

Part 6 Inducement to compassion

Within every detail of law can be seen the LORD'S desire to induce compassion in the execution of social affairs-especially among masters. The apostle Paul engendered a similar gentleness among NT masters

Introduction

This section is entitled MISHPATIM - "forensic acts of judgement" or as we would say "GUIDELINES. Ezekiel 21.27 envisages Christ the "judge of all" "to whom the judgement is given" returning to rule. As Christ will both reward and punish so in this section there are rights and privileges attached to the judgement. These judgements given by the Father (cf 23.20) apply to the people as God's plan for that time and show us that "The LORD looks on the heart" and that "He will bring into judgement every secret thing" (Ecc12.14) In the section we find teaching on the LORD'S patronage of our cause, on His searching of the heart, and on the obedience of sons which serves to enforce NT truths about our obedience to Christ. Mishpat is a form of guidance to a consecrated people. We are looking then at guidelines to those who have covenanted to love the LORD and their neighbour. The LORD is Israel's Master in the land he prepared for them everywhere and He is to be contrasted with the Pharaoh in His Shepherd-care. These righteous judgements had to do with the sort of people the LORD wanted Israel to be in Canaan as a testimony to all nations.

Introductory notes

The Hebrew was never to be a serf as in Egypt or on a par with the Mesopotamian model of the life-slave. The "debt" or "indentured" servant was sold for six years to make good a debt which a family could not pay. It was an act of family solidarity coming under the LORD'S law of sabbatical "release". So if we read this in the light of the work of Christ acting in consort with His father it has both "self-giving" and "redemptive" elements. Basil Atkinson, under librarian of Cambridge (who, beginning with Genesis in 1954 produced commentary on 5-6 chapters of the bible in 100 pages every 3 months priced at 2/-shillings) in his "pocket commentary" on Exodus he puts it beautifully, "This transaction is a picture of the redemption that is in Jesus Christ, who is the only redeemer and alone had power to buy his servants from among men. All of us who are His servants have been bought with His precious blood" 1Cor 6.20, 1Pet 1 18-19

There are 16 pentads or rules of conduct set in groups of five. (Dr. Atkinson found eight) To break ninety guidelines into sets of five enables them to be remembered in groups. The Jewish teaching technique involved the hand and finger which in a desert society devoid of papyrus for over 40 years was the surest aide memoir.

READING No.1 21.1-19

Compassion for servants, the poor, women

1. Mishpat (guidelines) to open opportunity to the poor or dispossessed man forced to be a "servant" 21.1-6 -First of 17 guidelines to establish a compassionate society

Compassion for servants

And these are the judgements which you shall set before their faces. Moses was bound to read God's statutes to the assembled people so they would be instructed.

1. If you are buying a servant, a Hebrew he shall serve six years and on the seventh he will spring forth as water, as water poured out, they will behold *The Hebrew v'pj "flowing freely" links with the word for "escape" or "leaving" axy and makes something of an event of this occasion -for it was not the LORD'S will service of this sort should be life-long-six years at most. One can feel the tangible joy in the phrase "He is free, everybody will look in happy witness*

2. If he comes with his body bowed down a man perhaps with little initiative or other needs he shall go with his body.

3. If he comes as a husband with a wife his wife shall go out with him.

4. If his master has given him a wife and she has borne sons and daughters the wife and her children shall be the master's and he shall go out lonely and bent over *The picture is like the expulsion from Eden. Doubtless in the divine wisdom because of the inability to maintain a family this law was in place.*

5. And if a servant says, "I love my master, my wife, my sons I will not go spring forth and run away. His master shall act to bring him to the Judges *the Hebrew word myhl also means "God" so biblical judges are to act as prayer hearers and with covenant grace in loco dei. He shall also bring him to the door or doorpost where the Mezuzah is. This signifies the "law" to us but I believe it was the mutual love referred to in Deut 10.12 & 15 that summarises the commands. Thus the servant was brought to the place of "the door- hinge of love" that linked the Lord and his people-to the place of Passover redemption. And his master shall pierce his ear with an awl and he (shall be) his servant for keeps. Here ml# often used for "an age" means a lifetime-perhaps 30 more years. However after his master died his family would continue much as lieges of the king in England in feudal days.*

