



Slaves of Christ

Jeremy Mikeska

Life Change: That We Live and Work as Ones Bound to Christ

Ephesians 6:5-9

March 10, 2024

**A Problem with Some Words**

What is a *doulos*?

What is a *kyrios*?

What should a *doulos* do?

What should a *kyrios* do?

Who am I and what should I do?

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how faith is...

→ forgive one another...

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...one body, one Spirit, one God

walk in love...

EPHESIANS

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Image courtesy: The “great audit”: Taking stock of 2020 (Gerhard Pettersson / EyeEm / Getty Images).



- Unprecedented



Image courtesy: shutterstock and jmikeska; Merriam-Webster

- Unprecedented
- Peaceful



Image courtesy: shutterstock and jmikeska; foxnews.com



- Unprecedented
- Peaceful
- Hero



- Unprecedented
- Peaceful
- Hero
- Fascism





- Unprecedented
- Peaceful
- Hero
- Fascism
- Debate





- Unprecedented
- Peaceful
- Hero
- Fascism
- Debate
- Literally







• Unprecedented

• Peaceful

• Hero

• Fascism

• Debate

• Literally

• Unity



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**<sup>5</sup> Slaves, obey your human masters with fear and trembling.**





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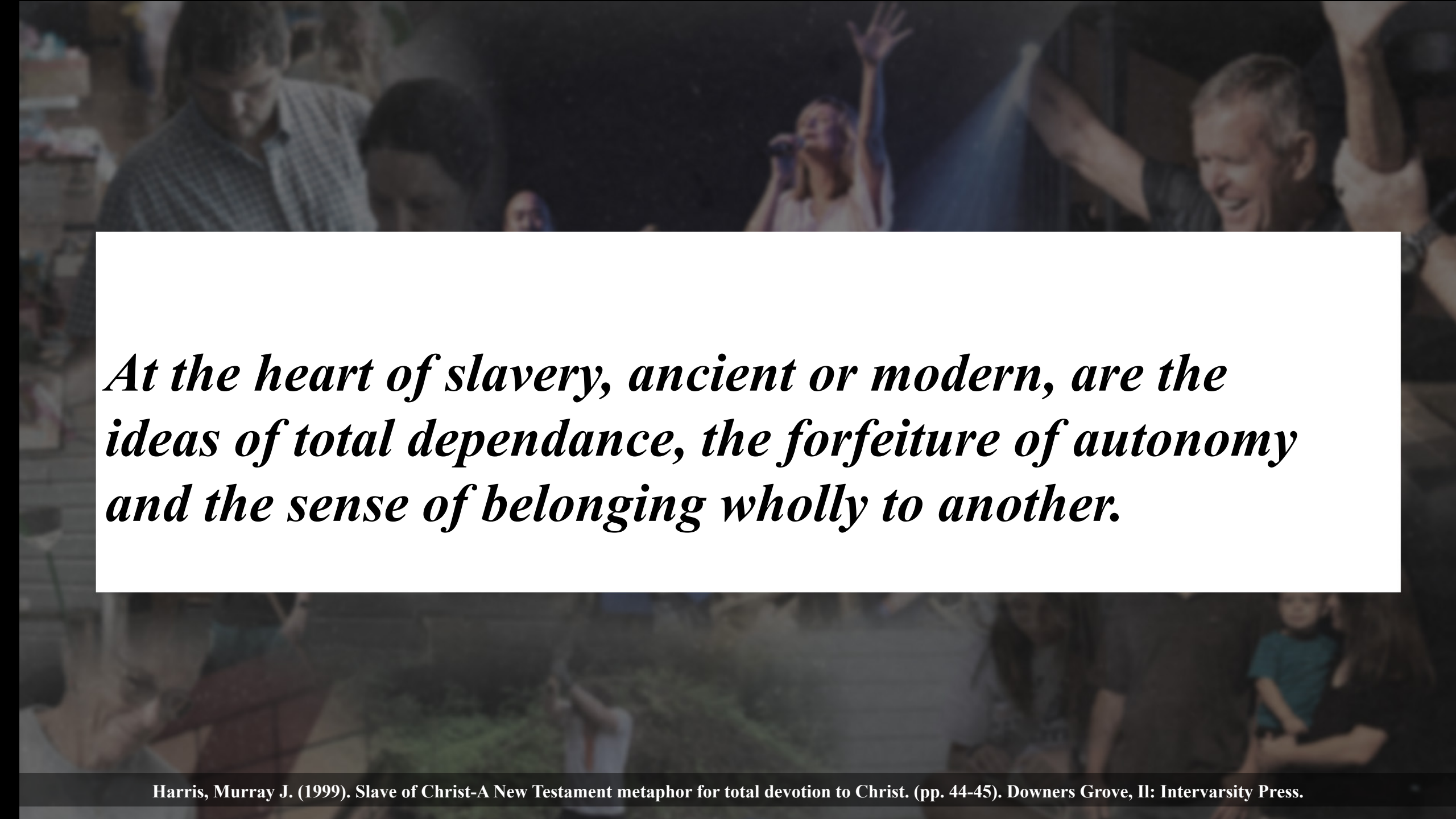
**<sup>5</sup> Slaves, obey your human masters with fear and trembling.**



**1528 I. δοῦλος (*doulos*), οὐ (*ou*), ὁ (*ho*): n.masc.; ≡  
DBLHebr 6269; Str 1401 & 1400; TDNT 2.261—LN  
87.76 **slave, servant** (Mt 8:9; Mk 10:44; Jn 8:34;  
15:15; Ro 6:20; 1Co 7:21; Gal 3:28; Eph 6:5; 1Ti 6:1;  
Phm 16)**

