



Exodus 21

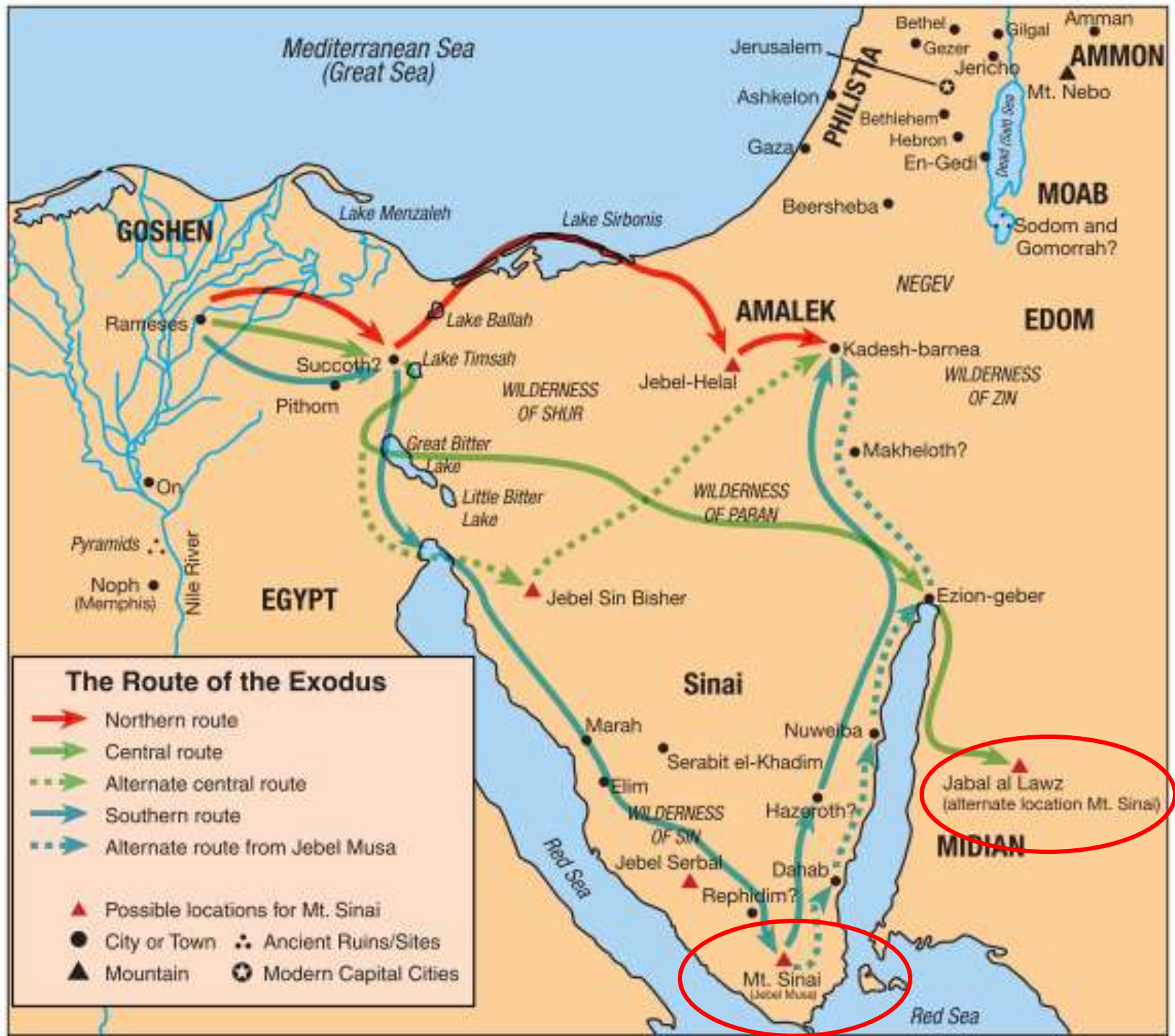
The Family
Becomes A Nation

Ch. 21 Starts 2nd. ½ Of Exodus

- Genesis 1-11 = 1/3 human history
 - 4 Events
- Genesis 12=50 = 350 yrs
 - 4 Men
- Genesis is all about men
- Exodus is all about God (about 120 yrs Deuteronomy 34:7)
 - His redemption of fallen men
 - His Holiness, Law, and people
 - His tabernacling with them



