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Through. We're down to Deuteronomy 25. Versus 13 through 16. You shall not have in your bag. Different weights, a heavy and a light. You shall not have in your house differing measures. A large and a small. You still have a perfect and just wait a perfect and just measure.

That your days may be lengthened in the land, which Yahweh your god is giving you. For all, who do such things all who behave, unrighteously? Are an abomination. To your way. Your god. So far. The reading of god's word. That children. One thing that they would do, Uh, they would have to do when you were making exchange.

Uh, whether you were exchanging objects or what? The one object for another object or whether you are changing an object for money. Uh, which back then money was also an object. It would could literally be weighed Um, But that didn't keep men from cheating. Men is a lot better and more.

Technical a lot technologically advanced now in his cheating and in his stealing. Uh, but the cheating and stealing itself. Uh, came in with original sin. Uh, when we send an atom and fell an atom. And so if you were going to make a an exchange, Uh, you would Um, Uh, the one who's cheating or stealing Would want to be the one who controls the weights and the measures.

And so if he's weighing out what you're giving to him, He would use the. Um, You would use a lightweights. For what you are giving to him so that you don't have to give him very much. You put the lightweights on the one side of the balance and you put what you're going to give him on the other side of the balance and you head out and you say, oh, it's so much And then, When you're weighing out, what he's going to give to you.

You switch the weights. It says the same thing on it, but now you're using the heavy one that says, Uh, that weight on it. And you put the heavy weight on the side of the balance and then you start weighing out how much of what he's giving you and oh, you get a little bit more.

Because you use the heavy weight. And it was a way of stealing now god, Made us in his image and as We're almost too not too far away. Now from the eighth, commandment near shorter. Catechism studies, those of you who are doing that. One of the things that the eighth commandment reinforces to us, is that god, is the one who gives us the ability to make wealth.

And god is the one who gives us the right ways to obtain things. And as we've been seeing, the right way is to obtain things include productivity, and they include kindness of others who are glorifying. God, who is both productive and kind. God is the one who has made all things even has given his creatures.

Those who are unthinking. Uh, the ability to obtain and gather in season, And, Man is so sinful that he's worse than ants. When it comes to his productivity. Yesterday. They may have been really changed back. It's gotten worse because our federal constitution doesn't apply. And now, they fund us to realizing that you had zeros on a piece of worthless faith, which is even worse than basing your time.

Yes, we're Uh, If you're going to do current events, 31 trillion isn't enough. And, We're gonna have a debate about how much more imaginary Uh, money to Uh, by which to steal from Not just everyone now, but especially Uh, the elderly Uh, who's Productivity and earning has been done with the lightweights.

Um, We're going to use lightweights. To assign value to that. And heavyweights to assign value to what they have to purchase with it. Now. Um, It's gonna say, At least, if we More less than water billion.

When you read this. And has ordered out his providence, so that it

You can see that worked out even in the life of this man.

Up in it the same. Who was a key figure in producing the system of buying and selling that we have now. So, even the ant Uh, because of men's sinfulness becomes one to whom the lord. The holy spirit says, look at the ant. God has given for you. Uh, to be provided for and to obtain Uh, by Diligence and work.

The way you're god is a working acting god and you get to reflect him but ants are not generous Uh, god has given to us. Uh, out of the knowledge of him and fellowship with him to have the character of god, produce produced reflected. The reflection of the character of god produced in us.

And display it in us. Uh, not only by hard work but also. Uh, by giving and receiving and we've seen all of those opportunities. So Where god has Uh, given right ways of Obtaining wealth and obtaining means. And if you're paying attention in first, Timothy 5, Uh, we're coming into a section in which the theology Of the display of godliness in his people is behind.

How you distribute to widows? Um, And the apostle is going to say some things that When implemented in the church are received in a in a culture and a church culture that does not understand what is happening in how we use money. The pulse is going to say some things that are received as harsh And hard.

Uh, because there is Uh, a theological priority and a spiritual priority. In how the church is engaging with the lord. And how they help how the deacons. And the elders. Help individuals and households and congregations. Um, Interact with the lord. Uh, so Uh, the use of these heavy or light measures or these.

Large or heavier, lightweights and large, or small measures. There's a way of trying to obtain. Uh, in a different manner than god has given us. Which obscures? It hides the The display of. Uh, god's greatness and god's goodness. In his people and the people that he created to be in his image and the people who he has redeemed to be renewed in his image according to christ.

So, Uh, that's why stealing is Uh, is such an awful such a wicked thing. Now, look at Versus 15 and 16 and see if you can recognize. Uh, if you're especially attending your catechism class, i've been paying attention All the way back to the fifth commandment. I know it's it's hard when your life has been.

