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Right, so if you picked up a sheet, you can see the You know, the basically Ultra light. Master outline course outlined on the back. And then on The front, you can see. A little roman numeral three, which we are hoping to cover today under.

The nation of grace god. Constituting Israel as a church and as a nation and establishing deactonal service and deactinal ministry. As part of the people who as a central part of the lives of the people whom he has set apart to himself. Something that we will see continues. Uh, although the church is constituted as a church, Obviously, the continues in the life of the church.

When we come to, that part of the study. Uh, so this morning, we aim in the next Uh, lord helping us 28 minutes or so. Uh to consider the poor and the slave into some some extent. The sojourner in in our particular case, we Uh, won't yield that much with the sojourner because the church has no longer constituted A nation.

There is Uh, love of neighbor but particularly the laws that were given for israel. Distinguished There was kindness to the center, it was better to be a surgeon or among israel than it was to be a surgeon or anybody anywhere else. But there were distinctions that if If we get far enough along, This morning.

We'll see this priority on brother. Over stranger brother over surgeon. Uh something that continues and the lord using that household language with his church uh very difficult. You know, once you've gone coming until you can never go back. Uh, the very difficult to imagine being baptistic with the lord saying things like and especially to the household of faith, you know?

Oh well, yeah, he's he's still dealing with his church in that way, but that priority on, On the household of faith that priority on. The brother, the fact that corporately the church does not, Uh, in the new testament, take care of outsiders. That's something that believers do as love of neighbor, but that the, the diagonal ministry of the church is actually not for Um, what?

In many congregations today is called mercy ministry to the community. Hopefully, the believers are But, you know, each loving their neighbor that way and when they come to an end of resources to be able to do through themselves, the church can help their brother their sister. In their ministry to neighbor.

But now we're getting ahead of ourselves a little bit Uh, so we're not going to do so much. With the sojourner here, we're studying. Um, Christian civil society, which would be an interesting study at some point. It's not part of the training for the deaconate. There's certainly would be a desire to see.

Uh, what laws God gave israel as a state with respect to the sojourners among them and what general equity of the principles of those laws? Continue. And if only, we Uh, we had that and i hope you are still praying for that and will for the rest of your life.

Um, We will not have a perfect society, whatever the Lord does that, that you would pray that we would have such a government of such a people among whom so many. Have been actually converted that those in civil seats are asking, reformed churches. What the bible says about how the state should be operated?

The lord give us such a day. Um, So we're gonna cover especially care for the poor. And among, you know, especially among the poor were going to see the sojourner. Uh, In israel. The the sojourner would not be a landowner. The land being covenant. Unto God and the people coming into god, as we've already seen inheritance with something that was to be kept, in particular families, not too long ago and second kings.

We saw that with nabot but just as a matter of righteousness, he couldn't do the exchange. With ahab because he wasn't free to hand over even for a better plot of land. Uh, what the lord had particularly assigned. To his family sojourners. Or disadvantaged at least by the inability to own land, but By the time we come to the end of the Um, The section in Deuteronomy 15 and thinking about this slaves.

And the care of care of the slave among. The israelites we'll find that they, they did have Opportunity. To become rich at least even. In israel. But well first then leuiticus 25.

As far as the poor concerned and really a very important section versus 35 to 38. If one of your brethren becomes poor and falls into poverty among you, then you shall help him like a stranger or a soldier that he may live with you, okay? So that was the floor.

Uh, an israelite could not end up in a worse place. At least. Than a stranger or a soldier. Take no usury or interest from him, but fear, your god, that your brother may live with you. You shall not lend him your money for yours. Nor lend him your food at prophet.

I am Yahwe your god who brought you out of the land of egypt to give you the land of canadian and to be Your god. Uh, well in verse 35, we have A little bit of a smooth dad english translation if one of your brethren becomes poor and his hand shakes or stumbles among you.