Map 2: HOLY LAND AND SINAI



The Route of the Exodus

- ➔ Northern route
- ➔ Central route
- ⋯➔ Alternate central route
- ➔ Southern route
- ⋯➔ Alternate route from Jebel Musa

- ▲ Possible locations for Mt. Sinai
- City or Town ⚔ Ancient Ruins/Sites
- ▲ Mountain ⊕ Modern Capital Cities

Jabal al Lawz
 (alternate location Mt. Sinai)

Mt. Sinai
 (Jebel Musa)

and impoverished individuals living in

The Archaeological Study Bible, page 119, "Alternative Theories About The Exodus"

Despite the importance of this occurrence, a number of problems remain. The exact date, as well as the precise location and route of the exodus, are disputed.² The silence of Egyptian literary records concerning this momentous event, as well as of the circumstances leading up to it, is perplexing, yet undeniable. Because archaeological evidence for the exodus is fragmentary and limited and contains large gaps, some scholars go so far as to question the historicity of the exodus and suggest alternative theories concerning Israel's origins. None of these hypotheses, however, can be demonstrated archaeologically or can boast the slightest Biblical basis. Theories that have been posited include the following:

- ◆ A small group of "proto-Israelites" departed from Egypt, entered **Canaan** and attracted followers from the local population. This group eventually became the nation of Israel.
- ◆ Nomads gradually emigrated from various places into Canaan and coalesced around a common (but mythical) story of an exodus, complete with accounts of miraculous elements.
- ◆ The Israelites were Canaanite peasants who banded together, revolted against their overlords and created "Israel" out of a mythical history.
- ◆ Indigenous tribal groups within Canaan formed a people during the decline of Egyptian supremacy in the region.

Despite all the conjecture, many solid facts do support the reality of the exodus account. The Biblical record accords unparalleled significance to the event, and numerous details conform well to the cultural and political situation in Egypt during the **New Kingdom** period. For example, the Bible accurately depicts known labor conditions, proper names, governmental structures, royal theology, geography, magical practices, craftsmanship and artistic conventions of Egypt during the fourteenth and thirteenth centuries B.C.³ Although these facts cannot in and of themselves verify the reality of the exodus, they definitely support God's own ancient Biblical testimony through his servant Hosea: "When Israel was a child, I loved him, and out of Egypt I called my son" (Hos 11:1).

¹See "The Festivals of Israel" on page 186.
Date of the Exodus" on page 106.

²See "The Pharaoh of the Exodus" on page 98 and "The Route of the Exodus" articles on pages 108–112.

³See "The

Exodus 21:1-11, Laws To Protect Slaves



Exodus 21:1, The Ordinances

- ^{NAU} Exodus 21:1 "Now these are the ordinances which you are to set before them:
- CSB NAS ^{NAU} ...the ordinances
- YLT NKJ KJV ... the judgments ...
- ESV ...the rules...
- NET ...the decisions ...
- **<04941>** *mishpat (1048b)*
- **Meaning: judgment** *[and about 4 dozen more]*

Exodus 21:1, Set Before Them

- Exodus 21:1 "Now these are the ordinances which you are to **set before them**.
- There are 281 uses of "Moses" in Exodus NASU, out of 833 in Bible (over 1/3). Yet from Exodus 20:23 to Exodus 24:1 there is not one uses of "Moses".
- We should not call it the LAW OF MOSES, but THE HEBREW LAW. It's said to "them".

