



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 27  
Issue 660

# The Social Legislation of the Law

by — William Tucker Broad (1860-1923)

Moses was the leader of God's chosen people, the Israelites, but their government was at first a theocracy. God was their King, and made laws and regulations for them. Moses was God's mouthpiece. When God wanted to speak to the Israelites, He used Moses as His spokesman. Moses was a prophet; that is, God spoke through him, and he spoke out what God told him to say. His constant word of introduction to what he said was, "Thus saith the Lord." The laws of God for the Israelites, given through Moses, were exactly suited in the first case to a nation in the wilderness and later to a nation settled down in their own land under conditions of permanency and civilization. They were sufficient for future needs, as well as for the present time when first given. God, Who knows the end from the beginning, knew and made laws to suit all of the needs of that future.



vocal organs of Moses. For "God spake through the prophets," of whom Moses was one.

We cannot study these laws without being profoundly convinced of the fact of their inspiration. We start then with the assurance of their inspiration by God.

The Ten Commandments are only a trifling part of these in point of number, though a summary of the whole. This law code is found in the Torah, as the Jewish Scriptures call the first five books written by Moses.

In Exodus we get the laws given by God at Mount Sinai. They include the Ten Commandments and the laws necessary for the nation while traveling in the wilderness. In Leviticus we get more detail, but chiefly regarding the laws regulating the worship of God. In the book of Deuteronomy we have the ten addresses of Moses given by him to the nation just immediately preceding their entry into the land.

*And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; ... on this side Jordan, in the land of Moab, began Moses to declare this law (Deuteronomy 1:3-5).*

Then follow ten addresses of "the Second Law" as the word Deuteronomy signifies, giving the laws to be ►

A study of these laws<sup>1</sup> convinces one of their inspiration – not an inspiration of thought merely, but of the actual words of the code. The code of laws was inspired word for word by Jehovah Himself. The separate laws are the words of God spoken through the

1. [Editor:] For more information of the "Old and New Covenants" see,
  - A Brief Survey of the Mosaic Covenant: Exodus 19 (Right Division: An Overview of Dispensational Truth — Part 4: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #554](#);
  - The Purpose of the Law, A.P. Adams, [Bible Student's Notebook #380](#);
  - A Brief Survey of the New Covenant (Right Division: An Overview of Dispensational Truth — Part 6: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #556](#);
  - God's Holy Nation: Israel and Her Earthly Purpose, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel's Covenants, Israel's Old Covenant; Israel's New Covenant*, respectively), see order form.

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obeyed in the land which God had given them and which they were now going to enter. These are new regulations suited to the new life to be entered upon.

The spirit of a law and its method of enforcement is all-important. Good laws may be badly enforced, and the spirit of the judges may be tyrannical.

Good laws are presumed to have no favorites, but God's laws specially care for the poor, needy, defenseless and widows. They are His first care.

The object of these laws for Israel was that there should be no poverty. Equality of property and opportunity was provided.

God told Moses to write these laws in a book, and an official copy was to be kept in the ark in the tabernacle. Hence the laws were known, and copies could be multiplied. It was a duty of the priests and Levites to teach them to the people. When a prince became king, he had to copy out the whole law for himself and keep it as God's law for him and the nation. The laws were not unknown and stored away only in the brains of lawyers. In fact the laws were so plain and couched in such simple language that lawyers were really not necessary.

Many of these laws have been copied in the laws of Great Britain and the Empire, as well as in those of the United States. The best part of both legal systems is the "Common Law," so-called, law made by the judges in contradistinction to that made by the legislatures.

However these laws were not judge-made: they were directly given by God. Moses did not originate them, alter them, or add to them a single word. He disclaimed being their author again and again.

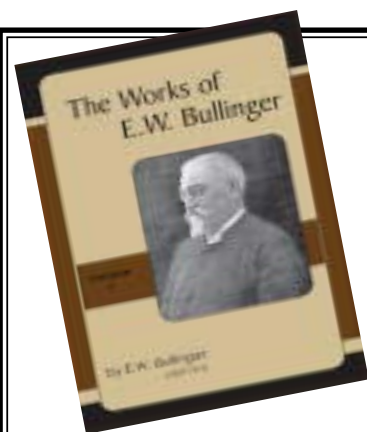
These laws can be classified as laws of health, laws of person, laws of property, and laws of worship.

