

Exodus 21

Read Exodus 21:1-11: There is a lot of confusion about the biblical view of slavery. The bible does not condone it. It limits it, in a world full of slavery. This chapter is about slavery controls in a society where slavery was common. Up to 40% of the population was enslaved at the time of Exodus. It was just a reality. We think of slavery as oppressive; but the Hebrews had a different arrangement among themselves. Voluntary slavery (indentured servant) was for a desperate person who had no means to feed themselves or their family. It would be better to make a deal to perform farm labor for 7 years, than to go to debtors' prison, or have your children sold to the highest bidder. They did not have easy bankruptcy laws back then. Hebrews could commit themselves for 7 years to a fellow Hebrew who would feed them, clothe them and satisfy their debts. The slave had the option to voluntarily serve their master for life if he had been good to them.

William Wilberforce grounded his anti-slavery campaign in Christian scripture and theology, using biblical themes, texts, and moral reasoning to persuade politicians and the public. Key points:

- Central scriptural claims: Wilberforce argued slavery violated the Bible's teachings on the equal worth of all humans made in God's image (imago Dei), love of neighbor, and the duties of justice and mercy. He repeatedly invoked commands against oppression and the call to care for the weak.
- Specific texts he used: He cited passages such as Genesis 1-2 (humanity created in God's image), Exodus laws opposing cruelty, Leviticus/Deuteronomy ethical injunctions, and New Testament teachings – especially Galatians 3:28 ("There is neither... slave nor free..."), the Golden Rule (Matthew 7:12), and Christ's commands to love and serve others. (Wilberforce did not rest his case on any single proof-text but wove many biblical references into moral argument.)
- Public speeches and writings: In parliamentary speeches and pamphlets Wilberforce combined scriptural appeals with empirical evidence about brutality in the slave trade. He presented slavery as a Christian moral scandal incompatible with national religion and conscience.
- Collaborations with clergy and evangelicals: He worked closely with prominent evangelicals (e.g., John Newton, Thomas Clarkson, Hannah More) who supplied theological support, testimony from converted sailors/former sailors, and Christian networks for grassroots mobilization. Churches and religious societies provided petitions and moral pressure.
- Moral reform frame: Wilberforce linked abolition to broader Christian reform – temperance, moral improvement, and philanthropy – arguing Britain's Christian character demanded ending the trade and reforming society.
- Private piety and public witness: His evangelical faith shaped his rhetorical style: humble, penitential, and focused on conscience. He emphasized conversion and moral transformation alongside legal measures.
- Limits and complexity: Wilberforce's scriptural case emphasized gradual legal abolition and amelioration measures; he supported compensated emancipation for slaveholders in the British colonies, a pragmatic stance some critics viewed as conservative compared with immediatist positions. His reliance on Christian audiences limited appeal among nonreligious or differently religious constituencies.

²⁵ But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. ²⁶ Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. ²⁷ And whoever desires to be first among you, let him be your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matthew 20)

⁵ 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. ⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2)

The central underlying theme is that slaves have intrinsic value, despite their position in society. We should not pile unnecessarily burdens on people. They really can never belong to us in that way. Having said all of this, it is a good idea to correct our ideas about our current *woke* societal movements, since they are inaccurate and inappropriate. For starters, descendants should never have to answer for their forefathers' choices.

¹⁹ “Yet you say, ‘Why should the son not bear the guilt of the father?’ Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live. ²⁰ The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. (Ezekiel 18)

Secondly, yes, the Caucasian race has been a party to slavery, but that needs to be put into perspective. England and America have done more to stop slavery than any country.

Below is a concise, sourced summary showing that slavery was widespread, involved multiple actors (including African intermediaries, Arab/Muslim traders, and European empires), and varied by region and era.