Exodus 21:1, “Moses”

- “The Hebrew name Moses sounds like the Hebrew verb for “to draw out.” Pharaoh’s daughter named the child Moses because “I drew him out of the water” (Ex. 2:10). But the name Moses has an Egyptian meaning as well. It is found in many Egyptian names: Ra-messes, Thutmose, Ah-mose. The first part of each name is related to an Egyptian deity (Ra, Thut, Ah). The second part of the names (messes/mose) means “boy” or “son.” Moses can be an Egyptian name meaning boy, son, or child.” Bible Overview, by Rose

Publishing, page 21

Exodus 21:2, Serve For Six Years

- Exodus 21:2 "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment.
- Why “serve for six years”? Not 8 or 5

The Archaeological Study Bible, page 127, "Slavery and Labor Law in the Ancient Near East"

Samaritan document, c. 350BC, for the sale of a Hebrew slave

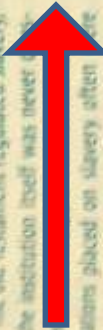


From The Archaeological Study Bible



Samaritan document, c. 350 B.C., for the sale of a Hebrew slave
Photo: Bible Society, © Dr. James C. Martin, permission of the Israel Museum

actually owned houses and land.
 When we compare slavery laws in the broader ancient Near East to those of the Bible, both similarities and differences surface. The Old Testament regulated slavery, but the institution itself was never limited to slaves in Egypt (Dt 15:15). Unlike foreign slaves in Israel, who could be retained indefinitely (see Lev 25:44–46),



to remain with their masters for life. Such a slave was to have an ear pierced, a marking that demonstrated his or her voluntary lifelong servitude. Such markings on the ear, along with the practice of branding the skin, were also seen in Assyria.

Exodus 21:7–11 addresses the issue of a father selling his daughter into debt-slavery (presumably to become the wife of the buyer or of the buyer's son), a practice that also occurred in Assyria during the first millennium B.C. The buyer was not free to sell the girl out-

side of Israel should he choose not to keep her; he was obligated either to adequately provide for her needs or permit her to go free. Thus the

enemy soldiers. The Hebrew rules required a captive woman to shave off her hair and trim her nails but also permitted her a month to mourn her situation (during this time the soldier who had captured her was not allowed sexual relations with her). This provision protected the captured woman from rape and gave the Israelite soldier a month-long "cooling-off" period, during which he could decide whether or not he truly wanted her as his wife. If he opted not to marry her she was allowed to go free.

Such laws demonstrate the Bible's alignment with the broader Near-Eastern cultural idea of slavery while, in most cases, uniquely circumscribing the limits of the practice in order to ensure more humane treatment of slaves in Israel.²

²See "The Sabbath, Sabbath Year and the Jubilee" on page 109. For information on slavery during the New Testament period, see "Slavery in the Greco-Roman World" on page 179.

