

# **Slavery in the Bible**

## **Introduction**

The House of Bondage is a title mentioned ten times in the Tanakh (the Old Testament) and is associated with the children of Israel (Jacob) as they were held captive for 400 years in Egypt leading up to the time when they were delivered by God through Moses.

The title is first used in Exodus 13:3 and finally in Judges 6:8 and it has to do with the enslavement of a people because the Pharaoh looked upon them as a potential threat.

They were then afflicted with rigor and cruel bondage by the Egyptians but who was really behind their enslavement is the real story.

Satan was behind Israel's enslavement because as long as the children of Israel remained in Egypt as slaves under Pharaoh, they could never become the nation of priests God would have them to be in the latter days that would be a blessing to the whole world.

This book is an exhaustive look at the subject of slavery as it is depicted in the Bible in both the Old and New Testaments.

It was undertaken because of the serious lack of good material on the subject so a person of faith can have a compact and concise study on the subject to find out what the Bible says on this very important subject.

Remember before you attack the Bible that the Bible itself is the very source that people use to turn around and attack God and his justness.

If the Bible is the very word of God, then the only evidence you have upon which you can launch your assault on God is his own testimony concerning himself.

God could have pled the fifth (so to speak) and not have produced a book that people would use in their attempts to incriminate him in the eyes of his own creation, but he authorized the writing of the book known as the Bible because he wants man to know what he is like and what he is doing.

He does not fear your scrutiny of his word, in fact he invites it by his very act of giving it to us and desiring the world to read it.

If you are an atheist and you are reading this book I hope at least you will take a more honest look at this issue than many who have gone on before you.

Please search for the truth instead of just looking for some verses here and there, used out of context to confound the masses of unlearned Jews and Christians who cannot find

most of the books of the Bible nor can they even name them, let alone know the contents of those books.

What I mean is that if you are against slavery as happened here in America a few hundred years ago, as we all should be, then I hope you will do something about slavery in this world with your time and your talents.

What are you doing to end slavery today? Anything? Then you have the problem not God. It is God who put down all the rules in his word, so his people would not treat their servants as the heathen did around them, and if they did, the Bible instructed Israel how to deal with the violators.

It is God who gave you the ability to know the difference between right and wrong through the Law of God. Philosophers such as Plato and Socrates who never knew the God of the Bible have tried to reason away God in numerous ways.

One of the most successful ways Satan has used many philosophers over the past 6,000 years is to get them to attack God's justness by declaring an act authorized by God as being unjust and therefore making God unjust and in doing so disqualifying him from being God.

Plato is most famous for his writings about his teacher Socrates and his interactions with others in this very area. In an article Plato records a discussion between Socrates and Euthyphro in which Socrates tries to get Euthyphro to answer a question posed by Socrates that he believes will help Euthyphro with a dilemma he is having concerning prosecuting his own father for murder.

Euthyphro says the gods are opposed to murder so that makes it wrong while Socrates challenges Euthyphro with the question "What makes something pious or impious? Euthyphro's reply was that Something holy or pious because the gods hold it dear, and that which they hold not dear is impious.

Then Socrates picks apart Euthyphro's argument by proving that the god's would often argue, war and even hold different things as dear to one god while not dear to other gods. Euthyphro was won over by Socrates argument because it showed the weak ground it was standing on.

While Socrates' position was closer being correct because it showed the error of Euthyphro's position it didn't go far enough.

Socrates would have you believe there are no moral absolutes (like his lust for his friends nephew). Many of the philosophers were bisexual or homosexual and didn't want a God or god's determining for them what is right and what is wrong.

There are some in Judaism and Christianity who try to distance themselves from events and decrees found in the Old Testament because they may not like or understand some

of the things that transpired during those days. Ignorance of the Law is no excuse today, neither is it in the Bible.

### **Hosea 4:6 My people are destroyed for lack of knowledge.**

A Jew today should not distance themselves from the events in the Old Testament because they are their past and it defines who they are as a people.

It is also so for the Christian because the New Testament is built upon the foundation of the Old Testament. They are inseparable.

To say as many do, “well that was in the Tanakh, and you better be glad you didn’t live in those days under the Law of Moses because ....,” is hypocrisy!

All Christians should accept the Old Testament and New Testament as the word of God, even the parts they do not understand or like, and they should seek to understand them.

While we recognize that God is doing things differently during this age or dispensation of grace which began after the cross we cannot divorce ourselves from the foundation that Christianity was built upon, the Old Testament.

Jesus validated the Old Testament as should his followers today. Not only did he validate it as the word of God he came to Israel while they were still under the Law of Moses according to Galatians 4:4-5 to redeem them that were under the Law (Israel). He said in the Sermon on the Mount:

### **Think not that I am come to destroy the Law and the Prophets, I am not come to destroy, but to fulfil. Matthew 5:17**

For any Jewish person reading this book you have nothing to be ashamed of concerning the actions of the Jewish people in the Old Testament in regard to following the Law of Moses.

The Law was good, and holy and just. Individuals have violated the Law but that is not the fault of the Law, it is the fault of the individual!

For the Christian you have nothing to apologize for in the Bible for it is the word of God and it needs no apology, what it needs is to be understood **in its context**.

Just what constitutes slavery in the Bible? To find out we will look at the subject as it appears in chronological order and deal with as many incidences as we can find where words are used that are even remotely related to slavery.

It is also important to understand the position that Israel held as God’s chosen people and what that means then, now and in the future. We will discuss this when we get to the story of Abraham, the father of the Jewish nation.

What constitutes slavery? Is hard work alone slavery? No. Is someone being in bonds always slavery? No. For example: You can be in bonds for committing a crime.

What if you put being in bonds together with hard work? Is that slavery? Not if the hard work and bonds are the result of one committing a crime and making restitution for that crime. It all depends upon the context!

Bonds are used to keep a criminal from fleeing his incarceration and ensuring the safety of those responsible for their rehabilitation or punishment from the person wishing to escape his punishment.

Is placing a person in bonds the rest of his life for trying to kill you and your family slavery or just punishment for their crime?

What about if there are two men, or five men who band together to do the same thing? When does the number of men who come against you to kill you justify it as a war and if it is a war then where do you draw the line as far as punishing your enemy.

If one man commits a crime against you or your family that is deserving of the death penalty or imprisonment, then what about when a hundred men commit the same crime but on a much larger scale?

Is it right for an army to execute the death sentence upon those who tried to execute (murder) them?

This book will make you think and force you to decide what leaders as well as individuals since the dawn of time have had to deal with when they found themselves in these or similar situations.

You have heard the saying, “There are no atheists in foxholes” but it is just a saying, and when push comes to shove and someone is trying to wipe out your family or nation, it is then that you begin to think what is right and what is wrong in this type of a situation and what can you base your decisions on?

Your decisions had better not be based on your emotions, but on something that is just and constant, like the word of God.

Some people have ignorantly said it was okay for Israel to enslave the heathen nations around them because they would now have the opportunity to be converted.

This is one of the ways that Americans justified enslaving a continent of people because of their own greed.

While some of those captives from Israel’s wars with her enemies did indeed become believers in the God of the Bible nowhere does God’s word recommend or claim to use that method as a form of evangelism. Imagine if that was tried today.

## From Adam to Abraham

### (Genesis 1-10)

Let's start with the story of Adam and Eve:

As a result of Eve being deceived by the serpent (Satan) God pronounced that her husband would **rule** over her in Genesis 3:16.

Was this slavery? That all depends on who you ask. Feminist would say that it is. Please remember this book is not dealing with the roles of men and women in the Bible, it is solely a study on the subject of slavery.

While some men have taken advantage of women and have treated them like slaves the sin of someone who is an idiot cannot be held against those who respect women as their equal partners. That person should be on trial not the Bible.

Man has the role as the spiritual leader of the home, but they are equals. Feminist may not like what God has decreed but that is not slavery.

What about Cain and Abel? God told Cain that if he did well he would **rule** over his younger brother Abel in Gen 4:7.

Was that slavery? According to some it is unfair, but the right of the firstborn had nothing to do with slavery and everything to do with ensuring the family would remain strong after the death of the father.

**Deuteronomy 21:17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.**

Imagine if a man with 10 sons gave each one 10 percent of his farm and they each took their 10% and left, what would happen to his farm?

