

WORKSHEET FOR CHAPTER 10 “Dealings of Man With Man”

- 01) Chapter 10 contains 26 paragraphs (some paragraphs are little more than a sentence).
- 02) Familiarize yourself with the definitions for the following words:
- | | |
|-------------------|-------------------|
| inadvertently (1) | compunction (16) |
| odious (2) | reparation (18) |
| eloquently (2) | septennial (18) |
| carboniferous (2) | discrepancy (19) |
| jurisprudence (3) | sentiments (19) |
| scrupulously (4) | deprecate (20) |
| abridged (13) | conformity (20) |
| stigma (14) | parsimonious (23) |
| incorrigible (16) | impunity (25) |
| vagabond (16) | |
- 03) What was the purpose of the ribband of blue with the fringe found about the borders of all Israelite garments? **To recall to their recollection their obligation to God’s commandments**
- 04) a) What great lesson was taught by the laws relating to man’s dealing with man? **To “seek not after our own heart”**
- b) What great command do these laws bring to our minds? **“to love the Lord your God with all your heart, soul, mind & might and your neighbour as yourselves”**
- 05) What is the difference between the Mosaic law and the laws of the Gentile nations today in regard to these matters (the matters expressed in the answers to #4 above)? **The recognition of individual responsibility toward fellow human beings**
- 06) What, if any, spiritual implications, comparisons, or analogies can be made or found in each of the cases presented in paragraphs 5, 7 & 9? **That human need trumps ritual observance**
- 07) a) A stolen ox was to be repaid by **five oxen**.
- b) A stolen sheep was to be repaid by **four sheep**.
- 08) How many, and what good purposes would be served by dealing with a thief according to the method employed by the Mosaic civil law? 3; **restitution, redemption, rehabilitation**
- 09) What happened if the thief refused to comply? **Put to death by stoning**
- 10) How does human law and Mosaic / Divine law compare in the exercise of leniency? **Human law benefits the thief while the victim suffers; Divine law provides restitution to the victim while providing opportunity of rehabilitation to the thief to a productive member of society**
- 11) According to paragraph 19, those who believe in the immortality of the soul have a different way of looking at things of this nature than those who know that man is mortal. Why? **Belief in the immortal soul postulates that every person has inherent rights by virtue of the immortal spark - i.e., unconditional goodness. God says the heart of man is evil continually and so any entitlement man has is granted, i.e., a privilege; and, if granted, can be withdrawn.**

- 12) Is the Mosaic law relating to theft applicable today...
- a) literally **No**
 - b) spiritually **Yes; A debt of gratitude is owed to God, hence spiritual servitude**
- 13) a) Did the law give the people of Israel license to ignore, or refuse to help when someone's animals were straying? **No**
- b) What is the principle enjoined here? **To treat each other as we would be treated**
 - c) Does this principle have any bearing upon our actions today? **Yes; we are to be kind to every person, to love our enemies, etc.**
- 14) We are told in paragraph 21 that the people of Israel were not to administer judgement or justice with a bias. Have we any equivalent instruction from Christ in dealing with such matters? **Joh_5:30; 7:24 ...my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. Judge not according to the appearance, but judge righteous judgment.**
- 15) What were the provisions under the law expressly designed to provide for the poor? **Field and vineyard were to be left ungleaned to give the poor a chance.**
- 16) a) Why the honouring of senior individuals? **To show appreciation for the fact of their personal sacrifice, love and guidance in view of the legacy we have had handed down from them to us.**
- b) What did the religious leaders do in later years that desecrated this ordinance? **The law of Corban – pretending to have allocated to God what would have been allocated to the parents**
 - c) What similar provision/application exists for us in the New Testament writings? **Eph 6:1-2 Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) Col 3:21 Fathers, provoke not your children to anger, lest they be discouraged. 1Ti 5:1-3 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed.**
- 17) a) What happened to the nation of Israel under these laws? **They strayed away from them and were sent into exile as a consequence**
- b) Where in scripture do we find the Divine comment about what happened with regard to these laws? **Isa 1: 21-25; Zech 7:11-14**
 - c) What is the lesson to us? **Micah 6:8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Luke 6:31-35 "...as ye would that men should do to you, do ye also to them likewise."**

10 – “Dealings of Man With Man” * (26 paragraphs)

Paragraph 01 – Ribband of Blue; A Divinely Prescribed Method of Recall and Remembrance

Paragraph 02 – Article of Divine Fashion Odious to Parisian “Fashionistas”?

