

Deuteronomy 14

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 09 January 2022

[0 : 00] is where we're at this evening, Deuteronomy 14. Before I get into it, anybody have any other questions that are just pressing? You need to know before we get into the text.

Giving you the opportunity, starting out the new year. I'll do a Q&A; sometime coming up. Any pressing questions? The Noah one was pressing.

Yeah, yeah, the Noah one was pressing. If you're reading through the Bible plan and you're in Genesis 9 and 10, why was it such a big deal that Noah and the curse that was placed upon Canaan and Noah's debauchery being in his tent naked and his sons covered him up?

What was the big deal about that? That one I remember expressly covering it when we preached through Genesis. Just a little side note if you read that. The way you have to interpret that passage, if you remember after the flood, Noah comes out and he drinks a little bit too much fermented wine and is in his tent and he's naked.

It says that he's got three sons. Remember, Sham, Ham, and Japheth, right? And it says that Ham comes out and tells Sham and Japheth that their father's in there and the two, the oldest and the youngest son of Noah, go in and they cover him up.

[1 : 17] They walk backwards and cover him up. And then Noah comes out and issues a curse upon Ham, the descendants of Ham. You have to read the interpretation of that text.

He says, my youngest son. Okay? Ham is the middle son, not the youngest son. But Canaan is the youngest son of Ham. So the curse is upon the descendants of Canaan.

This is why we have the Canaanites all throughout the Old Testament under the curse because evidently what happened is Noah's grandson, Canaan, went in, found him, and rather than showing him the respect due, went out talking to everybody and spreading the rumors and making mockery out of Noah.

And then when his two uncles heard it, they went in and covered him up. So the curse is not necessarily on the middle son of Noah. It's on the youngest son of Noah's middle son, who is Canaan.

So that's how you interpret that passage. So just a real quick answer there. Thank you. That's a good question. That's what got me started in the back, by the way. Anybody else? Any questions that are really pressing before I get into it?

[2 : 22] Don't ask me yours, brother, because I'm still working on it, okay? You sent me a text message, and I'm still working on that one. Please don't ask me that one here in front of everybody because then I'll be like, well, I'll do the Jerry Clowers thing.

I can't believe you asked me such a question. I'm going to get the gentleman in the back to answer that one for you. But we're not going to do that, so we're getting there. Anyone else? Anyone else? By the way, brother, I like that Bible translation, legacy standard Bible translation, new translation. Brother Jerry's asking me to look through. I haven't been through it completely yet, but I like it, and it's something that I may recommend.

It's based upon the New American Standard, which is interpretation. But they intentionally put the, like where it says Yahweh, the original language is Yahweh.

They put Yahweh there. The names of God are put in the text instead of just Lord, and we don't have to interpret it through that. So we read it as Yahweh and things of that nature.

[3 : 20] So, so far, so good. I'll get to it later on, okay? All right, Deuteronomy chapter 14 is where we're at, just making our way through Scripture and making our way into really just throughout the book of Deuteronomy.

We really don't have to set it up much, but we do remember that Moses is giving his final message to the people. Before they go into the promised land, you remember one of the distinguishing things, and you have to take this in context here, especially as we read this chapter.

One of the distinguishing things for the people of Israel when they went into the land of Canaan is the fact that they were not going to push out the inhabitants of the land all at one time. Remember, God says he's not going to remove all of the Canaanites, the Hivites, the Jebusites, all of them at one time, but little by little, right?

So that the land would not be overwhelmed, and the land would, they would be able to populate the land. So probably one of the hallmarks of this was that the nation of Israel was to go in and take possession of a promised land and live among people who were not like them.

Now, they might not be in the same city as them. They'd be in the same region, though, so they would be there. So they would be living a separated life among the inhabitants while God was pushing them out.

[4 : 35] So as the nation of Israel grew, God would lead them to push the inhabitants of the land out, and they would take over more of the land. But there would always be kind of this comparison game, if you will.

They would be living among people that they weren't anything like. And the thing really that set them apart is the law, the commandments.