Now imagine if the eldest simply replaced the father when he died and each of the children got to keep their jobs and were given a share of their father's wealth?

That is the way that has worked for thousands of years in many cultures including Israel. You may not like the right of the firstborn as it is seen in the Bible, but it is not slavery.

### **What about Shem, Ham and Japheth?**

In Genesis 9 it says that Canaan (Ham's son) shall serve Shem and Japheth as a servant of servants? Was this slavery?

It was definitely punishment, but was it the enslavement a whole continent of people because of what their daddy did as some atheists claim?

First of all this has to do with Shem having the right of the firstborn given to him by God when Ham the oldest lost it by looking upon his father Noah's nakedness.

No one is enslaved here either, Shem just switched places and got the right of the firstborn. Shem became the Patriarch of the family instead of Ham and Ham's descendants became the servants of Shem as did all younger siblings in Israel to the eldest. You may not like this system, but it was not slavery.

### **What about Abraham's Servants?**

Abraham had 318 trained servants that were born in his house who delivered Lot who was taken captive by Chedorlaomer when he defeated Sodom.

The Bible uses the word "**serve**" sometimes to describe slavery as was the case with the children of Israel serving in Egypt as bondmen:

**Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.**

God then judged Egypt for holding Israel as servants (slaves) and delivered them so as to establish a nation out of which the Messiah would proceed. All slaves were to serve their masters, but all servants were not slaves.

### **Abraham and Sarai**

**Genesis 12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy**

**wife? 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. 20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.**

Abraham sinned when he lied and said that Sarai was his sister because he feared for his life. Technically she was his half-sister, but Abraham did not tell the whole truth because we all know they were married.

Pharaoh gave Abraham a dowry of animals, menservants **and maidservants** because when a person wanted to take someone from your family and make them a part of theirs they recognized that the receiver was getting the gold mine while the loser of a family member was getting the shaft.

Pharaoh agreed to pay the cost of the menservant's contract as well as the maidservant's (Hagar's) in exchange for Sarai to become his wife.

Abram should have told Pharaoh the truth, and it is he that should be on trial not the Bible or God. Hagar remained Sarai's maidservant even after Abram's lie was found out because Pharaoh feared God.

### **Hagar the Handmaid/bondwoman**

Was Hagar a slave? No! She was a handmaid/bondwoman to the wife of the richest man around and someone who was to soon become his second wife and the mother of his first son.

**Genesis 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.**

I have seen people say Hagar was Abram's sex slave, but the Bible teaches us that she became Abram's wife. They never had intercourse before their marriage.

If you have a problem with Abram or anyone having more than one wife that is fine, but we are not addressing that topic in this study.

**4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. 6 But Abram said unto Sarai, Behold, thy maid**

is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Hagar returns to her husband Abram and to her mistress Sarai and submits herself to her mistress as she had in the past, but now they would distance themselves from one another for obvious reasons.

Hagar would now have her own tent for raising up Ishmael if she didn't already and she would no doubt have servants of her own being the wife of Abraham and mother of his only child at that time.

### **Sarai and the Son of the Bondwoman**

**Genesis 21:1** And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. 8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Law and grace are like oil and water in the same glass, they don't mix. Ishmael according to Paul serves as an allegorical example of the law that Israel was under bondage to since Mt. Sinai. (See Galatians 4 notes near the end of this study).

Israel had literally left one form of bondage in Egypt and had replaced it with spiritual bondage under the law of Moses.



Israel was Egypt's servants and at Mt. Sinai they then became God's servants, but not before God redeemed them.

**11 And the thing was very grievous in Abraham's sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13 And also of the son of the bondwoman will I make a nation, because he is thy seed.**

### **Hired Servants**

Hundreds of millions of people hire themselves out to this day and none of them are considered slaves, but let one verse of scripture not fully explain itself every time and the critic will write off the Bible and God in one fell swoop.

Why the atheists are so mad at a God that they say doesn't exist, and then they spend their spare time when they are released from their masters work to attack a book written about a God they don't believe in boggles my mind.

It is not that they don't believe in God, because they prove that they do believe in God by their hatred of him and his word.

This hatred is based on willful ignorance or deliberate rebellion, because they wish to be God and make their own decisions about what is right for them but in order to do that they must discredit God to justify their own actions.

The Bible also says that **Abraham bought men** with money according to Genesis 17:27 so was this considered slavery? No!

They were hired servants. When you go to work you are a hired servant. You are bought with an agreed upon salary.

The boss is your master and you are his servant. The big difference is that you go home at night to your house that you purchased with your own wages and eat the food you bought.

In those days when you were a hired servant you stayed in the masters home (in these cases it was tents) and he fed you and clothed you for the length of the contract.

Jacob had served Laban for seven years for Leah and another seven years for Rachel as well as four more years for Laban's flocks as a hired servant.

If the master could no longer fulfill his obligation to his servants, then he would sell the persons contract to someone else who had the means to do so.

When someone contracted with a manservant or a maidservant that person was to be taken care of for life. They had job security and a home for life.

When I was in the military I signed a contract and I belonged to the U.S. Army until my service was complete. If I didn't obey my commanders/masters I would be punished commensurate with my breach of contract.

The titles are different, and the language has changed over the years, but Abraham did not have slaves like Americans had slaves, men who were kidnapped and taken away like livestock.

The Bible in fact declares that anyone doing such a thing should be put to death, but the atheist always forgets to mention that in his attacks against God, because he wants God to be seen as the bad guy. Truth is only needed when it supports their side of the issue.

You may not have liked that system, but it was not slavery. What about other stories in the Bible? We are getting there.

### **What about Esau and Jacob (Israel)?**

**Genesis 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. 23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**

Why did God decree the elder **serve** the younger, didn't this go against the right of the firstborn? It did if there was no justification for it, but as we shall see God (who sees the end from the beginning) makes this decree based on his foreknowledge of Esau's selling his birthright to his brother Jacob:

**Genesis 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.**

The selling of Esau's birthright meant that Jacob (Israel) would get the land and God's protection and provision instead of Esau.

This was a very important birthright that Satan wanted Esau to have, but he foolishly gave it away because of his carnal desire to satisfy his flesh.

## **Jacob Is Israel!**

I added a lot of the story of Jacob and Rachel because of the significance of these two people to the founding of the nation of Israel.

It is through Jacob's descendants that the nation is formed that will one day enter into their long-awaited kingdom on earth with the Messiah, and he will put down all that have opposed him.

You will never understand the Bible correctly or any subject such as the one we are looking into if you do not understand Jacob (Israel) and all things associated with him.

When you see weird things surrounding this man and this nation in God's word you should search them out and ask the question why?

## **Jacob becomes Laban's Hired Servant**

**Genesis 28:1** And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. **2** Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. **3** And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; **4** And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. **5** And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. **6** When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; **7** And that Jacob obeyed his father and his mother, and was gone to Padanaram; **8** And Esau seeing that the daughters of Canaan pleased not Isaac his father; **9** Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. **10** And Jacob went out from Beersheba, and went toward Haran. **11** And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. **12** And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. **13** And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; **14** And thy seed shall be as the dust of the

earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. 19 And he called the name of that place Bethel: but the name of that city was called Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my God: 22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. 29:1 Then Jacob went on his journey, and came into the land of the people of the east. 2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. 6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. 7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. 9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. 15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was

tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. 31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. 32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. 33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. 34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. 35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Jacob fulfilled both Leah and Rachael's week (a seven-year time of agreed upon service just as a hired servant that was indebted) and for his service he received both Leah, Rachel and their handmaids which became his wives.

If you want to argue about polygamy and the Bible that is a completely different subject that space and time do not permit in this study on slavery, but stay tuned for just such a study.

### **Joseph is kidnapped and sold**

The story of Joseph is found beginning in Genesis thirty-seven and it continues on through the end of the book of Genesis.

He is sold by his brothers for jealousy and made a bondman in a foreign land which would later become a violation of God's Law. This action towards Joseph would have been punishable by death under the law of Moses.

The law however wouldn't come around for another four hundred and thirty years when God would use a man named Moses to deliver his people from the house of bondage.

## Israel in Egypt

**Exodus 1:13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. 15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.**

Notice the difference in wording from anything we have seen so far. Here we see new words introduced that denote a major shift in the intensity of the service.

This was comparable to what Americans did right here in our country just 200-400 years ago.