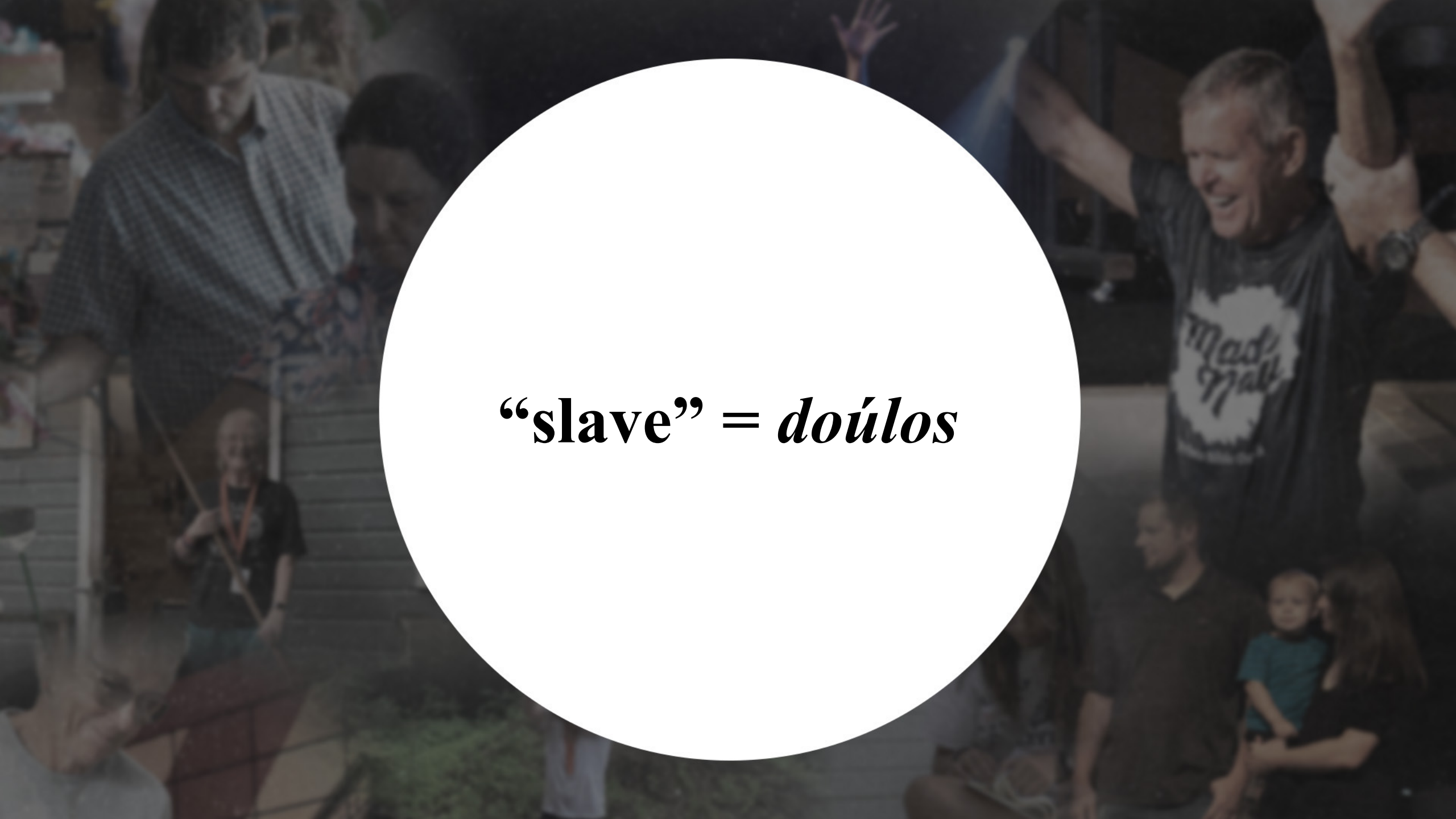


*In the first century, slaves were not distinguishable from the persons by race, by speech or by clothing; they were sometimes more highly educated than their owners and held responsible professional positions; some persons sold themselves into slavery for economic or social advantage; they could reasonably hope to be emancipated after ten to twenty years of service or by their thirties at the latest; they were not denied the right of public assembly and were not socially segregated (at least in the cities); they could accumulate savings to buy their freedom; their natural inferiority was not assumed.*



*At the heart of slavery, ancient or modern, are the ideas of total dependance, the forfeiture of autonomy and the sense of belonging wholly to another.*



A group of people is gathered outdoors, possibly at a community event or festival. In the foreground, a large white circle is superimposed over the image. Inside this circle, the text "slave" = *doúlos* is written in a bold, black, serif font. The background shows several people, including a man in a dark t-shirt with "Mad" visible, a woman in a patterned shirt, and a child in a blue shirt. The overall scene is dimly lit, suggesting an evening or shaded outdoor setting.

**“slave” = *doúlos***



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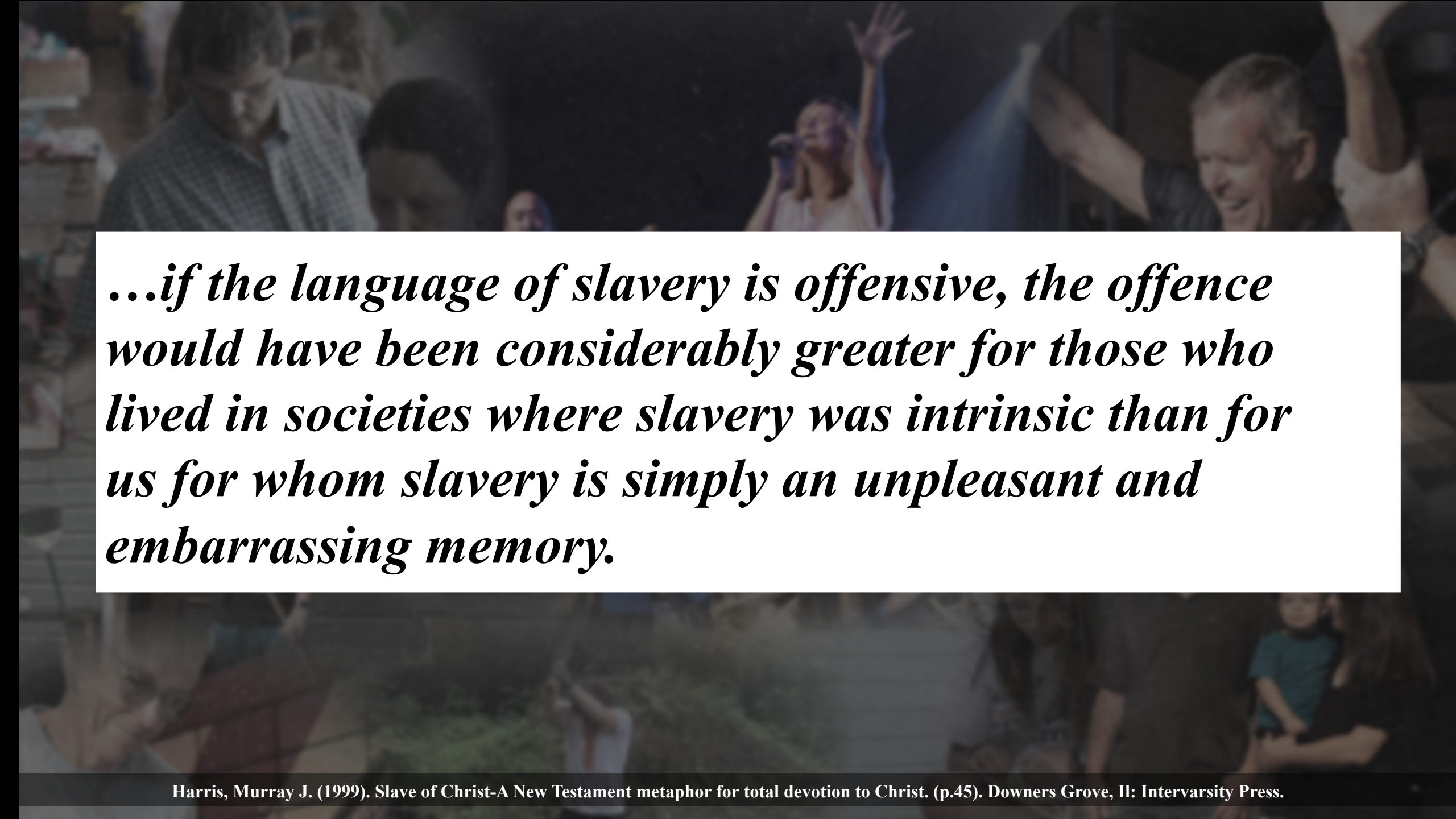
EPHESIANS



*“The problem is we all want to be independent contractors of our lives.”*



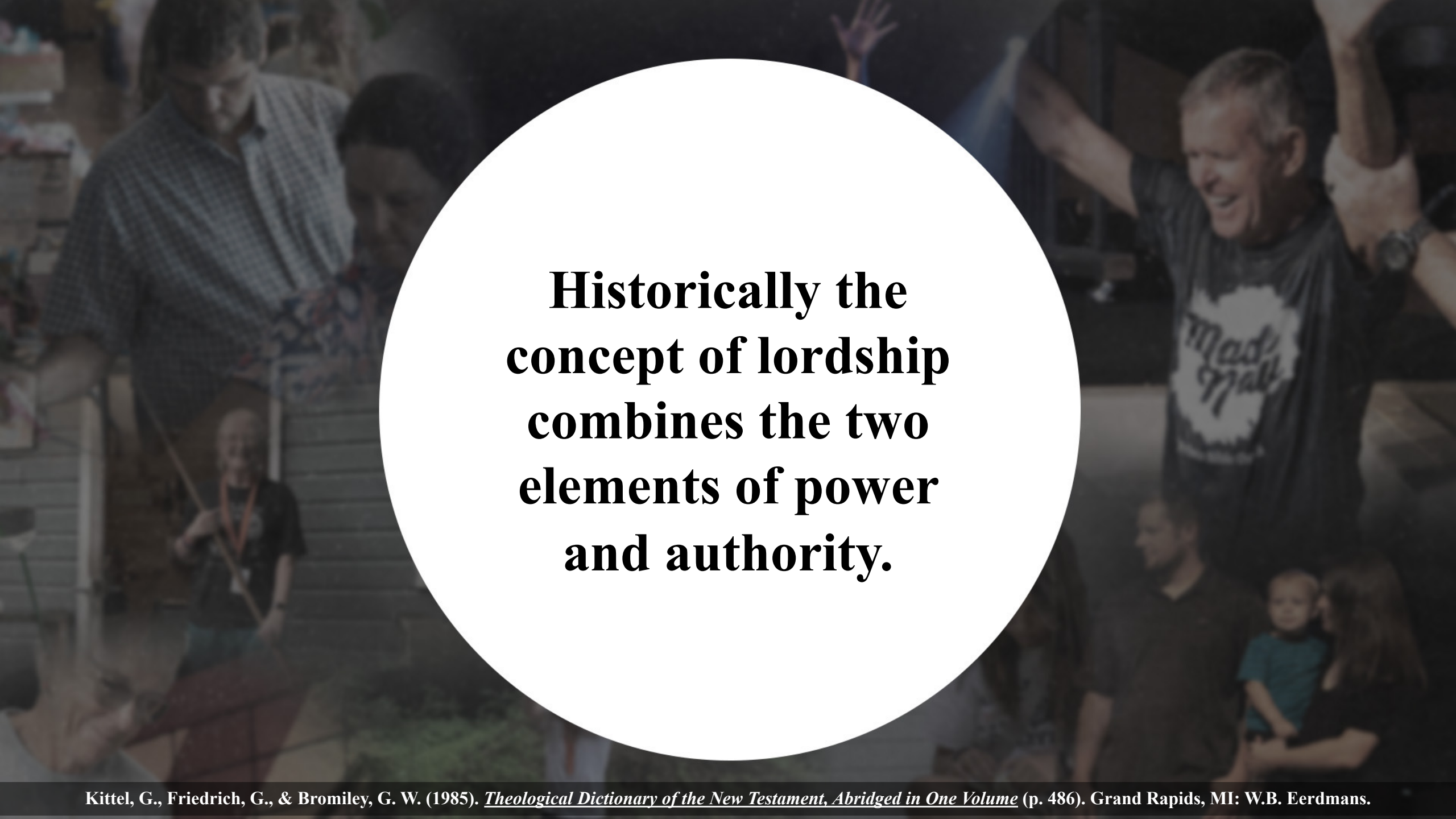
Thomas Campbell.