- Scale and scope: The trans-Saharan and Indian Ocean (Eastern) slave trades moved millions of Africans over many centuries; estimates put millions transported across the Sahara and the Red Sea/Indian Ocean between c. 650–1900. The trans-Atlantic trade moved 12–15 million Africans to the Americas, with European powers (notably Portugal and Britain) carrying the largest shares. [Wikipedia](#) [cofc.edu](#)
- African intermediaries and states: In many regions European, Arab, and other external traders relied on African rulers, merchants, and raiding groups to capture and supply captives from the interior—sometimes through warfare, sometimes through local markets or prisoner exchanges. This participation was neither uniform across Africa nor equivalent to originating the overall system; it operated within unequal power relations and external demand. [cofc.edu +1](#)
- Arab-Muslim / Trans-Saharan and Indian Ocean trades: From the early medieval period onward, Arab, Berber, and other Muslim traders ran long-distance routes across the Sahara and across the Indian Ocean (including Zanzibar as a major hub), sending enslaved people to North Africa, the Middle East, Persia, and the Indian Ocean littoral. Some scholars estimate several million were moved by these eastern routes; practices included use as household servants, concubines, soldiers, and laborers. [Wikipedia +1](#)
- Duration and different forms: The eastern trades lasted many centuries—longer in some regions than the trans-Atlantic trade—and included different patterns (e.g., concubinage and domestic servitude were prominent in some Islamic contexts, while plantation slavery dominated the Americas). Local laws, religious norms, and economic demands shaped who was enslaved and how they were used. [Wikipedia +2](#)
- Violence, coercion, and external drivers: While some African leaders participated in capturing or selling captives, much of the supply resulted from violent raids, warfare intensified by external demand, and coercive alliances with foreign traders; many African communities were victims, not willing participants. Scholarship warns against reducing the history to “Africans did it to themselves” because that obscures scale, power imbalances, and the central role of European and imperial systems. [cofc.edu +1](#)
- Later and modern echoes: Forms of slavery and trafficking continued into the 19th and 20th centuries in parts of North and East Africa and have resurfaced in contemporary crises (e.g., reports of migrants being sold in Libya). Abolition timelines varied greatly by region. [Wikipedia](#)

Why is this old and discontinued practice of slavery becoming so divisive in America again, with Black Lives Matter and other groups? It is amazing to read the modes and methods of white, grey, and black propaganda. It is the Democratic party playbook precisely. If you keep calling Trump to be Hitler, the unstable agitators will keep making attempts on his life. If it was a sincere quest, there would be an uprising and outrage against the Muslims, who are still very active in the slave trade and hold to very derogatory views of negroes. We do not hear a peep or complaint about the Muslim offenders. HmMMM.

- **White propaganda:** Source and intent are openly acknowledged; messaging is factual or opinionated but attributed to its originator (e.g., government press releases, public relations campaigns). It aims to persuade with transparent authorship.
- **Grey propaganda:** Source is ambiguous or concealed; content may mix facts, omissions, and spin so the audience cannot reliably identify the originator. It seeks influence while hiding who's behind it.
- **Black propaganda:** Source is deliberately falsified or falsely attributed to another party; it uses lies, fabricated documents, or impersonation to deceive and discredit a target.

Typical techniques (shared across types)

- Selective facts and framing
- Emotional appeals and storytelling
- Repetition and amplification via media channels
- Use of plausible deniability and covert distribution (grey/black)

Examples

- **White:** Official government campaign promoting a public-health measure.
- **Grey:** A social-media post that cites “unnamed insiders” to allege corporate wrongdoing without attribution.
- **Black:** Fabricated news article made to look like it came from an opposition group to incite conflict.

Detection and defense

1. Check source and byline.
2. Corroborate with independent outlets.
3. Inspect language for emotional manipulation and unverifiable claims.
4. Verify images and documents (reverse image search, metadata).
5. Consider motive and beneficiaries; look for patterns of repeated narratives.

Legal and ethical notes

- Black propaganda often involves fraud, defamation, or illegal impersonation; operators and platforms may face legal consequences.

If you want, I can give: 1) probing questions to evaluate a specific piece of content, 2) a short checklist for quick vetting, or 3) historical case studies.

Types of propaganda (common techniques)

- **Name-calling:** attaching negative labels to people or ideas to discredit them.
- **Bandwagon:** implying “everyone” supports something so you should too.
- **Card stacking:** presenting only selected facts or statistics that support a case.
- **Glittering generalities:** using vague, positive words (freedom, tradition) without specifics.
- **Transfer:** associating an idea with respected symbols or figures to borrow legitimacy.
- **Testimonial:** using endorsements from famous or authoritative figures regardless of relevance.
- **Plain folks:** portraying leaders or movements as ordinary, relatable people.
- **Fear appeal:** presenting threats to provoke defensive support or obedience.
- **Scapegoating:** blaming a group for complex problems to simplify causes and mobilize anger.
- **False dilemma:** framing choices as only two extreme options, excluding nuance.
- **Repetition:** repeating messages to increase familiarity and perceived truth.
- **Demonization/dehumanization:** depicting a group as less than human to justify exclusion or violence.