Notice that the Israelites were afflicted and served with rigour, and they (the Egyptians) made their (the Israelites) lives bitter with hard bondage.

As the Israelites numbers grew Pharaoh tried to have the male numbers **thinned out** by killing all the male children at their birth.

Atheists always give the Egyptians a pass on this because Satan is the god of the Egyptians as well as the atheists indirectly.

Liberals have come along lately and found a couple of left leaning archeologist, who are both atheists, who will challenge the overwhelming support of other archeologists and say that Israel was never in Egypt in the first place and were never slaves there.

Atheists love this because then they can make the God of the Bible who doesn't exist guilty for supporting slavery as they claim Israel was guilty of, but not Egypt. No BIAS whatsoever here.

That would make Jesus a pathological liar then as well as Moses who probably started the lie as well as most of the prophets, and apostles. All liars because they all mentioned it in their writings (that is the Exodus).

The word **bondage** is used 39 times in the Bible and never once is it used to describe what Israel was doing to anyone else.

It was always used of Israel and their bondage in Egypt where it is referred to as **the house of bondage** 10 times.

It also refers to their bondage in Babylon. Paul also speaks about the Jews being in bondage to the law of Moses in his epistles.

This meant that many were trying to be justified by following the law instead of letting the law do its job of convicting them of their sin. The law was supposed to serve as a schoolmaster to point people to their need for God and a Saviour from their sin.

The word bond is used 19 times and with six of those being actual references to being either bond or free. In none of those six times is the word of God ever condoning keeping someone in bondage as a slave.

In fact the word of God does give instructions about how a church body should respond to someone who is a slave.

He is to be treated the same as someone who is free because they are equal as brothers. There is no bond or free in the body of Christ because we are all one.

The word bonds is used 26 times in the Bible and in none of its uses is it ever giving an endorsement of slavery. It is usually an acknowledgement of a fact that a person (usually the apostle Paul) was imprisoned.

The word **bind** is used 49 times and never is it used to describe slavery in the Bible.

### **Bondmen and Bondmaids**

The word **bondmen** is used in the Bible 17 times. The first 2 times are in association with Jacob's (Israel's) sons being bondmen only if they were guilty of stealing from Pharaoh's assistant (as a punishment for a crime).

Remember that Pharaoh's assistant just so happened to be their brother (Joseph) whom they kidnapped and sold as a slave and didn't recognize.

This type of a bondmen was to make restitution for a crime committed. \* These brothers however were guilty and should have been put to death for kidnapping and selling their brother as a slave. They were lucky the law hadn't been given yet or they would have.

**Leviticus 25:38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. 39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou**

**shalt not compel him to serve as a bondservant: 40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: 41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43 Thou shalt not rule over him with rigour; but shalt fear thy God.**

Here we see that an Israelite is only allowed to have another Israelite as a hired servant and not to have him serve him as a bondmen and the reason is given that they (Israelites) are God's servants.

They made a COVENANT to be his servants and it was a lifetime covenant and the agreement on God's part was if you would walk in his ways and not serve other god's he would take care of them in every way imaginable.

If they (the Israelites) broke their COVENANT that they made with their master and would go a whoring after other gods, then God would allow them to be taken into captivity by their enemies to chastise them to the point they would call out unto him in repentance and return unto their Creator.

What would be the eternal significance of God's servants not being chastised? They would spend an eternity in the lake of fire separated from their Creator who set up a kingdom for them which is in the future where there is perfect righteousness and justice.

No Jew was allowed to bring another Jew into a lifetime commitment with him because God's COVENANT supersedes all of them.

That is why they could only serve for a limited time or until the year of Jubilee when they would be released back to their original master (God) who they COVENANTED with in the first place at Mt. Sinai. Then what about the Gentile bondmen and bondmaids? They are next.

**44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. 46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever:**

A bondmen or bondmaid is different from a hired servant in three ways: They must be a Gentile and not be an Israelite (we will discuss why in a moment).

They must be bought and not kidnapped from either the surrounding nations or from the sojourners in the land.



We have discussed what it meant to be bought and not kidnapped already in this study (That was a capital offense).

Lastly, they would remain the Israelites possession forever, and their children's inheritance forever.

At first glance that looks and sounds like slavery and there were those that took advantage of their bondmen or servants and that is precisely the reason why Jesus Christ told them they should be put to death and that they would be punished in HELL for their actions.

See the New Testament verses at the end of this book for more on this subject. Jesus was not justifying the beating of bondmen by their masters, but rather the punishment of master in Hell at the future judgement.

Let's take a look at why only a Gentile could be a bondmen. The main reason is the flipside of why an Israelite couldn't be one.

The Israelite was already in a covenant relationship with the Creator of heaven and earth. They covenanted with him at Mt. Sinai.

God however did not have that same covenant with the Gentiles, in fact according to Romans 1:15-32 God gave up the Gentile nations at the tower of Babel for their rejection of him.

He gave them up to their vile affections it says. It does not say that God gave up on them, but rather that he gave them up to their vile affections.

God then covenanted with Abram to be the father of a singular nation (Israel) through which he would one day usher in his earthly kingdom which is spoken about all throughout the scriptures from the first book to the last with only a few exceptions.

It would be through that nation (Israel) that God would bless the Gentiles that blessed Israel (Salvation prior to the Cross for a Gentile could be obtained by converting to Judaism).

Salvation at that time was of the Jews according to Jesus in John 4:22 and Moses in Genesis 12:1-3.

### **Why were they possessions forever?**

Again you have to get rid of your preconceived ideas based on American slavery or what is going on in Sudan today and let God's word speak for itself. God is not hiding anything from anyone, he is God and can handle your questions.

What have you done for any slave? I have helped shelter, clothe and feed runaway slaves from Sudan and shared the gospel with them with over a thousand Muslims surrounding me that could have killed me at any moment, but they wanted to hear about a God who loved them and wanted them to be free.

Do you know what each one of the Sudanese former slaves do every day? They covenant with people to be the servant to someone who will put a roof over their head as they sleep on the grass in the park hoping someone will give them a meal that night if they didn't find work that day.

They long to contract with an employer for long term employment. Under the system used by many countries including Israel not only would a man have lifetime employment, but so would his children.

Were there abuses of this system? Of course. Where there are sinful men there will be sin.

When a Gentile was no longer able to work because he was too old, the master had the obligation to sustain his bondmen and bondmaids unto their death and to provide for the deceased's descendants.

American slave owners felt no such obligation to their slaves because they held slaves for one reason only, to make a profit off of them.

This country that fought a war and caused countless deaths over the wicked slave trade practices that helped build this country.

Slavery in America didn't start with our bringing African people here, it started with the British getting rid of the riff raft in England and forcing them into so-called indentured servitude in the colonies.

Thousands and thousands of Irish and Scottish poverty-stricken citizens were sent to work for seven to fourteen years to pay off their fares and to pay for their room and board.

When the supply of Irish and Scottish "servants" ran out. America made a more profitable transaction by rounding up Africans and stealing them away from their families and forcing them to work for nothing under much more horrible conditions than the British ever did to the Irish and Scots.

God told Abraham that he would not destroy Sodom and Gomorrah for their wickedness if there could be found in their cities ten righteous, but there were not ten to be found.

It was because of a lack of righteous people they were destroyed not because of their wickedness. Godless people are Godless by their very sin nature.

I can't expect a greedy plantation owner to correctly interpret the Bible because it says in its pages that the love of money is **the root** of all evil (not some, but all evil).

Many of the abolitionists were Christians and they were often led by Ministers who had a less biased view of slavery in the Bible because they were not profiting off of it as the American slave owners and traders were in the South.

### **What about when their debt was paid?**

If a person loved his master after he had paid his debt that he himself got himself into he could leave or if his master treated him fairly he could say I love my master and do not want to leave (We will discuss this after this section).

**“but over your brethren the children of Israel, ye shall not rule one over another with rigour.**

Here again Moses reminds the Israelite that they were to rule over their less fortunate Israelites but not with rigour.

That was because God covenanted with the nation of Israel at Mt. Sinai and he would punish the Israelites with rigour in captivity if they broke their covenant with him.

Their covenant (Israel's and God's) preceded any covenant between an Israelite with a less fortunate Israelite who came upon hard times and had to sell himself to pay off his debts and that was done to prevent him from going to debtors prison.

