

Remember what  
the **LORD**  
your **God**  
did to **Miriam**  
on the way  
when you came  
out of

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Deuteronomy  
**24:9**

זְכוֹר, אֵת אֲשֶׁר-עָשָׂה  
יְהוָה אֱלֹהֶיךָ לְמִרְיָם,  
בַּדֶּרֶךְ, בְּצֵאתְכֶם  
מֵמִצְרָיִם. {ס}

Sept 19th 2011

KALLERSON

## Deuteronomy 24:5-22

### Remember What the Lord your God Did

September 19, 2021

<sup>5</sup> “When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.

<sup>6</sup> “No man shall take the lower or the upper millstone in pledge, for he takes one’s living in pledge.

<sup>7</sup> “If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.

<sup>8</sup> “Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, so you shall be careful to do. <sup>9</sup> Remember what the LORD your God did to Miriam on the way when you came out of Egypt!

<sup>10</sup> “When you lend your brother anything, you shall not go into his house to get his pledge. <sup>11</sup> You shall stand outside, and the man to whom you lend shall bring the pledge out to you. <sup>12</sup> And if the man is poor, you shall not keep his pledge overnight. <sup>13</sup> You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God.

<sup>14</sup> “You shall not oppress a hired servant who is poor and needy, whether one of your brethren or one of the aliens who is in your land within your gates. <sup>15</sup> Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you.

<sup>16</sup> “Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin.

<sup>17</sup> “You shall not pervert justice due the stranger or the fatherless, nor take a widow’s garment as a pledge. <sup>18</sup> But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.

<sup>19</sup> “When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. <sup>20</sup> When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. <sup>21</sup> When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. <sup>22</sup> And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

As in other parts of the Mosaic Law, the passage today is filled with laws and commands. And yet, a main premise of what is stated here hinges on the idea of faith. You might ask, “How can that be so? Paul says the law is not of faith but of works.

Yes, he did, and yes, it is. But that does not negate that faith is involved in what is stated here and in almost all the rest of the code that has been, and will be, set forth. If you don’t understand, we will go over that at the end of the sermon. For now, trust me on it.

Until we get there, we have much to evaluate... lots of rules and precepts to consider. Moses continues to lay out precepts for the people of Israel to guide their lives and conduct during the time of the law. And it is during the time of the law that many of the “elders” mentioned by the author of Hebrews lived when he refers to their faith...

**Text Verse:** “Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good testimony.” Hebrews 11:1, 2

The author of Hebrews says by “faith” those elders obtained a good testimony. Who are those elders? Well, he refers to Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob and Joseph. “But those were all before the law! What you said doesn’t apply to them, Charlie.”

It's true, they were not under the law. But Hebrews 11 continues with Moses, the destruction of Jericho, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets, and a host of others in a brushstroke of the time of the law. He notes that they were all people of faith.

So being under law doesn't exclude faith. Rather, for the law to mean anything at all of value to a person, it necessitates it. Otherwise, there would be no reason to name and highlight these people, would there?

If boasting is excluded by the law of faith (Romans 3:27), and if works are a point of boasting, then these people of faith had only one place to glory – meaning in the Lord (1 Corinthians 1:31). Try to remember this as we wind through the verses today.

What is it about what Moses says that tells us this is true? For the most part, Israel missed the most important point of all concerning the law. In missing it, they missed what stands as the fulfillment of the law – Jesus Christ.

The law versus faith, where will you place your hat? Be sure to choose the right path, and then develop it in your life. Nurture this precious gift of God to its fullest and to His glory. It's all to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. So You Shall Be Careful to Do (verses 5-13)**

**<sup>5</sup> “When a man has taken a new wife,**

*ki yiqah ish ishah khadashah* – “When has taken man wife new.” The previous section, verses 1-4, dealt with marriage and divorce and the prohibition of remarrying a woman who was defiled through being married to another. The words now do not necessarily follow after that, as if it is referring to such an instance. However, they do not negate that either.

What is being proposed here is simply a protection and a blessing for a new wife, regardless as to any previous circumstances. Further, there is no qualifier here. It doesn't say, “a first wife,” “a virgin,” or anything else. It speaks of a man taking a new wife.

