

8/31/08

**Ex. 20:14-21:36**

We left off last time with the sixth commandment, you shall not murder, so we want to continue with this second table of the law, the horizontal plain, man's relationship to man.

Remember that the vertical is the most important and the one that enable us to accomplish the horizontal.

- 3) The seventh command deals with the sacredness of marriage, "You shall not commit adultery." vs. 14
  - a) Sexual union by a man and woman is ordained by God in the context of marriage only. Gen. 2:24-25
  - b) Sexual union in marriage is for pleasure and procreation in an honorable way to man and God.
  - c) God considers marriage sacred and the sole possession of each other, Gen. 3, 1Cor. 7, Eph. 5, Col. 3
  - d) The penalty was death, Lev. 20:10.
  - e) Whoever commits adultery with a woman lacks understanding and destroys his own soul, Prov. 6:32-35  
(Read)

- f) Jesus said that it is not the mere physical act, but the heart. Matt. 5:27-30
  - g) The law is spiritual showing man's exceeding sinfulness!
  - h) Our laws in America promote adultery by easy divorce laws and celebrating it as a normal thing on TV and movies.
  - i) Sexual union between a man and a woman is more than a physical union, it is a spiritual union. 1Cor. 6:?
  - j) Sexual union enhances and strengthens the love and bond between a man and a woman.
  - k) Sexual union is to never be denied to one's mate. 1Cor. 7:1-4
  - l) Sexual union with a person other than one's mate is adultery.
  - m) Adultery is the only Scriptural reason for divorce. Matt. 5:32, 19:9
  - n) There may be extreme special circumstances, where one's life is endangered, etc, but they should be carefully examined to the Scriptures.
- 4) The eighth command deals with taking what is not your own, "You shall not steal." vs. 15
    - a) A person can take something that belongs to another person for their own.

- b) A person can steal by robbing their employer by wasting time on the job.
  - c) A person can steal by lying to possess something.
  - d) God respects the right to property
  - e) Judgments. Ex. 22:1-4
  - f) Theft. Prov. 6:30-31
  - g) Ex. 21:16 man stealing, kidnapping punishable by death.
  - h) A man who brings home property of his employer.
  - i) Let him that stole steal no longer but rather let him labour... to help those who have need. Eph. 4:28
  - j) 4 million people are caught shoplifting each year in the U.S. and for every one caught, 35 go undetected.
- 5) The ninth command deals with defrauding others, “You shall not bear false witness against your neighbor.” vs.16
- a) A person can lie about a person.
  - b) A person can slander, gossip, malign or accuse falsely.
  - c) A person can defame a person's character.
  - d) God prohibits the robbing of a person's character and reputation.
  - e) Private or public (not telling truth or false information)

- \* Consequence and measure of judgment. Deut. 19:16-21
  - f) Egyptians punished by amputating nose and ears.
  - g) Witnesses bore false witness against Jesus!
- 6) The tenth command deals with desiring to obtain what is not yours, “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.” vs. 17
- a) The list is an example, it could be continued endlessly.
  - b) The sin of coveting is in the heart, seeking only one’s good and pleasure.
  - c) This sin breaks all the other nine commandments.
    - 1)) To covet means to delight in or desire when in reality you have no right to.
    - 2)) It is the very root that leads to:
    - 3)) False witness.
    - 4)) Stealing.
    - 5)) Adultery.
    - 6)) Murder.
    - 7)) Dishonoring parents.
      - a)) David coveted Bathsheba, which led to giving a false witness of his intents, to stealing a man's

wife, leading to adultery, to murder or Uriah ending as a dishonor to parents.

b)) Josh. 7:21 Achan said, "I saw, I coveted, and I took them."

c)) He who hates covetousness will prolong his days. Prov. 28:16b

d)) Covetousness is idolatry. Col. 3:5

e)) The cure is contentment with such things as we have, it doesn't say complacent! Heb. 13:5

8)) Covetous really says that I am dissatisfied with what God has given and that God has been unfair in His love for me!

9)) Jesus summed up the second table of the law in one statement, "Love your neighbor as yourself," quoting Lev. 19:18. (Matt. 22:39)

### **20:18-26    The response of the people to the words of God.**

**20:18-21** The people were petrified at the hearing of God's voice.

1) The reaction of the people at the theophanies was to two-fold. vs. 18

a) They trembled when they witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking.

b) They stood afar off.

2) The people were afraid they would die. vs. 19

a) They preferred Moses to mediate, "Then they said to Moses, "You speak with us, and we will hear." vs. 19a-b

1)) They said we will hear, the word means to hear Intelligently and attentively in order to obey.

\* This Hebrew word is translated 43x's in O.T., obey, 19:5.