*...if the language of slavery is offensive, the offence would have been considerably greater for those who lived in societies where slavery was intrinsic than for us for whom slavery is simply an unpleasant and embarrassing memory.*



3261 κύριος (*kyrios*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ DBLHebr 3363, 3378, 123, 1251; Str 2962; TDNT 3.1039—1. LN 12.9 **Lord, supernatural master over all** (Mt 1:20; 1Co 1:3); 2. LN 57.12 **owner, one who owns or controls estate land and property such as slaves** (Lk 19:33; Jn 13:16; Gal 4:1); 3. LN 37.51 **ruler, master, lord, one who exercises authority over** (Mt 6:24); 4. LN 87.53 **sir, a title of respect** (Mt 13:27);

A dimly lit photograph of a group of people. In the foreground, a man with his arms raised in a gesture of praise or joy is visible. To his right, a young child is sitting on the floor. The background shows other people, some looking towards the camera and others looking away. The overall atmosphere is one of a religious or community gathering.

**Historically the  
concept of lordship  
combines the two  
elements of power  
and authority.**



**In the NT *kýrios* is used for the owner of the vineyard (Mk. 12:9) or of animals (Lk. 19:33; Mt. 15:27), and for the master of the steward (Lk. 16:3) and slaves (Eph. 6:5–6). It also refers to the one who controls something, e.g., the harvest (Mt. 9:38) or the sabbath (Mk. 2:28). Polite usage occurs in Lk. 1:43, but superiority is suggested in 1 Pet. 3:6; Mk. 12:36–37; Acts 25:26. Slaves and workers use the address *kýrie* (cf. Lk. 13:8).**

*It is no coincidence that in the U.S. right now, with a growing examination of racial bias and the legacy of slavery, some English-speakers are reconsidering the word “master,” because of its association with slavery. The word comes up in many different contexts and usages, reflecting its versatility as well as its history. According to Merriam-Webster, the word has been in use since before the 12th century and traces its origins to Middle English, and from there back “from Old English magister and Anglo-French meistre, both from Latin magister; akin to Latin magnus large.”*



*It can be a noun, adjective, or verb, and it has half a dozen distinct definitions. Among these are “an artist, performer, or player of consummate skill,” “an original from which copies can be made,” and “one having authority over another.” It is this last sense of the word that is drawing most attention now, but not exclusively.*

*Here are just a few of the instances where we've noticed the use of the term "master" being reconsidered: in the tech world, where some computer code is classified as "master" and "slave"; in the world of wine, where sommeliers are rejecting the title "master"; in real estate, where the classification of bedrooms is changing; and even in regard to the name of the world's most famous golf tournament, the Masters. Academic institutions have been moving away from the title for years.*



how faith is...

→ forgive one another...

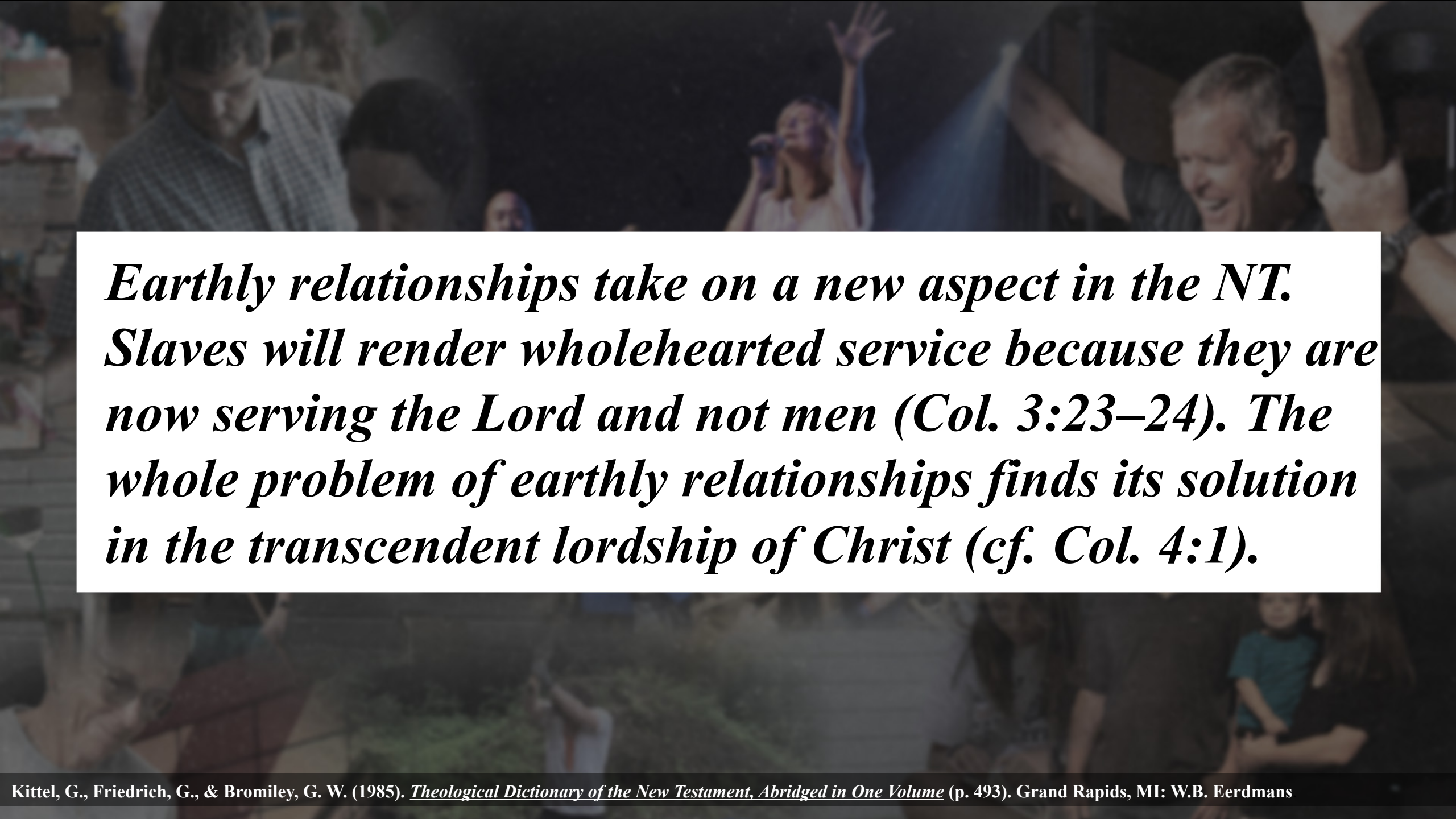
# LIVED

...one body, one Spirit, one God

walk in love...