2. Mishpat to safeguard the daughters of the poor in" concubinage" 21.7-11

Compassion for Women

The female servant has the privileges of marriage-failing which she may walk away from the relationship free. It is what we would call marrying above one's social standing. If we read this in the light of Christ's union with Israel and the Church the concubine is to receive love as much as any later wife of similar social standing. Here again God looks on the heart 1Sam16.7

1. And if a man sells his daughter as a female servant into what was called concubinage she shall not spring out (after 7 years)

2. If she is ill-favoured in the eyes of her master who appointed or betrothed her *Hebrew d[ly]* **He shall cause her to be redeemed. He has no dominion over her to sell her to a foreign people. He has defiled or "raped" her.** *Hebrew d[ylf]*

3. If she has been favourable in his eyes for his son he shall deal with her according to the **fpvm rights and privileges of daughters.**

4. If he takes another to wife after her he shall not diminish her leaven for bread-making, her clothing or her rights to the marriage bed.

5. And if he does not do these three for her she shall spring out of the relationship freely without exchange of silver

The original handmaid like Bilhah and Zilpah would have subordinate but real rights to household duties and clothing and marriage union even when a wife was taken by contract and dowry.

3. Mishpat (guidelines) to ensure "the sanctity of life" 21. 12-16

Compassion for the vulnerable

The detailed ordinance or judgement lays down a framework which like all God's laws looks at the heart.

1. He who strikes a man so that he dies; that assailant dying shall die. *This sentence was given to Adam in Eden. It may rightly be understood as divine retribution or justice.*

2. However what he did not purpose or design or lie in wait for God kept bringing to pass, the victim fell into his hand so I will appoint a place where you may flee.

3. But when a man seethes with anger against his neighbour to slay him you may take him from my altar to die, and

4. He who strikes father or mother dying he shall die. *We have some case law here. Murder with intent, patricide and matricide are capital offences, manslaughter is not.*

5. He who kidnaps a man and sells him-that man dying shall die. *This case answers exactly to the sin of Joseph's brothers. Had they died then there would only be the tribes of Benjamin Ephraim and Manasseh. Kidnap has been used as a means of obtaining sinister ends. God views it seriously. It grossly devalues human life*

4. Mishpat on bodily harm resulting from anger. 21. 17 -22

Compassion for the disabled

1. He who curses father and mother -dying he shall die. *This brings in a penalty for gross violation of the 5th commandment*

2. If strong men strive and one strikes his neighbour with a stone or his fist and he does not die but his life is made bedfast.

3. If he rises and walks in the open upon his staff he shall be acquitted and shall only pay for his rest (time off) and the cost of his full healing.

READING No.2 21.20-22.3

Compassion for pregnant women, servants, animals & victims of theft

4. And if a man beats his servant or maid with a rod so as to cause death he shall be avenged.

5. Yet if for a day or several days he stands to minister he shall not be avenged for he is his silver. *The difference between "property" and "silver" is that the notion of **redemption** testifies to "intrinsic" in contrast to "commercial" value. The worth of a slave was 20 shekels cf. Genesis 37.28 and a bridal price 50 Deut 22.29 and a field was worth 17 shekels Jeremiah 32.9 and a horse 150, 1Kings 10.29 The point is not however the comparative value of life and land but the fact that this slave out of respect for his master continued to serve. **What issue there was had been sorted and we may understand that genuine apologies and forgiveness followed as the mistreatment of slaves was of public interest and in the eyes of a genuine master the slave was "precious" (i.e. "his silver") in his eyes despite previous rigour applied. The evasion of punishment by the master was not a legal device but the result of relationship restored.***

5. Mishpat on injury to the person (lex talionis) 21. 22 -35

Compassion for the pregnant and unprotected servants

1. And if men strive and strike a child-bearing woman and they bring it forth and if there is no injury the man shall make payment *Hebrew Cn[*

2. As the wife's husband lays on him by the interceding judges *Hebrew l[lp]* **Judges are depicted by their Hebrew name as men who "hear prayer".**

3. And if there is injury you shall give life for life, eye for eye, tooth for tooth, hand for hand, leg for leg. brand mark for brand, wound for wound, stripe for stripe. *This is known as the lex talionis-the law of exact retaliatory justice. I cite and restate Atkinson, ' It is no longer a guiding principle, the reason being that it was fulfilled and exhausted by the death of Christ which keeps in operation for ever the principle of "His righteousness" instead of "our sin"*

4. And if a man smites his manservant or maidservant and destroys the eye he shall give freedom for the (injury to) the eye.

