



The Government – April 19, 2018

**Verses Covered**

*1 Timothy 2:1 – 4*

*Romans 13:1 – 7*

*Acts 4:18 – 19*

*Exodus 1:17 - 22*

I want you to turn to 1 Timothy 2:1 – 4. Now in the past when I've discussed what we're going to discuss this morning, it's had more of a futuristic reference, but it is today extremely present in that what we face, particularly when we look at a sister country, Canada, what they're doing and what's happening. Some of our chaplains in the military and some of our people in business today, we are headed for some times where we're going to have to make some decisions in regard to our government.

Now we're going to look at their purpose in our lives. We're going to look at what the scripture tells us our responsibility is. Now here's the first one. Listen to what he says in 1 Timothy 2.

*<sup>1</sup>First of all, then, I urge that supplications, prayers, intercessions, thanksgivings, be made for all people, <sup>2</sup>for kings and all who are in high positions, that we may lead a peaceful and quiet life in all godliness and dignity. <sup>3</sup>This is good and it is pleasing in the sight of God our Savior, <sup>4</sup>who desires all people to be saved and come to the knowledge of the truth.*

So he really says a couple of things. He says, I want you to pray for a peaceful life because the gospel is important. Now that's what he asks you to pray in regard to your government. You have to pray for those in leadership. You pray that your life will be peaceful. That it will be easy to live out and the purpose is so that the more peaceful your life is, the easier it is to share the gospel with your neighbor. So Paul's ultimate end for you praying for the government isn't that everything will be good for you, it's so that as it's good for you, it gives you the chance for the gospel to be magnified.

Now the difficulty with this is, who do you pray for? I mean there's a ton of people in congress, a ton of people in the senate, even in the state senate and the state representatives, there's a ton of people. We have two cities here. We have two mayors. We have two city councils. We have two city managers. There's a ton of people. You just can't possibly pray for 700 or 800 people every single morning.

So I think the best thing to do is really, I think, the best way to pray anyway, you pray for people that you are connected to. For example, in our church we have Bill Flores who's a representative in congress. I think his name should leave your lips every morning. I think you should pray for him. We have Jeff Capps, who's now the interim City Manager in College Station. I think if you live next door to a mayor, you pray for the mayor. If your kids play for the football team, you pray for the coach of that football team. You pray for the Athletic Director of the school. If your kids are not in school, then I think you shift your prayer life. So I think you pray for those people that you are most connected to. Number one, I think it limits, you really can't pray for much more than that. The other thing is that I think your prayers are always impacted by the depth of your emotions which is going to be tied to the people you know.

Now you need to understand something here. The obvious implication is; you have two possibilities. The Bible's telling you to pray because it's just giving you busy work. Or the Bible's telling you to pray because your prayers will change a situation. So you have to decide, if I don't pray, and I honestly don't know many people that pray anymore, so let's just, I don't care if you're a Democrat or a Republican. I didn't vote for either person in the election this year. It was a faux protest because I knew Trump would carry Texas. But I couldn't vote for either person. They're both pretty despicable. Trump has proved that he's a third grader. The FBI, former FBI director, has proven he's a third grader. Hillary was just frightening. So I wonder, one of the things we'll look at is that God institutes governments, and I wonder at times if because most Christians don't do this, if God's began to give us; the Greek word is *crappos*, if God is giving us those kinds of leaders, it's because we haven't done this. Because I think probably there's more Christians praying today than there have been. And it's embarrassing to me that we evangelicals have sold our characters' soul for the sake of a supreme court justice. It doesn't matter who you put in the supreme court. We're not changing abortion. We're not changing same sex marriage. We're not altering anything through the supreme court. You can't take guns away. So really there's no point. And we sold our characters' soul for the sake of a man that would appoint a supreme court justice. So our first responsibility is to pray. You don't do that, then I think since the world belongs to Satan; so who's people get in when we don't pray? His. So I think you have to address that and understand it's importance.

Now turn to Romans 13. I want you to listen to what the Bible says. It's going to be a little difficult, but this is Paul's line on the government. He says:

<sup>1</sup>Let every person be subject to the governing authorities.

Now we're going to do three things with the government:

- We're going to pray
- We're going to obey
- We're going to disobey

Now he says here we're to be in subjection to the government. So we have a responsibility. He's going to talk about the fact that you pay your taxes, you do that sort of thing in verse 6. So we have a responsibility to be obedient to the government. Now it does not count when it comes to

speed limits, but everything else, you're responsible for being obedient to the government. Now here's what he says.