It is the declarations. I'm sorry, she does this. She and I have conversations, and we talk back and forth, and when she hears me talking, she just wants to talk to me, and that's okay. No, I'm just joking.

So the thing that set them apart was the commandments of God, and it was intentional. God wanted his people to stand out. God wanted his people to be different.

God wanted his people to look different and to act different and to behave different. And the reason for this is because their difference was going to be the differences would be the tools that God would use to attract others.

[5 : 35] Right? They were to live so differently that it would be an attraction to others. Because if you're in the land, and everybody around you, I know I'm setting this up quite a bit, but we need to before we read the text.

And everybody around you is praying to this God for rain and harvest and praying to this God for fertility and praying to this God so that their animals would continue to reproduce and pray and all these things.

And yet here's one nation that they are completely sold out in all aspects of life to one true God. And they're more blessed than anybody around them.

And all of a sudden now it becomes an attraction. Right? God's favor is raining down upon them. God's mercy is there. His loving kindness. His judgment, sure.

His chastisement, sure. His discipline, sure. His strength. His faith. But they were to stand out. They were to be different. And that's still the same call today.

[6 : 34] Right? We are to live among people whom we are nothing like. And the differences that are evident in our life are to be testimonies that God would use to draw other people to themselves. So we see that theme continued.

We have to understand it this way because I'm about to start reading in Deuteronomy 14 which talks expressly about what they should and shouldn't eat. And to us it doesn't make a lot of sense. And to us really it doesn't have a whole, it has application.

But these truths don't resonate to us because if you remember Peter's vision while he was on the rooftop, all animals were declared clean. So we can't read this with a legalistic mindset and say, see, we're not supposed to be eating pigs.

I like pig. I had some sausage this morning. I like pork. I like those things. But I also rest in the fact that Peter saw that all animals were clean. I read also this morning in the book of Genesis where when Noah came out of the ark, God declared you can eat every animal.

Right? All the animals. Prior to that everything was vegetarian. He said you can eat all animals. Every animal is for food. Now all of a sudden there's this distinction. Why is this distinction?

[7 : 43] Why here? Well, separation. It's supposed to be a separation. Later on in the New Testament he declares all animals fit for food again. Paul says that we're not supposed to be held captive by rules and regulations concerning food.

Right? We can eat. We're fine to sit down and eat. But so there was a time and a season for these but there's an application that transcends this time.

And that's what we're going to try to see this evening is the application that transcends this. So Deuteronomy chapter 14 reads this way.

All the animals. Anything that has fins and scales you may eat. But anything that does not have fins and scales you shall not eat. It is unclean for you. You may eat any clean bird.

But these are the ones which you shall not eat. The eagle and the vulture and the buzzard. The red kite. The falcon and the kite in their kinds. And every raven in its kind. And the ostrich and the owl and the seagull and the hawk in their kinds.

[9 : 37] The little owl. The great owl. The white owl. The pelican. The carrion vulture. The cormorant. And the stork. The heron. And its kind. And the hoopoe. And the bat. And all the teeming life with wings are unclean to you.

They shall not be eaten. You may eat any clean bird. You shall not eat anything which dies of itself. You may give it to the alien who is in your town so that he may eat it.

Or you may sell it to a foreigner. For you are a holy people to the Lord your God. You shall not boil a young goat in its mother's milk. You shall surely tithe all the produce from what you sow.

Which comes out of the field every year. You shall eat in the presence of the Lord your God. At the place where he chooses to establish his name. The tithe of your grain. Your new wine. Your oil.

And the firstborn of your herd. And your flock. So that you may learn to fear the Lord your God always. If the distance is so great for you. That you are not able to bring the tithe.

[10 : 34] Since the place where the Lord your God chooses to set his name is too far away from you. When the Lord your God blesses you. Then you shall exchange it for money. And bind the money in your hand. And go to the place which the Lord your God chooses.

You may spend the money for whatever your heart desires. For oxen or sheep. Or wine or strong drink. Or whatever your heart desires. And there you shall eat in the presence of the Lord your God. And rejoice. You and your household.

