

# Exodus 18:13-27

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[ 0 : 00 ] Exodus 18, verses 13 through 27. Exodus 18, verses 13 through 27. I tell you what, let's just open up with a word of prayer, and then we're going to just jump right into the text, okay?

Let's pray together. God, we thank you so much for this day you've given us. Lord, we are so thankful that we can come together to worship you, come together and praise your name. Lord, be encouraged to fellowship one with another.

Lord, to be refreshed by coming into your word. I pray that tonight you have your hand upon us. God, that it would continue to instruct us in the way of godliness and continue to show us the way we should go.

Lord, I pray for the church. I pray, God, that we would be your people for your purposes and your plans in the world you've put us in. God, just be magnified tonight. We ask it all in Jesus' name.

Amen. I come to you this evening very encouraged. Man, just so encouraged to see the movement of God throughout the day, even right before I came up here. Someone was put on somebody's heart.

[ 1 : 00 ] We were talking about it. And you need to reach out to that person. And I had a text message. Brother, we was talking. You probably heard my phone go off. And I didn't pay any attention to it. And I went to go put my phone up. And the person that was on our heart is the person who's randomly sent me a message talking about how God was opening their eyes to some things.

And I'm like, listen, God is so good. I mean, that's just, I mean, I just have no way of saying that. I mean, God cares about you more than anybody else. And he wouldn't leave this young man alone and just continue to press upon him.

And I'm so thankful for that. I'm just the under-shepherd. He's the great shepherd. So, so awesome. Exodus 18, starting in verse 13, read into verse 27.

Long set of scriptures. A very unique set of scriptures. You will see it as we get into it. But hopefully we'll learn from it. If you remember, the first 12 verses of Exodus 18 show us Moses' father-in-law, Jethro, coming and coming to where they're camping at.

Jethro, the priest of Midian, we've seen that, how more than likely Moses invited him, sent his wife, which would have been Jethro's daughter and his two grandsons, and said, look, this is everything that God has done for us.

[ 2 : 19 ] Won't you come and see Jethro's come? And remember they had fellowship with him there at the end of verse 12. So we're kind of picking that up here. It says, it came about the next day that Moses set to judge the people, and the people stood about Moses from the morning until the evening.

Now when Moses' father-in-law saw all that he was doing for the people, he said, what is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about 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 dispute, it comes to me, and I judge between a man and his neighbor, and make known the statutes of God and his laws.

Moses' father-in-law said to him, the thing that you are doing is not good. You will surely wear out both yourself and these people who are with you, for the task is too heavy for you. You cannot do it alone.

Now listen to me. I will give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God. Then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do.

[ 3 : 25 ] Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain, and you shall place these over them as leaders of thousands, of

hundreds, of fifties, and of tens.

Let them judge the people at all times, and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and 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 these people also will go to their place in peace. So Moses listened to 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, leaders of thousands, of hundreds, of fifties, and of tens. They judged the people at all times. The difficult dispute they would bring to Moses, but every minor dispute they themselves would judge. Then Moses bade his father-in-law farewell, and he went his way into his own land. Exodus 18, verses 13 through 27. We're just making our way through the Old Testament on Sunday nights, and we're into this place of the wilderness wandering.

[ 4 : 33 ] We have been looking at the sanctification of God's people in the wilderness, how he has begun to work on them. He has set them free from captivity. They are redeemed. They are released.

They are what we would say in the equivalent of the New Testament. They are now saved. They have been saved from their slavery to sin. God has redeemed them. They have crossed over the Red Sea.

It has been parted on the other side. They have left captivity behind, but they are not yet what they should be. They're on their way to being what they should be. That is, the inhabitants of the promised land.

Somewhere along the way, God is molding them and shaping them. What could have taken a few days' journey takes a number of years because God is taking his time with his people.

We have been looking at that. We've looked at these promises, and we've seen how God is shaping and molding not only them, but he's molding us. He is fitting us for the place he's bringing us into. One of the themes we see through the book of Exodus is he set them free to take them in.

[ 5 : 36 ] He delivered them to bring them in. We understand that, that God does not set us free from sin just so that we can run around free. He sets us free in order to bring us in, that we may live forever with him, that we may live in his presence.

And to bring us in, we have to be his people. Now, we have become, or we have come to a passage that is very unique, one that quite honestly with you, if I had to be quite honest with you, I probably would not preach, especially on a Sunday night, had it not been the passage we are scheduled to come to.