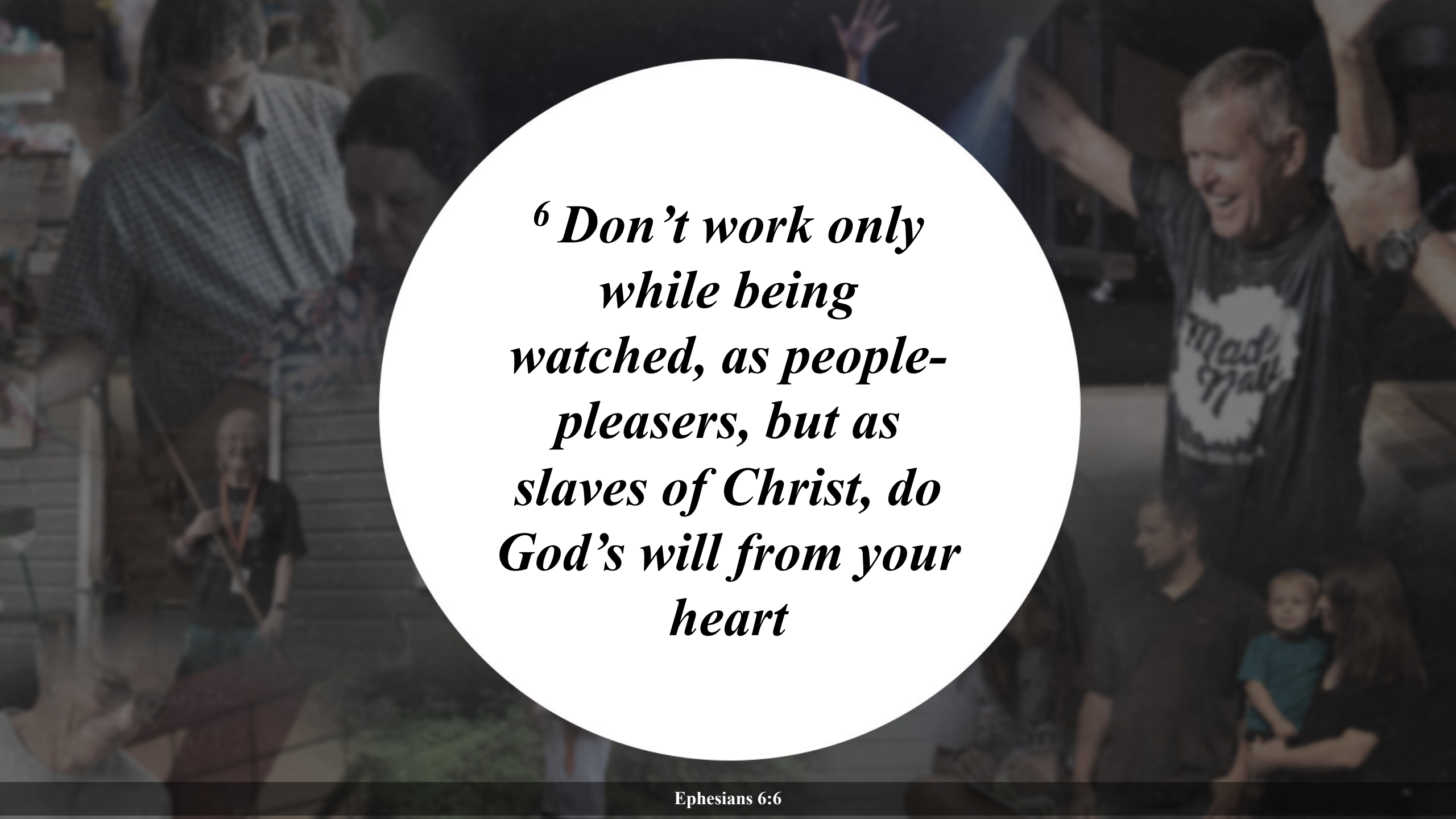
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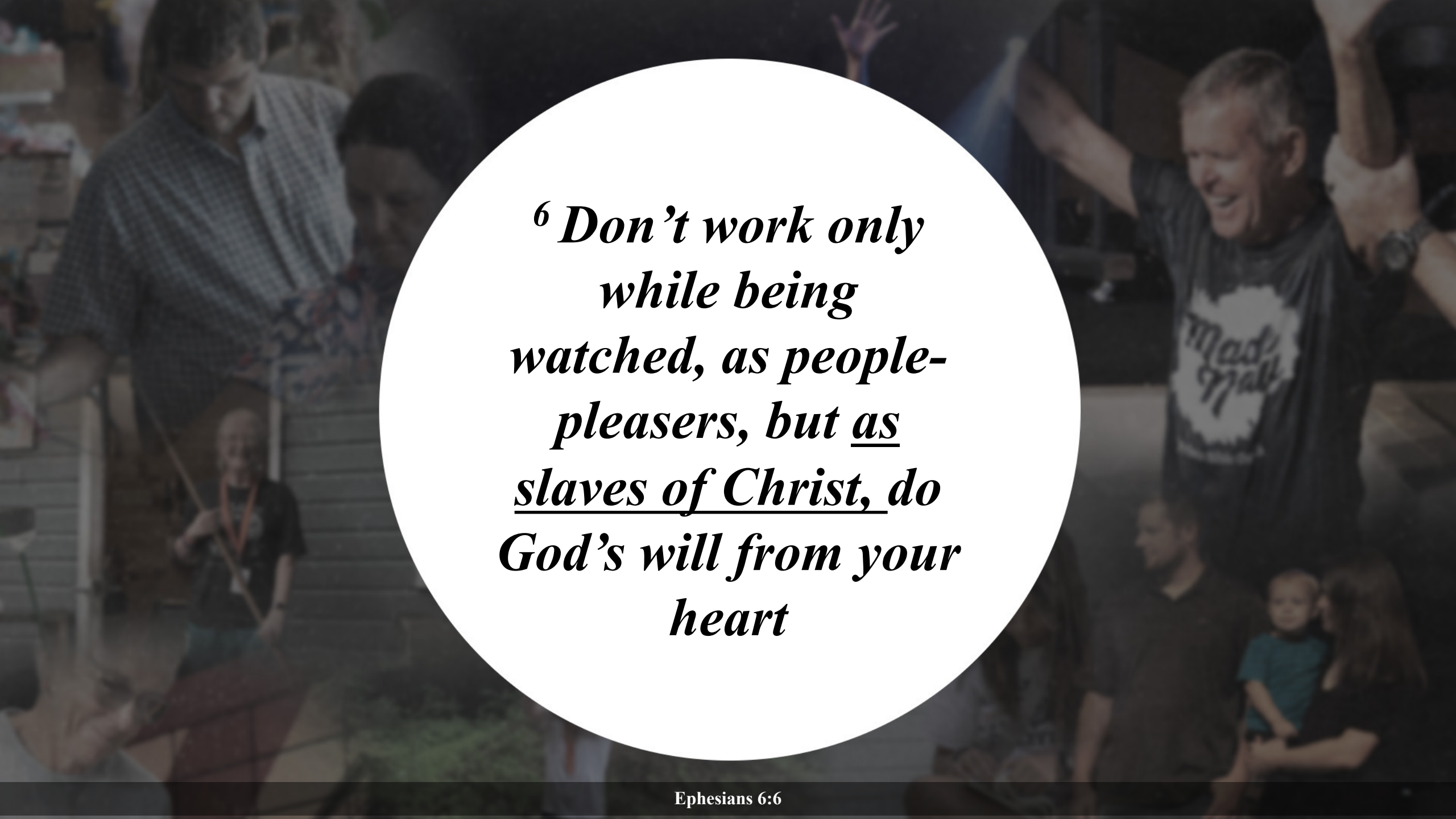


*Earthly relationships take on a new aspect in the NT. Slaves will render wholehearted service because they are now serving the Lord and not men (Col. 3:23–24). The whole problem of earthly relationships finds its solution in the transcendent lordship of Christ (cf. Col. 4:1).*





***<sup>6</sup> Don't work only  
while being  
watched, as people-  
pleasers, but as  
slaves of Christ, do  
God's will from your  
heart***




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while being  
watched, as people-  
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God's will from your  
heart***





*We are a redeemed community.*



*We are a redeemed community  
Doing the great commission  
By the power of the Holy Spirit  
For the glory of God*





