

# Marsing's Maxims on Bond Servitude

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## Introduction

Paradoxically (with regard to the title for this article) it seems that...

**“To be a bond servant you have to be free and to be free you have to be a bond servant”**

The solution to this riddle is to refine the statement and to understand that man operates at the physical level and the spiritual level.

To be a bond servant of Elohim you have to be free

- It was a requirement of YHVH's Torah that Israel be made free from Egypt before offering her a contract/covenant. If Israel was still the property of the Pharaoh of Egypt, then, by definition, Israel would be unable to contract with anyone including YHVH. More accurately I could say ... you (i.e. Israel) had have been free at one point in her existence. This occurred between the time that Israel was removed from her master Pharaoh and the Mt. Sinai experience.

To become free from man (or manmade things) you need to become a bond servant of YHVH.

- The 10 commandments can be summarized into two categories. The first half deals with your relationship with YHVH and the second with man. I'm suggesting here strongly that the Libertarian ideal that I can

be free from man and god is false. Therefore the only freedom from Elohim's perspective is that we voluntarily choose to be his bond servant. Then and only then can we be a sovereign and be able to relate to other sovereign man on an equal basis. How do I identify who are the other sovereigns? They are those who honor and respect and understand the Mt. Sinai covenant. If other men cannot meet this requirement and the call themselves free, then they are living a fantasy.

Use this as a precursor to understand A4V and R4V

The V is Value. When I choose to be a bond servant of someone else and make him become my master per Exo ch. 21 the value that I'm giving him is my freewill.

## Bill Cloud's notes on the Laws of the Bond servant

(vol. 4 of [Torah and the Believer](#))

### Php 2:5-8 – Messiah in the form of God and as a servant as a man

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> Who, being in the form <sup>G3444 morphe</sup> of God, thought it not robbery <sup>G725 harpagmos</sup> to be equal <sup>G2470 isos</sup> with God: <sup>7</sup> But made himself of no reputation, and took upon him the form of a servant <sup>G1401 doulos</sup>, and was made in the likeness <sup>G3667 homoyomah</sup> of men: <sup>8</sup> And being found in fashion as a man, he humbled <sup>G5013 tapeinoo</sup> himself, and became obedient <sup>G5255 hoopykoos</sup> unto death, even the death of the cross.

### Psa 40:6-8 “you opened my ears” vs. “you have prepared a body for me”

<sup>6</sup> Sacrifice and offering thou didst not desire; mine ears <sup>H241 ozen</sup> hast thou opened <sup>H3738 karah</sup>: burnt offering and sin offering hast thou not required. <sup>7</sup> Then said I, Lo, I come: in the volume of the book <sup>H5612 sepher</sup> *it is* written of me, <sup>8</sup> I delight to do thy will, O my God: yea, thy law <sup>H8451 is</sup> within my heart.

Mine ears is a bad translation, the Masoretic should have used what is in [Heb 10:5](#) a body

**Heb 10:5** KJV Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

#### RSTNE (Psa 40:6)

PSA 40:6 Sacrifice and offering You did not desire; but a body You <sup>3581</sup> have prepared for Me; <sup>3582 3583</sup> burnt offering and sin offering You did not require <sup>3584</sup>.

**3583** In [Psa 40:6](#) the Masoretic text (Psalm 40:7 in the Stone Edition) has purposely changed the phrase “a body you have prepared for me,” as properly quoted again in [Heb 10:5](#), and verified by the Dead Sea Scrolls. This verse speaks of a man who has a special body prepared for Him by YHWH, to come to earth because the scrolls of Torah testify of Him. Now if you were a counter-Yahshua missionary evangelist, you'd want this verse tampered with also. That is exactly what they did. They changed Psalm 40:6 to “you opened my ears.”

**3584** From the LXX, Dead Sea Scrolls, and Renewed Covenant.

RSTNE (Psa 40:7)

3585 Messiah with a prepared body.

3586 Ivrim/Heb 10:5-7.

3587 The Masoretic text reads in the Hebrew as follows: **be** megilath sefer katuv alie. The Hebrew is correct in the Masoretic. The prefix be means “in” the length of the scrolls it is written about Me. The prefix “be” means “in,” not “with.” If the text did say “with” as some claim, the Hebrew prefix, or qualifier eem would be used – but it is not.

### Exo 24:3-5 (BHS/KJV) – and the people answered with one voice

<p>מֹשֶׁה וַיֹּסֶפֶר לָעָם אֵת כָּל־דְּבָרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה</p>	ג	<p><sup>3</sup> And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.</p>
<p>וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דְּבָרֵי יְהוָה וַיִּשְׁכֶּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתַּיִם עֲשָׂרָה מִצְבָּה לְשָׁנַיִם עֲשָׂר נִשְׁבְּטֵי יִשְׂרָאֵל</p>	ד	<p><sup>4</sup> And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.</p>
<p>וַיִּשְׁלַח אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זָבָחִים שְׁלָמִים לַיהוָה פָּרִים</p>	ה	<p><sup>5</sup> And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.</p>

### 1Co 7:20-23 - being free, is to be Christ's servant

<sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> 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. <sup>23</sup> Ye are bought with a price; be not ye the servants of men.

It seems to me that this is all about being free of men, so that you can be a bondservant of YHVH.

JKM: Review if this belongs here

### Exo 32:16 – The Words & Works of Elohim Graven *ChaRaTh*<sup>H2801</sup> on Tables

**Exo 32:16** And the tables *were* the work of Elohim, and the writing *was* the writing of Elohim, graven<sup>H2801 charath</sup> upon the tables.