Also you shall not neglect the Levite who is in your town. For he has no portion or inheritance among you. At the end of every third year. You shall bring out all the tithe of your produce in that year.

And shall deposit it in your town. The Levite because he has no portion or inheritance among you. And the alien and the orphan and the widow who are in your town. Shall come and eat and be satisfied.

In order that the Lord your God may bless you. And all the work of your hand. Which you do.

Deuteronomy chapter 14. Let's pray. Lord we thank you for this evening.

[11 : 33] We thank you for your faithfulness to us. And we thank you for the opportunity you've given us to read your word. Lord help us to understand the truth that it contains. But Lord more than that. Help us to lay hold of the application.

Which it resonates with to our own lives. May our lives be given for your glory and honor. And we ask it in Christ's name. Amen. I want you to see this evening the testimonial witness of separation. The testimonial witness of separation. The fact that God was keeping his people separate while living among individuals. We've talked about that before. That they were a set apart people. They were at times an isolated people.

But there is this testimonial witness of the separation that they were to have. And to live out among the inhabitants of the land that they were going in to possess. And we see the separation being laid out in a number of ways.

We see it in their corporate worship. We see it in their private practices. And we see both of them here really in the text before us. And we see this testimonial as that which God would use to draw people to themselves.

[12 : 30] But the first thing we must understand is that this separation was number one. A part of the relationship his people enjoyed. It really directly stemmed from the relationship that his people enjoyed.

The commands of God that were commands of restriction. The things that they could not do. Were always connected to the promises of the position which they held.

Here Moses reminds them you are the sons of the Lord your God. Of Yahweh. That is capital L, capital O, capital R, capital D.

Yahweh. Covenant God. So it is a reminder of the position or the relationship that they enjoy.

Because they are the sons of Yahweh. They are under this covenant relationship with Holy God.

And then he tells them there in verse 2. For you are a holy people to the Lord your God. And the Lord has chosen you to be people for his own possession. Out of all the peoples who are in all the earth.

[13:32] So before he begins to declare the restrictions of what they can't do. What they shouldn't do. I know the latter part of verse 1 is there. I am going back to it in just a moment. But in the midst of declaring to them what they should and shouldn't do.

How they should live their lives corporately. How they should live their lives privately. There is this reminder of the relationship that they enjoy. You are the people of the Lord God.

He chose you. Out of all the peoples in all the worlds. The Lord your God chose you to be his people for his possession. A holy people.

And everything stems out of that relationship. The reality that they were to live separate lives. And the reality that they are to live distinct lives. And the reality that they are to look completely different from everyone around them.

Rest in the fact that they enjoy a relationship that most people don't enjoy. And their relationship was worth it. Who they were and whose they were was worth the difference that was going to be displayed in their life.

[14:44] Because they were unique. They were set apart. And the thing that set them apart was who they belonged to. The thing that set them apart was who called them to himself.

The thing that set them apart was not the fact that they came from Egypt. Or the thing that they moved from here. Or they descended from Abraham. The thing that set them apart was that they belonged to the Lord God.

He chose them. And that reality was the motivation for living differently.

And that's enough. I mean just to be blunt. Whatever God commands or requires following that reality is okay.

Because the reality is that of all the peoples in all the world. He chose them. He reserves the right to tell them how to live.

[15:45] This morning I got in a discussion with a couple of individuals. We were talking about the Bible translations. And how the New American Standard pretty accurately translates the word *doulos* in the New Testament.

Doulos is the Greek word. To slave. Whereas many translations translate it into servant. Sometimes in the New American Standard it says bond slave.

But some of the. And it's not to put them down. Because it is actually. You know it's not to say historically the King James was wrong. It is not to say the New King James is wrong.

I'm not telling you that if you have a Bible that says servant instead of slave. That you need to go destroy it. I'm not saying that. I'm just saying that the original wording there was intentional.