Paragraph 03 – Laws & Principles for a Civil / National Societal Application

Paragraph 04 – Principle of Responsibility; Actions (or Failures to Act) have Consequences

Paragraph 05 – Principle of Responsibility; Actions (or Failures to Act) have Consequences (cont’d)

Paragraph 06 – Principle of Responsibility; Actions (or Failures to Act) have Consequences (cont’d)

Paragraph 07 – Principle of Responsibility; Consequences of Negligence

Paragraph 08 – Principle of Responsibility; Consequences of Negligence (cont’d)

Paragraph 09 – Principle of Responsibility; Consequences of Negligence (cont’d)

Paragraph 10 – Principle of Responsibility; Some Matters are for Judges to Decide

Paragraph 11 – Principle of Responsibility; Careful With What You Borrow; Respect Other’s Goods

Paragraph 12 – Principle of Responsibility; Equal Payment for Equal Harm & Damage; Respect Life

Paragraph 13 – Thou Shalt Not Steal – A contrast: How British Law deals with thieves

Paragraph 14 – Thou Shalt Not Steal – A contrast: Mosaic Law vs Western Law in Dealing with Thieves

Paragraph 15 – Restitution, Redemption and Rehabilitation the Benefits of the Mosaic Theft Laws

Paragraph 16 – Or Not! In the Instance of Absolute Refusal to Work or Cooperate – the finality of Stoning

Paragraph 17 – Mosaic Law an Ideal Method of Dealing With the Criminal Element of Society

Paragraph 18 – But What About the “Rights” of the Thief?

Paragraph 19 – The Immortal Soul Theory & Human Rights – 2 False But Related Ideas

Paragraph 20 – Law of Moses Unique as a Social Justice Guide for the Nation

Paragraph 21 – Civil Laws Based on Win-Win Type of Consideration for Fellowmen

Paragraph 22 – L of M Covered All Bases of Social Justice, Left No Room for Doubt or Question

Paragraph 23 – Harvest Rules Designed to Provide Yields/Food for Both the Owner as Well as the Poor

Paragraph 24 – High Priority Guidelines of Respect and Reverence for Seniors & Parents

Paragraph 25 – Under L of M, Women Enjoyed a Very High Level of Public Protection & Security

Paragraph 26 – L of M a Promising Code for a National Beginning, But Ended in Disaster – for a Purpose

Chapter 10 – “Dealings of Man With Man” * (26 paragraphs)

PARAGRAPH SUMMARIES

Paragraph 01 – Ribband of Blue; A Divinely Prescribed Method of Recall and Remembrance

SUMMARY: This was the very important methodology for assisting the frail human memory and recall. What were they to recall? The “commandments” (mitzvah – precepts), starting with the first command ([Exo 20:1-11](#)). And in what context? That they do them out of gratitude to Yahweh. Why? Because HE rescued them from Egypt and the Egyptian oppressors. That without Yahweh’s miraculous intervention they would be DEAD. Therefore, remember what He has done and in faith go forward, observing his “mitzvah” out of a desire to please Him, glorify his Name and express gratitude to Him to whom they owed their life. And that is US also.