Now, this is related to something we've already seen. That a big part of the way we think about what we have and how we obtain it. And what we do with it is the fact that it is the lord who gives us the power to make well, and that the more the lord blesses us, the more our remaining sin threatens us with pride in the place of ingratitude.

And when pride starts to replace pride in the place of gratitude When pride starts to replace thankfulness selfishness, starts to replace generosity, you know, both of those pairs. Go hand in hand and in that particular text Deuteronomy, 8, 17 the one who is forgetting god and losing Losing his faithfulness ends up saying, my might and the power of my hand.

Has given me this wealth. Now. Hopefully, in Those of you who have families with many children or at least. Many children, who can total. You are learning the The, the The happy truth of that common proverb. Not a bible proverb. Many hands make light work. Right? So you each have your chore or even better.

Sometimes your part in a chore that you're doing together and you're having fellowship in that, and it's tour time and everybody, uh, is doing their part. And as as enjoyable, you know, my favorite chores were always the ones where you can immediately see the results. You know, that instant visual gratification of the difference that it made.

Um, you know, have yourself a few kids and they will make messes that provide you with lots of opportunity for instant gratification. Uh because they can make a big difference very quickly

and messing it up and then you and they together can make a big difference very quickly and cleaning it up.

Well, many hands make life work. Uh, and I hope that you brothers and sisters. Of one another have have gotten to enjoy that. Well here the the lord is teaching his people that many hands also make like hardship if one of your brethren becomes poor and his hand stumbles or his handshakes among you, then you shall help him like a stranger or a surgeoner that he may live with you.

There's There's two things going on there, one of them is location, if he's not able to sustain himself there, he might have to go somewhere else and you don't want him to go somewhere else. You don't want him to be an abraham or Abram at that point, who's in the promised land, and then there's a famine and he runs off to egypt.

You don't even want him to be, uh, jacob who, Was told by god to go down to Egypt, but the there's more of an implication there than location. It's also dignity. That he may live with you that he may continue to live as one of you. One of the things that is hardest about coming into a difficult economic or financial providence, is the embarrassment of it.

And one of the things that often happens among those who are not a people of grace is that even as you help them, you think less of them. There's, um, you know, they're the ones that are getting the help and deer the ones or giving the help. Um, But the idea here was that he would not be even just at the level of sojourner and stranger, but that his dignity might be preserved.

And this comes from that principle that we saw in Deuteronomy chapter 8 to which we just referred that, it is gone. Who gives our hands the ability? To do what they do. And so as you have that fellowship doing the chores together, many hands make light work and you're enjoying the fact that god has given you both the duty and the ability and the brothers and sisters with whom to work.

And so it's not just a fellowship with each other in which you're enjoying your relationship with one another but as, in every part of life, if we're understanding it rightly and operating rightly in it, we're enjoying our fellowship with god. Well, what happens? If your little sister or your big sister even better, what happens if you're big sister breaks her arm And she can't use her hand.

You have, you are hands who are doing the work but it's an opportunity from God to all pitch in together and do her part of the chore too, or her chore among among the chores, and where one hand was shaken or stumbled in the providence of god, he has provided many hands around you.

And so this was something that the the israelites were to see that. God, who gave them the land of canadian god, who wanted them to be together is the god in his providence. Sometimes some have plenty and some have you, as we'll get to. In in the new testament, to the apostle.

Um, Yeah, encouraging Uh, different churches that are under different providence to To help the the ones who are in a season of want because that comes in the providence of God. And you don't know, when you will, be the one who's assigned the season of want, and they will be assigned to the opportunity to help you is Dave.

So, Can have always had, and i've had, I don't know that i've arrived at a satisfactory answer. What if you have one that's in common with you? Let's say, they When we get a job and unable, they're not able to work or they can injured. One of your responsibility to them.

And then what about if you if there are other avenues like government assistance, you know how you supposed to instruct them regarding that? In the church. And what about if you have those who have Maybe they came to know the war later in life. And they have not done the things that are require the christian be good stewards of their money.