That you are a slave of Christ. Paul referred to himself as the slave of Christ. Rather than the servant of Christ. And I kind of understand in the King James translation. That if I was one of the small group of individuals who was charged by King James to translate scripture.

[16:52] And I was going to bring the scripture and present it to the king. I probably didn't want to be the individual who told the king he was a slave. Right. And it kind of softened it just a little bit.

But the reason there's meaning here is because. And I'm not saying historically King James is wrong. So please don't go there with. You know. In your mind. Thinking that.

I'm thinking that. I love the beauty of it. I love. And it's the basis of even the New American Standard translation. So. I'm not saying it's wrong. But just stay with me. In contemporary society. Modern day.

To be a servant leaves the open door of possibility. Right. That if I am a servant. I have a choice. I don't necessarily have to do everything you want me to do.

I get to decide. But to be a slave. Removes choice. Because slave. Emphasizes ownership. And that's why. We're almost so repulsed by it.

[17:46] And to really understand redemption. Redemption means we were bought. Off of the auction block. That's. The word redemption. And redeemer. It was a common term.

In Roman society. And it was one who went. And purchased an individual. At a slave auction. They were their redeemer. They paid for them. And therefore.

When they left. That was their possession. So now you begin to see. The. The line of thought. I think very linear. So. For Christ. To be a redeemer.

Then. If he has redeemed me. Then I am his slave. And therefore. He. Owns me. And I know. Because.

Some people say. Well what about where he says. In scripture. No longer do I call you my servants. But I call you my friends. Was a very common thing. In the Roman world. For slaves. To be some of your best friends. Educators.

[18:44] Doctors. Teachers. These things. Were slaves. But. They. They were still. Subject. To the master. They just were. The slaves who had.

The. Hole punched in their ear. Because they didn't want to leave the master. Right. They loved him. And they. They. Punched her. Oh. I love my master so much. So. What I'm saying is. That relationship. Dictates everything else.

Because this is who he is. Then he has the absolute right. To tell us what we can. And cannot do. Flows from the relationship. The nation of Israel. Was God's special people.

And because. Of the relationship. They enjoyed. He had the right. To command them. Not to do things. Or to do things. And if we put that application to us.

We are God's. Holy. People. You ever thought about that. Out of all the peoples. In all the world. And I know. We tend to get so. Caught up.

[19:38] And I think we should. We need to have a burden. For the lost. We need to have a burden. For those who don't know. But. I think sometimes. We ask the wrong questions. Because in our mind. We ask the questions. In order to try to catch God.

In a corner. In the mind. We ask the question. Well what about those people. Who have never heard. What about that. Have we ever asked ourselves. But why did I get the opportunity. To hear. What in me.

Created an opportunity. For me to hear the gospel. And therefore respond to the gospel. Out of all the peoples. In all the world. Seven plus billion people.

Why me? And that's the relationship I enjoy. And in Christ. Each one of us enjoy. And everything that comes after that.

Is directly connected to that relationship. So we see. The first thing that sets them apart. Is the relationship his people enjoy. Number two.

[20:41] We see the restrictions. That are placed upon them. Because. Relationship brings freedom. But it also brings restrictions. Right?

Relationship brings freedom. There are some things. You get to enjoy in a relationship. Or you ought to enjoy in a relationship. That you do not enjoy. Outside of that relationship. But it absolutely brings restrictions too.

Because now that you're in that relationship. There are some things you can no longer do. It brings with it. Freedom and restrictions. Restrictions. And we see these restrictions. Placed upon the people.

He says. You shall not cut yourselves. Nor shave your forehead. Now let's just read the rest of that. For the dead. Okay? They were about to go into the land of Canaan.

And it was very common in Canaanite paganistic worship. That when someone died. They would cut themselves. And shave the front of their foreheads.

[21:37] And it was a part of their mourning ritual. Not mourning like in the morning. But mourning like grieving ritual. And in that ritual. They would actually cut their arms. Cut their backs. Some old manuscripts say.

It looked as if they had plowed their backs. And they would take these sharp stones and knives. And cut their chest. And the whole reason for this mourning practice. Was in order to channel the power of the person who died.