**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 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. 55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.**

Israel was given a national inheritance and whether you like it or not, or believe it or not, it is a fact.

That inheritance is the land where Israel's Messiah will live one day and rule and reign in the kingdom that has been prophesied since the world began by all his holy prophets.

Each of the tribes were allotted a certain area for their tribe to reside in, and each family was given an inheritance in that land.

The eldest son was given the largest portion of his father's possessions so as to keep that family strong and the younger siblings would serve the eldest son just as they would have served his father before him.

If something happened and an Israelite fell on hard times he could contract himself as a hired servant to another Israelite to pay off his debt. You may not like the way this was done or understand it, but this was not slavery.

Different amounts of time of service were contracted based on the amount of debt as is seen in Leviticus 25:53 above and many other places in scripture.

A close relative could also redeem (purchase) that person's debt and restore him to his inheritance (the Kinsman Redeemer as seen in the story of Ruth).

All of these things pictured the rest Israel is to have when their ultimate Kinsman Redeemer (The Messiah) redeems them from the bondage of sin.

Six years as we have seen was the usual agreement for an Hebrew servant to serve but the Hebrew servant was supposed to leave after six years and go and start his own life with what he received for his wages.

This was because God didn't want his servants (the Jews) to be servants because God had already delivered them from the house of bondage in Egypt.

When I joined the military I signed up for six years. Three years I served on active duty before I was released and began my reserve commitment for the remaining three years.

I was fed, clothed, and housed for those three years and paid for my time of service as were those who hired themselves to others.

If a person entered into indentured servitude with debt, then he first had to work to pay off his debt if no near kinsman would redeem him. A set amount of time was determined for the payment of his debt.

If he paid off his debt in three years he could leave broke or stay an additional three years to acquire more assets that he could use to start his life over.

If the year of Jubilee happened to occur during those six years of service, then adjustments would be made to ensure the master got what he paid for from the one working for him.

Different rules applied for bondservants and bondmaids as we shall see later in this study.

Many well-known atheists like to debate ignorant Jews and Christians who know very little of their Bible and even less on this subject. Atheists are not lined up to debate me. I wonder why.

It is sad to see Jews and Christians trying to defend God and the Bible without having half the knowledge of its contents on this issue than the atheist does.

It is dishonest however on the atheist's part to take verses that talk about one group of people and apply them to another group and they do it because most Jews and Christians have no idea how to answer them and they end up looking foolish.

For example a well-known atheist who loves to attack the Bible and all who believe it (really it is God he is attacking who doesn't exist according to him) said that indentured servitude is unfair and thus unjust because everyone has to serve six years before they can be released.

He went on to say, couldn't there be something done that would require a nine-year sentence or an eight years sentence?

While I understand his reasoning, the scriptures record incidences where the two parties along with the elders sat down together and determined how long the person that was in debt needed to work to pay off his debt.

If a person had no debt and they just wanted to work for this person, they would agree to work for them for the usual six-year agreement.

They would be released at the onset of the seventh year as a type of the millennial kingdom which is based on the literal six days of creation followed by a day of rest (the Sabbath).

The servant would enter into his rest in the seventh year when he was free from his labor.

This atheist needs to pay more attention to what the Bible says, which is hard because he is looking for things in it that he disagrees with.

He or she needs to pay attention to the things in the verses surrounding what he wants that outright contradicts or that place the topic in its proper context.

Who cares who wins a debate if you really didn't prove anything to anyone you just pulled one over on a bunch of people who don't know how to defend their Bible in the first place.

If you are really a scientist as you proclaim then take all of the evidence and present it honestly, so I can respect you as a real scientist and a genuine atheist ,if there is such a thing.

Not someone who hates God and must attack him as if that will make God cease to be. It won't.

### **What did the Law command?**

Both manservants and maidservants were given a day off every week to rest just like their masters, this included bondservants as well.

**Exodus 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

### **The Law and Jewish Servants**

**Exodus 21:1 Now these are the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.**

When reading verses 1-3 you may say, okay that sounds fair that if a guy paid his debt he could leave.

If he was married when he began to serve, then when his time was up his wife could leave with him because in their contract they would agree upon a price or amount of time for payment to be made.

If his wife became a maid servant while her husband was a manservant, then the time of service would be reduced, and all this would be agreed upon by both parties and the elders as witnesses as is seen in the story of Boaz at the gate in Bethlehem concerning the redeeming of Naomi and Ruth.

They were poor and interestingly enough one a Jew, Naomi, and one a Gentile, Ruth, who would both have to be dealt with differently because of who they were.

The city gate is where they (the Israelites) would meet to rule on these types of issues as is seen in Ruth and many other places in the Bible.

**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. 5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 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.**

Why did the law of Moses have the stipulation in it that if your master gave you a wife that you could leave but she had to remain?

This in no way was an endorsement by God that the marriage was to be annulled and she could be given to another.

They remained married and the husband could stay with his former master and pay him for the gift of his wife by his continued service to redeem his wife as Jacob served for seven years for Rachel.

The same goes for the children that would have come from their union. A dowry must be paid to the master who gave the woman to the servant because he was losing his maid servant and all she would benefit him.

If the person had the means to make it on their own after they paid back their debt to the person who took on their debt, then they could leave when it was paid.

If for whatever reason he didn't want to leave he could renegotiate with his former master to stay forever but it was his choice because he loved his master.

He would then proceed back to the gate of the city as shown in Exodus 21:6 to appear before the judges to solidify their new covenant by getting his ear pierced with an aul in their presence. See also the section on Deuteronomy 15:12-18

### **What about Child Labor?**

Does the Bible condone selling your children as menservants and maidservants? Yes, but it is not what you to think. Please read on:

**Exodus 21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 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 a man wishes to buy the contract for a young Jewish woman from her father, he may do so for six years and she shall be released in the seventh year.

If he wishes to marry her and he betrothed her unto himself but later during their betrothal (engagement) he decides he doesn't like her, then he can allow her to be redeemed by her father.

He cannot sell her to another nation because he deceived her into thinking he would take care of her forever as his wife and the other nations do not have the same rules as God does to protect his servants.

**9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. 10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.**

The whole subject here can easily be misrepresented by someone who doesn't understand or doesn't want to understand the biblical definition of being a maidservant or a manservant.

Remember the truth, the whole truth, and nothing but the truth is what we use in the court of law.

It is not what is used by some liberal professors of which some claim to be atheists who wish you to come to their position that because God's word is unjust then there cannot be a God because if there were one he would have to be just.

Courtrooms and college classrooms are unfortunately not strictly governed by the truth, the whole truth and nothing but the truth probably because that quote goes on the say, "So help me God!"

To say that someone is just selling their child here to make a buck is to totally take it out of its context.

That would never get pass the Judges in Exodus 21:6 and that is precisely why God set up the Judges to prevent such a thing.

If someone contracted with another man to buy his daughter as a maidservant, the father would have to agree upon it because he would have his daughter's best interest at hand and would not allow his own daughter to work for someone whom he did not trust to take care of his daughter and treat her humanely.

If the master was pleased with her after a while of service, then he could ask the father for her hand in marriage and a dowry would have to be paid as well to the father that was losing his daughter. Another related scripture is:

**Exodus 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.**



God's word places all kinds of restrictions on the master to protect the manservants and especially the maidservants from any devious masters even requiring the death sentence for the rape of maidservants.

Here a man is held accountable for enticing a maid that is a virgin to have sex with him and God's word requires that that man marry the woman he defiled.

If the father refuses to allow his daughter to marry the man that stole her virginity, then the man must still pay the cost for the dowry of a virgin.

The daughter/maidservant also had the right to refuse any marriage proposal by not accepting the engagement as is seen in Genesis 24:

**Genesis 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.**

And also at the end of the chapter we find:

**Genesis 24:57 And they said, We will call the damsel, and enquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.**

That is pretty clear but some refuse to see what is right in front of them because they want to see things the way they want to see them, and facts won't change their minds.

### **What about punishing as Servant?**

**Exodus 21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.**

First of all let us deal with verse 20. If a man who has a servant or a maid that is under contract with him and they refuse to fulfill their obligation, then the man had the right to chasten them as he did his own son or daughter.

They understood fully that their master was allowed to chastise them with a rod (a wooden stick). How many billions of people have been chastised with a rod of correction when they disobeyed their parents?