[There is no authority except from God, and those that exist have been instituted by God.](#)

Now God, I think, at times will allow the enemy to have direction in that. He's still ultimately the one that chooses. Now that becomes a difficult agenda. When Paul wrote this, who's the Roman emperor? Anybody know? Nero. Who's going to kill Paul and Peter? Nero. So he's telling them "I want you to be submissive. He's ordained by God. He's going to take my life." It became frightening for the Christians because Paul, in 2 Timothy, begs Timothy to come see him. Timothy's afraid to see him in jail because Paul's in jail for treason, not for preaching. And he's afraid he'll get caught in that treasonous atmosphere and he'll die. It becomes perpetually difficult when you look at. We taught this year in Uganda where Idi Amin single-handedly, he and his men, spread the aids virus by their pillaging and raping of so many Ugandan women back in the '70s. They spread the virus everywhere. You look at Stalin who killed several hundred thousand people. You look at Hitler who killed six million Jews. It's interesting, the church did not speak against Hitler when he beat up the Jews on Kristallnacht that night. There were two men that stood against Hitler. He put one of them in jail, Martin Niemöller, Bonhoeffer stayed out, partly because Bonhoeffer's family was very rich and very connected in Germany. But Bonhoeffer at the end of the war, he's a Christian, decided he'd become part of a plot to assassinate Hitler. And they failed and Hitler had Bonhoeffer executed the last 10 days before the war was out. Hitler would die within the 10 days that he executed Bonhoeffer with Eva Braun in his car.

So when you look at those kinds of situations, and you say they're ordained by God, I think they are obviously ordained by God, but I think sometimes it's God allowing us to have really evil rulers because of who we are. When you look at Germany prior to World War II, when Hitler came to power, the church had become a state church. It was paid for by the state. The preachers were salaried by the state. It became absolutely sold out away from the gospel. As a matter of fact, all of liberal theology came out of Germany and they're the ones that left the scripture. So when you have a church that leaves the scripture and leaves the personal relationship with Jesus and they don't pray according to 1 Timothy, I think it opens a door for God, He's going to institute the authorities, but I think He gives them leaders to drive them back to the cross. So I think we have to face that. And I wonder if in America that is not what we're dealing with now. So I think we have to understand they're chosen by God, but I think there is a great response to who we are that determines that choosing.

Now it says:

[<sup>2</sup>Therefore whoever resists the authority resists what God has appointed; and those who resist will incur judgment. <sup>3</sup>Rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Do what is good. You will receive His approval.](#)

He says they are a terror to those who do bad. There's the responsibility of the government. It is to be a terror to those who do bad. It is to bless those who do good. That is, at the end of the day, the Bible's responsibility for the government. Now he uses the word terror. He doesn't use the

word frustration or bad day. He uses the word terror. So when somebody in America violates the law, they should be terrified of the government. Now we live in a day when nobody's terrified of anything. I remember one night, I was riding with the police and we got called, shots fired, and we go to this place and there's three guys we have to cuff and put on the ground. We find two or three guns. We arrest these guys just right outside of a bar in North Bryan. We arrest them, we take them down to the Sheriff's office and book them. About two hours later, I'm riding with this officer still and we look up and this guy comes walking by and I said, "Hey! Didn't we just arrest that guy?" He goes, "Yeah, it happens all the time." So we've come to a place where we're not a terror to anything. Now let me explain something here. Your government is responsible for being a terror to those inside your land and outside your land. Now I want you to listen to this because we reverse this. The government should make Isis terrified to mess with us. That's their responsibility. They're supposed to go after them; not us. The church does not have a responsibility to be a terror to Isis. We have the responsibility to try to win them to Christ. The problem is a lot of times if you hear a lot of sermons and a lot of preaching, the church has taken on the terror role and the government does nothing. We've reversed it in America and I'm telling you, it's not our responsibility to hate Isis. It's not our responsibility to despise what they're doing. We're to love them and try to bring them to Christ. But the government has a responsibility to make them afraid and to make people in the community, who don't obey, afraid. And then they have a responsibility to make it good for us. To make our life easier.

