

9/14/08

Exodus 22-23

The book of the covenant begins in chapter twenty to twenty-three. Ex. 20:22-23:33

* In our last study, we left off looking at the section of the law for property damage.

The section began in the previous chapter and it runs to verse 15 of this chapter. Ex. 21:22-22:15

* I made a mistake in our last study and said the section went till 22:17, so it goes only to 22:15.

So, we will continue looking at these judgments for civil cases, that would provide fair and righteous dealings with human conflicts in matters of every day life and practice.

22:1:15 The law for property damage.

1) If a man steals an ox or a sheep, and slaughters it or sells it, he had to restore five oxen for an ox and four sheep for a sheep. vs. 1

* “Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” Lk. 19:8

- 2) If a thief was found breaking in, and he is struck and died, the homeowner would be justified and not guilty for his blood. vs. 2
* Night time would indicate clearly he was out to do harm.
- 3) If the sun has risen on the thief, in other words, it occurred during daylight and the owner killed him, then he would be guilty of his blood. vs. 3a-b
 - a) The theft would make full restitution when caught. vs. 3c
 - b) If he has nothing, then he was to be sold for his theft. vs. 3d-e
- 4) If the stolen item was found alive in his hand, whether it is an ox or donkey or sheep, he would be made to restore double. vs. 4
- 5) If a man causes a field or vineyard to be grazed, and let his animal loose, and it feeds in another man’s field, he would have to make restitution from the best of his own field and the best of his own vineyard. vs. 5
- 6) If a man kindled a fire and it caught the thorns, then spread to the stacked grain, the standing grain, or the field and is consumed, he would have to make restitution. vs. 6
- 7) If a man delivers to his neighbor money or articles to keep, and it is stolen out of

the man's house, if the thief is found, the thief would pay double. vs. 7

- 8) If the thief is not found, then the master of the house would be brought to the judges, to determine if whether he was guilty of stealing his neighbor's goods. vs. 8
- 9) "For any kind of trespass, be it an ox, a donkey, a sheep, or clothing, or for any kind of lost thing that another person claimed to be his, the cause of both parties was to come before the judges; and whomever the judges condemn would pay double to his neighbor. vs. 9
- 10) If a man delivered to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it died, was hurt, or driven away, no one seeing it, vs. 10
- a) An oath of the LORD would be between them both, that he has not put his hand into his neighbor's goods; and the owner of it would have to accept his word under oath and would not have to make it good. vs. 11
- b) "But if it was stolen from him, he had to make restitution to the owner of it. vs. 12
- c) If it was torn to pieces by an animal, had to bring a portion as evidence,

then he did not have to restore what was torn. vs. 13

- 11) If a man borrowed anything from his neighbor, and it became injured or died, he would have to be responsible to make it good, reason being, the owner was not with it. vs. 14
- 12) On the other hand, if its owner was with it, he would not have to make it good; if it was hired, having paid wages for hire. vs. 15

22:16-31 The miscellaneous laws for a moral and ethical society.

- 1) "If a man seduced a virgin who is not betrothed, and laid sexually with her, he would pay the bride-price for her to be his wife. vs. 16
- 2) "If her father utterly refuses to give her in marriage to him, he would have to pay money according to the bride-price of virgins. vs. 17
- a) 50 shekels. Deut. 22:28-29
- b) A betrothed virgin brought death to the man. Deut. 22:2-25
- 3) They were not to permit a sorceress to live. vs. 18
* Lev. 19:31, 20:27, Deut. 18:9-11, 1Sam. 28:9
- 4) "Whoever had sex with an animal, bestiality was to be put to death. vs. 19

* Deut. 2:34

- 5) Anyone sacrificing to any god, except to the LORD only, was to be utterly destroyed. vs. 20
- 6) They were not to mistreat a stranger nor oppress him, for they had been strangers in the land of Egypt. vs. 21
- 7) No one was to afflict any widow or fatherless child. vs. 22
 - a) If anyone afflicted them in any way, and they cry in the least to Yahweh, He would surely hear their cry. vs. 23
 - b) His wrath would become hot, and would kill the person with the sword; their wives would be widows, and their children fatherless. vs. 24
- 8) “If they lent money to any of God’s people who are poor among them, they were not be like a moneylender; they were not to charge them interest. vs. 25
- 9) “If a person ever took their neighbor’s garment as a pledge, they had to return it to him before the sun goes down. vs. 26
 - a) The first reason, “For that is his only covering, it is his garment for his skin. What will he sleep in? vs. 27a-c
 - b) The second reason, “And it will be that when he cries to Me, I will hear, for I am gracious.” vs. 27
- 10) They were not revile God, nor curse a ruler of their people. vs. 28

* God set the laws and the judges merely were judging in the place of God!

- 11) No one was to delay to offer the first of your ripe produce and their juices, as well as the firstborn of their sons they were to give to Yahweh. vs. 29
- 12) They were to do the same with their oxen and sheep, after being with its mother seven days; on the eighth day they were to give it to Yahweh. vs. 30
- 13) They were to be holy men to Yahweh: not eat meat torn by beasts in the field but throw it to the dogs. vs. 31

23:1-9 The laws of righteousness towards ones neighbor.