So, so short. To remember back five or six weeks because that's such a large percentage of your life. Um, I remember. When the Uh, when the days were long. Um, In my life, too. Uh, but see if you can remember back to the fifth commandment, and the teaching that we had of the catechism class and try to make use of that in verse 15.

You shall have a perfect and just wait a perfect and just measure. That your days may be lengthened in the land, which Yahweh your god is giving you. Now, who remembers what else? God said? Uh, would give you long days in the land. Which way your god is giving you who from the catechism class.

What were we to do? What are we to do? That our days may be longed in the land that Yahweh, our god has giving us Was commitment. Well, you know does it tend to get achism class? Go ahead. He knock tell us. Your father, honor your father, and your mother.

And you remember how we talked about, how that Uh, that cuts two ways. One. God has ordinarily made. It has created in his or made its For good man. God has made it in his ordinary providence. That when those authorities structures that he is established are not just followed but followed with a respect for the one who is either above you or a respect for the one who is beneath you.

As far as authority goes, he's placed under you and you understand. That he has put you in your position for their good. And or has made equal to you. And we prefer others to ourselves. Even among equals in the way of christ philippians 2. And so forth and even what we have in this mornings reading in first, Timothy five, one and two, Um, The order in the house being something that is blessed to the congregation.

When we take his instruction to reflect the the following of the fifth commandment in our households and then we follow it in the congregation in the way we interact with one another. Um, and if you did your hope well at home on thursday, you've Uh just been instructed in that.

So god and his ordinary providence has made the fifth commandment work out that way, but all of his providence is extraordinary in the sense that we know that it pleases the lord. And so, Um, And so we talked about that especially when the apostle was making application of the fifth commandment.

Um, in Ephesians 6. And obeying our parents in the lord and how it's not just that god is some Um, some great programmer who has programmed the the way that the world works. So that this ordinary ordinarily, honoring, your father, and mother works out well for a home. Works out well for a congregation works out well.

For us, uh, for a society. Uh, but it's also that god loves it. And our hope at all times is entirely dependent upon god. And so why would we offend him on whom we must depend? And all the goodness that we have has come from god. So why would we re-ill repay?

The god who has done us, so much good by doing, what displeases him. Instead of what pleases him. Right? So there's both of those things with the fifth commandment and now when he's talking about equal weights and measures, god says, there's both of those things with the eighth commandment.

That your days, may be lengthened in the land, which you always your god has given you. And in a society, Uh, where the people? Uh, harm one another. Uh, with respect to finance financially. And in wealth and work. It is self-destructive to the society. Uh, we've we've had that in our home, haven't we?

Um, Uh, you know, the the The people in the home, if there, if there's a day in which our our fleshliness is being more expressed than usual, and we're not working together and each one trying to be productive. But but each one trying to get more out of the other ones productivity.

And not dealing with their own chores and their own labors. With the, with the same measure with which they deal with one another that kind of tension and competition. Breaks down. The overall functioning of the home. And children when, when you're doing your chores that way you run out of time in the day, don't you and those pleasant things that you could have done as a family, uh when the work was done, don't get to be done.

You might even good at bed with work undone and get up with more to do tomorrow. The church suffers. When the when the even in the the charity with one another and the productivity, whether you're talking about spiritually or materially, Uh, when rather than each one that seeking to be as productive as possible, so that they are able to give and make up for whatever lacks.

In the other. Uh, when there is Uh, competition and tension. And then in the distribution to the widows, when this happened, the sense in act 6 is that the conversion of new believers had been slowing down. And there was a problem and the apostles felt the strong need to give themselves to prayer into the ministry of the word, but they couldn't because they were dealing with complaints from from the families.

And the relatives of the hellenistic widows that their widows were being neglected in the daily distribution. And what did God do? He He gave the institution of the deaconate to oversee that And then there was that wonderful fruit at the end of it. That many were converted even or especially among the priests As a fruit.

Of. The the church's human resources, not being Um, Uh, not being not having to be spent on the the Proper management of the distribution of the material resources. So, you have Uh, both the the better functioning just in god's ordinary providence, but you also have God, who is pleased to save through particular means.

And when we are looking to him to do that, We should not expect from him blessing. As we? As we disobey him to his face and do that, which he detests. For all, who, do such things all who behave unrighteously are an abomination. To yaha your god. Got abominates.

The manipulation. Of monetary exchange.

