

Old Testament Slavery

A Biblical Theology

Slaves and Slavery

- I. Male Servitude
 - A. Spiritual Brothers
 - B. Relatives
 - C. Non Brothers and Non Relatives (Gentiles)
- II. Female Servitude
 - A. Spiritual Sisters
 - B. Relatives
 - C. Non Sisters and Non Relatives (Gentiles)
- III. Key Premise: No where in the Old and New Testament are the people of God ever given permission to sell other human beings
 - A. Although concessions are made that certain people will sell their own persons, this is far from the ideal

Poor Brothers and Gentiles

Leviticus 25:39-49 [ESV]

³⁹ “If your **brother** becomes poor beside you and sells himself to you, you shall not make him serve as a slave: ⁴⁰ he shall be with you as a hired servant and as a sojourner. He shall serve with you until the year of the jubilee. ⁴¹ Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. ⁴² For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. ⁴³ You shall not rule over him ruthlessly but shall fear your God.

⁴⁴ As for your **male and female slaves** whom you may have: **you may buy male and female slaves from among the nations that are around you.** ⁴⁵ You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. ⁴⁶ You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Redeeming Brothers

Leviticus 25:47-55 [ESV]

⁴⁷ “If a stranger or sojourner with you becomes rich, and **your brother** beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger’s clan, ⁴⁸ then after he is sold he may be redeemed. **One of his brothers may redeem him, ⁴⁹ or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself.** ⁵⁰ He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired servant. ⁵¹ If there are still many years left, he shall pay proportionately for his redemption some of his sale price. ⁵² If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. ⁵³ He shall treat him as a servant hired year by year. He shall not rule ruthlessly over him in your sight. ⁵⁴ And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. ⁵⁵ For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the Lord your God.

Year of Jubilee

Leviticus 25:8-12 [ESV]

⁸ “You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. ⁹ Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. ¹⁰ And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. ¹¹ That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. ¹² For it is a jubilee. It shall be holy to you. You may eat the produce of the field.

Laws Against Kidnapping

Deuteronomy 24:7 [ESV]

⁷ “If a man is found stealing one of his brothers, of the people of Israel, and if he treats him as a slave or sells him, then that thief shall die. So you shall purge the evil from your midst.

Poor Brothers Analysis

- I. Slavery amongst brothers forbidden
 - A. To be treated as “hired hands”
 - B. Service could extend for as long as the Jubilee
 1. At the point of Jubilee, family lands, etc. are restored
 2. However, as a “hired hand,” the brother could “leave at will”
 - C. If sold to a stranger or foreigner, one could not buy him
 1. The expectation is that a relative will redeem him
 2. Within Israel, the servant could acquire his own wealth
 - a. At most, a foreigner could expect to acquire a measured amount of labor/services
 - b. The foreigner would have to pay the “brother”
 - D. Forced servitude is a capital offense
 - E. For brothers, servitude is voluntary
 1. The decision to sell one’s self is a personal decision

Buying Hebrew Slaves Exodus 21:2-6 [ESV]

² **When you buy a Hebrew slave**, he shall serve six years, and in the seventh he shall go out free, for nothing. ³ If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. ⁴ If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out alone. ⁵ But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ ⁶ then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

Buying Hebrew Slaves

Initial Observations - Exodus 21:2-6 [ESV]

- I. At first glance, Exodus 21:2-6 conflicts with Leviticus 25:35-49
- II. These issues require explanation:
 - A. Doesn't seem very voluntary
 - B. Release from service secured after the Sabbath Year, not the Jubilee
 - C. Why leave the wife/children behind?
 1. Implies the "breakup" of a marriage
 2. Implies wives and children are also "property" of the master
 - D. Possibility of "perpetual" servitude

Paying Hebrew Slaves

Deuteronomy 15:12-18 [ESV]

¹²“If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. ¹³And when you let him go free from you, you shall not let him go empty-handed. ¹⁴You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the Lord your God has blessed you, you shall give to him. ¹⁵You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today. ¹⁶But if he says to you, *‘I will not go out from you, because he loves you and your household, since he is well-off with you, then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever. And to your female slave you shall do the same. ¹⁸It shall not seem hard to you when you let him go free from you, for at half the cost of a hired servant he has served you six years.* So the Lord your God will bless you in all that you do.

Pricing Hebrew Slaves

Initial Observations - Leviticus 25:47-55 [ESV]

- I. A Hebrew Relative falls into Slavery
 - A. Text suggests that Hebrew Women may not sell themselves
 1. Hebrew Women may end up in this situation by other means...
 - a. War [Namman's servant], migration from Israel, etc.
- II. Pricing
 - A. Based on some sort of "discounted cash flow" tied to the Sabbath Year (not Jubilee)
 - B. Priced at 50% of the cost of a hired servant
- III. Redemption doesn't apply to "Hebrew Servants"
 - A. These servants must be "bought" instead
 - B. Disconnect between "Hebrews" and "Brothers/Sisters"
- IV. Hebrew servitude not voluntary
 - A. How did this person fall into servitude in the first place?
 1. Because of the structure of the Mosaic covenant...

