

1. Tonight we will continue our study of the Book of Colossians at verse eleven of chapter three. Last week I continued teaching Col 3:11 by way of the Doctrine of Circumcision. When time expired we were in the process of learning about the Scythians.
2. Before we continue our analysis, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:5-10.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, the dastardly diamond will if we let it, dominate our thoughts and actions in time ... The nature of which can certainly lead to demon possession/control;

Col 3:6 it's because of the existence of these abominable things in the life of many of you that divine discipline will soon come;

Col 3:7 it wasn't long ago that you were doing all of these abominable things and you really couldn't help it;

Col 3:8 but now that you are a Christian with access to the teaching ministry of God the Holy Spirit you must rid yourselves of God's coming discipline by putting off anger as a display of indignation, wrath as a display of rage, emotional turbulence leading to acts of evil, the maligning of others, filthy and obscene speech;

Col 3:9 and lying to one another--after all, the old man has been disarmed together with his evil practices,

Col 3:10 since you are now positionally in Christ, you must again and again put on the new man by means of a full knowledge of God; you must conform yourselves to the image of Jesus Christ Who made possible your regeneration,

4. So far we have exegeted that portion of Col 3:11 which in the KJV has been translated "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian ...," noting it might better be rendered "**inside the body of Christ there are no gentiles or Jews, circumcision or uncircumcision, barbarians (those who do not speak Greek), Scythians (nomadic tribes inhabiting northern Mesopotamia) ...**"

5. The entire verse has been translated in the KJV:

KJV-Sentence Continues

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

5.1 The unity referenced in Col 3:11 is one which transcends differences and works within them. But never a unity which ignores or denies these differences. Accordingly it does not necessarily seek to erase such differences. Christians in foreign lands have varying cultures but one Savior.

5.2 Paul's message clearly teaches there are no ethnic distinctions in Christ.

6. Wycliffe has written of the Barbarians in his encyclopedia:

6.1 "The word Barbarian is not found in the Old Testament, though the LXX uses it. ... It is used five times in the New Testament. 'Barbarian' may be a repeated syllable imitative of a foreigner, 'bar bar.'

6.2 Similarly Egyptians called non-Egyptians 'Berbers.' So it may simply mean 'those speaking an unintelligible tongue.' (1Co 14:11)

6.3 Plato divided this world into barbarians and Hellenes. The word may therefore mean non-Greek of both language and culture. Luke does not in any derogatory way call the ... Maltese, barbarians, that is, non-Greeks, natives (RSV), in Acts 28:2 & 4.

6.4 After the Persian War (493-479 B.C.) the Greeks came to use 'barbarian' with the sense of rough and crude. So Rom 1:14 may mean that Paul is 'debtor to those who speak Greek and to those who do not, and (so) to the cultured and to the uncultured.'

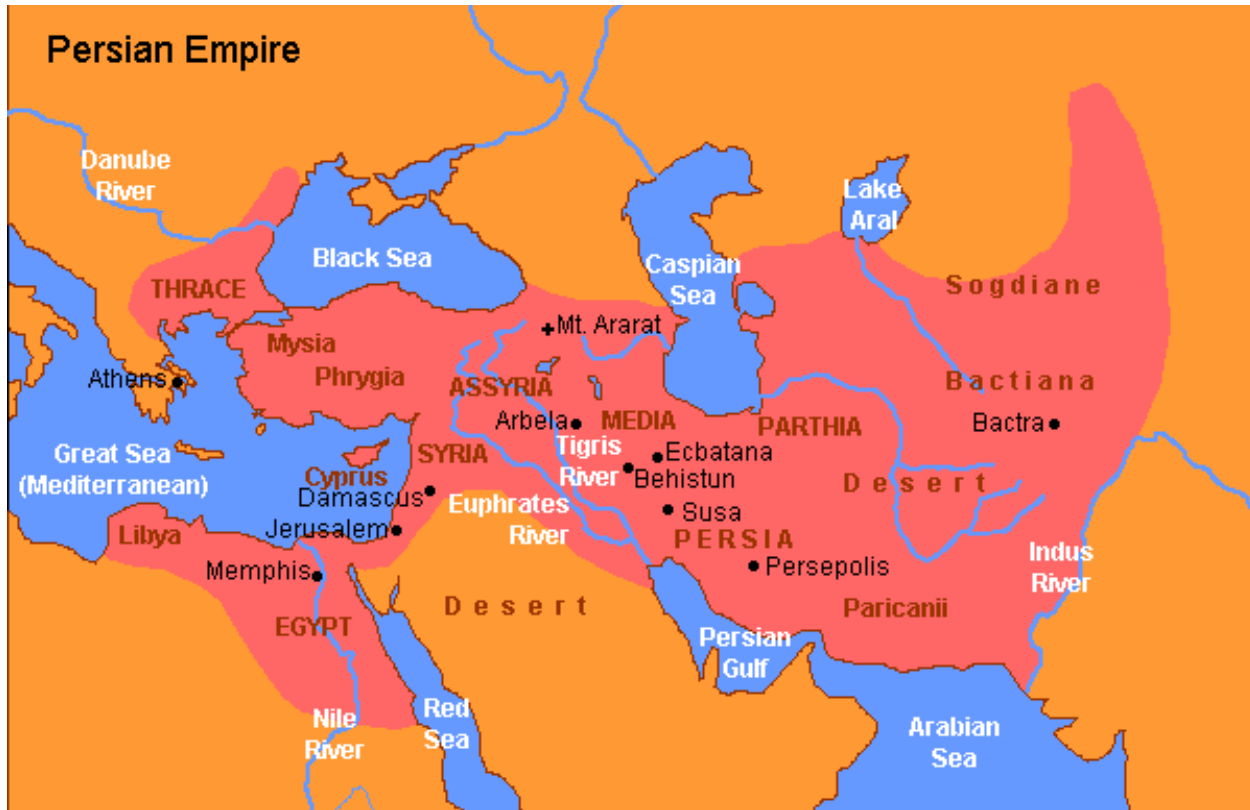
7. Wycliffe writes of the Scythians:

