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So last week is, we were Beginning to consider israel's national life before God and Instruction the laws that he gave them particularly. Is it touches material things? We started with how. A right view of material things. The right view of wealth. Is going to be. Colored always by thanksgiving and humility.

And enjoyment. That we are not entitled, we are Given whatever we have by grace that we are not able. We're sustained in the obtaining and doesn't we are unhand doesn't give us the power to make well and Therefore, Uh, the The basic humility that we have in life of knowing that god is god and we are not Uh, gives us the foundation.

Uh, for not being proud of ourselves and self-indulgent, but being grateful to God and enjoying him and his goodness. And therefore, Not being those who shrink away. From enjoyment as if it were a bad thing. Uh but those who embrace it, and particularly embrace the lord himself in it, As the one who has given it to us.

Well, with that, as a foundation, we need to continue thinking. Not only Of. The, the things that we have, as Uh, been given to us by god and god having sustained us in it, so that we will be humble and thankful and joyful, but as still in a very real sense, belonging to god himself.

Needing to be used in keeping with his priorities. And his priorities, first and foremost are sitting around you, there's only one creature him. He has made in his own image and that is Uh, one another and so Though, the way we use things needs to Value, man and man's life.

In a way that That distinguishes from the other creatures. This is something that the lord himself particularly reinforced in Genesis chapter 9, when Noah and his family had gotten off the boat and the Lord repeats some creational. A mandates. And Institutions there, and in particular, you remember he instituted and required capital punishment, not only of men, but also for animals, that if a man's blood is shed by Beast that that beast's blood.

Was to be required. And so there's a tying together of that principle to even what we do with all of the rest of our property and Recognizing that each man is. Accountable to god for his property and therefore, The. The law. Concerning stealing the eighth commandment. And we have already been through a section on that at the in the case law at the end of Exodus 21.

And the beginning of 22. Well, not not been through it in Uh, this This course but in God's providence recently in the evening sermons, Uh so in exodus 21 verse 28, he starts with if an ox scores a man or a woman to death. Than the actual surely be stoned.

Fine. That's Exactly is keeping. With genesis chapter 9, it's flesh shall not be eaten. But the owner of the ox shall be acquitted. Now, boxes have owners, if you have, if you're the owner of an ox, You don't have to keep it bend at first. You probably You probably want to.

But once it has gored Uh, verse 29, if the oxtended to thrust with its foreign times path, and it has been made known to his own earn. He is not kept it confined. So that it has killed a man or woman, then the aux shall be stoned. In its owner, all social shall, be put to death.

So there is Uh, this negligence Uh, manslaughter or negligent homicide in which we are to own and And take care of those things that are material property in a way that values the lives of others. We're not going to go through the The entire case law. To to look at all of those things.

In fact, we're going to kind of A very cursorally, very Uh, superficially Uh, fly through the rest of this section, since we've already had it in recent sermons and refer to those things. But it just just to remind you here that Disregard for others in how we use our property is Is guilty before god.

And if that disregard leads to loss of life that's guilty before, man, And, In this case, it's not premeditated so it's not treated exactly like martyr. If it's if it's murder there's no opportunity to redeem. Yourself for murder, but verse 30 goes on to say, if there is imposed on him some of money, then he shall pay to redeem his life, whatever it is and whatever is imposed on him.

Whether it is Gorda son or a daughter. According to this judgment, it shall be done to him. And so you see right there that this is not the same as redemption from slavery, which the price for that actually corresponded to the amount of work output and there's different prices for the young and for the old and And for the male and for the female, we went through all that in the, in the sermon.

But here Uh the the same amount can be asked for a daughter is can be asked in the case of a sun, why Because a daughter is equally in the image of god and that's the that's the principle that is at stake here. It's not for the loss of what might have come by that son or by that daughter.

It's out of regard. For the lord himself. And his image. With the aux scores, a male or female servant he shall give to their master, 30 shekels of silver. And the ox, Shall be stoned. And that was, That in that case was the price. That he lost. Um, In the servant.