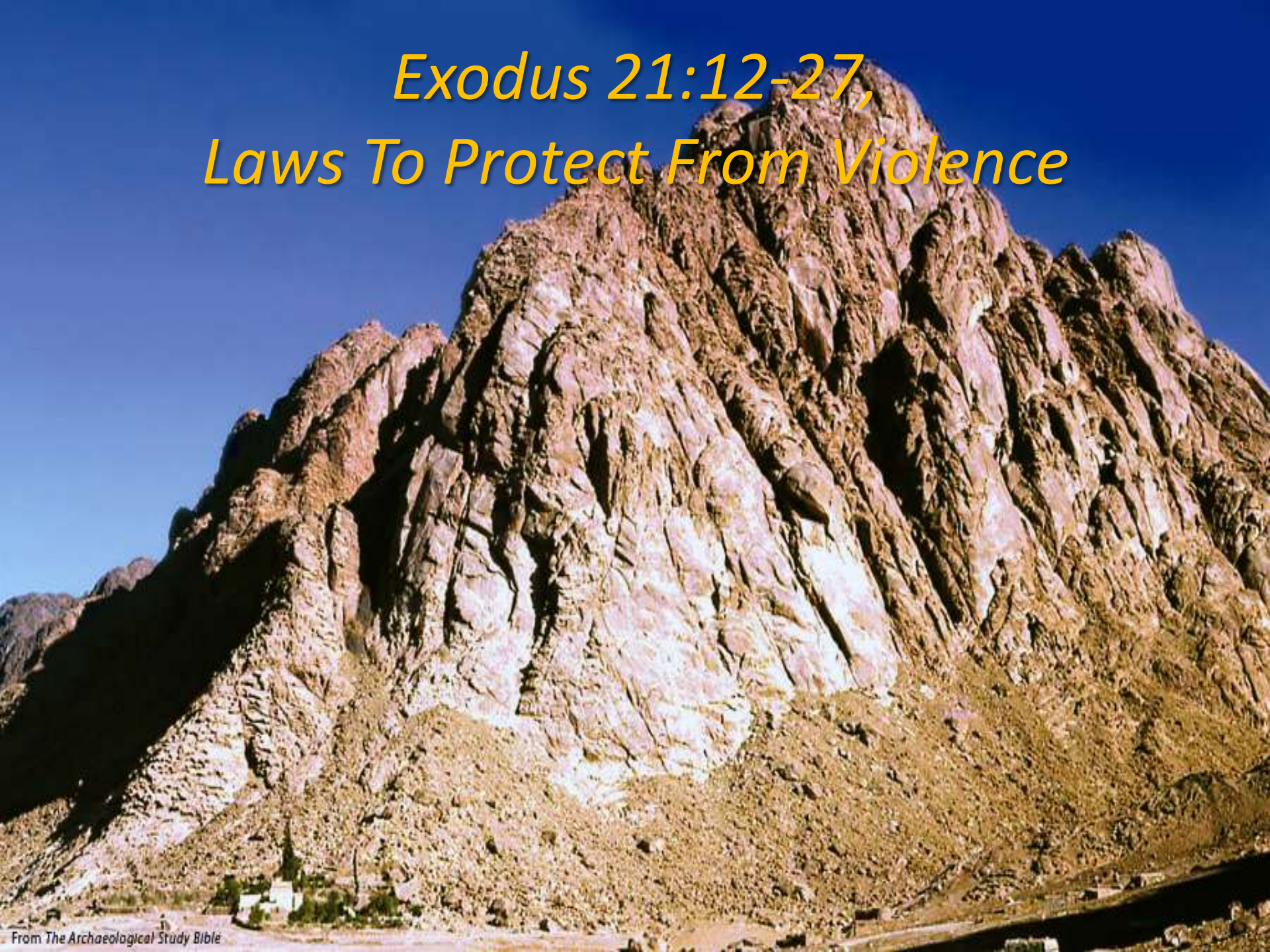


Branding iron for runaway slaves
© The Hebrew Bible Society, permission of the Israel Museum

Exodus 21:5, Servants Who Choose To Serve The Master

- Exodus 21:5 "But if the slave plainly says, 'I love my master, my wife and my children; I will not go out as a free man,'⁶ then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.
- Deuteronomy 15:16 "And it shall come about if he says to you, 'I will not go out from you,' because he loves you and your household, since he fares well with you; ¹⁷ then you shall take an awl and pierce it through his ear into the door, and he shall be **your servant forever**. And also you shall do likewise to your maidservant.
- James, Peter, Jude, Paul, and John all call themselves a bond-servant of Christ Jesus (*doulos*)

*Exodus 21:12-27,
Laws To Protect From Violence*



Exodus 21:22-23, Abortion

- Exodus 21:22 "If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide.
- ²³ "But if there is any further injury, then you shall appoint as a penalty life for life,



Exodus 21:22-23, Abortion

- A worried woman went to her gynecologist and said:
'Doctor, I have a serious problem and desperately need your help!
My baby is not even 1 year old and I'm pregnant again. I don't want
kids so close together.'
So the doctor said: 'Ok and what do you want me to do?'
She said: 'I want you to end my pregnancy, and I'm counting on
your help with this.'
The doctor thought for a little, and after some silence he said to the
lady: 'I think I have a better solution for your problem. It's less
dangerous for you too.'
She smiled, thinking that the doctor was going to accept her
request.
Then he continued: 'You see, in order for you not to have to take
care of 2 babies at the same time, let's kill the one in your arms.
This way, you could rest some before the other one is born. If we're
going to kill one of them, it doesn't matter which one it is. There