The point in this chapter is that to whom much has been trusted, much is expected. If you are an overseer or overlord, controlling a person...God holds you hugely responsible.

And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? ⁴³ Blessed is that servant whom his master will find so doing when he comes. ⁴⁴ Truly, I say to you that he will make him ruler over all that he has. ⁴⁵ But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk, ⁴⁶ the master

of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. ⁴⁷ And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. (Luke 12)

1. Structural embedding
 - Historical racist policies (laws, housing, education, employment) create durable inequalities. Even if explicit offenses end, institutions—schools, courts, neighborhoods—retain patterns that reproduce disparities, which can be interpreted and narrated as ongoing racial oppression.
2. Cultural memory and storytelling
 - Collective memory, passed through education, media, family stories, and commemorations, keeps past injustices salient. Competing narratives form: one that emphasizes progress/closure and another that highlights lingering harm; the latter can become dominant when supported by visible disparities.
3. Political incentives and identity formation
 - Political actors, social movements, and interest groups may emphasize racial narratives to mobilize support, justify policy, or preserve group identity. Incentives can perpetuate framing of issues as racial even when direct offenses ceased.
4. Feedback between perception and reality
 - Perceived discrimination affects behavior (mistrust, segregation, reduced access), which in turn produces measurable disparities, reinforcing beliefs that racism persists. This feedback loop makes the racial narrative self-perpetuating.
5. Media amplification and selective framing
 - News, social media, and cultural producers often focus on dramatic or symbolic instances. Selective coverage and repeated framing can magnify the sense that racism is ongoing—even when large-scale, explicit offenses have diminished.
6. Institutional inertia and policy lag
 - Changing formal rules doesn't immediately change practices, funding, or enforcement. Slow implementation and implicit bias keep outcomes unequal, sustaining claims that racism remains active.
7. Intergenerational transmission of disadvantage
 - Economic, educational, and health harms transmit across generations; descendants experience effects long after original offenses stopped. That continuity supports narratives of persistent racism.
8. Counter-narratives and contestation
 - Attempts to downplay or deny ongoing racial issues provoke pushback; the existence of denial can strengthen the narrative that racism remains a live problem.

'Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates! ³ Thus says the LORD: "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the

fatherless, or the widow, nor shed innocent blood in this place. ⁴ For if you indeed do this thing, then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David. ⁵ But if you will not hear these words, I swear by Myself,” says the LORD, “that this house shall become a desolation. ” ’ ” (Jeremiah 22)

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. (Matthew 7:12)

Exodus 21:12-27: The US Constitution was largely derived from the bible and the British constitution. Blackstones Commentary was the primary legal reference on Constitutional Law for the first 100 years of our country. I.e. (below)

1. On homicide (murder vs. manslaughter)
 - Excerpt: “Manslaughter, or killing upon sudden assault and in the heat of blood, without malice prepense, is a species of felony, but excusable or palliable by the provocation; for there may be such provocation as takes away malice, and reduces the killing from murder to manslaughter.” (Commentary, Book IV, ch. 9)
 - Context: Blackstone explains the common-law distinction between malice aforethought (murder) and killings done in sudden passion (manslaughter), a differentiation rooted in longstanding moral and scriptural concerns about intent, proportionality, and provocation reflected in Biblical law (e.g., distinctions between intentional and unintentional killing in Exodus 21:12-14; Numbers 35:9-34).
2. On the sanctity of life and punishment
 - Excerpt: “The law of nature...founded in the unerring dictates of the law given to man by God himself...commands that life should be preserved, and that the greatest offences against society ought to be punished with death.” (Commentary, Book I, ch. 1)
 - Context: Blackstone grounds criminal punishment and the protection of life in natural law with explicit theological grounding; this mirrors Biblical injunctions valuing life and prescribing capital punishment for certain deliberate homicides (e.g., Genesis 9:6; Exodus 21:12).
3. On oaths and their moral weight
 - Excerpt: “Oaths, in the sense of a solemn appeal to God, and in that light considered, are of common use in courts of justice; and perjury is a most heinous crime...” (Commentary, Book I, ch. 9)
 - Context: Blackstone treats oaths as solemn moral acts enforceable by law, drawing on the Scriptural prohibition against false swearing and the high sanctity of oaths (e.g., Leviticus 19:12; Matthew 5:33-37).
4. On rulers, law, and divine authority
 - Excerpt: “The magistrate is the minister of God for the good of his people; he is not a naked tyrant...but the public minister of the Almighty.” (Commentary, Book I, ch. 17)
 - Context: Blackstone’s view that civil authority is accountable to divine law echoes Biblical themes about rulers bearing responsibility before God (cf. Romans 13; Ezekiel 34), and informs how early Anglo-American legal thinking saw civil law as consonant with moral/religious precepts.
5. On laws reflecting moral duties (Sabbath, public morals)
 - Excerpt: “The moral part of the law of nature is, in a great measure, the same with the law of God; and the civil law has frequently borrowed its sanctions from this channel.” (Commentary, Book I, ch. 1)
 - Context: Blackstone argues that many civil regulations derive from or reinforce moral duties expressed in Scripture—this was used historically to justify statutes and common-law practices regulating public morality (including Sabbath observance and restraints on blasphemy or public immorality).

