of the foreskin at the feet of the angel of the Lord, that when Moses went on to Egypt, he sent his wife and sons back home, back to Midian, back to Jethro.

And they did not accompany Moses beyond the border. This makes practical sense. In the first place, there is great physical danger and leverage that could be used against Moses were the Egyptians to decide that he was an affliction and an evil and they want to get back at him.

You see this in the crime drama movies all the time where the inspired police detective is going after the criminal and the criminal suddenly grabs his family or his girlfriend and holds them hostage and puts pressure on him to cease and desist. So this is eliminated because there is no one they can grab to put pressure on Moses. Secondly, this leaves his sons, who are relatively young, in a place of safety and they are not going to be a part of all of these episodes that take place in the early days of the wandering, but they rejoin Moses on the far side of the Red Sea after the provision of bread has begun and they are brought back by Jethro.

So he sent word ahead in verse 6, saying, “I, your father-in-law Jethro, am coming to you with your wife and her two sons with her.” This is smart. You don't want to be Stonewall Jackson and get shot by your own sentries and get struck down by friendly fire.

Israel has just been through a battle, and so Jethro sends word ahead, look, our little caravan is heading your way. Don't shoot us on the way in. Notify your perimeter security that we're coming through.

So Moses went out to meet his father-in-law, bowed down, and kissed him. They exchanged the usual ancient Near Eastern pleasantries before getting down to business. Moses fills in the details of the sketchy accounts that Jethro has received about what went on in Egypt.

And notice in verse 9, Jethro rejoiced for all the good which the Lord had done for Israel. And in verse 10, Jethro says, “Blessed be the Lord who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh.” Jethro, although he is a Midianite, sees that the God that he worships is the same God that is the God of Israel and acknowledges that this manifestation of God here is the true God.

And he worships Him by way of sacrifice, burnt offering and other offerings, down in verse 12. And then Aaron and the elders of Israel sit down and break bread with Reuel, with Jethro. Now he does not become a proselyte.

He does not join the group and head for the promised land. He is going to return to his own country. But he is a believer.

He believes in God. He acknowledges the God of Israel as God, offers sacrifice to Him. And this is not polytheism.

He is, in fact, a worshiper of the God of Israel and probably always has been. Sinai, we talked about this at the time that Moses went to the bush, the Midianites knew that this was the holy mountain. They knew it was the place of the appearance of God before Moses ever went there.

But they had very little information. And they are outside, in terms of descendancy, they are outside the line of promise. They are not descendants of Jacob.

They are descendants of Abraham, but they are not descendants of Jacob. So what is their status? What is the status of someone who is a Midianite, or a Moabite, or an Ammonite, and acknowledges God? Well, guess what? They are saved, just like Uriah the Hittite, just like Naaman the Syrian.

They are counted as Old Testament saints. They are heirs of the covenant promises. They become, de facto, citizens of Israel, whether or not they move into the land.

Naaman the Syrian just got a handful of dirt from Israel and took it back to his own land. He got permission from the prophet to return. Jethro has responsibilities in Midian.

He can evangelize, as it were. But he is a believer. At the resurrection of the Old Testament saints, you will see him.

And his worship is genuine. It is monotheistic. He doesn't go back and worship some other god.

He is not the priest of another god. How do we know this, by the way? Moses would not have sat down at table with the elders of Israel with an idolater, with someone who was worshipping a pagan god. The reason Moses bows down at his feet, the reason they have cordial relations, the reason they sacrifice, worship, and eat together is because they are all on the same page.

They are worshipping the same God. Notice that Moses tells Jethro the next day when he is acting as the single judge for all the people. He says, "I am the single point of contact so that everyone can get the Word from God." Jethro says, "Look, this isn't good."

Jethro has experience. How long has he been a high priest over in Midian? A long time. He knows about leadership.

He knows about delegation. And here is one believer in God speaking words of truth of a practical nature for the edification, encouragement, and improvement of operation of another believer. Moses is the leader in Israel, but he is not too proud to take a suggestion from someone else who also worships God and who has experience in that area.

So Moses is sitting there from morning till evening. The people are waiting in a big long line. He can only handle one case at a time.

One guy is arguing over a chicken with another guy. Someone else says, "I think there has been a theft." And this is a potential death sentence crime.

All issues large and small are coming up to Moses and everyone is having to wait their turn. Jethro says, "This is insane. You all are going to wear out trying to do this."