5. And if he causes a tooth of his servant to fall out he shall yield freedom for the tooth's sake. *The uncouth and unkind master is firmly held to account by the LORD. Thus the servant joyfully regains family which is now exempt from debt.*

6. Mishpat (guidelines) to counter natural carelessness 21. 28-36

Compassion for animals (oxen)

1. And if an ox Hebrew פור "bull" so called from its strength and lack of fear gore a man or woman and the victim die it shall be stoned its flesh shall not be eaten and the owner shall be free .

2. But if the ox butted the day before yesterday and it's master was acquainted and he failed to monitor it and it killed a man or woman both the ox and the owner shall be put to death. And if an atonement price is set over him he shall give redemption money for his life, the entire price that is set. Whether it has gored a son or daughter according to

this **fpvm** judgement it shall be done in his case.

3. If the ox gores a servant or maid he shall give 30 shekels of silver to the servant's master and the ox shall die. And because a man digs a pit or cuts a well and does not cover it and ox or donkey falls in there, the owner of the pit shall make it safe and return silver to the owner but the dead(beast) shall be his.

4. And if the ox of a man strikes that of his neighbour they shall sell and divide the value of the living ox and also divide the dead ox.

5. Or if it was known that the ox butted the day before yesterday and he did not monitor it the owner shall entirely compensate ox for ox and the dead ox shall be his. *There is implicit in these cases a call for the safeguarding of life which is to be done by taking due care of work sites and dangerous animals. The LORD cannot be impugned for accidents and He calls man to protect life wherever possible. Here the "price of a servant" is given as 30 shekels-which 1400 years later was the price on the head of our LORD Jesus Christ. Even the text of Matthew 27.9 which was to the assassins the value of Jesus attests that He was regarded simply as a "slave"- but what a SERVANT He was -and what a caring Saviour He ever will be!*

7.Mishpat (guidelines) for theft prevention-and the welfare of one's neighbour

Chapter 22.1-6 Compassion for victims of theft

1. When Hebrew יק a man has been stealing an ox or sheep and slaughters or sells it he shall recompense a herd of five for the ox and a flock of four for the sheep. *The imperfect is used of the original theft so that the thieving may have previously gone unnoticed. The penalty would enable an owner to rebuild his herd or flock.*

2.If a thief is found breaking in or digging in and he is struck there shall be no blood guilt for him *In Britain a well known case involving a farmer shooting an intruder resulted in a term in prison for manslaughter. "Striking" in this case may have been with deterrent intent not intent to kill.*

READING No.3 22.4-26

Compassion on victims of fraud, widows orphans strangers, virgins, spinsters, the poor and Levites

3. If the sun has risen upon him there is bloodguilt (for his killer). He shall make complete restoration or if he has nothing he shall be sold for his theft. *In this case premeditated murder-a separate crime-would be perpetrated. Atkinson comments "As soon as the Sun (of righteousness) is risen in the sinner's heart the law no longer condemns him. Here is a stroke of compassion so typical of the Prince of righteousness.*

4. If the stolen (animal) is found alive in his hand, ox or donkey or sheep he shall replace it *with two* live of the same.

