

1. Last week I taught in part Col 3:21 and when time expired we were about to exegete the phrase "lest they be discouraged."
2. Before we continue you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Let's take a look at an expanded translation of Col 3:18-20 and then return to our analysis of verse 21.

Col 3:18 Wives you must get under the authority of your husbands just as it has been proper and fit in the past with the result it is now the thing to do and it has to be a moment by moment process performed as your reasonable service in the Lord.

Col 3:19 Husbands you must love your wives and it is imperative that you not become bitter nor act harshly toward them.

Col 3:20 Children you must obey your parents for this is pleasing and acceptable conduct in the eyes of the Lord.

4. So far we have exegeted that portion of Col 3:21 which in the KJV has been rendered "Fathers, provoke not your children to anger ... noting it might better be translated "**Fathers stop nagging your children about inconsequential things, ...**

KJV-New Sentence

Col 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

5. Col 3:21 would certainly seem to be a self-evident truth. But this very basic exhortation is twice-over found in Scripture because it is very difficult in practice. Disciplining a child requires self-control. Clearly, it is much easier in the short term to overlook bad behavior. Long term consequences however are often devastating.
6. Fathers are often too busy to perform their role. Many assume it's "mom's job." Clearly this verse places emphasis on the role of fathers as the primary disciplinarian.
7. Emotion is an enemy of proper parenting. Many parents rail at their children because they are mad, tired and/or irritable. All leadership relationships demand action devoid of emotion unless emotion is used as a tool of a well thought-out and prepared parent or leader.
8. The axiom praise in public and rebuke in private is true in the familial setting. Emotion must always be a responder.
 - 8.1 When a child is disciplined it must be done in such a way that the child knows why he or she is being punished.
9. All such discipline must be done when the parent is under control; additionally,

where possible, children should not be punished in front of others.

10. What offenses are consequential/or inconsequential is solely the responsibility of two thinking and unemotional parents in private. Children should see their parents as one; there should be no division--acceptable conduct must be coordinated and announced as coming from both parents.

11. Said another way "rules for the family must be established by both the husband and wife apart from the child." The child does not participate in the rule making--to do otherwise is abdicating parental responsibility.

12. Communicating rules to the child is important. It would seem getting agreement from the child only erodes the concept of authority.

13. Punishment for breaking rules when unemotionally imposed can of course take many forms for different offenses. Scripture has an important admonition for the world to see. Pro 13:24

Pro 13:24 He who spares the rod hates his son, but he who loves him is careful to discipline him.

13.1 Col. Thieme often taught "God provided the gluteus maximus for the very purpose of absorbing the rod."

14. Now for the phrase "lest they be discouraged."

LEST THEY BE DISCOURAGED. **ἵνα μὴ ἀθυμῶ**

1. **Hina Me Athumeo** is better translated "lest they become discouraged and disheartened ..."

2. **Hina** is a purpose conjunction followed by the verb **Athumeo** modified by the negative adverb **Me**. **Athumeo** is parsed as a 3rd person plural, present active subjunctive.

3. **Hina** with **Me** is very often translated "lest." Several examples where the two combine and the KJV translates "lest."

2Pe 3:16 As also in all his (Paul's) epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware "**lest**" ye also, being led away with the error of the wicked, fall from your own steadfastness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which

are exercised thereby.

Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, **"lest"** that which is lame be turned out of the way; but let it rather be healed.

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who instead of the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, **"lest"** ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Heb 4:11 Let us labour therefore to enter into that rest, **"lest"** any man fall after the same example of unbelief.

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 **"Lest"** any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

4. **Athumeo** is a hapaxlegomenon. Arnt and Gingrich in their lexicon provide several uses where it is used to describe "to be discouraged" or "to lose heart." Philo and Josephus so use **Athumeo**.

5. Let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Col 3:21 Parents you must not antagonize your children lest they lose heart and become discouraged.

6. Now Paul expands his exhortation to slaves.

KJV-New Sentence

Col 3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

NIV

Col 3:22 Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord.

SERVANTS, OBEY IN ALL THINGS Ο ΔΟΥΛΟΣ ΥΠΑΚΟΥΩ ΚΑΤΑ ΠΑΣ

1. **Ho Doulos Hupakouo Kata Pas** is better translated "Slaves must in all things obey ..." or literally "Slaves you must obey and get under the authority according to the norms and standards of all things ..."

2. **Doulos** is a monadic noun declined as a nominative plural followed by the verb **Hupakouo** parsed as 2nd person plural, present active imperative and the preposition **Kata** with the adjective **Pas** used as a substantive and declined as an accusative plural.

3. **Doulos** is often used to describe both men and women who were taken prisoner in various conquered provinces.

4. Additionally we find in the New Testament it is used metaphorically.

5. The term "servant" or "bond slave" (**Doulos**), for example, is used by Paul to describe his total dedication to his job as an apostle.

Rom 1:1 Paul, a "**servant**" of Jesus Christ, called to be an apostle, separated unto the gospel of God,

5.1 Paul warns against the slavery of legalism and exhorts all believers to eschew the slavery of the law.

Gal 4:22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.

Gal 4:23 His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar ...

Gal 4:30 But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."

Gal 4:31 Therefore, brothers, we are not children of the slave woman, but of the free woman.

Gal 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

5.2 Paul likens the one held in the grip of sin to a slave.

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not "**serve**" sin.

End Lesson Taught 7-7-10