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Exodus Chapter 21c Understanding the Gospel

During our study last week into Exodus chapter 21, we talked in detail about the “rules” or “judgments” (also known as the “*mish-pawt*” (mishpat)) that Yah commanded Moses to give to the house of Israel. These “rules” or “judgments” called Yah’s “*mish-pawt*” (mishpat) in Hebrew were not only a formal decree of his divine law, but we also spoke about the fact that these “rules” or “judgments” were also an extremely important foundational understanding that was, and is directly tied to our Fathers unfolding plan of salvation for the house of Israel.

In other words, without understanding our Fathers “*mish-pawt*” (mishpat), we will never be able to receive the crown of salvation that he wants us so badly to have. It is these very “rules”, and these very “judgments”, these “*mish-pawt*” (mishpat) of Yah that lead all of mankind to his unfolding plan of salvation, which we talked about last week as being the very “gospel” of Yah himself. This very unfolding plan of salvation, this “gospel” was clearly given to Abraham clear back in the beginning of the Bible.

With this in mind, I want to be clear here. We need to be very careful about how we characterize our Father’s rules of living that he laid out before man prior to the advent of our Messiah. These “rules” (also known as his “*mish-pawt*” (mishpat)) are what most modern-day Christians call Yah’s “law”. But a better understanding of Yah’s “*mish-pawt*” (mishpat), is that these “*mish-pawt*” (mishpat), have to do with Yah’s justice, and his personal brand of righteousness (also known in Hebrew as his “*tsed-aw-kaw*” (tsedaquh)).

Today we’re about to begin looking at the specifics of Yah’s justice system. What we’re going to be looking at here today are the individual rules and regulations that were set down in the Mosaic covenant. A more defined explanation of what we’re going to be looking at here today, is that we are going to be studying the development of the gospel of the one true God of Abraham, Isaac, and Jacob.

As we read through these “*mish-pawt*” (mishpat) of Yah found in Exodus chapter 21, it is tectonically important that we remember that there is a stark difference between man’s righteousness, and Yah’s righteousness. Our “*tsed-aw-kaw*” (tsedaquh) (righteousness) and Yah’s “*tsed-aw-kaw*” (tsedaquh) (righteousness) is not one in the same.

Man has always had a difficult time accepting the “*tsed-aw-kaw*” (tsedaquh) (righteousness) of Yah. Man, for all intents and purposes, wants to live by his own version of his own “*tsed-aw-*

kaw” (tsedaquh) (righteousness). But whose righteousness came first, did man’s righteousness come first, or did Yah’s righteousness come first? Who created “*tsed-aw-kaw*” (tsedaquh) (righteousness) in the first place? Even the early Hebrew Israelites had a difficult time accepting Yah’s way, instead of their own way. Let’s turn to **Ezekiel chapter 18 versus 25 through 30**
E1

Eze 18:25 “Yet you say, ‘The way of the Lord is not just.’ Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just?”

Eze 18:26 When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die.

Eze 18:27 Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life.

Eze 18:28 Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die.

Eze 18:29 Yet the house of Israel says, ‘The way of the Lord is not just.’ O house of Israel, are my ways not just? Is it not your ways that are not just?”

Eze 18:30 “Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD. Repent and turn from all your transgressions, lest iniquity be your ruin.

It is the flesh of man that causes man to think in his feeble mind that he is above his Elohim. It is man’s flesh that consistently attempts to lead man away from his Father’s “*tsed-aw-kaw*” (tsedaquh) (righteousness). Let’s listen to what the apostle Paul tells us in the New Testament, concerning the flesh in **Romans chapter 8 verses five through eight (scrn 1)**

Rom 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

Rom 8:6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

Rom 8:7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

Rom 8:8 Those who are in the flesh cannot please God.