If a man opens a pit or if a man digs a pit, they needed pits for a lot of things. We went over that but does not cover it and an ox or a donkey falls into it. The owner of the pitch will make it good, you shall give money to their owner but the dead animal shall be his I think when we, when we went through this, in the sermon, we We noted that.

This isn't regulating what kind of covering and you know what, it had to be made of and how far over the edge. Of the pit. It went, you didn't have code. Inspections, you just knew that You wanted it to be ox strong, the nox safe, because oxen or expensive.

And if you're if your pet is Going to put an oxen danger. You are putting your own money in danger. And so you were Your responsible. For how you used it. We shifts from responsibility. Uh, in in 21. If you just skip to the beginning of 22 there, trying to get through.

A little roman numeral too. If you've got an outline, Uh to theft, if a man steals an ox or sheep and slaughters that are sells it, he shall restore five. Oxen for an ox. Or four sheep for a sheep. If the thief is breaking in found breaking in and he strokes that he dies, there shall be no guilt for his bloodshed.

If the sun is risen on him, there shall be guilt for his bloodshed. Again, regard for life but Not unreasonable expectation. If the guy Is breaking in. At night. There's a accommodation. Uh, you're not able to Uh, get help immediately and you're not as able to try to preserve his life.

And your invited to defend your your property with a little bit more freedly freely with a little bit more freedom, a little bit more freely. Um, We shall makeful, restitution. If he has nothing, then he shall be sold for his theft. It made it very expensive to be a thief in israel.

If the theft is found alive in his hand, whether it is an ox or donkeys sheep here, it's not like Before when it can't be recovered, if it couldn't be recovered, you had the five times in the four times and verse 1. Here, it's recovered, but he's still has to restore an extra.

He has to restore double. In verse 4. If a man causes a field or vineyard to be grazed and let's lose his animal. But It feeds on another man's field. He shall make restitution from the best of his end field. And the best. Of his own vineyard. Uh so his animal isn't even remember from the sermon, his animal isn't going to be as picky as he was because animals, just going to wander into the the neighbor's field and take whatever.

But when that happens is neighbor gets to Pick the very best of his own field. So, Uh, the lord teaches them. Uh, your responsible for your animal to keep it. To keep it restrained. If fire breaks out and catches and thorns, so that stack, green standing grain or the field is consumed.

He who kindled the fire shall surely make restitution So they didn't need burn bans and you know, a thousand regulations Uh because all that would happen have to happen, you know, basically once a generation your seven-year-old or whoever's messing around with fire and isn't very careful, whole field goes down and your family's bankrupt for a generation.

You all get sold into the to slavery and you know Uh, you know, maybe lose your property until the year of jubilee. So, Uh, you see how the lord in his case, law was incentivizing this Responsibility for property. This is something that In not all necessarily the same case laws, but this is part of the job of a deacon is to help the people, the congregation be responsible responsible with what they have.

Responsible with Respect to their neighbors. And the it's quite possible that When you look at the, Involvement of the judges.

Okay, that's just in the next couple of verses. I for some reason, i remembered a further down that first Corinthians 6 when it says, is there, not just, is there not even one man among you? Who can settle disputes between brothers, which brother goes? To law against brother. And even before unbelievers having someone to come and Arbitrate a material dispute about among you.

That's something that We don't necessarily see deacons doing in the new testament, but that appeal is they're not at least one wise man among you. Can do these things. A deacon, or a pair of deacons. Uh, would would make a very helpful useful. Um, a couple of men, and then you can be thankful.

Lord, thank you. That we're christians that we don't have to go to law before. Unbelievers. Thank you, that, you put wise men among us. Thank you that our property belongs to us. And here we could both be defrauded, but you've given those Um, among us in your church, whom you have called to oversee how we Use material things so that we don't have to continue having this friction between us.