Paragraph 02 – Article of Divine Fashion Odious to Parisian Fashionistas

SUMMARY: This was an item of fashion that would have set Israel apart from the surrounding nations. As usual, however, human nature turned a very beneficial ordinance into that which was abhorrent to God. Israel were commanded to have a “Ribband of Blue” sewn on the fringe (tzitzith) or “tassels” of their garments as a reminder; but reminder of what? Num_15:37-41 Blue = symbol of healing; also heavenliness, therefore, God manifestation. Intended to remind the people about what heals from sin and iniquity, and results in the people manifesting God & Godliness (God-like-ness).

Christ denounced these very items on the clothing of the Pharisees because they ostentatiously enlarged them to appear more righteous than others (Mat_23:5). Rather than manifesting Yahweh, they were taking the glory to themselves.

Paragraph 03 – Laws & Principles for a Civil / National Societal Application

SUMMARY: Whenever the subject of man’s relationships with one another is referenced, we are speaking of fellowship – at least at some level, depending on the circumstance. In the Bible the term “fellowship” and “communication” are interchangeable (See [2 Cor 8:4](#) cf [Lev 6:2](#) & [1 Tim 6:18](#)). Whenever there is a breakdown in communication, fellowship is threatened or ceases to exist – often long before any official or physical break. For the continuance of national unity, these civil laws dealing with relationships were vital. It was the breakdown in the observance of these ordinances that led to Israel’s downfall (first civil, then spiritual) and captivity. (see worksheet addendum)

Paragraph 04 – Principle of Responsibility; Actions (or Failures to Act) have Consequences

SUMMARY: The very first step we undertake in our growth from dependence to independence is our recognition and acceptance of responsibility. Our actions / inactions and our speech has the capacity for huge impact upon others and upon ourselves. It is so human to shed responsibility, to offload it onto others – he did it to me, them / she did it to me, them / not me; I didn’t do it. It’s the weather, the gov’t, etc. Adam said: ([Gen 3:11-13](#)) “The woman gave to me and I did eat” (she did it). Eve said: “The serpent beguiled me...”(it did it)” God said i.e.: “YOU BOTH ARE RESPONSIBLE, therefore...”!

Our very first step in growing and moving down the path toward independence and maturity is the ability to say “I am where I am because of choices (with the attendant

consequences) I have made". Then and only then are we in a position to move further down the path to interdependence and fellowship and meaningful communication. These laws fostered and encouraged that journey.

Paragraph 05 – Principle of Responsibility; Actions (or Failures to Act) have Consequences (cont'd)

SUMMARY: In assault, the normal rule was that of strict compensation ([Exo 21:24-25](#)), but where an attack was so severe as to cause a person to take to his bed, so as to be "hospitalized," additional payment was required. How much better is it to cultivate love and consideration for others, rather than the spirit of vengeance, for "love is the fulfilling of the Law." - Expositor

In the case of premeditated death, it was life for life, period. If it was accidental death, there was provision for deliverance but no guarantees – the perpetrator had the responsibility to take action and get himself to a city of refuge. The outcome depended upon the promptness his choice and ability to act on it.

Paragraph 06 – Principle of Responsibility; Actions (or Failures to Act) have Consequences (cont'd)

SUMMARY: Actually it appears the penalty for homicide of servants was not clearly defined, each case being judged on its merits. Hebrew servants were expected to be treated especially well, and their status was nearly on a par with that of hired servants (see [Lev 25:39-41](#)). An owner, therefore, had to be careful as to how he treated those under his care.

The servant being the property of the owner, if he continued to live a day or two after the incident, constituted evidence that the owner did not intend to kill him, but only to punish him. The fact that the owner was denied his services for some days due to the severity of the punishment, so that the financial loss experienced by the owner was considered sufficient punishment. Likewise with limited injury, the consequence to the owner would be the financial loss due to letting the servant go free.

Paragraph 07 – Principle of Responsibility; Consequences of Negligence

SUMMARY: Negligence is akin to carelessness; i.e., not caring. Roofs of dwellings in those times were generally flat and often used much as we use a deck. We know what happens if we build an elevated deck without any railing and someone falls off – the owner of the edifice is liable for damages and costs – and most likely penalized for causing the danger. Again if we are thinking more of others than of ourselves, such an event would be much less likely to occur.

