

Exodus 21-22 - “Law and Order”

We saw last time the giving of the law. The 10 commandments which are often referred to as the moral law or commandments. But now God breaks these down into day-to-day life application and how these are to be lived out.

- I love this because God is interested in the day to day of our lives. He’s not some distant force that drops some rules in our lap and says see you on judgment day. He wants to guide us and see us living out these things in obedience to the glory of God and for our good.

Now we know rules aren’t always fun. But they’re helpful.

I have two simple rules for life: 1) Don’t tell people everything you know. 2)... Rules are meant to guide us, help us, and keep us safe. So throughout these next few chapters we’re going to see the law get magnified into what it means to live these things out in practical ways and in a social context of Israel as a nation specifically.

1. Laws Regarding Slaves – 21:1-11

21:1 - *Now these are the judgments which you shall set before them:*

These judgments are more so ordinances (laws, rules) which are given to the nation of Israel. They’re given differently than the law, there’s a distinction made. The law was written on stone tablets by the finger of God. Whereas these are given by God but written down by the pen of Moses.

- **Exodus 24:3–4**, *"So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, "All the words which the Lord has said we will do."*⁴ *And Moses wrote all the words of the Lord."*
- “While the Book of the Covenant contains principles that we can still apply today, its specific civil pronouncements and penalties were for the nation of Israel and thus are no longer binding on the church or the state.”¹

21:2-6 - *If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.*³ ***If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.***⁴ ***If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master’s, and he***

¹ Ryken, P. G., & Hughes, R. K. (2005). *Exodus: saved for God’s glory* (p. 698). Crossway Books.

shall go out by himself. ⁵ But if the servant plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ ⁶ then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

God said in Exodus 20:2 how He brought them out of slavery. Now He brings some instructions and regulations regarding this area to ensure they don't remain in this place that God has delivered them from.

Now keep in mind, a lot of people like to blame Christianity or the Bible for the history of slavery. Much of what we've seen in history (especially American history) was done by force and slaves were mistreated. But in these times, slavery was already a common thing and God simply brought healthy regulations to this practice.

Slavery in this time was commonly a voluntary thing. A Hebrew could become a slave because of poverty, or a person could become a slave to pay off a debt. But God set a law in place that a slave could only serve for 6 years and then must be set free on the 7th year.

- God loves to operate on this principle of six and one. Six days of creation, rest on the 7th.
- It's very likely that we've gone through 6,000 years from creation and the beginning of man, and we're now in the 7,000 year. Perhaps a time we enter into our heavenly rest.
- Interestingly, it's been noted that there were 42 judgments given in this section. 7 laws for each of the 6 days. Wrapping it all up in the complete work of God.
- "The number forty-two apparently stems from the fact that the Hebrew letters in the first word of the section, "and these" (וְאֵלֶּה), add up precisely to the number forty-two (7 × 6).⁴⁵ This suggests that the laws in 21:1–23:12 are to be understood merely as a representative selection of the whole Mosaic Law. It is not an attempt at a complete listing of all the laws. The purpose of the selection was to provide a basis for teaching the nature of divine justice. By studying specific cases of the application of God's will in concrete situations, the reader of the Pentateuch could learn the basic principles undergirding the covenant relationship. Whereas the "ten words" provided a general statement of the basic principles of justice which God

⁴⁵ There may also be a desire to have seven laws for each of the six days of work (cf. Ex 20:11).

demanded of his people, the examples selected here further demonstrated how those principles, or ideals, were to be applied to real life situations.”²

Now what’s interesting is that the servant was able to make a free will decision to remain with his master (21:5). Remember, in this day, being a slave for many was an upgrade to their present conditions. They were taken care of and provided for. And if after serving for their 6 year maximum, they wanted to just remain where they were knowing that they had it good, then they would become a bond slave and be a servant forever in that home.

This servant would bear the marks of this by having his ear pierced.

Jesus became such a servant for us!

