



Palm Sunday
Epistle

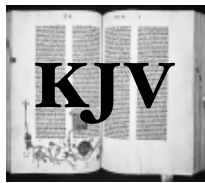
Rev

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Phi 2:5-II

Humility - being humble
Philippians 2:5-II

Collect

Almighty and everliving God, who of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great **humility**: Mercifully grant that we may both follow the example of his **patience**, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.



Let this mind be in you, which was also in Christ Jesus: [here follows the prayer]

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation,
and took upon him the form of a **servant**,
and was made in the likeness of men:

And being found in fashion as a man,
he humbled himself,
and became obedient unto death,
even the death of the cross.

Wherefore God also hath highly exalted him,
and given him a name which is above every name:
That at the name of Jesus every knee should bow,
of things in heaven,
and things in earth,
and things under the earth;
And that every tongue should confess that
Jesus Christ is Lord,
to the glory of God the Father.

(Phillips NT) Let your attitude to life be that of Christ Jesus himself. For he, who had always been God by nature, did not cling to his privileges as God's equal, but stripped himself of every advantage by consenting to be a **slave** by nature and being born a man. And, plainly seen as a human being, he humbled himself by living "a life of utter obedience, to the point of death, and the death he died was the death of a common criminal. That is why God has now lifted him to the heights, and has given him the name beyond all names, so that at the name of Jesus "every knee shall bow" whether in Heaven or earth or under the earth. And that is why "every tongue shall confess" that Jesus Christ is Lord, to the glory of God the Father.



Glen Miller



Servant

1401. **δουλος** *doulos* *doo'-los*; from [1210](#); a **slave** (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency):--bond(-man), servant.

J.B. Philips (below) translates it as slave, which keeps the meaning better, as *servant* also is used for the King's governmental officials, and of other wealthy people in the employ of a ruler.

The servant is in the employ of the master, and he can leave any time, switch allegiance etc. A slave belongs to his master, and his allegiance is to his master alone. He may become very intimate with his master's affairs, and very important to his master's plans. (see page 2)

In St. Paul's theology, a servant is described as someone who has no idea what is the purpose behind his master's actions, whereas a friend does. So, he considers it better to be a friend to God than a servant to God.

The KJV never uses the word **slave**. for a person! This despite the fact that some places 30% of Christians were slaves.

Whereas in the NKJV slave occurs 31 times. And in the NRSV it occurs 142 times.

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.

As humble as a Slave

The use of "servant" for the Greek δουλος (doulos)

I prefer the translation of δουλος as "slave", as do many Bibles, for the reasons set out both here and in the adjacent column.

For some reason the KJV and the RSV which follows it, never use the word **slave** in reference to a person, and avoids also "bond servant".

Jesus, according to the earliest theologians in the 3rd. c. and according to the Church in the 5th c. was both human, and divine. Yet He relinquished his godly power, in order to become like man ^A, except he was divine and had no sin. He often said that He could do nothing without the Father, and He wanted us to understand that we are also totally dependent on the Father. This is the sense of the meaning of **slave**, who waits **patiently** for the master's instruction.

The NJBC (see book ref. below) has:
"Christ freely rendered himself powerless, exactly as a slave is powerless, adopting the condition of a slave." (P 794 - 48:21)

^A ...the Eternal Son entered a life subject to human limitations; and that in order to do this, while retaining in full exercise the infinite love which is the essence of God and which could not be even for a moment inoperative, the Son deliberately laid aside, by an influence upon Himself which no creature can exert, the full exercise of His divine powers, thus permitting them to become for a time latent. (J.A. Beet Commentaries)



Bibles that translate δουλος as *slave*

NKJV but made Himself of no reputation, taking the form of a **bondservant**, and coming in the likeness of men.

NRSV but emptied himself, taking the form of a **slave**, being born in human likeness. And being found in human form,

Philips NT 1972 but stripped himself of every advantage by consenting to be a **slave** by nature and being born a man.

NASB 1995 but emptied Himself, taking the form of a **bond-servant**, and being made in the likeness of men.

NAB (Papal approval) ... taking the form of a **slave** ...

Vulgate (transl.) ... taking the nature of a **slave** ...

