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Exodus CH 22.

In CH 20 we saw the Law being given. Well, the start was the 10 commandments. The 10 utterances. Then CH 21 dealt with social issues.

The treatment of Hebrew slaves, personal injuries, theft and property damage, sexual abuse, and mistreatment of others.

/The measure-for-measure principle eye for eye, tooth for tooth, hand for hand does not imply that literal hands and eyes are to be removed but that the

punishment must fit the crime. Lex talionis lex = law and talionis = of the same nature.

The master-servant relationship was part of the widespread ancient social cultural structure, and the Israelites, emerging from their own harsh bondage, were to be particularly sensitive to mistreatment of slaves. This will prevent abuse of others...

/The Hebrew word עֶבֶד ebed means both slave and servant. It is from the Hebrew root word abad עָבַד ābad which means to serve. So, it is not to be interpreted as the picture of brutal slavery that one has here in America.

Because there is a provision for selling oneself into bondage in order to deal with unmanageable debt (CH 22).

Let's move into CH 22. And the LORD continues with property rights.

Because at that time, the society was agricultural, the cases regarding theft and property damage have primarily to do with animals and land and what the land produces.

So, the LORD continues HIS emphasis on Justice. That is the key to understanding these Vs. The people were not used to governing themselves. And so the LORD has

to lay down the basic rules for a functioning society.

/This section of text can be viewed:

Vs 1-4, The Law and Stealing.

Vs 5-8, The Law, Responsibility.

Vs 9-15, Ownership, Borrowing.

Vs 16-17, The Law and Virginity.

Vs 18-20, Sorcery, Bestiality, and Idolatry.

Vs 21-24, Compassion for the Stranger and Disadvantaged.

Vs 25-27, Compassion for the Poor.

You can re title these but these are good descriptions.

/So not just the Israelites but all of mankind is born sinners, So the

LORD points us to the solution,
Yeshua. The OSN is like the worm
in the apple.

Not to make light os the OSN...



The Law and Stealing.

**1 If a man steals an ox or a sheep
and slaughters it or sells it, he
shall pay five oxen for the ox and
four sheep for the sheep.**

The theft of an ox was regarded as
a greater crime than the theft of a
sheep. Maybe because the Ox was

more useful in the agricultural realm. It was bigger as well and also was not as plentiful as sheep.

So the point here is that the ox or sheep is gone, one way or another, slaughtered or sold. It is no longer in his procession.

2 If the thief is caught while breaking in (hahth air = dig through the clay walls, so he is breaking in with bad intent) and is struck so that he dies, there will be no blood guiltiness on his account.

/This is a burglar. One that is a threat to you and your family. So you are taken by surprise and you use force to defend your property,

and he dies, you are not guilty of murder. It is dark and so the thief cannot be identified. Did he have a weapon, what intent.

3 But if the sun has risen on him, there will be blood guiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft.

So now the situation is such that you are not taken by surprise you cannot use lethal force. Self-defense would still apply but now the man could be identified.

4 If what he stole is actually found alive in his possession,

whether an ox or a donkey or a sheep, he shall pay double.

If a thief in breaking into a dwelling in the night, was slain, the person who slew him was not to be punished. He could not identify because it was dark.

However, in the daylight, the slayer was guilty because he could identify the thief and thus be punished with a conviction through a trial.

The command against theft was already stated in the Ten Commandments. Here are more specific principles given to the judges, so they could apply that principle in the daily life and

administration of justice among the people of Israel.

/The Mosaic Law did not send a person to jail because of theft. Instead, the thief was required to restore what he stole, plus an additional penalty.

Some scholars say that jails did not exist at this stage of the nation of Israel, some say they did, but only as a temporary housing for the accused.

Jail and prisons did exist in the other cultures, we know they did in Egypt, remember Yoseph?

He shall restore five oxen for one ox for example. If he could not pay it, he would become a servant to

the one from whom he stole.
Remember for a max of 6 years.

This can be regarded as a positive approach to the punishment of criminals, putting them to what we might call productive restitution and compensating the victims of their theft.

These principles are often ignored in the modern administration of justice.

Today our prison system is big business. Not saying that it is not worth it. BUT, I think, although it is a protected secret, that the nationwide budget for the prisons, local jails, federal cost well over

80 Billion dollars a year. Some estimates say over 100 billion.

Again, there are definitely people who belong there, don't get me wrong. But capital punishment is something that needs to be in place.

/The thief was to make full restitution; if he has nothing and thus unable to pay, he would become an indentured laborer, either for the victim or with the money from the sale going to the victim.

The Law, Responsibility.

5 If a man lets a field or vineyard be grazed bare (so his

fields are depleted) **and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.**

/So, he is to keep control of his livestock. The LXX says the owner sends his Ox after his own field is bare. Either by accident or design it is the same result.