Hebrew Slaves - Case Study

Jeremiah 34:8-14 [ESV]

⁸The word that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people in Jerusalem to make a proclamation of liberty to them, ⁹that **everyone should set free his Hebrew slaves, male and female, so that no one should enslave a Jew, his brother.** ¹⁰And they obeyed, all the officials and all the people who had entered into the covenant that everyone would set free his slave, male or female, so that they would not be enslaved again. They obeyed and set them free. ¹¹But afterward they turned around and took back the male and female slaves they had set free, and brought them into subjection as slaves. ¹²The word of the Lord came to Jeremiah from the Lord: ¹³"Thus says the Lord, the God of Israel: I myself made a covenant with your fathers when I brought them out of the land of Egypt, out of the house of bondage, saying, ¹⁴**'At the end of seven years each of you must set free the fellow Hebrew who has been sold to you and has served you six years; you must set him free from your service.'** But your fathers did not listen to me or incline their ears to me.

Hebrew Slaves - Case Study

Jeremiah 34:15-18 [ESV]

¹⁵You recently repented and did what was right in my eyes by proclaiming liberty, each to his neighbor, and you made a covenant before me in the house that is called by my name, ¹⁶ but then **you turned around and profaned my name when each of you took back his male and female slaves, whom you had set free according to their desire, and you brought them into subjection to be your slaves.** ¹⁷ “Therefore, thus says the Lord: You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor; behold, I proclaim to you liberty to the sword, to pestilence, and to famine, declares the Lord. I will make you a horror to all the kingdoms of the earth. ¹⁸ And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like the calf that they cut in two and passed between its parts—

Poor Brothers and Hebrew Slaves Analysis

- I. First glance –contradiction to Leviticus 25:35-49
- II. Issue: Who is a Hebrew Slave?
 - A. Not a Jew – see Jeremiah 34:9
 1. Relative, but not a Jew
 2. Not one who “Praises God” (a “Jew”)
 - B. What then? Why the qualification?
 1. Is a Hebrew from amongst the Nations? Possibly...
 2. The Nations don’t describe Israel as “Fighters of God” nor “Praisers of God”
 - C. What is the meaning of “Hebrew”?
 1. Israelites do not refer to themselves as Hebrews
 2. This is likely an ethnic designation
- III. Why can’t Hebrew slaves be redeemed?
 - A. Price based on the Sabbath Year - an employment agreement
 - B. Redemption is for “brothers”
 - C. Connotation that Hebrew slaves are expected to “convert”
- IV. What’s the deal with leaving the “wife and kids” behind?
 - A. What is implied here? – See the Jacob/Laban narrative.
 - B. Tied to the issue of conversion into the faith [1 Cor 7:15]

Treatment of Slaves

Exodus 21:20-25 [ESV]

²⁰ “When a man strikes his slave, male or female [אָמֵה], with a rod and the slave dies under his hand, he shall be avenged. ²¹ But if the slave survives a day or two, he is not to be avenged, for the slave is his money. ²² “When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and he shall pay as the judges determine. ²³ *But if there is harm, then you shall pay life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.*

Treatment of Slaves

Exodus 21:26-32 [ESV]

²⁶ “When a man strikes the eye of his slave, male or female [אָמֵה], and destroys it, he shall let the slave go free because of his eye. ²⁷ If he knocks out the tooth of his slave, male or female [אָמֵה], he shall let the slave go free because of his tooth. ²⁸ “When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. ²⁹ But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death. ³⁰ If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed on him. ³¹ If it gores a man’s son or daughter, he shall be dealt with according to this same rule. ³² If the ox gores a slave, male or female [אָמֵה], the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

Treatment of Slaves

Deuteronomy 23:15-16 [ESV]

¹⁵“You shall not give up to his master a slave who has escaped from his master to you. ¹⁶He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him.