5. If a man has consumed or used the feeding in the field of another he shall make restitution from the best of his own vineyard and field. When fire rises up and from the kindling of thorns (or a hedge) a stack or gathered grain or the field is consumed he who set it alight shall make restitution of what was destroyed. *This is conceivably accidental damage and a single incident. Before the development of insurance the one responsible for the fire would indemnify. Our modern insurance system is a valuable addition to social support in such circumstances.*

8.Mishpat on custody 22.7-15 Compassion for victims of fraud

1.When a man gives to his neighbour silver or something he uses to keep and he steals out of the mans house if the thief is found he shall restore *double*. *It is of interest that Matthew in the NT restored fourfold Luke 19.8-which is related to the steady siphoning off of property as in 22.1(Hebrew 21.30) It would appear also that the Rabbinical division separates the repetitive pilfering from the one off acts that we deal with in Chapter 22.*

2. If the thief is not found then the owner of the (neighbouring) house shall approach the judges to ascertain whether he has put his hand into the plentiful goods of his neighbour *Here the theft is a priori likely to have been by a servant but the neighbour himself must be a suspect.*
3. If a man gives a donkey or ox or sheep to his neighbour to watch and it dies or is broken or carried off with no witness then an oath of the LORD shall be taken between them that he has not put his hand into his neighbour's plenty and the owner shall accept that without need for restitution. But if it has definitely been stolen from him he shall make restitution.
4. If it was seriously torn and he shall bring it as evidence he shall not make restitution. *Here the action of a wild animal invalidates legal pursuit.* When a man borrows anything without the company of its master from a friend and it is broken or dies he shall surely recompense.
5. But if its owner was with it there is no recompense required. If it was hired recompense comes in its hire (price) *Today we follow exactly this practice in hiring tools-they are insured in the fee and no further recompense is called for.*

9. Mishpat to curb unclean living, to prevent idolatry, to guard widows, orphans & strangers 22.16-25 Compassion on dumb animals, virgins, strangers, spinsters

1. And when a man opens the womb of a young woman who is not bought by bridal price he shall definitely pay the bride-price for her as his wife. If her father is totally unwilling to give her to him he shall pay the bride-price of a virgin *Hebrew tlwtb is used of "virgin" whereas hml is accorded the same meaning in Isa7.14. An enchantress dies. This is a "witch" and whereas this worship of Satan was banned under the Theocracy and visited by the penalty of death within democratic countries in the modern era the penalty is eschewed.. It was used for centuries from medieval times. Even the Reformers put Moses' law in this particular into action in the 16th and 17th centuries. Spiritualism revived in America in the mid 1850's. These three Hebrew words hjj t al hpvkm drove spiritualist practice underground for centuries. Today in every part of modern Europe witches covens abound.*
2. Any who sleeps with animals shall be put to death. *Bestiality was so far from mention in my youth that not until my thirties did I become aware of this form of evil through the strident criticism of a candid Lancashire man who was a ribald critic of this evil practice.*
3. He who sacrifices to gods besides the LORD only shall be devoted to destruction. This "Haram" as with Jericho meant the spoiling of all the possessions and family of the idolater. By its very nature the Theocracy denied the existence of other gods -and although it no longer obtains no gods other than **Yahweh** exist!
4. You shall not vex or drive out a stranger nor be at war with or take him as booty for you were strangers in the land of Egypt *The LORD is compassionate toward strangers though He owns Israel as His peculiar treasure.*
5. You shall not afflict any woman without husband or child without parent. If you clearly afflict them when they shall cry seriously to me I will definitely hear their cry. And my anger will become hot and I will slay you with the sword and your wives will be widows and your sons orphans *In this passage we have three examples of a construction "if afflicting you afflict"... "if crying they cry" and "hearing I will hear" which emphasizes a situation so solemn that God brings in an enemy to end it by war.*

10. Mishpat to prevent stripping the poor of clothing (the pledged garment and divine grace) 22.26-27 Compassion on the poor and Levites

1. If you lend *Hebrew hml* to the poor of my people among you, you shall not be to him as a moneylender you shall not set upon him the interest of usury.
2. If you take as pledge the garment of your neighbour you shall return it to him by sundown *Again a most compassionate detail of law which secured the health and welfare of the poor for that is his only covering. It is his garment to cover his nakedness. In what will he sleep? When he cries to me I will hear him for I am gracious! Nineteen times in the psalms (most cases in David's imperative e.g. "Be gracious to me") and nineteen places elsewhere in the OT we read of God's grace. In Genesis(33.5,11 & 43.29), Numbers 6.25, Jud21.22, 2Sam12.22, 2Kgs13.23, Ezra9.8, Job 19.17,21,33.24, Isa 27.11, Jer22.33,30.18-19 & 33.2, Lam4.16, Hosea 14.2, Amos5.15 & Mal1.9 the grace of the LORD is magnified The LORD is arguing the poor man's case: his shame; his shivering body; his agony of mind. There are a few lessons from this case of the "garment of surety". Man as he nears the sunset of life desperately needs the garment of righteousness. The sinner must call on the LORD for righteousness. It is by grace we are saved and provided with righteousness.*