- 1) They were not circulate a false report. Nor put their hand with the wicked to be an unrighteous witness. vs. 1
- 2) They were not to follow a crowd to do evil; nor testify in a dispute so as to join the many to pervert justice. vs. 2
- 3) They were not to show partiality to a poor man in his dispute. vs. 3
- 4) If they encountered their enemy’s ox or donkey going astray, they were to bring it back to him again. vs. 4
- 5) “If they saw the donkey of someone they hated, lying under its burden, they were not to refrain from helping it, but surely help him with it. vs. 5

- 6) No one was to pervert the judgment of their poor in his dispute. vs. 6
- 7) They were to keep themselves as far from a false matter as possible; not kill the innocent and righteous. For I will not justify the wicked. vs. 7
 - * One thing lead to another, it can start small and escalate!
- 8) They were to take no bribe. vs. 8a
 - a) First reason, “For a bribe blinds the discerning.” vs. 8b
 - b) Second reason, “And perverts the words of the righteous.” vs. 8b
- 9) Once again God reminds them of the stranger, “Also you shall not oppress a stranger.” vs. 9a
 - a) First reason, “For you know the heart of a stranger.” vs. 9b
 - b) Second reason, “Because you were strangers in the land of Egypt.” vs. 9b

22:10-13 The laws for the land.

- 1) The pattern for the sowing of the land is stated, “Six years you shall sow your land and gather in its produce.” vs. 10
 - * The 6 to 1 ratio appears again, the Sabbatic year.
- 2) The pattern for the rest of the land is also stated, “But the seventh year you shall let it rest and lie fallow.” vs. 11a

- a) The reason, That the poor of your people may eat.” vs. 11b
- b) The second reason, “And what they leave, the beasts of the field may eat.” vs. 11c-d
- c) This principle applied to their other crops, “In like manner you shall do with your vineyard and your olive grove.” vs. 11e
- 3) The affirmation of the six day work week, “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey
- 4) The affirmation of the one day of rest, “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.” vs. 12
 - * This is the fourth commandment. Ex. 20:8-11
- 5) The entire dependency for their crops and blessings was Yahweh, alone. vs. 13
 - a) Yahweh wanted complete obedience, “And in all that I have said to you, be circumspect.” vs. 13a
 - b) Yahweh would not tolerate any rival god, “And make no mention of the name of other gods, nor let it be heard from your mouth.” vs. 13a-b

* The gods of the heather were thought to be local gods for blessings!

23:14-19 The laws for the important feasts.

- 1) The proclamation to keep the three required feasts, “Three times you shall keep a feast to Me in the year.” vs. 14
- 2) The first is the Feast of Passover. vs. 15
 - a) “You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty). vs. 15
* Ex. 12
- 3) The Feast of Pentecost. vs. 16a
* “and the Feast of Harvest, the First-fruits of your labors which you have sown in the field.”
- 4) The Feast of Tabernacles. vs. 16b-c
* “And the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.”
- 5) The law required all males over the age of 20 to present themselves, these three times, “Three times in the year all your males shall appear before the Lord GOD.” vs. 17

- 6) The accompanying laws for sacrifice, “You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.” vs. 18
- 7) The accompanying offerings, “The first of the First-fruits of your land you shall bring into the house of the LORD your God.” vs. 19a
- 8) The prohibition, “You shall not boil a young goat in its mother’s milk.” vs. 19b
* They interpret this to mean that you are not to eat butter with any meat, so they will serve margarine on Shabbat.

23:20-33 The epilogue of the covenant.

23:20-24 *The Angel to accompany Israel.*

- 1) The Father sent Him, “Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. vs. 20
 - a) The Angel, has to be the Angel of the Lord, Jesus, prior to the Incarnation.
 - b) Paul says that the , “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the

same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.”

1Cor. 10:1-4

- 2) They were to obey Him, “Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.” vs. 21
- 3) The promise through obedience, “But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.” vs. 22
- 4) Jesus would escort them into the land, “For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off. vs. 23
- 5) They were to destroy all corrupt worship, “You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and completely break down their sacred pillars.” vs. 24

23:25-33 *The promised blessing of Yahweh.*

- 1) They were to serve only Yahweh as their God. vs. 25-26

- a) He would bless your bread and your water. vs. 25a
 - b) He would take sickness away from the midst of them. vs. 25b
 - c) None of them would suffer miscarriage or be barren in your land. vs. 26a
 - d) He would fulfill the number of their days, they would not die prematurely. vs. 26b
- 2) Yahweh would protect them. vs. 27-31
 - a) Through His Omnipresence, “I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you. vs. 27
 - b) Through His Omnipotence, “And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. vs. 28
 - c) Through His Omniscience, “I will not drive them out from before you in one year, lest the land become desolate and the beast of the field become too numerous for you. vs. 29
 - d) Through His goodness, wisdom and faithfulness, “Little by little I will drive them out from before you, until

you have increased, and you inherit the land. vs. 30

- e) Through prescribing their boundaries in the land, “And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River.” vs. 31a-c
 - * From the Red Sea to the Mediterranean Sea, from the Judean Desert to the Euphrates River.
- f) Through giving them victory over the inhabitation, “For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.” vs. 31b-c
- g) Through their loyal obedience, “You shall make no covenant with them, nor with their gods.” vs. 32
- h) Through steadfast continuing obedience, “They shall not dwell in your land, lest they make you sin against Me. For if you serve their gods, it will surely be a snare to you.” vs. 33