

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

So, I'm still trying to figure out how to do this and half an hour or less and we're on an or less. Chunks. The health, the way that the outline has been. Uh, printed for you if you're on the side with Um, you know Looks like one, two, three, four, five different kind of sections of the bold black text.

Um, Then that's the that's the outline that we're working from. The flip side is description of the whole course, but this entire page That we're working from, is an initially designed to be one three hour lecture. Um, And so it would have been Uh, just an hour and a half ago or so that we would have Uh, going over the Deuteronomy four through eight principal.

And the display that god makes. In his people on earth. Of the glory and the greatness of having a god who is near to us and has given us good commandments. He is near to us. We know what he has liked because he has redeemed us for himself and then he's given us good commandments so that we may be holy as he is holy and make display of what he is.

Like even in our own imperfect copies that he is making out of our lives. Uh this is not merely a new testament principle. This is something that was given to israel as their purpose. And one of the things that god gave to the mosaic administration of his church on earth.

Uh, was a smaller portion. And weaker portion of the outworking of those things. So that when he When he brought the case against Israel, Especially in the book of isaiah. He would promise that there is one coming, a servant who is coming and the people would be so much more like they should be Uh when that servant comes that he would not only atone for their sin but he would turn them into israel as israel should be jerusalem as jerusalem.

Should be that the nation's would then come streaming in. Desiring to be. Like, the new servant has made them. Um, When jesus, is that servant, jesus is the prophet like moises. But greater he is the, the son over the house, not just the servant in the house. He is the forever king.

For whom about whom. Uh, david wrote a psalm for his son Solomon, one that we loved to sing Psalm 72, that was either for the coronation of Solomon or for the inauguration of the temple of Solomon or both. Talking about the forever king who had actually make his people to be righteous like he is and fears of god, which of course did not occur under Solomon much much the opposite.

And we have seen all of the following sort of psalm 72. Uh, As we have been working our way through first kings and second kings, Um, So, That's one of the reasons why the diagonal ministry is so important is because it's part of what belongs to that administration of the covenant of grace, that is worldwide through all the nations with jesus sitting on the throne of heaven, not only presiding over the church in glory, Uh, the first the assembly of the firstborn in the souls of the just made perfect what we would call they invisible church to Which eventually will have all of its members added as their delivered from this world.

Uh, but also As the covenant head of a visible church on earth. And the way we conduct ourselves, reflect upon our profit priest. And king, even in earthly assemblies, even in the

visible church, And it's supposed to be a good reflection supposed to be light and salt light over against darkness.

Uh, those who withstand and stand in the evil day, against the assaults of of the devil in the everyday nitty-gritty of life. So, Uh, it wasn't just an hour and a half or two hours ago that we That we did. Deuteronomy 4 through 8. Uh, but you can kind of see uh, by using the black text and yeah, probably by the time we finished doing it this way.

Um, Uh, i'll have figured out how to do it helpfully. So Um sorry, but hopefully you can kind of see in the scope where we are. We're still on the nation of grace and how a big part of this. Nation of grace isn't just how they became a nation and how then at the end of Their slavery in egypt.

God constituted them. A nation. And the church. Uh, but also in the ongoing laws that he gave them laws that addressed especially how to love your brother in israel as a church and your neighbor. In israel as a state and therefore with a special focus on the poor and the slave, And, And the sojourner.

Uh, so the surgeon would especially be your neighbor in that case. And not your brother. And this is still true today, even Even in what we will read about the the widow who gets put on the payroll as this full-time praying widow, not as a widow under affliction but as a widow who has no one but she has such a Such a vital ministry of prayer and then we'll find out in Titus 2 it.

You know, the same. Uh, and godly example, that is instructive to the younger woman. Not the inauguration of women in the church. Um, Bible studies and things like that. In Titus to The these women, who are on the payroll, is that 24 7, praying. One of the things that they've done is they've not just, Uh, submitted to their husband.

Loved one, husband have been a one-man woman and reared their children and kept the house. But they have lodged strangers and they have washed the saint's feet and especially taken care of those who are a thunder under affliction. And so the the brother and the neighbor and then especially the afflicted among brother and neighbors.