Now, in order to have, That sort of interaction, you need to have a church in which there is not just a healthy congregation and a healthy eldership that is overseeing the ministry and spiritual things. So that each home is a little church, a little house of Of the application of the means of grace day by day.

In the home, not not only those who gather week by week in the household which you need to have a healthy deaconate. We're a big part of the christian life is Viewing enjoying being

thankful to God. For employing the material things that we have in a way that honors him, recognizes that we are responsible for regard for our neighbor's life, for the lord's sake, as image in them and regard for our neighbor's property, for their sake.

Because god is the one who is assigned the property to them. It is god. Who is appointed to us? Uh, to live in this world. It's got to be pointed to us. Even as we're going to hear lord willing in the sermon. If we get that far in the passage this morning, Um, The.

The place and the time at which we would live, it's god who is appointed to each one, the property that we would have in his providence. And all of it is to be used. In a way. That, that recognizes that it's a trust or stewardship from God. Um, Oh, we i didn't even Uh, go on to to read verse.

Seven through nine or. So, if a man delivers to his neighbor money or article to keep and in stolen out of the man's house, If the thief is found, he shall pay double. If the thief is not found. And here the man becomes a suspect. He says oh it got stolen well.

If the thief is not found, then the master of the house will be brought to the judges. To see whether he has put his hand into his neighbor's, good into his neighbor's goods. For any kind of trespass, whether concerns an octagon cheap clothing or any kind of loss thing, which another claims to be his the cause of both parties shall come before the judges and whoever the judges.

So condemn shall pay double to his neighbor. If a man delivers to his neighbor, a donkey, and oxy sheep or any animal to keep it, and it dies is hurt or driven away. No in seeing it. Then an oath of you always shall be between them both. Okay. So, uh A couple of things here at first backing up to verse 9.

Uh, Uh, it would be The employing of the judges that the lord has put among his people, the kind of one that first Corinthians 6 says, Aren't there any wise men in the congregation? And we ought to be able to say, yes, we got wise men called elders, who are especially wise in the ministry of discipling, through the means of grace.

Uh we're uh word sacrament of prayer. And we've got wise men in the congregation called deacons who are up right in godly and have been recognized that way and and oversee and help and lead the entire congregation in the right use of property. So that's a rhetorical question, isn't it?

When he says, aren't there any wise men among you? Uh, you know, first corinthians 6 is not talking about a church discipline page. It's not talking about matthew 18 or Um, And well really, especially matthew 18, but Uh, or even First Corinthians 5, which was, which was a church system space talking about disputed among brethren, the kind of thing that That you would go to civil suit.

Over in court. He says, don't do that. Don't go to court among unbelievers. You've got wise men among you and you've got this principle that you'd rather be defrauded than defraud your neighbor. Well, here in An exodus 22. He really Disincentivizes falsely accusing your neighbor, why? Because, If the judge discovers that you falsely accused, your neighbor you're on the hook for double just as he would have been on the look for double.

If he was an actual thief and did stolen it. Uh yeah think about how much that would cut down on frivolous lawsuits. If Uh if your lawsuit ended up being found frivolous by the judge and you got double the penalty of what you were asking from the other guy.

Okay, so this This view of, All property as. As belonging. To god and appointed or assigned. To each man. For himself. Uh, by god. Note then verse 11, then an oath of you always shall be between them both that he is not put his hand to his neighbors goods and the owner of it shall accept that and shall not make it good.

This is not something that's going to work. Among them believers. Okay, among believers, this is a big deal. Because now the stakes are very much raised. Your brain. You it's impossible to prove the case. So what are they going to do? They're going to have each of them, swear by the name of god before the face of god.

Uh, that has as far as. As they know. As far as their conscience is, they are telling the truth. Well, now, if you're in the wrong, Or if you're not as sure, as you thought you were, when you made the accusation or you're not as sure, as you thought you were, when you said you hadn't done, the thing that you were accused of Now i learned you're in a dreadful situation.