Well, that was really the conclusion. Of of the care for the poor section. So, we're gonna kind of switch gears. Uh, now and look at Um, the slavery law is starting with ones that we have already looked at in Exodus 21 in the In the afternoon lessons on the lord's days.

Exodus 21. Now, these are the judgments which you shall set before them. If you buy a hebrew servant, he shall serve six years. And in the seventh he shall go out free and pay nothing. If he comes in by himself, he shall go out by himself. If he comes in marry and then his wife shall go out with him.

It was master, has given him a wife. And she has born him sons or daughters. The wife and her children shall be her masters. Uh, and he shall go out by himself but if the servant plainly says I love my master, my wife and my children. I will not go out free.

Then his master shall bring him to the judges. Is also bring him to the door or to the doorpost and his master shall pierce. It his ear with an all and he shall serve him forever. And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.

If she does not, please her master who has betrothed through to himself then he shall let her be redeemed. He shall have no right to tell her to a foreign people since he has dealt the

seedfully with her. And if she is if he has betrayed her to his son, he shall deal with her according to the custom of daughters.

If he takes another wife, he's not diminish, our food, her clothing, or her marriage rights. And if he does not do these three for her. Then she shall go out free. Uh, without paying Money. Now we probably don't have, we certainly don't have time. Um, to work through all of this now.

Uh, but we see how even in what happens when someone runs out of resources to the point that they only thing that they have left is themselves. And their labor. Uh, whether it's Uh, a laborer in the society, as a man, or the laborer of a wife, and a mother.

Uh, for the daughter in verses seven through 11. Um, This is. This is a situation in which she is being betrothed. Uh, whether Uh, to the one who is Uh, paying the money in verse 8, or to his son. Uh, in verse 9 and we'll probably be getting to that next lord's day.

Lord willing. Uh, but especially in the case. Of a man who the only thing he has left is his labor. He's not even able to make up. By borrowing, like we heard with With the, the guy who, He's got his, at least he's got his cloak and he can give that his security and and work off.

Work office, debt. This guy. Is now a servant in the household and the good news is That he is provided for by his master. A servant is for an upright man, a great and significant responsibility. In fact, in the complexities even in, In the cattle slavery that was in america.

There were a number of upright men who came into slaves and herited slaves, received slaves that were connected to property. And, Would sometimes. Uh find themselves unable to take care of them, the way their previous masters had, it would go into debt. For themselves. Uh taking care properly of those who've been entrusted to their care.

Things are a lot more complex. Uh, of often. Historically. This is not. The the sort of the sort of slavery. And much. Yes, there are many times and places in in A history in which it wasn't the sort of slavery. That was based upon man stealing. And with men, as having purely monetary value, and being exchanged merely as property, But the Hebrew slavery was even better.

Then any of the other slavery now, it was set over again. Just A slavery. That was much more like that in which You know, different african tribes, which had always been warring and yeah, killing and eating each other. Um, Which is pretty much. Where all human society that is untouched by the gospel tends to go?

Uh, don't let anybody tell you that That america is just. Um, yeah. Westernism. Run them up. And, Um, And that everything that happens in america is just purely western and we should respect other cultures. Uh, no, you know, westernism run them up. Can be seen in scotland, when they're, you know, running around painting their faces blue, before the gospel gets there.

And what do they doing? They're killing each other and eating each other. Uh, no much of what we have in our society is good because it came not from went from the west that came from the lord, it came from the cross, it came from the scriptures. And it transformed.

Uh, places like scotland into something that they were not before. Uh, and those things must be differentiated. Well, the Hebrews were supposed to be transformed and so their slavery was supposed to be very different than the slavery is of the egyptians. The Hebrews had been free people. Uh, and The egyptian slave trade, which was in full swing that isn't part how the israelites got there, isn't it?

Many unites knew that. That you could. By a slave cheap in Canaan and, you know, turn him over real quick for For a profit in egypt. The, the egyptians were glad to spend money on slaves, because Frankly, it was Cheaper to buy a new one than to maintain your old one.

At that time. So they would have field slaves, whose lifespans were were measured in weeks, or maybe a couple of months. If? If you lasted a long time, to the point that jesus brothers fought, they were killing him, didn't they? Uh, when they sold him to the medianites said, let's not get his blood on our hands, we can make a buck and let somebody else do.

The dirt dirty work. Or make some some shackles i guess. Shackling. Um, So that was the sort of slavery. Uh, that was in egypt. Uh, for other nations. And then there was the sort of slavery that was in egypt for their own people. Okay, so you had both kinds of slavery in egypt.