I as well as countless others were spanked in school for disobedience. The school I taught and coached at where my sons attended would paddle (with a rod/stick) students for bad behavior.

We just can't imagine an employer doing that today, so it makes it reprehensible to us. That is because we don't have that type of employment system set up today in America anymore.

The Bible had rules in place for excessive use of force by an employer against an employee which punished a Hebrew master for abuse.

Sadly this was not the case in many countries as many abuses did occur under their systems, but God's word is filled with requirements for the humane treatment of servants.

### **What does the Bible say about the rod?**

**Pro 13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.**

**Pro 22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.**

**Pro 23:13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.**

**Pro 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.**

**Pro 26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.**

**Pro 29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.**

As a child in school I was spanked with the rod of reproof as were many others to get us to conform to the rules that were in place.

When a person sold themselves as a manservant or maidservant they understood if they acted like a rebellious child to the person who agreed to pay off their debt then that person had the right to get them to conform to the rules they had agreed upon.

This was understood as well with a person who didn't come upon financial hardship but had no means of future financial support and who agreed to work for someone for six years.

The reason for the six years was a picture of God's six days of creation. God rested on the seventh and so would they.

What about verse twenty-one? What does it mean, **“If he continue a day or two, he (the employer/master), shall not be punished because he is his money?”**

Every atheist all of a sudden becomes an expert on avoiding the true meaning of the verse and they supply the one they like that supports the results that they want to have which is the condemnation of God, his word, and all associated with it, i.e., Jews and Christians.

So what does it mean because the King James language is very confusing here? I have travelled to Israel two to three times a year for twenty-five years, so I know enough Hebrew to talk about this intelligently.

The Hebrew word for **continue** used here is pronounced **aw-mad** which is #5975 in Strong's concordance, while the word **“live”** is #2416, 2421, or 2425.

The words **continue** and **live** mean two totally different things because they are totally different words.

If it meant to continue to live then one of the three choices for the word **“live”** would have been used in the text but it was not, only the word aw-bad which means to **continue** is used.

So to say continue means to live is dishonest and misrepresenting the word of God. Look up the word continue #5975 and you will see it means to: abide, to arise, to be employed, to endure, to remain, to repair, to stay and to tarry.

We can't make it say what we want it to say. God's word has a big enough vocabulary to say what he wants to say. It most likely meant if he was able to arise and abide in his employment in a day or two then the master would not be punished.

If he was hurt to the point that he could not continue by the third day then that master was subject to the Judge's decision for punitive damages which could include the injured party's freedom along with financial compensation.

## **Protecting servants and maids**

**Exodus 21:26** 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. **27** 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.

This is pure and simple if a man smites his servant, male or female, and they lose an eye or tooth, then he must release them from their debt immediately.

### **The Hivites Deception**

**Joshua 9:1** And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; **2** That they gathered themselves together, to fight with Joshua and with Israel, with one accord. **3** And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, **4** They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; **5** And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. **6** And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. **7** And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? **8** And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? **9** And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, **10** And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. **11** Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. **12** This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: **13** And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. **14** And the men took of their victuals, and asked not counsel at the mouth of the LORD. **15** And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. **16** And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. **17** And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and

**Kirjathjearim. 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. 19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. 21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. 22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. 24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. 25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. 26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. 27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.**

The inhabitants of Gibeon (a city in central Israel near Jerusalem) were themselves Hivites, and the Hivites were a part of the six-nation confederacy that aligned itself to fight against Israel.

God had told Israel to utterly destroy the inhabitants of the land and they were to make no league with them because of their wickedness.

Because the children of Israel had sworn an oath unto the LORD they could not go back on it or under the law they would be punished by God they had to somehow punish the Gibeonites for their deception.

So they became bondmen for life to Israel and continued as hewers of wood and drawers of water for the congregation and the altar of the LORD. But that wasn't the end of the story:

**Joshua 10:1 Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; 2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were**

mighty. 3 Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. 6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. 7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. 8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. 9 Joshua therefore came unto them suddenly, and went up from Gilgal all night. 10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. 11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. 12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

The nation of Israel had the law of Moses to guide themselves by and in the law if they swore an oath they had to keep it because they swore unto the LORD himself.

Israel would suffer because of the oath they had made with Gibeon, but it would have been worse to break their oath to God. What about the story of Elisha and the widow who's two sons were going to become bondmen?

**2 Kings 4:1** Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. 3 Then he said,

**Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. 4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. 5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.**

What can we learn from this story? First the widow's husband owed someone, and he died having not paid his debt. The individual who was owed now was not being paid back so he had to go to the creditor with the proof of their transaction.

The story doesn't go into detail about what deal was made and for how much just that there was a deal and not it was not able to be fulfilled due to man's death.

The only means the other party had was to seek restitution from the deceased man's family and they had nothing but a jar of oil (they were broke). The only solution was for the family to work it off baring a miracle and that is what they received from Elisha.

But the thing we need to see is that Israel had a legal system set up in the law of Moses to make sure people didn't get taken advantage of by others and that debts were paid.

It would not be right for the man who loaned the money to have been paid back what was rightfully his. God does not believe in Bankruptcy!

The family would have to work off the father's debt. Pure and simple. You may not like it but it's not slavery. It called paying your own bills. Liberals like to get others to pay their bills for them.

The gods of Egypt were judged by the God of heaven for holding the people God would use one day to establish his kingdom as slaves.

**Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.**

All of the gods of Egypt were behind Pharaoh keeping the Israelites in the land so that their nation would never be born.

The gods of Egypt, led by Satan, were behind all the killing of the male Jewish children to prevent the seed of the woman (the Messiah) from ever being born.

Satan started the fight against God's people in Egypt, but God would not allow his plan for the redemption of the earth through the Messiah (Israel's future King) to be foiled thus preventing his earthly kingdom from ever being established.

What was the end result of Israel being slaves in Egypt? Egypt who was a world power under the control of the devil himself was brought to his knees.

Israel came out of Egypt with great substance with which they would be able to use in the establishment of the nation of Israel (Jacob), but Satan had more enemies waiting for Israel just outside of Egypt.

Satan would now back another king against the children of Israel, his name was Amalek.

**Exodus 21:16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.**

Had Joseph's brothers done what they did under the law of Moses they would have died for their crime. God's word speaks against what happened here in America and says it is a capital offense.

You may not like people selling themselves as bondmen, but it was not slavery the way it was to be practiced in Israel.

Did people and even nations go against that and steal men and women for their own financial gain? Yes America was built on the back of real slaves.

Quit being so hypocritical and start complaining about America or Egypt or Sudan for authorizing the kidnapping, rape, and torture they committed against other nations or people groups in their nations for financial gain.

Why doesn't atheist go and do something about slavery if they are against it instead of misrepresenting God and blaming him for their taking his word out of context?

Because they are hijacking the issue from real abolitionist today to support their cause. Why don't they quote the whole context of Leviticus 25 and 26?

What? Chapter 26 says more? Yes! Why don't they quote all of chapter 25 that deals with the subject and instead only deal with the few verses that seem to support their ultimate goal which is the discrediting of God?

In a court room you must tell the truth, THE WHOLE TRUTH, and nothing but the truth.

Chapter 26 deals with two things, one is a continuation of the explanation as to why God tells Israel to not put another Israelite that becomes a servant because of his poverty



under hard rigour because they are now God's servants and they were already in bondage to Egypt.

The other thing that chapter 26 describes is the five courses of punishment for Israel that would occur if they would forget the God that brought them out of cruel bondage and begin to worship other god's.

Each course of punishment grew worse and worse to chastise Israel to repent and turn back to the God who had delivered them.

If they chose not to repent after the first four punishments were handed out for their disobedience and if they violated the fifth warning mentioned there was no offer of forgiveness for the final course which was captivity again as bondmen until they turned back to God.

You may not like spanking your child when they do something wrong or grounding him, or having them arrested for their crimes and having them to serve time for their crimes but that is the law and it is fair and right and that is exactly what God did to Israel as a nation when she disobeyed him.

Because he loves them he chastises them to bring them to what he knows is best for them. God does not condone slavery as we in America have done to the people we have stolen away from their countries and in slaved.

Why aren't people in America who are mad at God out trying to right these social injustices? Because they don't like God telling them what to do or more importantly what not to do. Go do something about slavery in Darfur instead of attacking God's word. Make a difference.