Exodus 21:22-23, Abortion

- would be no risk for your body if you chose the one in your arms.'
The lady was horrified and said: 'No doctor! How terrible! It's a crime to kill a child!'
'I agree', the doctor replied. 'But you seemed to be OK with it, so I thought maybe that was the best solution.'
The doctor smiled, realizing that he had made his point.
He convinced the mom that there is no difference in killing a child that's already been born and one that's still in the womb. The crime is the same!
If you agree, please SHARE.
Together we can help save precious lives!
Love says, 'I sacrifice myself for the good of the other person.'
Abortion says, 'I sacrifice the other person for the good of myself.'
- S.L.E.D.

Four Principal Arguments

The four principal arguments used by supporters of abortion when they try to deny the humanity of the unborn child are;

- #1 the size of the unborn,
- #2 the fact that it's not a fully developed human,
- #3 The location is within the woman's body and so she can do with it as she wants to,
- #4 And the baby is not able to survive on it's own.
- Size, Level of development, Environment, Degree of Dependancy

Pro-Life 101: A Step-by-Step Guide to Making Your Case Persuasively, By Scott Klusendorf

Exodus 21:24, Tooth For Tooth

- Exodus 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,
- Lex Talionis, “An eye for an eye is the principle that a person who has injured another person is penalized to a similar degree, or according to other interpretations the victim receives the value of the injury in compensation. According to Jewish interpretations the victim in criminal law gets financial compensation based on the law of human equality eschewing mutilation and lex talionis... the Latin term *lex talionis*, the law of retaliation....” http://en.wikipedia.org/wiki/Lex_Talionis



The Code of Hammurapi

- This black stele inscribed with about 300 laws claims to have been written by Babylonian King Hammurapi around 1750 Bc. Many of the laws inscribed on the stone resemble the style and, to some extent, the content of Moses' laws in the Pentateuch. For example, the law of “an eye for an eye” is found in the Code of Hammurapi and in Exodus 21:24.

Bible Overview, by Rose Publishing, page 22

Exodus 21:24, Tooth For Tooth

- <http://www.lonang.com/curriculum/4/s42.htm>
- Exodus 21:24 tooth for tooth, tooth for tooth, hand for hand, foot for foot,
- Leviticus 24:20 fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.
- Deuteronomy 19:21 "Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Not A Literal Lex Talionis, But Punish In Proportion To The Crime

- Deuteronomy 19:5 ...the iron head slips off the handle and strikes his friend so that he dies-- he may flee to one of these cities and live;
- The man slaughterer goes free. ("*Involuntary manslaughter* is the unlawful killing of a human being without *malice aforethought*, either express or implied... wikipedia.")
- Deuteronomy 19:14 "You shall not move your neighbor's boundary mark...
- God just says don't do it, not do it back to him the same
- Deuteronomy 19:16 "If a malicious witness rises up against a man to accuse him of wrongdoing,... ¹⁸ ...if the witness is a false witness and he has accused his brother falsely, ¹⁹ then you shall do to him just as he had intended to do to his brother...
- God just says punish him in proportion to his lie.

Not A Literal Lex Talionis, But Restitution

- Exodus 22:1 "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.
- ^{NET} Leviticus 24:21 One who beats an animal to death must make restitution for it, but one who beats a person to death must be put to death.
- Ephesians 4:28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