*We are a redeemed community.*

**re·deem** ri- ' dēm

**1 a: to buy back: REPURCHASE**

**b: to get or win back**

**2: to free from what distresses or harms: such as**

**a: to free from captivity by payment of ransom**

**b: to extricate from or help to overcome something detrimental**

**c: to release from blame or debt: CLEAR**

**d: to free from the consequences of sin**

**3: to change for the better: REFORM**

**4: REPAIR, RESTORE**

**5a: to free from a lien by payment of an amount secured thereby**

**b(1): to remove the obligation of by payment**

**(2): to exchange for something of value**


**c: to make good: FULFILL**

**6a: to atone for: EXPIATE**

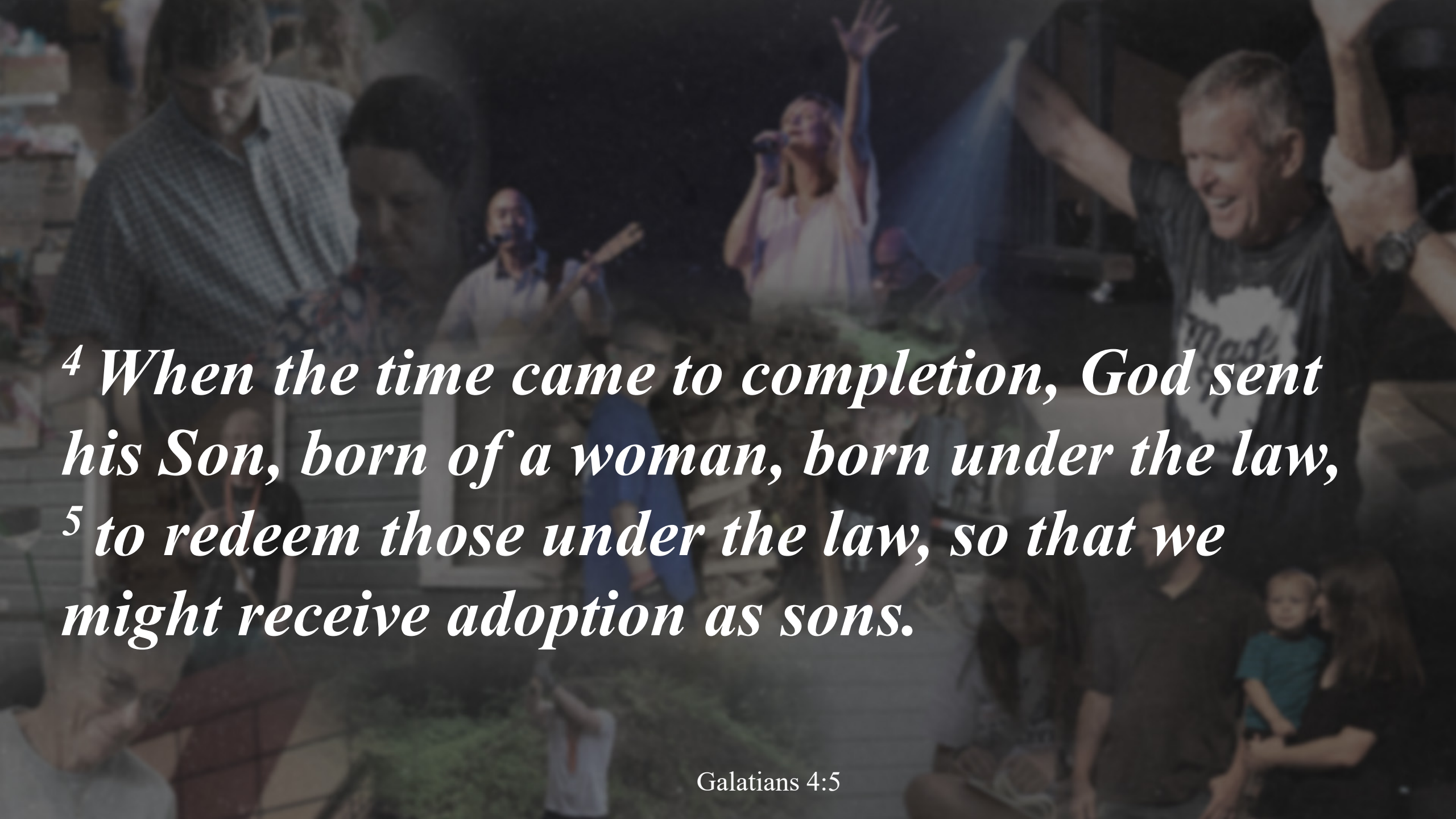
**b(1): to offset the bad effect of**

**(2): to make worthwhile: RETRIEVE**



A group of people, including men, women, and children, are gathered in what appears to be a church or community center. Some are standing, some are sitting, and one man in the foreground has his arms raised in a gesture of praise or joy. The background is slightly blurred, focusing attention on the central text.

***You are not your  
own, <sup>20</sup> for you were  
bought at a price. So  
glorify God with  
your body.***



*<sup>4</sup> When the time came to completion, God sent his Son, born of a woman, born under the law,  
<sup>5</sup> to redeem those under the law, so that we might receive adoption as sons.*



*They thus achieve the freedom of sonship (Gal. 4:5ff.; Rom. 8:15, 23). But sonship does not mean autonomy; it means a new relationship with God. The result is a new service. With his work of redemption Christ has made believers his own possession and now gives them the goals that shape their lives. This new commitment, which is a commitment to righteousness (Rom. 6:19), holiness (1 Th. 3:13), and newness of life (Rom. 6:4), finds expression in the description of Christians as Christ's doúloi (1 Cor. 7:22; Eph. 6:6).*

*This entails confession of what Christ has done and acceptance of its practical consequences. It is also a recognition of the freedom which can come only with commitment to Christ, so that there is no contradiction when John speaks of the freedom which the Son brings (Jn. 8:34ff.), or when he has Jesus say that he calls his disciples, not doúloi, but friends, for these are friends who do what he commands them (Jn. 15:14–15).*




A group of diverse people are gathered outdoors at night, celebrating. Many have their arms raised in the air, and some are holding up phones to capture the moment. The scene is lit with a soft, warm glow, possibly from streetlights or event lighting. The overall mood is one of joy and triumph.

*<sup>5</sup> Slaves, obey your human masters with fear and trembling,*

Ephesians 6:5

*They must serve, however, “with fear and trembling.” This need not refer to an abject dread of their masters, but rather to an earnest zeal in discharging their duties. Paul used the same expression to describe his own preaching (1 Co 2:3) and to describe Christian conduct (2 Co 7:15); Phil 2:12). Their service was to be with “singleness of your heart, as unto Christ.” It was not to be halfhearted or hypocritical, but exercised with the consciousness that Christ Himself is served when believers faithfully perform even mundane obligations.*





*<sup>5</sup> Slaves, obey your human masters with fear and trembling, in the sincerity of your heart, as you would Christ.*



*6 Don't work only while being watched, as people-pleasers, but as slaves of Christ...*

