

Conflict Resolution



Sundry Laws II

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall (1 Corinthians 10:6–12).

What apostle Paul had to say about Israel can be seen in most cases of history, i.e., history provides a reader with an option of making a judgment regarding the right or wrong, good or evil, beneficial or detrimental consequences of actions.

When the children of Israel came out of the Egyptian captivity, and came to Mt. Sinai, Jehovah gave them laws, by which the nation would be governed: religiously and civilly, a theocracy, where the “government of a state by

immediate divine guidance or by officials who are regarded as divinely guided.” Thus, “Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them” (1 Samuel 8:7).

As king over Israel, and the originator of the laws governing the nation, it would follow that the law, as the apostle stated, “is holy, and the commandment holy, and righteous, and good” (Romans 7:12). Therefore, the law revealed the conflict, and the resolution to said conflict. For every conflict Israel encountered, Jehovah revealed the resolution.

Laws concerning theft: “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double” (Exodus 22:1–4).

Laws concerning restitution of property: “If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the shocks of grain, or the standing grain, or the field are consumed; he that kindled the fire shall surely make restitution. If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall come near unto God, to see whether he have not put his hand unto his neighbor's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbor. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man

seeing it: the oath of Jehovah shall be between them both, whether he hath not put his hand unto his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness: he shall not make good that which was torn. And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for its hire" (Exodus 22:5–15).

Law concerning enticement of a virgin: "And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins" (Exodus 22:16–17).

Law concerning sorcery: "Thou shalt not suffer a sorceress to live."

Law concerning bestiality: "Whosoever lieth with a beast shall surely be put to death" (Exodus 22:18).

Law concerning idolatry: "He that sacrificeth unto any god, save unto Jehovah only, shall be utterly destroyed" (Exodus 22:20).

Law concerning a sojourner: And a sojourner shalt thou not wrong, neither shalt thou oppress him: for ye were sojourners in the land of Egypt" (Exodus 22:21).

Law concerning national abuse of widows and the fatherless: Ye shall not afflict any widow, or fatherless child. If thou afflict them at all, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless" (Exodus 22:22–24).

Law concerning lending: "If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him interest. If thou at all take thy neighbor's garment to pledge, thou shalt restore it unto him before the sun goeth down: for that is his only covering, it is his

garment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious (Exodus 22:25–27).