

1. Tonight we will continue our study of the Book of Colossians at verse eleven of chapter three. Last week I taught in part Col 3:11 by way of the Doctrine of Slavery.
2. When time expired we were about to begin a study of the Greek word **Eleutheros** translated "free."
3. Before we continue that analysis, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
4. 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,

5. So far we have exegeted that portion of Col 3:11 which in the KJV has been rendered "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond ...," noting it might better be translated "**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), slave ...**"

6. 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.

7. **Eleutheros** is well translated "free." It means one who is not a slave thus a freeman. **Eleutheros** is used:

of "freedom from restraint and obligation" in general, Mat 17:26;

Mat 17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Mat 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Mat 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children "**free**."

Mat 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

of the freedom to be supported financially and to marry; 1Co 9:1-5;

1Co 9:1 Am I not an apostle? am I not "**free**?" have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

1Co 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

1Co 9:3 Mine answer to them that do examine me is this,

1Co 9:4 Have we not power to eat and to drink?

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

from the Law, Gal 4:23-26;

Gal 4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Gal 4:25 For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Gal 4:26 But Jerusalem which is above is "**free**," which is the mother of us all.

from sin, Joh 8:36;

Joh 8:36 If the Son therefore "**shall make you free**," ye shall be "**free**" indeed.

with regard to righteousness, Rom 6:20;

Rom 6:20 For when ye were the servants of sin, ye were "**free**" from righteousness.

in a Jewish civil-lineage sense, "free" from bondage or slavery, Joh 8:33;

Joh 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made "**free**?"

with regard to using your freedom in Christ to cloak maliciousness.

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

1Pe 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

1Pe 2:16 As **free**, and not using your liberty for a cloke of maliciousness, but as the servants of God.

1Pe 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

7.1 The verb form of **Eleutherpos** is **Eletheroo** and means "to make free." It is used of deliverance from:

sin, Joh 8:32 & 36; Rom 6:18 & 22;

the law, Rom 8:2;

the bondage of corruption, Rom 8:21.

7.2 There is a related word **Eleutheria** meaning "liberty." It is rendered "freedom" in Gal 5:1, "with freedom did Christ set us free."

7.2.1 In Gal 5:1 the combination of the noun with the verb stresses the completeness of the act; the aorist tense indicating both its momentary and comprehensive character and how it was done once for all.

Gal 5:1 Stand fast therefore in the liberty (**Eleutheria**) wherewith Christ hath made us free (**Eletheroo**), and be not entangled again with the yoke of bondage.

7.2.2 The RV marginal note to Gal 5:1 gives perhaps the preferable meaning, i.e., "not to bring us into another form of bondage did Christ liberate us from that in which we were born, but in order to make us free from bondage."

7.3 The word **Eleutheria** is twice rendered "freedom" in the RV of Gal 5:13 (KJV, "liberty").

Gal 5:13 For, brethren, ye have been called unto "**liberty**;" only use not "**liberty**" for an occasion to the flesh, but by love serve (*Douleuo*) one another.

The analogy used by Paul is that of one being manumitted from slavery in a pagan temple. Among the Greeks the manumission was effected by a legal fiction.

The manumitted slave was thought to be purchased by a god.

The slave could not provide the money so the master paid it into the temple treasury in the presence of the slave. A document was then drawn up containing the words **Eleutheria** signifying "freedom."

Thus no one could ever enslave this person again nor could he ever again choose slavery since he belonged to the god.

7.4 In 2Co 3:17 **Eleutheria** denotes "freedom" of access to a knowledge of God.

2Co 3:15 Even to this day when Moses is read, a veil covers their hearts.

2Co 3:16 But whenever anyone turns to the Lord, the veil is taken away.

2Co 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is "**freedom.**"

7.5 **Apeleutheros** means "a freed man" (**Apo**, "from," and **Eleutheros** meaning free). It is used in 1Co 7:22, "the Lord's freedman." Here the fuller word brings out the spiritual emancipation in contrast to the natural "freedman."