If he already had one wife, it can be assumed that it doesn't negate the provision now being stated. This is because it is the wife that is being considered in the matter. In whatever case, if a man takes a new wife, then...

**<sup>5 (con't)</sup> he shall not go out to war**

*lo yetse ba'tsava* – “no he shall go out in the war.” The explanation for this only comes later, but it can already be assumed that this is so that he doesn't head out and get killed in a battle. But more...

<sup>5</sup> (con't) **or be charged with any business;**

*v'lo yaabor alav l'kal davar* – “and no shall pass over upon him to all word.” Not only was he not to be charged with soldiering, but he was not to be conscripted for any service that may arise, such as serving in a government tasking and so on. Any edict that went out upon the land that imposed duties on the people was to not pass over upon him. Rather...

<sup>5</sup> (con't) **he shall be free at home one year,**

*naqi yihyeh l'beto shanah ekhat* – “clear he shall be to his house year one.” In other words, there shall be nothing imposed upon him. He is to remain clear of any external obligations. With this understood, the reason for the words is finally stated...

<sup>5</sup> (con't) **and bring happiness to his wife whom he has taken.**

The KJV says “cheer up” his wife. That assumes she is first down, something not implied. Rather, her marriage is already a time of happiness, and it is stating that he is to bring cheer to her during the year. Any external tasking would deprive her of the happy state she should continue to be blessed with.

<sup>6</sup> **“No man shall take the lower or the upper millstone in pledge,**

The Hebrew reads, “No *man* shall take in pledge millstones and rider.” In other words, “Do not take a pair of grindstones or even the upper millstone as security for a debt” (CSB). The rider would be the top millstone. Taking it would be no different than taking both.

<sup>6</sup> (con't) **for he takes *one's* living in pledge.**

*ki nephesh hu khovel* – “for soul he takes in pledge.” Here, the thing (the millstones or the rider) is equated directly to the soul of the person. To deprive him of his millstones is to deprive him of life because the grain was ground each day for bread. In taking the means of making bread, the bread would be denied him.

As this is a precept of the law, and as the law has come from the Lord by inspiration through Moses, it is actually a note of eternal salvation. In other words, the Lord would not impose upon the people something He would fail to provide.

Just as nobody was to be deprived their source of life, the Lord will not deprive any of their Source of life. For those who come to Christ, the Bread of Life, they will never be deprived of Him. The precept can be reasonably presumed from this verse.

**7 “If a man is found kidnapping any of his brethren of the children of Israel,**

Again, the focus is on the life of the person, using the word *nephesh*, thus tying the thought to the previous verse: *ki yimatse ish gonev nephesh meekhav* – “When is found man kidnapping soul of his brothers.” The words follow after and expand upon Exodus 21:16 –

“He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.”

**7 (con’t) and mistreats him or sells him,**

The word used is *amar*. It means “to bind sheaves.” Thus, it gives the sense of mistreating because of piling on blows. The person is either abused or sold off...

**7 (con’t) then that kidnapper shall die;**

The words are emphatic: *u-met ha’ganav ha’hu* – “and shall die the kidnapper the he.” No provision for mercy is granted. He is to be a goner...

**7 (con’t) and you shall put away the evil from among you.**

Again, Moses uses the word *ba’ar* – to burn or consume – as he has numerous times in Deuteronomy. The evil is to be purged from the land, thus ensuring that such will never be considered again. Paul uses the same expression from the Greek translation of these words in 1 Corinthians 5:13, taking them and applying them in a moral context concerning the sexually immoral.

**8 “Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, so you shall be careful to do.**

The words of the previous verse were in the singular, “You Israel shall put away the evil from among you.” Now, they are in the plural, “shall teach you (all),” and “you (all) all shall be careful to do.” Each person is to be responsible to heed. But what is being conveyed? There are two separate and completely distinct translations –

“Take heed in an outbreak of leprosy.” NKJV

“Observe diligently that thou incur not the stroke of the leprosy.” Douay-Rheims

The first and most common translation is that when a plague of leprosy occurs, the people were to then do what the priests instructed. The second is a warning that if one does not obey the priests, a plague of leprosy would result.

