

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
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If He Love His Master

"If thou buy an Hebrew servant, six years shall he serve: and in the seventh he shall go out free for nothing ... And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 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 awl; and he shall serve him for ever" (Exodus 21:2-5, 6).

The servant here makes a decision to serve his master forever and in looking at the detail of these verses, we see this as an excellent picture of consecration from a different perspective than that shown in Leviticus 8 on the consecration of the priesthood. In Leviticus 8 we see the types, the various features of consecration, the legal "contract" aspects of God's responsibilities and our own responsibilities, how our Lord "signs" it, then we "sign" it; then God recognizes that the blood of His own son makes up for any deficiencies we have in contract performance. Since His son endorses the contract, God Himself endorses the contract.

BOND SERVANT

The realities and the reason for what we have done and what we are doing through this consecration may be understood by reviewing both Exodus 21 and Deuteronomy 15:12-17. Both these passages use the same language with a little variation. These provisions were written initially for the bond servant in Israel and if one is a bond servant, it means that one owes a debt of some sort. One became a bond servant when another said, "I will pay your debt if you serve me." The way this law worked is the bond servant would pay this debt back by six years of servitude. During this time of six years, the bond servant was not abused in any way. They were treated well — they were fed, clothed, housed, and they could have families. The Bible gives a reminder to the masters to treat the bond servant well because all of Israel were bondsmen in Egypt. Servants would serve for these six years, but in the seventh year they could

go out for free at no cost, because they had served for the required six-year period.

In Deuteronomy there are instructions that provisions be given to the servant when released. This was because they did not have possessions of their own at that time. The master would send the servant out with some of the flock, grain, wine, clothing, or other provisions to help him get re-established.

VOLUNTARILY SERVING THE MASTER

But, the servant had a choice as we read in Deuteronomy 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, because he is well with thee ..."

Note, there is a provision beginning with the word "if." "If" he loves his master, and in his master's house he sees his blessings there; "if" he sees his master as the one who bought him, the one who paid his debt; "if" he sees his master as the one who cared for him for these years; and "if" the servant decides that he really loves his master and wants to continue serving him, he can do so. The servitude now is not for a finite period of time, *but forever*. However, this must be the *voluntary* decision of the servant and a mutual agreement with the master.

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In the type, in order for this permanent transaction to take place, the servant would be brought to the judges by his master — the judges would witness the intent of the servant to pledge his all to his master. The judges then acknowledge and ratify the covenant between the two. The servant is then taken to the door of the master's house: Deuteronomy 15:17: "Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever." His ear, probably the earlobe, is pierced with an awl in a conspicuous manner — on the door post. Blood is shed in the enactment of this type. This is done right on the doorpost where everybody can see. In this manner, he then continues in service to his master for the rest of his life.

KEY WORDS CONSIDERED

Reviewing details of the key words used in Exodus 21:

Servant (S.5650) "*ebed*" — bondage, bondman, [bond-] servant, (man-) servant. "Servant" plainly means bondman, or someone who went into bondage because of a debt. If one is in bondage, one cannot free oneself. Through the sin of Adam, we are all debtors to God, and we have all been condemned to death. We understand that we are debtors, we understand that we *were in bondage* to sin and death and could not set ourselves free. It took the life of God's own son to set us free. But still we are not really free for sin and death are all around us. Outwardly, nothing seems to have changed. That is because this freedom we have is not in our flesh, it is in our new minds and the battle is in the mind and in the character. Hence Paul writes:

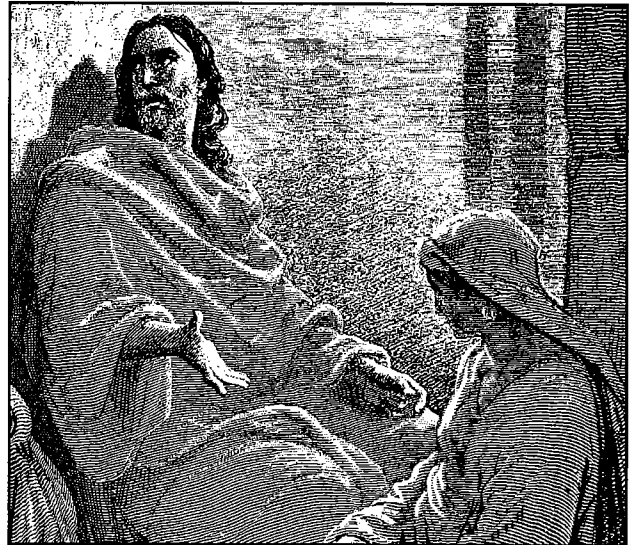
"Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:3-5).

Our Lord paid the price for Adam's sin and bought us — all mankind — he paid our debt.

Lord and Master (S.113) "*aw-done*" sovereign, i.e. controller (human or divine): — lord, master, owner. It is appropriate to call Jesus Christ our "Lord," because he is the one who purchased us. Hence, Jesus is rightfully our master — our owner — not only of us but also of the whole world. Those in the world just don't know it yet.

Plain Statement — to plainly say (S.559) "*aw-mar*," avouch, certify, to declare, to promise, to make a solemn vow. This is the plain statement of the servant — the bondman who realizes his master's love and care, recognizes his undone condition and in turn wants to make this decision to plainly say, "I will not go out free."

Go Out Free (S.3318) "*yaw-tsaw*," depart, escape, fail, fall out, pull out, put away. In this case, the servant does not want to forsake the love that has been shown to him by his master; he wants it to continue. In the context of someone who is coming to understand the truth, they do not want to take the grace of God in vain and just "go out free," unlike some who do.