And so they arrive at a place in our life where They're here, they don't have time on their side new things. To recover. What is our responsibility and how do we handle that situation? That not all of those are answered in this particular text. We're going to answer some of those especially when we get to neomy and his conduct Um, in the Yeah, after the restoration of the exiles, Were definitely going to get.

Some principles for that, especially when we get into Uh, Second Thessalonians in the Yeah, in the Was it Arabic numeral three. On the On the larger outline. Uh, In this particular case, there's just the recognition that your hands aren't the only ones that are assigned to you that God has assigned to us to have other hands around us.

That sometimes he makes one to one hand to be strong while the other one is shaking. Or stumbling. And he sometimes he makes the first hand to be shaking or stumbling. While the other one is strong. And so, Many hands. Uh, make light hardship. There's a priority here. On fearing god and therefore not taking a bite out of our brother.

Again, this is a place where Uh you know a slightly more literal translations would help take no usury or interest from him. The word that's translated interest is from a root meaning increase. But when does translated usury is A word that that has a root meaning of taking a bite out of them.

And this, this is Uh comparing how the flash responds to the peril of our brother. This is our opportunity. To take advantage of him. Um, And how the the renewed men in the spirit responds to the To the difficulty of our brother. This is an opportunity to be a blessing to him.

Um, Now. This, this is something that if you're thinking about if you're learning, But, you know, back to our application. With you little ones. Uh when you see your brother or sister in a difficulty, you are going to have at least the temptation from the flesh. To take advantage.

Uh maybe the currency in your house, does not financial so much as it is currying, favor with mom and dad and always wanting to show one another up and maybe you're your sister, or your brother is not doing well today, or maybe even physically unwell or whatever it is, and you have an opportunity either to take a bite out of them throughout trying them, or Uh, to be helpful to them, to help them in a way that That does them good.

And why does them and helps them for instance? You might help your uh your brother or you might help your sister with their chore and then, you know, make sure you let everybody know. That you were the one who helped and she only got done because you helped her.

And it got done better today than it ever has done. When she does it by herself because you were involved you can see there's like there's a taken a bite out of Of out of them, even while you have the Illusion of having helped them, it really helping yourself.

And and there are people who in financial circumstances when someone is at a disadvantage and they need help you really helping yourself. And that can happen financially. With, with you three or interest, you know, trying to lend for profit in In that particular case, and it also going to happen.

With other currency as well. There's There's a principle there. We're going to get to the idea of dignity and other passages so we won't belabor that point. Just now. We're definitely. Uh, not gonna finish a little roman numeral three today. Now, Um, But there is the The fear of god, at the At the heart of this.

First of all, fearing God, recognizing that it's his providence that has appointed the different roles. And the current circumstances. Um, if If you're failing to fear god, when you say about your own, Uh, your own happy economic circumstances, my hand and my might and the power of my hand.

It gave me this wealth. Then you're also Failing to fear god. If you're not recognizing, at least his His providential hand in whatever comes to your brother. And we're always we're obviously failing to fear god. If we forget that we are before his face Uh, we've already looked at Uh, in Exodus Um, I think there's 21.

It might have been 22. Earlier in the course. The fact that our brother or our sister is going to be talking to God about us, if god's people are afraid of people and if if you have if you have Uh, you know, kept his pledge overnight and has pledge was his coat, and he is freezing, and she's, you know, praying and he curses you.

God actually says i won't listen to him. Um, So, Remember that? We are always before the face of god. Is even. And in this case, especially Uh, when we are, when we are lending to our brother. As an opportunity to imitate the lord's redemption, and mercy. So that we would give our brother an occasion to bless the Lord, and the end of the text era.

Verse 38. I am y'all, what your god, who brought you out of the land of egypt? An act of redemption. To give you the land of canaan. An act of mercy. And to be your god, And there's, there's that, that covenantal, ground of all of the godliness of our people.