- graven<sup>H2801 charath</sup>, this is the only occurrence of חרת *chârath* (therefore a [hapax legomena](#))
- This verse has two occurrences of Elohim and writing, maybe both the Father and the Son wrote and signed it?

- The tables, also translated as testimony, were two as in two witnesses.

## True Freedom – engraved *charut* (*charath* <sup>H2801</sup>), can be pronounced *cherut* – freedom

Exo 32:16 *Chet-Resh-Vav-Tav*, the Hebrew word pronounced *charut* – engraved <sup>H2801 charath</sup>, can also be pronounced *cherut* – freedom: the only true path to freedom is the one engraved on the tablets (ancient teaching). Those who live in sin are in bondage to sin. The only real freedom is to be freed by Yeshua, to live as God designed in creation – to produce the fruit of righteousness through faith. Source: [Ahavta](#).

Compare to Exo 32:4 “...it with a graving tool, <sup>H2747 cheret</sup> ...”

## H2747 *cheret* <sup>KJC:2</sup> graving <sup>Exo 32:4</sup>, pen <sup>Isa 8:1</sup>

בְּחֶרֶט

*heret*: A masculine noun designating an engraving tool, a chisel. It is an instrument used by Aaron to "fashion" or "dress down" the golden calf ([Exo 32:4](#)). Its use implicated Aaron further into the guilt of the Israelites. The word is also used in [Isa 8:1](#) as a writing utensil.

## Total KJV Occurrences: 2 graving, 1 [Exo 32:4](#), pen, 1 [Isa 8:1](#)

JKM: The pen is mightier than the sword? What I'm arguing here is that is not the pen of a revolutionist (which I'm not disagreeing with) but that it's mightier in this modern day and age because we can use the pen to write our signature in the form of a bankers acceptance.

## Exo 32:4 Comparison of *ChaRaTh* <sup>H2801</sup> and *CheReT* <sup>H2747</sup>

### Exo 32:4 Aaron made it a molten calf

And he received *them* at their hand, and fashioned <sup>H6696 *tsoor*</sup> it with a graving tool, <sup>H2747 *cheret*</sup> after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

ABM talks about two contracts at Mt. Sinai the one written at the top of Mt. Sinai and the one at the bottom of Mt. Sinai. The covenant of Elohim where on tables graven i.e. *ChaRaTh* <sup>H2801</sup> by his finger <sup>Exo 31:18</sup>, in contrast Aaron “fashioned” a molten calf by a graven tool *ChaReT* <sup>H2747</sup>.

If you throw in Glenn McWilliams's commentary that it was not clear if the intent of the Israelites was create an image for a new god or that the it was an image to replace Moshe, but still meant for YHVH. So the question then as it is today is what is your intention with regard to the most important thing you have namely your covenant with YHVH. This word translated as fashion is *Tsur* which Strong's distinguishes from the word spelled the same translated as rock. As far as frequency goes the translation of fashion is a poor one and a more common translation of besiege or siege, which is a war like act. In contrast to *Tzur* you're saying Rock. Doesn't this also support the idea about the question the Glenn McWilliams raises? Are you going to war with YHVH or is he your Rock/Defense?

Who's the lawgiver, in the Torah, isn't it YHVH? If you understand lawgiver to mean the one who wrote the contract/covenant and gave it to Israel then the tablet, which represents the Ketuba, was given to (or was going

to be given to) Israel. With the second contract Aharon was the “lawgiver” or at least he was the representation of the mob and they were giving the law to themselves. (Sidebar, how do you contract with yourself?). So again, depending on intent of each individual the question could be raised that Israel was making their own god in their own image.

To properly make an altar, don't you have to make it from unhewn rock?

Exo 32:17 says there was a “noise of war” in the camp. Going back to the word for “fashion” which can be translated as a war like act. When you make false gods with your own contract separate and apart from the contract you have with YHVH, you are going to war with YHVH.

The point I'm trying to make is that the documents we write and the things we sign could have awesome consequences especially if you could be operating on behalf of YHVH.

Note: FYI: H6458 of Exo 20:4 is the word PeSeL translated as graven image.

### Exo 31:18 – Moses given to tables of testimony...written with the finger of Elohim

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God

...of **communing**<sup>H1696 dabar</sup> ... tables<sup>H3871 luach</sup> of testimony,<sup>H5715 eduth</sup> ,<sup>H5715</sup> tables<sup>H3871 luach</sup> of stone,<sup>H68 eben</sup>  
written<sup>H3789 kawthab</sup> with the finger<sup>H676 etsbah</sup> of God.<sup>H430 elohim</sup> ...

**H2802 chereth KJC:** <sup>1Sa 22:5</sup> forest, (the only other word with Chet-Resh-Tav)

חֵרֶת

**BDB Definition:** Hareth = “forest”; 1) a forest whose site is now unknown

**Part of Speech:** noun proper locative

**Strong's Number:** from [H2801](#) (but equivalent to [H2793](#))

**KJC:** *hareth*, 1 [1Sa 22:5](#)

**1Sa 22:1-5 - Then David departed, and came into the forest of Hareth** <sup>H2802</sup>

<sup>1</sup> David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him. <sup>2</sup> And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred <sup>400</sup> men.<sup>a</sup> <sup>3</sup> And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. <sup>4</sup> And he brought them before the king of Moab: and they dwelt with him all the

<sup>a</sup> **Gen 32:6** And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred <sup>400</sup> men with him.

while that David was in the hold. <sup>5</sup> And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of **Hareth**. <sup>b</sup>

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<sup>b</sup> For 1Sa chapter 22, see... "1Sa-22-400-men-Doeg-the-Edomite-Standalone-Aleph-Tav", article # [617](#).