So this aspect of the everyday godliness of the one who is learning to live in fellowship with god and as an expression of what God has like in our own lives, it continues to today. Uh, The actual ministry, of course extends. Uh, to Brother and neighbor and the afflicted.

Uh, but as as we're seeing it is a a subcategory Of that every day. Nitty gritty life in christ. That that hopefully we are learning to love and live over against this living for idleness, living for pleasure living for entertainment, living for comfort. That is not a uniquely american idol.

Uh, it is of course, and idolatry that belongs to to every people in every age. But boy, are we uniquely suited to worship that idol. And so the recovery. Of this old day, everyday, life in the home. And then as god gives opportunity, and in his providence, gives us our various role extending from the home.

As necessary. Now, one One aspect of that, that we began. I think two weeks ago thinking about and i'd like to finish this week, So that we can finish. Section C of the of the Uh, second big section of the course, because, of course, next week. Lord willing will be having q and a with ryan.

Um, with dr. McGraw. During this time, Uh, so i'd like to finish this. So we're not two weeks extended. When we come back and we can start, The next section, which actually is. Uh, some

of the prosecution that god brings against his. Against the church under the cyanatic administration against the mosaic admin.

Under the mosaic administration. Uh, for their freedom to, for their, the accusation, that that the accusation that he Brings for their failures. Sorry it's all the word freed on the outline for their failure to walk in these things. So we're in Deuteronomy 15 read verse 12 through 18. If your brother A hebrew man or a hebrew woman, has sold to you and serves you six years than in the seventh year, you shall let him go free from you.

And when you send him away free from you, you shall not let him go away. Empty handed. You shall supply him liberally. From your flock. From your threshing floor. From your wine press. Um, And now i know not all of you use the the new king james. Of and i was going to read this whole thing back.

Just wanted to say run into one of these social, justicey left leaning people that you can now find in churches that have reformed somewhere in their tag or identity or call themselves presbyterian. You just bring them and say you know what, i'm a liberal. I'm a liberal from deuteronomy.

15. And i believe that liberals should supply a supply others from their own flock from their own hand from their own threshing floor and from their own wine, press not from other people's. Um, that is the the old good use of the term liberty. It just means generous. Um, But, Uh, telling someone they're welcome to rob your neighbor and And you'll.

Hold them at gunpoint under threat of imprisonment, for non-payment of taxes. Uh, while they rob them is not generosity. Um, So, you shall supply him liberally from your flock from your threshing floor from your wine. Press from what yahweh, your god has blessed you with you shall give to him.

You shall remember that you were a slave in the land of egypt and she always your god redeemed, you Therefore i command you this thing today. And if it happens that he says to you, i will not go away from you because he loves you and your house since he prospers with you.

Now, think about this. This is a master who is releasing his slave at the end of the seventh year and he's got He's got, you know, donkeys loaded with sacks of grain and And wine skins, and You know what? Uh, jars of olive oil. And sheep and goats. And he's the sheep and goats aren't on the donkeys, they're around the donkeys.

Uh, but this is the picture kids. A man who has been this man's slave. And this is very different, isn't it? Then the, the picture of slavery that we often think of, and it's different than the flesh wants to make slavery. This is over against what the flesh wants to make slavery, and he's got all of these things that he's about to go away with.

And, And start his own distinct or resume his own distinct, separate household, and he gets to the gate to go off the property, and he's, and he's about to be Is about to be. About to be free and he can't leave. Because he loves the man too much. And he'd rather be in his household.

The the word of god has been. As a sign upon. Upon this gate and upon the doorposts of the house. And this man that he is about to leave, has been teaching the word of god, to the whole household whenever they rise up and whenever they lay down, and it's been established in the operations of the whole household that whenever they go out and whenever they come in, they're talking about what the bible says about.

What they're about to do, and what they're doing and whenever some some topic of conversation comes up so that the bible has been like a front lip between their eyes and everything. They look at they interpret through the bible and the as bound to their hands, everything they do, they talk about and do and interpret as done according to the bible and this slave Who perhaps, because of his poverty or whatever else, you you all know you've you've had times in your life or other things were distracting you.