The idea of being a "servant or minister of God" would not express that, for this is a term which might be applied to the highest angel in heaven. (Barnes notes)

... the Son took the 'form of a servant,' or 'slave.' (J.A. Beet).

The New Jerome Biblical Commentary

Brown, Raymond

Prentice Hall

0-13-614934-0

Phi 2:5-11

The collect suggests that we follow Jesus and humble ourselves as He did: "a life of utter obedience, to the point of death ..."

That is a heavy burden! I though Jesus said his load was "light". He did warn the Apostles that they would have to bear the same type of cross as Him, and that their lives would be in danger. They would have to trust him and be prepared to risk everything for what He variously described as "the treasure", "pearl of great price" etc. [commentary to follow soon on these parables].

Why did the KJV and the RSV avoid any mention of a slave, or bond servant, yet the word slave occurs 31 times in the NKJV and 142 times in the NRSV?

Someone else has thought of this - here are his comments

One example of this, is the word 'ebed'. This Hebrew word means 'slave', and is equivalent to the Greek word 'doulos' in the New Testament. Now, despite their clear meaning in the Hebrew and Greek lexicons, the actual word 'slave' is found only one time in the entire Old Testament, and nowhere in the New Testament; ...

Why is this? Might it have something to do with the fact that England was heavily involved in slave trade, and so using the correct word 'slave' might have been a bit offensive to King James? In other words, 'We all know that we practice slavery, but let's use a softer, more polite word in our translation, in order to not offend the king'. From: <http://www.endtimeprophecy.net/EPN-1/Articles/Articles-AKJV/kjvhist2.html>

And another comment from a dictionary

However, the Hebrew word `ebhedh, in the Old Testament and the Greek word doulos, in the New Testament more properly might have been translated "slave" instead of "servant" or "bondservant," understanding though that the slavery of Judaism was not the cruel system of Greece, Rome, and later nations. The prime thought is service; the servant may render free service, the slave, obligatory, restricted service.

<http://www.searchgodsword.org/enc/isb/view.cgi?number=T82>

30

Re:slaves being important to the master

A chance to rise was allowable in some instances, e.g. Eliezer, a foreign slave in a Hebrew household, and Joseph, a Hebrew slave in a foreign household. Each rose to a place of honor and usefulness (Genesis 15:2; 39:4).

Other references regarding slavery in the 1st. c.

Nowack, Hebrew Arch.; Ewald, Alterthumer, III, 280-88; Grunfeld, Die Stellung des Sklaven bei den Juden, nach bibl. und talmud. Quellen, 1886; Mielziner, Die Verhältnisse der Sklaven bei den alter Hebrdern, 1859; Mandl, Das Sklavenrecht des Altes Testament, 1886; Kahn, L'esclavagedans la Bible et le Talmud, 1867; Sayce, Social Life among the Assyrians and Babylonians; Lane, Manners and Customs of Modern Egyptians, 205; Arabian Nights, I, 64; Thomson, LB; McCurdy, HPM, 1894; Trumbull, Studies in Oriental Social Life, 1894. There is a wealth of material in the Talmudic tractate Kiddushin (pp. 17-22).

And From:http://lastdaysministry.com/slaves_of_christ.htm

Much misapprehension of the truth that Christians are slaves of Christ could have been avoided if the translators of the King James Version had correctly translated the Greek noun doulos "slave" instead of "servant." The NASB renders doulos "slave" or "slaves" more than ninety times, and "servant" only once. The King James II Version (KJVIV) renders doulos "slave" in virtually every case.

Paul wrote, "They which live should not...live unto themselves, but unto him which died for them..." (2 Cor. 5:15). And according to the KJVIV, we can see Paul's view in this regard in his greetings to various churches: To the Romans, "Paul, a slave of Jesus Christ" (Rm. 1:1). And to the Philippians, "Paul and Timothy, slaves of Jesus Christ" (Phil. 1:1). And to Titus, "Paul, a slave and an apostle of Jesus Christ" (Titus 1:1).

Paul and Timothy were not the only ones who saw themselves as slaves of Christ. Again, in the KJVIV, James wrote, "James, a slave of God and of the Lord Jesus Christ" (James 1:1). Also, the apostle Peter wrote, "Simon Peter, a slave of Jesus Christ" (2 Pet. 1:1).