Paragraph 08 – Principle of Responsibility; Consequences of Negligence (cont'd)

SUMMARY: The consequences of irresponsibility and gross negligence was sometimes a heavy burden, occasionally one having to pay with his life.

Paragraph 09 – Principle of Responsibility; Consequences of Negligence (cont'd)

SUMMARY: Another case of negligence, but also an opportunity used by Christ as an example to point out the hypocrisy of the rabbis and religious leaders of his times concerning acceptable work done on the Sabbath while the healing of the sick was regarded as a violation of the Sabbath law.

Paragraph 10 – Principle of Responsibility; Some Matters are for Judges to Decide

SUMMARY: Jethro had advised Moses to appoint judges - Exodus 18:19-26 They were to preside over higher and lower courts, each leader of a smaller group being responsible to the one above him. Persons not satisfied with a decision of the lower judge could then appeal to a higher. This meant that numerous decisions could be made without recourse to Moses. Whatever matter the decarch or ruler over ten could not decide, went to the pentecontarch or ruler over fifty, and thence, by degrees, to the hecatontarch, or ruler of one hundred, to the chiliarch, or ruler over one thousand - finally to Moses, and at length to Yahweh Himself. Thus each magistrate had the care or inspection of only ten men; the decarch superintended ten private characters: the hecatontarch ten decarchs; and the chiliarch ten hecatontarchs. These were also known as the “princes” of Israel and often wielded great power, often more than the king.

Paragraph 11 – Principle of Responsibility; Careful With What You Borrow; Respect Other’s Goods

SUMMARY: In the absence of the owner of a rented article, the renter had to bear the responsibility. ([Exodus 22:14-15](#)) This was the law underlying the consternation of the workman in the time of Elisha ([2 Kings 6:5](#)).

Paragraph 12 – Principle of Responsibility; Equal Payment for Equal Harm & Damage; Respect Life

SUMMARY: All these laws were the practical outworkings of those commandments that, taken together, effectively stated “thou shalt love thy neighbour as thyself” (Lev 19:18). If that were the constant focus and communication (fellowship) of all the people all the time, there would have existed a nation in utopia. Therefore the transgression of these laws amounted to one having a higher regard for self than for the neighbours, and with self being the focus of rights and priveledges.

Paragraph 13 – Thou Shalt Not Steal – A contrast: How British Law deals with thieves

SUMMARY: A comparison, or contrast, of British law (upon which most western judicial systems are based) with the Law of Moses is very revealing. British law tends to protect the “rights” of thieves at the expense of the public while the victim remains uncompensated for the loss.

Paragraph 14 – Thou Shalt Not Steal – A contrast: Mosaic Law vs Western Law in Dealing with Thieves

SUMMARY: In contrast to Western legal systems, the L of M ensured that the victim of the crime was compensated for the loss at the expense of the thief, even to the point of his being sold if he couldn’t pay, and the proceeds of the sale used for the compensation. As the result of the sale, the thief would end up being productive - working for his purchaser / owner rather than a jailed existence at the public expense.

Paragraph 15 – Restitution, Redemption and Rehabilitation the Benefits of the Mosaic Theft Laws

SUMMARY: Under the Mosaic system, the first order of the day was the restitution of, or compensation for, the stolen goods. Second to that was the opportunity for the eventual redemption and rehabilitation of the thief – the possibility to rebuild trust and character – but not at the expense of the public, which is like another theft.

Paragraph 16 – Or Not! In the Instance of Absolute Refusal to Work or Cooperate – the finality of Stoning

SUMMARY: This would not go over well with today's very liberal and tolerant attitudes of society with reference to human rights, etc., but this does illustrate, beyond the shadow of a doubt, the Divine Mind on such matters. Where there is only stubbornness and rebellion with no indication of rehabilitation, there is not one thing about such a person that gives glory to God – which is the very purpose of man's existence ([Num 14:21](#)).