This is one of the joys of saying we're preaching through the scripture, and when we get to it, we get to it. This is not what I would entitle a Sunday night message, but it is one that is of great importance in the text, and it is of great importance in the church.

I want you to see tonight, effectively ministering to the people of God. The effective ministry to the people of God. It seems to be kind of out of place.

We have been looking at how God is working and moaning his people, how they've been rebelling, how they've been moaning and groaning, and how they've been complaining, and the things that God was showing them. We have seen the invitation evidently extended by Moses, his father-in-law coming, him being amazed at all that God is doing, from him seeing the work that God has done, and the way that he is leading his people, he knows that this is the true God.

[ 7 : 04 ] We are about to come upon the giving of the Ten Commandments in Exodus 20. They come to the Mount of the Lord. Moses is going to spend his days in God's presence.

But we have this multitude of people, and we have this leader, who is like unto Jesus. He is not Jesus, but he is a picture of Christ, who is leading God's people across the wilderness.

And we come to this passage, it really finds its parallel in the book of Acts, in Acts chapter 6. It is amazing how many parallels we find throughout Scripture. We see pictures in the Old Testament that find their ultimate fulfillment in the New Testament over and over again.

We see principles laid out in the Old Testament that seem to be repeated in the New Testament. We see the themes of the Old Testament to be the continuation of themes in the New Testament. The care for orphans and widows that we find in the book of James is not unique to the New Testament.

As a matter of fact, that is something that God begins very early in the Old Testament. And he just continues to reiterate those themes. The acceptable sacrifices of a person's life that we find in the New Testament are things that are already stated in the Old Testament.

[ 8 : 12 ] And the principles that we see stated here in Exodus 18, 13 through 27 are the same thing we see kind of condensed in Acts 6. You may remember when we went through the book of Acts, that Acts 6 is where we get the beginning of the work of the deacons.

There was a complaint that arose among the Hellenistic Jews because they were being neglected in the daily distribution of food. And then the apostles gathered together and they chose seven men of good reputation that they would serve the widows, that they would be what we call the deacons, the servants of the church.

And then we had this great progress. It is the same theme that we see before us tonight. It is effectively ministering to the people of God. God is a God of order.

This is something we need to understand. God is not a God of confusion. He is not a God of chaos. God is a God of order. We look at creation and we see order.

There is a time for every season. God tells us at the very beginning that He set the stars and the moon and the sun and the sky to dictate seasons so that man could tell what time of year it was.

[ 9 : 21 ] He has set a season to be a reminder of who He is so that they would know when to worship Him. They would know when to adore Him. They would know when to come before Him with all the appointed festivals that He would appoint.

God is a God of order. All things when working in order seem to work in harmony. And we see that through creation. We see it even in society. And we also see it among God's people as we minister to God's people.

God has a right way of doing things. And He has a good way of doing things. God is not calling us to minister just haphazardly.

Rather, He is calling us to minister intentionally both within the church and outside the church. And it is with that that we come to this very unique set of scriptures in which Jethro, the priest of Midian, gives advice to Moses, the leader of the nation of Israel.

I want you to see tonight really just two grand themes. And then we'll divide those down just a little bit. In the effective ministry of God's people, there is the first one, the danger before them.

[ 10 : 31 ] And the second one, the delegation to them. Okay, so the danger and the delegation. We're going to kind of take it under those two grand themes. But we're going to subdivide each one of those.

The first thing I want you to see is the danger of ineffective ministry. The danger of ineffective ministry.

The Word of God says, Now it came about the next day that Moses set to judge the people. And the people stood about Moses from morning until evening. We are introduced very quickly to the danger.

The danger is we see two million Jews. Okay, 600,000 men plus women and children. So you're looking at a multitude, just kind of a rough estimate of around two million individuals.

And of these two million individuals, there was but one man sitting on the seat to judge. And that is Moses. I can't comprehend that. I don't even want to comprehend it. Okay, but we know that Jethro looks up and Moses goes out and he sits before them.

[ 11 : 32 ] And all the people stand around him. We are introduced very first to the very first danger is the workload itself. The danger of ineffective ministry is the first one, the workload itself.

Because you see one man judging and a multitude of people standing around him. It says, It came about the next day that Moses set to judge the people. And the people stood about him, stood about Moses from morning until evening.

Now when Moses' father-in-law saw all that he was doing for the people, he said, What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?

There is danger in the workload. We are looking at it and we are being very reminded that there is but one man, and that is Moses. And there are thousands of problems.