- **Psalm 40:6–8**, *"Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require.⁷ Then I said, "Behold, I come; In the scroll of the book it is written of me.⁸ I delight to do Your will, O my God, And Your law is within my heart."*
- **Philippians 2:5–8**, *"Let this mind be in you which was also in Christ Jesus,⁶ who, being in the form of God, did not consider it robbery to be equal with God,⁷ but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."*

This is the key to living a sold out life for Jesus. It’s recognizing that we have a good, benevolent, gracious, loving Master. There’s nothing else better that we can be living for than Jesus! We have found the greatest of loves and pursuits, and we are His forever.

21:7-11 - ***“And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.⁸ If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.⁹ And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.¹⁰ If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights.¹¹ And if he***

² Sailhamer, J. H. (1992). *The Pentateuch as Narrative: A Biblical-Theological Commentary* (G. Lee, Ed.; p. 290). Zondervan Publishing House.

does not do these three for her, then she shall go out free, without paying money.

This scenario pictures a daughter being sold not so much into slavery, but to be a wife. The girl must not be mistreated, or forgotten. She must be cared for.

A betrothal was an engagement. The terms of the marriage union were worked out, but the actual marriage would not take place for a year after the betrothal. But they were seen as legally married and only a certificate of divorce could separate them.

The point is that the woman should be taken care of.

- Many people have thought the Bible places a very low view on woman, yet God raised them up to a status they did not previously enjoy. And God ensured that they would be provided for.

2. Laws Regarding Personal Injury – 21:12-32

21:12-14 - “He who strikes a man so that he dies shall surely be put to death. ¹³ However, if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee. ¹⁴ “But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.

As we look at these laws revolving around personal injury, the underlying principle is that the punishment should fit the crime.

In the case of pre-meditated murder, the Bible advocates for capital punishment.

- **Genesis 9:6**, *“Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.”*
- Again, this is speaking of an act that is done in premeditation and in anger. It is not speaking about accidents or self-defense.

Interestingly, God gives a place of refuge where a person commits manslaughter. In Numbers 35, God lists 6 cities of refuge where the person who has killed another without pre-meditation could flee to for safety from those looking to avenge the death of their family member.

And there's a great correlation between the cities of refuge and Jesus:

- Both Jesus and the cities of refuge are **within easy reach** of the needy person; they were of no use unless someone could get to the place of refuge. The cities and Jesus were accessible. **Romans 10:8-11**, *“But what does it say? “The word is near you, in your mouth and in your heart” (that is,*

the word of faith which we preach): 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, "Whoever believes on Him will not be put to shame."

- ii) Both Jesus and the cities of refuge are **available for all**, not just the Israelite; no one needs to fear that they would be turned away from their place of refuge in their time of need. John 3:16; **Romans 10:12-13**, *"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For "whoever calls on the name of the LORD shall be saved."*
- iii) Both Jesus and the cities of refuge are **the only solution** for the one in need; without this specific protection, they will be destroyed. Many don't like this idea that Jesus is the only alternative and answer for life. They feel that if they're sincere in what they believe, it's okay. If a person had run to just any city and their avenger catches up and grabs a hold of him and says, now you're mine, the person fleeing couldn't say, 'But wait I'm in a city!' The avenger would just say, but you're not in the right city. 'But wait, I'm sincere'. The avenger would say, you're sincerely wrong. There's only one way to life today, and that's God's way! Live it, or die. **John 14:6**, *"I am the way, truth & life."*
- iv) Both Jesus and the cities of refuge **provide protection only within their boundaries**. So if a person has been hanging out a few years in the city of refuge and decides he's going to venture out, if his avenger sees him he could be killed, and the avenger would not be guilty. It is the responsibility of the one to remain inside the city. We too are to be abiding in Jesus. I'm not saying that people can lose their salvation but it appears people left their salvation. They became entangled in the things of the world. **2 Timothy 4:10**, *"for Demas has forsaken me, having loved this present world, and has departed for Thessalonica..."* Jesus said in **John 15:4-6**, *"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned."* Now is this speaking of fire of judgment or the fires of hell. Well I certainly don't intend to find out. And neither should you. Abide in Him, He is that place of safety and refuge, where there is life! Why would

anyone who has experienced the goodness of God desire to walk away from that?