A lot better if you were uncertain. To just yield the case. And trust in god and his good providence to take care of you. Than to. Now you take the name of the lord upon your lips. Just swear to something that you weren't certain of. Now the unbeliever doesn't care about that he's like, oh, all i have to do is, you know, speak a couple syllables and and i get away with it.

If that's the way we still think. Then we don't actually have regard for the living. God. And you're actually in a worst case still because You might perish in your sins. Because it matters not to you. That there is a god who is and a god against whose glory, every one of your sins has been committed and a god who's wrath Is upon every one of those sins to the extent that In order to have sinners adopted as his children and brought into his blessedness, he himself came in the person of his son.

To bear that wrath. So you're you know, your exodus, 22, 11, Uh, response to theft that's not going to. Uh, work for unbelievers. Okay, i said we're gonna go over it more. We have gone over at more superficially than we did when when we were doing the breaching. Well, let's uh Let's press on, see if we can't.

You probably able to. Remember or at least able to look up you know up through the end of 20 2215 there. Let's move to Uh number two there. Trust stewardship from god.

Uh, leuiticus 25. We want we won't do the whole passage with just Start, especially with. Verse 23, which is the principal. The land shall not be sold permanently for the land is mine. For you are strangers and sojourners with me. And in all the land of your possession. You shall grant redemption?

Of the land. Uh, so even though they are in the land, they have title to the land. Uh, it's still the lord. Who owns the land? This is. This is one of the reasons. Why, at least for me property, taxes so offensive. Because the government. Puts itself in a place, it really belongs to god.

Nobody in our country actually owns his property. Does he? Because you have to pay a fee every year to the government. And if you don't pay to that fee, what it will happens. The government takes your land. You know, so we're, you know, everyone's a renter and and the government is the landlord Well, that's actually what the lord says about.

Um, About the promised land to israel. And what this meant was not just that they had to allow these redemptions, because the lord had decided, To give each family their particular inheritance. And even more. So That which Which belonged to the Levites, they had to permit

to be redeemed, but there had to be a special regard, from generation to generation for the keeping of that property.

In those families.

Numbers 27. Now, remind you, this is for a church. That is also a state. So not all of these things. Um, Are going to transfer. One to one for us now. Uh, but there are principles. Uh, the that do apply and will continue to make application. Of those we go along number 27, then came the daughters of Zoloft ahead.

The son of hafer, the son of Gilead. The son of here, the son of manassa from the families, A monastery. The son of joseph. Why the genealogy Because when Joseph was born, the lord had already determined that what he was going to give his descendants in the promised land.

Okay. These were the names of his daughters, Maulana. And they stood before Moses before alix on the priest and before the leaders and all the congregation about the doorway. The tabernacle the tend to meeting saying our father died in the wilderness, But he was not in the company of those who had gathered together against Yahweh and company with poora.

He died in his own sin, but he had no sons. Why should the name of our father be removed? From among his family because he had no son. Give us a possession. Among our father's brothers. So Moses brought their case before y'all way. And you always spoke to Moses saying the daughters is a loaf.

Is the loafah had speak? What is right? You shall surely give them a possession of inheritance among their father's brothers and caused the inheritance of their father. To pass to them. Now it's not tied to the land anymore, but there's a principle here that what the lord has has given us as for the sake of our children.

That there there's a material analogy to the faith. We are given the faith. Not just for ourselves but for our children and a few weeks we're going to be in psalm 78 and the language will be of the works of god. And the word of god is we will not hide them from our children.

Meaning. God doesn't just give parents faith in jesus christ and membership among his, his people for their own sake. He gives them that also for the sake of their children, and it's an obligation and adapt the inheritance of faith. Well, there's also an analogy materialy. You know that which the prodigal son in luke 15, Um, Now, felt towards his father, there's a kernel of truth and although that that guy was wicked, when he said, give me my inheritance now.

So so that So that i may may have it. What you know you're saying a number of things, He's saying i wish you were dead so that i could have your money. Um, but if i could just have the money now instead of you having to die, yeah, we'll call it even Why?