And this my friends is a teaching from the apostle Paul found in the New Testament. Once again, our Father in heaven is the same yesterday, today, and tomorrow. He does not change, he does not waver, nor does he treat people differently through different dispensations of time. And so, as we read through these “*mish-pawt*” (mishpat), these “*rules*”, and “*judgments*” of Yah, we need to clearly understand that even the apostle Paul himself understood the difference between setting one’s mind on the flesh, and setting one’s mind on the spirit which leads us right back to what the apostle Paul calls “Yah’s law” in Romans chapter 8 verse seven.

And I daresay, that even after seeing these things made clear... as we read through Exodus chapter 21, there will be many modern-day Christians who hear these “*mish-pawt*” (mishpat), these “*rules*”, and these “*judgments*” of Yah, and will immediately think that these “*rules*” are unjust and just too harsh. But I would submit to you, that as we slow down and study these “*mish-pawt*” (mishpat), these “*rules*”, and these “*judgments*” found in Exodus chapter 21, we will slowly but surely come to the realization that our Father in heaven is much wiser than we are. And with that being said I’d like us to turn to **Isaiah chapter 55 versus eight through 11: E2**

Isa 55:8 For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD.

Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Isa 55:10 “For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater,

Isa 55:11 so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

When we hear modern-day Christians today accuse those of us who are simply doing what our Father in heaven commands us to do as legalism... what they are saying is that it is better to follow them instead of Yah. And by this very definition, it is they themselves who fall into the category of “*legalism*”. For it is they themselves who have written a new man-made “*mish-pawt*” (mishpat), a new man-made set of “*rules*”, and a new man-made set of “*judgments*” for themselves. And I would submit to you my friends that this is the quintessential definition of “*legalism*”.

If we look up the very definition of the English word “*legalism*”, this is what we find (**scrn 2**)

legalism noun

le·gal·ism | \ 'lē-gə-,li-zəm \

Definition of legalism

1 : strict, literal, or excessive conformity to the law or to a religious or moral code

the institutionalized legalism that restricts free choice

2 : a legal term or rule



Whose strict literal conformity do they proclaim to keep? Whose legal rule do they keep? The answer is clearly “*their own*”! They demand us to stop worshiping the one true Elohim of Abraham, Isaac, and Jacob, and to worship them, and their conformity, to their man-made laws, and their man-made religious moral codes.

Who is it that is legalistic my friends? “*Do as thou wilt is now the whole of the law*” is there “*mish-pawt*” (mishpat), that they demand we keep. Is it we who understand the spiritual implications of salvation and the war that we fight against the flesh... or is it they... That demand us to worship the excessive conformity to the law of their denominational empires of dirt?

According to our very own Bibles, and the God breathed Scripture that we find in our Bibles, it is those who have written their own laws, and their own rules, and their own “*mish-pawt*” (mishpat), who have become... legalistic.

What we as true modern-day Christians who are God-fearing, cross bearing, Messiah following Christian needs to always remember, is that obedience to Yah’s system of justice is not legalism, unless we miss use it as a system of self-justification. We are not obedient to our Father in heaven to be self-justified. We are obedient to our Father in heaven because this is the biblical definition of the love of our Father in heaven. **(scrn 3)**

1Jn 5:2 By this we know that we love the children of God, when we love God and obey his commandments.
1Jn 5:3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome.



Once again this is a New Testament writing found in first John chapter 5 verses two and three which completely and utterly agrees with what we find our Messiah telling us in **Matthew chapter 5 versus 17 and 18 (scrn 4)**

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.
Mat 5:18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.



And once again my friends, heaven and earth does not pass away, and all things are not accomplished until Revelation chapter 21 clear at the back of the book.