So Moses tells him, "I judge between one and another and I make known the statutes of God and His laws." What did we just see in our study of the book of Acts when we got to chapter 6? There was a dispute within the

church and the apostles said, "We can't spread ourselves that thin to handle every little case that comes up. Let's appoint some men.

"You choose them. We'll bless them. And they can do the distribution to the widows."

And so there is delegation. And there is a pattern throughout Scripture. And this is the point.

If you've been kind of waiting for us to get to the point, this is it. Things are to be done in God's plan decently and in order. There is structure.

There is common sense that is a part of God's plan and God's purpose. In your life and in my life, we need to exercise our God-given common sense. We cannot do everything ourselves.

That's principle number one. Principle number two, there is more than one pastor on the earth. There is more than one teacher of the Word of God who is legitimate and functional and useful to the body of Christ.

You occasionally get sort of a popish idea. There are people who line up behind one single pastor. I'm not talking about me.

I'm talking about famous pastors who have large tape ministries, large book ministries, large television and radio ministries. And someone decides, you know, he is the only guy from whom I can learn any truth. He is where I'm going to get all of my information for faith and practice because he is the one true light that God has put on the earth.

Catholics think it's the Pope. Protestants often think, well, it's Dr. So-and-so. This is not the case.

God has distributed many points of contact, many points of teaching, like the joints that give the body movement and direction. You don't just have one single joint. We're not like an inchworm that just folds in the middle and that's all.

Just one joint. The body has many, many joints. You look at your fingers and toes and elbows and knees.

There are joints everywhere. We have movement. Your entire spinal column is a series of joints.

And it allows flexibility and movement. And God has distributed in the body of Christ many. And I know a lot of you take advantage of these as I do.

We listen to people on the radio. We read commentaries in books. We look at study notes in Bibles.

We take advantage of any place where we can gain insight into God's Word. Trust God the Holy Spirit to illuminate and to give us a sense of what is beneficial and edifying and what is unhelpful and on the wrong track. I have known pastors.

I have studied under pastors. I've been in the church of pastors who would be livid if you, as a member of their congregation, went out and heard the tapes of another pastor or went out and listened to another pastor's message or heard him on the radio or read books or did anything other than to listen to him and say, "Oh, you're a wayward sheep. You're not listening to the voice of your shepherd."

This is utter and complete balderdash. It is a big pile of organic fertilizer. It is not the case.

Well, I use strong terms because this needs to be stopped. Look at this. You don't have to go to Moses to get your case solved.

You do not have to go to one single pastor for the final word on what the Bible says. Every pastor alive today has got some things right and some things wrong in the Word of God. Nobody has got every single thing figured out.

So if you want to advance your understanding, you need to take advantage of that which every joint supplies. Don't limit yourself to me or any other single pastor or teacher. There is a plenitude of information from preachers and teachers, living and dead, that is available to us.

There is a website that you can go to that has a lot of the old fathers of the faith that their commentaries have fallen into the public domain. Men like Matthew Henry and Adam Clarke and others of that ilk. And you can find a lot of good information there.

It is called SearchGodsWord.org. Just run those letters all together with no apostrophes. SearchGodsWord.org. Many, many great resources there.

Study notes and good commentary. Do not limit yourself. Do not starve yourself.

Do not wait in line for Moses when we have such an embarrassment of riches from God's Word. This is our necessary food: your understanding of God's Word. How many of us are going to go through this day with no physical food whatsoever? Who is going to fast all the way until tomorrow? No breakfast, no lunch, no dinner, no snack.

It would be nuts to do that. And yet we go day after day after day and do not avail ourselves of the spiritual food that is necessary to keep our soul strong. We wonder why we are depressed.

We wonder why we fall victim to sin. We wonder why the arms of Moses drop and we begin to lose the battle. Why our strength fails.

Well, how long does your physical strength last if you don't eat? You cannot go more than a couple of days without becoming seriously weakened physically if you don't eat. And you cannot go more than a few days spiritually if we do not go to the reservoir and get our spiritual food. So this is good counsel not only from Jethro to Moses but from the Word of God to us.

We need to recognize the fact that we have a variety of sources. When we have small issues, when we have minor points that we want to clear up, we can go anywhere. Pick up a Bible dictionary.

Look in your Bible study notes. Do a concordance search. Dig around.