There are a multitude of concerns. And the workload is one to judge and a multitude to wait. Now we must admit, just like scripture, here in the nation of Israel, as much as even today in the church, every person waiting is important.

[ 12 : 47 ] The problem on the person's heart is important to them. There is no such thing as an unimportant problem. It is just an unavailable access.

One thing we get from scripture, God tells us people are important. People are more important in process. People are more important than time. People are important.

The Bible tells us to pray about everything. To ask God even about the smallest of concerns. That he cares about us. It says that if he cares about the sparrow, then he cares about us, right?

He knows everything there is to know about us. And people are important. Adrian Rogers used to say to pastors, do your counseling at the back door.

He said when somebody's shaking your hands, and now he pastored a church of 30,000, okay? He said, and when little miss so-and-so says, pastor, I need to talk to you sometime. I need to make an appointment. He said, step aside and ask her.

[ 13 : 52 ] What's going on? And she said, well, we're out of diapers in the nursery. He said, now, pastor, I'm just being honest. He said, that's not important to you, but that's important to her.

Counsel on the spots.

Well, I'm sorry, miss so-and-so. I'll make sure we get diapers in the nursery. Before that way, when you get in there next week, you can do your ministry. That's important to her. Every person is important.

But we see the first danger is there's no way Moses can meet every person. The workload is too large.

One sitting and a multitude standing. That's dangerous. That is dangerous, my friend. Just as we spoke about a minute ago, the great pastors and the great preachers throughout the ages would just draw people to themselves.

And if people were coming for the one behind the pulpit and everything was looking at the one man, there is danger because the one can never reach the multitude.

[ 14 : 59 ] We're talking about effectively ministering to God's people. I'll be honest with you tonight. I am preaching to myself and you just get a chance to listen to me preach to myself, okay?

Because this is a message for pastors. This is, I've heard this. I've been through church administration classes where they teach this principle. But here's the reality. Every person standing around Moses is important and God cares about each one.

But the workload is too much. And that's the danger of ineffective ministry. The second danger is the weariness that will result.

The weariness that will result. The Bible tells us that he looks at him and says, Moses, why are you doing this? And Moses said, this is final law. Because the people come to me to inquire of God. And when they have a dispute, it comes to me. And I judge between a man and his neighbor to make known the statutes of God and his law. Here you go. Moses is the one who is accountable both to their spiritual and their physical needs.

[ 16 : 00 ] When they want to know what God thinks, they come and ask me. When they have a problem among themselves, they come and ask me. I'm taking care of the spiritual and the physical. Jethro says, this is too much.

The workload is too strong. And here we see the second danger. And it is weariness. Moses' father-in-law said to him, the thing that you are doing is not good. You will surely wear out.

You will wear out. Look at this. Both you and the people with you. You will wear out. Now, I'm just going to be frank with you.

I remember when I started very young in the ministry, I thought I could do everything. Sometimes I get in that aspect where I still think I could do everything.

And there are a lot of pastors who think they can do everything. But if Jesus had to pull away and rest a while, then who am I to think that I don't need to pull away and rest a while? And who are you to think that you don't need to pull away and rest a while?

[ 17 : 00 ] I look at this. Jesus would often pull away and seclude himself and take time to be with his disciples and to be still and to rest. And at times I think, well, I can't stop.

We all think, I can't stop. I can't stop. Jethro says, you're running a danger of ineffective ministry. You're going to wear yourself out. And not only will you wear yourself out, you'll wear the people with you out.

When we don't minister effectively, and I say we because I believe in the priesthood of the believers, right? I believe that if we are called to Christ, we are called to be a minister of Christ. If we

don't minister effectively, we don't only wear ourselves out, we wear those who are depending on us out.

And we wear everybody around us out. Weariness is a great danger in the ministry. It's a hard thing to admit. It's a hard thing to succumb to.

But it is something that we must acknowledge just as the scripture says. Because he says, what does he say? The task is too heavy for you.

[ 18 : 08 ] You cannot do it alone. The truth of the matter is that when God calls us to minister to the people of God, the task is too strong.

And we cannot do it alone. We just can't. This is why, and again, I'm telling you, I'm preaching a preacher's message. I need you, and you need me.

Because I cannot do it alone. And you cannot do it alone. The task is too strong. The task is too big. And this isn't a way of complaint.

This is just a way of looking at scripture and acknowledging that there is danger. The workload's too big. The weariness is a reality. There is danger in ineffective ministry.

