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So, last week we were Thinking about the plundering of the Egyptians. And I recommended that you. Consider. As homework. Looking at chapter 25. Verses one egg. We're in Exodus. Chapter 25 verses 1 through 10. And then chapters 35 and 36 to see. What the purpose was of.

Or what a great part of the purpose was of This provision. This provision from the Lord. In. So, so much richness. Which again will And God's good province to us will be. Thinking about a particular type of provision in the And the PM, sermon the afternoon sermon. Today. We'll get to that.

In. The next point, if you got one of the outlines stand, Under constituting a nation into church. Diagonal purpose of worship. Or diagonal. Purpose of worship and provision for the public courtship. Of the newly constituted church, so If you did go through and and read those things, Don't, don't forget.

About that. But we're not going to get there quite yet. One of the things that, We're going to see as far as the nation and the church. Of Israel. Go is That they were very specifically tied to their land. They weren't tied to their land because The Lord was focused on material things in the Old Testament, in a way that he's not in the New Testament.

Abraham desired a better country. Hebrews 11. And The faith by which you press on to the world to come. Those were always part of the faith of believers. But they were a nation on earth. That was set apart from other nations. And one of the things that was supposed to be a great display of the Godhood redeemed, them in a great part of their delighting in him.

Was the justness and generosity. Of their culture, the laws that they had and how they were carried out and will be Hopefully, taking a look at that in Deuteronomy. Four through eight. But they're being tied to the land, then God attached. How things are going between Israel and him spiritually specifically to the blessing of the land materially.

Particular seasons of particular rain and particular fruitfulness. That's why when When we come to read of famine later on during the time of Israel being A church ethnic Israel, being a A church and a state. When you read about famine in the land, you don't just read that. The way we read about economic reports, Or whether whether reports today, You read it with all the zeal of a modern environmentalist, Right.

Nothing goes. Bad with weather. Or crops, or Or creational natural so-called disaster. Except for the environmentalists says, aha. This is proof of Of my climate change philosophy. Well, you're actually supposed to read the Old Testament that way in the life of Israel, and what happens with the weather and the crops because they had been told To interpret those things.

Theologically and a big part of that is When things are going well with them, spiritually, God, blesses them materially, so that they may do what? Indulge themselves in. In material things and forget about God. Indulge themselves in material things and forget about their neighbor. No, so that they may enjoy and glorify the God who has redeemed them and display his goodness in their generosity for his worship.

And with one another So, we have listings of blessings and curses In a couple of places. That we're going to get to in Leviticus 26 and Deuterone 28, but I just realized that We didn't. We didn't prepare for that by seeing during the wilderness period. The provision of God.

In the wilderness. Was to prepare Israel. To be a grateful people. To know that everything they have comes from God's hand. But when God prepared Israel, to be a grateful people, they became instead or displayed themselves instead to be a grumbling people. Now, remember, when Israel came out of Egypt and so they come out of the Exodus day, one of month one, They come out of Egypt.

They want they want of month. One day after Passover. And then, They journey to the Red Sea. And they're thereby Piroth where the Lord takes them so that they will be cornered. The Lord does not make a tactical mistake, but they think that it's a tactical mistake, but what he is, Pursuing is the display of his glory and the final destruction.

Of Egypt, the final display of his power against Egypt. They then passed through the Red Sea. They see the bodies of the Egyptians wash up on the shore. They have a. A.

The song. And Exodus. 15. And then, Between. The song. And when they grumble about bread and Exodus 16, They grumble first. About water. Exodus 15 verse 22, Moses Broad Israel, from the Red Sea, Then went out into the wilderness of sure and they went three days in the wilderness.

And they found no water. And the people complaining against Moses, which we drink etc. Okay, so They have their first difficult. Challenge. The Lord. Uses the name of Mara becomes a. A symbol a watchword for rebellion, Mara and Mariba. You all know those words together? Don't you for all grumbling against against the Lord?