READING No.4 22.27-23.4 Compassion & care for one's neighbour

11. Mishpat on respect for rulers showing that delayed devotion is plain disobedience 22.28-30 Three laws that impact the Levites

3. You shall not blaspheme God nor curse the ruler of your people. *As in Israel so today it is right and proper that we worship God and honour those who "have the rule" over us as we are taught in Romans 13*
4. You shall not linger before offering your fullness and your grape juice.

5. The first-born of your sons you shall give to me. Likewise you shall do with your oxen and sheep. Seven days it shall be with its mother and the eighth it shall be given to me. This "likewise" Hebrew *lk* states the rule for 8th day circumcision which occurred in the life of Paul (Philippians 3.5) and is stated as a sign of his being devoted to God by his parents.

12. Mishpat for The danger of following the crowd. Chapter 22.31-23 1-6

Compassion on the neighbour

1. You shall be strong men of holiness to me and you shall not eat flesh torn in the field, you shall throw it to the dogs. *The danger of disease by contagion from rotteness would be present and the LORD wants his people to be strong not only in spirit but in body.*
2. Do not carry a false report.
3. Do not lift up your hand with the godless to be a rebellious witness.
4. Do not be those who follow crowds for evil purposes and do not testify in a dispute to turn aside after crowds to break the law.

READING No.5 23.6-19

Compassion on "those finding it difficult...as to wealth and giving

5. You shall not show unevenness or respect for a poor man in his dispute. *Poverty is no criterion of innocence.*

13. Mishpat on subtle forms of inconsideration and hurtfulness 22 6-9

Compassion on those facing difficulty

1. When you meet the ox or donkey of your enemy going astray *the thing is to turn and take it back to him. When you see the donkey of someone you hate crouching under a burden and you at first decline from helping or debate in your mind helping him you shall definitely help* Tucked away in here is the mind of the Master who said, "Love your enemies"
2. You shall not miss the mark in **fpvm** judgement of the abysmally poor in his dispute.
3. Stay far from a false matter and do not slay the innocent and righteous for I will not justify the wicked.
4. You shall not take a bribe for the bribe blinds those who open their eyes and causes the words of the righteous to slip or go headlong *Hebrew pl s*
5. You shall not press or afflict a stranger for you have experience of the heart of strangers for you were strangers in the land of Egypt. *Personal experience of unkindness should render us sympathetic to the fears of strangers*

14. The sabbatical year 23.10-13 Compassion as it affects the land, the poor, the workers, working animals and the relationship with God

1. Six years you shall sow your land and gather what comes from it.
2. But the seventh you shall let it go and neglect it and the abysmally poor shall eat and the beast of the field eat what is left.
3. Thus you shall do with your vineyard and olive grove *A code of practice which is not reflected in any nation. It highlights poverty and affords help and hope to the poor in a practical way. It would tend to favour the species diminished by development*
4. Six days you shall do your work and on the seventh *you shall sit down* or Sabbath so that you rest and your ox and donkey the son of your handmaid and the stranger may breathe or feel their souls. *The Jewish Sabbath exceeds the current Christian model and fitness for purpose insofar as it spares us from our helter-skelter phrenetic activity; it secures a sedentary pose which was the original purpose of pews in the churches of the reformation -whereas we now dance around and stand for long stints as active as when we are at work while our preachers prowling around with handkerchiefs wiping their brows like farmers; it also enabled the meditative process of catching up with our soul's needs. I often wonder if a doctor was called to take the blood pressure of worshippers would it make my point better.*
5. In all that I have spoken to enlighten *Hebrew rma* you be vigilant and do not celebrate or mention the name of other or later gods. Let not their names be mentioned on your lips *The Christian will now use other names freely. God claims that His was the first name. "I AM THE FIRST AND THE LAST" God claims that He ALONE is GOD and He claims to be the LAST. Jews are commanded not to use alternate names as if they designated "God" but Christians freely accept that other names could describe our God as well as YAHWEH JESUS. Again the Jewish model nomenclature obeys the King of Kings and is superior and accurate where ours is flawed for Yahweh-Jesus does not accept other names and they do not glorify Him and for that matter if there is but one God Yahweh-Jesus other names signify nothing but vanity.*