If it's more serious, if it's a more fundamental and important issue, then you might need to go to a higher level of leadership, a higher level of knowledge. And the most severe cases in Israel were brought before Moses so that he could take them before the Lord. There are some things that God expects us to solve on our own.

There are other things where we look to the godly counsel of fellow believers. We speak the truth to one another in love. There are some things we might need to take to our pastor and say, "Look, I'm really struggling with this.

I've looked at it myself. I've prayed about it. I really can't seem to find a resolution, and this is important."

And these are different levels of counsel that God has provided us. But it is always and ultimately the Lord lifted up, just like He was in the battle of Amalek. Jethro tells him in verse 20, "Teach them the statutes and laws and show them the way in which they must walk and the work that they must do."

The principles, the doctrines, and the promises. By the way, those are not just idle synonyms. Those are three categories of scriptural truth.

Promises, principles, and doctrines. Promises, those are things that God has said He will do. You want to always look for the conditions and the limitations on those promises.

You cannot just claim any old promise. Christians are famous for going to the Bible and claiming a promise that God made to Israel. We want to be careful when we do that.

It's not that we cannot claim them. I quote them to you all the time. "Fear thou not, for I am with thee.

Be not dismayed, for I am thy God. I will strengthen thee, help thee, and uphold thee." That promise was made to Israel.

Can I legitimately claim that promise or not? Well, this is where we come into the study of promises. What promises can we claim? What promises do we meet the conditions for? That's one category. Principles, these are the guiding truths for daily life.

Practical living is guided by principles. This that we're looking at in Exodus 18 is a principle. The principle is God has provided a number of different sources for counsel, for guidance, for the settling of conflict.

Our church fellowship is one. The pastor is one. The general knowledge that is available of the Word of God from commentaries and commentators and radio preachers and any place else you can glean good insight into the truth, that is another.

Prayer and taking things before the Lord is another. The exercise of our own priesthood. Those are principles.

Guiding truths for daily life. Practical living. Doctrines are the timeless truths that pertain to Christ and the plan of God throughout history.

We have doctrines related to redemption and reconciliation and propitiation. We have doctrines related to our standing in Christ. We can make application from promises.

We can make application from principles. We can make application from doctrines. It is the role of spiritual leadership to stand before God for the people, bring the difficulties to God.

What did the apostles tell the church when they said we need to get these deacons lined up to handle this distribution to the widows? We need to devote ourselves to what? Prayer and the study of the Word. That's what spiritual leadership is supposed to do.

Those particular gifts, teaching gifts, pastoring gifts, their primary obligation is prayer and the study of the Word, communication of the Word. "You shall teach them the statutes and the laws and show them the way in which they must walk." The great thing about doctrines and principles and promises is that we don't go to the Word of God and say, "Well, what does the Word of God say about car ownership? How much insurance should I take out on my car? Should I just carry liability or should I get comprehensive?"

"Insurance on my house. Should I take out the flood rider and the extra for my computers and this and the other?" You can't go to 1 Philistines and find a passage that's all about insurance, can you? The Word of God gives us principles, truths, in which we walk, and the individual steps that we take are up to us.

It says this is how you should walk. Here is the narrow road. You figure out how to put one foot in front of another.

And so that is our way of life. I cannot tell you the specific answer. And the specific answer for you with regard to, say, insurance might be different than the specific answer for me.

As long as we are walking in the light, as long as we are guided by God, different ones of us may handle issues in life differently. There is a time to sow. There is a time to reap.

There is a time to gather stones. There is a time to cast away stones. Read Ecclesiastes chapter 3.

You may be in a time of gathering stones. I may be in a time of scattering stones. We are not in a legalistic, one-size-fits-all religion.

We walk by faith and not by sight. And we are guided by principles and by promises and by doctrines that are applicable and flexible and will meet every need. And the need that it meets today may be handled in a way that is different than the need that is met tomorrow, even in your own life, and certainly in the lives of others.

So we don't just look and say, "Well, when so-and-so was faced with this, this is what they did, so that must be the right answer for me." There are different philosophies of child raising. There are different philosophies in a marriage. Different roles.

Some marriages, there is a very authoritative husband and a very seemingly submissive and dominated woman. In others, there is a very authoritative and dominating woman and a very meek and submissive man. I cannot tell you that one is right and the other is wrong.

