

1. Last week I taught Col 3:21 and when time expired we were in the process of exegeting Col 3:22.
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 3:18-21 and then return to our analysis of verse 22.

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.

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

4. So far we have exegeted that portion of Col 3:22 which in the KJV has been rendered "*Servants, obey in all things ...*" noting it might better be translated "**Slaves must in all things obey ...**"

5. Let's see how our entire verse looks in the KJV.

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;

6. When time expired last week, we were in the process of performing a word study of the Greek noun **Doulos** translated in our verse "Servants." **Doulos** is often used to describe both men and women who were taken prisoner in various conquered provinces.
7. Additionally we find in the New Testament it is used metaphorically.

- 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,

- 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.**"

- 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.

- At Christ's return all of creation will be delivered from the slavery of corruption.

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its "**bondage**" to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

- Unregenerate men today are enslaved all their lives by the fear of death.

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to "**bondage.**"

8. As the Gospel with its social implications spread throughout the Roman Empire, it became increasingly necessary to define the attitude of the church toward slavery.

8.1 Many slaves were turning to Christ in the households of Christian masters.

8.2 Some slaves desired emancipation, but Paul urged the Christian slaves to remain slaves, with the right to accept manumission if offered.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:21 Art thou called being a "**servant?**" care not for it: but if thou mayest be made free, use it rather.

1Co 7:22 For he that is called in the Lord, being a "**servant,**" is the Lord's freeman:

likewise also he that is called, being free, is Christ's "**servant.**"

8.3 Paul makes it quite clear that, whether slave or freeman, as Christians we are all one in Christ, baptized into one body. Christ is all, and in all.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, "**slave**" or free--and we were all given the one Spirit to drink.

Gal 3:28 There is neither Jew nor Greek, there is neither "**bond**" nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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.

8.4 Thus Paul ordered slaves to be obedient for the Lord's sake. Obedience was to be a testimony to the rest of the world. At the same time, he instructed the masters to treat slaves fairly and justly, thus furnishing another testimony to the world.

Eph 6:5 "**Servants,**" be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Eph 6:6 Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart;

Eph 6:7 With good will doing service, as to the Lord, and not to men:

Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1Ti 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

8.5 In the case of Philemon and Onesimus, Paul makes clear his attitude toward slavery.

8.5.1 He did not ask his friend Philemon to free the runaway slave, but commended Onesimus to him as a beloved brother. Paul did imply, however, that he hoped Philemon would free Onesimus.

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

Expanded Translation

Col 3:22 Slaves must in all things obey ...

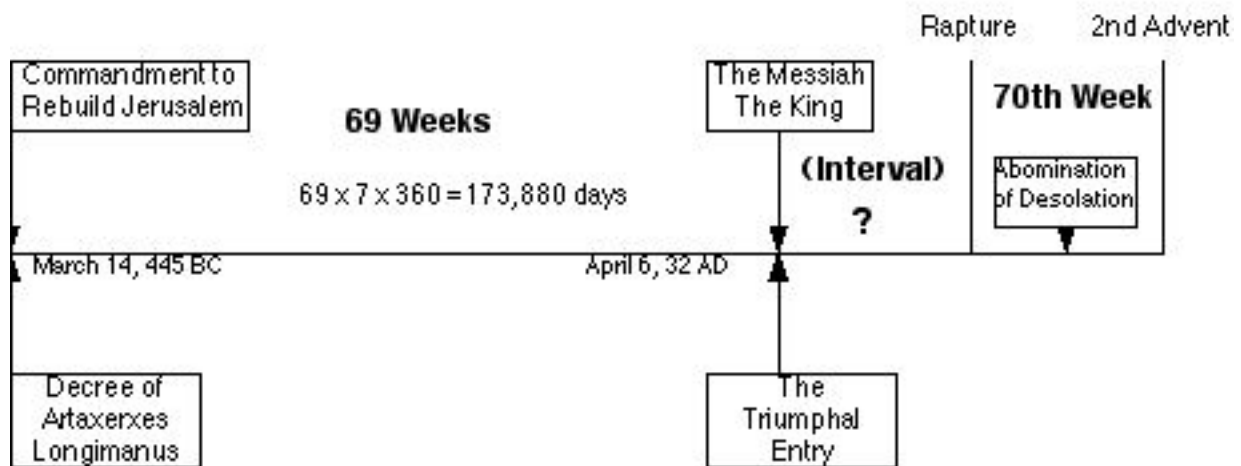
10. Now for the phrase "your masters according to the flesh."