And put it into their own life. It was paganistic worship. It was seeing individuals as a deity who had died. And therefore I'm taking on that deity. And trying to become greater as a person.

And mourning for this dead person. And he says you shouldn't do that. You're not going to resemble them. In your true worship.

You will not do the same thing as they do in their idolistic. Ritualistic worship. You should not. What we would say.

[22:39] Believers don't mourn like the rest of the world. And even in New Testament terminology. We find that too. We do not mourn as those who have no hope.

Right? There should be a stark contrast. Between the mourning of the believer. And the mourning of the unbeliever. An absolute contrast.

There should be an absolute contrast. Of the grief. I'm not saying that grief isn't a reality. I'm not saying that grief isn't going to be present. I'm not saying that grief isn't going to be heavy. I'm just saying it's got to be different. Because of the relationship.

Right? So he says you're not going to do what everybody else does. You're not going to be kind of conformed to society. You're not going to grieve like they grieve. You're not going to cut yourself and shave your forehead.

You're not going to take their customs upon you. This again has to do with all those passages where it says making markings on your body. And trimming the edges of your beard. And things like that.

[23 : 38] It's not saying that if someone has a tattoo. Or they shave their beard. Then they're lost. And they're lost in going to hell. I mean that's not saying that. Right? That's just saying the land you're going into. Is full of people who have markings on their body.

That are forms of worship. And the reason they trim the edges of their beard. Is because that's their form of worship. And you're not going to be like that. So let's be sure that we take passages as they are.

Because if we're going to say part of it. We need to say all of it. Which means that just looking around the room. Every one of us men have trimmed the edges of our beard. Okay?

There was a guy hanging on the wall in there. Who evidently never trimmed the edge of his beard. The first pastor pictured on the wall. And I tried to. For the 150th celebration. I wanted to look like him. And your pastor's wife said no.

You're not going to do that. So we trim the edges of our beard. Right? That doesn't mean that I'm. You know practicing any kind of false worship. Or anything like that. So take it in context.

[24 : 34] That's why we say we've got to take the Bible in context. I'm definitely not telling you to go out and cut yourself. Or to shave your forehead. But hey if you want to shave your forehead. By all means be empowered to do it. But we don't do it.

Like those people around us would do it. And that's exactly what he's saying. He's putting restrictions. Because of their context. Because of where they're going. Because of where they're living. And this is an outward display.

Right? This is public life. So publicly you're not going to look like the people around you. Publicly you're not going to look like the people around you. Now the same. In the same vein. Again I'm not saying this judgmental.

I'm trying to say this at least biblical. And with as much class as I can. We understand these truths. But also.

We as believers ought to look different than people publicly. Right? The way we live our lives. The way we act. The way we behave. Publicly we don't blend in with the world. That's just a reality.

[25 : 29] Because we don't behave like they do. Their common practice was cutting and shaving the front of their foreheads.

And he says you're going to look different. You're going to mourn different. You're going to grieve different. Right? In the hardest moments of your life you're going to be different. Then he moves on to another restriction. We would say that he begins meddling a little bit here.

Because now he moves from the public display to the private life. As one commentator says. He goes from what you do in practice to what you put on your table. And there's nothing more intimate. Nothing more personal than the dinner table.

I believe the dinner table is very, very important. I believe the table has a great place throughout scripture. I believe the table is a great place to be gathered. And our family. And if you ever come over to our house. Be prepared.

We don't have the most comfortable dinner chairs around our table. My chair makes a lot of racket noise. And it's about to break on me. And that's okay. But it's because when we sit down to eat. We are usually at the table for over an hour.

[26 : 26] We sit at the table. Recently one of the kids had a friend over. And we were there probably. I mean we were done eating. The plates were kind of pushed back. And we were there for well over 45 minutes or so. And it's all this.

And it's nothing. Not deep conversations. We're just spending time together. And I asked them. I said is this like this at your house? They're always hanging around the table. And they said well unfortunately we never sit at the table and eat. And I said I'm sorry.

