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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?