- v) With both Jesus and the cities of refuge, ***full freedom comes with the death of the High Priest***. We did not deserve to be cleared from sin. And we may wonder sometimes how that is so. It is answered simply in the fact that Jesus, our High Priest, died for us. His death brought freedom from sin, freedom from the penalty of sin, which was death. There are those that will say they believe in God, but they have not been freed because they have not believed in Jesus and the fact that He died for them. People don't want to accept that. That takes humility to accept that someone had to die for me. But unless you believe that Jesus died in your place to forgive you of your sin, and rose again to prove He was the giver of life, you will not be free. But whoever turns to Jesus, as our High Priest, the only way to a right relationship with God, you'll be set free. **John 8:36**, *“Therefore if the Son makes you free, you shall be free indeed.”*

An important distinction between Jesus and the cities of refuge: The cities of refuge only helped the innocent; but the guilty can come to Jesus and find refuge.

...***take him from My altar***... this was a practise even pagan cultures adhered to, where a person could find mercy and immunity upon an altar. But God said, if the man is guilty, there's no place for immunity.

21:15 - “*And he who strikes his father or his mother shall surely be put to death.*”

There were no time outs in this day. No taking away toys or privileges. If there was disrespect shown to the parents, that was the last thing that child did. Yikes! Sadly as we've seen this become all too common, we've seen a society become less and less civilized. God has these laws in place for the benefit of all.

21:16 - “*He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.*”

Kidnapping and extortion were capital crimes.

21:17 - “*And he who curses his father or his mother shall surely be put to death.*”

This took disrespecting parents to another level. This was basically threatening your parents and threatening to take them out.

You threaten to take them out, and you're the one that will be taken out.

21:18-19 - *“If men contend with each other, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed, ¹⁹ if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed.*

Two people get into a brawl, and one of the guys gets hurt and is unable to move about and work, the other person must pay for his loss of income and medical expenses. Again, it's ensuring that the punishment fits the crime.

21:20-21 - *“And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished. ²¹ Notwithstanding, if he remains alive a day or two, he shall not be punished; for he is his property.*

The death of a slave by their master resulted in punishment. We're not sure what that was exactly. But if the slave remained alive for a period of a day or two, it would show that the master was not intending to kill him.

No master would want to kill his slave as it would mean loss of value and work for him.

21:22-25 - *“If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. ²³ But if any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.*

The guilty party in this situation would pay what the husband felt was fair and what was approved by the judges.

If further harm follows, then retribution would be carried out by the eye for an eye principle.

At first glance this seems rather harsh and barbaric. But as you begin to see the heart of God in all this, it actually reveals His grace and mercy.

- You see, our human nature doesn't always just want to get even, we like to go 'one up', or pay back double to try and make sure they will never do that again to you.
- But this principle in the law was to keep things in check. It was to not go beyond what the damages were. It was to be even – an eye for an eye.
- Jesus carried out this message of grace to an even greater degree:
Matthew 5:38–42, *“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’³⁹ But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.⁴⁰ If anyone wants to sue you and take away your tunic, let him have your cloak also.⁴¹ And whoever compels you to go one mile, go with him two.⁴² Give to him who asks you, and from him who wants to borrow from you do not turn away.”*

21:26-27 - *“If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.²⁷ And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.*

For the servant, they got something even better than just an eye for an eye – they got their freedom.

21:28-32 - *“If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox shall be acquitted.²⁹ But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.³⁰ If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him.³¹ Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him.³² If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.*

So if an ox kills a person, the ox is done. And you don't even get the pleasure of getting to enjoy some burgers out of it.

But if this ox has been known to be a little crazy in times past, and the owner doesn't keep it contained and it kills someone, both the ox and owner face the death penalty. However, the family of the deceased could accept a monetary restitution in place of the ox owner's death.

Interestingly, 30 shekels of silver was given if a slave was killed. This was the price Jesus was sold out for as Judas was paid this amount (Matthew 26:15).