And, and you were not walking with god, and you were not growing spiritually, but he's been in the house of a godly man for seven years. And it's not just been financial rehabilitation. Because the financial rehabilitation is going up that gate with him. But there has been a rehabilitation of recognizing god as the provider of all things.

And the love that is between such men as have that recognition and he doesn't want to leave with all these things. He wants to have the ear piercing ceremony. And to put the the animals back in into the flocks and to put the the grain and the wine and the oil back into storage, So that he could continue in this man's house.

Now, none of you asked me about anecdotes about Lee and Jackson. Um maybe we can do that some other time. Maybe I'm just so busy that you'll actually have to like write or text or get together with me during the week for that. Uh, but these are Aspects of Uprightness in the way we want to do our charity.

There is no way. That. Government run. Charity is going to produce an effect like this. And you know what else? It is very suboptimal. To have kind of this. Centralized diagonal fund. In which? Funds are just kind of dispensed in the background. Uh, rather than Uh, A deacon ministry.

That is overseeing. Uh, brothers helping one another. Uh, reflect the character of god in the interconnected life. Of the congregation. And then, even with you and your particular neighbors who are assigned to you, by god's providence, who would have not had the same privileges And you wouldn't be under the same level of obligation first.

The household of faith. Uh, but there is established in god's law for the sojourner. Similarly, this and in this case, however, this is definitely the brother, he very, very specifically, Uh, Describes gives us that information. In verse 12. And if it happens that he says to you, I will not go away from you because he loves you and your health since he prospers with you.

You got to read the word prospers there. Uh, the the way I hope that I have helped you think about the word prosperous, because prosperity is going out the door with him. If he leaves, if we're just talking, materially the lord's, just finished commanded that. Right, prosperity to god, it's not material.

The rich man, who thinks that way the end of first Timothy 6 is a special object of the ministry of timothy. Lest he be deluded by his riches and be spiritually. Poor. Okay. Then you shall take an all and thrust it through his ear to the door and he shall be your servant forever.

Also, to your female servant you shall do likewise? This is a huge. Uh, this is a a huge occurrence. Because they've been brought now into another household. This means Uh, that That his inheritance is now within this thrive and this clan He might not have been from this tribe or this plan, he might have been From this driver this plan.

But this is this is a Hebrew generally speaking. And if we've been paying attention to how the continuity of inheritance within tribe and plan is so important. This really catches our attention. It's almost like when 1st Peter 3 talks about the wife of a difficult husband. And he's not

saying, uh, you know, if you're, if your husband is difficult, you don't really have to submit to him so much as the other wives do, he says he's even more important.

You keep submitting to him. You maintain a gentle and quiet spirit with him. You even call him lord, like, Sarah called abraham lord. And, you know, he ain't no abraham. No, he's not. Here's a hard master, like the hard men at the end of first, peter two were But then, he says, this this thing that catches our attention That he might be one without a word or without the word.

In the middle of a bible in, which god says is like psalm 138. He's exalted his word above all his name and faith comes by hearing and hearing the word. And this is one. So when the lord does things that go against the grain of the way, it should catch our attention.

And the loving one, another in material things, in the opportunity to do, one another spiritual good, Uh, by the the ministry in material things is strongly. Highlighted. I think by verse 17, Also, to your Female servant you shall do. Uh, likewise it shall not seem hard to you. If you send him away free from you, Okay, so If you've been hope you're godly master.

And he's turned out to be a servant to over seven years, you have loved, you have shepherded, you have taught and now you're providing for him like a son as he goes out. And, Is, you know, don't have empty nest syndrome. For your for your servant. If you have if you send him out and he doesn't choose to do, The verse 17 ceremony.

Um, It's not seem hard to you when you send him away free from you. For, he has been worth a double hired servant. And serving you six years. And y'all were your god will bless you. Uh, in all that you do. Um, So, Again, we can't let Uh, slavery be Uh, like a curse word to us.