And so, knowing these things, and having these truths now under our belts, let's read through

Exodus chapter 21 so that we can know exactly what it says, and just as importantly, what it does not say. **Exodus chapter 21: E3**

Exo 21:1 *“Now these are the rules that you shall set before them.*

Exo 21:2 *When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing.*

Exo 21:3 *If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him.*

Exo 21:4 *If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out alone.*

Exo 21:5 *But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’*

Exo 21:6 *then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.*

Exo 21:7 *“When a man sells his daughter as a slave, she shall not go out as the male slaves do.*

Exo 21:8 *If she does not please her master, who has designated her for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken **faith** with her.*

Exo 21:9 *If he designates her for his son, he shall deal with her as with a daughter.*

Exo 21:10 *If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights.*

Exo 21:11 *And if he does not do these three things for her, she shall go out for nothing, without payment of money.*

Exo 21:12 *“Whoever strikes a man so that he dies shall be put to death.*

Exo 21:13 *But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee.*

Exo 21:14 *But if a man willfully attacks another to kill him by cunning, you shall take him from my altar, that he may die.*

Exo 21:15 *“Whoever strikes his father or his mother shall be put to death.*

Exo 21:16 *“Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.*

Exo 21:17 *“Whoever curses his father or his mother shall be put to death.*

Exo 21:18 *“When men quarrel and one strikes the other with a stone or with his fist and the man does not die but takes to his bed,*

Exo 21:19 *then if the man rises again and walks outdoors with his staff, he who struck him shall be clear; only he shall pay for the loss of his time, and shall have him thoroughly healed.*

Exo 21:20 “When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged.

Exo 21:21 But if the slave survives a day or two, he is not to be avenged, for the slave is his money.

Exo 21:22 “When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine.

Exo 21:23 But if there is harm, then you shall pay life for life,

Exo 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exo 21:25 burn for burn, wound for wound, stripe for stripe.

Exo 21:26 “When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free because of his eye.

Exo 21:27 If he knocks out the tooth of his slave, male or female, he shall let the slave go free because of his tooth.

Exo 21:28 “When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable.

Exo 21:29 But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death.

Exo 21:30 If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed on him.

Exo 21:31 If it gores a man's son or daughter, he shall be dealt with according to this same rule.

Exo 21:32 If the ox gores a slave, male or female, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

Exo 21:33 “When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it,

Exo 21:34 the owner of the pit shall make restoration. He shall give money to its owner, and the dead beast shall be his.

Exo 21:35 “When one man's ox butts another's, so that it dies, then they shall sell the live ox and share its price, and the dead beast also they shall share.

Exo 21:36 Or if it is known that the ox has been accustomed to gore in the past, and its owner has not kept it in, he shall repay ox for ox, and the dead beast shall be his.

What we just read here in Exodus chapter 21, is Yah’s divine establishment of a new Hebrew society. And I want us to notice that not every area of life is covered in detail by these ordinances. There are many other aspects of marriage, and commerce, and inheritance, and how property is transferred that are not touched upon here in our Fathers “*mish-pawt*” (mishpat).

We must remember that these Hebrew people were just taken out from under the bondage of Egypt. These ordinances, these “*mish-pawt*” (mishpat), were given to the house of Israel to amend previous practices and traditional things that they were already doing. And yes, some of these ordinances, these “*mish-pawt*” (mishpat), were indeed new concepts altogether, but they also addressed the practices and traditional things that the Hebrew people were already doing, and were already living by.

And what we also need to remember, is that where we find grey areas, where there is no direct ordinance to follow, the leadership of the house of Israel devised practices and rules that covered these grey areas that Yah had not addressed. What was important for the house of Israel to remember, was that the leadership of Israel when devising these rules and practices, needed to make sure that these rules and practices abided by, (and in), the 10 utterances of Yah found in Exodus chapter 20.

All of Yah’s “*mish-pawt*” (mishpat), abided by the 10 utterances of Yah found in Exodus chapter 20. And so, when the leadership of the house of Israel had any question about any grey areas that were not directly mentioned in Exodus chapter 20, they immediately referred to the 10 utterances of Yah that were given before he gave his “*mish-pawt*” (mishpat) to the house of Israel in Exodus chapter 20.

