

Day 99 - SUNDAY: February 12th

Exodus 22

Exodus 22:1-31 NKJV

"If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft. If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double. "If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. "If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution. "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, he shall pay double. If the thief is not found, then the master of the house shall be brought to the judges to see whether he has put his hand into his neighbor's goods. "For any kind of trespass, whether it concerns an ox, a donkey, a sheep, or clothing, or for any kind of lost thing which another claims to be his, the cause of both parties shall come before the judges; and whomever the judges condemn shall pay double to his neighbor. If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it, then 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, and he shall not make it good. But if, in fact, it is stolen from him, he shall make restitution to the owner of it. If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn. "And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. If its owner

was with it, he shall not make it good; if it was hired, it came for its hire. "If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins. "You shall not permit a sorceress to live. "Whoever lies with an animal shall surely be put to death. "He who sacrifices to any god, except to the LORD only, he shall be utterly destroyed. "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt. "You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless. "If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest. If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. 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. "You shall not revile God, nor curse a ruler of your people. "You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me. Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me. "And you shall be holy men to Me: you shall not eat meat torn by beasts in the field; you shall throw it to the dogs.

Daily Deep Dive:

We'll start with the UCG reading plan which provides an overview of this chapter, and then we'll dive into the verses: "In reading God's righteous judgments, we can conclude that these are not old, worn-out, outdated directives that do not pertain to us today. Rather, these are laws that wisely regulate a civil nation, and we should be able to understand the common sense of their application. Some modern nations, to their credit, have followed many of the principles and guidelines of these

judgments. These underlying principles - often referred to as Judeo-Christian ethics or morals - formed the basis of much of British and American common law over the last few centuries. Regrettably, however, most nations today are drifting away from this standard. We see this in the casual attitude towards and practice of premarital sex, extra-marital sex and homosexuality, as well as other vile sexual practices - so much is "legal" that would have merited a death sentence under the administration God gave. In ancient Israel, witchcraft was also a capital crime. Yet today, Ouija boards, seances and delving into the occult are popular pastimes. Television is filled with infomercials inviting people to call and find out about their future from psychics, astrologers or Tarot card readers.

Prisons today are overcrowded and, far too often, only teach criminals to be more violent or how to more finely hone their skills. Yet if nations were to follow the laws of restitution, while there might still be a need for temporary incarceration - i.e., jail until trial if the offender might pose a threat to others - prison overcrowding and violence would not exist since there would be no prisons.

God's people were to be a *holy* people. They were to represent God in their appearance and dress, in their speech and conduct, and even in the way that they killed, prepared and ate animals. God has not done away with these principles. Read these judgments carefully! Various prophecies we will cover later show that God's holy and righteous laws will once again be in force after Jesus Christ returns and establishes His kingdom on earth. Then, *all* people will be given the opportunity to know, understand and live by those just and equitable laws." [END]

Verse 1 – First notice, this is the punishment if the animals were sold or killed, and therefore could not be given back. Why the difference in restoring 5 oxen and 4 sheep? John Gill's commentary clarifies: "the reason of this difference, five being obliged to be given for the one, and

but four for the other, is, because the one was more valuable than the other, as well as more useful, and also more easily stolen, and therefore the greater mulct or fine was laid upon the theft of it, to deter from it: the Targum of Jonathan expresses the reason of the law thus; five for oxen, because the theft of them hindered from ploughing, or made to cease from it; and for sheep but four, because there was trouble in the theft of them, and there was no tillage or agriculture by them: and Saadiah Gaon observes, that the damage that comes to the owner of the ox is more than that by a lamb, because with it, the ox, he ploughs, which is a creature that was used in those countries to be employed in that service, as well as in treading out the corn” [END]

Verse 4 – Let’s jump to verse four next. Some translations put verse 4 after verse 1 as it continues the thought. If the animal is found alive in the hand of the one who stole it, they were to restore double (instead of the higher value given one that has been sold or slaughtered).

Verse 3 – Next, some translations will end this section of verse 1 and 4 with the second part of verse 3 (which all flows together): “He should make full restitution; if he has nothing, then he shall be sold for his theft.” A thief was to repay these amounts, and if they could not repay, they were to be sold. They could only be sold to an Israelite. An Israelite would have followed the laws that God had established, including the release of a slave after 6 years and also, they were to follow the year of the Jubilee (year of Release – Although we aren’t sure Israel ever practiced the year of Jubilee).

Verse 2 & 3 – Remember, at this time, you hear someone in your house, you couldn’t flip on a light switch and illuminate an area. Therefore, identification was difficult and so was stopping a thief from running off with your goods in such low light. The law of God allowed for the fact that if you struck someone in the middle of the night and they died, there was no guilt. However, if it’s daytime, the owner was not to kill the

person who he should clearly be able to see and identify. Here's what John Gill's commentary adds: "because coming at broad daylight, and when the sun was up, it was a plain case he came not with a design to murder, but only to steal; besides, being at such a time, the master of the house could call for help and assistance, and take him; which is what is suggested he should do, and not take away his life".

Verse 5 – If while you were letting your animals graze on your own property, the animal(s) wanders into your neighbor's property and that person suffers loss, you were to restore from your very best (even if better than what the person had).

Verse 6 – Same as verse 5, if your fire from your property impacted someone else, you were to make restitution.