Paragraph 17 – Mosaic Law an Ideal Method of Dealing with the Criminal Element of Society

SUMMARY: Under the Law of Moses and its immediate method of adjudicating and correcting the wrong done to the victims, both the thief and the victim benefitted: the victims received immediate restitution and the thief ultimately was able to have the opportunity to escape the stigma of criminality that, under western systems, typically follow him for the rest of his life.

Paragraph 18 – But What About the “Rights” of the Thief?

SUMMARY: Under the Mosaic system, there was no such things as inherent “rights”. There existed “privileges”, not “rights”; and privileges were earned as one grew and matured in life. One undertaking to steal another's goods lost any privilege he may have acquired. So the sale of the thief was for the privilege of the victim. The thief lost the privilege of further choice when he made the wrong choice to steal. Also bro Roberts makes reference here to another feature of the L of M – the [year of release](#) which placed a limit on this form of servitude.

Paragraph 19 – The Immortal Soul Theory & Human Rights – 2 False But Related Ideas

SUMMARY: The notion of the immortal “spark” in every human being gives rise to the idea that every human life is therefore precious and as such possesses the inherent right to life and liberty. Man says that he has inherent rights by virtue of his goodness. God says the heart of man is evil continually and so any entitlement man has is granted, i.e., a privilege; and, if granted, can be withdrawn. Essentially that is the difference at the root of man's law vs the Mosaic law. However, in spite of the idea of inherent rights, man's actions toward man are the epitome of brutal & evil, whereas under the Mosaic law all, even slaves, were to be treated with dignity.

Paragraph 20 – Law of Moses Unique as a Social Justice Guide for the Nation

SUMMARY: The remainder of the civil laws dealt with matters of social justice in their relations with each other. Much of this is incorporated in laws of the country today. These laws were in stark contrast those of the nations surrounding Israel at that time.

Paragraph 21 – Civil Laws Based on Win-Win Type of Consideration for Fellowmen

SUMMARY: These laws were designed with a tendency to the “Win-Win” paradigm; i.e. they would each prosper only if they each looked to the prosperity of their neighbour, or at least took measures to avert tragedy and loss that would otherwise accrue to their neighbour. In short, it was the display and attendant action of consideration and kindness to each person's neighbour and fellowman that was enjoined on each. [Lev 25:17](#); [Ex 23:4-9](#);

Paragraph 22 – L of M Covered All Bases of Social Justice, Left No Room for Doubt or Question

SUMMARY: The guidelines placed before the people left no room for doubt or interpretation, or a vacuum to be filled with human opinion. If it had been followed as intended, the outcome for the nation would have turned out differently. What is very obvious is the respect that all men & women of the nation were enjoined to have for one another.

Paragraph 23 – Harvest Rules Designed to Provide Yields/Food for Both the Owner as Well as the Poor

SUMMARY: Again, “Win Win”; a win for the owner/harvester who would get the main yield of the crop; a win for the poor who would have a resource for food – not a handout – the poor had to work for it, but a win nonetheless.

Paragraph 24 – High Priority Guidelines of Respect and Reverence for Seniors & Parents

SUMMARY: What a contrast this is compared to the present day situation in the world. This was why the “Corban” vow such a hateful thing in the eyes of Yahweh and was utterly condemned by Christ. The person could take the support funds for his/her parents and present it to the Temple as a “gift” (“Corban”) and then take and use it for self rather than the parents.

Paragraph 25 – Under L of M, Women Enjoyed a Very High Level of Public Protection & Security

SUMMARY: Even today, in Israel, even almost the entire Middle East, a woman can walk the streets at any time of day or night without fear of molestation (Sharia law is not much different from the L of M with regard to the security of women in public).