He not only heals the water then he brings them to Elam. Where there are 12 wells of water. And the 70 palm trees, etc. And then chapter 16, they journey from Elam. They come to the wilderness of sin which doesn't mean sin, like, we mean sin and sin, like as in The first half of the word Sinai.

Which is between alum and Sinai. On the 15th day. Of the second month. After they departed. From the land of Egypt. Six weeks in. Six weeks in. What from the exodus six weeks ago was the Passover, Inter in the intervening time they walked on dry ground through the Red Sea.

In the intervening time. God made the bitter water suite and Healed. The water and then took them to a place where there was Where there were wells? And and palm trees and oasis in the desert. All of that has happened in just six weeks. I feel like, Yeah, I blink a couple of times in six weeks of my life has gone.

And then they get a little bit of a little bit hungry. And they say, oh that we had died by the hand of Yahweh in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full For you have brought us out into this wilderness to kill this whole assembly.

With hunger. One of the things that we need, the means of grace for the spirit's blessing upon the means of grace for Is. The great Christian challenge. Of contentment and gratitude. The great Christian challenge of trusting that he has redeemed us for himself for unending ages of perfect. Blessedness.

Has not somehow made a. Tactical mistake, or Or. Well, allowed a season of not really caring about us that much. To enter into the time between now and when we are in glory with him

forever, Israel's elders. The ones who are always rebelling against Moses and Aaron Ought to have been leading the people in the other direction.

Ought to have been expressing faith in the Lord. Leading the people and contentment leading the people in gratitude so that they would not only have a right heart toward the Lord. But be prepared to be. Generous. For his worship. And with one another, The material and spiritual challenges that we see in the provision here.

Are already telling us. Not just that, we need sanctification but that even partially sanctified people need help. We need leadership and how we receive and respond to God's material blessing. This was part of the jobs of the deacons. Remember. The the action at arose from the complaint that came from the Hellenistic widows And there's need on both sides, isn't there not just helping those who are contributing.

Those who have the things of this world to be content with food and clothing and not seek to. Pile up their treasure on earth but to store up treasure in heaven the way. The apostle tells. Tell us Timothy for his instruction of the rich. And that's way later in the course.

But they also had need, didn't they? Of reminding or leading in the ministry of reminding, those who are receiving. Of the goodness of God to them. As they were receiving. Behold the marvel that not just that, you know, We invented meals on chariot wheels. In. You know, first century.

First century Palestine. But behold the goodness of God that he has. So worked by grace, not only in your heart, but in your brother's heart and he's causing Greatness of thanksgiving. To abound up to God by those who are receiving We are a grumbling complaining people. And Hebrews, three and four picks up Psalm 95.

Which, Which picks up that the promised land was not ultimately the rest to, which they were to look forward to but hearing the word with faith. Is supposed to keep us from going astray in our hearts, which is expressed by grumbling. This is One reason, children has As. Your parents as.

I and my wife, you know, grow in faith and understand the scripture more with our children, Grumbling is such a serious thing. In the home. You know mom and dad don't just have spiritual oversight. We also have or, you know, the ministry of In, in the words to our children, You know, data especially leading the family worship.

But mom is often the one who is with them all day long. But we also have this leading of our children in contentment and in gratitude. Teaching them to receive every everything from God, even in material, things material duties, you know, learning how to be, you know, moderately useful people, by intellectual exercises day by day that you call school and other And other.

Physical service exercises that you call chores. There is a diagonal need. In your home. Not just so that you'll learn to be generous. With your brothers and sisters. You know, not just kind of compromising where you you figure out how to work out the The house socialism where everybody shares.

But where everyone serves in, prioritizes everyone else, you know, the at the meal table or with You know, with what you have for, for play or whatever. Is because it's It's the all day every day experience. Of the goodness and generosity of God to, which you're either responding. With contentment gratitude and gratitude towards him and generosity towards others.