Let sin be the curse word and let sin, what let what sin has done to slavery. Be the curse. Uh, A slavery itself. Uh, if operated in the way that the lord commanded it for his people is far better than any nation has ever come up with. For how to deal with the poor.

How to deal with the fact that in a world that does have plenty? Sin. Means that we are wanting. All right, right now, that's something that's very much on the mind of a lot of people, especially in the younger generation. Right? They, they have been taught, instead of doing anything about it.

Being productive, getting converted becoming generous with their own neighbors. They have been taught to have this virtual indignation in which they are matted, everyone and complain about everyone and do destructive things. As a display of how upset they are that the world has plenty, but people go without Well, the world people go without not because governments are not redistributing wealth well enough.

People go without because men are sinners. And the solution of sin is first in the righteousness and sacrifice of the lord jesus christ. And the solution for the effects of sin are those who have been joined to christ through faith, then living according to christ's word by the grace that is shaping them according to christ.

Right? So they need, they need the counterpart. God's own bible counterpart. To the mess that they are believing from everything that is in a very accelerated intensified way now, because of the availability of information and the manipulation of information, The that we have in the internet age. But they, they need churches.

That are practicing. According to what the lord says. So that they can see examples in their neighbors, who are christians? Something that actually works. Because generations of man

thinking he can be his own solution through government have failed. But what these Jesus fanatics next. Door are doing That's actually working.

With respect to the people that god has put around them. Um, and working even better. With respect to the people that they gather with for worship. Among whom some were poor, but in what the lord jesus is doing among them. You remember early in acts, they had no poor among them.

Uh because of what the lord was. And we said boy, that's that's us. That's a golden slice and time isn't it? Um, Right in the In the jerusalem church. Well, you have that. Description there. We need to Oh, Let's let's see if we can do 16 verses in leviticus in five minutes.

Um, Leviticus 25.

Now, this is not our first visit to Leviticus 25, we've we've already covered. Um, What to do with the poor. In verses, 34 through 38 in Previous parts of what was supposed to be. Uh, one extended lecture. Beginning. Now in verse 39, if one of your brethren who dwells by you uh by you becomes poor, again, note the word brethren And sells himself to you, you shall not compel him.

To serve as a slave. As a hired servant and the sojourner, He shall be with you and he shall serve you until the year of jubilee, then he shall depart from you. He and his children within You shall return to zen family. He shall return. Did the possession of his fathers.

For they are my servants whom i brought. Out of the land of egypt, they shall not be sold as slaves. You so not rule over him with rigor. But you shall fear your god. And as for your male and female slaves, whom you may have from the nations that are around you, From them, you may buy male and female slaves.

Moreover you may buy the children of the strangers who dwell among you and their families who are with you, which they be getting your land and they shall become your property. And you may take them as an inheritance for your children, after you to inherit them as a possession, they shall be your permanent slaves.

But regarding your brethren, the children of israel. You shall not rule over one another with rigor. Now. If a sojourner or stranger close to, you becomes rich, And one of your brethren who dwells by him becomes poor, And sells himself to the stranger or the soldier close to you, or to a member of the stranger's family.

After his sold, he may be redeemed again. One of his brothers, may redeem him. Or his uncle, or his uncle son, may redeem him or anyone who is near of kin to him and his family may redeem him or if he is able, he may redeem himself. And thus, he shall reckon with him.

Who bought him? The price of his release shall be according to the number of years from the year that he was sold to him until the year of jubilee. Which will be according to the time of a hired servant for him. If there are still many years remaining according to them, he shall repay the price of his redemption from the money with which he was bought.

And if there remain but a few years until the year of jubilee, then he shall reckon with him and according to his years, You so repay him the price of his redemption. You shall be with him as a yearly hard servant and he shall not rule with vigor ever him in your sight.

And if he is not redeemed in these years, then he shall be released in the year of jubilee. He and his children with him. For the children of israel are servants to me. They are my servants. Whom i brought out of the land of egypt. I am your god.