Paragraph 26 – L of M a Promising Code for a National Beginning, But Ended in Disaster – for a Purpose

SUMMARY: The civil law, intended for the righteous and just guidance of a developing nation, ended (+/- 720 & +/-860 years later) in two brutal captivities at the hands of Assyria and Babylonia. What went wrong? Where do we find the Divine record it and the indictment? What is the lesson to us?

God's Laws of Social Justice

How Important Are They?

1. The Principle:

Commandment #1: "You shall love the Lord your God..." [Mat 22:37-38](#)

[Exo 20:1-11](#) [Deu 6:5](#); [Lev 19:18](#); [Mat 22:37-40](#); [Mar 12:30-31](#); [Luk 10:27](#);
[Joh 15:9-12](#)

- and -

Commandment #2: "Thou shalt love thy neighbour as thyself" [Mat 19:17-19](#) -

[Mat 22:39](#); [Mar 12:31](#); [Luk 10:27](#) (connects the two); [Exo 20:12-17](#); cf
[Rom 13:8-9](#); [1Jo 4:19-21](#)

These two MUST be taken together. For us, one is meaningless without the recognition of the other.

Israel were commanded to have a "Ribband of Blue" sewn on the fringe (tzitzith) of their garments as a reminder; but reminder of what? [Num 15:37-41](#) Blue = symbol of healing; also heavenliness, therefore, God manifestation. Intended to remind the people about what heals from sin and iniquity, and results in the people manifesting God & Godliness (God-like-ness).

Christ denounced these very items on the clothing of the Pharisees because they ostentatiously enlarged them to appear more righteous than others ([Mat 23:5](#)). Rather than manifesting Yahweh, they were took the glory to themselves.

In Christ's discourses with the religious leaders of his day, the discussion centered upon "defilement"...

The Pharisees ideology was that they were clean by nature and defilement came from things outside of them and contact with the "unclean"; and so their religion became a religion of avoidance - the more you can avoid, the less defiled you are, and, by extension, the more righteous.

That's what makes [Luk 11:41](#) cp with [Mar 7:14-23](#) (RSV) so interesting and informative. Defilement does not come from what is external to us; it comes from the sinfulness WITHIN us, therefore it is what goes out that is important to what defiles OR cleanses: Injustice proceeding out from the heart is what defiles; benevolence proceeding out from the heart is what cleanses... [1Jo 4:19-21](#) cf [Pro 14:21](#) & [Pro 14:31](#)

"if you love me, keep my Commandments..." ([Joh 14:15](#)) What are Christ's commandments? [Mat 5:42](#); [Luk 6:30](#); [Mat 19:21](#); [Mat 25:35-36](#); [Luk 3:11](#); [Luk 6:30-35](#); [Luk 11:41](#); [Luk 12:33](#); [Luk 14:12-14](#); [Luk 18:22](#); [Luk 19:8](#); [Act 20:35](#);

2. The Instruction:

[Exo 20:13-17](#) These are the Divine standards set out to regulate human relations - parents, spouse, family, fellow human beings; don't violate your obligations and vows whether moral or spiritual, don't take what does not belong to you, be truthful

about what you see and observe, and don't be envious of others or what others possess. That pretty much covers it.

[Lev 19:2-4](#) Tells the congregation that humans are manifestations of the Divine ([Gen 1:26-28](#)); as is Yahweh, so must His creation be - as Divine ambassadors; and as children are manifestations of their Mothers and Fathers, so must the children respect the parents as the anti-type of the relationship of the human creation to the Divine creator. Don't adulterate that relationship by replacing Yahweh with that which is fictitious.

[Lev 19:9-18](#) God asks his people to have respect, regard, empathy and generosity toward the poor, destitute and foreigners; don't cheat others, steal, lie, withhold wages, make promises without any intention of keeping them; don't ridicule others, put stumbling blocks in front of the blind, gossip; never hesitate to give fair and accurate testimony; don't hold grudges; give corrective advice when possible; don't be angry and exact revenge.

[Lev 19:32-37](#) Show respect to the elderly and don't mistreat foreigners; treat them as you would treat citizens, and love them as you would love yourselves, because you were once foreigners in Egypt; use honest measures.