But the kind of slavery that they had for their own people that came out of in god's wonderful providence. The administration of the, the What do you call this stuff? That's in the store houses? What remained? For lack of the ministers, vocabulary. Uh, what remained from the years of plenty during the years of famine?

And they sold themselves into slavery to pharaoh and they had to pay that 20 percent. Um, For the rest of. For the rest of their and their people's lives. You know. Remember that on april 18th or whenever it is that you are finally your return Uh that that was considered slavery.

Before god's eyes, we have not Outlawed slavery in america. Okay? Um, But they had to, they had to do that forever. And the hebrews were not. What to be like that with one another? A hebrew servant whom they purchased would serve six years. And then the seventh he would go out free.

Paying nothing. Indeed, the part of the idea was that he would be able To accumulate during his time enough to be able to start. And, And we saw that. Recently in another text. Now, if he comes in by himself, he shall go out by himself. If he comes in married, his wife still go out with him.

But what is this business about? His master. Giving him a wife and him. He would have to leave his wife and his children behind Does god approve of or encourage? The destruction, the separation of families. And obviously the answer is no. But, The idea that you would provide for your slave, Not just food drink and clothing but a wife, whom you could not compel them to marry her.

He has to covenant with. Covenant with her, as As a free man knowing Uh, that he, you know, his options are to lose her. Or to continue in this house forever. That would factor into the this the decisions about the master and the slave. And so, on the one hand, Uh, if you don't want to lose seven years of your life, it's it's a pretty big chunk of your life.

If you have to put off getting married, There's a single man for seven years. If you don't want to lose seven years of your life, then the first thing you want to do. Is you want to work hard enough, and well enough for your master That he will want to have you.

As a servant forever and be on the hook. For not just taking care of you but you and your wife and not just you and your wife, but you and your wife and your children. Uh so in the first place, you would have to be, you would want to be the kind of servant than a master wants to keep forever.

And then if you're a master, who has that kind of servant You want to look for him for the kind of wife that he wants to keep forever? You're not just going to take. Um, Uh, any any old?

Woman to propose him because he's not going to accept a wife that he doesn't want to keep forever.

And so the master is actually now involved. In finding for his servant like you would find for your son. A wife that is actually going to do him good. And, The, the The fruit that has aimed at is that the servant to his thus love learns to love his master, and the master who has thus learned to love, this servant has saved him.

Those seven years has enabled him to get married at a younger age. Now, you have this extended household in which for all practical purposes, the servant has been adopted. And continues as part of the household forever. With a master that he loves as a father of master, who loves him as a son, a wife whom, he loves enough to stay in the position of a servant and knew That that would be the fate of the rest of his years on this earth when he took her as a wife.

Only has to do. Uh, for for this not to happen is to say You know what? Thank you for. For proposing. That marriage master. Uh, but Uh, I am really looking forward to my freedom and i don't mind the three years left that we have on our contract, and i'll get myself a wife, when we're done.

So that i can Have her with me forever. Uh, so don't just Read it. And not think about all of the details that are involved. These are actual people making actual decisions before the god who gave these instructions and His desire to give his people. Um, A way of dealing with lack of resources that will strengthen families strengthen extended families.

And And, Uh, provoke or encourage bonds of love between masters and servants is far superior. To anything that we have. Uh, for how to deal. With financial loss, and And want in our society. Uh, dave. A good question, one. And in one case, it wasn't the master wasn't huge presentation.

Jacob. And Rachel Leah. Did jacob was the intentionally. Think there that, he thought he was keeping him for life when he said seven years and that went arrive or that jacob. Uh, jacob was not a slave, he was a hired, man. And then the second thing. Wasn't slavery. Use in the Old Testament, nothing with the jewish people.

But as a way to christianized, People as well. In other words, when you have a foreign that is when you conquer and make them slaves that they were able to observe Your treatment of them. I've read that. You know, somewhere on that. The way that god used to christianized the pagans, In the old testament.

Oh, you mean like to can convert them to yahaway worship? Well, they were certainly they were they were to observe multiple different things. First of all, it was better to be. A foreign slave in in israel than it was to be a foreign slave somewhere else. Because god regulated their their treatment.

Of the slaves and that was part of the righteous law that they were to observe. Um, even in how they were treated. But secondly. Uh, they were Uh, they were also, they would also be very aware that it was better to be a Hebrew slave in israel, or an israelite slave in Israel than a foreign slave of israel.

Uh, even in the case of The the section that we're in an exodus 21 or that we began and we'll have to finish next week. We're already way over time. Um, This is particularly for israelite slaves. The foreigners. The, the Um, establishing of this kind of Uh, conversion from slavery to extended family.