I think, but have not the time to research it just now, that in the 1500's the slave trade was under heavy criticism by the English Parliament, and so as not to lend any support for this type of business, nor provide anyone with a biblical statement about slavery that might be used to justify the continuing use of slaves; the committee for the KJV under advice from the Crown, perhaps, undertook to freely translate the Hebrew and Greek word for slave into the word "servant".

Much before, the Council of London, in 1102 passed this law. 27. Let no one presume for the future to enter into that nefarious business by which they were accustomed hitherto to sell men like brute animals in England.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

a name which is above every name

The name “Jesus,” is not unique. It was a very common name in Galilee. In any case His name in Aramaic was pronounced “Eeshoo”.

So perhaps it is “Emmanuel”, which is the name above every name, and which occurs only once in the Bible. The name is prophesied by Isaiah to be the name of the Messiah (“Immanuel”) and means “God with us”.

Traditionally the name of God was unspoken out of respect, and severe penalties were applied to anyone who slipped up and said the name. In Torah, even God was reluctant to state His real name (Moses could not even get it out of Him). In Jewish theology just the name of God invokes power to make things happen. Now in Torah the name of God was “el” of “yod heh vav heh” spelled out, and after the vowel pointings were added to Torah much later (4th c.), the word that was substituted for God’s real name was “Adonai”.

And here we see that the name Jesus is to be substituted for the divine name Emmanuel. Using the name “Jesus” gives the speaker the “key” to calling on God for help.

... every knee shall bow - a quote from Isaiah 45:23.

From the LXX (Septuagint)

(Isaiah 45:21-23) If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from the beginning: then was it told you. I am God, and there is not another beside me; **a just God and a Saviour;** there is none but me. Turn ye to me, and ye shall be saved, ye that come from the end of the earth: I am God, and there is none other. By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; (45:24) **that to me every knee shall bend,** and every tongue shall swear by God,

(Matthew 1:23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel**, which being interpreted is, **God with us.**

“el” means God.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel.** (Isaiah 7:14, KJV 1769).

Compare with Hebrew OT Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name **Immanuel.** (Isaiah 7:14, JPS OT 1917).

Isa 45:23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me **every knee** shall bow, every tongue shall swear. Ro 14:11 For it is written, *As* I live, saith the Lord, **every knee** shall bow to me, and every tongue shall confess to God.

See here how Jesus (a Saviour) is God in the OT.

every tongue shall confess ...

There is no limitation on who shall confess, apart from those who are without speech due to immaturity, or due to impairment. In Biblical Law, someone who was unable to speak was not acceptable as a witness in court.

Do you remember that at the final wedding, the man who was ejected from the room because he had no wedding garments, was also unable to speak when confronted by the King? So perhaps his inability (not a natural impairment which would have been healed at his resurrection) or unwillingness to confess Jesus, was the final “nail in the coffin” that kept him out of the wedding chamber?

Humility?

Humility means to believe that without God’s help you can do nothing worthwhile, that you are totally dependent on God for your life, your well being and your happiness.

Jesus was the most humble person. To die a martyr for the Gospel is extreme humility. To “bow your knee” at Jesus name, may mean to be humbled when thinking of God.

see also Proper 23A, the Last Marriage.

Enough on this short passage, hope it gives you something to think about.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

4. Rights of Slaves:

Hebrew slaves fared far better than the Grecian, Roman and other slaves of later years. In general, the treatment they received and the rights they could claim made their lot reasonably good. Of course a slave was a slave, and there were masters who disobeyed God and even abused their "brothers in bonds." As usual the unfortunate female slave got the full measure of inhuman cruelty. Certain rights were discretionary, it is true, but many Hebrew slaves enjoyed valuable individual and social privileges. As far as Scripture statements throw light on this subject, the slaves of Old Testament times might claim the following rights, namely:

(1) Freedom.

Freedom might be gained in any one of the above-mentioned ways or at the master's will. The non-Hebrew could be held as a slave in perpetuity (Leviticus 25:44-46).

(2) Good Treatment.