Those people before the Lord live out their lives seeking to apply promises, principles, and doctrines. And unless the Word of God speaks clearly and specifically on something, we walk and the individual steps we take are up to us. Different churches have different structures, different environments, different emphases.

You cannot say one is right and one is wrong. Each has to do what they do before the Lord. So this is the scheme, this is the philosophy that Jethro communicates to Moses.

He says, "Look, distribute this responsibility out. Let people do their own deciding, their own judging. Delegate that down.

We don't have to take every single problem before the Lord in prayer. And we should not. Some of our problems, we've already been given the information and you're wasting your time praying about it."

The people of Israel kept coming to Jesus, "Show us a sign, show us a sign." Jesus had done nothing but show them signs for three years. And that prayer, that request, was not answered.

Jesus says, "You're not going to get a sign. You're going to get one more little demonstration and it's going to be the sign of Jonah." Why? Wasting your time asking for something that has already been answered.

You're trying to take your case to Moses when your third-level judge has already given you the answer. Just listen to what you've been told. Listen to the guidance of God.

Apply your promises. Apply your principles. Apply your doctrines.

You don't need to be praying about something that God has already answered. And many times we're just standing in line waiting for Moses when we've already gotten a decision from a lower court that we just didn't heed. Teach them the statutes and laws.

Show them the way in which they must walk. Moses is trying to do all the walking for the nation. Make every decision.

Solve every problem. He says, "No, let them solve their own." You shall select from the people able men such as fear God, men of truth, hating covetousness, and place such over them.

You have this idea repeated in the books to Timothy and Titus in the New Testament. The qualifications for an elder or a deacon. And they're essentially the same.

You need to find men who fear God, men of truth. That summarizes all of those other qualifications. If someone fears God, what does that mean? It means you can tell they respect God and honor Him in their daily walk.

He is a part of what structures their approach. Right? Fear God. Men characterized by truth.

Can't be bribed. Place them such over rulers of thousands. Here you have your battalions, your companies, your platoons, and your squads.

That's essentially what this is. The civil administration, just like we have national, state, county, and local city governments. This is basically the same structure in Israel for the adjudication of issues.

Every great matter brought to you, every small matter they themselves shall judge. Not every issue is a federal case. And that's our next principle.

Not every issue is a federal case. Relax. God is in His heaven.

We are kingdom bound. Lord willing, we will qualify at the judgment and be able to stand on that day. Don't get wrapped around the axle in the details of life.

They are details. Maintain a perspective. Maintain a sense of balance.

Not everything is a federal case. When we find ourselves stressed, when we find ourselves conflicted, when we find ourselves pressured, let's back up. Let's get an estimate of the size of the forest before we let one single tree fall on us.

It's easier for you, Jethro says, they will bear the burden with you. Each of us must carry his own load. We bear one another's burdens, but we each shoulder our own load.

There's a portion of our life that we can handle and should handle in the light that God has given us through His Word. All these people will go to their place in peace. Just look at the end of verse 23.

If we understand this, if we keep our lives in perspective, we will go to our place in peace. Life will make sense. We will be able to see our priorities clearly.

We'll see what's minor. We'll see what's major. This all goes back to the Spirit and the Word.

We can't do any of this. None of this will make sense. None of this will work.

It's like telling newlyweds, "Well, when you have your kids, you need to be sure and drive the foolishness out of their heart with the rod. Be sure and spank your kids." There are people that have no business spanking their children because they can't be consistent.

They don't know when to do it and when not to. They can't do it without falling into anger. And it's a waste of time to tell someone scriptural guidance about corporal punishment for children when they don't have the structure in their soul to do it right.

It would be better that they not than to do it wrong. Same thing here. You cannot go to your place in peace unless you avail yourself of the strength that comes from God.

We have to have the ministry of the Spirit day by day. Or the promises, principles, and doctrines of the Word would mean nothing. So, tomorrow is Monday.

What are we going to do tomorrow? We're going to wake up, do our morning ablutions, dress ourselves, and head out into the tasks of the day. How are we going to do it? Think about Jethro talking to Moses. The little decisions, the little tasks, the accomplishments, the priorities of the day.

We need to look at those in the light of God and His plan and the eternal future. Is this something that is purely my self-indulgence? Is this something that is part of my responsibilities before the Lord? Is this something that has to be done one way or the other? Can I do it in a way that is pleasing in God's sight? What is my attitude? Am I doing this heartily as though the Lord had asked me to do it? Or am I doing it as unto men?