Because he didn't want dad to have the money and maybe use it. Uh, but many of us and this is, you know. Yeah. We don't have the forward thinking in our culture for people to pay their credit card off. Uh, so that they don't they don't lose money from themselves.

Okay. But there's there's a way of thinking about property and inheritance here that says what god gives me, he gives me not just for my sake, but for my children, and for my grandchild. And so, I exercise stewardship and responsibility not just with regard for my neighbor that i don't endanger his life or i don't endanger his property but also for my offspring, from my descendant's.

So that i don't squander that which might be a blessing to them. Now, we don't put our trust in the wealth. Well sprouts, wings and flies away and we don't know what's going to come and god's providence and you might do the godly thing and prepare an inheritance for your children and your child be a fool.

And, you know, very easy for for uh, one man to evaporate, what six generation stored up for him. And yet there's that responsibility before God. We view we understand that especially among the people of god he considers as people covenantly. And what he gives us, he does not give us for his own sake.

He gives it for the sake of his name, he gives up for the sake of his church and gives it for the sake of his worship. And to each particular household, he gives it for the sake of the future generations that he intends to bring from your household. Especially if you're taking the The promises of god concerning their membership and the means that God has put in your For in your care day by day, the means of grace in the home that you use in hope in him, that the spirit is going to bless that to the salvation of your children.

Because now they're going to be your children twice. Like we've been hearing, although wednesday nights recently from Romans chapter 4, there'll be your children, not only according to the flesh by blood, they'll be your children. Also by faith. And we all want to, to, Uh, to have our children as children twice in that way.

And so, there's Uh, the principle of inheritance. Uh, Well, i think that's the the primary thing those Uh, you know, we could do more in those passages. Let's go on to number four. And how now god takes the principle. He says the land is mine. Okay, you're in it.

You got boundaries, you're thinking about passing it down to your children but it's, it's still Uh, is still mine. And this, of course, when someone comes to christ now it's true, not less because, you know, the the u.s isn't, you know, within the boundaries of, uh, what was called the, the promised land and In the engineer east in palestine, but more.

Because you realize who jesus is and you've been united to him, And you are owned by christ and everything that you do. Uh, you do to the glory of god and everything that you do. Uh, you do in the name? Of the lord jesus. Uh, but we see this this principle continue.

Uh, deuteronomy 11. They are his, they are the lords, and the land is the lord's. And now they are, you know, wonderfully provided for guests, in the land. And he is actually going to use his land and the way he makes his land productive to give them this kind of active living indicator for whether or not they're walking in his commandments.

There was actually something simpler of it being in israelite. Uh, Yeah, if we have If we have a drought, or A famine or Um, You know. A dreadful dangerous storm, the arm's life and harm's property, it's appropriate. For the nation to call for humiliation before God and cry out for mercy and ask the church to preach the gospel again, and see whether they're not be something offensive in the worship of the church, that is provoking god in this way nations, and churches should have that interaction.

Although they are not the same, they are still before the same god with the same sorts of responsibilities. Um, now, there is something a little bit simpler but israel because you know, they they lived on god's property. In in that, you know, covenant away. So in deuteronomy 11, therefore you shall keep every commandment, which i command you today that you may be strong and go in and possess the land which you cross over to possess and that you may prolong your days in the land, which you always swore to give your fathers to them and their descendants, a land flowing with milk and honey.

For the land, which you go to possess is not like the land of Egypt from which you have come. Where you said your seed and watered it by foot as a vegetable garden. But the land which you cross over to possess is a land of hills and valleys which drinks water from the reign of heaven, a land for which Yahweh your god cares.

The eyes of Yahweh, your god are always on it from the beginning of the year to the very end of the year. Now, Egypt was marvelous because they had the Nile and they had all of these, all of these systems that they had in place, where you could actually, you weren't as dependent upon rain because you watered from the Nile, And God had actually put them in Egypt so that they could see that kind of farming and gardening and care.