These practices, and rules put forth by the Hebrew leadership were called oral tradition, and in the beginning because they were in line with the “*mish-pawt*” (mishpat), of Yah, these oral traditions were accepted in the eyes of Yah. The problem with these practices and these oral traditions is that they took on a whole new meaning after the house of Israel had been in bondage in Babylon for 70 years. Over time these man-made oral practices and traditions became corrupt, and wound up causing people to be led away from our Father’s Torah. This is when the practices and the oral traditions of the Pharisees began to add too, and take away from Yah’s word, and this is when they became corrupt, and the writings of men began to replace the spoken word and the “*mish-pawt*” (mishpat), of the one true God of Abraham, Isaac, and Jacob.

Right away in Exodus chapter 21 verse two, we find a concept that is found to be appalling in today’s modern-day society. The very idea of slavery is condemned by almost everyone in our society today, however, slavery back in the days of Moses had very little to do with what we know as slavery today.

Yah permitted slavery to exist but, there were reasons for slavery to exist, and there were also boundaries concerning slavery that the house of Israel were commanded to abide by. What we must remember is that it is **not** our duty to follow Hebrew cultural traditions and rituals that were developed by stages and rabbis over the centuries, but it **is** our duty to follow the principles behind those traditions and rituals, and to obey the plainly written Torah commandments that are indeed just as important today as they were back in the time of Moses if not more so.

The first group of laws given to the house of Israel are contained in Exodus chapters 21, 22, and 23. And they' divided into two fundamental categories. First there is the civil and social guidelines put forth to govern how the Israelites were to relate to one another. These civil and social guidelines had to do with human to human interaction. These civil and social guidelines can be found in Exodus chapter 21 verse two through Exodus chapter 23 verse 12, and these guidelines had to do with how the house of Israel was to deal justly with their fellow man.

When we get into category two, found in Exodus chapter 23 verses 13 through 19, these guidelines speak of how the house of Israel was to deal righteously with their Father in heaven.

What we should take note of here in Exodus chapter 21, is Yah's concern for the lowest in the Hebrew society. It's important to notice who it is that Yah addresses first when delivering his "*mish-pawt*" (mishpat), to his people. Yah's justice system, and his concern begins not with the leaders of the house of Israel, but with the Hebrew slave.

Yah begins to lay out rights for these slaves, both male and female, who are totally dependent upon the mercy of their Masters. By ordaining sacred personal rights upon the lowest social class, Yah change the very dynamic by which slavery could even exist.

Hebrew slaves were given the position of people, not animals or possessions to be treated as immaterial "*things*". Something else that we must understand here is the difference between a Hebrew slave, and a Gentile foreign slave. These rules were made for and I quote, "*Hebrew slaves*". If you were considered to be a Hebrew, someone who was part of the house of Israel, you were there by under the protection of the one true Elohim of Abraham, Isaac, and Jacob. And it's important to notice that these rules did not apply to foreign slaves that the house of Israel might own. And this is important for us to keep in mind.

Knowing this, we should also be keenly aware of the fact that Yah always gives all men the right to choose between him and the world, between him and his adversary. All people, even those who were slaves, were given free will, and free choice to decide who it was that they were going to serve.

If a Gentile slave willfully decided to follow the one true Elohim of Abraham, Isaac, and Jacob, he or she was then under the protection of the one true Elohim of Abraham, Isaac, and Jacob. If you were a Gentile Hebrew slave and you chose to give up your Gentile tribal, or national identity, and become an Israelite, you were allowed to do so. The act of changing loyalties between pagan gods and the one true Elohim of Israel did not mean that you are going to be immediately set free, but it did make them Israelites, who then became Israelite, or Hebrew slaves which essentially gave them a bill of rights that they did not have as a foreign slaves.