3. Laws Regarding Property Damage – 21:33-22:15

21:33-36 - “And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, ³⁴ the owner of the pit shall make it good; he shall give money to their owner, but the dead animal shall be his. ³⁵ “If one man’s ox hurts another’s, so that it dies, then they shall sell the live ox and divide the money from it; and the dead ox they shall also divide. ³⁶ Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.”

If a person is careless about what they’re doing and it causes harm to someone’s animal, they need to pay for it. He can keep the dead animal, but it will cost him. If that ox was known to be a bit of a bully, and was not kept secure, the owner of that dead ox will be compensated fully.

Chapter 22 continues on outlining the law of Moses. It’s not binding on us but it is helpful for us. It expresses the heart and mind of God and it helps us understand the ministry of Jesus.

We continue to look at this practical principle of restitution. It’s the Hebrew word *Shalam*, which means to complete or make good.

22:1 - “If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep.

God in His wisdom knew what would be the greatest deterrent for crime: having to pay back; sometimes five-fold, four-fold, or double. Now usually someone would steal because they were poor. So if they had nothing how could they pay back their debt? It would fall to the responsibility of the offenders’ family. Often times this in itself had severe consequences, as it was a major offense to dishonor the family as well.

- But in dealing with crime and wrongdoing, God laid out this principle of restitution. The victim is restored to a solid situation, in fact better off than he was before. And the offender carried the burden of making it right. The offender wasn’t put in prison, fed three meals daily, and released with money in his pocket for his work. In God’s economy it wasn’t about incarceration but restitution.

- Today we do everything we can to help the offender. The law-breaker actually becomes the victim. In fact there have been court cases of people breaking into homes and getting shot, and then they in turn have sued the homeowner and won.

It's a mixed up world when we try to bring greater protection to the criminal than the victim.

22:2-4 - *If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. ³ If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft. ⁴ If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.*

If a homeowner shoots a burglar during the night, it's all good. It's hard to know what is going on. But if he shoots and kills when it's daylight there's a different standard. You can't go and hunt him down to take him out, as the initial threat has passed. But that thief must certainly make full restitution. And if he can't, he shall be sold as a slave.

If what he has taken is still alive in his hand, he needs to pay back double.

22:5-6 - *“If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. ⁶ “If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.*

In these verses we are addressing the issue of responsibility. If you or your animal has done someone's property harm, own up to it and make it right. People today are throwing out so many excuses so as to take the blame off themselves.

- Many people who experienced automobile accidents were asked to explain what happened in a few words or less on insurance or accident forms. The following quotes were taken from these forms and were eventually published in the Toronto Sun, July 26:
 - Coming home, I drove into the wrong house and collided with a tree I don't have.
 - The other car collided with mine without giving warning of its intentions.

- I thought my window was down, but found out it was up when I put my hand through it.
- I collided with a stationary truck coming the other way.
- A truck backed through my windshield into my wife's face.
- A pedestrian hit me and went under my car.
- The guy was all over the road; I had to swerve a number of times before I hit him.
- I pulled away from the side of the road, glanced at my mother-in-law and headed over the embankment.
- In my attempt to kill a fly, I drove into a telephone pole.
- I had been shopping for plants all day and was on my way home. As I reached an intersection, a hedge sprang up obscuring my vision. I did not see the other car.
- I had been driving my car for forty years when I fell asleep at the wheel and had an accident.
- I was on my way to the doctors with rear end trouble when my universal joint gave way causing me to have an accident. As I approached the intersection, a stop sign suddenly appeared in place where no stop sign had ever appeared before. I was unable to stop in time to avoid the accident.
- To avoid hitting the bumper of the car in front, I struck the pedestrian.
- My car was legally parked as it backed into the other vehicle.
- An invisible car came out of nowhere, struck my vehicle, and vanished.
- I told the police that I was not injured, but on removing my hat, I found that I had a skull fracture.
- I was sure the old fellow would never make it to the other side of the roadway when I struck him.
- The pedestrian had no idea which direction to go, so I ran over him.
- I saw the slow-moving, sad-faced old gentleman as he bounced off the hood of my car.
- The indirect cause of this accident was a little guy in a small car with a big mouth.
- I was thrown from my car as it left the road. I was later found in a ditch by some stray cat.
- The telephone pole was approaching fast. I was attempting to swerve out of its path when it struck my front.