"Thou shalt not rule over him (Hebrew slave) with rigor, but shalt fear thy God. Ye shall not rule, one over another, with rigor" (Leviticus 25:43,46). The non-Hebrew seemed to be left unprotected.

(3) Justice.

An ancient writer raises the query of fairness to slaves. "If I have despised the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up?" (Job 31:13). No doubt the true Hebrew master was considerate of the rights of his slaves. The very fact, however, that the Hebrew master could punish a Hebrew slave, "to within an inch of his life," gave ready opportunity for sham justice. "And if a man smite his servant, or his maid ("bondman or bondwoman"), with a rod, and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money" (Exodus 21:20).

Amori Christi et Ecclesiae –
Glen C. Miller OSV

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

From:
<http://www.searchgodsword.org/enc/isb/view.cgi?number=T8230>

(4) Family.

The slave before his release might have his wife and children (Exodus 21:5).

(5) Voluntary Slavery.

Even when the seventh year came, the slave had a right to pledge himself, with awl-pierced ear, to perpetual service for his master (Exodus 21:5; Deuteronomy 15:16). The traditional interpretation of "forever" in these passages is "until the next Jubilee year" (compare Kiddushin 21).

(6) Money or Property.

Some cases at least indicate that slaves could have money of their own. Thus, if a poor slave "waxed rich" he could redeem himself (Leviticus 25:49). Compare 1 Samuel 9:5-10, where, however, the Hebrew throughout calls the "servant" na`ar, "a youth," never `ebhedh.

(7) Children.

If married when free, the slave could take wife and children with him when freedom came, but if he was married after becoming a slave, his wife and children must remain in possession of his master. This law led him often into perpetual slavery (Exodus 21:3).

(8) Elevation.

A chance to rise was allowable in some instances, e.g. Eliezer, a foreign slave in a Hebrew household, and Joseph, a Hebrew slave in a foreign household. Each rose to a place of honor and usefulness (Genesis 15:2; 39:4).

(9) Religious Worship.

After being circumcised, slaves were allowed to participate in the paschal sacrifice (Exodus 12:44) and other religious occasions (Deuteronomy 12:12).

Recommended Books

			ISBN
The New Jerome Biblical Commentary	Brown, Raymond	Prentice Hall	0-13-614934-0

(10) Gifts.

Upon obtaining freedom, slaves, at the discretion of masters, were given supplies of cattle, grain and wine (Deuteronomy 15:13).

5. Rights of Slave Masters:

The rights of a slave master may briefly be stated as follows:

(1) to hold as chattel possession his non-Hebrew slaves (Leviticus 25:45);

(2) to leave such slaves as an inheritance for his children (Leviticus 25:46);

(3) to hold as his own property the wife and children of all slaves who were unmarried at the time they became slaves (Exodus 21:4);

(4) to pursue and recover runaway slaves (1 Kings 2:39-41);

(5) to grant freedom at any time to any slave. This is implied rather than stated. Emancipation other than at the Sabbatical and Jubilee years was evidently the right of masters;

(6) to circumcise slaves, both Jew and Gentile, within his own household (Genesis 17:13,23,27);

(7) to sell, give away, or trade slaves (Genesis 29:24. According to Torath Kohanim a Hebrew servant could be sold only under certain restrictions. See 1, (1));

(8) to chastise male and female slaves, though not unto death (Exodus 21:20);

(9) to marry a slave himself, or give his female slaves in marriage to others (1 Chronicles 2:35);

(10) to marry a daughter to a slave (1 Chronicles 2:34);

(11) to purchase slaves in foreign markets (Leviticus 25:44);

(12) to keep, though not as a slave, the runaway slave from a foreign master (Deuteronomy 23:15,16. See 3, (5));

(13) to enslave or sell a caught thief (Genesis 44:8-33; Exodus 22:3);

(14) to hold, in perpetuity, non-Hebrew slaves (Leviticus 25:46);

(15) to seek advice of slaves (1 Samuel 25:14; but the reference here is open to doubt. See 4, (6));

(16) to demand service (Genesis 14:14; 24).

Throughout Old Testament times the rights of both slaves and masters varied, but in general the above may be called the accepted code. In later times Zedekiah covenanted with the Hebrews never again to enslave their own brothers, but they broke the covenant (Jeremiah 34:8).