Verses 7 – 9: Adam Clarke's commentary states: "This is called pledging in the law of bailments; it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them; if they were stolen, and the thief was found, he was to pay double; if he could not be found, the oath of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found might have had them by a fair and honest purchase; and, by sifting the business, the thief might be found out, and if found, be obliged to pay double to his neighbor." [END]

Verses 10 – 13: Adam Clarke states: "So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent who could by an oath appeal to the omniscient God that he had not put his hand to his neighbor's goods. Since oaths have become multiplied, and since they have been

administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty, and as sparingly as in the days of Moses.” [END]

If a wild animal killed the domestic animal, the person was expected to present evidence (such as horns/hoofs that would be left behind and not devoured), no restitution was to be made. It’s possible, that at some point, the type of wild animal was added to distinguish between animals that could have been protected from and those that a person wouldn’t be expect to fight off. Here’s what John Gill’s commentary states in that regard: “Here Jarchi distinguishes, "there is that which is torn, for which a man pays, and there is that which is torn, for which he does not pay; that which is torn by a cat, or a fox, or a marten (a kind of weasel), he pays for, but that which is torn by a wolf, a lion, or a bear, he does not pay for: "the reason of which is, because it is thought the keeper might have preserved and delivered from the former, and therefore was culpable, when it was not in his power to save from the latter;” [END]

Verses 14 & 15 – There is a principle here that if someone borrows something from you (in this case an animal such as an ox), and the owner is there and see’s that the person was using it the right way, and the animal dies, the owner would know, this was just the time for that animal to die and wasn’t anything the person did wrong. However, if the owner wasn’t there, then the person should replace or pay the full price for the item that was borrowed. By extension, this principle teaches if you borrow someone item and it breaks, you should replace it, unless the person was there to see that it just quit working all of a sudden, etc... However, if it was not borrowed, but instead hired, then you have paid already to use the animal (or item by extension), then the

one renting out it's animal would have to understand that there is a cost of doing business and over time, animals will die, etc...

Verse 16 – This verse is very specific to the situation. This is not a case of rape. It's also not a case when the woman was already betrothed. When an individual became betrothed they were already bound to the other individual. John Gill's commentary states: "or one might be betrothed according to the custom of those times, and not be married, or the nuptials consummated, and so be yet a maid or virgin; but being betrothed, it made the case different, because such an one was as a wife to a man: but the case here supposed is of a maid not betrothed, and also not forced, but yielding to the solicitations of a man, as is implied by her being enticed; which signifies his gaining upon her affections, and obtaining her consent by expressing strong affection for her, and making large promises to her, and so both by words and gestures prevailing with her to yield to his desire:". Adam Clarke adds the following: "This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded had she been still a virgin. According to the Targumist here, and to Deu 22:29, the dowry was fifty shekels of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, ever to put her away by a bill of divorce. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriages respectable, and prevent all crimes of this nature." [END]

Verse 17 – John Gill states: "either because of his character, family, or circumstances; or, however, being disagreeable to him on one account or

another, and therefore will by no means agree to marry his daughter to him, and not only give him an absolute denial, but resolutely persist in it.”

Verse 18 – The NKJV says “sorceress”, the KJV “witch”. The root of the word means “to whisper a spell” (Strong’s), and BDB says it means “to practice witchcraft or sorcery”. God commanded that all people that practice these things (male or female) be killed. If these things weren’t being practiced or didn’t exist, no law for such would be needed.

Verse 19 – Anyone who had sexual relations with an animal was to be put to death.

Verse 20 – Any sacrifice to any other god required death.

Verse 21 – 24: Notice the clear instructions the people of Israel had about ensuring that they treated foreigners, as well as widows and orphans well. God gives special care and attention to their prayers. These are timeless laws and principles that we see repeated and abused throughout the Bible. Notice, how God stops to say here on this topic versus some of the other topics. We must constantly examine this in our own lives.

Verse 25 – The poor of our country and the world are often some of the most exploited (super high interest, practices to keep them in debt and poor).

Verses 26 & 27 – From JFB “From the nature of the case, this is the description of a poor man. No Orientals undress, but, merely throwing off their turbans and some of their heavy outer garments, they sleep in the clothes which they wear during the day. The bed of the poor is usually nothing else than a mat; and, in winter, they cover themselves with a cloak - a practice which forms the ground or reason of the humane and merciful law respecting the pawned coat”.

Verse 28 – This verse is translated in the NKJV: “You shall not revile God, nor curse a ruler of your people.” Adam Clarke states: “Most

commentators believe that the word gods here means magistrates.” This is because “God” (Elohiym – plural) can mean God, Gods, gods, rulers, judges, etc... The word “revile” means “to slight” or “be of little account” (BDB). It’s possible this line is telling us not to slight or give little account to God and the rulers He has put in place or it’s possible that the entire line is about the judges and rulers. The Bible would confirm the truth of either. Obviously, we would never want to “slight” or treat God in any way that is less than the great respect He deserves. Also, we understand that throughout the Bible, God expects us to pray for and treat authority in a respectful manner as “all authority comes from God”. (Romans 13:1)

Verse 29 – Maybe this verse ties back to the previous (“not to slight, or treat God of little account”). Adam Clarke’s commentary states: “This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper seed time, the first and the latter rain, and the appointed weeks of harvest.” The NKJV says “and your juices”. Maybe you think orange juice, etc...but John Gill’s commentary states: “according to Maimonides (a Jewish scholar), were only the first fruits of liquors of olives and grapes:” Regarding the first born sons, this is a repeat of the command found in Exodus 13:2.

Verse 31 – All the commands and judgments found in these chapters aren’t random or issued merely because God can. They are for our good. Additionally, God’s people have always been a group expected to be different than those who are led by their own ways. God makes His people Holy and expects us to behave differently than those around us for our good and that of society.

Additionally, this command not to eat meat that is torn by beast is repeated with additional details in Leviticus 17:15, where even a stranger wasn’t permitted to eat food that died naturally or was killed by an animal.