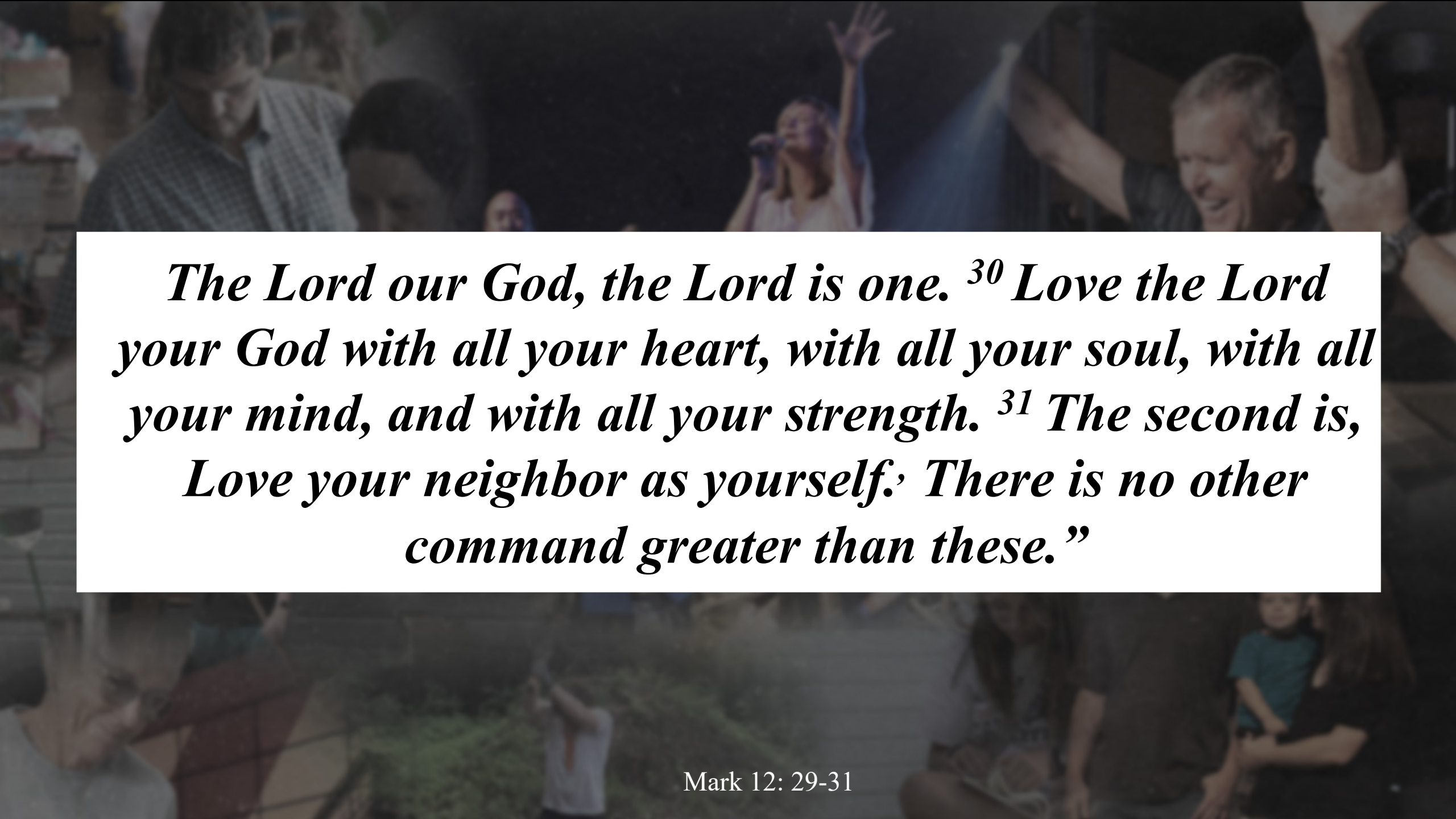
Ephesians 6:6



A group of people in a church setting, some with their hands raised in praise. The image is dimly lit and serves as a background for the text.

*6 Don't work only while being watched, as people-pleasers, but as slaves of Christ, do God's will from your heart.*

Ephesians 6:6



*The Lord our God, the Lord is one. <sup>30</sup> Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. <sup>31</sup> The second is, Love your neighbor as yourself. There is no other command greater than these.”*






*<sup>7</sup> Serve with a good attitude, as to the Lord and not to people...*

Ephesians 6:7

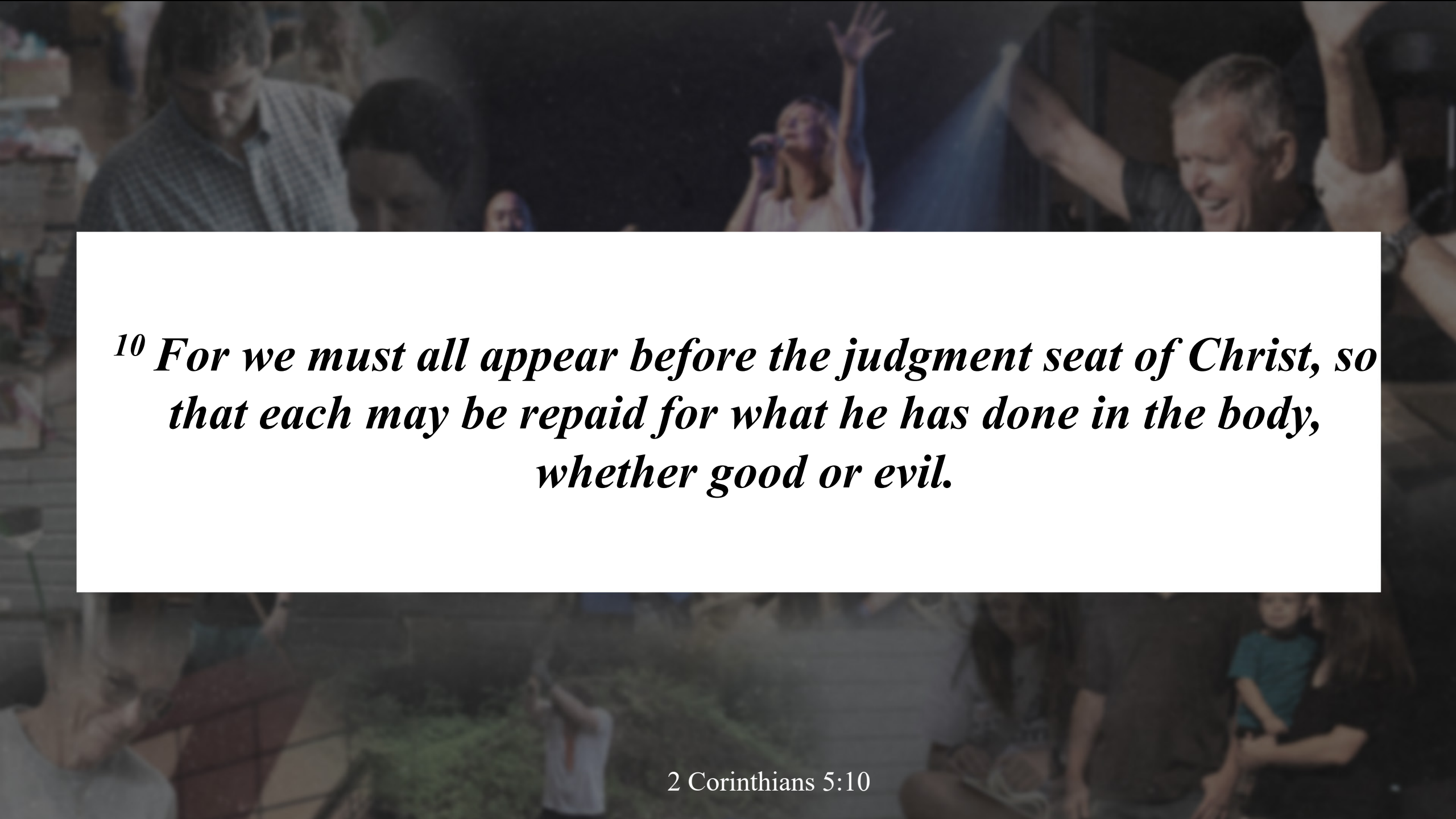
Just whistle while you work  
And cheerfully, together we can tidy up the place  
So hum a merry tune  
It won't take long when there's a song to  
help you set the pace  
And as you sweep the room  
Imagine that the broom is someone that you love  
And soon you'll find you're dancing to the tune  
When hearts are high, the time will fly, so whistle while  
you work  
So whistle while you work








*<sup>7</sup> Serve with a good attitude, as to the Lord and not to people, <sup>8</sup> knowing that whatever good each one does, slave or free, he will receive this back from the Lord.*




***<sup>10</sup> For we must all appear before the judgment seat of Christ, so that each may be repaid for what he has done in the body, whether good or evil.***