1Co 7:22 For he that is called in the Lord, being a servant (**Doulos**), is the Lord's freeman (**Apeleutheros**): likewise also he that is called, being free (**Eleutheros**), is Christ's servant (**Doulos**).

8. Now again 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), slaves or freemen ..."

9. Now for the phrase "but Christ is all."

BUT CHRIST IS ALL, **ἀλλὰ Χριστος πᾶς**

1. The phrase **Alla Christos Pas** is better translated "but most certainly Christ occupies the whole sphere of life ..."

2. **Alla** is an adversative conjunction followed by the proper noun **Christos** declined as a nominative singular; next follows the adjective **Pas** declined also as a nominative singular.

AND IN ALL. **καὶ ἐν πᾶσι.**

1. **Kai En Pas** are better translated "and the cause of all things." or "and permeates all of life's developments."

2. **Kai** is a conjunction followed by the preposition **En** and the noun/adjective **Pas** declined as an instrumental singular.

3. To say that the phrase "but Christ is all, and in all" is a mouthful, goes without question. Such a statement envelopes many doctrines and describes how Christ as a member of the Trinity acts in the life of every believer and unbeliever.

4. I think Kenneth Wuest has best summarized this power-packed statement in Volume I of his book Word Studies in the Greek New Testament: "Christ occupies the whole sphere of human life and permeates all its developments."

5. How does Christ do this? I think a review of the Doctrine of The Essence of God is perhaps the best way to understand how Christ is all and in all.

6. The essences of God are prevalent in each Member of the Trinity:

Sovereignty
Righteousness
Justice
Love
Eternal Life
Omniscience
Omnipresence
Omnipotence
Immutability
Veracity

7. **Sovereignty** - He has supreme volition and always has possessed the powerful rulership of all things.

7.1 There is no higher power or higher volition.

7.2 All things are subject unto Him.

7.3 Everything falls under the permissive will of God.

7.4 God desires the best for us but because of our volition and imperfect choices, He provides less than the best, but perfect.

7.5 God is sovereign and there will come a time at the Second Advent when the Father will say to the Son: "now is Your time, implement operation footstool." Until then however the Lord laughs from heaven at how seriously man considers himself.

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 **The One enthroned in heaven laughs**; the Lord scoffs at them.

Psa 100:3 Know that the LORD is God. It is he who made us, and we are his; **we are his people, the sheep of his pasture.**

Psa 104:17 There the birds make their nests; the stork has its home in the pine trees.

Psa 104:18 The high mountains belong to the wild goats; the crags are a refuge for the coney (animals and birds seeking shelter).

Psa 104:19 The moon marks off the seasons, and the sun knows when to go down.

Psa 104:20 You bring darkness, it becomes night, and all the beasts of the forest prowl.

Psa 104:21 The lions roar for their prey and seek their food from God.

Psa 104:22 The sun rises, and they steal away; they return and lie down in their dens.

Psa 104:23 Then man goes out to his work, to his labor until evening.

Psa 104:24 How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures.

Psa 104:25 There is the sea, vast and spacious, teeming with creatures beyond number--living things both large and small.

Psa 104:26 There the ships that go to and fro, and the leviathan, which you formed to frolic there.

Psa 104:27 These all look to you to give them their food at the proper time.

Psa 104:28 When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

Psa 104:29 When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.

Psa 104:30 When you send your Spirit, they are created, and you renew the face of the earth.

Psa 104:31 May the glory of the LORD endure forever; may the LORD rejoice in his works--

Psa 104:32 he who looks at the earth, and it trembles, who touches the mountains, and they smoke.

Psa 104:33 I will sing to the LORD all my life; I will sing praise to my God as long as I live.

Psa 104:34 May my meditation be pleasing to him, as I rejoice in the LORD.

Psa 104:35 But may sinners vanish from the earth and the wicked be no more. Praise the LORD, O my soul. Praise the LORD.

Phi 2:10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

Phi 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Isa 45:23 By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear.

Rom 14:11 It is written: "As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God."

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, forever and ever!"

End Lesson Taught 9-23-09