It's interesting. That's changed as well. When I grew up in the late '50s, most women didn't work outside the home. Most women were in the home, and the reason that changed, is because the tax rate in America went up, and as the tax rate went up, women had to go to work and the tax rate went up because the government ceased blessing and started stepping in areas they shouldn't have stepped in. So it's interesting; America is not really a terror and it doesn't really sometimes our benefits. So they're responsible for both of those.

It's interesting. He says if you live in obedience, they will bless you. You know if the Jews had obeyed Romans 13, they never would have been run out of Israel. The Jews rebelled against the Romans. It was crazy. If the Jews had just lived under the Romans, remember you have Solomon's temple, right, it gets blown up by the Babylonians, then Nehemiah and Ezra come in. They rebuild that temple. It gets kind of ransacked, but when you come to the first century, Herod built Israel their own temple. He built them a new temple. I mean they could have lived under a blessed government, but for some reason the Jews hated any government. There's a disciple called Simon the Zealot. Does anybody know what the Zealots were responsible for? They carried a knife hidden at all times so if they caught a Roman somewhere by themselves, they could kill them. So the Jews were nuts. They hated their government yet the Romans really benefited them in a thousand different ways. So we have a responsibility to obey the government and they should bless us.

Now because of this then, if they have the responsibility to be a terror, it's why I firmly believe in the death penalty. I think the Bible is OK with that. I don't think it's necessarily a Christian position, I think you draw a distinction between the government's responsibility and my responsibility. I'm not in any way to hate people that are criminals. The government has a responsibility to deal with them and I think that incurs the death penalty as a deterrent.

He goes on and he says:

<sup>5</sup>One must be in subjection, not only to avoid God's wrath, but also for the sake of conscience.

I try to obey the government so they won't jack with me and because I love Jesus Christ.

<sup>6</sup>Because of this you pay taxes,

So if you cheat on your taxes, you violate the scripture.

the authorities and ministers of God, attending to this very thing. <sup>7</sup>Pay all to what is owed them; taxes, revenue, respect, honor.

It's interesting he talks about money and attitude. Two things people hate. We hate giving our taxes and we hate those in power. Obama drove me crazy. Trump drives me crazy with his tweets. But still if Trump or Obama came to this church we would have the responsibility to honor them and respect them because the office would call for that.

Now we live in a dangerous day because up until probably eight or nine years ago, the government was really on the side of Christianity, but they have begun to move away and we now face some difficult times. I want you to look at Acts chapter 4 and also Exodus 1. Slide over to Acts 4. Now listen to what he says in Acts 4 beginning in 18 and 19. It's the government council in Jerusalem.

<sup>18</sup>They called them and charged Peter and John not to speak or teach at all in the name of Jesus. <sup>19</sup>But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; <sup>20</sup>but we cannot but speak of what we have seen and heard.

Now go over to Exodus chapter 1 and look in verses 17 to 22. Now you have the very opposite of what you have in Romans 13. You have the government of Egypt demanding that the midwives kill the children. Listen to 17 to 22.

<sup>17</sup>But the midwives feared God, and did not do as the king of Egypt commanded them, but let the male children live. <sup>18</sup>So the king of Egypt called the midwives and said to them, "Why have you done this thing, and let the male children live?" <sup>19</sup>The midwives said to Pharaoh (so here they lie), "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them." <sup>20</sup>So God dealt well with the midwives, and the people multiplied, and grew very strong. <sup>21</sup>Because the midwives feared God, He gave them families.

So you have this disobedience that God blesses. He blesses the midwives for their disobedience to their government. Now in the past, again this is not been an issue, but it is fast becoming an issue for us today and will be the next thing we face as a church, probably with the revocation of tax status. In Canada in 2017, they've begun to label the reading in church of Romans 1 where it talks about homosexuality, as a hate crime. So the church's response to that has been interesting.

The church's response has been, "Well you know there's a lot of other verses in the Bible that are nice. They talk about God loving us. So let's not read Romans 1. There's a bunch of other verses we ought to read instead of that." So subtly the church's response to the government is allowing the government to begin to take the scripture and shorten it up to just what the government is OK with. Now we are fast coming to that in America. I would not be surprised if the Supreme Court in the next five or six years doesn't declare any kind of statement against same-sex marriage to be discriminatory. And the reason is just the other day one of our Southern Baptist chaplains in the military had a retreat for married couples. But he's Southern Baptist. He's not allowed to do anything with same-sex marriages. And so a same-sex married couple in the military came to him wanting to go to the retreat. He said, "I can't let you." He set up another retreat for them that didn't have anything to do with his connections. The military powers that be began to strip him of his command, strip him of his stuff, the congress intervened and he finally won on appeal based on congress's intervention, at least his status in rank. But I guarantee you there's going to come a day when the congress will not intervene and our military men will not be able to stand for what they need to stand for. And it's not going to get any better for us. We see the couple being sued. I don't know how much money they're out because they wouldn't make a cake for a same-sex marriage ceremony. And I think they have the right to do what they feel.