The Hebrew reads: *hishamer b'negah hatsaraat* – “Take heed in outbreak the leprosy.” One can argue either translation from that. Further, the priests, the Levites are the teachers of the law. Thus, either translation could be acceptable.

As will be seen, the next verse appears to side with the latter interpretation – as a warning. Also, 2 Samuel 20:10 uses the same construct (“in the sword”) in the same sense. Further, the change to the plural, speaking to every individual, favors the latter as well. Each person is to be accountable for his conduct. To fail in it could easily end in being plagued with leprosy.

What is also of note is that Moses says, “just as I commanded them.” In much of the law, the word went from the Lord *to* Moses. In Deuteronomy, the word goes from the Lord *through* Moses. Either way, Moses is the lawgiver to the people in this regard.

And more, it is the law that takes precedence. The priests, the Levites, were to teach according to the law. If what they said conflicted with the law itself, it was not to be obeyed. The precept holds true for the church. Nothing is to be done, even if instructed by a teacher or pastor, if it is not in accord with the word.

Q: How can you fulfill this precept if you do not know what the word says?

A: You can't. Learn the word!

To see the most likely translation of the previous words, we read...

**<sup>9</sup> Remember what the LORD your God did to Miriam on the way when you came out of Egypt!**

The Hebrew jumps from the singular to the plural: *zakar eth asher asah Yehovah elohekha l'miryam ba'derek b'tsetekhem mimitsrayim* – “Remember what did Yehovah your (singular) God to Miriam in the way in your (plural) coming out from Egypt.”

It is a warning to each person. Miriam spoke against Moses and was punished with leprosy. As such, it appears most likely that the previous verse is a warning. Pay heed to this law, taught by the Levites, or you (individual) may receive an outbreak of leprosy. To further solidify this, two examples of someone becoming leprous for disobedience are given in Scripture –

“Then he said to him, ‘Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? <sup>27</sup> Therefore the leprosy of Naaman shall cling to you and your descendants forever.” And he went out from his presence leprous, as white as snow.” 2 Kings 5:26, 27

“But when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. <sup>17</sup> So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. <sup>18</sup> And they withstood King Uzziah, and said to him, ‘It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.’

<sup>19</sup> Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. <sup>20</sup> And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.” 2 Chronicles 26:16-20

In these, the Bible explains the precept. Both disobedience to the law (lying to the prophet) and disregarding the instruction of the priests who were upholding the law, resulted in leprosy.

<sup>10</sup> **“When you lend your brother anything, you shall not go into his house to get his pledge.**

The words of the verses of this subject (10-13) return to the singular, but it is not the singular “you Israel.” It is obviously to each person who would be in such a situation. It may or may not come about, but if it does, Moses, through the law, speaks directly to the individual.

A new word is found here, *mashshaah*, a loan. It is found only here and in Proverbs 22:26. Being a noun, the words more correctly read, “When you make a loan of anything.” In this, the loaner was restricted in his actions.

It reads: *la’avot avoto* – “to take in pledge his pledge.” The pledge is not the thing lent. Rather it is the thing that is used as surety for the thing lent. A person was not to go into another’s house and decide, “This is what I want as a pledge for the fifty shekels I lent you.” And this is for several reasons.

First, it is presumptuous to enter into another man’s privacy in order to secure a pledge. Secondly, what the person had in his house was not the lender’s business. And thirdly, if he

went in and took whatever he wanted, it may be the one thing that the man needed and could not spare. Because of this...

**<sup>11</sup> You shall stand outside, and the man to whom you lend shall bring the pledge out to you.**

The idea here is of common courtesy, respect, and acknowledging that as the lender, you have voluntarily lent. To go into another's house would imply that the loan granted rights that actually did not exist. As I said a moment ago, it is presumptuous. Moses forbids such an action in advance. But he then even goes further...

**<sup>12</sup> And if the man *is* poor, you shall not keep his pledge overnight.**

The next verse shows us that the pledge is a garment. As such, Moses says, "you shall not lie down in his pledge." This then is a restatement of words found in Exodus 22:

"If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. <sup>27</sup> For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious."

