

1. Last week I completed the exegesis of Col 3:17. When time expired we were in the process of studying the Doctrine of Divine Good.
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 3:16-17 and then, after a brief review, we will resume our categorical study of divine good.

**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.**

**Col 3:17 and whatever else you choose to do, whether in spoken word or in the application of the Word of God, you must do it while giving thanks to God the Father in the name of God the Son.**

4. 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. 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. In the millennium the area will belong to Israel and that will include Colassae, Laodicea and Hieropolis



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.

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:

4.5 God's grace apparatus for perception (GAP) is designed for the production of divine good. Tit 2:7

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

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

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

4.9 We are left in time for the purpose of performing divine good. Eph 2:10

4.10 Divine good will be rewarded at the Bema for the believer. 1Co 3:11-15

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.

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.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

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

### **Expanded Translation**

**Col 3:17 and whatever else you choose to do, whether in spoken word or in the application of the Word of God, you must do it while giving thanks to God the Father in the name of God the Son.**

6. Before we leave our verse seventeen, I want to review our Doctrine of Thanks.

### **Doctrine of Thanks**

1. Jesus Feeds the Four Thousand--Before eating He gave thanks.

Mat 15:36 Then he took the seven loaves and the fish, and when he had "**given thanks**," he broke them and gave them to the disciples, and they in turn to the people.

2. Unbelievers are not thankful for the work of Christ but substitute instead foolish thoughts replete with vanity and darkness.

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither "**were thankful**"; but became vain in their imaginations, and their foolish heart was darkened.

3. At a time when tongues speaking was a wonderful means of communicating salvation doctrine to Jewish unbelievers, Paul teaches the Corinthians certain caveats using thanksgiving as his teaching aid.

1Co 14:16 If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your "**thanksgiving**," since he does not know what you are saying?

1Co 14:17 You may be "**giving thanks**" well enough, but the other man is not edified.

1Co 14:18 "**I thank**" God that I speak in tongues more than all of you.

4. Early in His ministry, Jesus set the example of thankfulness and praise.

Mat 11:25 At that time Jesus answered and said, **I thank thee**, O Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.

5. Later in His ministry, when He brought Lazarus back from the dead, Jesus again set the example.

Joh 11:41 So they took away the stone. Then Jesus looked up and said, "Father, **I thank you** that you have heard me.

Joh 11:42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

Joh 11:43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

6. At the end of His ministry we find Jesus also giving thanks to God.

Mat 26:27 And he took the cup, and **gave thanks**, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mat 26:30 And when they had sung an hymn, they went out into the mount of Olives.

7. Many of those healed by Jesus gave thanks and praised God the Father. For example from

- a paralyzed man

Luk 5:19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus ...

Luk 5:24 But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralyzed man, "I tell you, get up, take your mat and go home."

Luk 5:25 Immediately he stood up in front of them, took what he had been lying on and went home praising God.

Luk 5:26 Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."

- a formerly demon possessed man

Mar 5:18 As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him.

Mar 5:19 Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you."

Mar 5:20 So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

- a woman who suffered from osteoporosis

Luk 13:11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all.

Luk 13:12 When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity."

Luk 13:13 Then he put his hands on her, and immediately she straightened up and praised God.

End Lesson Taught 5-12-10