[Deu 15:7-11](#) Be generous with your money toward any of the poor in the land; be kind and lend what they need. Whatever you put out to help the needy will come back to you.

[Deu 24:17](#) Treat orphans, widows and foreigners fairly. If you require them to give something as security, don't take anything that is necessary for life and survival.

[Psa 82:2-4](#) Judges of Israel, don't judge unjustly and have respect of persons; be good to the poor, the orphans and the homeless.

[Pro 14:31](#) God is insulted by the mistreatment of the poor but respected by acts of kindness to them.

[Pro 21:3](#) God is more pleased with acts of fairness and justice than with offerings.

[Pro 31:8-9](#) Defend the helpless and hopeless; treat the poor and homeless with fairness and justice.

[Isa 1:17](#) Be good to widows, orphans and those in need. Make sure justice is done.

[Isa 56:1](#) Be honest and fair.

[Isa 58:6-14](#) Loose the prisoners, free the abused, share your food with the hungry, your homes with the homeless, give clothes to the needy, don't be cruel or level false accusations, be good to your relatives.

[Isa 61:1-11](#) God's purpose is to bring good news to the oppressed, healing to the brokenhearted, freedom to prisoners & captives, joy and blessedness to the insulted and mistreated, to put away injustice and robbery and replace them with praise; to replace sorrow with flowers, tears with olive oil, broken hearts with joy.

[Isa 66:1-2](#) Be humble; tremble when God speaks

[Jer 22:1-3](#) Don't cheat, steal, take advantage of widows, orphans & foreigners, don't do violence to the innocent; instead do right, do justice and rescue anyone who has suffered from injustice.

[Eze 3:16-21](#) & [Eze 33:2-20](#) Ezekiel - and by extension, everyone - has an obligation to speak out against wickedness & social injustice whenever & wherever he/she sees

it; refusal of that obligation involves the observer in the very evil he/she is witness to. (See [Eze 18:5-18](#) for the restatement of the Divine definitions of what constituted good & evil)

[Amo 5:10-15](#) Don't abuse the poor, don't cheat honest people or take bribes; choose good instead of evil and see that justice is done.

[Mic 6:8](#) What does God want? Does He want burnt offerings, yearling calves for sacrifice, 1000s of rams, 10,000 rivers of oil, our firstborn sons, our bodies? No; what He wants is justice, mercy and humbleness.

[Zec 7:9-10](#) Do justice and be kind and merciful each other.

"God's purpose is to bring good news to the oppressed, healing to the brokenhearted, freedom to prisoners & captives, joy and blessedness to the insulted and mistreated, to put away injustice and robbery and replace them with praise; to replace sorrow with flowers, tears with olive oil, broken hearts with joy." [Isa 61:1-11](#)

In the scheme of "God Manifestation", as His ambassadors, are we aligned with that? How do we show it?

3. The Indictment

[1Ki 12:13-14](#) Israel's king (Rehoboam) made a choice to increase, rather than ease, the burden on his subjects

[Isa 1:21-25](#) The leaders of Jerusalem chose crooks for their friends rather than God; Jerusalem became a city of murderers

[Isa 3:14](#) The leaders of the people have become rich by robbing the poor.

[Isa 5:7-8](#) People of Jerusalem are in for trouble because instead of honesty and justice, God has found only dishonesty and cries for mercy from the poor.

