

God Cares

Introduction:

- We have not been in Deuteronomy since..
- We have a section (22-25) of “misc. legislation”
- Misc: does not imply lesser value just at times it is difficult to see how all of it is connected.
- A teenager asked last Q & A “how am I supposed to get something in my Bible reading in Leviticus”
- I think you could have the same question here. If you forget the purpose of the Bible.
- Let me give you an example: 24: ⁸ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, **so** ye shall observe to do. ⁹ ***Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.***
- ***We have about 13 of those and some of them are wild.***

What will we see in 24-25?

1. The terrible wickedness of the human heart. They show us what man is capable of doing if left to himself.
2. God provided for every thing connected with His people. Nothing escaped His attention; nothing was too small for His tender care.
3. God is in the details (as opposed to the devil)
 - As a mother care for the details of her child.
 - God looked after them all the time.
- Their clothing, their food, their manners and ways toward one another, how they were to build their houses, how they were to plow and sow their ground, how they were to carry themselves in the deepest privacy of their personal life,— God cared about all of it.
- We may here see that there is nothing too small for our God to take notice of when His people are concerned.

Review

Examples of learning about the nature of God in contrast to our selfishness.

1. Our selfishness. 22:1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. ²And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. We are very capable of intentionally not seeing a problem our neighbor is having.
2. His nature. 22:8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence We should think of others when building a house. It is not about us.

Outline

- I. God's Care about Marriage 24:1–4,5; 25:5-10
- II. God cares about "Mondays" and our lending. 24:6, 10–13, 17
- III. God cares about how we value life. 24:7
- IV. God cares about Justice 24:16–18
- V. God cares about our generosity and integrity. 24:19–22

Followed by..

The Memory of Amalek (Deuteronomy 25:17–19) for Sunday Night

I encourage you to come to these passages and ask "tell me more about You" and not just "tell me what to do". The Bible is God revealing Himself to man.

People change. Circumstances change. But the nature of God does not change.

I. God's Care about Marriage 24:1–4,5; 25:5-10

A. We should protect the dignity of women.

24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some

uncleanness in her: then let him write her a bill of divorcement, and give **it** in her hand, and send her out of his house. ² And when she is departed out of his house, she may go and be another man's **wife**

³ And **if** the latter husband hate her, and write her a bill of divorcement, and giveth **it** in her hand, and sendeth her out of his house; or if the latter husband die, which took her **to be** his wife

⁴ Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that **is** abomination before the Lord: and thou shalt **not cause the land to sin**, which the Lord thy God giveth thee **for** an inheritance.

1. Purpose of the passage to protect the dignity of a woman who has been rejected by her husband. **21:10–14**
2. How would the land sin? Jeremiah 31:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord.
3. We know in the case of adulterous the woman would be killed.
 - a. We do not know the scenario of the divorce here but appears there was a different cause.
 - b. God is not condoning it here but stating it is happening and He is wanting to protect the woman from the ungracious "that she find no favour in his eyes"
 - c. We know that God would not have us put our wives away in the manner these men were. Matthew 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

B. We should take steps to secure it cheer in our marriage. 24:5

24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, **and shall cheer up his wife which he hath taken.**

The verse ends with a remarkable rationale: husbands of new brides are exempt from all communal obligations so they may devote themselves to the happiness of their wives.

1. This makes marriage more important than society often makes it.
2. No warfare and no jury duty.

3. A husband is to pursue righteousness by bringing joy to his wife.
and shall cheer up his wife which he hath taken

C. We are to honor widows and spouses that die. 25:5-10

25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. ⁶ And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. ⁷ And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. ⁸ Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; ⁹ Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. ¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed.

1. We see this played out with with Ruth and Boaz.
2. We see this played out with Judah and Tamar.

II. God cares about “Mondays” and our lending. 24:6, 10–13, 17

A. The lender should not become lord of the lender.

⁶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge. ¹⁰ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. ¹¹ Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. ¹² And if the man *be* poor, thou shalt not sleep with his pledge: ¹³ In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

1. The rich ruleth over the poor, and the borrower *is* servant to the lender. Proverbs 22:7

2. Do not take the instruments a man's family needs to make meals as collateral.
3. Do not take a mans coat overnight as collateral.
4. Do not just wait until the next day to pay a day laborer.
5. Do not go into a man's garage and take back the tools he borrowed show some respect.