Not A Literal Lex Talionis, But Restitution

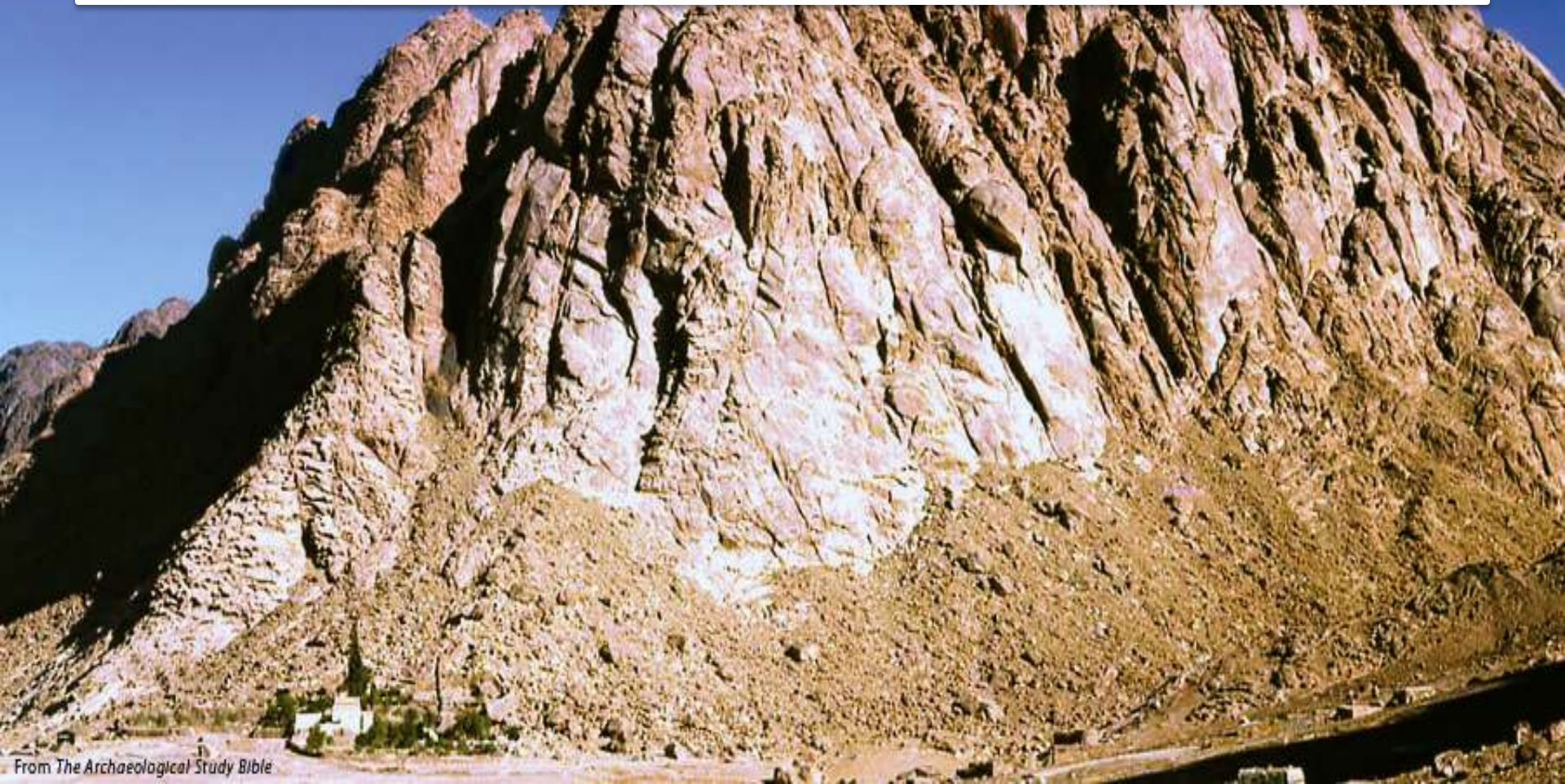
- Exodus 21:34 the owner of the pit shall make **restitution**; he shall give money to its owner, and the dead animal shall become his.
- This word “restitution” is used 15 X’s in the NASU, in the OT. 9X’s from Exodus 21:34 to 22:15, 13 X’s in the Pentateuch
- Restitution is not part of Lex Talionis
- God is just!
- Lex Talionis was given to limit retaliation

God Deals With People In The Language, Culture, And Laws Where They Live

- They understand Him. He might not leave them there. He didn't tell Abram to fix Caldee, or Daniel to fix Babylon, or Ruth to fix Moab;
- Genesis 12:1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; *[Gen 11, Rahab, Jonah]*

*Exodus 21:28-36,
Laws To Protect From Animals*

- All of this is better than a literal lex talionis.