Or. It becomes a flashpoint for discovering that you don't really know, God. That you're able to sit there and listen and repeat during family worship and you are able To have, you know, good

high thoughts of him and understand what that is teaching at that time and maybe during your private worship as well or when mom.

Erin mom, is Pointing out things. From the Bible. But when it comes down to it, When it's not a worship time, when it's not a study time, when it's just eating time, just eating time, or when it's just playing time, or when chores, just need to be done, The contentment and gratitude towards God is not their generosity towards others.

It's not there. It's grumbling and complaining and And, I shouldn't have to do this because she didn't do that and God's people had been like this? And have needed. Not just, The ministering of word and sacrament and prayer means of grace. But have needed someone alongside To remind you of what you learned and that ministry and help you.

Put it into practice. To build a congregational culture or if you're taking the analogy of the home to build a household culture. Of contentment and gratitude. And now, Moms and dads. We are. We are ashamed. I hope. Or perhaps you are not ashamed. I'm ashamed of how small my own contentment and gratitude are Because how can we lead our children in those things?

If they don't see contentment. Gratitude diligence joy, generosity indebt and mom. And so, So the, the deacons Need to be those who. Not only do that in their own home. But who? Are being equipped by God to have leadership in his household, so that all of the households Can face the Material and spiritual challenges of when you don't immediately see, From where God's?

Is going to come. Now, God does signs. With the making of the, the water suite or raining the bread. Bread from heaven. Up and so on. For Israel. But right now, What are the signs of God's work after the After the apostolic word attending signs. Like we have seen.

Marked an act and Mentioned towards the beginning of the book of Hebrews and so forth. Where do you see? The display that God is really at work among the people Here's a hint. The church under the administration of Christ has better signs than the church under the administration of Moses.

Not worse. All right, the church now. Has more enduring. Signs, it's not lost the best signs of the apostolic church.

From the Spirit gifts of the Spirit and especially Fruits of the Spirit. Right? Just because we don't have I mean, I'm gonna be really useful in seminary. The ability to suddenly know, Hebrew. The Hebrew in Greek. In a moment. Doesn't mean that we've lost the best signs. Love joy, peace, patience.

Kindness goodness, faithfulness. Gentleness self-control trust in the Lord that he who has given me Christ is together with him. Giving me all things. Growth and grace. So that I know not only how to how to be full, but to have nothing out of a bound. And but also how to lack.

Diligence. Where no longer steal. But I work hard with my hands, not just so I could provide for myself. Yes, the Lord is providing for me. Both the work and the wages and I thank him for that. But I naming it. The diligence that I might have something in case God's providence gives me a needy brother.

And so I'm not storing up against, you know, the, you know, the apocalyptic destruction of the American economy. I'm storing up against the the possibility that his providence is going to provide me a needy brother Now work hard with my hands so that when someone in need appears haha, I've got it ready to be generous.

That was the purpose. The Lord. Producing. Those things in a people generally, Is something that. Did not happen on a large scale. Under the Old Testament, even with all that they had of the word, even with all that they had seen of God's power. So very few Entered his rest and we're not talking now.

So very few got to cross over the Jordan River. Into the The space of the nine and a half tribes to the West. So, very few Heard with faith and entered the rest of God when they ceased from their works in this world. So the ministry of the Deacons goes along with the ministry of the word and as the Lord blesses, the ministry of the words to his people, the deacons oversee and administer and help this content thankful generous people.

Which we all need continual accountability, and helping. It's better to have not just the office that is preaching and teaching it from the Word. But also officers who are over, you reminding you of what you want to do. And helping you and pointing out where there's need. And you know, perhaps you're not one who has enough that you can that you can contribute largely to the need.

But perhaps part of your season of life or your place in life is that you have time And can be a distributor. Under the administration under the oversight. Of the deacons. So One of the things you see in God's, first formally constituted church, which is also a formerly constituted nation.