Because slave owners misquoted the Bible in the South for their justification does not lump all Christians as supporters of the American slave industry.

They were guilty of stealing people from their homelands and beating them and killing some all for the love of money.

That was wicked, and God's word required the death penalty for it. Atheist usually fail to mention that as it doesn't help them achieve the outcome they are after.

Atheists conveniently forget that a majority of abolitionist in the North were Christians who were appalled by the actions of their countrymen.

A war was fought over it because it was Christians that believed **that all men were created equal** and were endowed by **their Creator** with certain inalienable rights, like life, liberty (freedom) and the pursuit of happiness. No atheist came up with that saying.

Atheists use God's own testimony against him and pick partial quotes to get the desired results they want, which is God convicted as being unjust and unworthy to follow so they can follow their own path, which is a very wide path and according to God's word it leads to Hell.

They want others to see God not as he is in whole but only in part. The part they want you to see. I wonder who is behind that. Satan perhaps? Oh that's right he doesn't exist either.

It is the atheist who misrepresents what all can plainly see if they simply will pick up the book and read it for itself in context.

You don't have to like the worldwide practice of people selling themselves as bondmen and bondwomen, but it was not slavery as God told Israel just what they were and were not allowed to do as masters who had contracted with these people to become bondmen and bondwomen.

It was meant as a way of a person having job security and a home, and the food needed to survive throughout their life. It was not American slavery.

Atheists should try being honest before they attack someone, especially God. They should do their homework because all of their partial quotes may sway the ignorant masses who just blindly follow whatever people with stats and worldly philosophies tell them.

They won't stand in an honest debate with me or anyone else where the whole truth is presented regardless of whether it is all palatable or not. God is just, and his word is just.

To quote God only partially or to quote him deliberately out of context is unjust. The atheist is unjust because he has to be to try to win this debate which he cannot win in the end because it will all be sorted out in the wash at the Great White Throne Judgment.

Sadly there are those who have served God and have later turned their back on him because all the good they have done will be countered by the unbelief they now sow. They will be still saved but as God's word says it will be yet so as by fire.

If you're mad at God for making non-Israelites serve their Israelite masters with harder labor than they were allowed to make their own countrymen serve and you have heard God's reasoning behind that that's fine.

God can handle your ignorance or indifference behind knowing why he does what he does, but don't intentionally misrepresent him to make your argument more plausible.

The truth is what happened in the U.S.A. was an atrocity and God's word says that people who do such things should be put to death.

Quit misrepresenting God and take some of your hard-earned money and use it to expatriate some slave today or shut up. Your hypocrisy is sickening, do something about injustice instead of blaming God (who doesn't exist according to you).

Come where I go many times every year and help former slaves from Sudan start a new life somewhere else. I know that blaming God is a good release mechanism for lazy atheists or even Jews and Christians who sit on their butts while the world goes to the Devil.

### **What about when a Servant paid his debt?**

Let's look at some teachings found in the book of Deuteronomy and see if we can understand them in their context:

**Deuteronomy 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 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. 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; 17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. 18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.**

God's word made provision for the servant to be able to have a good chance at a fresh start by the person blessing his servant upon his departure back to his land so he or she wouldn't have to turn around and sell themselves again after a few days struggling with nothing.

God's word protected the servant and allowed him to stay in his employment if he or she so chooses.

### **What about Captives of War?**

What about when Israel captured their enemies in battle? First of all we have to remember the context of the situation. It was War!

Israel was forbidden under penalty of death from going and stealing someone from their country and selling them for profit as we did in America.

However in a war to the victor goes the spoils as we have heard. This was a practice used by all nations since the dawn of time, not just Israel.

God instituted laws regarding it as did some other nations, but their records are hard to find in history.

Servants and bondmen were around long before Abraham was as we can see in the book of Job (the oldest book in the Bible).

The question is what does God and his word have to say about it? For the answer to that question we will look at some portions of scripture that most have never read before.

They do not know that these verses are in their Bibles and they have never heard a message on them because the minister does not know what to do with them himself.

Most just ignore them and skip over them as they work their way through the Bible pretending they are not there. There is nothing to be afraid of in the Bible.

You should be afraid if you are ignorant of what is in the Bible however. Paul on at least a half a dozen occasions says, and I quote, **“I would not have you be ignorant brethren.”**

### **Taking women & children as captives**

**Deuteronomy 20:1** When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. **2** And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, **3** And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; **4** For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you. **5** And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. **6** And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. **7** And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. **8** And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. **9** And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people. **10** When thou comest nigh unto a city to fight against it, then proclaim peace unto it. **11** And

**it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: 14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: 18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.**

Israel had to offer a peace treaty to their enemies that involved their enemies surrender and agreement to become tributaries unto to Israel as was done by many nations to avoid obvious bloodshed. A tributary means to pay tribute on a regular basis, a tax of sorts.

If their enemy would want to make war with Israel, then they were to besiege that city and because they would not accept Israel's offer of peace as a tribute to Israel they were to smite every male with the edge of the sword.

This was done in just about every nation as Rome did also to Israel and every other nation it conquered.

The women and children of the lands that were outside of the land of Israel were to be taken as wives and servants to care for the new widows and orphans who were made so by their husbands choosing to make war with Israel instead of making peace.

Then we have a much stricter sets of rules for those in the land of Israel as seen in verses 16 and 17 to utterly destroy everything that breathes in the six nations that dwelt in the land that God gave to Israel as a possession.

The one reason given here and there are others elsewhere was that if they remained they would lead Israel away from the one true God to serve other gods which are no Gods.

You don't have to like what it says but God's word does say it and you need to accept that God has the eternal soul of an individual and a nation at heart when he makes such harsh decrees.

If there is a Hell (and there is) and Satan is trying to destroy the children of God and take away the land that God has given for the nation of Israel to one day rule the world from in the kingdom then these decrees are more easily understood.

You don't have to like them or agree with them, but they are God's decrees and he knows better than you how to defeat Satan and to set up his kingdom in Jerusalem one day where perfect righteousness shall flow from.

These six nations or people groups are led by God's adversary the Devil and he will not stop opposing God and his chosen people until he has been utterly destroyed by Christ himself in the time of Jacob's Trouble.

### **Taking a wife of the Captives**

**Deuteronomy 21:10** When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, **11** And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; **12** Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; **13** And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. **14** And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

What is the context here? Israel is fighting against her enemies in a war. God has delivered Israel's enemies into their hands and they have taken their enemies captive.

First of all they are not doing as America did 400 years ago and going to Africa and stealing people from their families and lands and selling them as slaves for financial gain here.

They fought a war and in a war many men die and leave their wives as widows. If your side lost the war you became the servants of the ones who won.

If a man survived the war and was taken captive by Israel, no Israelite was allowed to take his wife to be his own because that was adultery and carried a death penalty with it.

Atheist ought to be against adultery as well as slavery if they want to claim some moral high ground while judging God and his word.

That man would remain a servant the rest of his life and his wife as well and they would serve those who had defeated them in battle.

This was practiced by all nations for thousands of years. The families were not allowed to be broken up as what did happen in America in her recent past.

Prisoners even today serve in POW labor camps under their captors close supervision. It was not wise to release your enemy, so they could just return and fight against you a short while later.

When someone in Israel saw a widowed woman among the captives he could marry the woman after she had a month of mourning for the loss of her family.

The soldier would provide for her and her children as she and her family would become destitute rather quickly as their main source of provision (the father) had died in the war that didn't have to happen if they would have just accepted Israel's offer of peace.

Remember when a nation won a war they took their riches as payment for having to fight the war in the first place.

Soldiers who would have lost wages by having to go and fight would be recompensed by the spoils of battle.

Along with the spoils of war came the responsibilities to care for the widows and children left behind by the deceased soldier.

### **Balak, Balaam and the Midianites**

**Numbers 22:1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. 2 And Balak the son of Zippor saw all that Israel had done to the Amorites. 3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. 4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. 5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. 7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.**

Balaam was a prophet that used divination to determine a course of action. He would divine what the spirits would say to him.

The problem with this is that it was not God's spirit that Balaam was conjuring up as he would work his divinations on the high places where Baal was worshipped as we shall see.

God would intervene and speak to Balaam but not because God approved of Balaam's method of divination. He despised it.