Now, let's go to the second great thing. Let's look at the delegation that resolves it. The delegation that resolves it. Again, God is a God of order.

[ 19 : 08 ] And I won't be very long tonight because I want to stay true to the text and not add too much to it or take away from it. But I want you to see the delegation that Jethro gives.

He says, if God leads you to. So let's not say that this is just the priest of meaning. Now, they will follow this. After the law is given, you will see they will follow this. Moses will tell them in Deuteronomy chapter 1, I tried to do it on my own.

I was too weak. I can't do it on my own. I need you. I need you. I depend upon you. We see this principle being taught over and over again in scripture. And this is the very first time it is introduced. It says in verse 19, now listen to me. I will give you counsel and God be with you. You be the people's representative before God and you bring the disputes to God.

Then teach them the statutes and the laws and make known to them the way in which they are to walk and the work they are to do. Delegation, proper delegation, always begins with accepted responsibility.

[ 20 : 07 ] Delegation begins with accepted responsibility. My friend, listen to me. God has called each one of us to himself to be his children. He has called us. He has redeemed us.

And he has set us free. And when he sets us free, he equips us. I believe in the gifts of the spirit. I believe that when we read 1 Corinthians chapter 12 and following in other passages that he has given each one of us a gift.

If you remember, that gift is for the benefit of the body. But he is not giving you every gift. Praise be to God. He did not give every one of us every gift. He gave you a very specific gift.

God knows you. He mows you. And he shapes you. And he equips you. And he equips you for a work that is designed for you. The Bible tells you long before you ever knew him, he had already created a work for you to do.

I don't know about you, but that is encouraging to me. That when God called me to himself, he called me to a work he had already prepared for me. He called me that I may walk in the works he has prepared for me.

[ 21 : 09 ] And then he equips me and he gifts me to do that work. Now that work is my responsibility. That is my responsibility.

Paul, writing in one of his letters, says that each man must carry his own load. And then we must each learn to bear one another's burdens.

Now the wording there is very, is loaded with imagery. And it is loaded with this picture. Each man, I think I've told you this before, is to carry his own lunchbox.

You don't carry my lunchbox, that's my lunchbox. You carry my lunchbox, you may get in trouble because that's my lunchbox, right? It's got my lunch in it. And my lunch may be better than your lunch. But each man totes his own lunchbox.

But we're going to help one another carry those big boulders. Which means delegation starts with accepted responsibility. Jethro says, Moses, you don't ask the people to do what is yours to do.

[ 22 : 11 ] And he tells him, this is what yours is to do. Moses, you're doing too much. But this is your responsibility. Look at what it says. You be the people's representative before God.

And you bring the disputes to God. The first responsibility that Moses was given was the responsibility of intercession for the people of God.

You be the man who goes before God for the people. Now Moses couldn't give that responsibility up. That was his. And that's important.

You know there are times when Moses goes up on the Mount of the Lord and he meets with the Lord. He's up there for 40 days and then God's people are down here straying and they're doing other things. You remember, it's amazing. And God says, Moses, get out of my way.

I'm going to go down there and destroy them. God, this is pretty amazing, right? God says, Moses, step aside. I'm going to go down there and wipe all of them out. And then I'm going to make a great nation out of you, Moses.

[ 23 : 10 ] And then it says this. Moses stood in the way. And says, God, I'm not going to let you do it. You brought them out of Egypt. If you let them die out here, what is everybody going to say about you?

God, I told everybody you were leading this people. And if they all die, everybody's going to look bad on you. So it says, so God repented. Changed his mind.

And said, okay. And then he says, Moses. Another time he says, Moses, y'all go ahead and go. Go on down to Canaan. You make your way. But I'm going to stay here.

I can't travel with these people. These people are so messed up. I don't want to walk with them. I mean, it's literally what God says. God says, you go, Moses. You take them. You'll get there. Moses says, God, I ain't moving until you move.

Unless your presence goes with us, Lord, I'm not moving. I'm staying right here. God says, okay, I'll come. What was Moses doing? Interceding for the people of God.

[ 24 : 11 ] That was his responsibility. He didn't say, Joshua, go pray for him. He didn't say, Aaron, get up here. He didn't do that. That was his responsibility.

And he accepted it. I'm going to intercede for the people of God. Because God has given them to my charge. That was his first responsibility.

Look at the second one. He says, verse 20. Then teach them the statutes and the laws and make known to them the way in which they are to walk and the work they are to do.

