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Exodus 21 verses 1 through 11. These are God's words Now, these are the judgments which you shall set before them. If you buy a Hebrew servant, he shall serve six years. And in the seventh he shall go out free and pay nothing.

If he comes in by himself. He shall go out by himself. If he comes in married and his wife shall go out with him. If his master has given him a wife and she has Born him sons or daughters the wife, and her children shall be her masters, and he shall go out by himself.

But if the servant plainly says, I love My master. My wife and my children, I will not go out free. Then his master shall bring him to the judges. He's also bringing him to the door, or to the door post and his master, shall pierce. His ear with an awl, and he shall serve him forever.

And if a man sells his daughter to be a female slave, she shall not go out as the male slaves. Do, If she does not, please her master. Who has betrothed her to himself And he shall let her be redeemed. He shall have no right to sell her to a foreign people since he has dealt deceitfully with her.

And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. If he takes another wife, he shall not diminish her food. Her clothing, their marriage rights. And if he does not do these three for her, then she shall go out free without paying money.

So, for the reading of God's inspired and and aren't worked.

There is a nasty mental and moral habit that we can pick up from the culture around us because our flesh Also indulges itself in it. And that is to think that we are. Why is or righteous even beyond the Lord Himself? Particularly when we come to the case law of Israel, and we'll talk about that a little bit more.

Under the first point, We're coming to the something that Jesus differed from the Pharisees on The Pharisees. When they ask their question about divorce wanted to feel justified in themselves for the way they despised and treated and put away their wives. And they thought they had Jesus cornered because Moses had permitted, the writing of a certificate of divorce.

Even though the scripture tells us also that God hates divorce. And you remember, Jesus told them that it was because of their hardness. The hardness of their hearts that

God had given them that civil law, that God was not condoning, obviously hardness of heart, and he is not condoning sin, but he gives a civil law that manages sinners in a nation.

Now, it's important for us to know how to interact with the Israelite case law feel indulge me to take maybe 25 or 30 minutes instead of our customary 20 this afternoon. We'll do a little bit of work in Deuteronomy chapter 4. In the first point. But one of the main things that we want to do by way of introduction, is to notice.

The first part of the case law that the Lord gives Moses for the people of Israel. He gives them slavery first. It gives them laws addressing slaves and one of the reasons he does this is because Israel is the anti-Egypt. Israel is the society that is ordered by God, the liberator rather than Pharaoh.

The enslaver he has preceded the moral law by saying, I am the Lord thy God. I'm always your God who brought you out of the land of Egypt. Out of the house of bondage. The land of Egypt were the enslavers, the Lord was the Redeemer. Of course, He takes them as his own slave but that's freedom every Christian knows that this is freedom to be the slave of God in Jesus Christ, that the only alternatives are slavery to something else or slavery to God and Jesus Christ.

And that is the true freedom of the Sun has set you free. Then you are free. Indeed, and so we'll will notice and the second place today. Why slavery? First, In fact, That principle that the Lord and Israel are the anti-Egypt that appears in Deuteronomy chapter 5. You remember in the fourth commandment that in the statement of the fourth commandment in Exodus 20, the reason is for, in six days, the Lord created the heavens and the earth and all that is in them.

But on the seventh day he rested and that he consecrated the Sabbath, He blessed the Sabbath and consecrated it. But in Deuteronomy chapter 5, when he gives the fourth commandment, he says remembering that you were slaves in Egypt and that the giving of a sabbath day a day, when all the work stops and you enjoy the Lord, your master.

That was the strong distinction. So the Sabbath being, of course, part of the moral law there from the creation. But also, especially for those who are redeemed to know the Lord and delight in Him as our Creator. Exodus 20 and to know the Lord and delight in Him. One day a week, as our Redeemer Deuteronomy five, it might as well say your to no longer know the Lord either as Creator or as Redeemer If you want to try to take the fourth commandment out of the 10.

