

Chapter 1 : Books At a Glance : Review of Exegetical Guides to the New Testament - Books At a Glance

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He was planning to preach through the text, and while he had plenty of commentaries, even commentaries based on the Greek text, he was looking for something that engaged the Greek more directly. I was thrilled not only that a pastor wanted to stay engaged with the Greek language, but also because I could recommend more than one resource! Three Greek guides will be reviewed below. Only two books are yet to be completed for the New Testament John and Acts. Since then, eight additional volumes have appeared. And while it started slowly, the series now has covered twenty New Testament works. Each series has been written with a distinctive purpose, goal, and reader in view. Therefore, this paper will review each series, identifying who the series is designed for, what the stated purposes are, and how the book is structured to accomplish those goals. At the end of each section, I will summarize the strengths of the series, along with any perceived weaknesses. Finally, I will provide a comprehensive comparison in the conclusion.

Exegetical Summary Series The Summer Institute of Linguistics is a faith-based organization which is broadly concerned with the study of human language for Bible translation. Their Exegetical Summary series was produced primarily for translators but is also aimed at assisting students in the translation process. Instead, the chief aim is to identify and highlight areas where translators may disagree. Because these books are not designed to replace commentaries, there is no introduction to the biblical book. Instead, after the abbreviations and bibliography, the author of the work begins analyzing the Greek text. Because of the nature of the work as a reference tool, pointing readers to other resources, the abbreviation page is substantive and will be accessed frequently. The meat of the work is the analysis of the Greek text. Each section begins with a discussion of discourse units see, Figure 1 , describing how various commentaries and translations have divided the passage. As we will discover, this is a unique element of this series, as no other Greek guide directly focuses attention on discourse units. Following each suggested discourse unit, there is an alphabetized list of resources that assume or argue for that unit. The list starts with commentaries and then, following a semi-colon, lists Bible versions.

Discourse Units [5] After showing the proposed discourse units, the author considers the text verse by verse, breaking each verse into its major phrases. These phrases are presented as boldfaced, translated clauses in English see Figure 2. **Analysis of the Text [7]** Three sections may appear below each phrase. First, if there are any textual issues, those are considered under the Text section. If the variant affects translation, the author highlights how various Greek versions, commentaries, and translations have decided on the issue. Second, the author considers lexical matters in the Lexicon section. By means of raised lower-case letters in the translation e. The exegetical options are generally presented in descending order of popularity. Finally, the Question section is where the author considers a multitude of contextual, grammatical, syntactical, and semantic issues. As with the prior sections, the author provides the exegetical options and identifies how the commentaries and translations have decided on these questions.

Critique This series has the distinction of being the oldest of the Greek grammar guides we are considering in this review. As such, it was produced to meet a felt need, not to compete with other products. The chief aim of this series is to show the reader, primarily conceived of as the translator, the variety of exegetical options as mined from the most influential grammars, commentaries, and translations. Any objective observer must admit that the series soundly accomplishes this goal. At a glance, a reader is able to see where exegetical challenges are in a text, and he can see what a broad consensus is, or even whether there is one. Despite being written for translators, the editors rightly recognized that the series is also quite helpful to students of Greek. The chief aid for Greek learners is the Question section, which helps newer Greek students recognize the questions they should be asking of the text. Often novice Greek students, not aware of the ambiguity or flexibility of certain Greek elements, may overlook areas of controversy. By working through multiple volumes of this series, a student will begin to see patterns and gain an awareness of where closer attention should be given to a text. Some readers may be frustrated by the lack of conclusions in

