

## Conflict Resolution



### Sundry Laws III

From the 3<sup>rd</sup> century CE the Law of Moses has been regarded, by the Jews, as containing 613 commandments (not just ten): 365 negative commandments, to abstain from certain acts, and 248 positive commandments to be performed. These laws have also been divided as laws, testimonies, and decrees. In the 119 Psalm, the Psalmist divides them as “The law of Jehovah,” “Testimonies,” “His way,” “Precepts,” “Statutes,” “Commandments,” “Judgments,” “Word,” “Ordinances,” and “Word of truth.” They have also been divided into 34 topics.

When considering the complexity of the law, and the vastness of its coverage, it should come as no surprise that Jehovah legislated every part of man’s life, but, says Moses “for our good always” (Deuteronomy 6:24): there’s not anything in the life of a man that God does not regulate, as Jeremiah says, “it is not in man that walketh to direct his steps” (Jeremiah 10:23). When man attempts to regulate man, biases and prejudices, and profit often come into play. When Jehovah regulates man it is for the benefit of all, individually, as well as for the nation. I once heard it said that a just resolution is when two parties can arrive at a resolution, and then change seats, and the judgment still be just. Nevertheless, when laws are given there is of necessity consequences associated

with disobedience, and blessings associated with obedience. Solomon said, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11). What society needs to understand is that individuals cannot do everything they may want to do! When “every man does that which was right in their own eyes” (Judges 21:25), national defilement is eminent, and when the cup of abominations have breached the brim of the cup of iniquity then the land will vomit out the nation, as it has vomited out the nations before. In this segment we want to consider various Conflicts, and the subsequent resolutions prescribed by the Law of Moses.

The Law of Moses provided resolutions for two types of sin: 1) Those committed “unwittingly,” i.e., sin that hid from their eyes. 2) Those committed presumptuously, or with a high hand, i.e., “in an obstinate, stubborn, self-willed way, with purpose and design, openly and publicly, neither fearing God nor regarding man” (Gill). Keep in mind that Israel’s laws were also national laws, and transgressions affected the stability, and preservation of the nation.

“And when ye shall err, and not observe all these commandments, which Jehovah hath spoken unto Moses, even all that Jehovah hath commanded you by Moses, from the day that Jehovah gave commandment, and onward throughout your generations; then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savor unto Jehovah, with the meal-offering thereof, and the drink-offering thereof, according to the ordinance, and one he-goat for a sin-offering. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto Jehovah, and their sin-offering before Jehovah, for their error: and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done unwittingly. And if one person sin unwittingly, then he shall offer a she-goat a year old for a sin-offering. And

the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before Jehovah, to make atonement for him; and he shall be forgiven. Ye shall have one law for him that doeth aught unwittingly, for him that is home-born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught with a high hand, whether he be home-born or a sojourner, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And Jehovah said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses.” (Numbers 15:22–36).

A minority of society demands their “rights” to behave perversely, and forget themselves that they are not the Creator, but the created. They know not their right hand from the left, and they know not the consequences they bring upon the society, and the nation, but, because they are presumptuous in their actions, and bent on doing evil, does not mean the rest of society should allow such rebellion to be praised, and encouraged.

The apostle Paul stated, “For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy,

murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them” (Romans 1:26–32).

No nation can ignore immoral conduct and expect to be unscathed by its perversity.