These are small cases that we can judge ourselves. We don't have to stop before we put another load of laundry into the washer and say, "Lord, help me to do this laundry in a way that is pleasing in Your sight. Should I separate this piece of red clothing out from the whites before I put them in?"

We have common sense. We have the ability to do that as a ministry, as a service. We say, "Lord, You've given me the opportunity to do something on behalf of others.

I can wash these dishes. It's like washing the feet of the saints. I do this on behalf of others.

And I want to do it with a willing heart." The Lord Jesus came as a servant. I can serve.

I can do this on behalf of others and do it cheerfully. Because it is as though the Lord Jesus is in the house. And if I do this as though I were doing it for Him.

Jesus says, "If you do this for the least of these, my brethren, you've done it unto Me." You can wash clothes as unto the Lord. You can wash dishes as unto the Lord.

You can mow the lawn as unto the Lord. You can do your school work as unto the Lord. And it accrues into an eternal weight of glory.

It's an amazing thing. It's one of the most overlooked potentials in all of life. People say, "Oh, I wish I'd bought a lottery ticket and won the lottery."

Do you realize that you can take the ordinary, mundane, everyday things of life and convert them into eternal inheritance, eternal treasure? It has been delegated to us. We don't say, "Well, all of the big important stuff in the plan of God is going to be done by the Moseses and the Billy Grahams and the pastors and the big mucky mucks in the spiritual world." It's a false view.

It has been given to us to walk the walk. Every single thing we do can be done as unto the Lord. Every single thing we do for others can be done as though we were doing it for the Lord.

The house is messy. The room is messy. It needs to be straightened.

We go in and start straightening it. Look at it this way. If God came in, the angel of the Lord came in and said, "God would like you to straighten this room," how hard would you work at it? How diligent would you be? How thorough would you be?

If you were preparing a sandwich and the angel of the Lord said, "The Lord Jesus Christ is going to be eating this sandwich," how carefully would you prepare it? Would you have peace in your heart and enthusiasm and cheerfulness in doing it, or would you look at it as a drudge? Pick any task that you have on your list tomorrow and say, "Now, if I was doing this for the Lord Jesus, I wish they could make that kind of a bracelet instead of 'What would Jesus do?' What would I do if I was doing it for Jesus?"

It's a longer acronym. Maybe it won't fit. But that's really the attitude that we need to have.

This has been delegated to you and to me. Don't think that God's plan is being accomplished by some higher-up somewhere. We are masters of our own fate, captains of our own ship.

You have been given the priesthood. You have been given the authority to decide these cases for yourself. We can do them in the light of the Lord.

We can convert them into an eternal weight. Moses, in verse 24, heeded the voice of his father-in-law and did all that he had said. Moses chose able men out of all Israel and made them heads over the people.

Guess what? At the inception of the Millennial Kingdom, the Lord Jesus Christ is going to look over His people and He is going to choose able ones to rule and reign with Him. What is the basis of that ability? To be someone who fears the Lord. To be someone who is characterized by truth.

To be someone who is not corrupted by covetousness, wanting something for themselves. Those are the three criteria that Jethro gave Moses. How can we be qualified and stand as able ones when Jesus looks for someone to help Him rule and reign in the Millennium?

You say, "Well, maybe I don't want to rule and reign." Trust me. Yes, you do.

Yes, you do. You want to be seen as able in God's sight. You want the Lord Jesus Christ to look upon you with approval.

Trust me on this. Trust the Word of God on this. You do not want to fall short at this particular judgment because a thousand years and beyond depend on it.

How can we be able ones who are chosen for service? Fear God. Be characterized by truth. And don't be distracted by covetousness.

Those are the keys. We have to stop here. We'll resume next time here in the middle of Exodus chapter 18.

Let's close in a word of prayer. Father, thank You for the great opportunity that You have placed before us and how clearly You have illustrated it for us here in Exodus chapter 18.

We ask that God the Holy Spirit will continually impress these truths on our hearts in the days to come so that we will be reminded and have the perception to choose to live in the light of Your Word and in the power of Your Spirit. We know that in so doing we will glorify our Lord and Savior Jesus Christ, who died to give us this opportunity. We ask it in His name.

Amen.