Because he is our god, we are to be likein. You shall be holy as i am holy. So you have all of that. Just you know, packed together. In verse 38 we have a god who redeems us. We have a god who is generous to us as this mercy and we have a god who wants us to image that in him and here in Leviticus 25 versus 35 to 38.

He brings all of that together and he says image him in In the opportunity to spend in order to lift your brother up image him in doing. Um, In doing your brother, good. All of this is to be done out of the fear of god. Deuteronomy 15.

Again, this is dealing with the poor, we've already had the The idea of the sabbatical year in the book of the covenant in our preaching through Exodus. So i've just noted Exodus 23 10 through 11 there. Uh, the sabbatical year. There was especially having to do with the fields.

That you would not. You would not continually farm the same field, but a field would get one year in seven off. And As we heard in the, in the sermon on that text. But a big part of that is trusting our, our god, that he is the one who is taking care of us and that he'll give us enough.

And that was something that Uh that started all the way back with. Uh, even before you get to Sinai. The sabbath being given at creation, having a covenantal expression in the gathering of the manner by the people in the wilderness. Remember the lord doing multiple miracles and making sure that they would get enough for two days on the day?

Before his sabbath. So deuteronomy 15 versus one through 11. At the end of every seven years, you shall grant to release of debts. And this is the form of the release. Every creditor

who has lent anything to his neighbor shall release. It. He shall not require it of his neighbor or his brother because it is called yahweh's release.

Of a foreigner, you may require it. But you shall give up your claim to that, which is a By your brother except when there may be no poor among you for always you will greatly bless you in the land, which you always your god is giving you to possess as an inheritance.

Only, if you carefully obey the voice of your god, to observe with care, all these commandments, which i command you today, for you all, your god will bless you just as he promised you. You sell winds to many nations, but you shall not borrow, you shall rain over many nations, but they shall not reign over you If there is among you a poor man of your brethren with within any of the gates in your land, which you always your god is giving you, you shall not harden, your heart nor shut your hand from your poor brother.

But you shall open your hand wide to him and willingly lend him. Sufficient for his need whatever he needs. Bewareless there. Be a wicked thought in your heart. Saying the seventh year the year of release is a hand. And your eye, be evil against your poor brother, and you give him nothing and he cry out to you all way against you.

And it becomes sin among you. You shall surely give it to him and your heart should not be grieved when you give to him. Because for this thing yahwe, your god will bless you and all your works and all to which you put your hand for the poor will never see from the land.

Therefore i command you saying, you shall open your hand wide, to your brother to your poor and to your needy. In your land. Uh, so There's a key verse in the middle of this text in verse 4, except when there may be no poor among you. For y'all or your god will greatly bless you verse 5.

Only if you carefully obey the voice of you always your god and then he says, in verse 11, for the poor will never cease from the land. Uh, now are those versus in conflict with one another? And the answer always is no, if we think there's a conflict we're missing something.

Between one scripture and another. And in this particular case the problem is remaining sin. There would be no poor among them if they fulfilled verse 5. Only if you carefully obey the voice of yahweh or god to observe with care, all these commandments, which i command you today, remember what we saw earlier about how in the covenantal arrangement with israel as a nation, they never just had a weather incident.

Now, just like the environmentalists never just have a weather incident. Everything is climate change. Yeah, there's climate change, god promised climate changes. You know, the seasons wouldn't stop again between, you know, the the end of the the flood and the return of jesus We have hemispheric warming on a daily basis.

Um, And seasonal and annual annual basis. So, you know, they're very religious about whether changes. Israel was actually supposed to be religious about their weather changes. Because whether the the early rain came on time in the late rain, came on time uh in their covenantal arrangement with god was directly tied.

Uh, to their national obedience or disobedience to the law of god. And so what God is saying here, as part of the context, Of deuteronomy, 15 one through 11 is At any given moment, if there are poor among you israelites, it's your fault already corporately. There would not be poor among you, if you were obeying.