And so, we'll see that in this Israel, that is the anti-Egypt in which God is sowing the greatness of belonging to him that He deals with slavery first. And that it is governed by principles. That are the opposite of what it was like to be a slave in Egypt, in which their bondage was so hard that it made them cry out.

And even though, we know from the rest of Scripture, they had become horrible idolaters in Egypt, still for the sake of his love, for them, for the sake, of his promises, to their fathers, the Lord listened to that cry. From that bondage, First then case law He uses a word that is translated.

Judgments here. Statutes might be it as good or better for translating it. But it is a specific word that refers to applications of the moral law in the civil sphere, As we went through the Ten Commandments and we traced back the origins of all of them into the creation.

So that so that Adam would have of necessity been required to obey, all of those commandments already because they are applications of the implications of who God is and how he created us, and whom he made us to be. So we had the moral law on the Ten Commandments but case law takes that moral law.

And now it applies it to the society, for how to manage sinners to promote, obedience to God's moral law within the society. Now this case law was designed to display God's righteousness to the world. So you turn to Deuteronomy chapter 4 and you find this language of his judgments or his statutes chapter 4 Deuteronomy chapter 4.

Beginning in verse 5, surely I have taught you statutes and judgments just as Yahweh. My God commanded me that you should act according to them in the land, which you go to possess. Therefore be careful to observe them For. This is your wisdom and your understanding in the site of the peoples who will hear all these statutes and say.

Surely this great nation is a wise and understanding people for what great nation is there, that has God so near to it, As you all way. Our God is to us For whatever reason, we may call upon him and what great nation is there, that has such statutes and righteous judgments as are in all this law.

Which I set before you this day, only take heed to yourself. Diligently. Keep yourself. Lest you forget the things your eyes have seen unless they depart from your heart, all the days of your life and teach them to your children, and your grandchildren, especially concerning the day, You stood, before we all were your God and Horeb when you all wear your God said to me gather the people to me, and I will let them hear my words that they may learn to fear me all the days that they live on the earth.

And that they may teach their children. Then you came near and stood at the foot of the mountain and the mountain burned, with fire to the midst of heaven with darkness, cloud and thick darkness, and you always spoke to you out of the midst of the fire, you heard the sound of the words, but saw no form.

You only heard a voice. So he declared to you his covenant, which he commanded you to perform the Ten Commandments and he wrote them on two tablets of stone and Yahweh commanded me at that time to teach you statutes and judgment that you might observe them in the land which you cross over to possess.

So you hear Moses giving his own exposition of the trend of the transition between Exodus chapter 20 and Exodus chapter 21 that The Ten Commandments that God gave at the mountain that they all heard. And if you didn't hear last week's sermon, we can't rephrase it this week. But that those moral that moral law is, what would be applied in these statutes and judgments which they drawing the wrong conclusion.

From the frightfulness of God not having a heart, that would fear him not having a heart, that would turn from all their sin and obey his commandments. But instead saying, we don't want to draw near you draw near Moses, that now Moses is receiving the applications of the moral law for the Israelite case.

Law. Now, one of the things we need to be aware of right off the bat. Is that Israel? Never achieved What Deuteronomy force has about their case law. They were never such a godly nation that people came, the closest. You get is Sheba and she's impressed with things. Like the outfits of Solomon's wait staff at the Royal Feasts.

She's impressed with lots of things. She's impressed with everything. I don't want to undersell or misinterpret that, but she did not go out into the nation and see the people of Israel obeying God and keeping this civil law, Israel's gone as a nation. And one of the things that we will see is that Although they needed a civil law as a nation and they needed a ceremonial law as a church as sinners, who draw near to God and were just using you, Steven's word in his sermon recognizing that a people that receives worship laws is a church that they are.

Neither the church nor a nation anymore. So, what do we do with their loss? What do we do with the ceremonial law? Well the ceremonial law even afford to Christ, and we dealt with that for about a year. I think in the book of Hebrews With the civil law, still sort of functions in this way.

Israel is no longer here but we can still see the principles upon which God established the case law of their society. And we could say, The moral law that is applied, here is still in force and every nation on earth. Owe it to King, Jesus to apply his moral law in its civil laws.

