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Exodus chapter 20 verse 15 these are the words of God.

You shall not steal.

Thus ends this reading of gods inspired and inerrant word, and almost thus begins this reading right.

We laugh.

But, behold, how dull of heart and wicked we are, that such a short and simple commandment could be so easily and continually transgressed in our hearts and minds?

And in the culture as a whole?

Can hardly leave the house these days without.

Noticing something called inflation.

Things cost much more than they used to.

The boundaries are being moved, the weights and measures are not the same as those by which the portion was measured out to us when we were working.

And this of course, horns, especially those who, in God's Providence, are not so much unwilling as unable. There are many who are.

Be able to work by their infirmity of body and mind and otherwise, and especially those who who had been able to work and labored and accumulated.

With wisdom for the years that were coming in which they anticipated.

Not being able.

To do so, much and that which they have stored up.

Has been robbed of them, so stealing is the way money works in our.

There's also this.

Thing called Marxism. It's like the critical theory idea that all authority is bad, and therefore what we should do is we should always be leveling power which we know, of course, is the devil's original idea. God is the.

One who has.

All authority in himself, authority and power cannot be bad, but the devil what the devil really means is that he does not like that God has authority and power in himself and so that rebellion.

And then the area of authority has its parallel in something called Marxism, which says the wealthy must be bad for having wealth.

And it all must be evened out.

Of course, those who begin that way when.

They become wealthy by taking.

Other people's wealth and promising but not actually.

Giving it to others find no problem with the amount of wealth that they have.

And you can study how those who speak in such a way, how the their net worth changes from when they come into power to.

Stick it to.

The wealthy guy to when they have stuck it to the wealthy guy and still speak as if.

They are redistributing it.

And so there's this idea.

This slide that they tell, because you could tell what they really believe about wealth for themselves by what they do for themselves.

But this lie that they sell.

That says possessions are all bad.

And wealthy people are bad.

And we should have them and we.

Should that we should have what they have and.

We should take it from them.

But God is not only the possessor.

Of all things, but the creator and the giver.

Of all things.

Wealth is not actually 0 sum because God is a giver of that which is good and God is not limited in what he gives indeed.

What we find when we think about possessions and possessing when we hear you shall not steal.

Paul is the implications really of again, we've seen this heavenly throughout our examination.

Of the Law of God.

That the first couple chapters of Genesis established the truth about God.

The truth about man, the truth about.

How he made.

US, and that the implications of those things are what is being summarized and communicated in the 10 Commandments in.

The moral law and so.

When he says you shall not steal, he's implying, isn't he?

That it's in his Providence?

It's by his appointment that your neighbor has what he has and that God is the giver of possessions.

And that there are right and good ways of coming into and using those possessions.

And there are wrong and wicked ways.

Of coming into those possessions which he summarizes under the word here.

Steal one.

Of man's

First lessons was that God is the giver.

Of all good things.

Man was made late on day six and so he was created into a world in which God had not just.

Made but also organized separating light from.

Darkness separating land from sea, making the land and the sea to be fruitful and to team with that which is good.

And then when on day six, God was.

Going to make the man you remember what he did. He formed the man's body from the from the dust of the ground.

And they breathed into.

Him the Breath of life and then he started on the Garden of Eden.

And those who don't understand the difference between a local garden and a worldwide creation.

Ironically, they think they really understand the difference when it comes time to lie about Genesis 6 through 9.

But those who don't understand the difference they.

Think Genesis one and.

Two are somehow in conflict with one another.

When the Lord, who had made an entire world for the man, when it comes to the particular place that is going to put the man, he creates the man 1st and not yet the woman, and he makes the man to see the Lord produce from the ground in that garden.

Every good kind of plant.

And he tells us that.

He put him in a

Place that was fed by.

The four rivers and all of the good provisions.

And so before the man gets his life, God is teaching him the lesson that God is the giver of all good gifts and that they are all not only things that are given by God.

To be good, but are to be enjoyed that God, God's only goodness is to be enjoyed in the goodness of the gift, and that they are to be employed in the enjoyment of God in the service of God. And the good of God and so.

One of May's first lessons was the giving of good provisions.

Notice also that the last of the things that God gives the man is his life, not because.

She is a possession.

But because he is.

To do for her, according to all the goodness.

Of his covenant, head of his government provide.

And whereas God is the one who has named all the things up until that point.

Adam the man gets the.