For one I'm sorry you're having to deal with all our crazy conversations here. Because they're you know not all serious. But the other part of that I'm sorry that you don't get to experience this. Table is important. It's very important.

And it's also very personal right. Because it's there where people get to know you. You know more about me by sitting at the table with me than you ever will by sitting in a pew with me. You just will. And that's why fellowship and table fellowship is so important.

I will know more about you by sitting at the table. I will never forget the very first. And I don't mean to call any of you out. This is coming up on my sixth year. Super Bowl Sunday will be my sixth year here.

[27 : 26] And I believe it was my second Valentine's Day. We had a widow's dinner at our house. At Carrie and I's house. And we cooked widow's dinner. And some of the widows of the church.

I'm not trying to make eye contact with anybody and look at anybody. Sat around our table. And I learned more about those ladies in that hour sitting at the table. When they left, I told Carrie, I said, I felt like I sat at a table full of teenage girls.

I said, oh me. I was the only guy at the table. And I said, boy, I was out of place. But it was special. Right? Because we learn about each other around the table.

And we're free to talk. Well, think about this. God tells them what they can put on their table. Don't eat what everybody else eats. So he gets personal, right?

He is showing you here that your relationship with the Lord your God is not just a public affair.

There is no separation between the holy and the common. Right? It is what you look like outwardly and what you're doing privately.

[28 : 30] And he says, these are the foods you should eat. Now, many people have tried to figure out why God put such restrictions. And some people medically have said, well, the foods that he said they shouldn't eat probably would have carried more bacteria.

And if you didn't chew the cud, if it wasn't cooked properly, that would have happened. And some say, well, small pigs were used in sacrifices. And therefore, they were used in temples.

And he didn't want them to have that. And the whole bullying a young goat and its mother's milk, that's always kind of been one that made me scratch our head. But it was a fertility ritual in Canaan. They were seen as being a fertility ritual in Canaan.

And also, we think that God is connecting that with the fact that milk was to be that which nourished the life of the young goat rather than that which took the life of the young goat. So it's this whole circle of life picture here.

But really, what it boils down to is God just said, eat this, not that. And he had the right to do that. And for a season with the nation of Israel, he isolated them through their diet.

[29 : 35] By dietary laws, he set them apart. Remember Daniel and his friends Shadrach, Meshach, and Abednego? They were isolated in their dietary eating for a while there when they were brought into the Nebuchadnezzar's court, brought into Babylon.

And they were offered food from the king's table. And they said, we can't eat this. And they said, we just want to go on a vegetable-only diet. And we don't want to drink wine. We'll drink water. And the guy's like, I don't know. And they said, try it.

And at the end of those days, they looked better than anybody else. That's not giving you an excuse to go on the Daniel diet, and it means you're going to look better than everybody else. Maybe it will be. I don't know. It would do me really good to go on that diet for a while.

I cling to that. All food is good for eating and probably shouldn't. But what it does is it showed that their commitment to God was honored by their separation from others in something as small as their diet.

And we see this, that God is placing restrictions upon them for the intended purpose of setting them apart. Because they were not to eat an animal that died of natural causes.

[30 : 37] They didn't have to worry about the whole roadkill law that you can eat roadkill on the state of Tennessee legally. They couldn't even eat anything that died naturally. Now, part of that, some say probably because it still had the blood in it. But you could give it to the alien or the sojourner among you.

You could sell it to somebody. So if you had an ox that died, natural causes, and it just died, you couldn't eat it. But you could sell it to the people around you. You think how weird that would make you look? Hey, I've got a whole ox over here.

I can't eat it because it died naturally. I could eat it if I'd slaughtered it. But I can't eat it because it died naturally. But I'll sell it to you. It's going to set you apart, right? God sets his people apart because he's wanting to draw people to himself through their public life and their private life.

So the restrictions he placed upon them. Number three. This one's a really good one. This is part of their testimonial witness of separation. Number three. It is the rejoicing in his provisions.