Is that he presents them with these material provision challenges? That are supposed to, I help me. Helping them identify God and His goodness and his faithfulness. And the right response. Would be an increase. Of. Contentment and gratitude. Is that not how they ought to have responded to their lesson at the bitter waters?

They're lesson with the manna. Their lesson with the quail. When when God provides the meat again for them, but what it's still between their teeth, he starts killing them. That, that we are ought. We ought to be a Contented. And grateful people, So that when we come into the land, The 26 Deuteronomy 28, he has told us that Our faithfulness to him in his In his commandments, he is going to respond to with what with material provisions.

So that we can do what So that we can not only be content and thankful. But then be able to be overwhelmingly generous for his worship, overwhelmingly generous with others. So, Leviticus 26. You shall not make idles for yourselves. Neither a carved image nor a sacred pillar. So you rear up for your cells.

Nothing engraved. Stone in your, land to bad down to it. For I am you all? Let your god you shall keep my Sabbath and reverence my sanctuary. I am Yahweh. Right. There's something about second, commandment fourth commandment. From the, from the beginning of Israel's a nation to contemporary Presbytery meetings, Where it seems like.

Depending on the weakness or strength of your Presbytery. You've got. You know, in a Westminster standards situation, I've sat through now 20 years worth of Presbytery meetings in which The three things that men love to scruple or scruple about are creation. Where the? The Covenantal nature of God, and As.

Something that is essential to. He's making all things out of nothing in the space of six days. And all very good. They love to scruple about creation. They love to scruple about second, commandment Westminster confession. 21. God being worshiped in only the ways that he has commanded larger. Catechism, 109.

No pictures of Jesus because there's such thing as a picture of Jesus. And because Jesus is all of God that we will ever see and the adultery of that and fourth commandment. That the day is consecrated, holy. That the resting of the day is, holy. Resting, It's not, you know, resting like, when you go on vacation, Or when the week is over, when you collapse because You've got five children under seven.

And you know, you have no it's a holy, it's stopping everything else so it can be a defaulted consecrated day of worship. Those are the things that get scribbled about. Well here. The Lord says, If you relationship with me, Is being maintained. Second. Commandment fourth commandment Then I'm going to abundantly bless you in this, these creational things, why?

So that they may further, enjoy the God whom they know in their religion, in their worship and further glorify Him in their display of who He is. A social justicey church with a soup kitchen has pop worship and And thanks that they can play theological games with the fourth commandment and say, Jesus fulfilled it.

So I don't have to Thank God. They don't or we hope they don't do that with one through three or five through 10. But they all, you know, they all seem to do with number four. A social justicey church. That has bad worship and no sound of keeping does not know God.

And does not reflecting. The character of God and what they do. We've got it out of order. And so he says, if you walk in my statutes and keep my commandments and perform, then then I will give you rain in its season, the land shall yield, its produce the trees of the field, their fruit your threshing.

So last until the time of vintage vintage will last, till the time of sowing, You shall eat bread to the full dwell in your land safely. I would give peace in the land. You shall lie down, none will make you afraid. I'll rid the land of evil beasts. The sword will not go through your land.

You'll chase your enemies, they'll fall by the sword. Before you five of you shall chase a hundred a hundred. You should put 10,000 to the foot to flight your enemies will fall as sword before you where I will look favorably. Look on you. Favorably make you fruitful multiply you confirm my covenant with you.

You shall eat the old harvest and clear out the old because of the new

I will set my tabernacle among you. And my soul shall not. Abhor you, I will walk among you and be your God and you shall be my people. I am always your God who brought you out of the land of Egypt that you should not be their slaves. I have broken the bands of your yoke.

And made you walk upright. So, I'm going to give you all of this material blessing in the context of Your valuing me and my worship the way that you ought to so that it will be me that you enjoy and me that you serve In all of this harvest and vintage and sewing.

And, You know, step one of the new harvest is get rid of the the stuff that's going stale in the barns, because we weren't able to eat it all and give it away since the last harvest.