Message he names the woman and he has been put in a place not only to tell her of the goodness of God who made all these things, and you see very quickly, don't you?

How important it is that she understand that the good things that God made are good gifts from God?

Because her answer to the serpent when the serpent says has God really said you may not eat up any of the trees of the garden she has learned?

Hasn't she?

At least this much?

From her husband we may eat of.

All of the trees of the.

Garden but knocks the tree of the knowledge of.

Good and evil.

Because in the day that we eat.

Of it.

We will surely die.

You see how part?

Of the man.

's duty was to teach her all of God's good gifts are.

Examples of God's goodness and are to be used in the way that he says, because that is the way that.

Is good for us.

So far so good.

Things go downhill from there, but that was part of his duty to his wife, not only to teach her the goodness of God, but also to be a provider for her, its God, the covenant head over mankind had expressed that covenant headship in making such.

Good provision surely, then the man ought to desire.

To do much good and give much good to his wife he was learning, he was getting a lesson in covenant headship before the woman was even made.

And so one of man's first lessons is that we are stewards, that we are to enjoy God, goodness and the good things that he has.

And that we are to use them and employ them with wisdom that glorifies God.

That doesn't make the thing an end in itself, and those who those who do so today who serve God, who work hard who seek to be productive and so forth, and who spend wisely and enjoy.

Everything in right and proper proportion in a way that does not harm the self or turn the heart away from God.

What do they find?

They find that in the ordinary Providence of God, he usually multiplies their wealth and enables them.

Even to be generous.

So that's one of man's first lessons, and that's one of the ways in which we.

Are to image God.

When he says you shall not steal, he's establishing not only the principle that God is the one who appoints to each of us our possessions, and that we are.

Not to take by.

Long means that which belongs to others, but he also establishes that there are right ways to come into possessions, and one of those.

Right ways is generosity.

It's generosity that is the opposite of stealing.

When the Lord says about those who are converted, let the thief no longer steal, he says.

But let him.

Work with his hands.

Of course, that is a second and right and good way for us to come into possessions is to do good work with our.

Hands to produce that which?

Which is good goods and services that that benefit others that benefit all and to come into it, but the rest of that versus let the thief.

No longer steal.

But let him work with his hands, so that what?

It's not so that he may provide for his own needs.

Although that is implied, but.

It said that.

He will have something to give to others in their.

Time of need.

You see the opposite of stealing isn't just working.

Hard for yourself.

The opposite of stealing.

Is to obtain enough by right?

Means by which you can be generous.

To others and one of the great.

Ways in which we show this generosity?

Is not just in helping those who are unable.

To help themselves.

Doesn't help someone who can work but doesn't.

To feed them which.

Is why the apostle says he who.

Will not work.

Let him not eat, but it's not.

Only charity for towards those who cannot help themselves.

Holds, but there is an imaging of God, especially in leaving an inheritance for our children.

That is one of the chief generousities and said there are many right and good ways.

Hard work, frugality, generosity, inheritance, trade as the Lord Jesus affirms.

In the parable.

When the the five towns and the two and the one and yes, even the trading of least resources are allowing another to use the resources.

As as they hold it.

And are enabled by the holding of it to do their own.

Trade and to pay you.

Some some interest, so investment there is also something that is affirmed by got even.

Not even God giving giving his people favor in the eyes of the wealthy.

And the powerful in this world, remember that God bless his people through the generosity of Pharaoh, the generosity of Nebuchadnezzar, the generosity of Cyrus, the generosity.

Of derius, all of whom, by the way, had not necessarily come into their wealth in the godliest fashion.

And yet God in his Providence gave his people favor in those rulers eyes.

So there are many ways of obtaining.

That that God affirms in his spirit in his in his word, children as you think about what you do, as in order to be productive.

As you grow up.

Remember at.

A couple of more things.

One is.

You really do.

Want to do that?

Which benefits others.

That is, that is how all are provided.

For and, you rejoice not only in God's.

Provision to you.

But in God's provision to others and especially young ladies.

The most valuable creation, the most valuable, and it's almost wrong to use.

The word resource.

In in such a context, there is our new image bearers who receive good gifts from God.

And who know them?

As their God and know all of their life as a service unto him, there is no one more productive or more vital in the economy under God than a wife and.

The mother whom the Lord is blessing her laborers not only as a helper unto her husband, but in the old day everyday work of the cycling of covenant children.

This is the greatest, most productive work that is done.

