

## Exodus 21

King James Version (KJV)

(These are the statutes and ordinances for every day life. The civil statutes were decreed by Moses; not by God. These ordinances were pretty much in line with the civil ordinances of all countries in those days)

(The sacrifices to God <blood ordinances> were issued by God. Later, He <as Jesus> fulfilled them forever, on the cross, in the New Testament)

(The law <the Ten Commandments> remains valid for all time)

**21** Now these are the judgments which thou shalt set before them.  
(Statutes and ordinances)

<sup>2</sup>If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. (This would be a voluntary indentured servant; not a slave. He only works for you for 6 years. On the 7<sup>th</sup>, he is free)

(Hebrew = one who crossed the river <Euphrates>. These are Israelites – descendants of the 12 tribes)

<sup>3</sup>If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

<sup>4</sup>If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

<sup>5</sup>And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: (He chooses to remain with his family)

<sup>6</sup>Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (An ear piercing was the mark of a slave) Leviticus-25:40

<sup>7</sup>And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. (She won't work in the fields with the men. It would be too hard on her physically; and also too dangerous for her safety)

<sup>8</sup> If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. (If he marries a servant, she is no longer a servant. She is redeemed. She is a wife, not a servant. Her family has the right to redeem her back to themselves)

<sup>9</sup> And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. (She becomes the wife of his son, not a servant)

<sup>10</sup> If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. (She remains his first wife)

<sup>11</sup> And if he do not these three unto her, then shall she go out free without money. (If he fails to do this, then by this ordinance, she is a free woman)

<sup>12</sup> He that smiteth a man, so that he die, shall be surely put to death. (Death penalty for a criminal homicide; not for an accidental killing, or not for soldiers defending their nation from the enemy)

(This is where ignorant preachers tell soldiers that they are murderers. They are national heroes, not criminals)

<sup>13</sup> And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. (He will go to a sanctuary city, because the death was an accident. It was not premeditated murder)

<sup>14</sup> But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. (Execute him immediately – that's capital punishment)

NOTE: (Sending him to God for final judgment is God's command. The liberals have perverted this with "life in prison". They have compassion for the murderer instead of having compassion for the victim)

<sup>15</sup> And he that smiteth his father, or his mother, shall be surely put to death.

<sup>16</sup> And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. (Kidnapping and human trafficking requires the death penalty also)

<sup>17</sup> And he that curseth his father, or his mother, shall surely be put to death. (curseth = to revile; to work against them in order to destroy the family – requires the death penalty)

NOTE: (Socialism and Communism also work to destroy the nuclear family. God is against them. God created us to live as a family in order to care for each other and properly raise our own children. It doesn't "take a village", like the socialists like to say. It takes a family)

<sup>18</sup> And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: (Neither one died)

<sup>19</sup> If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. (If the injured one recovers, pay him for his loss of income while he was recovering)

<sup>20</sup> And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. (It was not the death penalty for killing a slave. Every nation had slaves. Life was much harder in those days)

<sup>21</sup> Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. (Slaves were property at this time, all over the world; not just in Israel)

<sup>22</sup> If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. (He caused a miscarriage)

<sup>23</sup> And if any mischief follow, then thou shalt give life for life, (Death penalty, because the miscarriage was deliberately caused)

<sup>24</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>25</sup> Burning for burning, wound for wound, stripe for stripe. (If you maim someone, they are maimed for life. Therefore the perpetrator would be maimed the same way)

<sup>26</sup> And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

<sup>27</sup> And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

<sup>28</sup> If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. (The owner of the ox loses his ox)

<sup>29</sup> But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. (Because he knew that the animal was a danger to others and did nothing about it)

NOTE: (This is like scumbags today who own dangerous dogs. If those dogs kill someone, the owner "pays a fine". That is not justice. The owner should be imprisoned for life or executed)

<sup>30</sup> If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

<sup>31</sup> Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

<sup>32</sup> If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. (Thirty shekels of silver was the price of a slave. It is also the same price that Judas took for betraying Jesus)

<sup>33</sup> And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

<sup>34</sup> The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. (He must purchase the animal that died in the pit the he dug)

<sup>35</sup> And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. (They sell the live ox, split the money; and split the meat of the dead ox)

<sup>36</sup> Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own. (He loses his live ox, and gets the dead one;

because he knew that his ox was a danger to others, and did nothing about it)