Second responsibility, instruct. He was to intercede and he was to instruct. Jethro says, Moses, there are some things only you can do.

You go before God for them. And then you come before them and teach them about God. Up to this point, everybody was coming to Moses and saying, what does God think?

[ 25 : 15 ] What does God think? Jethro says, if you want to get this right, you teach them to know what God thinks. Instruct them in the way of the Lord. Now, you know what this sounds like? You know what this sounds like?

Acts chapter 6. You choose from among yourselves seven men and we will give ourselves what? To prayer and the ministry of the word. To prayer and the ministry of the word.

Those are not things. I'm just being frank as your pastor again. Those are two things I will never ask you to take from me. Two things.

Because those are mine. The things that keep me awake at night. The things that I lay on my heart. The things that my wife will tell you. She sees it on my face.

Things I can't see. Things I don't know. Is I know it's my responsibility to intercede for you. And I know it's my responsibility to instruct you. Those are my responsibility.

[ 26 : 19 ] And I accepted them when I said, yes Lord. I'll be the pastor. But we all have responsibilities. We all do. But before we do any delegating.

We have to accept what is ours. Accepted responsibility. Number two. In the delegation. Delegation is possible because of.

Not picking on you ladies. Able men. Delegation is possible because of able men. Look at what it says.

Verse 21. Furthermore. This is Jethro saying. After he told Moses. These are the things only you can do. Furthermore. You shall select out of all the people.

Able men. You shall select out of all the people. Able men. First thing I want you to notice about able men. Is the men come from within the people.

[ 27 : 19 ] Oh this is something that is very unique. Something that in today's time doesn't seem to make sense. Because the church has grown so accustomed to looking outside of itself. To meet the

needs that it has within itself.

But the scripture says. You start on the inside. Right? Act 6. Choose from among yourselves seven men. Again we see this principle here. Choose from within. Or out of.

All the people that are already here. Jethro says. Don't come down to Midian. And try to find somebody that is good at this. Don't go into Egypt. And find somebody that is good at this. Don't go over here. To the Amalekites.

And find somebody that is good at this. Look in the people. And find the able men. And ladies again. I am not trying to be derogatory. I am not trying to be mean. But God has always moved the church.

At the pace. Of the able men. When you read church history. That is how you see it. Paul writes to Timothy. In 1 Timothy.

[ 28 : 17 ] And he gives this challenge. He says in 1 Timothy 3. I think it is 3.15. That the church is the pillar. And the support of the truth. That the church is that.

Which holds the truth up to the world. But prior to saying that. He said. I want the men. In every place. Without wrath. Without dissent. Those who aren't angry at anybody.

Those who aren't mad at anybody. Those who are clean in their conscience. Those able men. To stand. And to pray. And to lift up holy hands. And ask God to bless.

And move the church. It is moved. By the course of men. And it is something that. Again. Is accepted. Responsibility.

We see this. He says. Choose from among yourself. Able men. When you say. Well what are able men? Who are those who are worthy? We see it in. In act 6. We get the. Sort of. We get the qualifications. For the deacon.

[ 29 : 11 ] But here again. Jethro. The priest of Median. Gives you kind of a description. Of what an able man looks for you. Who fear God. Who fear God. I am not saying. Ladies. You don't have a role.

I am not saying. You don't have a responsibility. Because there is a great role. And a great responsibility. We are just trying to take the text. As it is. Moses and sister Miriam.

Did a great work. Jesus was ministered to. By a multitude of women. We see the prophet. It says. In the book of Acts. We see. God's people. Being influenced. And blessed.

By the ministry. Of women. We see this. In the round scripture. We see the church. Doing that too. But. What I am trying to encourage you. Is that men can't surrender. Their responsibility. Either.

We see that these. Able men. Are those who. Fear God. They fear God. Number one. First qualification. Of an able man. He fears God. He is. Men of truth. He is a man of truth.

[ 30 : 05 ] Which means. There is not going to be. Any lying. Any deceit. And I am going to be honest. With you. Sometimes truth. Is great. Sometimes truth. Gets you in trouble. Why? Because these are going to be. Men who judge. People are going to come before them.

And you have to be truthful. You have to be honest. You have to call it what it is. And those who hate. This honest game. What is he saying? Make sure that they can't be bought off. Make sure these men are able.

And we see that delegation. Is possible. Because of able men. Third and finally. Under delegation. We see that proper delegation results. In alleviated stress.