Intention of Conversion

OT Commandments

- I. Israelites were slaves in the Land of Slavery
- II. Framework – “your male and your female slaves”
 - A. Leviticus 22:11 – Eat of the Levites’ portion
 - B. Participation in Festivals
 - C. Participation in the Sabbath Rest
- III. Slaves could “escape” their master
 - A. Opens the question of why someone would want to escape in the first place
 1. Deuteronomy 24:14 (ESV) - “You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns.
 - B. Israel had to help facilitate their escape [Deut 23:15-16]

Intention of Conversion

Diachronic Example - Philemon 8-22

⁸ Accordingly, though I am bold enough in Christ to command you to do what is required, ⁹ yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— ¹⁰ I appeal to you for my child, Onesimus, whose father I became in my imprisonment. ¹¹ (Formerly he was useless to you, but now he is indeed useful to you and to me.) ¹² I am sending him back to you, sending my very heart. ¹³ I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, ¹⁴ but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. ¹⁵ For this perhaps is why he was parted from you for a while, that you might have him back forever, ¹⁶ no longer as a slave but more than a slave, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord. ¹⁷ So if you consider me your partner, receive him as you would receive me. ¹⁸ If he has wronged you at all, or owes you anything, charge that to my account. ¹⁹ I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. ²⁰ Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ. ²¹ Confident of your obedience, I write to you, knowing that you will do even more than I say. ²² At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

Male Servitude

Three Types

- I. Spiritual Brothers – Treated as hired hands
- II. Relatives – Not Spiritual Brothers
 - A. Paid at 50% of a hired hand (remember this is voluntary)
 - B. Freed after 6 years (see the Jacob narrative)
 1. Sabbath Year (not the Year of Jubilee)
 - C. Master may give him an option to marry “into” the family
 1. Giving a wife is the prerogative of a parent or guardian
 2. Expectation that if he leaves he **could** be “deserting” the faith
 3. However, it does seem that he has a right to **buy** or **redeem** his wife/children
- III. Gentiles – Non brothers and non relatives
 - A. Viewed as Possessions? No!
 1. Apparently acquired from the “Nations,” not war.
 2. Not to be sold nor traded! – intended to be kept within Israel forever
 3. Strong evidence towards facilitating the process of conversion
 - B. Human dignity
 1. Some degree of corporal punishment allowed – but abuse forbidden!
 2. Within the bounds Image of God framework
 3. **Slaves could leave slavery without penalty**

Slave Wives

Exodus 21:7-11 [ESV]

⁷“When a **man** sells his daughter as a slave [אָנָה], she shall not go out as the male slaves do. ⁸If she does not please her master, who has designated her for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken faith with her. ⁹If he designates her for his son, he shall deal with her as with a daughter. ¹⁰If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights. ¹¹And if he does not do these three things for her, she shall go out for nothing, without payment of money.

Female Servitude

Three Types

- I. **Spiritual Sisters – Not allowed!**
 - A. Exodus 21:7 contemplates voluntary marriage
 - B. The sister may be redeemed like a brother
- II. **Relatives – Not Spiritual Sisters**
 - A. Freed after 6 years (like males) – Deuteronomy 15:12
 - B. Like male slaves, her Master may give her an option to marry “into” the family
 1. She can choose not to marry and instead wait for the Sabbath Year
 2. If she chooses to marry, she has full rights of a wife (v9-10)
 3. If her husband does not provide for her, she can divorce him
 - a. Remember what we talked about within the Image of God framework
 - b. In essence, she can divorce her husband if he is hard hearted
 - c. If she divorces because she is hard hearted, she must leave her children behind (just like a man – Exodus 21:5; Deut 15:17)
- III. **Gentiles – Non sisters and non relatives**
 - A. Mostly treated like male slaves... but with some exceptions

Israel Attacks Midian

Numbers 31:1-11 [ESV]

¹ The Lord spoke to Moses, saying, ² “Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people.” ³ So Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian to execute the Lord’s vengeance on Midian. ⁴ You shall send a thousand from each of the tribes of Israel to the war.” ⁵ So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. ⁶ And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. ⁷ They warred against Midian, as the Lord commanded Moses, and killed every male. ⁸ They killed the kings of Midian with the rest of their slain, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. And they also killed Balaam the son of Beor with the sword. ⁹ And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. ¹⁰ All their cities in the places where they lived, and all their encampments, they burned with fire, ¹¹ and took all the spoil and all the plunder, both of man and of beast.

Moses Allows the Virgins to Live

Numbers 31:12-20 [ESV]

¹² Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on the plains of Moab by the Jordan at Jericho. ¹³ Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. ¹⁴ And Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. ¹⁵ Moses said to them, “Have you let all the women live? ¹⁶ Behold, these, on Balaam’s advice, caused the people of Israel to act treacherously against the Lord in the incident of Peor, and so the plague came among the congregation of the Lord. ¹⁷ Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. ¹⁸ But all the young girls who have not known man by lying with him keep alive for yourselves. ¹⁹ Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. ²⁰ You shall purify every garment, every article of skin, all work of goats’ hair, and every article of wood.”