It is their rejoicing in his provisions. Verse 22 says, You shall surely tithe all the produce from what you sow. Jewish scholars have traditionally called this the second tithe.

[31 : 45] Right? This is the second tithe. You tithe of your increase. And the second tithe, in most Jewish scholars and Jewish translations of the law, there were three tithes.

So it didn't just that you gave the Lord 10%. You really gave the Lord about 30% of your gain that year. And this would have been the second tithe. So you gave a tenth of your increase to the temple.

So this is a tithe of all that you sow. So when your harvest came in. Right? So the best of your harvest you set aside. I like this one. You'll like it too as we read it. Because you are to take a tenth of everything that you sow that comes in.

Which is probably going to be a bounty when you're living in an agricultural society. Right? They're not hunters and gatherers anymore. And they're living in that fertile crescent. What we call the fertile crescent today. Very, very fertile land.

The land flowing with milk and honey. So you have this great bounty of harvest. And you are to take a tenth of that and set it aside. And then you are to take that and go to the place where the Lord God calls his name to dwell.

[32 : 42] Shiloh. Later on. Jerusalem. But you are to take it to the place of God's presence. And this is what's so good about it. You weren't supposed to just take it into the temple and leave it there. Because look at what it says. It says you are to take it there.

And verse 23. You shall eat in the presence of the Lord your God. At the place where he chooses to establish his name. The tithe of your grain. Literally.

You are to take a tenth of your harvest. Go before the Lord. And have a meal of celebration. You and your whole household. And provide some to the priests and the Levites that were there.

I'm just thinking in my mind. They had dinner on the grounds all the time. The priests probably ate really good. Right? As people were bringing. Especially during harvest season. But really what you were to do was to take a tenth.

And you and your family and your servants and everybody in your household. Was to go before the Lord and have a meal of rejoicing. And if it was too far for you to carry all that milk.

[33 : 42] Then you were to sell it. Bind the money in your hand. And go to where his name dwell. And then buy whatever you want. Right? Whatever is good. Whatever is going to taste great. And buy a feast.

And sit down and have a meal of rejoicing. Think about this. The God who said don't do this. Also said do this. He wanted them to take time to stop.

And take ten percent of everything they gained. And just come sit down in his presence. And eat. And rejoice. And celebrate.

Why in his presence? Because there would be no forgetting. He who brought the harvest. When you're sitting before his presence. And rejoicing.

Right? It was to be a celebration. The whole family was to sit down. To invite the Levites and the priests. That were at the temple. And say come sit down with us.

[34 : 42] Today we're rejoicing. In all that God has provided. And look. This is just ten percent of what he has given us. And look at the bounty that's on the table before us.

Look at how much we have to be thankful for. And we still have ninety percent at home. See they rejoiced. Think about this. If you were.

Because one thing you see throughout these passages. And you see it from the very moment. They leave Egypt. And I always refer to it as a mixed multitude. You always see people on the outskirts. Right? God is always drawing in the sojourners. Or the aliens. Aliens means people who are not of Jewish descent. And so there are always. The other people that are there. And they're watching.

They're around. Because God has a habit of drawing people to his people. And think about this. If you're living among them. And you see them packing this huge picnic meal.

[35 : 40] For better terminology. They took ten percent of everything to get out of their field. And where are you going? We're going to go have a meal. Where are you going to have a meal? We're going before the presence of the Lord. And we're going to celebrate. We're going to rejoice.

In all that he's provided. At one time. Eating ten percent of the whole harvest. What a celebration. What a rejoicing. See they are so different.

In the rejoicing. Of his provisions. And the people of God today. In application wise. Ought to be similar to that.

Rejoicing. In all that he's provided. Our rejoicing ought to be as different. As different from the world. As our restrictions. Fourth and finally.

We see. That they are witnessing. Through their separation. In the relationship they enjoy. They witness. Through their separation. In the restrictions that they have.

[36 : 38] They witness. Through the rejoicing. That they demonstrate. Number four. They witness. Through their remembrance. Of the needy. They witness.