And so as you.

Think about the whole question.

What you want to be when you grow up.

Or if you're.

As a couple of my children.

Have now kind of come.

Into that season and getting.

Towards the end of what's considered schooling in America and the relatives start asking, well what are?

You going to do?

Do not shrink from young ladies.

My hope is to be a wife and mother.

And to bear and bring up children for the Lord.

But as you think about other callings as well, there are callings that are more productive and that are less productive.

And there is wisdom to be exercised under the 8th commandment of deciding and desiring to do not so much.

What we enjoy the most, that's how.

Well, well that's how it's the decision is often.

Made and what God has given you skill for and enjoyment of.

Certainly that's a factor.

But let this also be a factor for you.

What is most needful for our neighbor that also is in keeping with the 8th Commandment but not, of course doesn't just.

Want our actions he wants our.

Spirit, but God loves a cheerful receiver.

First of all, receiving all good good things from him.

This is one of the great parts.

This is one of the big parts of the great sin.

Remember that we've been hearing God revealing his wrath against all the unrighteousness and ungodliness of men, and we suppress the truth.

In unrighteousness and we neither glorify him as God, nor did what.

Nor give thanks UN thankfulness in the heart is one of the 1st and worst ways.

That we break.

This commandment

But God doesn't just love a cheerful receiver.

You know, the past, the text that was paraphrasing in.

The other way.

Don't you?

He also loves a cheerful giver.

The Lord, when he conforms us to himself, conforms us to Christ, who gave himself, and in the context of urging the the Italian Christians and Corinth to be like the Macedonian Christians in Philippi and in other places.

The apostle referred.

To God's.

Own gift of Jesus Christ, didn't he?

He said thanks be.

To God, for his indescribable gift.

And the one who.

Is thankful for the indescribable gift of Jesus and who is being conformed to the.

Heart and mind of God in.

Jesus Christ, he becomes.

What he becomes a cheerful giver.

He becomes not only open handed but also open hearted, not flueless, always desiring his neighbor to know God.

And to to walk with God in a right way where he works hard and desires to be able to give to others as well.

So stealing then not only fails to image draw on our part and hide the goodness of God from our neighbor, but stealing is any attempt to.

Try to come.

Into possessions that God has not provided, it's actually.

Not only UN thankfulness.

And unkindness, the opposite of generosity.

Towards our neighbor, but it.

Says about God.

I know that he's provided for me right ways of getting good things, but if I do it my way, I can get more and better things.

It denies the wisdom of God and the goodness of God.

It makes ourselves our provider that says my rule of obtaining is a better way of getting better things.

Than God's.

Rules of obtaining.

You ever thought of?

Stealing that way.

Does not the do not.

The different ways of stealing that that man enters into?

Do they not stink in your eyes and in your heart?

When you remember, or when you learn.

And think about what it says about.

God being a.

Good provider and God being a righteous and wise.

Designer of how to obtain good things.

And so there is the wrong way of taking by by.

Villains or stealth, which is what we usually mean when we say, stealing right.

You think of the mugger who comes and he takes by violence or the thief in the night that the Lord uses as an illustration of what his return will be like.

He uses stealth.

And unpredictability and undetectability to.

Get from others and we've already mentioned moving boundaries.

This when your inheritance was tide to a piece of land and.

You could move.

The lands to make your saw your part increase and your neighbors part decrease.

That was a way of stealing and unequal weights and measures, and those two things by the.

Way the moving.

Of the boundaries and the unequal weights and measures.

Are two things in scripture that God speaks very forcefully against that he.

Hates, and so.

This is a very serious and commandment, and the breaking of it is very wicked before God and heinous before God and other ways of stealing bribery.

Bribery is not investment.

You may be interested to know that.

The Hebrew word for bribe is just one of the words for gift and.

And that describes using money to use someone else to take from others.

In America we call that voting for socialists, where you use your resources and the influence that you have to empower someone to take your neighbors things and give them.

Give them to.

You or give them.

Others, bribery or extortion?

Using the difficult situation that God has put someone in or your ability to manipulate situations.

To take more from them than than you have a right to ask for what you do or not.

Doing anything for them.

At all, usually, which is a form of extortion.

When someone doesn't, doesn't have and you lend to them, but you lend to them requiring an amount of interest.

That is really not helping them.

It's using their situation.

To help yourself.

And of course, that's why God's people were not to lend at interest at all to one another, something that, if you're making application now, you want to keep in mind.