Yah also makes it very clear that any foreigner who joins Israel and becomes a Hebrew by choice, is not to be considered a second-class citizen. Therefore, if a Gentile slave owned by a Hebrew declares his desire to join Israel and the children of Yah, he also becomes equal in

status and rights to a natural born Hebrew slave, and in the seventh year he is to be set free. Once that converted Hebrew slave becomes free, he now becomes equal in status and rights to a natural born Hebrew person just like the native of the land.

What we need to understand is that if you were indebted to someone who had helped you out, and you had no way to pay them back, you could become a slave for a period of time, in order to pay back your debt. And that Hebrew person who was your master, was responsible for taking care of you and your family until you had paid that debt back to him, and were able to get back on your feet. **E4**

If we will take notice of Exodus chapter 21 verse five, we can clearly see that there were many people who chose to remain as slaves for the rest of their lives. Slaves back then were considered to be an extension of the family. If the slave grew to love his master, he could choose to remain a slave to that person and that person would in turn take care of not only the slave, but he would also take care of the wife and the children of that slave.

And so, the point that I'm trying to make here is that slavery back in the time of Moses was a way for all people to be cared for in the Hebrew society. There were no poor people that went without food and clothing back in the days of Moses. If you had nothing, and no clothes, and no food, and no way to provide for your family, you and your family could become a slave, a servant, to another Hebrew family who would then take you and your family in, and care for you in return for your work and your loyalty. And after seven years, you were to be set free unless you otherwise chose not to be.

In verses seven through 11, we find the act of a man selling his daughter as a slave. Once again, we, in our Western thinking, may find this utterly appalling, but once again, all of this has to do with the well-being of all people who were designated as Yah's chosen Hebrew people.

This young woman who was sold by her father was not to go out as the male slaves did. This young lady was given by her father to another Hebrew man, and if she did not please this Hebrew man, then the man was to allow this young lady to be redeemed by her father. Notice, that this man had no right to sell her to a foreign people because he had broken faith with her.

In other words, this was almost like a marriage betrothal. The only difference is that there would not have been what was known as a Chethubah, which is a marriage contract that was drawn up between them. This purchasing of a Hebrew woman by a Hebrew man from her father was to see if the two would be compatible. If the man who bought the young lady did not want to marry her, he could designate her for his son, and he was to treat her as a daughter. Even if this man takes another wife, he is not allowed to diminish this young lady's food or her clothing or her marital rights, and if he does not take care of her properly, she is then allowed to be free from him to go and find a husband.

Once again, we have to understand that many of these ordinances that were being set before the

house of Israel had to do with the practices and the traditions that they had already been living by before Yah had taken them out from under the bondage of Egypt. And it was these ordinances, that kept everyone who was part of the house of Israel safe, and cared for. Back in the days of Moses, men also had what were known as “*concubines*”. These “*concubines*” were not wives, but they held a similar status to a wife. Once again, the main difference is that there would not have been a Chethuba, which was a marriage contract drawn up so there was no legal betrothal. And once again, we do not see anywhere in the Torah where Yah commands the man to have a concubine. This is something that they were already doing.

A Hebrew man could not sell his own wife, but he could sell a handmaiden and on occasion a concubine, but once again, both the handmaiden and the concubine were part of his extended family and were well taken care of. And under no circumstances was a Hebrew man to sell a handmaiden or a concubine to anyone outside the tribes of Israel. And if a Hebrew man chose to make her a concubine or a wife, he could not treat her poorly should he decide to marry another woman. His penalty for wronging this woman is that he must give her, her freedom.

While we may find these things quite strange in our time, we must understand that what was really happening here is that Yah was making it very clear to the house of Israel, that if they wanted to continue living in this way, Yah wanted them to know that women have rights and they have a value in Yah’s eyes and they are to be treated fairly and with consideration among his set apart people. Although the ways of the early Israelite people were quite primitive, Yah knew that it was important to make sure that they were fair and equitable to one another.