Exodus 22:26, 27

The people of Israel were found guilty of exactly this, as is recorded in Amos 2:8:

"They lie down by every altar on clothes taken in pledge,  
And drink the wine of the condemned in the house of their god."

It is a great crime because if a man is poor, he has just one thing to cover himself at night. If that item is taken as a pledge, then...

**<sup>13</sup> You shall in any case return the pledge to him again when the sun goes down,**

The words are emphatic: *hashev tashiv lo eth ha'avot k'bo ha'shemesh* – "returning, you shall return to him the pledge according to going the sun." If the sun is going down, it is time to sleep. There is nothing to be gained by holding the pledge of a sleeping man. Further, the sleeping man needs to keep warm with the coming of night. Thus, the pledge is to be returned...

**<sup>13</sup> (con't) that he may sleep in his own garment and bless you;**

The Bible clearly indicates that words have power. This is but one of innumerable examples of the precept. The obvious notion is that if he is not blessing, he may be cursing, or at least

crying out. In such a case, the Lord will hear and repay. However, in his warmth, he will, instead, speak forth a blessing. As such...

<sup>13</sup> (con't) **and it shall be righteousness to you before the LORD your God.**

This is not speaking of justifying righteousness, as if doing a good deed under the law resulted in a declaration of righteousness. Rather, it speaks of the righteousness of the law being expressed in right action, just as there is unrighteousness in not obeying the law. The sentiment was already stated by Moses in Chapter 6 –

“Then it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.”

Deuteronomy 6:25

Lord God, we have offended You in so many ways  
We have defiled ourselves in Your sight  
In this, we have continued on for countless days  
Who can purify us and make us right?

We have not treated others as we should  
We have forsaken Your law, not doing what is right  
We have taken the wrong path, forgetting the good  
And we have not been faithful in Your sight

The poor has been mistreated  
The widow and the orphan are shunned as well  
Your righteous law, we have unseated  
What a sad story to tell

Help us to turn and do what is right  
For Your marvelous mercy let our voices ring  
In faith we call out, so restore us in Your sight  
And to You our praises we shall forever sing

## **II. Therefore I Command You to Do This Thing (verses 14-22)**

<sup>14</sup> **“You shall not oppress a hired servant *who is* poor and needy, *whether* one of your brethren or one of the aliens who *is* in your land within your gates.**

The word translated as “oppress” bears the sense of defrauding. The idea of being a hired servant is that he lives off his wages. He is not a servant in the household entitled to the food

and drink of the house. If one is poor and needy, and regardless as to his affiliation – be it one of Israel or a stranger – he was not to be extorted. This precept has already been stated in Leviticus –

“You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.” Leviticus 19:13

Such perverse conduct is what Jeremiah, Malachi, and James each write about. As for James, he says –

“Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.” James 5:4

**<sup>15</sup> Each day you shall give *him* his wages,**

The Hebrew reads: *b’yomo* – “In his day.” In other words, in the day he worked, he is to be paid...

**<sup>15 (con’t)</sup> and not let the sun go down on it, for he *is* poor and has set his heart on it;**

Rather than “set his heart,” the Hebrew says, “lifted (or carried) his soul.” In other words, this is what he needs to simply continue on with. His existence is tied up in the wages.

The going down of the sun was the start of a new day. To say, “I will give it to you in the morning,” was to deprive him of his food and maybe even his bed in the night. What was owed was to be paid. This is seen still in practice at the time of Jesus as is reflected in the parable of the workers in the vineyard in Matthew 20:1-16.

**<sup>15 (con’t)</sup> lest he cry out against you to the LORD, and it be sin to you.**

This is the exact opposite of the previous lesson. The person who had his garment returned would bless the lender. Moses uses the opposite thought now concerning withholding wages to show that instead of righteousness there would be sin.

**<sup>16</sup> “Fathers shall not be put to death for *their* children, nor shall children be put to death for *their* fathers; a person shall be put to death for his own sin.**

This is a precept of the law to which the people were bound to. The civil authorities had no right to bring the parents into the judgment of their children, nor the children into the

judgment of the parents. The precept is not something that the Lord as Judge of Israel was bound to.

