A Ny fomba fiainana ny lalàna:

- **Ny atao manoloana ny herisetra (Eksodosy 21:1-32)**
  - — Manomboka amin'ny fandrindrana lafin-javatra telo lehibe eo amin'ny fiaraha-monina Hebreo ny bokin'ny lalàna:
    - (1) *__Fanandevozana (Eks. 21:2-11)__*: Nafahana ny lehilahy amin'ny taona fahafito, afaka ihany koa ny vehivavy raha tsy manambady, afaka mitoetra ho andevo ny lehilahy iray raha sitrany izany.
    - (2) *__Ny fanamelohana ho faty (Eks. 21:12-17):__* Ho an'izay ninia mamono, ho an'izay mamely na manozona ny ray aman-dreniny, ho an'ny mpaka an-kerinykidnapper
    - (3) *__Faharatrana (Eks. 21:18-32):__* Tsy maintsy manonitra ara-bola, raha misy fahafahan-jaza, dia ny mpitsara sy ilay vehivavy (miaraka amin'ny vadiny) no mametraka ny onitra.
  - — Ireo lalàna rehetra ireo dia natao fefy amin'ny fanararaotana sy ny herisetra ataon'ny olona samy olona.
- **Ny fomba fiaina eo anivon'ny fiaraha-monina (Eksodosy 21:33-23:19)**
  - — Tsy nionona tamin'ny nanomezana antsika lalàna "fototra" fotsiny Andriamanitra ka namela antsika hampihatra azy ireny araka izay mety amintsika. Nanome ohatra mivaingana Izy mba hahafahantsika mampihatra azy araka ny tokony ho izy.
  - — Anisan'ireny ohatra ireny ny biby samy biby mifandratra (Eks. 21:35-36); ny fampindramana sy fampanofana (Eks. 22:14-15); ny firaisana alohan'ny fanambadiana (Eks. 22:16), sns.
  - — Nohamafisina manokana ny fiarovana ny malahelo sy ny voahilika, kanefa tsy manome azy ireo tombony tsy ara-drariny — izany hoe tsy mamily ny rariny ho tombontsoany na hahafaty antoka azy (Eks. 22:21-23; 23:2-3, 6).
  - — Amin'ny maha-fanekena amin'Andriamanitra sy ny olony ireo lalàna ireo, dia hita ao koa ny fomba tokony hifandraisantsika Aminy. Ankoatra ny fitsaharana rehefa Sabata, dia nisy koa didy hitandremana ireo fety izay mampahatsiahy antsika ny fanafahana antsika amin'ny fahotana, ny fiarovan'Andriamanitra, ary ny hoavy be voninahitra miandry antsika.
- **Ny fomba ahazoana fandresena (Eksodosy 23:20-33)**
  - — Nahoana no tsy nomen'Andriamanitra an'i Abrahama ny tanin'ny Kananita? "fa tsy mbola tanteraka ny heloky ny Amorita." (Gen. 15:16).
  - — Tsy niova ny Kananita taorian'ny fotoam-pahasoavana nandritra ny taonjato efatra. Tonga ny fotoana hanomezana ny tany ho an'ny Isiraely... am-pilaminana! (Eks. 13:17).
  - — Raha nitondra azy ireo nivoaka avy tany Egypta tsy niady Andriamanitra, nampisaraka ny ranomasina, nanome sakafo azy tamin'ny fomba mahagaga, ary nitarika azy ireo tamin'ny alalan'ny Anjeliny... Moa ve tsy afaka ny hanome azy ireo an'i Kanana Izy ka tsy ilainy akory ny hiady?
    - (1) Ambaran'Andriamanitra amin'ny Isiraely izay tokony hatao
      - (a) Henoy ny feony, mba ho fahavalon'ny fahavalony Andriamanitra (23:21-22).
      - (b) Andriamanitra irery ihany no tompoina, mba ho esoriny avokoa ny aretina (23:24-26).
      - (c) Tsy manao fanekena amin'ny Kananita, na miankohoka amin'ny andriamaniny (23:32-33)
    - (2) Ambaran'Andriamanitra amin'ny Isiraely izay ho ataony
      - (a) Haniraka ny Anjeliny Izy hiambina sy hitondra azy [hiaro] (23:20).
      - (b) Handeha eo alohany ny Anjely ka hitondra azy ho any Kanana [hitarin-dalana] (23:23).
      - (c) Hampandeha ny fahatahorana eo amin'ny mponina Izy (23:27).
      - (d) Hampandeha fanenitra handroaka azy Izy (23:28).
      - (e) Handroaka azy tsikelikely Izy (23:29-30)

(f) Hanolotra azy ho eo an-tànan'ny Isiraely Izy mandra-panjakany hatrany amin'ny Ranomasina Mena ka hatrany Eofrata (23:31)

B Ny fomba ahatakarana ny lalàna:

- **Ny lalàna ny amin'ny valifaty.**
  - When Jesus delivered the Sermon on the Mount, he abolished the law of retaliation (Mt. 5:38-42) ... or did he?
  - The phrase “you have heard that it was said… but I say to you” did not abolish any law (Jesus used the same phrase for “you shall not kill” or “you shall not commit adultery,” but he never intended to abolish them). In fact, Jesus always expanded the Law, improved it, and gave it its true meaning.
  - It was never the true intention of the law of retaliation that a person should lose his eye or his hand for having harmed another.
  - This law was formulated with the intention of preventing revenge, putting an end to blood feuds, and retaliation without prior investigation. Damages had to be assessed by judges, and then appropriate monetary compensation was established and paid. This practice arose to prevent people from taking justice into their own hands. Justice needed to be done, but in harmony with God's Law.
- **Valisoa sy famaizana.**
  - The desire for revenge is deeply rooted in us. And it's always disproportionate to the wrong we've received: "If he did this to me, I'll do more to him."
  - Jesus invites us to do the opposite of what we desire: to repay evil with good (Mt. 5:44). So where is justice? Who will pay the offender what he deserves?
  - God doesn't tell us that the aggressor won't be punished, nor that any act will be avenged. But He does tell us clearly that He will be the avenger (Rom. 12:19-21).
  - Although personal revenge is tolerated in the covenant code, it was curbed by creating a judicial system to prevent abuse (Ex. 21:12-13, 22; 22:8-9).
  - No one can simultaneously assume the role of judge, jury, and executioner. If punishment must be imposed, it must be done through a fair judicial process. And Christ will be the supreme and final Judge.