The laws of health are models of advanced sanitation, even in our day. They regulate food, conduct, disease and all sanitary matters.

The laws of property regulated the acquisition and use of wealth. Their basis was that God was the landlord of all the land. It all belonged to Him, and He, as the real Owner, laid down the condition under which it could be held. There was no freehold property. All the people were to share equally in the land. It was to be divided by lot. God promised to see to the disposal of the lot when cast. Every man had an allotment of land assigned to him in the division. This land was not to be permanently alienated or sold, and in no case could it be disposed of to another tribe.

God being the owner of the land required all tenants to acknowledge His claim to rent. The rent was called tithe, and God fixed it in every case at one-tenth of what a man's net income from the land was each year. Whatever a man gave outside this was a freewill offering, but the tithe was the man's rent, and was a debt due to God, the landlord.

Tithes were due as rent and due to God, and were to be paid to the priests, Levites and the poor, and to



663 pp., PB

See order form.

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keep up the worship of God at the tabernacle at first and later at the temple. Every man had his allotment and, of course, paid his tithe; there was no excuse for not paying it. How very trifling was this rent to God compared with the rent landlords get today!

There being no private ownership of the land, a man could not sell it. He had the use of it only. It was not his to dispose of. At the end of the tenant's life, it was inherited by his children or next of kin.

A man could dispose for a while of his interest in the allotment, but every fiftieth year was called a jubilee, and when jubilee year came around a release had to be given, and the land returned to the tenant.

A "sale"<sup>2</sup> or a mortgage of an allotment was effective only up to the next jubilee. Hence Naboth could not by God's law sell his plot of land to king Ahab, and Ahab's request was for an illegal act. As a man loyal to God's law, Naboth was bound to refuse the king's request.

God intended the Israelites to live on the land. They

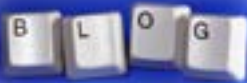
2. [Editor:] or, sublet.

were to be a nation of farmers. Each man had enough land to provide for the sustenance of himself and his family. As the population increased there was to be more intensive and better cultivation of the soil. As a matter of fact, the nation never took possession of all the land God gave to them. There was abundance of work and land for all the population.

Crops were to be grown and taken off yearly, but every seventh year the land was to rest. No crops were to be sown or reaped, the trees were not to be pruned, or fruit gathered.

Whatever the land grew of itself was for the poor. Each seventh year, then, the land was to lie fallow and rest. Every seventh seven years [49 years] was to be followed by a jubilee year when all land "sold" or mortgaged had to be released back to the original tenant.

The rich young ruler in the gospels was told to go and sell all that he "possessed" and give to the poor. He had legally no right to "possess," but he went away sorrowful "for he had great possessions."



## OUR BLOGS

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<http://choicecleanings.wordpress.com>

The Pharisee in his prayer said he gave tithes of all that he possessed. Legally he had no right to possess. God only was the possessor of all of the land.

*The most high God, the possessor of heaven and earth (Genesis 14:22).*

Holidays<sup>3</sup> were many under this law. One day in seven was a sabbath, a day of rest. “*In it thou shalt do no manner of work,*” thyself, family or servants. During the year there were three feasts of seven days each, really periods of rest, holiday and worship. Every seventh year was really a holiday, too, for the farmer, as well as the land.

As for money, a person who owned it had to give free loans to all Israelites who were in need and asked such help. An Israelite was not allowed to charge interest at any time for any purpose except from a Gentile.

*If thou lend money to any of My people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury (Exodus 22:25).*

*If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt: to give you the land of Canaan, and to be your God (Leviticus 25:35-38, KJV).*

Here in the old fashioned English in *King James Version*, usury means simply interest, as we call it today.

Loans were to be repaid if possible, but if they could not be repaid, the creditor was to give a release by deed to the debtor in the seventh year. It was called the Lord’s release. God assumed the debt, and repaid it by extra crops to the original creditor.