Is something that. Uh, verse 2. Identifies, particularly for hebrew servant. And one of the things that god had given israel, the next is 12 when the mixed multitude was coming out. Uh was that a foreigner who wanted to observe? The Passover had to convert to to be brought into and become a part of one of the tribes of israel.

Uh, so you actually That don't have a purely ethnic people as israel. At any time in the old testament, before they're constituted a nation and the church. At cyani, you already have a mixed multitude who are able to, to be brought into or join the people. It was a covenant at people.

Uh, for its entire history. Not an ethnic, not a purely ethnic. Uh, people which is one of the things that, you know, totally blows up the dispensationalist idea, Uh, or understanding of Romans 9 through 11 when we get there. In the midweek in the midweek sermons. So yes, the display of what god is like generally in that.

He's kind to all that would be done with. Of when that would be displayed to a foreign slave, but also the display of god specific covenantal. Mercy to his people who he's separated from the nations and the opportunity to join that people. Uh by covenanting to have Yahweh as your god, that would also be displayed to them.

And an opportunity for them. Um, So there's there's a lot involved. Uh, in how god uses the right use. Of material things and addressing lack of material things. Uh, among his people. Uh, this also Um, You know, we we're Oh, i want to keep going. We're in a church age, where When you hear the word, mercy ministry that almost always mean.

Um, Corporate congregational resources. Uh, being distributed or displayed in the community. Um, in some way that is not anywhere. Uh, in the new testament. Uh, the church. Uh, to borrow Uh, a A phrase from american express, i believe it is. The church is supposed to be displaying and demonstrating that membership.

Has its privileges. Congregational, corporate mercy. Ministry has a covenantal aspect that is only for the church. External mercy ministry is done by believers as neighbors. And their neighbors know that those believers are like that because they're god is like that. But they also are to see that believers show a greater mercy and commitment to And care for one another.

Uh, not just as individuals. Yes. As individuals but also corporately, In a way that is not available to unbelievers. Because there are things that are in god, and in christ, That are not available to unbelievers. And that, that covenantal distinction that we're already seeing in the old testament, use of funds.

Um, and care for one another. My in material things that continues in the New Testament, But a church that is obsessed with advertising itself in ways that the unbeliever will like So that if they like us enough, they might spend some time with us and we can manipulate them to say, some words about our god, so we can tell them that they're saved.

That's the way the church is functioning right now. It does not trust in god to save. It does not recognize that membership. Has its privileges and instead of proclaiming the christ, who does this to us. We're trying to sell christ based on what we do to them. Uh, and we need, you know, this is one of the reasons why we are building theologically Uh, the the the origins of all of this that the deacons are supposed to be overseeing and helping, not just the congregation corporately but even each of us and managing our own money and being good neighbors with our own money and having the deacons to lead us in that.

So i were spending so much time building the theology of that. Um, Well, we're already 10 minutes over. I intend. If the lord spares me and it pleases him in his providence, To pastor this congregation until at least 2057 That sounds like science fiction but it's just 40 years.

And the lord helping me to retain my you know, regain my health and make me useful in the mice. And that means that we hope that some of you children that Uh, we will get to baptize. Maybe some of your grandchildren. Uh together. What we are hoping to do is to see God reproduce in our life, in our time, in our place, his church, the way it's supposed to function in the bible.

Because the jesus who died for us, this is jesus. He's given us those instructions. And so i know it feels like we need deacons yesterday. Nobody feels like you needs deacons yesterday. More than i do. I promise you. But if we're going to build a foundation, Of what god is doing in his world through the deaconate.

And what he wants to do through each of our lives, and each of our households, under the leadership of the deaconate, We need to do it in the context of the whole of who god is, how god saves and how the deaconate and our ministry and material things fits.

Fits into all of that. All right, so let's pray. Our father in heaven. We thank you for your great mercy to us. That you have not only determined to have us. Adopted as your children. Brought into your household. Uh, marriage to your son corporately as his bride. Um, And perfectly holy and perfectly happy forever.

But that you have given us in this world and this time, In the Few days that you have taught us to number. Um, the opportunity to display what you were like. To display. Even the difference that your redemption makes. The difference that being Uh, set apart to you from the world.

Mix Oh, lord. Blessed to us, the study of your word. And grant that your spirit would use it to produce in us the character of your son. Uh so that not too many days from now as far as the history of this world is concerned, There would be the light of christ and shining brightly.

And the salt of christ, seasoning and preserving. Excellently. Middle tennessee. And middle northern Alabama. Uh, coming out of The fruit of the generations of this congregation of your people. Granted, we ask in jesus name, Amen.