We're not taxed as churches. But that day's coming. It'll be the way they deal with us. That if we stand on certain principles, they'll tax us. They would love to tax us. You go down the bypass, you've got Thomas Aquinas, you've got A&M Church of Christ, you've got Aldersgate, you've got just a row of churches. They would love to tax that kind of prime property. And I guarantee you they're going to do that and we're going to have to take the stance that we're going to pay the tax. Because we're going to have to stand for where we stand. What I fear is that the majority of churches won't do that. You're going to have a minority of churches that are going to be just like Canada. The majority of churches in America are going to be just like the Canadian church and say, "Look let's not cause any squabbles. Let's not cause any problems. Let's just read the sweet parts of scripture." And I'm telling you we've got to stand on the whole aspect of the word of God. So we're coming to that place.

Now we have a responsibility to rebel. We have to rebel. We have to stand against what they're doing. So this is not a small matter anymore. It's something we have to face. But apparently, God blesses those that reject a government that rejects Him and stands against Him.

I don't equate today, let me be careful here, let me say this, let me say a couple things. For example, you only have to schools in America. You have government schools and public schools. You do not have public and private schools in America. You have government and public schools. The government schools won't let us pray. I really don't have a problem with that. Now I think it killed us in America, but it really doesn't bother me because I don't want a Buddhist praying in class. I don't want a Muslim praying in class. I don't have any problem when they say we can't, because the kids are forced in the classroom. I get that. Because I don't want the government having anything to do with us. Private and public schools where we run the show then we can do anything we want. So I don't have any problem with that. And I want you to listen to me very carefully here. I know we freak out over the Supreme Court legitimizing same-sex marriage and legitimizing abortion. That's not the problem. The government is mandating same-sex marriage and it's not mandating abortion. The reason we have abortions in this country is mothers are killing

their babies and they don't care. The government isn't making them. So I really don't even care what the Supreme Court says. I really don't. I am not a vigorous "we've got to overturn this and this and this and this" because I think the real issue isn't government mandate, it's people's hearts right now. Now when the government comes to a place where they mandate abortion, which they do in China, then I think we're going to have to play a different ball game. I think we'll have to be like the midwives and totally rebel. But same-sex marriage is a choice today. Abortion is a choice; it's not a mandate. So I think the government is not anything to rebel against today. I think it's something we pray for and we speak to. I think we have a responsibility to speak truth to the government and to pray for the government. But I don't think it's anything to rebel against today, although I do think in the next 10 years we're going to have to rebel and probably pay a price.

We've already decided at Central as a staff when they start saying to us that we have to marry same-sex couples, which they will soon. When they mandate that, right now in a church you can legally get married either by a pastor or by a Justice of the Peace. What we've decided to do is we will no longer legalize marriage in the church. If somebody wants to get married, we'll let them go to the JP and they will legalize it and then what we will do is have a celebratory party and a spiritual ceremony for what the government has made legal. We will honor it spiritually, but we're going to stay out of the legal aspect of marriage so that we don't get caught in the mess of the government telling us we've got to marry same-sex couples because that's going to happen. And I'm not saying this to beat up same-sex, we beat that up as Southern Baptists because it's not what we do. And we generally beat up what we don't do. It's always amazing to me, I see pastors that are obviously guilty of gluttony and yet they have no problem talking about alcohol because they don't drink, but they overeat. So I understand we beat up what we don't do and I'm not trying to do that, I'm just saying that's the coming issue we're going to face. And I think the best way for us to face it is let the state legalize and then we will honor spiritually what the state has legalized. We'll let them have the responsibility and we will just get out of the legality of marriage so we don't face that issue.