The wicked economics of the situation in which we live.

You don't have to charge your brother interest, but if you're charging them less than inflation, that's not actually interest.

We don't have time to go through all of the applications, but you see how how much God is as provider.

Not only of the good things, but of the light and good ways of getting the good things.

How much that is sinned?

Against in our culture.

And how therefore we need to guard in?

Our hearts and our.

Minds against the desire to manipulate others into giving us more than either they are cheerfully and generously willing to give, or ought rightly to give.

Inappropriate trade, but.

That which is most important to give is is not just as we were saying.

The labor of the wife and the mother is is very undervalued, because it doesn't take into account that the greatest.

Thing that God has made in the earth is man.

Who is made?

In the image of God and who is therefore able to be generous, but the greatest thing God has given is not even man, it's himself.

In his becoming a man, if you are very generous in material things with your neighbor, but you are not generous with your prayer for the conversion of your neighbor.

And with taking what opportunities God gives you in his Providence for telling your neighbor the gospel, then what will you have done for them?

But given them the good thing without doing anything for them to be able to receive it as.

Good from God.

And to have it, ultimately it then testify against them in the last day.

It is very important that we love.

Others in deed and in truth, and especially first of all the household of God, is good to all, but especially to the house.

World of God.

But it is not doing good to our neighbor to do to be generous with them in material things and not be generous with them with the gospel.

There is no social gospel.

There is social and economic mercy.

But the gospel is the gospel.

And if they received the whole world.

But have not Christ.

It will be a.

Harm to them in this life.

And they curse upon them for eternity.

Therefore, when we think about the 8th Commandment and we think about imaging God and receiving that.

Which is good from.

Him and being generous with others, let us not forget that the great gift of God to us has been Jesus Christ.

And that you are not generous with your neighbor.

If you're not evangelistic in spirits towards them, evangelistic in prayer for them and taking what opportunity you can to be evangelistic with them with the word which.

Includes your near neighbor and then when you think about missions as well, people say medical missions.

There's medical kindness, but missions is missions.

It is the proclamation of the gospel.

Then they should see that the kindness comes from God and from men who have been conformed to the character of Christ, and that it is only good.

It's only.

Good for them.

Ultimately, in an ultimate sense, if they receive it from God in Christ, believing in Jesus for their atonement for their righteousness.

Oh yes, the opposite of stealing is generosity.

But the essential.

Component to generosity is actually evangelism and so.

Let us learn.

To bless the goodness of God to us in possessions and not to be like those who think that somehow having nothing is itself some sort of virtue that's happened.

In the church.

And those people actually end up.

Begging because you can't actually live off of nothing.

And so they become.

Steelers manipulators of others.

To take what is theirs?

By words instead of by work.

Let us learn to bless the goodness of God, and to consider possessions.

Good things when obtained and viewed and used, and enjoyed in a right way that acknowledges him.

Let us desire that God would grow in us, our knowledge of his goodness.

That would we would be a more.

Thankful and more generous people and let us take the opportunities that he gives us to be generous with all that he has given.

Especially with the truth.

About the knowledge of Christ.

's that we may not only.

Help people see that God is good, but that we may take that opportunity that is provided that we might be participants in God being good to our neighbor.

Let's pray.

Our father in heaven, in a culture where society where the.

Right, you know the truth about material things in the production and in the enjoyment, and transfer and accumulation has.

And almost exactly opposite your word.

We need the help of your spirit.

There are so.

Many things that we have just mentioned.

Or thought about.

That your word has so much more to say, but we pray that at least this much, at least these these biblical contours of what you tell us about your good gifts to us and earthly things, that your spirit would help us to receive that truth and therefore to work hard.

And enjoy from you and to be.

Generous and all of that other instruction.

That we have just received.

We thank you, Lord, that.

Our lives are in your hands.

And that.

You are the.

One who blesses us with more or with less we pray Lord that when you give us plenty that we would be able not just materially but in our hearts to be generous with our brothers who are in the other situation.

And that if you bring us into.

Difficult and straitened circumstances.

That you would then bless our brothers, both with means and the generosity to help us help us to reflect that we pray even within our congregation to the extent.

Yeah, nice.

That any has need.

And glorify Christ by restoring us to that right view of material.

Things that you built into.

Your creation and that we will enjoy.

Forever in the new.

Creation, glorify Jesus.

We ask in his name, Amen.