

[Wednesday, January 18, 2017] Exodus Series, Exodus chapter 21, verse 1-6 – Craig Thurman

Copied from the last lesson:

The law constitutes a part of the means which God uses to keep the natural seed on course *until* that day when Jesus Christ shall be revealed to the entire nation.

What we see in O.T. history is that the nation of Israel, from Moses and forward is preserved as a *natural people* unto the first coming of Christ. They reject their Messiah, and salvation goes into the nations of the Gentiles. Then, when Christ comes again all Israel shall then be saved. (Ro.11.26) Then shall the new covenant be imparted to them. The fear of God shall be put into their hearts. (Jer.32.40) This is a synopsis of Israel's history.

The last verse closed with ... *26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.*

Godly men and women wear apparel that honors Christ. (cf. 1Ti.2.9, Gr. κόσμιος, 1Ti.3.2, *good behavior*; meaning *well-ordered*) How we dress does not add to our spirituality, but it does reveal our state respecting it. It speaks volumes about who I am. Our conscience may need a reset on this matter.

Pr 11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

In this chapter begins the civil or social judgments of the LORD. By these the Israelites are given rights as they stood in relation to one another. (cf. 21.1-23.13)

הַמִּשְׁפָּטִים

1 ¶ Now these are the judgments which thou shalt set before them.

thou shalt set, הַשִּׁטָּה, Qal fut. 2psm of הָשִׁטָּה, sum; KJV, made, put, set, done, brought, and appoint. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; 15.25, 26; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; 14.21;

15.26; 17.12; 19.7; **21.1**; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)

עָבַד

2 If thou buy an Hebrew servant,

thou buy, תִּקְנֶה, tiq-neh, Qal fut. 2psm. of קָנָה; the Qal fut. is translated in the KJV as *buy, bought, shalt buy, will ... buy, shall attain, getteth, got*; so this is to *acquire* a Hebrew servant through legal means.

This refers to the servant which is an Hebrew. The issue of the Hebrew servant is raised in Lev.25.39-43 and in Deuteronomy 15.12-18; 24.14, 15.

In Lev.25.39-43 this seems to refer to the necessity of one that falls into hard times, who sells himself by way of a contractual agreement as a means to settle his debt. The maximum service to which he may be committed is 49 years. It is in the 50th year, which is called Jubile, the servant is released from his service obligation. The idea of a contractual agreement derived from verse 53, where reference is made to the *yearly hired servant*. (cf. to vss. 52, 54)

Lev.25.53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

Hired servants were to receive their wages by the day.

Deu.24.14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. (cf. Mt. 20.1-8)

So reading through the text of Leviticus:

Le 25:39 And if thy brother that dwelleth by thee be waxen poor,

וּנְמָכְרָ לְךָ

and **be sold** unto thee;

and be sold, נְמָכְרָ, Niphal (simple pass.) pret. 3ps. masc. of מָכַר, w/ לְךָ, interpreted *to you* (cf. Jer.34.14). This verb is found in vss.47, 48. Keil/Delitzshe, 'who had been obliged to sell himself from poverty.'

'As regards its meaning, *Niph'al* bears some resemblance to the Greek *middle voice*, in being—(a) primarily *reflexive* of Qal, e.g. ... (b) It expresses *reciprocal* or mutual action. ... (c) It has also, like *Hithpa'el* and the Greek *middle*, the meaning of the active, with the addition of *to oneself ... for oneself ...* (d) In consequence of a looseness of thought at an early period of the language, *Niph'al* comes finally in many cases to represent the *passive* of Qal ...' Gesenius' *Hebrew Grammar*, E. Kautzsch, pp. 138, 139.

Probably for good reason the Interlinear Bible, J. P. Green Sr. has for נְמָכְרָ, v.39, *and has sold himself*, v.47, *sell himself*, and vs.48, *is sold*.

J-F-B, '... not, be sold, but sell himself ...'

thou shalt not compel him to serve as a bondservant:

Meaning that servants acquired of the nations haven't the same rights and privileges as Hebrew servants.

40 *But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee ...*

...

47 *And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and **sell himself** unto the stranger or sojourner by thee, or to the stock of the stranger's family:*

48 After that **he is sold** he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is

nigh of kin unto him of his family,
nigh of his flesh of his family

kin, בְּשָׂרוֹ, b^e-sa-ro, masc. sing. noun w/3ps. masc. suff; בָּשָׂר, ba-sar; flesh

that is nigh of, אוֹ-מִשְׁאָר, mish-sh^e-eer, masc. sing. noun, שָׂר, w/ prefixed (from); near of, near kin.

of his family, מִמִּשְׁפַּחְתּוֹ, mim-mish-pach-to, 3ps. suff.; prefix. מִן, from; מִשְׁפָּחָה, meaning of kind, of family.

may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of **jubile**: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of **jubile**, both he, and his children with him.

De 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, ...