If he determined an entire family was to be destroyed, as in the case of Achan in Joshua, that is what was to happen. Ezekiel 18 addresses this issue from the Lord's perspective as He says, "All souls are mine." As for the law itself, this exact verse is cited in 2 Kings 14:5, 6 where Amaziah faithfully followed the precept –

"Now it happened, as soon as the kingdom was established in his hand, that he executed his servants who had murdered his father the king. <sup>6</sup> But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the LORD commanded, saying, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but a person shall be put to death for his own sin."

**<sup>17</sup> "You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge.**

The words here are similar to those of Exodus 22 –

"You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.

<sup>22</sup> "You shall not afflict any widow or fatherless child. <sup>23</sup> If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; <sup>24</sup> and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless." Exodus 22:21-24

The addition of not taking a widow's garment as a pledge is a note of common decency. As a widow, it might be the only possession she had. It is a most tender note of an already tender and caring set of words from Moses. And there is a reason for these terms...

**<sup>18</sup> But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.**

Moses has said this same basic thought again and again in Deuteronomy. Each time, the words are carefully chosen to fortify the words of the surrounding thought. In this case, he calls them to remember the slavery in Egypt and the Lord's redeeming of them from there.

The word *padah*, or "to ransom" is used. Israel was in misery, and the Lord rescued them from it. These people he now mentions are in misery and Moses thus commands that they be

treated by Israel in the same manner that the Lord treated them. They are to be rescued from their misery.

The precept, in type, must hold true for us. Egypt pictures bondage to sin. We could not rescue ourselves from that state, but the Lord acted and did so. Therefore, we are to act in the same manner towards the lost. It is utter folly to think that we deserved our redemption, but others do not.

**<sup>19</sup> “When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow,**

This sentiment has been seen twice before, in Leviticus 19 and Leviticus 23. As for Leviticus 19-

“When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. <sup>10</sup>And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the LORD your God.” Leviticus 19:9, 10

Both Leviticus 19 and 23 refer to the poor and the stranger. Here, Moses refers to the stranger, the fatherless, and the widow. The idea is that whatever is dropped during the reaping process is to be left where it lies. It is not to be picked up, but it is instead reserved for these classes of people.

In this, the poor and the stranger could follow after them and gather the gleanings. To understand this more clearly, and to see it in practice, take a few minutes to read the book of Ruth. What is said there is exactly in accord with Moses’ words now, but the champion of the story, Boaz, goes above and beyond the law in this regard. As always, there is a reason for precepts such as this...

**<sup>19</sup> (con’t) that the LORD your God may bless you**

*l’maan yebarekha Yehovah elohekha* – “to end purpose may bless you Yehovah your God.” Not only is it morally right to obey the law, but in following the precepts as set forth, the end purpose is to receive a blessing from the Lord. As such, obviously, to fail to do so would then result in both sin and the Lord’s disfavor. As far as the blessing, it is to be...

**<sup>19</sup> (con’t) in all the work of your hands.**

The idea is that of abundance and prosperity. Such a blessing of the Lord will rest on the one who willingly complies with the precept. This is stated by Solomon in the Proverbs –

“He who has pity on the poor lends to the LORD,  
And He will pay back what he has given.” Proverbs 19:17

“He who has a generous eye will be blessed,  
For he gives of his bread to the poor.” Proverbs 22:9

As with the harvesting of grain, so it is with that of the olive...

**20 When you beat your olive trees,**

*ki takhvot zetekha* – “When you beat your olive trees.” Here is a new word, *khavat*, to beat out or thresh. The purpose of this is to knock the olives from the tree. The practice, using a different word, is described in Isaiah 23 –

“When it shall be thus in the midst of the land among the people,  
It shall be like the shaking of an olive tree,  
Like the gleaning of grapes when the vintage is done.” Isaiah 23:14

One would climb into the tree and shake the limbs by hand or by foot, or he would take a rod and beat on the branches. To see this done both by beating and by shaking, you can watch the YouTube video “How to Pick and Pickle Olives in Nazareth” on the “Sergio and Rhoda in Israel” channel. Either way, the practice caused the olives to fall. During such a process...

**20 (con’t) you shall not go over the boughs again;**

Once the tree had been beaten, any olives that did not come off because they were missed on the first whacking, or for whatever other reason, they were not to be sought after. Rather...