Jesus In Exodus

- “Moses’ ministry as judge, priest, and prophet anticipated Jesus’ own ministry (Heb. 3:1–6). The Passover celebration and sacrifice (Ex. 12) help us understand Christ’s own sacrifice on the cross on our behalf. In the exodus, God liberated Israel from the bondage of Pharaoh with great acts of power. Through it, God gave birth to a new people (Deut. 32:18). Now, God has freed us from the bondage of sin and death with the greatest act of grace and power: Jesus’ death and resurrection. In Christ, God has recreated us as a new people (2 Cor. 5:17; 1 Pet. 2:10).” Bible Overview, by Rose Publishing, page 25

Jesus In Exodus, Hebrews 3:1-6

- Hebrews 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession. ² He was faithful to Him who appointed Him, as Moses also was in all His house. ³ For **He has been counted worthy of more glory than Moses**, by just so much as the builder of the house has more honor than the house. ⁴ For every house is built by someone, but the builder of all things is God. ⁵ Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; ⁶ but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Jesus Is Greater Than Everyone

- Hebrews 3:3 ...more glory than Moses...
- Matthew 12:6 "But I say to you that something greater than the temple is here....⁴¹ "The men of Nineveh ...repented at the preaching of Jonah; and behold, something greater than Jonah is here.⁴² "The Queen of the South ... came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.
- John 4:12 "You are not greater than our father Jacob...?"
- John 5:36...the testimony which I have is greater than the testimony of John...
- John 8:53 "Surely You are not greater than our father Abraham, who died? ...⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."⁵⁹ Therefore they picked up stones to throw at Him...

Exodus 21:28, Animal Capital Punish

- Exodus 21:28 "If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. ²⁹ "If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and **its owner also shall be put to death.**
- What about a pit bull drug guard dog?