Notice the generic use of the term *brother* refers to either a man or a woman. This judgment applies only to the Israelite that would

Brown-Driver-Briggs, says refers to *body, self, height, elevation*.

he shall go out by himself:

Exodus informs the master of his obligation to release the slave as he was received as it concerns *persons*. Deuteronomy informs the master of his obligation to release the slave as it relates to *property*.

Deu.15.13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

if he were married, then his wife shall go out with him.

4 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.

As a slave was received so he is sent out as it regards souls. In that sense he has nothing more and nothing less.

1Ti.6.7 For we brought nothing into this world, and it is certain we can carry nothing out.

What tender mercies the LORD takes for the servant! How He cares for him to make provision against the day of his release. He is not sent away empty, but is loaded with gifts, so that he is prepared and able to live as the servants of the LORD.

Like this, every provision has been made for us, though we lost everything in Adam's sin and became enslaved to sin and Satan. But by the death of

Jesus Christ, in the day of our release, we are loaded with gifts so that we may live as the servants of God.

Eph.4.7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Deu.15.16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house (which is the wife given to him during his bondage, and the children born to him during that time), because he (the servant) is well with thee (the master) ...

The servant's desire to continue in service manifests his love for his master. No better service can be rendered than that which comes from love. Our Master, Jesus Christ did not appeal to our sense of debt, though it is indisputable that we are indebted to Christ; he appealed to the love that we should have for Him. He said,

Joh 14:15 If ye love me, keep my commandments.

It was three times that our Lord Jesus asked Peter whether he loved him. (Jn.21.15, 16, 17) *Simon, son of Jonas, lovest thou me ... ?* It is the servant which loves his Lord that serve Him acceptably.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me ...

Do you know how to tell if a church loves the Lord? Look at their teachings and their actions. Love is more than an ebb and flow of emotion. And everyone who truly loves the Lord has received His commandments, they know what they are, and they keep them.

Ro 13:8 Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

It is very difficult to operate under a burden of debt. Love is more difficult to see when it is overshadowed with debt. Love might be there, but it is obscured by the debt that we have incurred. Love is most clearly seen when there is no debt.

It is only true love which truly serves.

Joh 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

בְּיוֹצֵד

אֱלֹהֵי־הַשָּׁמַיִם

6 Then his master shall bring him unto the judges;

unto the judges, אֱלֹהֵי־הַשָּׁמַיִם, is translated three times as judges (Ex.21.6; 22.8, 9); with that, in 22.28 it is translated gods (marg. judges); the LXX at this place has the Greek rendering κριτήριον τοῦ Θεοῦ, 'the judgment-seat of God,' which supplies the sense that the judges are sitting in the place of God to determine the issue. So, when we come to 22.28 and read, gods (marg. judges) we know what is meant.

אֱלֹהִים

*Ex 22:28 Thou shalt not revile the **gods**, nor curse the ruler of thy people.*

Notice that Paul interpreted this the same way in Acts 23.4, 5:

Ac 23:4 And they that stood by said, Revilest thou God's high priest? (The high priest sat in God's judgment-seat to determine matters of import.)

*5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, **Thou shalt not speak evil of the ruler of thy people.***

he shall also bring him to the door, or unto the door post;

to the door posts, אֶל-הַמְּזוּזָה; door posts, מְזוּזָה, m^e-zu-zah; Ex.12.7, side posts; Deu.6.9, posts (translated most often);

	וְרָצַע		בַּמְרִיצֵעַ
and his master	shall bore	his ear	through with an aul;
and	shall pierce		with a piercer

and he shall serve him for ever.

side posts, הַמְּזוּזוֹת, fem. sing. noun מְזוּזָה, m^e-zoo-zah; KJV, posts, door posts, side posts. (Ex.12.7, 22, 23; 21.6)

That is literally one way of making someone a part of your house!

The servant by having his ear pierced and pinned to the door or post, in a type declares that he willingly binds or subjects (the ear is the organ for hearing; hearing is synonymous with *obedience*) himself to serve in his master's house all the days of the rest of his life. What love the servant showed to his master! But there is more to this. This is a testament to the greater love and care that the master had for his servant. The servant's love for the master was preceded by the master's love for him. Isn't that what the Scriptures teach us?

1Jo 4:19 We love him, because he first loved us.

That master had all along been preparing for the time of his servant's liberty. He had set apart that which was to be given him for when the day came that he would be set free. The servant became in that moment a rich, freeman.

*1Co.7.22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also **he that is called, being free, is Christ's servant.***

His debt is satisfied. But now, the power of the master's love works so that instead of desiring to live for himself he seeks rather to be freely bound. Now, I am the master's and the master is mine. Now, his people are my

people and I am one of them. Once I was a stranger, without anything to call my own. Now I belong Him, and I have riches untold. Does that sound familiar? If you know that Jesus Christ paid your whole sin-debt to God when He died on the cross, it does.