**20 (con’t) it shall be for the stranger, the fatherless, and the widow.**

Again, for the second time, the same three categories are mentioned. They are in need, the need can be met by leaving what is commanded, and therefore, the precept is given. And yet again, Moses next says...

**21 When you gather the grapes of your vineyard,**

It reads, “When you cut off the grapes.” They are cut off in clusters and placed into baskets. From there, the baskets are taken down the rows to carts that are then they are filled with the grapes.

<sup>21</sup> (con't) **you shall not glean *it* afterward;**

Here it says, “you shall not glean after yourself.” In other words, once the cutting has been done, the cutter is not to glean anything that was missed. The smaller clusters and single grapes that were missed were to be left alone. Thus...

<sup>21</sup> (con't) **it shall be for the stranger, the fatherless, and the widow.**

This is the third time in a row these words have been conveyed. Those who did not have their own fields would have no way of tending to themselves, thus the provision is stated again. They were to be tended to as if the Lord was carefully watching over them. As they are words of law, the Lord was – in fact – doing so.

These precepts follow logically with what the Lord will do after the church age. There will be a time when the harvest has come, but he will leave His witness and His testimony for the people of the world. Those who are left behind will be provided for by Him, if they are willing to seek Him out.

Moses finishes with the same thought he expressed only a few short verses ago...

<sup>\*22</sup> (fin) **And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.**

The stranger, the fatherless, and the widow were in their own type of bondage. They were at the mercy of those among whom they lived, and they were in bondage to their physical needs. The Lord, through the law, provided for them just as He provided for Israel's relief from their bondage, and just as He will continue to provide for those in bondage after the church age.

There is no time when the Lord's mercies are not on full display and there is no time when He is not attentive to the plight of His people – those who will submit to Him through faith in His provision.

It must be remembered that the law is not of faith, but of works. Paul repeats that in various ways in Romans and Galatians. However, there could still be a sense of faith even for those under the law. One had to believe that the Lord is truly God in order to even care in his heart about observing the law.

Said differently, a person may observe the law because he was scared of the repercussions of not doing so – being arrested, stoned, or whatever, and yet he might not believe that the Lord was actually the Lawgiver through Moses.

On the other hand, a person may honestly believe – without the evidence of seeing the Lord – that the Lord truly is the Lawgiver. In this, he would delight in the law, and he would pursue fulfilling the law because of the faith he possessed in the Lord. In this, his works would be works of faith.

This is no different than us today. There are countless people that go to church who don't really believe in the Lord. They do the things they were told by the church, and they are obedient to the precepts, but they are not living by faith.

In the end, they may do really wonderful things – for whatever reason – but they will receive no approval from the Lord for their actions. In our verses today, we have seen the following statements spoken forth by Moses –

Remember what the LORD your God did to Miriam on the way when you came out of Egypt!  
...and it shall be righteousness to you before the LORD your God.  
...lest he cry out against you to the LORD, and it be sin to you.  
...and the LORD your God redeemed you from there  
...that the LORD your God may bless you in all the work of your hands

All five of these, although being said by Moses in the law are statements that require faith to be believed. Unless a person truly believes that the Lord is God, everything about the accompanying precepts is simply a body of law that governs the society and “the Lord” is simply inserted into what is said for intimidation.

Remember this as you read the Old Testament and mentally interact with the words and people the Lord has placed in there. Which are people of faith? Which are people lacking faith?

And then, of those who had faith, which acted on that faith, and to what degree was it so? As you read the gospels and Acts, do the same. Think on the actions of the people, observe their attitudes, and then consider which are acting in accord with the will of the Lord, and to what measure are they doing so?

And then, when you read the epistles, place yourself into what is stated. These are our directives for life under the New Covenant. How are your life's actions being conducted in accord with what those writers present? Are you more of a David or more of a Manasseh? Are you more like Nicodemus or Caiaphas?

Gauge yourself according to what is presented and then develop what is lacking. The closer you are to the Lord, the more intently you will seek to please Him. The closer you are to the Lord, the more you will desire to see Him glorified.