So I think we're going to face far more issues in the coming probably ten to fifteen years than we ever have. And if we don't stand on the scripture, I think we're going to be in trouble. I don't want us to ever go down, and I fear this is where America is going, I don't want us to go down the route of Germany where the church became so stale and useless that it allowed the enemy, that God allowed the enemy to raise his people up such as a Hitler. When I looked this year, you had 10 Republicans running. You had Ben Carson, great Christian man, very thoughtful, very sharp, African American, never got any traction. There weren't really many in there that were worth anything. But he and one or two others, Carly Fiorina, brilliant lady, ran a business; none of them got traction. But this despicable adulterer, been married three times, don't care about anything but myself, narcissistic, vile person takes the Republican lead. I just really think we've left 1 Timothy and we've not prayed the way we should. And I think it's cost us in where we are in the government. So if I were you, I would go home and I would ask God to bring to mind those, particularly in this community, that I need to pray for. I would definitely pray for the president. I'd pray that he'd choose to leave office and allow Pence to come in. Now even with that being said, the other thing I would tell you, I hope it's not my cynicism coming through, but I've come to a place I don't trust anybody anymore in politics. I don't put my faith in politics. I don't put my faith in Republicans or the Democrats. I don't put my faith in anybody running. I think that's

the other reason why you pray. You're putting your faith in the Being who is over everybody who says they really are important. So I think we really bathe our country in prayer. And if we don't do that then I think we're going to wind up where Germany was and I think we're close to that as it is. I mean even the FBI director is just an embarrassment with his new book. I've never seen America's leadership this incredibly dysfunctional. And I think it's because, honestly, we've not prayed. They're not a terror because we haven't prayed. We don't have the right people because we haven't prayed and I think we've got to come back to a real diligence in prayer. Because either God's just given us busy work or our prayers make a difference. We've got to decide that.

## Questions

- Q.** I know this probably doesn't have anything to do with what we're talking about, I mean it does, but OK if our church is not going to take on that part of marriage. Can a same-sex couple celebrate here after they get married by a Justice of the Peace?
- A.** No. That's the whole point of saying what I'm saying. Absolutely not. The celebration is our choice. The legality is not. The legality is a state demand that right now we employ. But we don't have to do that. As a matter of fact, early in America, the church did not perform marriages. This came later. The local constable and people did it; not the church. So I don't know how we got in the business of it, but we did.
- Q.** How can we as Christians teach our children to honor, yet what the governments doing, like defy them, more or less, like what we were talking about. How do we teach them that?
- A.** I think you have to be careful what they hear you say. I mean I remember growing up, my wife's looking at me like this, I remember my father who was a radical right-wing Republican, I remember my father, I just quoting my father. But this is an example what not to do. Hillary Clinton would come on TV and my father would say, "You lesbian tramp." So it's probably not the best thing to do. It creates in the children a deep animosity. So I think it's mainly your attitude toward them. I mean I get infuriated with these people and I think you have to make sure that the kids know, "Yes, we don't like the decisions, but we're going to honor this particular person." It's extremely hard to do. I think it's one of the most difficult things to do. But I think we have to do that. And I would give my kids a list of three or four names to pray for. Not just the president, but three or four local names. Bill Flores. Introduce them to Bill Flores. Say, "Bill this is my son. He prayed for you this week." I would make those connections with my children so they meet a real flesh and blood guy that isn't, I mean the way we talk sometimes about political figures; we demonize them and our kids grow up with that demonization concept. So I think we've got opportunities with a church this size, there's all sorts of leaders. If your kids playing on the football team, you've got Steve Huff who won the state championship. You've got all sorts of people here who are in leadership. I'd find those people, make my kid pray for them, and then let him meet them.

**Q.** Do you think that Trump is surrounding himself with pastors at all?

**A.** Trump's surrounding himself with pastors, a lot of whom are sycophantic in regard to him. I mean Jeffress at First Baptist Dallas, I like Robert, but I mean..... Do y'all ever read the Babylon Bee? Do y'all know what that is? It's a preacher satire magazine. It's really great. But they had a quote, if you know anything about the pastor at First Baptist Dallas, he just loves Donald Trump. And they had a quote from him. He said, "I will never leave you or forsake you." So it's that kind of magazine. It's my kind of humor. I'm not comfortable with the guys that are surrounding him. Do you know who supposedly led Donald Trump to Christ? Paula White. Who is in an affair with Benny Hinn? So she led Donald Trump to Christ. I listened to James Dobson say, whom I really respect, but he said, "Listen, Donald's a Christian. He says he is." I was at New York when all these guys got up and..... I knew we were in trouble. I went to New York. I was invited to go to New York and the understanding was that we would vet Trump. We would ask him questions. We got there and Huckabee, who I'm telling you we fought in all the convention battles, he is a liberal. We fought him in all the convention battles over whether or not the scripture is true. So Huckabee gets on stage with Trump, he's kind of the ringleader of this thing. And he gets on stage with Trump and he says, "Listen we don't expect you to be a theologian so we won't ask you any questions along those lines." Well I have two questions for Trump.