What we need to understand is that many of these traditions were not started by Yah. Yah was simply addressing many of these practices and traditions so that there would be a sense of fairness, and so that each person no matter whether they were a slave, or widow, or a poor person would indeed have rights, and the ability to survive comfortably.

The next thing that Yah addresses after slaves and women, is the sanctity of life. Life itself is so important to Yah that he commands men not to harm one another. Those who premeditate murder, or attack, or harm their parents, or kidnap someone (whether the victim is harmed or not), and even cursing your parents are in our Fathers holy eyes deserving of the death penalty. Yah offers no mercy for these perpetrators. Those who do such things are offered no possibility of rehabilitation.

If a son humiliates his parents by his behavior, or shows his parents disrespect, or is simply a deadbeat or a bum, Yah says to put them to death. Why? Because Yah see this as guarding life. People who do these things steal life from those whom Yah sees as innocent and upright.

What we need to understand here is that the intention of one’s heart has everything to do with the consequences of his actions in Yah’s eyes. For example, if someone unintentionally kills another person, the perpetrator is given a place to go and no one is allowed to violate that place to apprehend him. This is the principle of sanctuary. But premeditated murder, which is the

premeditated intention to kill someone offers no such sanctuary and the perpetrator may be captured even in the holiest of places.

Once again, we as modern-day Christians need to understand the disgust and the disdain that our Father in heaven has for unruly children who grow up to be monsters. How can those who are disrespectful to their parents, be respectful to the one true God of Abraham, Isaac, and Jacob? If they can't even respect their own parents, how are they going to then respect their father in heaven? By not respecting their parents, they are not respecting the father in heaven. And I would submit to you that this is something that our modern-day society has long-ago lost sight of.

In our Western thinking we may think that this is unusually harsh and cruel punishment, but I would submit to you my friends, that evil is as evil does. Evil is evil in the eyes of our father in heaven. And it is always the heart that he searches in order to know whose heart is made of flesh, and whose heart is made of stone. And I would once again remind us of the fact that the apostle Paul tells us that those who are of the flesh cannot please God because they do not keep his commandments because they can't. Only those who are of the spirit can please Yah.

And I also want us to understand that just because someone said something derogatory to their parents did not mean that they were going to be stoned to death back in Moses time. There were procedures that had to be taken before a stoning actually took place. And if we look back into the record of the house of Israel, we can't find hardly any instances of anyone's children being stoned to death for breaking these commandments.

It was permitted by Yah to send these murderous, unruly children back to him by stoning, but in order for that stoning to take place there had to be two or more accusers, and if someone's child was charged with such a crime, once again, Yah had laid out procedures and protocols that had to take place before the actual stoning took place, and we'll read more about that judicial system as we progress through our Fathers Torah. But once again, I want to make mention of the fact that if you look throughout Israelite history, you'll find very few if any instances of children being stoned to death.

In verses 18 through 27, ordinances are set down to deal with the protection of life, and this once again reinforces the love and the concern that Yah has for all living creatures. What we can take from the Scriptures is Yah's concern for recompense. Which means, that each offense is to have an equal and fair compensation as the consequence. And I want us to notice that Yah commands compensation rather than incarceration for the offender. The house of Israel had no idea what a prison even was. People did not go to prison back in Moses time. Compensation is Yah's command for those who offend, not incarceration.

Compensation from the guilty party makes some progress towards making the victim whole again. And it allows the offender to go on with their life while being taught a very valuable lesson. Imprisonment simply punishes the guilty party, and the victims only satisfaction is

knowing that the guilty party is being punished. E4

I'd like us to make note of it is chapter 21 verse 18, where it talks about two men who quarrel and one man does not die but needs to be confined to a bed. If a man is healed, and he rises up and walks outside, the one who struck him shall be clear but, the one who struck him is also required to pay for the loss of time that it took for the man who struck to be healed. If a man strikes his slaves whether it be a man or a woman and that slave dies under his hand, that slave shall be avenged.