And the closer you are to the Lord, the more fearful you should be of disappointing Him – not because He might cast you into hell. If you are in Christ, that will not happen. But fearful that you will discredit Him and His glory through your actions and in the eyes of others.

What is it that you truly believe? Whatever you believe about the Lord, develop that. Moses presents his laws to the people, but he did it under the authority and inspiration of the Lord. This is the word of God. Though the law is of works, the fundamental truth is that faith is a dividing line of people even under the law.

How much more is that so for those in Christ! Let us be people of faith. When Genesis 1 says the Lord created in six days, what is your reason for accepting or denying that as literal truth? When Genesis 7 and 8 tell us of a worldwide flood, do you take that as literal history or simply a fairytale?

The Bible says Christ Jesus came. Do you believe that? Do you believe Him? He speaks of a literal creation and a literal flood. So, what “Jesus” are you following? Be people of faith and be people-pleasing to the God who has presented Himself to you in the pages of Scripture. This is what I would ask of you today.

**Closing Verse:** *“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.” Hebrews 11:7*

**Next Week:** Deuteronomy 25:1-10 *What a wonderful story he has to tell...* (A Brother in Israel) (71<sup>st</sup> Deuteronomy Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

### **Remember what the Lord your God Did**

“When a man has taken a new wife  
He shall not go out to war or be charged  
with any business  
-----to his wife care he shall be makin’  
He shall be free at home one year  
And bring happiness to his wife whom he  
has taken

“No man shall take the lower or the upper  
millstone in pledge

For he takes one’s living in pledge, that is  
his financial hedge

“If a man is found kidnapping any of his  
brethren

Of the children of Israel

And mistreats him or sells him, then that  
kidnapper shall die

And you shall put away the evil from among you, so to you I tell

“Take heed in an outbreak of leprosy, that you carefully observe  
And do according to all that the priests, the Levites who...  
Shall teach you; just as I commanded them  
So you shall be careful to do

Remember what the LORD your God did to Miriam  
------(for she was to blame)  
On the way when out of Egypt you came!

When you lend your brother anything  
You shall not go into his house to get his pledge, to this precept  
-----you must be true  
You shall stand outside  
And the man to whom you lend shall bring the pledge out to you

And if the man is poor, you shall not keep his pledge overnight  
You shall in any case return the pledge to him again  
-----him you shall not defraud  
When the sun goes down, that he may sleep in his own garment  
-----and bless you  
And it shall be righteousness to you before the LORD your God

“You shall not oppress a hired servant who is poor and needy  
Whether one of your brethren among whom you live  
Or one of the aliens who is in your land within your gates  
Each day you shall him his wages give

And not let the sun go down on it  
For he is poor and has set his heart on it  
Lest he cry out against you to the LORD  
And it be sin to you; sin you did commit

“Fathers shall not be put to death for their children  
Only the offender shall be a has-been  
Nor shall children be put to death for their fathers  
A person shall be put to death for his own sin

“You shall not pervert justice due the stranger or the fatherless  
Nor take a widow’s garment as a pledge; guilt that would bring  
But you shall remember that you were a slave in Egypt  
And the LORD your God redeemed you from there  
----- therefore I command you to do this thing

“When you reap your harvest in your field  
And forget a sheaf in the field, you shall not go back to get it  
-----such you shall not do  
It shall be for the stranger, the fatherless, and the widow  
That the LORD your God may in all the work of your hands  
----- bless you

When you beat your olive trees  
You shall not go over the boughs again, so I say  
It shall be for the stranger, the fatherless, and the widow  
For their sustenance after that day

When you gather the grapes of your  
vineyard  
You shall not glean it afterward  
It shall be for the stranger, the fatherless,  
and the widow  
As you have now heard

And you shall remember that you were a  
slave in Egypt the land  
Therefore I command you to do this thing  
-----therefore you must understand

Lord God, turn our hearts to be obedient to  
Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have  
heard  
Yes, Lord God may our hearts be faithful  
and true

And we shall be content and satisfied in You  
alone  
We will follow You as we sing our songs of  
praise  
Hallelujah to You; to us Your path You have  
shown  
Hallelujah we shall sing to You for all of our  
days

Hallelujah and Amen...