We're not, we can't do the civil law anymore. Those who try to to reconstruct the whole thing. For instance, It's going to be very hard on you if you're stuck in, you know, one of six cities of refuge in Palestine and I know if they expanded there could have been more.

So let's say you had a City of Refuge is probably not north of here. There's Pulaski you. You are accidentally kill somebody. You run up Pulaski. You're in the city of refuge. I know you're all thinking. Got stuck in Pulaski. Well, if the alternative was execution, you're happy to be in Pulaski.

How long are you there until the high priest dies problem The high priest ain't never gonna die again? He did that once. Okay. And yet Whenever we come to a passage like this one and we've been taught to despise anything older than we are because we think the whole earth is just been waiting around for such a righteous people as us as we are to come along and condemn everyone that went before us and we'll read something like this.

We will miss that God. Gave this law because we are sinners. He gave this a lot of Israel because they were sinners, and He gave it to so forth his righteousness. And so that's why slavery is first as part of the being into Egypt, If you were receiving the statutes and you spent almost your entire life as a slave, you might be listening for.

What is he going to say about slaves? A lot of people go to like political town halls, right? And a candidate is going to try and hit 17 different issues. But for each of us, there's an issue or two or five or 17 if you're thorough enough thinking they're very few people who are there's a there's a issue or a few that are the issues you're listening for, For Israel.

They want to know about slaves, But part of being an exemplary society means that they have a different sort of slavery, then any society had ever had. Because this slavery that he's talking about. If you buy a Hebrew servant in verse 2 is not power-based slavery. Because when we get to next week's passage, he's going to say in verse 16.

He who kidnaps a man and sells him. Or if he has found in his hand he shall surely be put to death Power-based slavery, man stealing for profit or for pleasure which also happened and has happened throughout the history of the world. Still happens. It's not a converted man but he's pretty good with his history.

You may want to read or listen to Thomas Soules, Black Rednecks and white liberals power-based slavery, is what every other society has everywhere throughout the history of man, because man men are sinners, The sons of Adam, If they are able to will dominate one another, but that was punished by death in Israel.

The man stealing. No, this is a different sort of slavery. This is a way that the poor always have a resource that they could draw upon for a fresh start. They could trade their liberty for a fresh start And the only had to work six years.

How many years does the average college grad? Have to work before he comes out from under the slavery of his student debt.

The fact that Israel historically, abused. These laws are never followed them. Doesn't mean that the laws are unjust. It just means that they were sinners and that sin is exceedingly sinful. We can look at something like this and we can say our society. What do we do with the poor?

Well, generally, We make them dependence of the state and they never get out of it.

So it would be very self unaware of us to come to Exodus 21, verses one through 11 and say God condones slavery. No, he didn't. He managed sinners. And what he is. Describing here is completely different. Then what is meant and understood of slavery. Pretty much anywhere else in the world throughout history.

There are things in the history of our slavery. Although it included a lot of man stealing There are in different places because it was a Christian society where regard for the slaves life? Or even the slave soul was the chief concern. We don't have time to do a bunch of illustrations in the evening service.

But you can ask me sometime about Robert E Lee and John Jaredo. And I'll be glad to tell you what I know, and I know very little, I'm not a historian, but this slavery here is governed by these three principles, liberty love, and dignity, liberty. It was six years.

Max. You imagine the people of Israel who are in a multi-generational bondage, hearing that the longest you ever had to be a slave. If you chose was six years and that when you came out, you had a fresh start. You didn't have any debt left. Have the opportunity to start.

Again is governed by love People. Read the thing, about the wife, and the daughters, and the wife and the children. And they say, you mean, If he got married while he was a slave, the master would take his wife away. Well, no because he didn't have to get married.

It would be part of a mat if a master had a good slave, right? So the first thing you need to do is you need to be a good say, but the master at a good slave, You know what you would try to find for him, a good wife and he would try to treat his slave in such a way that his slave would love the master and love his wife.