B. God cares about we treat our employees 24:14, 15

¹⁴ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: ¹⁵ At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

1. The Israelites were to treat their hired workers with kindness.
2. The precept simply says to pay on time.
3. God hears the cries of those being mistreated.
 - a. Which mean you can take comfort in knowing He cares about how you are being mistreated.
 - b. He hears your prayers. Talk to him not you co-workers.

C. God cares about how we provide for those who work for us.

25:4 Thou shalt not muzzle the ox when he treadeth out *the corn*.

1. Literally let the oxen eat along the way. It is not an highly wage for them but provision made for them.
2. 1 Corinthians 9 we learn he did not say this just for the animals sake.

III. God cares about how we value life. 24:7

A. We should not try to steal life from someone.

⁷ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

1. We really see the fallen nature of man in these type of instructions.
2. His sentence is death. He has mistreated life and so he forfeits his life as a result.

B. We should look after our health by avoiding sin. 24:8

⁸ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I

commanded them, so ye shall observe to do. ⁹ ***Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.***

1. “*Take heed*” says to pay strict attention, give due attention to, do not treat lightly, and it is dangerous.
2. When Jesus healed the man with leprosy early in His ministry (Mark 1), He exhorted the man to go to the priests. The man failed to do this and it hurt the ministry of Christ.
3. Folks needed to remember Miriam as a warning to behave.
 - a. God chastened Miriam for her evil conduct towards Moses.
 - b. Even Moses’ sister had to follow the rules and wait in quarantine. Don’t be partial in this area.

IV. God cares about Justice 24:16–18

A. Courts/Parents/Leaders job to justify the righteous and condemn the wicked.

24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. ¹⁷ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow’s raiment to pledge: ¹⁸ But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

1. Justice is an attribute of God and the lack of justice greatly upsets Him.
2. Judgment was to be upon those who had committed the crime.
24:16
3. This does not make God unjust when He allows a curse to come upon a family for a number of generations. The problem is not God but man. As an example, if a man insists on taking drugs, it will affect his offspring for a number of generations.
4. Those in authority are not to take advantage of the lowly. 24:17
5. They should remember how they were mistreated. 24:18

B. There should be restraint shown in punishment.

25:1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the

righteous, and condemn the wicked. ² And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. ³ Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

1. Courts job to justify the righteous and condemn the wicked. 25:1
2. Apostle Paul benefited from them following this practice. 25:3
The Apostle Paul refers to this practice when he mentioned the beatings he received in persecution. “*Five times received I forty stripes save one*” (2 Corinthians 11:24).
3. We (as parents) should not seem vile (morally bad; wicked) but the executive branch in which God is the legislative.

V. God cares about our generosity and integrity. 24:19–22

A. God wants us to make provision for the poor in our lives.

¹⁹ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. ²⁰ When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. ²¹ When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. ²² And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

1. God’s welfare program beats all the welfare programs of the nations.
2. The rich caring for the poor, but the poor working for what they will receive.
3. God said if you don’t work, you don’t eat (2 Thessalonians 3:10).
4. Remembering the Egyptian experience of slavery and poverty will inspire to charity for the poor and needy.

B. We should be people of integrity 25:13–16

¹³ Thou shalt not have in thy bag divers weights, a great and a small.

¹⁴ Thou shalt not have in thine house divers measures, a great and a small. ¹⁵ *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land

which the Lord thy God giveth thee. ¹⁶ For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

1. God is interested in integrity. Weights and measures were areas where much dishonesty occurred.
 - a. They would have one weight that weighed less than the others or more.
 - b. They would use it to give less product for the price.
2. In principle it says when a nation ceases to be honest, it's future is in jeopardy.
3. Cheating in this matter is unrighteous conduct and is an abomination to God.

Conclusion:

- All this should show us we are sheep in need of a Shepherd.
- Even more so sinners in needs of a Savior.
- We need to be led. We need Him to teach us.
- ***God is in the details of life. In looking to Him for guidance in all of our daily decisions about conduct we know Him more!***