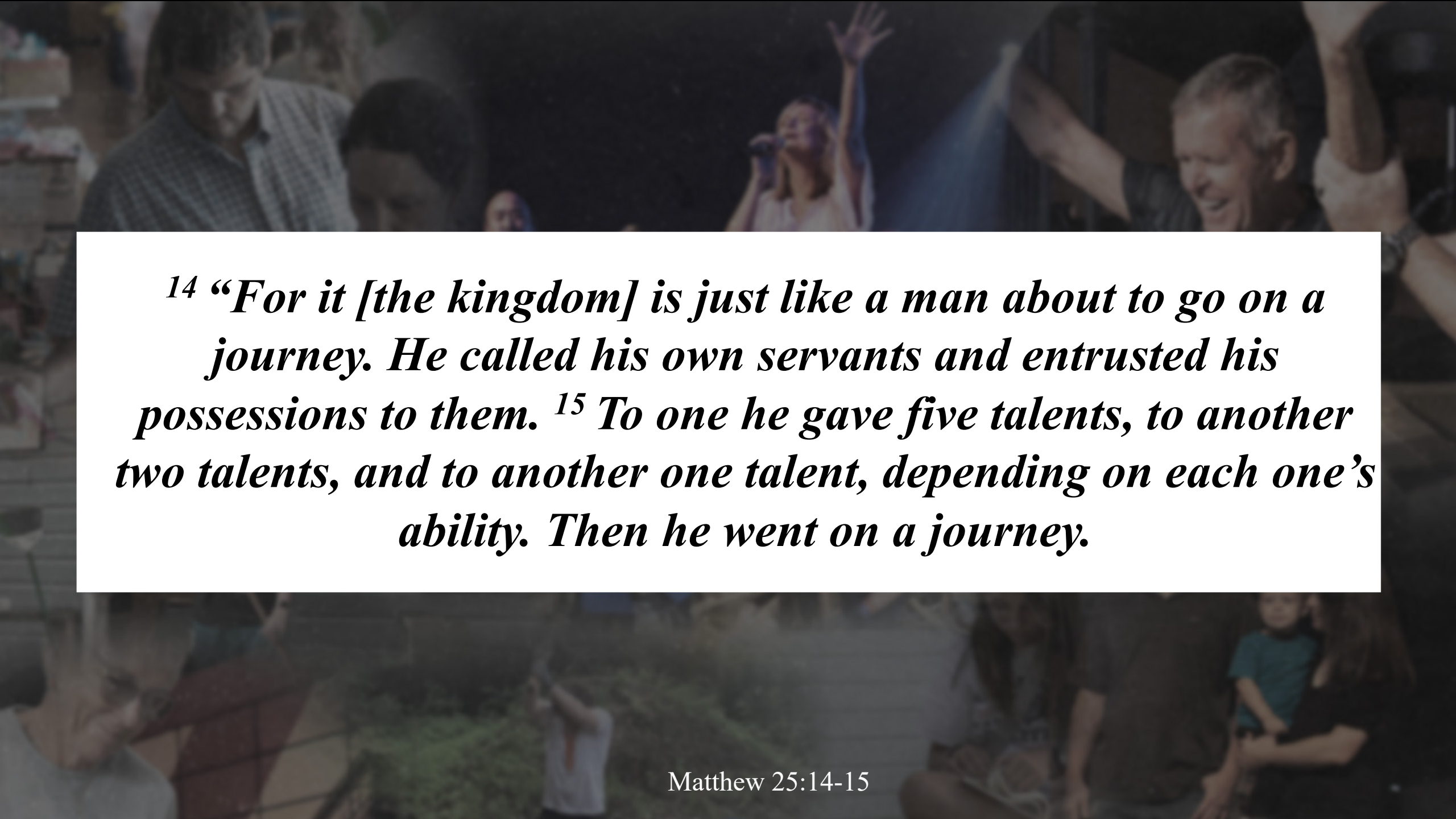


*Well done, good and faithful servant! You were faithful over a few things; I will put you in charge of many things. Share your master's joy.*



*<sup>9</sup> And masters, treat your slaves the same way, without threatening them, because you know that both their Master and yours is in heaven, and there is no favoritism with him.*





*<sup>14</sup> “For it [the kingdom] is just like a man about to go on a journey. He called his own servants and entrusted his possessions to them. <sup>15</sup> To one he gave five talents, to another two talents, and to another one talent, depending on each one’s ability. Then he went on a journey.*



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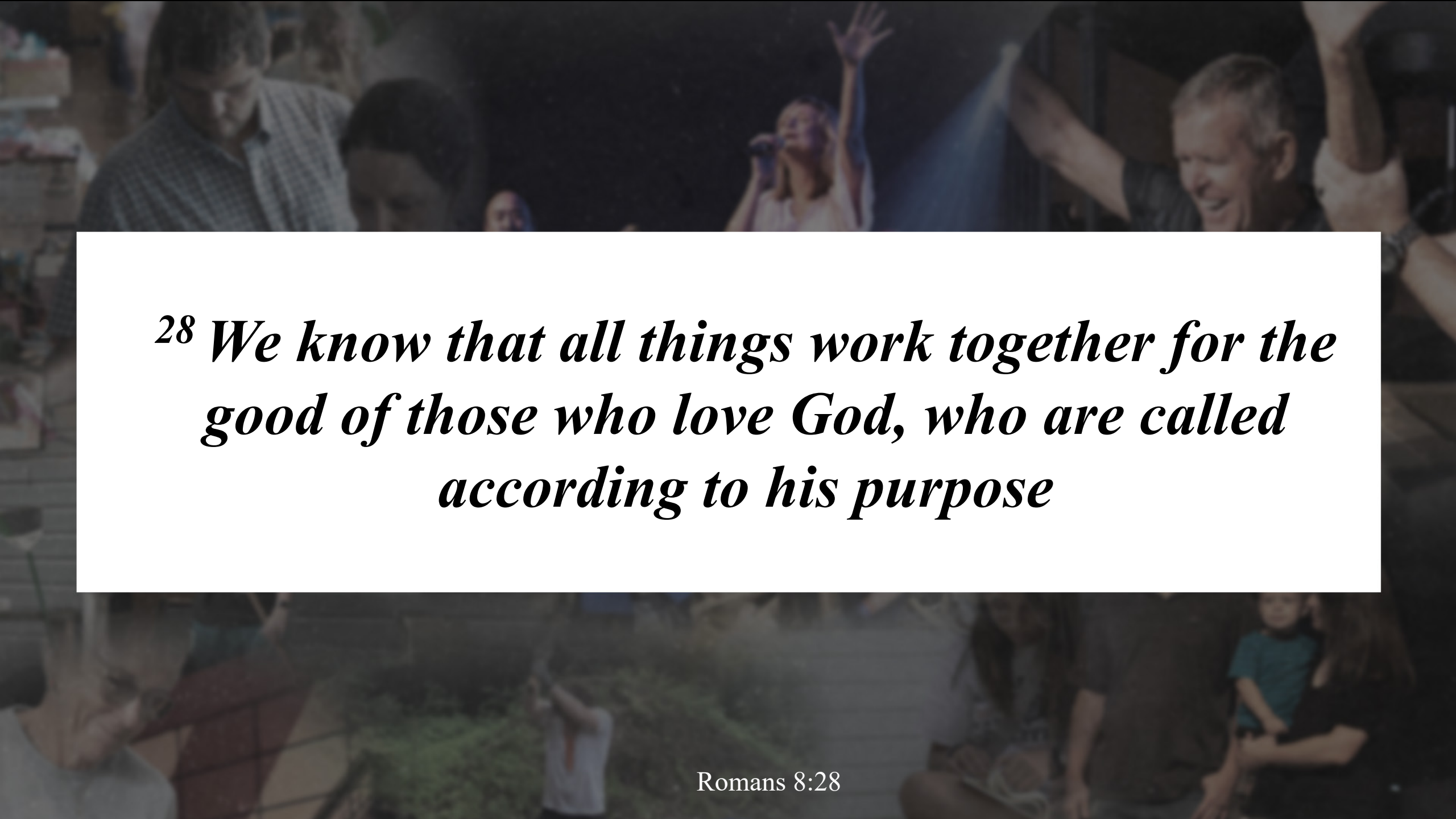


*Slave to sin  
or  
Slave of Christ*

*<sup>22</sup> Claiming to be wise, they became fools <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles.*

*<sup>24</sup> Therefore God delivered them over in the desires of their hearts to sexual impurity, so that their bodies were degraded among themselves. <sup>25</sup> They exchanged the truth of God for a lie, and worshiped and served what has been created instead of the Creator, who is praised forever. Amen.*





*28 We know that all things work together for the good of those who love God, who are called according to his purpose*