As you can see, intent is a big factor in determining crime and punishment. The Law of Moses is a forced method of caring about your neighbor. Accidents happen. At the same time, some things and intentions cannot always be discerned. For that reason, injury or damage without intent still requires compensation or

penalties. This way, a good liar could never be motivated to craft mischaracterization and continue to bring harm to others.

Our society has fallen away from parental respect. It is much more important for multitude of reasons. There is a strong correlation between parental respect and obedience to the law and bosses and leaders in all places. Without deferral to the office of authority, you have anarchy. We are really seeing a lot of that in our No Kings marches, ICE revolts, and other counterculture and irreverent social rebellions. These people refuse to submit to a common leadership if it is not exactly what they want. In other words, poor parenting and indifference to scripture has produced some people who are essentially committing treason.

We see a huge problem with human trafficking and kidnapping. It is clear that these kinds of people need to be killed, to maintain a safe society.

These verses pertaining to injuring a pregnant woman make it super clear that God considers life at conception, not birth. If you cause a woman to miscarry you have committed murder. Our abortion clinics and participants today would all be hung for murder under those rules.

Estimates vary by source and year:

- CDC (2022, reported from 48 areas): 613,383 legal induced abortions reported in 2022 (609,360 for 47 areas with consistent data). [Centers for Disease Con...](#)
- Guttmacher Institute (most recent national estimates): ~1.12 million clinician-provided abortions in 2024 and ~1.05 million in 2023 (their reports include telemedicine; do not count self-managed abortions). [guttmacher.org](#)

If you want a single current figure, the Guttmacher estimate (~1.05–1.12 million per year in 2023–2025) reflects broader, more complete national data. [guttmacher.org +1](#)

Related search suggestions: abortions annual U.S. statistics, Guttmacher 2024 data, CDC abortion surveillance 2022.

Sources differ, but available U.S. data and surveys give these approximate shares of abortions performed for each reason:

- Incest: ~0.03–0.4% (very rare; many estimates ~0.03%–0.4%) [Wikipedia +1](#)
- Health concerns (maternal health or fetal abnormality): ~1–3% total (maternal risk ~0.3–2.2%; fetal abnormality ~0.5–1.2%) [lozierinstitute.org +1](#)
- Financial reasons (cannot afford a baby / would dramatically change life): ~30–74% depending on survey question and whether multiple reasons allowed (commonly reported around 30–73%) [Wikipedia +1](#)
- Personal freedom / preferences (not ready, would disrupt life, personal choice): ~25–74% (items like “would dramatically change my life,” “not ready,” or “do not want more children” appear in large shares; overlapping with financial/ life-change reasons) [lozierinstitute.org +1](#)

Read Exodus 21: 28-36: God puts the interests of people above animals. We are to be good stewards of nature and avoid cruelty, but there are limits. Currently, those legal limits are severe.

Taking (possessing, selling, transporting, or otherwise "taking") an eagle feather violates the Bald and Golden Eagle Protection Act and can carry for a first federal offense: up to \$100,000 fine (up to \$200,000 for organizations), up to 1 year imprisonment, or both; penalties increase for subsequent offenses and a second violation may be a felony. [U.S. Fish and Wildlife Se...](#)

People who have pit bulls who like to fight, that break free and maim someone face the possibility of financial damages. According to the bible, you would have the right to equally maim your neighbor. Keep in mind that the eye for an eye system is a maximum...not a minimum...or even a requirement if no charges are pressed.

We live in the era of victim mentalities. People want to sue for damages, even if the parties are not at fault. They feel that they are owed.

Our laws also account for an attractive nuisance. If you dig a hole and kids jump into it to play...and it caves in...you are to blame. Whatever hazards we create, we own.