7.1 "The Scythians were horse-riding nomadic Indo-Aryan tribes, first traced in Central Asia near the border of Siberia and outer Mongolia c. 1700 B.C.

7.2 The Scythians are probably first mentioned in the Old Testament as "Ashkenaz," descended through Japheth from Noah. Gen 10:3

Gen 10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

7.3 When they tried to move southwest of the Caspian Sea they were checked by the Assyrians. About 715 B.C. they broke with the Mannai tribe ... and under Partatua moved into Urartu (a land around Mount Ararat) ...



7.4 In the 7th century B.C. the Scythians were strongly influenced by the culture of northwest Iran, and it is now generally agreed that the Scythian language was an Iranian dialect.

7.5 According to Herodotus the Scythians swept down on Mesopotamia in about 611 B.C. ... They subsequently remained in western Asia for 28 years. It has been argued that during this period they sacked the temple of Venus at Ashdod and settled in Beth-shean, called Scythopolis ...

7.6 The Scythians may be included in the confederation of tribes (Umman-manda) who ... sided with the Babylonians against the Assyrians ...

7.7 The warlike Scythians are described as barbarians (2Ma 4:47; 3Ma 7:3) ... By 110 B.C. these nomadic horsemen had settled in the Crimea (Neapolis) and traded with Russia. They intermarried with the Greeks of Macedonia."

7.8 In Col 3:11 Paul either cites the Scythians as typical barbarians or refers to them as a well-known group of nomadic freemen.

8. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:11 inside the body of Christ there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarians (those who do not speak

Greek) nor Scythians (a nomadic people originating in northern Mesopotamia) ...

9. And now for two other genre said to be without stigma in Christ: "bond nor free."

BOND NOR FREE δΟΥΛΟΣ, ΕΛΕΥΘΕΡΟΣ

1. **Doulos Eleutheros** is better translated "laves or freemen ..."

2. **Doulos** is a noun declined as a nominative singular followed by the noun **Eleutheros** declined as a nominative singular.

3. **Doulos** is translated "lave, servant, manservant" or "maidservant." It is used both literally and metaphorically. Let's review the Doctrine of Slavery.

4. Preface: The terms "service" and "servant" in the Bible are used in the sense of both servitude and ministry.

4.1 We need to know and apply principles from the Doctrine of Slavery since slavery is often mentioned in the Bible.

Tit 2:9 Teach "**slaves**" to be subject to their masters in everything, to try to please them, not to talk back to them,
Tit 2:10 and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

4.2 This doctrine will therefore deal only with servitude.

5. Introduction:

5.1 Slavery is certainly a social evil and contrary to the first divine institution.

5.2 Slavery was pervasive in the ancient world.

5.3 There are evidences of slavery even in our twenty-first century.

5.3.1 Cases have recently been documented where young men and women have been captured in the sub-Saharan and sold in various Arab countries. Mauritania and Sudan in particular have become infamous for their slave trade.

5.4 The United States permitted slave trading until January of 1863 when Abraham Lincoln issued the emancipation proclamation.