2)) They pledged their obedience. Ex. 19:8, 24:7

3)) Oh, that they had such a heart in them that they would fear me and always keep all my commandments, that it might be well with them and with their children forever. Deut. 5:29

b) They did not want to hear God's voice, "But let not God speak with us, lest we die." vs. 19c

1)) God is called the Holy One of Israel 36x's in the first 39 chapters of Isaiah

2)) Who only his immortality; dwelling in the light which no man can approach unto; whom no man has seen, nor can see. ITim. 6:16

3) The people were instructed by Moses. vs. 20

- a) Moses first exhorted them, “And Moses said to the people, “Do not fear” vs. 20a-c
- b) Moses second gave the purposes of God in speaking to them. vs. 20d-f
  - 1) “For God has come to test you.” vs. 20d
    - a)) Testing is not for the purpose of proving something wrong or false, but to affirm its genuineness and character.
    - b)) To humble, test and to know... Deut. 8:2
  - 2)) “And that His fear may be before you.” vs. 20e
  - 3)) “So that you may not sin.” vs. 20f
- 4) The clear distinction between people and Moses in relation to God. vs. 21
  - a) The people were removed from God, “So the people stood afar off.” vs. 21a
  - b) The prophet Moses was closer to God, “But Moses drew near the thick darkness where God was.” vs. 21b
    - 1)) Moses is a type of Christ. Deut. 18:17-19
    - 2)) the New Covenant. Heb. 12:18-24
    - 3)) Moses is a type of Christ. Deut. 18:17-19

- \* The words of God to Moses for the people, the
  - 1) God held the people accountable to their high privilege of hearing the voice of God,” Then the LORD said to Moses, “Thus you shall say to the children of Israel: ‘You have seen that I have talked with you from heaven.’” vs. 22
  - 2) God reminded them again against any rivals or idols, “You shall not make anything to be with Me--gods of silver or gods of gold you shall not make for yourselves.” vs. 23
  - 3) God instructed the people on the manner and method of worship to Yahweh. vs. 24
    - a) The alter was to be simple, “An altar of earth you shall make for Me.” vs. 24a
    - b) The various sacrifices were to be offered to Him , “And you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen.” vs. 24b-c
    - c) The locations God would choose to commune with them, “In every place where I record My name I will come to you.” vs. 24d
    - d) The outcome of their meeting was for their good, “And I will bless you.” vs. 24e

**20:22-23:33 The book of the covenant.**

**20:22-26** The prologue of the covenant.

- 4) God did not want elaborate alters. vs. 25
  - a) The material was to be natural, “And if you make Me an altar of stone, you shall not build it of hewn stone.” vs. 25a-b
  - b) The human addition would ruin the altar, “For if you use your tool on it, you have profaned it.” vs. 25c-d
- 5) God did not want any sensual distractions in their worship, “Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.” vs. 26

**21:1-11** The law of indebted service.

**21:1-6** *The male selling himself due to poverty.*

- 1) Moses is presented with judicial law or codes of judgments to be presented before the Judges, to administer justice for the people. vs. 1
  - a) The word judgments “mishpt” the prescribed justice in case of civil matters.
  - b) The judges “elohim” of Israel were judging in the place of God and were to sense their accountability to God.
- 2) The judgment involved a Hebrew servant. vs. 2
  - a) He would serve six years. vs. 2a

- b) He would be debt-free, under no financial obligation and liberated in the seventh year. vs. 2b
- 3) The servants would go out in the manner he came in as a servant. vs. 3
  - a) If he was single, he went out single. vs. 3a-b
  - b) If he was married, he went out with his wife. vs. 3 c-d
- 4) If he obtained a wife from his master and she born him children, at the time of release, they would remain but he would be free. vs. 4
- 5) If the servant did not want be separated from his family there was an option. vs. 5-6
  - a) He would profess love for His master and children and refuse to go free. vs. 5
  - b) He master would then go through a legal proceeding. vs. 6
    - 1)) His master would bring him to the judges. vs. 6a
    - 2)) He would then bring him to the door, or to the doorpost. vs. 6b-c
    - 3)) His master would pierce his ear with an awl; and serve him forever. vs. 6d-e
    - 4)) This was prophetic of Jesus.
      - a)) “Mine You have open..” Ps. 40:6-8

- b)) The Lord has opened mine ear, and I was not rebellious, neither turned backward.” Is. 50:5
- c) Cases of Servitude.
- 1)) Sold himself because of poverty and time was determined by the year of Jubilee. Deut.15:12-18, Lev. 25:39-40
  - 2)) Sold because of poverty. Ex. 21:7
  - 3)) Debtors. 2Kings 4:1 Neh. 5:1
  - 4)) Thief unable to pay. Ex. 22:3-4
  - 5)) For marriage. Ex. 21:8-9
  - 6)) Slaves, male and females were to be of heathen. Lev. 25:44  
\* Servants and masters. Eph. 6:5, 9, Col. 3:22, 4:1, 1Pet. 2:18

**21:7-11** *The law of a woman sold for marriage.*

- 1) If a father sold his daughter for marriage and the contract not fulfilled, it would be a breach of contract. so she would not be treated like a slave. vs. 7  
\* The father was given a dowry for her, which was alimony in advance, in case he divorced her.
- 2) If he has betrothed her to himself. vs. 8
  - a) If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. vs. 8a-c