If you didn't love your master, you would say no to every wife because there's only gonna be six years.

But of her master had a good slave and the slave loved his master. The masters like a daddy forum and a lot of ways. He leads his household when in fearing the Lord. And He tries to find him a good wife. Why? Because that would be incentive for him.

When the six years was over to say, no, I don't want to go because I love my master and I love my wife. Do you see how this law is actually incentivizing? A relationship of love between the master and the slave. So now we have, if God's civil law for Israelite slavery, being built on a principle of liberty, and the built on a principle of love and also of dignity.

Well, that's where you get this man selling his daughter because we find out that this selling of his daughter is in particular as a wife, to be either betrothed to a master who

was single and you know, she wouldn't be able to pay a dowry. So what does the man do?

Well, he sells her as a slight, and probably pays the dowry with the proceeds, After six years. What happens, she doesn't go out. She's a wife, but if the guy after his six years tries to teach treat her as a rental, all sorts of laws kick in punishing him, he was not allowed to view or treat her that way.

And so he had to give her everything that was her, right? And if he had done that with her son and his son turns out to be the wicked man, who wants to get rid of her after six years. Then she keeps everything that she got as a wife and the word.

Marriage writes says, one of two places in the Old Testament that this Hebrew word is used. It does not mean the same thing as first Corinthians 7 and the Greek word there which translates conjugal rights. So you know, don't get sidetracked by the last word in verse 10 truth is it probably means the status as the the mistress of the home, using the word and the old the feminine form of master.

Doesn't mean what most people mean when they say, God, help us and our lack of vocabulary. For good things.

And if he is unwilling to have her be queen of the house as it were, Then he has to let her go free and she doesn't have to pay back anything. So, she was given a dignity. Even as a female slave, She had dignity because she was part of the society that God had redeemed for himself because he was bringing the Christ into the world from this people.

Now, we don't have slavery but we certainly could use some institution that's built on these three principles for how to deal with the poor liberty. Love right? You don't promote love at all. When the government is the one that does the charity, do you? But if the government safeguarded people to be able to engage in personal charity, where you actually laid out for your neighbor, rather than having a gun put to your head, to send money to the government, then we could proceed towards something that was on a principle of love.

Maybe even aiming at a good marriage for our neighbor. Could you imagine if we all cared about one another's marriages that's hardly done in the church. Let alone in the society. And so as we go through, there's going to be a lot of things. There's a lot of time and a lot of distance between us and Israel.

But you know what? The biggest difference is between our society and the civil law, the statutes, the case law has given here is that this case law is based on God's moral law. And we are not a moral people, So they're going to be a lot of things that we kind of have to stretch to understand from the text, in the context, understanding the purpose of the civil law and some of the dynamics and Lord helping us will do that together.

Only grace can change the heart, but good laws can reward good and punish evil. And this first section of Israel's case, law was a way of dealing with economic realities in a fallen world. Among the people who had been redeemed and therefore, the principle of liberty was one of its foundations.

And the people who acknowledged that marriage is a divine institution, seventh commandment, and that authority was from God, fifth commandment, and therefore love in marriage. And between a man and his authority, was a foundational principle. And the people who recognized that every human is made in the image of God and therefore dignity was one of the principles Upon which God rest at this portion of their civil law.

Praise me to God. And may he make Christian nations to apply his moral law in their civil law. In a way that makes people say What nation is like that that has a god. So near them and laws that are so good and give him. Praise, Amen. Let's pray.

Of the Lord, our hearts ache to see in the state, the working out of righteousness. According to this evening's passage the way that our heart ached to see in the church worship and ministry, according to your method and your message. When we heard the morning passage.

And so we pray that you would help us even as our Psalm. This morning, there is no help from man who will lead us to Edom. Who will bring revival to the church who will bring Reformation of the laws of the state? That is you alone. O God, even as we are.

So, clearly under your chastening hand, we still look to you because it's you who must do it. And then we and you we have hope because you've given us Christ and so it's in his name and for his glory that we ask him, Amen.