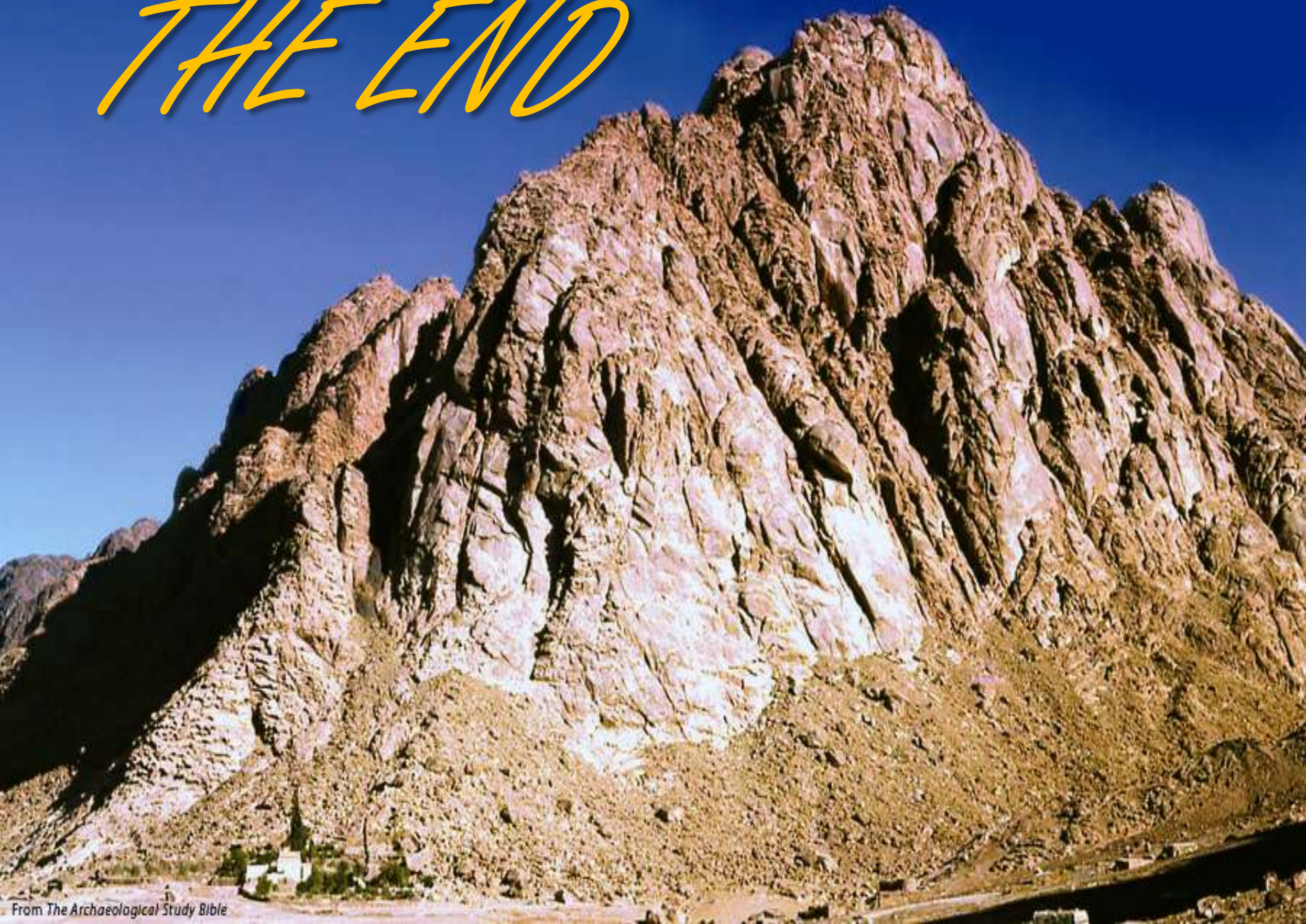
Gen 9:1-7, Capital Punish

- Genesis 9:1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. ² "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. ³ "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. ⁴ "Only you shall not eat flesh with its life, that is, its blood. ⁵ **"Surely I will require your lifeblood; from every beast I will require it.** And from every man, from every man's brother I will require the life of man. ⁶ **"Whoever sheds man's blood, By man his blood shall be shed,** For in the image of God He made man. ⁷ "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."

Exodus 21:32, Slave Price

- Exodus 21:32 "If the ox gores a male or female slave, the owner shall give his or her master **thirty shekels of silver**, and the ox shall be stoned.
- Zechariah 11:12 I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages. ¹³ Then the LORD said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.
- Matthew 26:15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.
- Acts 1:18 (Now this man acquired a field with the price of his wickedness...

THE END



Exodus 21:22-23, Abortion

- A worried woman went to her gynecologist and said:

'Doctor, I have a serious problem and desperately need your help! My baby is not even 1 year old and I'm pregnant again. I don't want kids so close together.'

So the doctor said: 'Ok and what do you want me to do?'

She said: 'I want you to end my pregnancy, and I'm counting on your help with this.'

The doctor thought for a little, and after some silence he said to the lady: 'I think I have a bet too.'

She smiled, thinking that the doctor was going to accept her request.

Then he continued: 'You see, in order for you not to have to take care of 2 babies at the same time, you should rest some before the other one is born. If we're going to kill one of them, it doesn't matter which one you chose the one in your arms.'

The lady was horrified and said: 'No doctor! How terrible! It's a crime to kill a child!'

'I agree', the doctor replied. 'But you seemed to be OK with it, so I thought maybe that was the way to go.'

The doctor smiled, realizing that he had made his point.

He convinced the mom that there is no difference in killing a child that's already been born and one that's still in the womb.

If you agree, please SHARE.

Together we can help save precious lives!

Love says, 'I sacrifice myself for the good of the other person.' Abortion says, 'I sacrifice the child for my convenience.'



Mount Sinai ?