We never read of any complaint that God failed to make good His promises to repay. The result was there were no very rich or very poor. However, the Jews soon broke God’s law and hence the expostulations of God’s prophets and punishment upon the lawbreakers.


Houses were allowed as possessions in walled towns, but not in the villages; for there, houses were to be as the land. Today, our troubles are either from money or real estate; but since the Jewish nation lived on the land, and house property generally was regarded legally as the land, matters were simplified exceedingly in regard to property in houses. In walled towns house property was in a special category, the law reading as follows:

*If a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the village which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee (Leviticus 25:29-31).*

However, houses belonging to the Levites, even if in a walled city, might be redeemed at any time and the law of the jubilee applied to them if not redeemed.

If a poor person gave a pledge as security, it was not to be held after sunset. The mantle was often given as

3. [Editor:] or, vacations.



***The Harmony of the Eons***  
by — Eugene Charles Callaway  
372 pages, PB (*See order form.*)  
This study seeks to clarify the translations of the original inerrant Scriptures, and demonstrates the subsequent truth it uncovers of Universal Reconciliation.



a pledge. This was really raiment by day, and the sole covering at night. The law was,

*If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment 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 22:26-27).*

*No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge (Deuteronomy 24:6).*

*When thou lendest thy brother anything, thou shalt not go unto his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge in any case. Thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God (Deuteronomy 24:10-13).*

It is evident from these enactments that the poor were God's concern. Corn was ground daily, and hand mills were needed in every house to prepare the food for the day. And for a man to be bereft of his raiment, in this case his mantle generally, would be an excessive hardship. A widow's raiment was never to be taken as a pledge (Deuteronomy 24:17).

Mortgages also, a pledge of land as security for a loan, were legislated for. The law was similar to that for debts:

*At the end of every seven years thou shalt make a release. And this is the manner of the release. Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release, that there be no poor among you [A.V. margin] for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it ... If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand and thine eye be evil against thy poor brother and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in that thou puttest thine hand unto. For the poor shall never cease out of the land, [that is, die from your neglect; which would be the case if these laws were not carried out] (Deuteronomy 15:1-11).*

How simple these laws of creditor and debtor, and how generous to the poor debtor! God surely cared much for the poor. Yet how generous, too, to the creditor. God assured him of adequate returns by abundant blessing in his business. Today the laws ►



## *The Witness of the Stars*

by — E.W. Bullinger

An in-depth study of the constellations and principle stars as they pertain to prophetic truth. More than forty charts and diagrams are included.

205 pp., PB

*See order form.*

are harsh against debtors. Property is everywhere held more important than man.

God's law for Israel compelled all conduct towards a brother, that is, a fellow Israelite, to be unselfish, kind and generous. If an Israelite in debt sold himself to his creditor to satisfy a debt, he was not to be treated as a bondservant, but as a hired servant only, and at the year of jubilee be freed.

*And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; but as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee, and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants which I brought forth out of the land of Egypt they shall not be sold as bondmen are sold. Thou shalt not rule over him with rigor; but shalt fear thy God (Leviticus 25:39-43).*

The result of all of this forbidding of harshness or tyranny was that there was no cause for unrest or

complaint as today on the part of workers. Wages had to be paid every day at sunset, and not held over. Another result of these laws was that no very rich class was possible, if the laws that God made were obeyed generally. If such laws were in force now, there would be an end of present unrest and trouble between labor and capital.

These are a specimen of God's social laws for the Israelites.

*What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day (Deuteronomy 4:8).*

Man is essentially selfish, and to get perfect laws from him is impossible. God's laws are the only ones really just to capital and labor, as the Mosaic laws prove. Even to get perfect obedience to these requires that man have a new heart given to him. All experiments in the world's socialism prove how utterly futile it is.