There were property rights. Again, remember the LORD is teaching HIS people how to live in the land that HE will give them. They are not there yet, but within a generation they will be.

6 If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field itself is consumed, he who started the fire shall surely make restitution.

/There are many who would agree that to steal the property of a neighbor is wrong. Yet they think nothing of trespassing or treating a neighbor's property without the slightest bit of care.

But we are to love our neighbor as we love ourselves. Yeshua said that in MAT 22, and MAR 12 Paul said it in ROM 13 and in GAL 5 to name a few verses.

And it was first mentioned here.
And then in

/LEV 19:18, ‘You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

If we love our neighbors that way, treat them that way, and they treat us that way, well how cool would that be? I have great neighbors.

So, most men are careful not to damage their own property; they should be as careful not to damage the property of their neighbors.

Those men who do not care about their own property, well they certainly won't care about others.

7 “If a man gives his neighbor money or goods to keep for him and it is stolen from the man's house, if the thief is caught, he shall pay double.

8 If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor's property.

Property in the hands of a friend, to keep and guard, was a feature in these earlier societies.

Person's for whatever reason who were traveling or perhaps away for long periods trading or shepherding would have a neighbor guard or watch their property in their absence.

Refusals to return such deposits were rare but apparently took place. The Mosaic punishment for losing or taking the property was to pay double. So, this would prevent stealing of the property you agreed to protect.

Ownership, Borrowing.

9 For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for

any lost thing about which one says, ‘This is it,’ (so it is identified) the case of both parties shall come before the judges; he whom the judges condemn shall pay double to his neighbor.

10 If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep for him, and it dies or is hurt or is driven away while no one is looking,

11 an oath before the LORD shall be made by the two of them that he has not laid hands on his neighbor’s property; and its owner shall accept it, and he shall not make restitution.

12 “But if it is actually stolen from him, he shall make restitution to its owner.

Restitution = shaw lamb = 12 times in this section this word is mentioned. About 120 times in the Pentateuch.

/In the law of Israel, an owner did not lose ownership simply because the object was lost. If another found the object and owner laid claim to it, and there was a dispute between them over the item, it was to be decided by judges.

/Remember also that the judges were to be selected by Moses and the elders in the tribes who were

men who feared GOD, men of truth, hate dishonesty. So the judges were at least at that time good.

The cause of both parties shall come before the judges; and whomever the judges convict shall pay double:

If there was a dispute regarding the loss of property, the judges heard evidence, investigated, and decided who was right and who was wrong.

The guilty party had to pay double restitution – whether they were the accused or the defendant. There was a price for false accusation or lawsuit.

10 If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep for him, and it dies or is hurt or is driven away while no one is looking,

11 an oath before the LORD shall be made by the two of them that he has not laid hands on his neighbor's property; and its owner shall accept it, and he shall not make restitution.

12 “But if it is actually stolen from him, he shall make restitution to its owner.

13 If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces.

14 If a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.

15 If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.

This law considered the situation when or if something suspicious happens – an animal in the care of another dies, is hurt, or driven away.

Yet, it happened with no witnesses (no one seeing it). Shall the testimony of the accused be accepted in such cases?

/An oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that: In such cases, the owner of the animal was obligated to accept the sworn testimony of the accused, unless there was evidence that gave reasonable doubt to the truthfulness of the accused.

/This principle is the foundation of our idea that a man is innocent until proven guilty. In this case, the man's oath was taken as true unless proof to the contrary could be found.

/The owner of it shall accept that: Though the owner of the animal

suffered loss, he was not allowed to compensate the loss by accusing and winning damages against an innocent party. He had to accept the outcome, even though justice may have left him uncompensated.

13 If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces.

So here's the head I found that's your sheep, that's your earmark...remember that

14 If a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.

15 If its owner is with it, he shall not make restitution;

You break it you own type thing.
Hey you borrowed my
lawnmower, whatever and it is
broke, you broke it you make
restitution for it.

/The duty of borrowers is very
simple. It is to take care that that
which they borrow while it
remains in their. To return it
unhurt, or undamaged or else make
compensation to the one who lent
it, the owner.

It is a common thing to take or
borrow, but take little care of what
we have borrowed.

Now we enter into a new section of text. Let's see.

The Law and Virginit

/16 If a man seduces (פָּתָא pātâ paw thaw = flatter, entices with the intention of having sex) a virgin who is not engaged, and lies with her, he must pay a dowry (מַוְהָר maw har = first used in the story of Dinah) for her to be his wife.

17 If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins.

If a man entices paw thaw = deceives a virgin into having sex. He shall surely marry her, she will

be his wife. If the father consented, he was compelled to marry the girl.

If her father absolutely refused, for whatever reason, the offender was to pay such a sum equal to a great or big dowry for the injured young women.