15. Mishpat on National feasts 23 14-19

Compassion holidays and use of wealth

Professor John Currid of Mississippi Reformed Seminary in his "Study Commentary" gives us the Gezer calendar which in summary reads:

-two months olive harvest, two months grain planting
two months late planting ,one month hoeing up flax
one month barley harvest ,one month harvest& feasting
two months vine-tending, one month summer fruit

From this calendar it would seem Gentile farmers were ceaselessly occupied with the notable exception of one month which they spent feasting and probably revelling to excess. The LORD'S people were being set on a different course of life.

Three beats of the foot you shall keep feast to me in the year. The LORD expects three pilgrimages to Jerusalem annually. At these times there would require to be a cessation from routine work and these were weeks of holiday usually set between two Sabbaths before the first of which the people travelled to Jerusalem and after the second of which they returned. For those living in Galilee that would be a week plus 5 or 6 days holiday for each feast. Thus the Jew was encouraged to spend at least a month on holiday or Holy Days during the year--which even by our modern sophisticated holiday laden lives is enlightened and regenerating.

1. You shall keep the feast of unleavened bread seven days.

2. You shall eat unleavened bread at the time of the month Abib I commanded you for in it you came out of Egypt and

3. No-one shall see my face Samaritan MSS "see the face of the LORD God" These feasts climax with the glorious presence of God in the earliest days-for His glory abode over the tabernacle **empty or "an empty vessel", in vain, without a purpose, rashly or without gift** Hebrew *mqyr* The established nation was annually to express tangibly its gratitude to the LORD and certainly to be full of song-hence the Hallel psalms .In this feast of "consecration" the LORD expected His people to offer themselves before Him and also the prescribed offerings. Worship then and now is purposed for "devotion", "re-consecration", "thanksgiving" and "confession of sin" and "mission commitment".

4. And the feast of sowing-the first fruits of your work which you have sown in the field...

5. And the feast of ingathering at the end of the year Hebrew *axy* "the being led out" in your gathering from your labour from the field.

16. Mishpat on appearing before the LORD with offering(s)

Compassion is marked by the open hand of the giver

1. Three times in the year all your males shall appear before Adonai the LORD.

2. You shall not offer the blood of my sacrifice with leavened bread.

3. The fat of my sacrifice shall not remain until the morning. Leaven signifies false teaching, wickedness and carnal life. Nothing must be presented to God but the blood of the LAMB for His life was without all of these in its spotless atoning power of which these sacrifices are glimmerings. That its fat should not remain to the morning means no re-presentation and no second offering." Christ was once offered for sin the just for the unjust to bring us to God" 1Peter3.18

4. The first of the first fruits of your fertile land you shall bring to the house of the LORD your God.

5. You shall not boil a kid in the milk of its mother. Basil Atkinson refers helpfully to the RAS SHAMRA texts recovered at Ugarit. These show the *Canaanite practice of boiling a kid alive in its mother's milk as a magical spell*. Nothing aside from what scripture bids must be offered in worship. This also is the rule of biblical Christians since Puritan times.

READING No.6 23.20-25 THE COMPASSION OF THE LORD

Mishpat on the conquest-a land for a consecrated people 23 20-33

The LORD is deeply compassionate

With this Christ centred oracle on the "Angel-LORD "come at least a dozen mighty promises. All the promises of God are "Yea and Amen" in Christ Jesus

Behold me sending an Angel before your face to keep you in the way and to bring you to the place which I have prepared For the believer also a place has been prepared as we read in John 14. It is a heavenly place and is secured to us by our LORD'S promise. Here the Hebrew *mk* speaking of a land "constituted-or founded established maintained and prepared for entry.