Because they're so different. Sadly. They don't do these things. We don't have these recorded for us. But they are to be a witness.

Of separation. Through their remembrance. Of the needy. Every third year. Every third year.

You are to take the tithe. Tithe. Now. You take the tithe. Of what you sow. Before the Lord. And have a meal. Right. And when you go there.

If that was Shiloh. Which is the name. Or the place where God calls his name. To dwell first. Was Shiloh. Then the priests. And the Levites. At Shiloh. Were to be well taken care of. This is why Moses says.

[37 : 34] And don't forget. Or don't neglect. The Levites in your own city. Right. So don't just take all your food. To them. Be sure to provide for them. Well. But every third year. You would take the tenth of your land.

And not go to Shiloh. We would. You would stay home. It says. And take it to your own town. Be like bringing it to downtown Wartrace.

Right. So instead of going to Shiloh. We're going to go. To downtown Wartrace. And prepare the same meal. But it says. The preparation of that meal.

Would be so that the alien. And the sojourner. And the orphan. And the widow. Could come sit down. And eat as much. As they want. It was to be a provision.

For the needy. Among them. That they were to have this meal. Of rejoicing. And celebration. And they were to have this feast. Laid out. But this feast. No longer was just about. The family rejoicing.

[38 : 31] This feast. Was about the family. Remembering. This feast. Was going to be about the family. Celebrating what God had given them. And remembering the needy. Around them. This is why God says.

And there would be no needy one. Among them. Because if. The nation continued to remember. The way they were supposed to. There would not have been. A needy person. Among them. The orphan.

Which literally means fatherless. And the widow. The sojourner. And the alien. Isn't it amazing. How. In each one of these. The provisions. Are extended. Even to the non-Jewish.

Individuals. Right. You didn't have to be. A descendant of Abraham. To take part in this. You just had to be. Someone in need. And it was there. And it was waiting. And it was this remembrance. Of. I'm bringing it to my own town. And this year. Every third year. This year. I'm providing. For the needy. This year.

[39 : 27] I'm going to remember. Those around me. Because. God has. God has. A heart. For the needy. And his people should. As well. God has a heart.

For those. Who are hungering. And thirsting. Both physically. And for righteousness. And his people. Should. As well. And they were to.

Testify. To the world around them. In their remembrance. Of that. Think about this. Going to the town square. And preparing this huge meal.

And saying. Hey. Whoever is needful. Come eat. Come and eat. And we have an opportunity. Just on the small scale. To see that every now and then. When we have our community cookouts.

Or our fish fries. Or any of those events. And you see the community. That just sometimes. It amazes me. How overwhelmed they are. That people would say. Just come eat. Whatever you want. It doesn't matter. And they're like. You're not charging anything for this.

[40 : 22] No. Just whatever you want. You mean this is free. Yes. Absolutely free. People just think you're weird. And that's okay. It's a great testimony. Right?

It's a great testimony. I remember there was one time. In particular. And I didn't intend to do it. And we didn't intend to do it. But we had. Unintentionally scheduled our fish fry.

The same year. As another fish fry. The same time. Same date. That another fish fry was scheduled. And. Those who had organized. The other fish fry. Called me. And were really upset. And really just demanded.

That we change our date. And I said. I'm sorry. I'm not going to do that. But the upset part was. Because theirs cost. A certain amount of money. And ours was free. And theirs was a fundraiser. And ours was just a giveaway. And. You know. It wasn't intentional. We didn't mean to do it. So we've tried to make strides. Not to do it that way again. Because we didn't want to. Be a hindrance to anyone.

[41 : 20] But it was almost like a no brainer. Here's two banners beside each other. Let's see. I can pay for that one. Or just go eat that one. Because that type of thing. Catches the world. Off guard. That's what he's called his people to do.

To remember. So let's pray. And then we'll be through. Lord thank you for this evening. Thank you for the opportunity. To look at your word. Lord thank you for the truth. That it contains. And we pray. That it would continue to speak.

Into our hearts and minds. And to draw us closer to you. And we ask it all in Jesus name. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.