

EXODUS Lesson 22

Exodus Chapter 22

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Memory verses for this week: 1Ti 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

Introduction: In last week's lesson, we studied about the moral law and began our first study on the application of the Ten Commandments. We continue on that theme this week as we study about Judgments in regards to property.

I. Judgments in Regard to Property

Exo 22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

Exo 22:2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

We begin chapter 22 concerning judgments in regards to theft. There was to be restitution for selling or killing an ox or a sheep. It took more boldness to steal an ox, so the penalty was greater. It says if you stole an ox, you had to pay back five. If you stole a sheep, you paid back four. If a thief was hurt or killed in his plight to steal, there was to be NO BLOOD shed for him.

Today's justice system here in America seems to either let criminals off lightly or the judgments are extremely harsh. God's way has always been the fair way, and one day, when Christ rules here on earth, we will again have righteous judgment.

Something to consider is that adultery is considered to be thievery. Consider these Scriptures and read the context.

II Sam. 11:2-3, And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

II Sam. 12:6, And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

When Nathan announced sentence on the wrong, David had to pay fourfold, the baby died, Amon and Absalom were slain, and Tamar was raped, and the sword

never left David's house after this sin. (II Sam. 12:15-13:33; 18:1-8)

When the Lord met Zacchaeus there in the book of Luke, he made a promise to repay four fold.

Luke 19:8, And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

Verse 2 makes it clear that a man had the right to protect himself and his possessions. More and more, liberals tell us, that we should not be armed, but they are wrong. When you take away guns, the only ones who have them are criminals, and the innocent are easy prey.

Exo 22:3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

Exo 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

Note in verse 3 that restitution was to be made by the thief. There was a difference in whether it was stolen at night rather than the day. Restitution was to be made or the thief was to be sold as a servant to make the payment. There was double restitution if the animal was alive. It is sad that our criminal justice system does little to force thieves to make restitution. Crime certainly has a price, and the victim should not be the one paying the price.

Exo 22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Exo 22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

Verse 5 begins the judgments concerning trespass. You could not let your animals roam onto another's field and not pay a price. There was restitution made for any damage done to crops. The property boundaries back then were made by piles of rocks, not by fences, so animals had to be guarded to keep them from eating another man's crop.

Deut. 19:14, Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Prov. 22:28, Remove not the ancient landmark, which thy fathers have set.

The danger today comes in an even greater way from those who would remove the ancient landmarks of Bible doctrine. I've had people say their church did not bother to have doctrine. To not have any is a false doctrine of itself. It is so sad

when people are starving for truth, and many churches refuse to teach God's truths.

Verse 6 speaks of the restitution for damage by fire. It was not enough to just say, I am sorry.

Exo 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

Exo 22:8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

Exo 22:9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

The next few verses are in regards to judgments concerning a trust. If you were responsible for keeping something for another, and that was stolen, then there was to be restitution for things held in trust. First if possible, by the thief. If he was found, then he was to pay double back for what he had stolen. If not, then the master of the house (the trustee), was to be examined and the judges decided disputed matters.

Whatever they ruled, those who lost valuables were awarded double for what they had lost. When you gave your word to keep something, you were to stand by it and be responsible. Today so many don't even want to be responsible for their own actions, much less watching over the valuables of someone else.

Exo 22:10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

Exo 22:11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

Exo 22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.

Exo 22:13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

If you were entrusted with an animal, you were to show responsibility for it. If there was a death or disappearance of an animal, you were held responsible. Even restitution was to be made if it is stolen. If torn by a wild beast, the pieces must be delivered as evidence. In this case, the person watching over the animal was not responsible.

Exo 22:14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

Exo 22:15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

There were also judgments concerning borrowed things. Restitution was to be made if the owner was absent. Now if the owner is present, then no restitution

was required. We need to learn and do what is right, not just the law of our land says.

II. Judgments in Regard to Human Rights

Exo 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

Exo 22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Exo 22:18 Thou shalt not suffer a witch to live.

Exo 22:19 Whosoever lieth with a beast shall surely be put to death.

Beginning in verse 16, we begin the judgments relational to human rights. It says if a man entice a woman and lie with her, he should endow her to be his wife. If her father refused to let her marry, the guilty man was to endow her with a proper dowry. This next section would not be popular in a lot of places today. It says witchcraft was punishable by death. The world seems caught up in witches and familiar spirits in our day. Even devil worship is accepted as normal, but not in God's sight. (Deut. 18:9-14; Isa. 47:12-14)

Lev. 20:6, And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Gal. 5:19-21, Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft... that they which do such things shall not inherit the kingdom of God.