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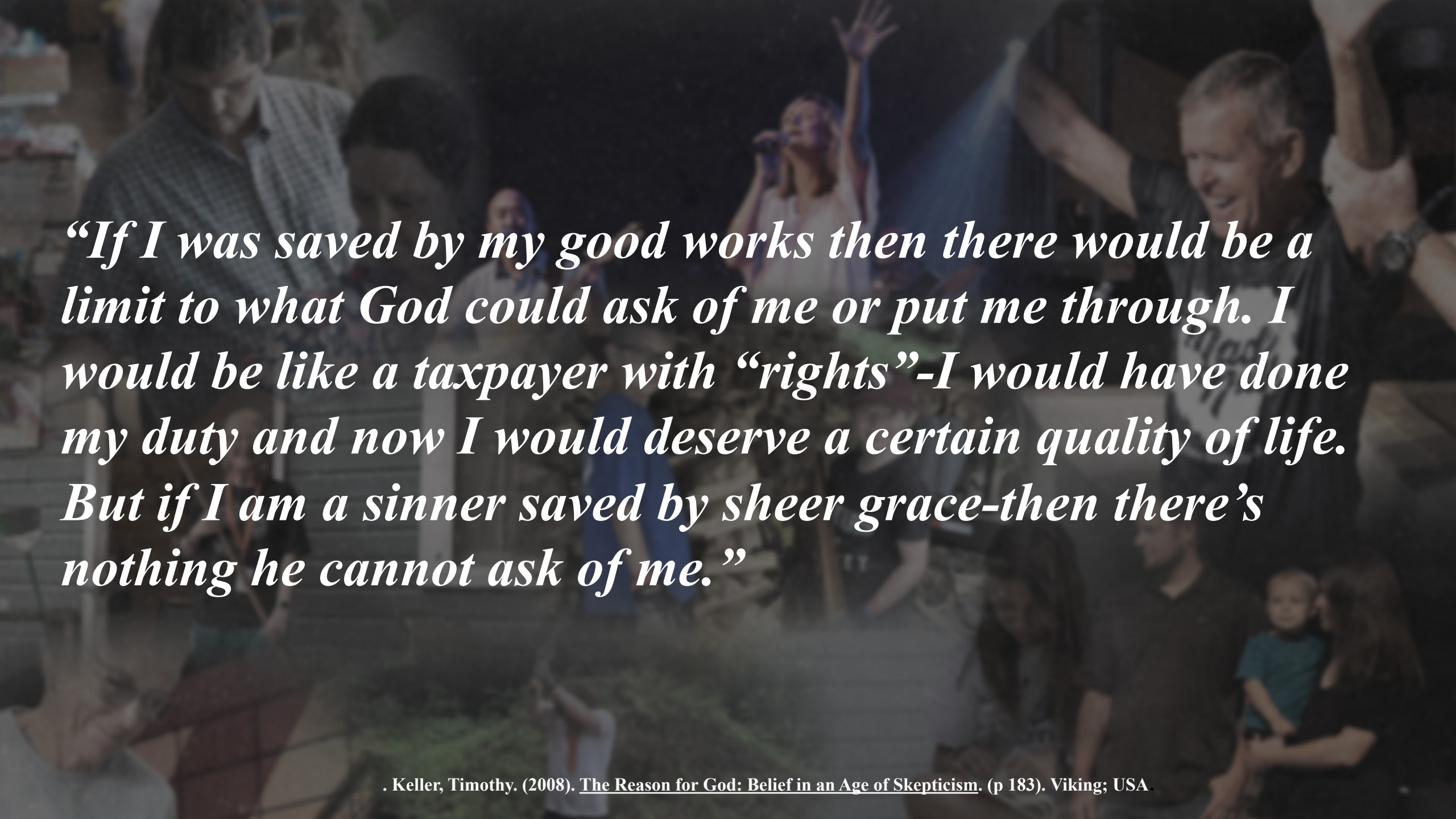
walk in love...

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*The major theological issue is unity. In his most highly developed statement on unity, Paul makes it clear that such is dependent on and flows from the authority and rule of Jesus Christ. In Romans, all creation groans awaiting final recreation. In Ephesians, Jesus is the author of such unity not just in the future but actively ruling now. Thus, oneness extends beyond the body of Christ to include all creation as God's purpose is "...the administration of the fullness of the times, to head up all things in Christ—the things in heaven and the things on earth." (1:10)*





*“If I was saved by my good works then there would be a limit to what God could ask of me or put me through. I would be like a taxpayer with “rights”-I would have done my duty and now I would deserve a certain quality of life. But if I am a sinner saved by sheer grace-then there’s nothing he cannot ask of me.”*



A group of people is gathered outdoors, possibly at a community event or festival. In the foreground, a large white circle is superimposed over the image. The background shows several individuals: a man in a patterned shirt on the left, a man in a dark t-shirt with 'Mad' on it on the right, and a woman holding a child in the lower right. The overall atmosphere is casual and social.

***WOAH!***

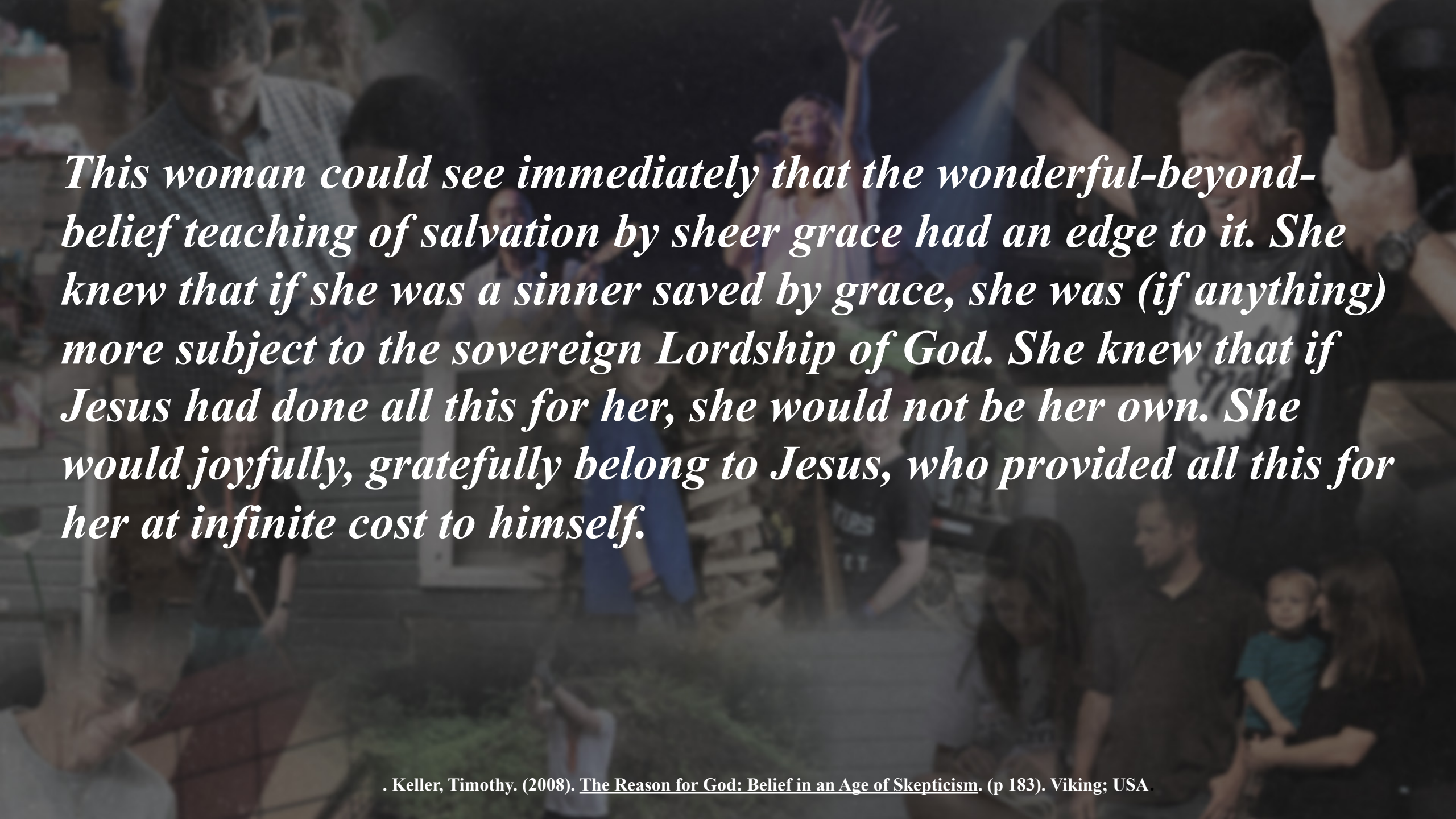
**WELL THAT DOES IT...**

**I'M WRITING THEM A STRONGLY WORDED LETTER**

imgflip.com

Photo courtesy: [girlscoutwithacause.dawgtoons.com](http://girlscoutwithacause.dawgtoons.com)





*This woman could see immediately that the wonderful-beyond-belief teaching of salvation by sheer grace had an edge to it. She knew that if she was a sinner saved by grace, she was (if anything) more subject to the sovereign Lordship of God. She knew that if Jesus had done all this for her, she would not be her own. She would joyfully, gratefully belong to Jesus, who provided all this for her at infinite cost to himself.*

*From the outside that might sound coercive, like a grinding obligation. From the inside the motivation is all joy. Think of what happens when you fall in love. Your love makes you eager for acceptance from the beloved. You ask, “Do you want to go out?” or maybe even, “Will you marry me?” What happens when the answer is, “Yes”? Do you say, “Great! I’m in! Now I can act any way I want”? Of course not/ Now you don’t even wait for the object of your affection to directly ask you to do something for them. You anticipate whatever pleases and delights them. There’s no coercion or sense of obligation, yet your behavior has been radically changed by the mind and heart of the person you love.”*



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