God's law. Now that of course, does not financially, apply to the church. But it does apply to for The principle of being humble before god and seeing a do-over or a second chance opportunity for godliness and righteousness in the existence of poor among them. Okay, so If there are poor among them since there were never not.

If right verse 11, uh, since there are poor among them, the poor will never cease from among them. God's already telling them the same thing Joshua is going to tell them after they've finished conquering the land and they say well do all that you always says and just was like, no actually you won't You can't.

The lord is saying, They will be disappeared since there will be poor among them. They are to recognize in the poor being among them an opportunity to imitate god in generosity with them. And instead of the poor cursing them before the lord, the poor, Would bless them. Uh, before the lord and it would be righteousness for them, that there is actually Uh, this Uh, this opportunity that the lord gives them.

The language for release here is ordinary. Uh, the root of the word is dropping. With a sojourner, they didn't have to do this notice. Again, the difference between the israelite and the sojourner here, Every every seventh year. Uh, on the on the, the sabbatical year that, uh, the lord gave the land, they were just to drop.

Whatever debts there were just write them off with their brothers, with, with the israelites. Uh, not with the sojourner of a foreigner verse 3, you may require it, but you shall give up your claim. Uh, to what is owed by your brother. Why? Because it's Yahweh's release, it's not been.

There's an optional for them to drop the debt. The lord is the one who's dropping the debt. And this. This opportunity that the lord. Gives them, then is an opportunity for new obedience. Um, there's uh Uh, yes, god god loves the cheerful giver and he commands cheerfulness in verses 7 through 11.

But cheerfulness can also go hand in hand with obligation. And here they were under both, weren't they He tells them in the first part. Uh versus one through six that they're under obligation to do it. And he tells them in a second part versus seven through 11. They're also under obligation to be happy about it.

Um, Sometimes. Children. I hope you never. Here, someone who reasons this way. But sometimes when i'm talking to somebody about something that the bible tells them to do, they say, well, my heart isn't really into it and i don't want to be fake before. God. Uh, so i'm waiting for him to, you know.

I'm, they don't say waiting, they did. I'm hoping he's going to grow me to where i can do that from the heart and then i'll start doing it. Uh, no. God, commands, the hand. And god commands the heart, right? We see that in this passage and you don't get out of the hand because you don't have the heart.

And you don't get out of the heart just because you're already doing it with your hands. Uh, we are to do both. Uh, do what he says and do it with the heart, with which he says to do it. And if, if all you have the hand and is the hand and not the heart, well praise god.

We know who changes the heart and who grows the heart. We even know how he does that. And And we're at a time. So we'll we'll pick up in this section. We'll try to finish this section. Um, Next week, starting with. Chapter 24 months, right?

Our father in heaven. Help us to fear, you, help us to know you help us to see. Um, All of our life as a continual assignment of circumstances. Continual opportunities to. Display the difference that you have made in us as your people. Now, even adopting each of us as your children, and by your spirit training, our hearts, and our lips to call you, our abba, Lord, we pray that When you assign?

Uh, for the hands of our brothers, or sisters to shake, or to stumble. And you have at that time, assigned for us to be strong hands. You would make us to rejoice. Uh, in the opportunity to glorify you. By lifting them up to the place of a strong-handed person by The fellowship of the brethren around them.

And lord. When our hands are, the ones that have been made to shake or to stumble. We pray that you would make us Uh not only to enjoy the dignity that our brothers and sisters, give us. But the glory that comes to you. By the fact that this happens among your people.

Uh, keep us from being proud, poor. If that should come. Upon us, we pray. Uh, we do pray that you would continue to help us as we build line by line. And, Connect weaving together, all of the instruction that precedes And supports. What we are to do as your church under christ.

In a world in which we are strangers and aliens. And lord keep preparing. This congregation we pray. For the diagonal ministry of each one and the oversight of that ministry by the men whom you give us as deacons. We ask it in jesus name. Amen.