the book. And by providing extensive references, the book guides the reader to where he may find answers. One potential problem with the series concerns how a reader may misuse the volumes. If a reader merely counts noses, seeing which interpretation or exegetical option is most popular, he is abusing the material. While it may be important to know that the majority take a particular position, popularity does not determine truth. In the end, the nature of these volumes makes such a use possible, but the editors have done a fair job guiding the reader away from such use. For example, the preface directs the reader to engage four commentaries when using these works. In , many of the volumes previously published were reprinted in a second edition, but it does not appear the content was updated. For instance, the 1 Peter volume was originally published in with a second edition printed in . Nevertheless, no commentary after is included. Paul Achtemeier, John Elliott, Karen Jobes, and Thomas Schreiner have all produced important works in the interval between and , yet none of their works is included. Second, while a third edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* was produced in , none of the volumes published after has used the third edition. Third, like any series, there are sometimes substantial differences between volumes. For instance, the volume on Ephesians includes sixty-five resources in the Commentaries and Reference Books section, twenty-six of which are commentaries on Ephesians. On the other hand, 1 Peter only has only sixteen resources in that section, with thirteen commentaries. This produces a vast difference within the volumes, making some much more comprehensive than others. There is also a wide difference in the versions considered in each volume. In conclusion, there are a few unique elements that make this series attractive. First, as a question-driven series, it is useful for a student who does not yet know what questions to ask. Second, while other resources cite other works, none provides the comprehensive citations found in these volumes. Third, no other series considers discourse units as comprehensively. Fourth, the series is available in Logos and Accordance but not in BibleWorks. One potential frustration for users of Logos, however, is that the series references BAGD, which Logos no longer sells, making the frequent links unusable to the majority of Logos users. It would be twenty-two years later until a second volume would appear in the series, now under a new publisher. In other words, they highlight the weakness of Greek grammars, which necessarily abstract examples from the Greek text to consider in isolation. These books, on the other hand, address grammatical issues as they naturally arise within the text. The next section, the General Introduction to the EGGNT Series, not only clarifies the purpose and nature of the work but explains the structure of the work. Two specific areas of interest are developed in this general introduction. First, there is a detailed explanation of the visual diagramming in the text. Unfortunately, earlier volumes in the series lacked this description but the addition in later volumes is quite helpful. While the amount of attention devoted to these introductions varies by volume, none seeks to be comprehensive, allowing only for minimal comment and reference to more detailed works. Each Introduction concludes with a list of five recommended English commentaries along with a statement of their individual strengths. The core of the work is analysis of the Greek text. The authors of the volumes have divided the text into manageable, contextually appropriate portions. Though the introduction does not explain the selection of text groupings, the homiletical section suggests that consideration of preaching helped guide the selection process. Each text selection is given separate treatment e. Consideration of the text selection begins with structural analysis see Figure 3. Longer works Gospels, Acts, Romans, and Revelation either do not include a structural analysis or only contain partial structural analyses. Before the structure is visualized, however, the author provides one or two paragraphs detailing how the section of text is connected to the broader context and explains some of the decisions made within the visual representation. The grammatical analysis section see Figure 4 begins after the structural analysis. Under each verse, clauses or phrases are considered separately. Each clause or phrase has one or more paragraphs explaining various grammatical, lexical, or syntactical elements within the text selection. Frequent reference is made to grammars, lexicons, commentaries, and modern English versions. The authors of these volumes generally take a position on controversial topics and seek to provide justification for their choice. When multiple views are expressed, the authors highlight their position with an asterisk. Structural Analysis [19] Figure 4: Grammatical Analysis [20] The next section, appropriately called, For Further Study see Figure 5 , highlights theological topics that arise within the passage just considered. For instance, in relation to Col 1:

Under each of these headings, the author provides resources from dictionaries, books, journals, and other academic resources. In regard to the five topics noted above, the least documented topic had seven resources listed, while the most had fourteen. An additional and much welcomed element of the bibliographies is the presence of an asterisk next to the resource that, in the opinion of the author, provides the best general introduction to the topic. There is a noticeable preference for evangelical literature in the bibliographies. The exegetical differ from the textual by considering a longer section of text, but both focus attention on one central passage. The topical sermon outline may highlight something within the text that is also present elsewhere in the biblical corpus, which when considered together may provide sufficient material for a sermon. Homiletical Suggestions [27] After every verse section has been examined, the volumes end with helpful concluding material. First, a comprehensive Exegetical Outline is offered. For the majority of the volumes, this outline is the culmination of the first homiletical suggestion from each text selection. Unfortunately, later volumes dropped these sections. Added to the later books, however, are grammar and Scripture indices.

Chapter 2 : Exegetical Summaries Series (27 vols.) - Verbum

An exegetical summary of Colossians. [Martha King] -- Each volume in the Exegetical Summaries series works through the original text phrase by phrase. English equivalents are provided for all Hebrew and Greek words, making this an excellent reference.