If we look at the various legal systems derived from the Roman Law Codes, we notice that they all pro-  
*(see LAW, page 5704)*

### ***Concordant Version of the Old Testament*** **Complete One Volume Large Print Edition**



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tive word in the Greek original is always added (in Roman characters) beside the English standard. At the end of each entry is given a list of all the words used in the Authorized (King James) Version for that Greek term. In addition, these AV terms appear in regular alphabetical order in this Concordance, together with a reference to the Concordant Keyword.

HB: 7.6 x 5.9 x 1.4, 992 pages. (Blue)

PB: 7.5 x 5.5 x .75, 624 pages.

*See order form.*

# How Many Has the Father Given Christ?

by — Dr. George W. Quinby (1810-1884)

*Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession (Psalm 2:8).*

**W**e find, by reference to the language of the Psalmist, that Jesus, as a moral ruler, is in possession of all things or all men.

*The Father loveth the Son and hath given all [things]<sup>1</sup> into His hand (John 3:35).*



*raise it up again at the last day (:38-39).*

Here then we see, *first*, Christ in possession of all men; *second*, all are to come to Him; *third*, He will lose none which God hath given Him; but, *fourth*, will raise them up at the last day.

Now Jesus positively declares,

*All that the Father giveth Me, shall come to Me; and him that cometh to Me I will in no wise cast out (John 6:37).*

— *The Salvation of Christ, or a Brief Exposition and Defense of Universalism (1852)*

(edited)

How many had the Father given him? “ALL.” Then ALL will finally come to Christ.

Jesus continues in the following verses:

*For I came down from heaven not to do Mine own will but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should*

[**Editor:**] George Washington Quinby, D.D. (Bates College) was a minister, author, editor and publisher. His Universalist periodicals included *The Star in the West*, *Trumpet and Freeman*, and *Gospel Banner*. He conducted his expansive work in Maine (North Yarmouth, Livermore, Saco and Augusta), Massachusetts (Taunton), Ohio (Cincinnati) and Connecticut (Bridgeport and Middletown).

**TOPICS:**

**Major:** Designated; Salvation of All

**Minor:** Sovereignty

1. [**Editor:**] In the Greek text there is no word here for “things.”



54 pp, PB

*See order form.*

## *A Look at Alcohol in the Scriptures*

by — Clyde L. Pilkington, Jr.

*[God brings forth] wine which makes man’s heart glad (Psalm 104:15).*

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

**LAW** (continued from page 5702)

protect property more than persons. The one party to a contract has to hold a slave position while the other party is in a sense treated as owner.

God's laws to Israel were based on freedom, equality and justice, especially for the poor, needy, weak and defenseless. All had access to the soil equally for food and pleasure.

The object was that there might be no poor. No emigration or migration was ever necessary. Increase of population was maintained by better cultivation of the soil and by occupying the whole land given to them by God. There was no legal or economic enslavement of the people. The profits of the earth were shared by all. Selfishness and grasping were stopped at their source. Poverty and its attendant misery were impossible. These were perfect laws conceived in a perfect spirit, and they only needed perfect men to obey them to render life as perfect as could be on Earth.

Before the earth can ever get these it must have a new King Who will rule in righteousness over the whole world. The old order will change, giving place to the new, and the good time coming for the world, prom-

ised by God in God's Word, will become an actuality.

(edited & abridged)

— *Unsearchable Riches*

Volume 13 (1922)

[**Editor:**] Professor Broad was an associate of Dr. E.W. Bullinger and A.E. Knoch, contributor to *Things to Come* and *Unsearchable Riches* magazines. He assisted in preparing the *Companion Bible*. He was an Oxford graduate who had a long teaching career. He helped start and was a staff member at Mt. Royal College. Broad specialized in Bible studies and was one of the translators of the *Twentieth Century New Testament* and contributor to *The Open English Bible*. He lived and ministered in England, Allentown, PA, and British Columbia, Canada.

Other Broad articles that have appeared in the *Bible Student's Notebook*:

- *Our Lord's Earthly Ministry*, #607;
- *The Coming Kingdom: Some Fundamental Facts Concerning It*, #634.

**Topics:**

**Major:** Israel; Law; Moses

**Minor:** Jubilee; Tithe

**Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

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*Scripture education in a semi-weekly format!*

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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