

1. Last week I exegeted in part Col 3:17. When time expired we were about to analyze the phrase "and the father by him."
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 ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God ..." noting it might better be translated "**and whatever else you choose to do, whether in spoken word or in the application of the Scripture, you must do it while giving thanks to God ...**"

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 review how we arrived at our expanded translation.

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. **Pas** is an adjective generally translated "all, everything, everyone" or "everybody."
3. **Ean** is a third class conditional particle. Recall there is a first class particle meaning "if and it is true," There is also a second class particle translated "if" but it 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 literally means "if and I wish it were true."
4. **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** means "to do, to make, to produce" or "manufacture."

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

DO ALL ΠΟΙΕΟ ΠΑΣ

1. **Poieo Pas En Onoma** is well translated "do all ... or "do everything ..."
2. **Poieo** is implied by formulaic ellipsis thus we pick up the verb **Poieo** earlier found in our verse and insert it.
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.

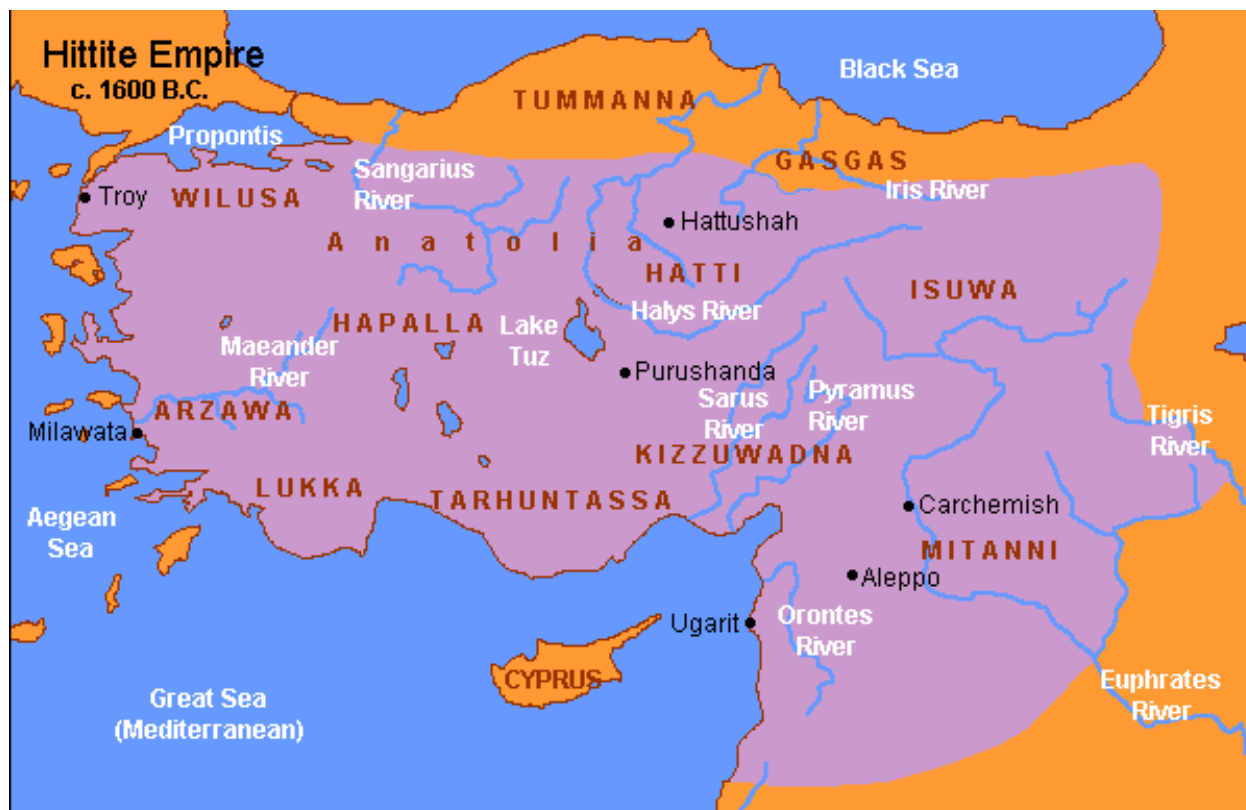
IN THE NAME, OF THE LORD JESUS ΕΝ ΟΝΟΜΑ ΚΥΡΙΟΣ ΙΗΣΟΥΣ

1. **En Onoma Kurios Iesous** is well translated "in the name, of the Lord Jesus ..."
2. **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.

GIVING THANKS TO GOD ΕΥΧΑΡΙΣΤΕΩ Ο ΘΕΟΣ

1. **Eucharisteo Ho Theos** is better translated "while giving thanks to God ..."

2. **Eucharisteo** means "to give thanks, to be thankful" or "to thank someone."
3. The monadic proper noun **Theos** is the common word for God. It is often used of all three members of the Trinity. Here it clearly refers to God the Father.
4. Before we begin new material, let me show you a map of the Hittite Empire and how Asia Minor and the Lycus Valley were part of one of the great empires of the past.



5. Now for the phrase "and the father by him."

AND THE FATHER BY HIM Πατηρ δια αυτος.

1. **Pater Dia Autos** is better translated "the Father through and by means of Him (Christ Jesus)."
2. **Pater** is a noun declined as a dative singular followed by the prepositional phrase **Dia Autos**. **Dia** being the preposition and **Autos** being the 3rd person pronoun declined as a genitive singular.
3. All divine good must be done in the name of the Lord Jesus Christ and with a spirit of thanksgiving to God the Father through and by means of the access and power provided by God the Son.

4. Let's review what the Bible has to say about divine good.

4.1 Divine good is production in time acceptable to God.

4.2 Divine good is often a concept covered in the Scripture as works or good works.

4.2.1 In most cases the word for works is the noun **Ergon** usually preceded by the adjective **Agathos**. We recently studied **Ergon** in connection with the phrase "in word or *deed*."

4.2.2 Technically, divine good is any production of a believer done under the filling of the Spirit and motivated by Bible Doctrine.

4.3 The reason for Scripture, according to 2Ti 3:16 and 17, is said to be the production of divine good.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

4.3.1 In 2Ti 3:17 the words translated "good works" are **Agathos Ergon**.

4.4 James in Jam 1:25 by way of expanded translation tells us that works, acceptable to God, come from the consistent intake of the Word:

"But the believer who stoops down and stares intently into the Scripture and keeps consistently taking in the Word becomes not a forgetful hearer but a doer of divine good and as a doer he shall be happy in his production."

4.5 God's grace apparatus for perception (GAP) is designed for the production of divine good.

Expanded Translation:

Tit 2:7 "In all things showing thyself a pattern of good works; by means of Doctrine displaying orthodoxy, gravity and sincerity."

4.6 The source of divine good according to Col 1:9-10 is doctrine:

Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

4.7 Divine good is described uniquely by Paul, in Rom 12:2 as "not being conformed to the world."

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

4.8 In Rom 12:21 Paul indicates divine good will overcome evil.

Rom 12:21 Be not overcome of evil, but overcome evil with divine good.

4.9 We are left in time for the purpose of performing divine good.

Eph 2:10 For we are his manifest work, created in Christ Jesus for the purpose of producing divine good, which God has before ordained in order that we may or may not walk in them.

4.10 Divine good will be rewarded at the Bema for the believer.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

4.11 Divine good is a product of doctrine resident in the soul of the believer.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

End Lesson Taught 5-5-10