Notice in verse 22, that if men strive together and hit a pregnant woman and the child comes out, but there's no harm, the one who hit her shall be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. And I want us to pay close attention to the fact that he shall pay according to what the judges determine. And so, once again there are to be judgments made by judges, and protocols that need to be executed before any penalty is brought forth.

As we move down through the Scripture from verses 23 on, we start hearing about the principle of an eye for an eye, and a tooth for tooth. This principle was set forth so that we would understand that the consequences of accidental or unlawful actions still require equity and fairness. If someone knocks out somebody's tooth then equitable compensation is to be rendered. This does not necessarily mean that if somebody knocks somebody's tooth out, the offender's tooth also needs to be knocked out. This is a common misconception. What's happening here in verses 23 through 25, is that Yah is simply saying in essence, *“these ordinances would never end if I had to take every possible way and circumstance that one person could harm another and give prescribed verdict containing a precise amount of compensation. Therefore, here's the principle that you are to use to decide on compensation.”*

This whole concept is tied to the whole of Exodus chapter 21 when Yah only gives a few reasons for a death sentence. And I want us to take note of the fact that even during a death sentence, people are not mutilated as punishment. No one's eyes are gouged out, and no one is tortured. No one's hands and feet are cut off. The death sentence is to be carried out by stoning, and nothing more. And so once again, the eye for an eye, tooth for a tooth, and bruise for a bruise idea is about fair and equitable compensation. One should get more compensation for losing tooth than for being bruised, and an even greater compensation should be paid to someone for losing eye than for losing a tooth because the effect is greater on the victim. Something else to keep in mind is that too much compensation is just as wrong as too little compensation.

What's important to make note of here is that Yah lists very clearly what he sees as capital offenses. All other punishments are to revolve around fair and just compensation, and just as we mentioned before, mutilation is not a permitted punishment. Mutilation was never part of the Hebrew justice system.

Islam for instance loves to proclaim that we all serve the same God, and that Islam is simply following God's instructions when they mutilate the offenders of their sharia law. Islam is well known for cutting off hands and fingers and feet, and gouging out eyes, and cutting out tongues and so on. The Torah teaches against mutilation, and this is just another example, and proof, that we do not serve the same Elohim.

In the end, everything that has been prescribed here in Exodus chapter 21 has to do with the safety, and the fair and equitable dealings of men with their fellow men. And so, before we close out Exodus chapter 21, I want us to think about why it was that our Father in heaven created these ordinances to be his "*mish-pawt*" (mishpat).

This fair and equitable treatment among brothers is just one small part of our father's justice system that has everything to do with our salvation. Our salvation is directly tied to Yah's "*tsed-aw-kaw*" (tsedaquh) (righteousness). If we are going to be "*tsed-aw-kaw*" (tsedaquh) (righteous) in the eyes of our Father, we must understand why these ordinances were given. We must understand the spiritual implications of these ordinances. And we must apply that fair and equitable principle in our own lives. Remembering to be fair and equitable towards our brothers and our sisters, and the body that we have become part of is extremely important in obtaining the salvation that we all hope for.

And with that being said, my hope and my prayer is that we would all contemplate these fair and equitable ordinances, and go, each one to his own prayer closet, to bow our heads, and to bend our knees, and to face the holy promise land of Jerusalem, and to ask our Father in heaven for the discernment that we need to understand his holy sanctified "*mish-pawt*" (mishpat). His justice system, his ways, and his unfolding plan of salvation for us. And to ask that he would give us the discernment to decipher between man's "*tsed-aw-kaw*" (tsedaquh) (righteousness), and Yah's "*tsed-aw-kaw*" (tsedaquh) (righteousness).

There is much more to know and to understand that we will get into next week as we venture into Exodus chapter 22.

I'm pastor Scott Velain with Holy Impact Ministries. And I'd like to thank everyone within the sound of my voice for sharing your time with us here today to comb through our fathers God breathed Scriptures to see whether these things be true, or not.