**8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. 9 And God came unto Balaam, and said, What men are these with thee? 10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, 11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. 12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. 13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.**

Balaam did the right thing in obeying God and not going with the men to Balak to curse Israel. If Balaam had cursed Israel, then Balaam himself would be cursed by God because of the promise God made to Abraham found in Genesis 12:1-3.

**15 And Balak sent yet again princes, more, and more honourable than they. 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. 18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.**

Again Balaam should be commended for his bravery in the face of possible death at the hands of Balak for not doing as he said.

Notice that Balaam calls the LORD his God, but he has a big problem because he keeps on making himself available, so he can possibly please the King of Moab because it says in the New Testament he loved the wages of unrighteousness in 2 Peter 2:15.

**19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. 20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. 21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. 22 And God's anger was kindled because he went: and the**



angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. 23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. 25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. 26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. 27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. 28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? 29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. 30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. 31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. 32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: 33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. 34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. 35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

In 2 Peter 2:15 & 16 Peter tells us about the way of Balaam:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. 37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? 38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. 39 And Balaam went with Balak, and

they came unto Kirjathhuzoth. 40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. 41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. 23:1 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. 2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. 3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. 4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. 5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

Notice the differences in how Balak worshiped along with Balaam in where their offerings were offered. They were in the high places of Baal.

They looked similar, but they were very different. One was of God and all the others were of the Devil.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. 7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. 8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? 9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. 10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

Israel is not reckoned among the nations according to the word of God. That means he has separated them for a purpose which is to establish his kingdom here on this earth to take back the domino of the earth that Satan took when he caused Adam and Eve to sin.

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. 12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? 13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. 14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

Why Balak thought a change of scenery would change God's mind boggles mine, but nevertheless he tried.

**15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. 16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. 17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? 18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: 19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? 20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. 21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. 22 God brought them out of Egypt; he hath as it were the strength of an unicorn. 23 Surely there is no enchantment against Jacob, neither is there any divination against Israel:**

This is speaking of Israel as they are in the wilderness not after many failures in the land in the worshipping of false gods.

**according to this time it shall be said of Jacob and of Israel, What hath God wrought! 24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. 25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all. 26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? 27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. 28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.**

Once again Balaam and Balak tempt God to change his mind concerning Israel by moving to a different location.

Balaam should have had no part in continuing on with Balak, but he loved the wages of unrighteousness and hoped God may change his mind eventually and he could be given a lot of money and great honor.

**29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. 30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar. 24:1 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. 2 And**

**Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. 3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. 7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. 8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.**

Notice the mention the kingdom of Israel here and how God will eat up the nations of his enemies this is in reference to the six nations that occupy the land of Canaan that God has given to the children of Israel for their inheritance.

It is the place of God's future government on this earth and God can give to whomever he pleases. The earth is the Lord's and the fullness thereof.

**10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. 11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. 12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? 14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. 15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.**

What a prophecy to be uttered from such a person as Balaam, but God was warning Balak and his people beforehand, so they would be without excuse in the latter days.

Balaam here prophesied of Israel's coming King and her coming kingdom. Not the one established by Saul and David but by the one that would last which would be established by the Messiah himself. Moab would not fair to well in the kingdom of Messiah.

**20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. 21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. 22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. 23 And he took up his parable, and said, Alas, who shall live when God doeth this! 24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. 25 And Balaam rose up, and went and returned to his place: and Balak also went his way.**

End time prophecies that will come to pass at the end of the time of Jacob's Trouble just prior to the millennial kingdom.

All those that opposed God's people in the land of Canaan will not fair to well in the latter days. Now we come to a portion of scripture concerning a war against the Midianites and the taking of captives by Israel of one of her enemies.

**Numbers 31:1 And the LORD spake unto Moses, saying, 2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. 3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. 4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. 5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. 6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. 7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. 8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.**

Balaam finally gets what is coming to him for continually trying to see if God will curse Israel, so he can get the wages of unrighteousness for himself.

**9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. 10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. 11 And they took all the spoil, and all the prey,**

**both of men and of beasts. 12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. 13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. 14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. 15 And Moses said unto them, Have ye saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.**

Again you must put this in its full context or you can say Israel is no different than any other nation.

Israel was the nation that would give the world her Saviour and it was the nation that Satan would attack continually to try to destroy the seed of the woman to try to prevent the Messiah from ever being born.

God had the bigger picture in mind as he did when he destroyed the earth in Noah's day. He did so because the whole earth had become corrupt by the fallen angels mingling with the daughters of men and producing offspring that were giants.

Only Noah's family remained whose generations were perfect (not defiled by the fallen angels) and so God had to destroy those who had been corrupted by Satan's seed.

It was a great act of mercy that God did for all future mankind by flooding the earth and saving the only uncorrupted family that existed for had he not then their family as well would have been corrupted and there would not have been a family on the earth for the Messiah to come from.

The Messiah could not come from a fallen angel and still be our Saviour. God could not just start all over again and make a new Adam and Eve because the Messiah had to come into this world through the virgin birth to avoid the curse of sin upon mankind in the garden and die for all before and after the flood.

The Midianites men had to be destroyed in order to preserve the seed (Christ) of the woman (Eve) and the nation through which he (the Christ) would be born.

You cannot compare Israel with the other nations even as Balak said, Israel would not be numbered among the nations. She was different from all the others, because she was God's chosen people to bring the Messiah into the world and to bring in his kingdom.

**17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.**

Why kill all the male among the little ones? History has never told of an army of women that has risen up against another nation to destroy them unless you consider the mythical Amazons that only exist in the fantasies of wicked men.

It is always the male child that grows up and comes back and seeks vengeance for the deaths of his parents, i.e., Conan the Barbarian and others.

Many of the nations that have gone to war in the past have resorted to these extreme measures for their own future existence.

What should God do to ensure not just the continued existence of the Jewish nation but the future birth of his son who would die to pay the sin debt of all human beings including those who at one time opposed him.

God is not willing that any should perish but that all should come to repentance. 2 Peter 3:9

God takes no pleasure in the death of the wicked as recorded in Ezekiel:

**Ezekiel 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?**

### **What about run-away servants?**

**Deuteronomy 23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: 16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.**

### **Israel takes Judah Captive**

**2 Chronicles 28:8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. 9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. 10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?**

Notice Israel had taken them to be bondmen and bondwomen which was forbidden for one Jew to do unto another Jew.

They could have hired their Jewish brothers as maidservants and menservants but that was not their intent because they had fought with them.

God would not allow Israel to cause Judah to become bondmen and bondwomen to her even if Judah had sinned.

God indeed punished Judah for her sins by allowing to lose the battle and many lives when Israel came against her, but God would not go back on his word to punish Israel if she ever thought to put her own brothers and sisters under bondage to each other.

**11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you. 12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, 13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. 14 So the armed men left the captives and the spoil before the princes and all the congregation. 15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.**

Judah was decimated but she would recover, and Israel was spared the full wrath of God by releasing her Jewish brethren.

The non-Jewish captives were not so lucky, but God's word at least had strong laws in it to protect the Gentile bondmen and bondwomen from abuse.

### **The words Slavery, Slave and Slaves**

The word slavery does not appear in the King James Bible, but the word slaves appears once.

**Revelation 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.**

This is a future judgment of Mystery Babylon the Great, the mother of Harlots. It is the one world government of the Antichrist and God destroys it in Chapter 18.

God is taking away all of these things from the Antichrist and his followers who trafficked in them. Please read Revelation chapters 17-18 for the full context.



It is only the Antichrist and his system during the Tribulation Period that the Bible attributes the word slaves to and no one else.

The word slave only appears one time in the King James Bible, but only as supplied by the translators in 1611. It is not in the original Hebrew text. You will notice the word is italicized and it is used in reference to Israel being a slave.

### **Jeremiah 2:14 Is Israel a servant? is he a homeborn slave? why is he spoiled?**

Two Hebrew words are used here: Beit which means House or Home and Yaw-leed which means a child or Son.

This word slave made its way into the Bible in 1611 when the translators put it there and then italicized it to let the reader know that it wasn't in the Hebrew.

It is not needed because the word **servant** is used to tell the reader what the writer means in the second part of the verse.

It is not found in the Geneva Bible of 1599 nor in the Great Bible which both were used as guides along with the Greek Manuscripts when the King James Bible was being translated.