This would enable her to live with dignity in the place of her family. This would help the family and her be selected or select a good husband.

So, it would help her reputation. Remember the story of Yakobs only daughter Dinah?

Sorcery, Bestiality, and Idolatry.

18 You shall not allow a sorceress to live.

Kha shaf = to practice witchcraft or sorcery, use witchcraft sorceress. This is in the feminine so it appears that females were the main ones practicing what we would call witchcraft. Although the same word is used in the story of the Pharoah and his

19 Whoever lies with an animal shall surely be put to death.

/Bestiality was practiced in the ancient world, and here GOD commanded specifically against it.

According to ancient writings this was prevalent among the Canaanites.

Surprisingly 4 states do NOT have laws against this. Many countries do NOT have laws against this. Maybe it was not considered needed, I don't know. And if the law was needed what does that say?

However, if GOD's standard is rejected in one area of sexual morality, then the standards are often left up to the individual to decide. So, you end up with things like if it feels good do it...not good advice, usually.

It is GOD's morality that has condemned fornication, adultery, pedophilia, homosexuality.

It is no surprise that all of these sexual practices are increasingly practiced, supported, and encouraged.

20 He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed.

Pretty straight forward. Again, a reiteration of the first commandment. You shall have no other GOD's before Yehovah.

Compassion for the Stranger and Disadvantaged.

21 You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

22 You shall not afflict any widow or orphan.

23 If you afflict him at all, and if he does cry out to ME, I will surely hear his cry;

24 and MY anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

Notice the four groups that the LORD mentions here, that HE cares so much about...

/Widows, orphans, strangers in need, and the poor. Just as HE GOD heard the cries of Israel in Egypt, GOD promises to hear

those groups cries or the cry of those groups.

25 If you lend money to MY people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest.

Neh shek = interest first time that word is used. The need for a loan would mean devastating poverty for the one in need. Paying interest would only further that issue.

/Notice that the interest prohibition was only amongst the Israelites. There are records where interest was charged to foreigners. They would likely be traveling and the interest was perhaps paid with

goods or livestock of whatever they were trading.

26 If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets,

27 for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to ME, I will hear him, for I AM gracious.

If a man should lend to one of the poor of his own people, he was not to oppress him by demanding interest; and if he gave his outer garment as a pledge, he was to

give it back before sunset, if it was his only covering.

The LORD attacks the sins of selfishness and covetousness.

/We are not to think that the one who takes the cloak as a pledge does so every morning and gives it back every evening.

This is really a prohibition to take any such thing for a pledge that a man had a daily need of. DEU 24:6.

28 You shall not curse kah lal = **disrespect GOD** (Elohim), **nor curse** (aw rare = this is curse) **a ruler of your people.**

/The command not to blaspheme refers to GOD and the command not to curse is regarding the judges.

Blasphemy destroys authority, whether that authority is Divine or human.

Remember what Paul wrote in Romans 13 for example?

Turn there lets read a little. Paul always well a lot of time he used the OT. Not only did he quote it directly but he also referenced it by context. As he does here in ROM 13.

13:1 Every person is to be in subjection to the governing authorities. For there is no

authority except from GOD, and those which exist are established by GOD.

Well that is a tough one, but we are to follow the laws unless they are against or contrary to the Word of GOD.

2 Therefore whoever resists authority has opposed the ordinance of GOD; and they who have opposed will receive condemnation upon themselves.

3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

/This does not mean obeying them if what they order is against GOD's Word. Remember **ACT 5:29, But Peter and the apostles answered, "We must obey GOD rather than men.**

Back to ROM 13.

4 for it is a minister of GOD to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of GOD, an avenger who brings wrath on the one who practices evil.

5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

6 For because of this you also pay taxes, for rulers are servants of GOD, devoting themselves to this very thing.

/7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

MAT 22:21, “Then render to Caesar the things that are Caesar's; and to GOD the things that are GOD's”.

Back to EXO 22

29 You shall not delay the offering from your harvest and your vintage. The firstborn of your sons you shall give to ME.

30 You shall do the same with your oxen and with your sheep.

The Israelites are also reminded to give or dedicate, set apart to the LORD their firstborn and to demonstrate their separation by not eating improperly sacrificed meat.

It shall be with its mother seven days; on the eighth day you shall give it to ME.

8 is the number of new beginnings.

The offering of first fruits appears right here.

Remember

/GEN 4:3-5, So it came about in the course of time that Cain

brought an offering to the LORD of the fruit of the ground.

4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;

5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

The specific law relating to the firstborn of living creatures was brought out in a strong light in connection with the deliverance from Egypt.

31 “You shall be holy men to ME, therefore you shall not eat

any flesh torn to pieces in the field; you shall throw it to the dogs.

This was because the meat had to be drained of the blood and also the meat could be contaminated, diseased... All right CH 23 next.