

Exodus 21

An Orderly, Law-abiding, God Honoring Society

- I. The inerrant Word of God gives us an understanding of the importance of Israel's existence. He birthed the nation of Israel through Abraham. He gave him unilateral, unconditional promises through the covenant he made with him in Gen. 12:2-3, Gen.15 and Gen. 22:18. God obligated himself to not only bring forth the great nation of Israel through his loins, but to also give us His Son, Jesus Christ, a Jew himself, as a sacrificial lamb for the sins of mankind so that anyone who believes upon him and puts their faith in him would be granted **the privilege** of spending their eternal existence in the joy, peace, safety, purity, beauty and magnificence of His kingdom. We are also told that because of Israel's rejection of the Messiah, *a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; 27 "and this will be my covenant with them when I take away their sins."* (Romans 11:22-27) When the full number of gentiles who are to be saved comes in, the church will be raptured. This takes place before Jacob's trouble begins, i.e., the Great Tribulation that will come upon Israel, and on the whole world for that matter, to bring the Jews to repentance and salvation through their Great King, Jesus Christ. Our responsibility, as the gentile church who has been grafted into His Kingdom, is to pray for Israel. For we are told, *Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. ¹² But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!* (Romans 11:11-12).

1 Thess. 4:16-18

2 Peter 3:10-13

Ezekiel 34:22-28

"Jacob's trouble is a phrase from Jeremiah 30:7 that refers to a time of great distress and judgment for Israel in the end times. It corresponds to the seven-year tribulation, when God will discipline, purify, and save His people." gotquestions.org

Genesis 12:2-3 *And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."*

Genesis 22:18 *In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

II. *“This section of Exodus [Ch’s. 21-24]—which the Bible calls “the Book of the Covenant” (24:7)—does not make for very excited reading (unless one happens to be a lawyer) ... Whether or not we find it very interesting, the Book of the Covenant is important. The mere fact that it is in the Bible means that it merits our attention. But the Book of the Covenant also teaches us how to live for God day by day. First God gave Israel his moral law in the form of the Ten Commandments. Then he showed them how to apply his law in various life situations. This is where the Book of the Covenant comes in. It is ‘an application of the Decalogue to the specific social context of Israel as a nation...’ The Book of the Covenant is about living for God, not just when we are standing at the foot of the mountain and gazing at his awesome glory, but when our neighbor borrows a video and fails to give it back, when someone is spreading rumors, or when an argument turns into a fistfight. In other words, it is about real life.” Ryken*

Exodus 21:1

III. *“The traditional view of the law distinguishes between three categories of law, giving a different answer for each case.*

Moral Law. *Because the moral law flows from the character of God, the traditional view states that the moral law is binding on us. After all, the character of God never changes. Since we are made in the image of God, we should obey a law consistent with his character.*

It has been pointed out—I think rightly—that the moral law is the very basis for civilization. If the moral law is disregarded, civilization breaks down. Incidentally, this is why law codes that are not necessarily connected with the Judeo-Christian tradition often include the same respect for life, property, truthfulness, and so on.

Civil Law. *The traditional view holds that we are not to apply the civil law today, because it was given to Israel, and Israel was a unique state—a theocracy, a state ruled by God. There has never been another such theocracy. No other nation in earth’s history can claim to be ruled directly by God. There is nothing wrong with each country establishing its own laws; that is exactly the way in which civil government should function.*

Ceremonial Law. *The traditional view says that the ceremonial Law was meant to point forward to Jesus Christ, and he has now fulfilled it completely. Thus it would be ludicrous to perform sacrifices and build a tabernacle, and so we do not keep the ceremonial law.” Boice*

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Deut. 15:12-15

Ps. 40:6-8

Phil. 2:7

1 Cor. 7:22

Rom. 12:1

Matt. 5:38-39