- b) He had no right to sell her to a foreign people, since he had dealt deceitfully with her. vs. 8d-e
- 3) If he has betrothed her to his son. vs. 9-11
  - a) He had to deal with her according to the custom of daughters. vs. 9
  - b) If he took another wife, he shall not diminish her food, her clothing, and her marriage rights. vs. 10
  - c) If he does not do those three things for her, then she would go out free, without paying money. vs. 11

**21:12-17** The laws of capital offences.

- 1) Whoever killed a man willfully, premeditative, would be put to death. vs. 12
  - a) God instituted the law after the flood, due to the fact that man is created in the image and likeness of God. Gen. 9:6
  - b) The affects of not carrying this out, is that it pollutes the land and the land would vomit them out. Num. 35:22-23
  - c) The New Testament requires the same. Rom. 13:4, 1Pet. 2:13-14
- 2) Accidental homicide or self-defense was different. vs. 13-14
  - a) If he did not lie in wait, but God delivered him into his hand. vs. 13a-c

- b) Then God would appoint a place where he might flee for refuge, the cities of refuge. Num. 35:6-34
  - \* Three on the west of the Jordan and three on the east of Jordan, so that no one would be at a disadvantage.
- c) The clear declaration that no one was exempt for murder, “But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die. vs. 14
  - \* Solomon sent Benaiah to fall upon Joab as he took hold of the horns of the alter. 1Kings 2:27-31
- 3) He who struck his father or his mother would be put to death. vs. 15
  - \* The Cod of Hammurabi would cut of their hand.
- 4) He who kidnaps a man and sold him, or found in his hand, would be put to death. vs. 16
  - \* Deut. 24:7
- 5) Whoever cursed his father or his mother would be put to death. vs. 17
  - \* Deut. 27:16

**21:18-32** The laws for bodily injury and compensation.

- 1) The case is an altercation of two men. vs. 18

- a) The condition is if the one struck the other with a stone or with his fist, and he didn’t die but was confined to his bed, vs. 18
- b) If he rose and walked outside with his staff, then the one who struck him would be acquitted. vs. 19a
- c) The consequences would be that he would only pay for the loss of his time, and provide for him to be thoroughly healed, loss of wages and medical expenses. vs. 19b
- 2) The case of mistreatment of a servant. vs. 20-21
  - a) The condition is if a man beat his male or female servant with a rod and die, he would be punished. vs. 20
  - b) Bur if he remains alive a day or two, he would not be punished; for he is his property. vs. 21
- 3) The case of injury to a pregnant woman. vs. 22-25
  - a) The condition is if men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows. vs. 22a-d
  - b) The consequences were that he would be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. vs. 22e-f

- c) Another possible condition, but if any harm follows, then the consequences would be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. vs. 23-25
- 1)) Too many take this principal as a command a measure for judgment but it is completely wrong and out of context.
- 2)) The principle is a restraint against the vindictive injustice of man, so that he would not go beyond what was just and due.
- 4) The case of a master maiming a slave. vs. 26-27
- a) If a man struck the eye of his male or female servant, and destroys it, he would let him go free for the sake of his eye. vs. 26
- b) If he knocks out the tooth of his male or female servant, he would let him go free for the sake of his tooth. vs. 27
- 5) The case of an ox attacking a person. vs. 28-32
- a) The condition was if an ox gored a man or a woman to death. vs. 28a
- b) The consequences were two-fold; the ox would be stoned, and its flesh would not be eaten; but the owner of the acquitted. vs. 28b-c

- c) The other condition was if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman. vs. 29a-d
- d) The consequences were that the ox would be stoned and its owner also would be put to death. vs. 29e
- e) The alternative option, “If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him.” vs. 30
- d) This would apply to all injured, “Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him.
- e) In the case of a slave, “If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.” vs. 32
- \* This was the price paid to Judas Iscariot, when he betrayed Jesus. Zech. 11:12, Matt. 27:3
- 21:22-36** The law for property damage.
- \* This section goes till 22:15.
- 1) The case of negligence. vs. 33-34
- a) The condition is if a man opens a pit, or if a man digs a pit and does not



cover it, and an ox or a donkey falls in it. vs. 33

**b)** The consequences were that the owner of the pit would make it good and give money to their owner, but the dead animal would be his. vs. 34

**2)** The case of an ox killing another ox. vs. 35-36

**a)** The condition is if one man's ox hurts another's, so that it dies. vs. 35a-b

**b)** The consequences were that they shall would sell the live ox and divide the money from it; and the dead ox they would also divide. vs. 35c-d

**c)** The other condition was if it was known that the ox tended to thrust in time past, and its owner has not kept it confined. vs. 36a-b

**d)** The consequences were that he would pay ox for ox, and the dead animal would be his own. vs. 36c-d