Eleazar “Baptizes” the Virgins Numbers 31:21-29 [ESV]

²¹ Then Eleazar the priest said to the men in the army who had gone to battle: “This is the statute of the law that the Lord has commanded Moses: ²² only the gold, the silver, the bronze, the iron, the tin, and the lead, ²³ everything that can stand the fire, you shall pass through the fire, and it shall be clean. Nevertheless, it shall also be purified with the water for impurity. And whatever cannot stand the fire, you shall pass through the water. ²⁴ You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp.” ²⁵ The Lord said to Moses, ²⁶ “Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers’ houses of the congregation, ²⁷ and divide the plunder into two parts between the warriors who went out to battle and all the congregation. ²⁸ And levy for the Lord a tribute from the men of war who went out to battle, one out of five hundred, of the people and of the oxen and of the donkeys and of the flocks. ²⁹ Take it from their half and give it to Eleazar the priest as a contribution to the Lord.

Distribution of Persons and Booty Numbers 31:30-41 [ESV]

³⁰ And from the people of Israel’s half you shall take one drawn out of every fifty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and give them to the Levites who keep guard over the tabernacle of the Lord.” ³¹ And Moses and Eleazar the priest did as the Lord commanded Moses. ³² Now the plunder remaining of the spoil that the army took was 675,000 sheep, ³³ 72,000 cattle, ³⁴ 61,000 donkeys, ³⁵ and 32,000 persons in all, women who had not known man by lying with him. ³⁶ And the half, the portion of those who had gone out in the army, numbered 337,500 sheep, ³⁷ and the Lord’s tribute of sheep was 675. ³⁸ The cattle were 36,000, of which the Lord’s tribute was 72. ³⁹ The donkeys were 30,500, of which the Lord’s tribute was 61. ⁴⁰ The persons were 16,000, of which the Lord’s tribute was 32 persons. ⁴¹ And Moses gave the tribute, which was the contribution for the Lord, to Eleazar the priest, as the Lord commanded Moses.

The issue of Holy War and the Herem (“devotion to destruction”) is beyond our scope for now

Law on Female Captives Deuteronomy 21:10-14 [ESV]

¹⁰“When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive, ¹¹ and you see among the captives a beautiful woman, and you desire to take her to be your wife, ¹² and you bring her home to your house, she shall shave her head and pare her nails. ¹³ And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. ¹⁴ But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.

Law on Female Captives Analysis

A When you see among the female captives a beautiful woman

B And you desire to take her to yourself as a wife

X Shave her head, pare her nails, and keep her for a full month

B' Then you may take her as your wife

A' If she no longer pleases you, you must release her outright

Female Slaves Analysis Continued...

- I. Non-Jewish, non-Hebrew Female Slaves
 - A. Marriage is forbidden
 - 1. Believers are not to marry unbelievers
 - B. Non-marital sexual intercourse absolutely forbidden
 - C. Remember Midian's crime in the first place
- II. Female Captives
 - A. Slavery is the default
 - 1. Such slaves not to be sold "outside" of Israel... ie – to the Nations
 - 2. Sexual intercourse forbidden
 - B. May "convert" into the faith
 - C. Once "converted" they may marry into Israel
 - 1. Difficult process assumed that removes "sexual appeal"
 - a. Clothing, hair, nails, etc.
 - 2. Full benefits of a wife
 - 3. She may divorce just as a non-believer does... by leaving the marriage

Final Thoughts Israelite Institution(s) of Servitudes

- I. Generally, Israel was to have a high view of servitude
 - A. Formerly the slaves of Pharaoh
 - B. Ideally, the servants of God (Moses – "servant of the Lord")
- II. The Law, Prophets, and Apostles teach that "servitude" is part of the human condition.
 - A. Slaves of Wickedness
 - B. Slaves of Righteousness
 - 1. 10 Commandments (Exodus 20)
 - 2. Romans 6:16, 8:13; 1 Cor 6:22
- III. The ideal is not servitude, but "marriage" or "sonship"
 - A. One should love one's master/mistress and be loved!
 - B. Christ's role as Redeemer of His brothers and sisters
- IV. Applications to the following
 - A. Invisible Church (Brothers and sisters in Christ)
 - B. Visible Church (Nominal Christians)
 - C. The Rest of the World (Everyone else)

Until the Adoption as children of God, we must regard ourselves as servants [1 Cor 4:1-7]

¹ This is how one should regard us, as servants of Christ and stewards of the mysteries of God. ² Moreover, it is required of stewards that they be found trustworthy. ³ But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. ⁴ I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. ⁵ Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God. ⁶ I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. ⁷ For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

Places of Honor...

Luke 14:7-14 [ESV]

⁷ Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, ⁸ "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, ⁹ and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. ¹⁰ But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." ¹² He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. ¹³ But when you give a feast, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."