And so, Just to abbreviate, the Uh, the teaching of that passage as a whole and you can already see Uh, you just read. Uh, bullet see there on your outline if you want. But, One of the. Uh, one of the issues was not just that you wanted to prosper.

Uh, your brother financially and prosper. Uh, your brother spiritually but you also wanted to maintain his dignity You did not treat him less. As a slave, and even if he was a slave in a foreigner's house, Uh, you were trying to get him out of there, the whole time, he was there.

And his price would be lowered. Um, According to the year of jubilee, because the amount of time that the foreigner could keep him was limited. Uh, by the length of time. Until the year of jubilee. And so, In our, Uh, in our The actual ministry with one another. There is.

And there must be this, this principle this priority upon maintaining the brothers dignity Uh, one of the, one of the things that's going to be necessary for this is having a corporate mindset. In which if there's a family that's That's in a season of Of, you know, that season that you talk about when you're out of it.

Later. Like i say, oh well Now, there was a time we had five kids under seven. Uh, then the rest of the congregation has been appointed to do things like Uh, like help with housekeeping and meal making and lawn mowing And whatever will free up more. Opportunity for family worship in the house and actual child training and discipline in the kinds of things that i know from experience fall by the wayside when you're just trying not to drown.

But that also happens in other ways. It happens through illness and injury that happens through job loss. And financial difficulty. And we need to take all of the providence of god. That he gives us as. And a corporate appointment to the congregation so that those who are in times of need, Don't view themselves with less dignity because the rest of the congregation is viewing it as an opportunity to display how good christ is That he transforms christians.

And that's not gonna that's not going to become a corporate value. In an antonymian context. In which you everybody just kind of, you know, goes around with their shoulders hunched like Eeyore and says christians are just the same as everybody else. But we're, we're We're not perfect. We're forgiven.

We're all just bad growth. And holiness, doesn't even happen. We should stop talking about holiness because that's legalism. And Uh, Y'all are laughing, but Um, They don't actually do it with the eeyore voice. I'm just giving you this this filter i'm putting on the bible glasses so that you can see that what they call grace is just the spiritual equivalent of being Eeyore about the possibility of actually transformed people functioning in actually transformed communities because that's what christ does to those who may have saving.

And, We need to pray, god. That that he would pour out his spirit and actually convert. The majority of those who are in the visible church. Because what we're describing here, cannot happen. With people faking a relationship with jesus because they've been taught some flimsy. Decisionism, that doesn't actually produce holiness because decisions don't save anybody jesus does.

And he produces holiness when he saves people. Uh, so what we're looking for? As we look for a diaphernal ministry, and then deacons whom the Lord calls and gifts, and And puts

among us as those who oversee, that ministry is actually part and parcel. With this reformed theology, that says, Jesus saves And it makes a difference.

All right, we've got to pray. We've got to go. Let's pray. Oh, our father, help me. Thank you. That we may call you father. When we thank you that, you have purpose in yourself to save us from before the world began, and that the purposing which you The salvation, which you purposed in yourself, is something that you have accomplished.

In your son and that that salvation, which he has accomplished, you are applying by your spirit. We bless your name, our try and god, Uh, how we thank you even now as we pray for The upcoming conference and the opportunity. To. Um, To hear and think deeply. About your trying nature.

As you have taught us of yourself in your word and we pray lord that that would come out in the life of our church and in the ministry. In material things and how we spend our time and money. Uh, especially ministering to one another. And then also to our neighbor, We pray.

Lord for your continued blessing upon these sabbath school lessons. That what your spirit does with them would be transforming in each of our own minds and hearts and approach to our everyday life and our role in the household, our role in the congregation and that you would be using them also to prepare and raise up men.

Who would lead us in our life and those things. Now help us. Oh god, as we go. Uh, to the worship assembly. To grow by the grace of Christ and by the knowing of Christ which you have given us, especially in the means of that grace. Through which we know him.

As the one who leads us in the worship that he gathers both in the congregation on earth and by faith. To join that congregation in glory. Bring praise and honor and glory to yourself. Oh god through Jesus, we ask in his name, amen.