1. Watch His face carefully and obey his voice. Do not exasperate or embitter Him else He will not lift the burden of transgressions from you for my name is in Him-literally "in His body" "in His heart" "in His bowels (of mercy)" Hebrew *brq*. That is to say -in an incarnate messenger.In the centre of this series of judgements given by God as sovereign King of Israel is Christ -God's messenger-in the seeking of whose face and attention to whose words is the only hope of forgiveness.

2. But if you listen carefully to His voice and do all His oracles I will be enemy to your enemies and foe to your adversaries. For my Angel (*prophetic TORAH*) will go before your face till you come to the Amorite the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite and I will destroy them Hebrew *djk* a verb whose root means "unseen" or concealed"-so God promised Israel's enemies would disappear if they obeyed Christ. The reverse has been the case through the "common era". There is a hard national lesson here. The reverse of this truth is that when Israel embraces Christ an era of unprecedented peace will follow and the land constituted for a special purpose will witness the fulfilment of that primary plan here implicit

3. You shall not worship their gods nor serve them nor do as they do because you shall utterly destroy them and completely smash their stone statues.

4. And you shall serve Yahweh your God and He will bless your bread and your water and I will remove *The LORD characterises disease in the body as "rust" in metal. Today's "rust preventatives" like "medical prescriptions" have their limits. The Hebrew רש means "to take away as a degenerate branch" or "exorcise a familiar spirit" sickness Hebrew חל meaning "that which is worn out" or "pained" or "diseased" or "suffering from a wound that resists healing"-all from the root, "rubbed away as rust from a pot" from near you or from your midst. The tabernacle was in the midst and from this centre proceeded health & healing. On this high ground at the tent of meeting after speaking with the LORD Moses raised the serpent (Numbers 21.9) there will be no loss in childbirth or sterility in your land. The number of your days will be a full. Obeying Christ and refraining from idols and deeds adorning the gospel are well pleasing to the LORD now as then. I will send my dread Hebrew מַא -the "terror" of a King-in this case Yahweh as sovereign before your face. I will cause expulsion Hebrew בָּרַח meaning "divorce" or "running away like the waves of the sea" of the peoples, the Canaanites Hittites and Perizzites. I will not drive them out in one year lest the land become barren and the wild beasts become too numerous for you The LORD is compassion towards Israel as they the switch from pilgrimage to settlement. Little by little I will drive them out until you flourish or bear fruit and inherit the land. And I will set your borders from the waters of the Red Sea to the sea of the Philistines and from the desert to the river for I will give into your hands those who settled the land (before you) and drive them out before you.*

5. You shall not cut a covenant with them or their gods. They shall not dwell in your land lest they make you sin concerning Me for if you serve their gods it will be a fowler's snare to you. *The policy of modern democracies is to avoid ghettos and encourage mixed communities. Israel was taught of God to do quite the reverse-because of the evident danger of syncretism and the consequent loss of faith and dilution of worship. The creation of the church has added new strength to Christian people in community and it has to be remembered that Israel was constituted as a land for the sole rule of Yahweh as Sovereign among His devoted people. This is the tenor of the book of Exodus cf 23.20*

The Covenant is sealed - Chapter 24.1-8

Dr. Peter Masters in his useful comments apropos this topography in the 1981 edition of Kitto's "Daily Bible Illustrations" (Kregel publications) decides in favour of Jebel Musa and the plain of "the willow" as the location of law-giving. His commendation of Jebel Musa ticks four vital boxes and holds fast to the biblical text. These are:

- 1. **The Sight** The top of Sinai is visible Ex19.2 The summit may be viewed from the plain*
- 2. **The Camp** Ex19.1-2 -The plain is one-third of a mile wide by 2 miles long.*
- 3. **The Brook** Ex32.20 Wady Leja-cum-Wady Raheh where Moses cast the tablets is*
- 4. **The Bounds** Ex 19.23 A precipice sweeps down to the edge of the Wadi Raheh plain*