Bestiality was also punishable by death.

Lev. 18:23, Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Lev. 20:16, And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Exo 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

Exo 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exo 22:22 Ye shall not afflict any widow, or fatherless child.

Exo 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

Exo 22:24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Sacrifice to other gods was strictly forbidden. This goes back to some of the very first commandments. (Ex. 23:13; Deut. 4:12-24)

Exo 20:3 Thou shalt have no other gods before me.

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Strangers were protected from being oppressed or vexed. God gave judgments concerning any kind of oppression. Verse 21 gave rules regarding the protection of foreigners. Also, widows and orphans were likewise protected.

Deut. 26:12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.

Deut. 27:19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Exo 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Exo 22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

Exo 22:27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Exo 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

God gave protection for the poor beginning in verse 25. If you lend money to God's people, he had rules concerning interest (usury). (Lev. 25:35-37)

Neh 5:3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

Neh 5:4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

Neh 5:5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

Neh 5:6 And I was very angry when I heard their cry and these words.

Neh 5:7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

Neh 5:8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Neh 5:9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

Neh 5:10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

These rules were protection for the poor. Since most of those who would desire to borrow were the poor, they are protected. No interest was to be charged to God's people who were poor.

Prov. 28:8, He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

One of the verses Bro. McFarland used during the revival has stayed with me in regards to the poor over in Proverbs.

*Pro 19:17 He that hath pity upon the poor **lendeth** unto the LORD; and that which he hath given will he pay him again.*

We are to have respect for the poor, and help as we have the opportunity. The Bible does not forbid usury (interest), unless it be the unkind treatment of the poor. Of course we can't be caught up in anything that can pull us down in regards to covetousness.

Matt. 25:27, Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Verse 26 says that raiment held as security was to be returned before night. If you did not, the poor would pray and God would hear the poor and hold the man or woman responsible for the act. Blasphemy and the cursing of rulers was forbidden. We may not always like what our leaders do, but we should show respect and pray for them.

Prov. 24:21 My son, fear thou the LORD and the king: and meddle not with them that are given to change.

I Pet. 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

In regards to the gods being not reviled, you need to get this in perspective as to what he is meaning.

Psa 82:6 I have said, Ye are gods; and all of you are children of the most High.

Psa 82:7 But ye shall die like men, and fall like one of the princes.

Psa 82:8 Arise, O God, judge the earth: for thou shalt inherit all nations.

Exo 22:29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

Exo 22:30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Exo 22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

The chapter closes with instructions about judgments concerning offerings to God. Firstfruits were to be offered without delay. "Liquors" in v. 29 is translated from the Hebrew word "dema`," and it simply means "juice."

Prov. 3:9-10, Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Firstborn sons were to be brought without delay.

Ex. 13:2, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine.

Ex. 13:12, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.

The Christian is a kind of firstfruits, thus each one belongs to the Lord.

James 1:18, Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Also firstlings of the flock were to be offered without delay. If an animal was torn in the field, it was not to be used as an offering to the Lord. God doesn't want our cast offs, but the best of our first fruits. Contaminated flesh was to be destroyed. This is because God's people are to be a holy people.

Lev. 19:2, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

I Pet. 1:15-16, But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

LESSONS: Our modern generation did not invent human rights. God was concerned about the rights of others long before man was greatly concerned.

Property rights were secured under the Law. Communism would like to destroy the individual's right to property, but they are wrong. If property rights are denied, then we can be sure that human rights will soon be a thing of the past.

Study Questions:

1. Why was the restitution greater for stealing and selling an ox, than for a sheep.

Five for one

2. Why was there a different law in regard to protecting ones home and possessions at night than in the day time?

God wanted his people safe and always to give proper restitution.

3. What happened to the thief, if he could not make restitution for what he had stolen?

He was to be sold and become a slave.

4. If a man was placed in charge of another's animal, what happened if it was killed by a beast?

No repayment in this case.

5. Why was the father to be paid a dowry?

Because a maid was enticed and laid with, and the father did not agree to the marriage.

6. What was the penalty for practicing witchcraft?

Death

7. How were the Israelites to treat foreigners who were in their midst?

With respect.

8. What is usury and why was it forbidden?

It is interest on money, and was not to be charged to the poor of God's people.

9. If a man's clothes were left as a pledge, when were they to be returned to him?

Before nightfall.

10. What was to be done with flesh that had been torn by beasts?

It was to be destroyed.

* Base outline for lessons by permission from:

THE BOOK OF EXODUS

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.