5.4.1 This was almost two years after the beginning of the Civil War in fulfillment of a threat to release all slaves by proclamation should the southern states not return to the union.

5.4.2 The threat was issued by President Lincoln in September 1862 and fulfilled on January 1, 1863.

6. Slavery in antiquity:

6.1 Slavery, bondage, or enforced service is attested from the earliest times throughout the ancient Near East and Far East. In antiquity, slave labor was utilized mainly by wealthy families and in royal building projects, such as the construction of the pyramids in Egypt, and pharaoh's store cities.

6.2 The Jews were enslaved in Egypt for more than 400 years.

6.3 In Palestine and Syria the slave was usually a domestic servant rather than an agricultural or industrial worker.

6.4 In the Alalakh Tablets (discovered in Syria) the highest number of slaves belonging to one master was said to be three. The big landowners, like those of Babylonia and Assyria, seem to have preferred free tenants to slave labor. Tenant farming on the halves or thirds seemed to work better.

7. Hebrew Etymology:

7.1 The most frequent Hebrew verb translated "serve" is **Abad**. It means "to work" or "labor."

Exo 20:9 Six days shalt thou "**labor**", and do all thy work:

Exo 5:17 Pharaoh said ...

Exo 5:18 Now get "**to work**." You will not be given any straw, yet you must produce your full quota of bricks."

Exo 5:19 The Israelite foremen realized they were in trouble when they were told, "You are not to reduce the number of bricks required of you for each day."

Exo 5:20 When they left Pharaoh, they found Moses and Aaron waiting to meet them,

7.1.1 It was also used often to mean "to serve a master as a slave"; but the noun **Ebed**, in addition to "slave," has a variety of meanings. Notice how it is used in Exo 21:5 and 6.

Exo 21:5 And if the "**ervant**" shall plainly say, I love my master, my wife, and my children; I will not go out free:

Exo 21:6 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 forever.

7.1.2 In 2Sa 9:2 Ziba was said to be Saul's "**servant**" but was seemingly a ranch foreman and in verse 2b and 11 "thy servant" is a polite expression of humility. In verse 10, Ziba's 20 "servants," were bondsmen.

2Sa 9:2 And there was of the house of Saul a "**servant**" whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, "**Thy servant**" is he ...

2Sa 9:10 Thou therefore, and thy sons, and thy "**servants**", shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty "**servants**".

2Sa 9:11 Then said Ziba unto the king, According to all that my lord the king hath commanded his "**servant**", so shall "**thy servant**" do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

7.1.3 In deference to the office of the king of Israel, the word **Ebed** also meant "the king's subjects," especially his mercenaries, officers, and ministers, like for example David to Saul and Joab to David.

1Sa 17:32 And David said to Saul, Let no man's heart fail because of him; thy "**servant**" will go and fight with this Philistine.

1Sa 17:33 And Saul said to David, Thou art not able to go against this Philistine ...

2Sa 14:19 The king asked, "Isn't the hand of Joab with you in all this?" The woman answered, "As surely as you live, my lord the king, no one can turn to the right or to the left from anything my lord the king says. Yes, it was your "**servant**" Joab who instructed me to do this and who put all these words into the mouth of your "**ervant**."

7.2 The Hebrew **Naar** translated "young man," or "servant," suggests that often one's attendant was youthful.

Gen 22:3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his "**servants**" and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about ...

Gen 22:5 He said to his "**ervants**," "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

7.2.1 To illustrate how **Naar** is used of young men/boys I want to give you four examples:

Gen 21:12 But God said to him, "Do not be so distressed about the "**boy**" and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.

2Sa 1:5 Then David said to the "**young man**" who brought him the report, "How do you know that Saul and his son Jonathan are dead?"

2Sa 1:6 "I happened to be on Mount Gilboa," the "**young man**" said, "and there was Saul, leaning on his spear, with the chariots and riders almost upon him.

2Sa 1:7 When he turned around and saw me, he called out to me, and I said, 'What can I do?'

2Sa 1:8 "He asked me, 'Who are you?' "An Amalekite,' I answered.

2Sa 1:9 "Then he said to me, 'Stand over me and kill me! I am in the throes of death, but I'm still alive.'

2Sa 1:10 "So I stood over him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord."

2Sa 1:11 Then David and all the men with him took hold of their clothes and tore them.

2Sa 1:12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and the house of Israel, because they had fallen by the sword.

2Sa 1:13 David said to the "**young man**" who brought him the report, "Where are you from?" "I am the son of an alien, an Amalekite," he answered.

End Lesson Taught 9-2-09