(SPEECH No.55)Exodus 24 1-11

And He said to Moses, "Come up You and Aaron, Nadab noble liberal and Abihu whose father is God and seventy of the elders of Israel and let them worship from a distance. And Moses shall come near but they shall not come near nor shall the people go up with him. "Seventy four persons moved along the lower slopes but only Moses was invited to meet God. And Moses came and narrated from writing all the words of action or oracle of the LORD These words had

been given at the tabernacle from near the ark. And all the **myfpvm** *and all the people answered with one voice,*

"All these oracles which the LORD has spoken we will do" And Moses was writing all these oracle-words of the LORD and rising early in the morning he built and altar under the mountain and set there twelve pillars Hebrew חֲבִיטָה meaning "monuments" "stones set on end" not to be inscribed-just to signify that Israel had encamped there. The witness of these pillars presumably lasted many centuries-but it is unlikely that Paul saw them-though other travellers did and possibly they account for the strong traditions associated with Jebel Musa Then he sent young men of the sons of Israel and they offered up whole burnt offerings and peace offerings of oxen to the LORD according to the twelve tribes of Israel.

Again the significance is that youth might have this event engraved in their hearts. Though their fathers fell in the wilderness they were chosen to approach the LORD through offerings celebrating His mediation by a redeemer And Moses took half the blood and put it in basins and half the blood he sprinkled on the altar and he took the book of the covenant and read it in the ears of the people and they said, "All that the LORD has spoken by oracle we will do" And Moses took the blood and sprinkled it on the people and said, "Behold the blood of covenant which the LORD has cut with you concerning these oracle words." As is the nature of covenant the blood binds both parties. This is a deeply significant symbol of the blood of Christ which derives its preciousness from the completeness of His perfect sacrifice and the perfection of His divine person-bonding us to GOD.

The LORD is revealed 24: 9-11

And Moses went up and Aaron and Nadab and Abihu and seventy of the elders of Israel and they saw the God of Israel and under His feet something like the construction of white burnt tiling Hebrew תִּבְלָה "white" "glazed" or) of Sapphire or "written inscription" or scrolls" and as a bodily form or robust strength of the heavens belonging to purity These elders didn't come up to see stunning colour or heavenly "blue"- rather, the LORD manifested the grandeur which presented to the elders in two ways-through (a)His illuminating word inscribed and (b)the form of His glorious Son - taken together these reveal and provide the LORD'S cleansing. And He did not put forth His hand upon the elders or forearms /wrists/armpits of the sons of Israel As roots anchor the tree to the earth so the elders here were bunched together and they saw God or enjoyed His favour Hebrew חָזַק meaning "knew as propitious" "experienced" and "contemplated with pleasure." Of these we can say they had very real joy in the experience and in particular in the

awareness that their sin was covered-not through the sacrifice recently made but in their rare vision they caught a glimpse of the LORD'S approval and happiness and they ate and drank.

(SPEECH No.56)Exodus 24 12-18 Moses is concealed

Then the LORD said to Moses ,"Come up to me to the mount and live there and I will give you tablets *Hebrew j#l* "anything carved" "anything inscribed" or "bright" and "shining" or "polished" of the rock (or foundation of a house)and I will give you the law and decrees or charges (delegated) *Hebrew j#x* meaning "the set up" or "will" -which is its regular use *2Sam17.23,2Kings20.1,Isa38.1*)which I have written for them to be pointed out in teaching And Moses arose and Joshua his minister *Hebrew trv* used of "one waiting on "and helping in sacred office" and Moses went up to the mountain of God. And He said to the elders, "Rest here for us until we come back to you and behold Aaron and Hur are with you , whoever is the husband of matters of law let him come with distress to them *Hebrew vgn* And Moses went up into the Mountain and a cloud covered the mountain.

SUMMARY 24.15-18

Now the glory of the LORD rested on Mt Sinai and the cloud covered it six days. And He called to Moses on the seventh day out of the midst of the cloud. The sight of the Glory of the LORD was as a consuming fire on the top of the mountain to the eyes of the children of Israel. And Moses went into the midst of the cloud and ascended the mountain and Moses was in the mountain 40 days and 40 nights *The LORD had said, "Come and live with me" Moses had a unique experience of God for almost 6 weeks-the only man in history to spend so much time on earth with the LORD-it is very certain that as on occasion when he came from the tabernacle his face was changed.*

The End of Part 6 "Compassion"