

1. Last week we completed our study of the Doctrine of Music. When time expired we were exegeting Col 3:17.
2. Before we continue that study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Let me first give you an expanded translation of Col 3:16 and then, after a brief review, we will resume our analysis of verse seventeen.

Col 3:16 You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of your soul, teaching and encouraging one another with psalms, hymns and spiritual songs, singing praise to God's grace as you exhale your love of God in song.

4. So far we have exegeted that portion of our verse translated in the KJV "And whatsoever ..." noting it might better be translated "**and whatever else** ..."
5. The entire verse has been translated in the KJV:

KJV-Sentence continues

Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

6. Now let's continue our exegesis of Col 3:17.

AND WHATSOEVER ΚΑΙ ΠΑΣ ΕΩΝ Ο ΤΙΣ

1. **Kai Pas Ean Ho Tis** is better translated "and whatever else ..." or literally "and all things if ..."
2. **Kai** is a conjunction used as a connective followed by the adjective **Pas**, declined as an accusative singular followed by the 3rd class conditional particle. **Ean** and the monadic indefinite pronoun **Tis**, declined as an accusative singular.
3. **Pas** is an adjective generally translated "all, everything, everyone" or "everybody."
4. **Ean** is a third class conditional particle well translated "if." Recall there is in the Greek a first class conditional particle meaning "if and it is true," the first class in the KJV is translated "if" although it is better translated "since."
- 4.1 The Greek also has a second class particle that is translated "if" but literally means "if and it is not true." There is a fourth class conditional particle which is somewhat unusual and is always followed by the optative mood, it should be translated "if and I

wish it were true."

4.1.1 Unfortunately the conditional particles are often translated by the English "if."
Only the 3rd class particle, however, fits the English "if."

5. **Tis** can either be an interrogative or an indefinite pronoun depending on whether the iota has an acute accent or not. In our case there is no acute accent therefore **Tis** is an indefinite and thus means some category of an indefinite nature.

YE DO ΠΟΙΕΩ

1. **Poieo** is better translated "you must choose to do ..."

2. **Poieo** is a verb parsed as a 2nd person plural, present active (hortatory) subjunctive.

3. A hortatory subjunctive is to be translated like an imperative thus I have added "must choose" to the translation.

3.1 **Poieo** means "to do, to make, to produce" or "manufacture." Let's see how **Poieo** is translated elsewhere in the New Testament.

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,
Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mat 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, "**make**" his paths straight.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, "**do**" good to them that hate you, and pray for them which despitefully use you, and persecute you;

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:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he "**made**" the worlds;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins,

sat down on the right hand of the Majesty on high:

IN WORD OR DEED, ΕΝ ΛΟΓΟΣ Η ΕΝ ΕΡΓΟΝ

1. **En Logos E En Ergon** is better translated "either in spoken word or in the application of the Word ..."

2. Next we have two prepositional phrases both beginning with the preposition **En**. The two phrases are connected with the conjunction **E** properly translated "or." The first prepositional phrase has as its object **Logos**, declined as a locative singular and the second phrase has as its object **Ergon** which is also declined as a locative singular.

3. **Logos** has been translated variously in the New Testament. It is used to describe that which is spoken, prayed, declared or it is used to describe what is expressed by example or even what happened. There is also the substantival use of **Logos** where it is used of Deity; it is not only used of the Living Word but it is also used of the written Word. Let's look at a few uses of **Logos** found elsewhere in our New Testament.

Acts 15:6 And the apostles and elders came together for to consider of this "**matter**."

Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the "**word**" of the gospel, and believe.

Joh 1:1 In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God.

Joh 1:14 And the **Word** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

2Co 10:10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his "**speech**" contemptible.

2Co 10:11 Let such an one think this, that, such as we are in "**word**" by letters when we are absent, such will we be also in deed when we are present.

1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the "**word**" of God abideth in you, and ye have overcome the wicked one.

1Pe 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring "**word**" of God.

Rom 9:6 It is not as though God's "**word**" had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is

the children of the promise who are regarded as Abraham's offspring.

4. **Ergon** is well translated "work." It is used in Scripture of both of divine good and human good.

4.1 Let's look at a few uses of **Ergon** as found elsewhere in the New Testament.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their "**deeds**" were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his "**deeds**" should be reprov'd.

Joh 3:21 But he that doeth truth cometh to the light, that his "**deeds**" may be made manifest, that they are wrought in God.

2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every "**good work**:"

Phi 1:22 But if I live in the flesh, this is the fruit of my "**labour**:" yet what I shall choose I do not know.

Phi 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Phi 1:24 Nevertheless to abide in the flesh is more needful for you.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the "**works**" of the devil.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their "**works**."

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their "**works**."

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

DO ALL *ΠΟΙΕΟ ΠΑΣ*

1. **Poieo Pas En Onoma** is well translated "do all ... or "do everything ..."

2. **Poieo** is implied by formulaic elliptics thus we pick up the verb **Poieo** earlier found in our verse and insert it. It is earlier found as a 2nd person plural, present active hortatory subjunctive followed by adjective **Pas**, declined as an accusative plural.

3. We have just studied both **Poieo** and **Pas** thus we have in this phrase an iteration for emphasis of the need to do what God commands. We must perform all the doctrine

indicatives and ethical imperatives in the name of the Lord Jesus Christ.

IN THE NAME, OF THE LORD JESUS ΕΝ ΟΝΟΜΑ ΚΥΡΙΟΣ ΙΗΣΟΥΣ

1. **En Onoma Kurios Iesous** is well translated "in the name, of the Lord Jesus ..."
2. **En** is a preposition followed by the noun **Onoma** declined as a locative singular and the proper noun **Kurios Iesous** declined as genitive singulars.
3. **Onoma** appears more than 150 times in the New Testament. It is virtually always translated name though technically it means name and reputation when it refers to a member of the Trinity. Several uses of **Onoma** found elsewhere in the New Testament are as follows.

Mat 1:21 And she shall bring forth a son, and thou shalt call his "**name**" JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his "**name**" Emmanuel, which being interpreted is, God with us.

Mat 10:2 Now the "**names**" of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Mat 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Mat 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Acts 9:10 In Damascus there was a disciple "**named**" Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered.

Acts 9:11 The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus "**named**" Saul, for he is praying.

Acts 9:12 In a vision he has seen a man "**named**" Ananias come and place his hands on him to restore his sight."

Acts 9:13 "Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem.

Acts 9:14 And he has come here with authority from the chief priests to arrest all who call on your "**name**."

Acts 9:15 But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my "**name**" before the Gentiles and their kings and before the people of Israel.

Acts 9:16 I will show him how much he must suffer for my "**name**."

End Lesson Taught 4-28-10