1. Tell me how you were saved.
2. Tell me what you believe about the Bible.

Well Huckabee took both those questions off the table so now there were no questions. All we did was all these guys got up and talked about how great Trump was and what a great man he was. I'm telling you, the Bible never honors success. It always honors character. And we have sold our character as evangelical leaders for the sake of success in a man. Now we have lost our ability because the next time we have to stand for character, the world's going to look at us and say, "You didn't stand before. Where do you have the right to stand now?" We have sold our souls for a supreme court justice that doesn't make any difference anyway. So I'm telling you, I am just appalled and I don't necessarily trust the people hanging around him and even so, if you know anything about Trump, he doesn't listen to anybody around him anyway. Surely somebody's gotten up and said, "Donald quit tweeting." Surely somebody with some kind of common sense has said, "Stop it!" But he doesn't listen. He's not going to listen to these preachers. But I do think, rather than them, I think our prays can impact him, whether they can or can't. I think that's why you have 1 Timothy 2. So I think we have a responsibility to pray for him.

**Q.** What's your main focus when you're praying for Trump, what do you pray?

**A.** I ask, I seriously do, I ask that he will get bored with the job, get tired of the criticism, and allow someone better to take his place. I do pray that. And the other thing I pray for is that somehow, accidental or not, he will stumble on God's wisdom and see it as the best way to go. Now my difficulty is, most of his decisions ironically I like. But it's his character that I just can't stomach. And I think it's polarized the country. It's created a

polarization. We've got a new racial issue that's as bad as it was in the '60s and part of it is because of things he's tweeted, things he's said, and things he hasn't said. And so we're just in a tough day. So I pray those things. I really do pray that he'll get bored and tired of the job.

**Q.** I know that you said we need to honor character versus success. But don't they sometimes as far as government leaders that some form of character isn't enough to be a good government leader?

**A.** I think absolutely sometimes character isn't enough to be a government leader. Just because you have character, doesn't mean you're qualified for the job. It's the old Peter principle. You can raise a guy, but he's going to come to a point where he can't handle the job. No, I think that's absolutely right. So I think we pray for both wisdom and character in the people that we have coming up. Absolutely! I want character and wisdom, not just character.

**Q.** With that, because we're to pray in God's will, do we start out that way? Praying saying, "Lord I want your will in the character?"

**A.** I think you have Biblical positions of God's will. He would want wisdom for the leaders. He would want strength of character for the leaders, be with no strength of character when you get put in a corner, you're going to choose the wrong thing. And so I think those are Biblical things to pray for for Trump. There are Biblical positions but I think we've got to figure out a way to pray for him.

**Q.** There was one thing that you said today, so there are two types of school?

**A.** There's government and public school. The Christian schools are public schools. You've got the money, you can go. The government schools are controlled by your tax dollars which you have no control over. Almost anywhere you put your tax money, you have no control anymore. The government's gotten too big. You have no control over the schools. And here's how bad it is. I sat with several African/American pastors with the superintendent of the Bryan schools. And she was talking to us about faith-based effort inside the Bryan schools. And this is what broke my heart. She said, "I want y'all to help me encourage our children not to say MF in the hallways." I mean I just kind of sat there thinking, "What? That's your job." So our government schools, at least particularly, are in some ways out of control. The public schools are the new hope which is why I'm a big believer in vouchers. And when people say, "Well you can't take money from the government." Let me be clear about something. They don't have any money. They take your money. They don't have any money. They have your money. All I'm saying if we say to them, "We're not going to give you that part and we want to put our money in whatever school we want to." It's another example, I do not know how we came to the place where government schools are law of the land. How did we ever get there? I do not understand that. Part of it may be because we didn't pray well. I'm telling you, I think our lack of prayer has caused a lot of spiritual issue inside our country.