- I was unable to stop in time and my car crashed into the other vehicle. The driver and passengers then left immediately for a vacation with injuries.

22:7-9 - “If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man’s house, if the thief is found, he shall pay double. ⁸ If the thief is not found, then the master of the house shall be brought to the judges to see whether he has put his hand into his neighbor’s goods. ⁹ “For any kind of trespass, whether it concerns an ox, a donkey, a sheep, or clothing, or for any kind of lost thing which another claims to be his, the cause of both parties shall come before the judges; and whomever the judges condemn shall pay double to his neighbor.

If a man is entrusted with another’s possessions, or if he borrows something, he is responsible for it. If the thief is not found, then the judges must decide if there was any foul play by the keeper of the goods.

The judges will also decide in matters where two people are disputing the rightful ownership of a particular item. The guilty party must pay double for their offence.

22:10-13 - If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it, ¹¹ then an oath of the Lord shall be between them both, that he has not put his hand into his neighbor’s goods; and the owner of it shall accept that, and he shall not make it good. ¹² But if, in fact, it is stolen from him, he shall make restitution to the owner of it. ¹³ If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn.

If an animal is given to another for safekeeping and it dies or is hurt, the one that was watching over it must take an oath before the Lord to ensure he had nothing to do with it.

If that animal is stolen from him, the one watching over it must make restitution for it.

If another beast attacks and destroys it, he must bring in the carcass as evidence that that is what happened. And there’s no need for restitution under those grounds.

22:14-15 - “And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. ¹⁵ If its owner was with it, he shall not make it good; if it was hired, it came for its hire.

If a person borrows an animal and it dies or is injured, he must make restitution. If the owner was present, then he's as much at fault for not preventing it, and no restitution is needed. Same with a hired animal as the risk of loss is in the price already.

4. Laws Regarding Civil and Religious Obligations – 22:16-31

22:16-17 - “If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. ¹⁷ If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.

If a man sleeps with an unengaged virgin, he must pay the bride price and take her as his wife. If the father wants to spare his daughter from some dead beat jerk of a man who would do this in the first place, then the guilty party must still pay the bride price as the prospects of someone else taking her as a wife now are greatly diminished.

In the proceeding verses we have a series of rapid fire laws.

22:18-24 - “You shall not permit a sorceress to live. ¹⁹ “Whoever lies with an animal shall surely be put to death. ²⁰ “He who sacrifices to any god, except to the Lord only, he shall be utterly destroyed. ²¹ “You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt. ²² “You shall not afflict any widow or fatherless child. ²³ If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; ²⁴ and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

Sorcery, bestiality, idolatry, mistreatment of foreigners and widows and orphans were all grounds for capital punishment.

God is for the marginalized, don't forget that.

- **James 1:27**, "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world."

22:25-27 - “If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest. ²⁶ If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. ²⁷ For that is his only covering, it

is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious.

There was to be compassion among those that were in need.

22:28 - “*You shall not revile God, nor curse a ruler of your people.*”

There was to be a reverence for God and for those who were in positions of authority.

22:29-30 - “*You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me.³⁰ Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.*”

The Israelites were to be reminded that all they had was from the Lord. And they were to give of the firstfruits in thanks to God and in faith of His provision for more.

Giving of the firstborn sons was spoken of in Exodus 13:11-16. They were to be redeemed not sacrificed.

22:31 - “*And you shall be holy men to Me: you shall not eat meat torn by beasts in the field; you shall throw it to the dogs.*”

The people of Israel were to act differently than salvage beasts. They were not to just tear into the flesh of an animal that had been devoured by beasts. For one, it may contain blood and they were not to eat blood (Leviticus 22:8). Plus, the meat may spoil out in the sun and end up causing sickness to them.

They were to be holy and set apart. Civilized and not salvage. This is what God is calling them to be.

It's what we're all called to be. Set apart for God.

- **Colossians 1:21–22**, *"And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—"*