[Isa 10:1-2](#) rulers made cruel & unfair rules; denied justice to the poor, trampled on the rights of the needy, deprived widows and orphans of help and stole from them

[Isa 58:1-5](#) The people's worship is abominable because they only have regard for themselves, despise their brothers and sisters, and humiliate their servants

[Jer 5:1-5](#) Abraham pleaded with God for Sodom; Here God pleads for Jerusalem and his people - "Please try to find ONE honest person...and I will pardon Jerusalem"

[Jer 5:26-28](#) (CEV) Responsibility of leaders (the "powerful") to see that JUSTICE is done, and when it's not, then HELP the victims

[Jer 7:6-12](#) you oppress the foreigner, orphans, widows, destroy innocent people, worship other gods; you trust in lies, steal, murder, come into the Temple to worship me after your sessions with Baal; you use the Temple for a hideout. But I see you. Remember "Shiloh" - Cp [Jer 26:1-6](#); [Jer 22:11-18](#)

[Jer 22:1-3](#) You leaders of the people cheat, rob, mistreat widows, orphans, foreigners who have come across your borders. You need to rescue all who have suffered violence.

[Eze 18:5-18](#) - Divine definitions of what constitutes good & evil

[Eze 22:29-31](#) (reason for exile; THEREFORE I poured out my wrath upon them... cp [Pro 14:31](#))

[Hos 4:1-2](#) Israel you are unfaithful, disloyal, uncaring, dishonest, murderous & violent

[Hos 4:9](#) THAT'S why Israel will be punished

[Hos 5:10](#) The leaders of Judah are crooks, move boundary markers; therefore I will wipe them out

[Hos 6:6-9](#) covenant breakers, robbers, ambushers, murderers, unfaithful

[Hos 7:1](#) You are all deceitful and robbers roaming the streets

[Hos 10:2-4](#) You are deceitful and disloyal, break treaties and promises

[Hos 10:12-15](#) planted evil, harvested injustice, trusted in your own strength, therefore war & destruction will come upon you

[Hos 12:7-8](#) Israel enjoys cheating and taking advantage of others; they say "Israel, you enjoy cheating and taking advantage of others."

[Amo 4:1](#) You women of Samaria mistreat and abuse the poor and needy

[Amo 5:11-12](#) Israel hates judges and honest witnesses; they abuse the poor and demand heavy taxes from them; they cheat honest people, take bribes and rob the poor of justice.

[Amo 8:4-10](#) Israel crushes those in need and wipes out the poor; they can't wait for the Sabbath to end so that they can engage in the activity of commercial cheating, overpricing and inaccurate measures, taking the poor and needy for slaves.

[Mic 2:1-2](#) The people lie in bed scheming to devise evil plans, so tht in the morning they can grab the fields and houses of the poor; cheat families out of homes & land.

[Mic 2:8-10](#) You have stolen the clothes of soldiers who have returned from defending you; you only want to listen to the prophet who tells you to drink until you're drunk.

[Mic 3:1-3](#) You know what is right, but you prefer to do evil; you choose to skin my people alive.

[Mic 3:8-11](#) Israel, you hate justice, twist the truth; you engage in cruelty and murder as a way of life, accept bribes to make dishonest decisions.

[Mic 6:9-12](#) you use dishonest scales, store up stolen treasures, use violence and tell lies.

[Mic 7:2-5](#) There is no trust or respect for family; everyone is disloyal to God, brutal, deceptive, cooperating in crime, the judges take bribes to cheat in court decisions.

[Hab 1:2-4](#) criminals crowd out honest people and twist the rules, and the order of the day is violence, terrible injustice, crime, cruelty, lawlessness and conditions where justice is always the loser;

[Zep 3:1-4](#) Jerusalem, a disgusting, corrupt, lawless city; rebellious. The prophets are proud and untrustworthy; the judges are wolves; they disgrace the place of worship and abuse the law.

[Zec 7:11-14](#) Reason for exile; cp [Pro 14:31](#); They turned their backs on my message and the messengers, refused to listen; so as you paid no attention to me, I paid no attention to your supplications to me; I came upon you as a whirlwind and scattered you and left the country empty and in ruins. ([Jer 5:1,28](#); [Jer 7:3-12](#), [Jer 26:3-6](#); [1 Sam 2:12-22](#): [Isa 59](#); [Amos 5, 6, 7](#)) [Mic 2:2](#); [Zech 7:10](#); [Mal 3:5](#))