Yes. Christian. That's really interesting on the second important enhance and then those are the ones that God, next is the most reasons. I want to believe that there's the most people with them. The repetition of. Nothing in heaven above as we are putting in water under the or Important amendment 60 years away, they were doing all your work on any shall not.

Do any you. You. So ironic that Usually, he gives us the most reason to It's ironic on our part, but it's some merciful on his part. Right That which he knows we will have the greater tendency

to resist. He piles up for us, the reasons to help us. You know, we don't have well We take time for stuff, we don't have time for all the time.

You know, Torah, the word for law. As a word that has its roots, its origins and fatherly instruction. The way that the law has come to be viewed. As a burden. Because the ceremonial law was a burden. It was, it was designed to hold the church down so he could get to Jesus.

And it wasn't something that could be born, so that we might feel the freedom. Of Christ, fulfilling all of it in one fell swoop at the cross. The ceremonial law was a The moral law was never. A burden. It was the fatherly instruction, that was something so good. That all the other nations, when they saw the moral law, worked out in Israel's, were supposed to be jealous of how near God was to them.

That they had such good laws and they kept them. And a lot of it as we're going to When we get to, Laws for family, neighborly material, provision etc. A lot, we'll see a lot of it had to do with what you do with stuff. What do you do with work?

What do you do with the poor? What do you do with your? Your profits from work? You're harvest and your wages. How does worship get provided for? How does urge you get provided for? How do the poor get provided for? And all of that. Actually is a working out, especially of Yeah, two four.

Six, eight. I mean, yeah. There's a lot of the moral law there. That is really being worked out in. The the actual ministry. But the tying of that ministry. To God. Sanctifying work in His people. And the tying of that ministry to the priority of worship, And the value that we place.

Upon worship and the means of grace and the life of His people That is something that is missing in most of the books you're going to be able to read on the well, all the ones I've ever read. On. On the deaconet, most of the thinking, About the diaconate.

It's it's very disjointed and separated from The knowledge of God, the worship of God, and the glory of God in his. In his sanctified people. But that's not the way it is in the scripture. And that's not the way we want it to be in our congregational life. You know, we want to out mercy.

The. The social justice churches. Because God has Out, sanctifying and out purifying. The their worship and And displaying the greatness of union with Christ and the indwelling of His Spirit and the Biblical pure knowledge of God in the way that His words and know, him and to worship Him.

And that when the the merciful people not just You know, programs of church has But an army of transformed, diligent and generous people. Who are like that in every sphere that they're in. And that the answer will be. They've been with Jesus. Not the cosmic boyfriend that You know, they learn to sway about while other people saying Songs root loosely related to Christianity near them.

But the Jesus whom they know. And who sings them his father's? Praise. Week by week in his priesthood and so forth.

So, we didn't get to. 35 and 36 and and so forth. But next week, Lord willing. Let's spray. Our Father in heaven. We thank you for creating us. To be so needy. And we are sorry Lord that we have not Gotten the message. That we are to know you as faithful and generous.

To be content to belong to you. Whether hungry for 40 days, But having every word that proceeds from your mouth. Or whether clearing out the barn. From the old harvest so that we can refill it with the new We pray, Lord, as you can form us to your son.

By your word and by the sacraments and That you would be conforming us to his joy. Conforming us to His contentment. Conforming us to His gratitude. Conforming us to His generosity. Blessed to us, we pray the study and consideration of your word from From this hour. Help us. As we go now, to the To the holy assembly.

And are led by your son. In the worship. We pray that. Your spirit and His Spirit. That he would not only help us. In the worship, but bless to us. Those means of grace. By which you have constructed. Your worship. That we might be more like Christ. And that when it comes out in the culture, in each of our households, And the way that we operate, In the community.

That it would be glorifying Jesus. In whom you have done these things. And in His name, we ask that you would do these things. Amen.