YOUR MASTERS ACCORDING TO THE FLESH; Ο ΚΥΡΙΟΣ ΚΑΤΑ ΣΑΡΞ

1. **Ho Kurios Kata Sarx** is well translated "your earthly masters ..." or "your earthly owners ..."
2. **Kurios** is a monadic noun declined as a dative singular followed by the preposition **Kata** and the anarthrous noun **Sarx**, declined as an accusative singular.
3. **Kurios** is often translated "lord, Lord, master, masters, sir" or "as Col. R. B. Thieme has translated "your boss."
4. **Kurios** can mean a slave owner, an employer or one of the members of the Trinity. **Kurios** can be found more than 700 times in the New Testament.

Mat 18:21 Then Peter came to Jesus and asked, "**Lord**,' how many times shall I forgive my brother when he sins against me? Up to seven times?"

The Seventy Weeks of Daniel



Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven (a reference to the 490 years in Dan 9:24).

Mat 18:23 "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants.

Mat 18:24 As he began the settlement, a man who owed him ten thousand talents was brought to him.

Mat 18:25 Since he was not able to pay, the "**master**" ordered that he and his wife and his children and all that he had be sold to repay the debt.

Mat 18:26 "The servant fell on his knees before him. '**Lord**' Be patient with me,' he begged, 'and I will pay back everything.'

Mat 18:27 The servant's "**master**" took pity on him, canceled the debt and let him go.

Mat 18:28 "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded.

Mat 18:29 "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.'

Mat 18:30 "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.

Mat 18:31 When the other servants saw what had happened, they were greatly distressed and went and told their "**master**" everything that had happened.

Mat 18:32 "Then the "**master**" called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to.

Mat 18:33 Shouldn't you have had mercy on your fellow servant just as I had on you?'

Mat 18:34 In anger his "**master**" turned him over to the jailers to be tortured, until he should pay back all he owed.

Mat 18:35 "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

Mar 1:3 "a voice of one calling in the desert, 'Prepare the way for the '**Lord**,' make straight paths for him.'"

Mar 1:4 And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.

Eph 1:15 Wherefore I also, after I heard of your faith in the "**Lord**" Jesus, and love unto all the saints,

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers;

Eph 1:17 That the God of our "**Lord**" Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

4.1 Now let's take a look at a very set of interesting passages.

Joh 4:11 The woman saith unto him, "**Sir**,' thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Joh 4:15 The woman saith unto him, "**Sir**,' give me this water, that I thirst not, neither come hither to draw.

Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

Joh 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Joh 4:19 The woman saith unto him, "**Sir**,' I perceive that thou art a prophet ...

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am he.

4.2 Though these passages teach us how **Kurios** is translated somewhat unusually, it also introduces us to an answer of an often asked question, "Did Jesus ever say He was the Messiah and Son of God? The answer is a resounding yes, so let's see where else He declares His divine nature.

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father, making himself equal with God.**

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?**

Joh 9:36 **He answered and said, Who is he, Lord, that I might believe on him?**

Joh 9:37 And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:33 "We are not stoning you for any of these things," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

Joh 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

Joh 10:35 If he called them 'gods,' to whom the word of God came-- and the Scripture cannot be broken--

Joh 10:36 what about the one whom the Father set apart as his very own and sent into the world? **Why then do you accuse me of blasphemy because I said, 'I am God's Son'?**

Joh 10:37 Do not believe me unless I do what my Father does.

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 5:22 Moreover, **the Father judges no one, but has entrusted all judgment to the Son,**

Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

5. The prepositional phrase "**Kata Sarx**" is an idiom describing the legal responsibilities and conditions of a slave in time. It is thus better rendered "earthly." Col. R. B. Thieme has translated the phrase "in time under the establishment rules of the first century." Literally "**Kata Sarx**" translates "according to the norms and standards of the flesh."

6. **Sarx** can be found more than 150 times in our New Testament where it is flesh. It

very often refers to life in time, literal flesh of the body or the body itself. As we find in our verse it can also be used idiomatically.

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for "**flesh**" and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with "**flesh**" and blood:

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 19:18 That ye may eat the "**flesh**" of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

End Lesson Taught 7-14-2001