### **The word Rigour**

The word rigour (peh-rek) appears only six times in the King James Bible while the Hebrew word **pe-rek** appears seven times.

Each time it is used in reference to Israel serving with rigour (cruelty) while in Egypt (See Ex 1:13-14) and God forbids Jews from having other Jews serve them with rigour (Lev 25:43-53).

One time it is translated cruelty in Ezekiel to describe Israel's leaders and how their shepherds (leaders) were treating their own people. (See Ezekiel 34:4)

The final punishment if Israel broke God's Law concerning the treatment of servants.

**Jeremiah 34:8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. 11 But afterward they turned, and caused the servants and the handmaids, whom they had let go**

free, to return, and brought them into subjection for servants and for handmaids. 12 Therefore the word of the LORD came to Jeremiah from the LORD, saying, 13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, 14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: 16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. 17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. 21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. 22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

God promised Israel that if they did not honor their contract/covenant they made with him in the treatment of servants then they themselves would be taken captive again to learn the lessons they had forgotten.

They would not learn what it was like to be hired servants but bondmen under cruel masters until they would humble themselves and return back to God and his law.

### **What about the New Testament?**

**Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening**

**of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.**

Isaiah said the Messiah would come to set the captives free and so many thought it meant set slaves free who served those of another nation with hard rigour, but Isaiah really meant that the Messiah would set the captives of Satan free when they trusted in him.

### **Were Jesus' Disciples his slaves?**

**Matthew 10:24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?**

Jesus here and in numerous places is called the master, and his disciples are called his servants, but no one would say Jesus was a slave owner and his disciples were his slaves.

They followed him because they loved him. He was over them as their Teacher.

A person who hired someone for six years was also called a master and those he hired whether due to debt or not were called servants. It was not slavery!

Did Jesus condone a master beating his menservants or maidservants differently based on their knowledge or lack of knowledge of their masters will?

**Luke 12:41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have**

**committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I, if it be already kindled?**

For anyone who is honest and knows these scriptures they know that this is a teaching regarding punishment in HELL for a BAD SERVANT who because he doesn't believe that the LORD is coming back he begins to BEAT his manservants and Maidservants.

He will be punished in HELL more severely than someone else who is in Hell that was an unbeliever and who did not know the lord's as did the other.

Jesus is educating people and warning not just Israel but all who would ever read the scriptures that if they as masters (employers) were to do this that there would be consequences in Hell for that WICKED SERVANT.

To say this was a condoning of slavery and the beating of slaves by someone who is saved is a willful misrepresentation of the truth.

I can see where a lost person who has never read the Bible could come to such a conclusion having only seen the verses used out of context by the atheist, but to say this is slavery and God is condoning it is a flat out lie.

It is talking about punishing a person that acted like our country did 200 years ago in Hell for their actions.

Why are people attacking God's word when Christ is saying he is going to punish anyone who acted like this wicked servant did?

They don't care about slavery as they say they do or they would be doing something about it somewhere, instead they attack the one who will punish the evil doers.

They can't have the truth, the whole truth, and nothing but the truth get out, or they will look like people who just don't like having someone in the heavens rule over them. They probably have a serious problem with Paul's teaching on fornication:

**1 Corinthians 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**

**1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 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. 23 Ye are bought with a price; be not ye the servants of men.

### What about Bondage to the Law?

**Galatians 4:21** Tell me, ye that desire to be under the law, do ye not hear the law? **22** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. **23** But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. **24** Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. **25** For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. **26** But Jerusalem which is above is free, which is the mother of us all. **27** For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. **28** Now we, brethren, as Isaac was, are the children of promise. **29** But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. **30** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. **31** So then, brethren, we are not children of the bondwoman, but of the free.

Here we see that the words bondmaid and bondwoman are used interchangeably in regard to Hagar the mother of Ishmael.

Ishmael is said to born after the flesh while Isaac (Sarah's son) was born after the Spirit by God's promise to Abraham.

Each son is an allegory related to the two covenants of law and promise. Hagar's son Ishmael is symbolic of the law which gendereth to bondage, while Sarah's son Isaac was symbolic of the promise God made with Abraham ,and is free just as we are today in Christ according to Paul.

Just as Ishmael persecuted Isaac so those still under bondage to the law persecute those who are under grace and are free from the bondage of the law. (Please go back to Genesis 21:10-14 for more on this subject.)

### Servants and Masters

**Ephesians 6:5** Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; **6** Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; **7** With good will doing service, as to the Lord, and not to men: **8** Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or

**free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.**

This again is not talking about slavery but indebted servitude, so you can make it say slavery if you must, but it doesn't change the fact God is just and he created the laws for his followers to prevent servants from being abused as the other nations were doing well before Moses ever penned one word of the law, even before Abraham was born.

God would not have his people act as the heathen were acting. You may not like God's program, but he never asked you to like it, and your vote doesn't count. He alone is God.

**1 Timothy 1:8 But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;**

Paul here is stating that the Law condemns slavery (the stealing of someone for profit) as practiced in Paul's day, Moses' day, our day, and as it was practiced a few hundred years ago right here on our shores.

It does not condemn people for hiring themselves to another person for six or seven years, nor does it condemn someone for buying someone from another country who is selling himself for lifetime employment.

It also does not condemn Israel for causing their captives received in war from serving their captors and their children being their possession forever. It does however protect the captives from being abused by the captors.

### **What about Onesimus?**

Most people don't know the story of Onesimus, they don't even know there is a book of the Bible written about a "servant".

Since it mentions Onesimus as Philemon's servant it is important that we look at it and examine it as a real scientist examines something they are studying:

**Philemon 1:8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 12 Whom I have sent again: thou therefore receive him,**

**that is, mine own bowels: 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.**

Onesimus sold himself to Philemon as a servant to pay off a debt he owed, then decided to run away from Philemon's home where he was fed, clothed and housed.

Philemon incurred Onesimus' debt and now he had no means of being reimbursed for his loss because Onesimus didn't want someone telling him what to do, which is probably how he got in financial trouble to start with.

Somehow Onesimus ends up being arrested and locked up in Rome hundreds of miles away from Philemon's house where Onesimus was working off his debt that had been paid by Philemon to Onesimus' Creditors.

Paul asks Philemon to put Onesimus' bill on his account and he would repay it because Onesimus was now profitable because he had heard the gospel and was now saved and wanted to do what was right.

Paul eventually sends Onesimus back to Philemon knowing he would forgive him the debt because Philemon was indebted to Paul.

Paul didn't have to do that, but he did. Philemon did not have to erase Onesimus' debt because he paid Onesimus's debt in exchange for work that was never finished.

Grace is all about forgiving and redeeming. Law on the other hand was the law, and it had to be satisfied. Jesus Christ fulfilled the law, so he could set the captives free.

### **What about Peter's teachings?**

Peter also teaching the Jews that were scattered as strangers out amongst the Gentiles said:

**1 Peter 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received**

**by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:**

We in the body of Christ today along with believing Israel were both redeemed (bought) by God himself through the death of his Son and we are his bondmen. If you don't like that then that is a problem that you have with God. Atheism is not the answer!

Man! Atheist have a great argument against Jesus, Paul, and Peter until you actually read the context and then it falls apart.

They are counting on you not reading the context and taking them at their word as they themselves intentionally don't take God at his word by chopping it up and throwing out the context like tabloid journalist do and like crooked lawyers and American slave owners/traders in this country recently.

### **What about in the Future?**

**14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. 3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,**

Israel's former oppressors will become her servants in the kingdom and Israel will rule over them as they will over all the earth with the Messiah and they shall rule with a rod of Iron.

They will not become their slaves, but they will fulfill all the scriptures that spoke of the future.

Esau (Edom) will serve Jacob (Israel) at that time as well as Canaan shall serve Shem during the kingdom. You may not believe it, but it is true. You may not like it, but it is not up to you.

God made the rules because he reigns not you. He has given us a book that shows us what he is doing and at times God seems very harsh, but he has the world's best interest at hand.

Unlike some I have attempted to put the subject in its full context. I am sure I have missed some verses but not intentionally.



Please point them out to me and they will be added to this study gladly as that is how a real scientist studies something before coming to a conclusion.

An atheist has nothing to lose and everything to gain by approaching the Bible as a **real** scientist would any other subject they are examining. Search it out, it has eternal rewards.

**The End**