As you know, the the different conduits we're used and whatever. Yeah, I didn't study this passage to that, to that extent for this. Well, but all of the all of the different care and technology and and active work that they had to do. And then he turns around, he says, I do that with K9.

You aren't going to have to do that in Canine because I do that. I go to the seeds and bring by means of the clouds and the rains in the right season at the right time. I know what time of year it is and what time of day it is and and I am the one.

Who does the garden? It, Uh, and so there was this Um, There was this sense. Of being guests on the Lord's property. In, in the promised land. And of course, that which applied very kind of specifically. And, And covenantally to them. In promises that were tied to that specific land.

Um, Art isn't tight to specific lands anymore. But everything we have is still the Lord's. Our life is from the Lord. Our breath is from the Lord. Uh even as in God's good providence. We're going to be. We're going to be hearing this morning. And so, You know, don't forget.

You know, those first principles from last week, Humility. Thanksgiving. Enjoyment. You know don't starts to to Uh, to Take this, this view of wealth. And you think, you know, making myself as Uh, you know, working as hard as possible to make myself, as miserable as possible to store up as much money as possible.

For for my offspring. That that's what we do with wealth. Um, But there's this recognition. That not only is it God who has given you, what is yours? So that you may be thankful to him and enjoy it unto his glory. But that you are to do. So in such a way, that has regard for the life of your neighbor.

The property of your neighbor. And then very specifically. For the prosperity of his church and even more specifically for the prosperity of the generations of his church. That he is assigned to come from your specific household. These are all Uh, the different sorts of principles. There's a lot, that's very complicated, isn't it?

When you start thinking about, You know, this specific job versus that specific job and what should I do? Uh, with this particular wealth that the Lord has brought me into You need help. And the Lord has provided help for his people. Uh, in the form of the deaconate. So that they can lead us while.

Uh, while helping us, not disregard any of those principles, it's very easy for us. To be short-sighted or kind of myopically narrowly focused on one of these ideas that we're seeing. As we build the composite view. Of how we should think about wealth and relate to wealth. So, you know, don't just be praying for yourself that Uh, that the Lord would but provide for you and then provide for you.

The the wisdom to to do well with what he's provided. Pray for your deacons. It's an enormous responsibility. Uh, to lead and oversee. Um, especially when it starts, you start having disputes like we're thinking about earlier in the hour. Uh but that's what the deacon of rose in. Was a dispute of over distribution.

Of those things that had already been given. So there's a lot of wisdom. That they need and they're a great blessing from god. Uh, when we follow the instruction of his word, Um, The kinds of things that have destroyed. So many relationships. And so many local congregations. Ought to be the kinds of things in which we were joice.

That god has. Given us a view of wealth and people to help us keep that view. So that they would not destroy us. Bring glory to christ by. The resolution that came out of it. Spray. Our father in heaven. We thank you. For such things as property and inheritance.

We confess that In our, Uh, we confess Lord's, spiritual laziness. And we kind of wish from our flesh that things were easier. And forgive us for that. Make us to. Rejoice at your design. For our lives and for work, and for wealth. And For what to do with that wealth.

And even how to Resolve difficult questions. About what to do with it. We pray that christ would be glorified. In all of the Of the Day-to-day earthly rubber meets the road. Um, Ways that you have given us. To be able to show. Uh, what a redeemed person looks like.

Uh, when Uh, when he has, and when he doesn't have And we pray lord that you would make us. To be. Those who care about. Others lives. Others property. And your church. And our descendants. Grant to god. The wisdom that we need. We come now Lord. Out of this class and into the public worship.

We thank you. For. The. Everlasting. And infinite blessedness that christ has secured for us. And we pray that you would make us now to enjoy you yourself. To offer ourselves our souls and spiritual sacrifice. And the means that you have commanded, Give us to know by faith. Your son who leads us in that worship help us by your spirit.

We ask it all in jesus name, amen.