Our Master, Jesus, whom we love.

Bring (S.5066) "*naw-gash*," a primitive root, to be or come (causative bring) near (for any purpose); euphemistically to lie with a woman; as an enemy, to attack; religiously to worship; to present; figuratively to adduce an argument. This word "bring" is a forceful word in the Hebrew. We would like to focus on the use of the word "figuratively," where it gives the idea of an advocate who argues a case.

Judges (S.430) "*el-o-heem*" occasionally applied by way of deference to magistrates, properly "gods" in the ordinary sense; but specifically it is used (especially with the article) of the supreme God. Here is the picture of the servant who says, "I don't want to go out free;" he makes this solemn vow, and his master argues his case as his advocate before the supreme Judge, God Himself.* This is just as we are brought by our Lord Jesus Christ to God Himself to make our covenant. We make our plain statement, then our advocate states our case to God. This is consistent with our Lord's words in John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Door Post (S.4201) "*mezuwzah, mez-oo-zaw*" door-post (as prominent or conspicuous). This reminds us of the doorpost of the tabernacle. At this time, consecration is not conspicuous to the world — when we make our consecration, who knows about it? The world does not understand when we make our consecration and could not care less. But all the Brethren know, and they are overjoyed. To those who have an awareness of God's plan, this is very conspicuous. How about the heavenly host? Every single one knows and they are very pleased. Yes, this vow is conspicuous to our Master and his house. But who else knows? The adversary. Satan wants those that make a consecration dead, because they are the nails in his coffin and he knows it.

CONSECRATION OF THE PRIESTHOOD

In the type, the ear is pierced with an awl, blood is spilled, and the servant is saying that he will no longer live for him-

self, but for his master. That's the whole point of consecration. The individual decides not to live for himself or herself, and says, "I'm giving up all I am, all I have, and all I hope for as a human being and I am going to do my master's will. "... And he shall serve his master forever." We declare the death of our own will, and take on the will of our master eternally. This concept is essentially the same as consecration of the priesthood in Leviticus 8 but with less detail. In Leviticus 8, the bullock is slain, picturing our justified humanity, our Lord's and ours. The blood is put on the horns of the altar, and by reason of the shed blood this altar of earthly sacrifice is acceptable. And we all know that. If somebody walked in and said, "I'm sacrificing unto the Lord, "and you say, "That is wonderful. When did you give up your human life rights?" And they say, "I did not do that." Well, then they are not sacrificing unto the Lord. The sacrifice cannot be accepted because self-will is still there. Where self-will remains, God cannot accept the sacrifice. What did Jesus do at age thirty? He laid down his life in consecration. He no longer did the will of even a perfect man. He laid that down to do God's will, even unto death. That is exactly our covenant.

Continuing in Leviticus 8, the life-giving organs and fat are burned, showing our best powers — human energy. The hide and dung are burned outside the camp showing how the world sees this consecration, as a waste of time. The world cannot see these things. They cannot see what is in the Holy; they cannot see God's plan, for God has not revealed it to them. God is not dealing with them yet. Their time is future. The world thinks we are fools for Christ's sake.



Eliezer and Rebekah. "I will go!"

But we also have the blood on the ear. And we remember the ram of consecration, and this hearing ear where we can hear and then sing the song of Moses and the Lamb.

A BRIDE FOR ISAAC

The picture of Rebekah with an earring and her hearing ear shows how God sent the power of His spirit and providences to gather the church, as the bride for his son. This is done just as Abraham sent his servant — presumably Eliezer — to Nahor to find a bride for Isaac in Genesis 24:1-10. Notice that Abraham did not go off to Nahor himself, and he never sent Isaac. In other words, Jesus would not return as a man to find his Bride, for he will never become human again. Instead, Eleazer is sent, this pictures the power of the holy Spirit through his word and providences, and this is enough to call his bride.

Nahor pictures those already in harmony with God. In this harvest time it is especially those already informed about God's plan, the ransom, Adam's fall, the Abrahamic promise, and other beauties of the Divine Plan. They understand they will have the opportunity for having a perfect human life forever with all of mankind. Knowing that, they also understand the mechanism of "The Christ," the Head and Body. The offer is given, "Would you like to be part of this Christ Head and body; not just be a recipient of life with the rest of mankind, but would you like to participate in offering life to the rest of mankind?"

Eleazer was not sent to the Canaanites, but to Haran. Even so God calls from amongst his human sons those who are justified by their faith in the ransom sacrifice. Rebecca was asked to be Isaac's bride and without ever seeing Isaac, and she said, "I will go." We are offered the opportunity to consecrate even unto death — lay down all we have, all we are and all we hope for as human beings without ever having seen the heavenly father.

WHY WOULD WE DO SUCH A THING?

We would do this because our Heavenly Father has shown us His plan of mercy and love. Because God loved us so much that He gave his own son's life to do this while we were yet sinners. His son died for the ungodly so he could bring all of mankind back into harmony and blessings. When making such a decision, we saw God's character. We saw this incredible opportunity for all mankind.

And then to think that he made a special provision for the Church that is beyond our wildest expectations, would it be proper that we should ask to see the "fine print" and make Him stipulate every provision?

If our Father promises these things, that is surety enough. We see this in Rebecca saying, "I will go" without ever having seen Isaac, just as we have said, "I will go." Rebekah was given various jewels, and specifically a golden earring. In Exodus 21, no earring is specifically mentioned. However, it is reasonable that after the servant's ear was pierced, the hole would close up unless an earring was utilized to preserve the proof of this relationship. It is a great responsibility to be faithful to what we have been given.