Proper delegation results. In alleviated stress. Look at what the word of God says. Verse 22. Let them judge the people at all times.

He says surrender it Moses. I am trying to. I know who I am. And I kind of can get a grasp. Of kind of who Moses is from scripture. Don't you know that had to be hard?

[ 31 : 09 ] He says. Let them do it. Moses. But they are not going to. Jethro you don't understand. I like to do things this way. Let them do it.

That's delegation right? Trust them. Empower them. Teach them. And release them. That's why I promise you.

That if you come to me. According to Ephesians 4. I believe my calling. Is to equip the saints. To do the work of the ministry. So if you come to me. And you. Won't go before the church.

And the church says. Yes we want to. Allow you to do that ministry. And you come before me. Then I'm going to give you that ministry. And say there you go. I want to equip you.

I want to encourage you. And I want to trust you. Because you are God's person. Just like I am. You are called of the Lord. To do your work. He says. Let them judge the people at all times. And let it

be that every major dispute.

[ 32 : 05 ] They will bring to you. But every minor dispute. They themselves will judge. Now Moses still isn't completely out of it. There are some things. He was going to have to do. Now here it is. So it will be easier for you.

The first alleviated stress. Is the stress upon the leader. Now Moses had two million people. So I imagine. That's a pretty big weight. That was taken off of him. Because they broke it down into thousands.

To hundreds. To fifties. And to tens. Right. Every person. Every group of ten. Had a judge. And this is the way it works. Okay. If I have a dispute. Then I would go to that judge.

Who is over the ten. Well if he couldn't solve it. Then it would move to the judge over fifty. If that didn't work. Then it would move to the judge over a hundred. Then it would move to the judge over a thousand. Finally. Moses would hear about it. Some of the disputes.

Just simply wore out like. Ah. You know. It's really not worth all this. It's not that big a deal. I can just. You know. We can be resolved. We can work out our problems.

[ 32 : 59 ] Before we have to go before four different judges. It's amazing. How a little bit of order. Comes to things. But it says. It will be easier for you.

And they will bear the burden. With you. It's not saying. Moses is going to be free from the burden. But now. They'll bear it with you. Now here is the greater. Alleviated stress.

In verse twenty three. Really. The whole weight of the matter. If you do this thing. And God so commands you. So if this is of the Lord. Then you will be able to endure.

Moses. You'll have a long ministry. You will be able to endure. You'll have an enduring ministry. We know that the day Moses died. He was. Still very strong.

Still desiring to go into the promised land. The only reason he died. Is because he rebelled against God. And he didn't want to go. He didn't want to die. But God says. I'm not going to let you go. So he. He took him.

[ 33 : 56 ] Right. We know that Joshua. Had a very long ministry. We know that Caleb. Had a very long ministry. In his eighties. Said. Give me the hill country. Where the giants live. I'm going to go kill them all.

That's what I want. Right. He had a very enduring ministry. Why? Because he allowed others. To bear the burden with him. But here it is. Here's the great. Weight of it. Then you will be able to endure.

And here it is. And all these people. Also. Will go to their place. In peace. Where is the alleviated stress?

Among all. These. People. Moses. Each one of them is important. But the problem is. Is that many of them. Can't get to you.

Effective ministry. Ministers. To all. Effective ministry. Leads all. To their place.

[ 34 : 55 ] And peace. It is a ministry. That is shared. It is a burden. That is born together. And it is a ministry. That ministers. To each individual.

In need. It can't rest. On one person. It can't rest. On two people. It can't rest. On three. But when God's people. Begin to minister.

To one another. All the people. Go to their place. In peace. There are some things. That have to come to Moses. But there are some people.

That just need to be heard. They just want to know. Someone cares. And they're important. To what Jethro is saying. And they're not going to have peace.

Until someone hears them. So give them a place. To be heard. Give them someone. To invest in them. That way.

[ 35 : 52 ] Everyone's stress. Is alleviated. Moses. This isn't all about you. This isn't just about. Making it easier on you. It's about the people.

The people of God. They're important. Truth of the matter is. Is that this morning. There was 132 people. In this building.

132. 132. Probably representing. A larger number than that. 1, 2, 3, 4 of us.

We can't really show all 132 of them. They're important. 5, 6, 7, 8 of us. We can't. But together. But together. We can effectively minister to them. To their families. To their neighbors. We can minister.



meth Thank you.

Thank you.

Thank you. Thank you.

[ 45 : 03 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[ 50 : 03 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.