My initial paraphrase of the passage is: I Paul suffer because God has revealed the mystery of salvation which was once hidden that everyone must be given a chance to hear. The apparent unifying theme of the passage is: Suffering for Christ in his strength to share the gospel 4. The apparent major emphases of the passage are: The gospel is worth suffering for b. God has revealed what was once hidden in ages past c. We are held accountable for the proclamation of the gospel to everyone d. God made a way in his plan so that those who are fall off may be brought near to him, even the Gentiles. Christ died to reveal this mystery f. When we suffer in this life it is for a purpose g. What God makes known to us is revealed in his son, we have a responsibility to teach. We must become his servants first before seeking to declare the mysteries of his word. My questions about the passage are: What does Paul mean by suffering? What does it mean that his message is fully known? What does Paul mean by minister according to the stewardship which God has given me? Do we have to suffer in order to accomplish this? How significant is it that this knowledge is no longer hidden from us? What was it about the way Paul suffered that made up for what was lacking in the body? What is Paul striving and working to do? Is his work to accomplish some goal? If so what goal and how does it result in power being released or accomplished? Background of the book and passage: Paul was descendent from the tribe of Benjamin and was a member of Pharisee political party [New Bible Dictionary]. Paul was generally agreed upon as the author of Col. This was based on three main levels, namely: In other words the remaining contention is over the context of what Paul says in scripture not the manner he relates his ideas ie the use of his vocabulary. Therefore, the objections based in theology were inconsistent and less significant than one may initially have thought to be the case. It is my belief that most likely Paul wrote or dictated the letter to Timothy, in either case Paul was the main author. My reasons for agreeing with Ernest are two-fold. First this time period would be before the earthquake in the Lycus Valley, circa AD which evidence suggests destroyed the city and people of Colossae. Simply put Luke, the author of Acts, was not always ministering with Paul. As mentioned earlier there are several different locations for the writing of Colossians. From Rome to Ephesus and Caesarea. I agree with the opinions stated that Rome is the most likely location for the writing of Colossians. It is consistent with my dating of the book in AD before the earthquake to place the location of the writing of the book of Colossians in Rome. A false teaching sprang up in the city called the Colossian heresy. This heresy apparently consisted of a mixture of Jewish and Gnostic ideas. The practical results of this was the emergence of a group of people in the Colossian church who considered themselves better Christians than the rest of the church members. Colossae enjoyed prominence in the immediate geographical area both as a civic hub and as a the chief medical center of Phrygia. These factors each contributed to form an important background to the occasion and purpose of the letter. Just prior to Paul writing his letter the city began to fall somewhat out of prominence. If it was not destroyed in A. The people consisted mainly of indigenous Phrygian and Greek settlers. Unlike with some of his other letters, with the church at Colossae, Paul was writing to a church that he himself had not be involved in personally establishing. Clearly Paul was writing to an audience of mainly Gentile converts, established primarily through the many allusions to their pagan past [WORD]. He reminds them of their background by saying that their physical flesh is uncircumcised, that they were once hostile to God and godless in their actions [WORD]. I believe that the audience was the Gentile and Jewish converts of Colossae. The evidence for a Gentile audience is found throughout the epistle and specifically noted above specifically verses 2: Generally speaking, the letter was written with special emphasis on the Gentile believers pagan past and included reference to a false teaching that may be linked to the disciples of John the Baptist [WORD, NAC] f. Clearly there was a literary relationship between Ephesians and Colossians. This was evidenced by the fact that they shared the same basic structure, similar openings, a doctrinal section dealing primarily with Christ, a practical sections and both end with virtually the same

closing verses; furthermore in Greek they share 29 consecutive words [PBGU]. Both letters were sent to the same area, and the same topics are discussed via Christ and Christian living. For example Colossians is occasional as Paul was writing concerning the false theology that was on the rise. Certainly the argument can be made that the structure of Colossians follows similar pattern and form as other Greco-Roman letters of antiquity [Klein, Bloomberg]. These two concepts combine to form the genre of Colossians, a Greco-Roman letter, that is written on the occasion of the increase of a false teaching which Paul denounced and argued against. I believe that Colossians follows the form of Greco-Roman letter writing in both form and substance. Therefore, in my opinion, Colossians reasonably approximates the structure of the rhetorical address and the occasion components necessity to be considered an occasional letter. Purpose of the book and this passage: The purpose of this book was to describe the redemption and character of Christ, addressing the various components of the false teaching and demonstrating the implications of these teachings [Dunnett]. Another way of looking at the purpose of this book was to refuse the Colossian heresy by exalting Christ as the image of God, Creator and complete fulfillment over and against the emptiness of false theology and philosophy [Utley, Word]. Dunn states that the purpose was to the failure of the church at Colossians to both recognize all that was already theirs in the faith and to move their faith from the philosophical to a practical pattern of living [NIGTC]. The purpose was to speak to the divine plan of salvation once hidden in ages past. This message was, as Paul saw it, the public proclamation of the mystery now demonstrated in the person of Christ [Word]. Ernest wrote that two purposes emerge from this section of scripture. My opinion of the purpose of this passage was three- fold. Second, he wanted all Christians to know that the glory that is in Christ that was once hidden is now revealed. In summary Paul wanted his readers to know that Christ was central, that his was a message worth suffering for and that Paul demonstrated this belief via his experiences. It is my contention that the theology and purpose of this passage are both one and the same. I believe that Paul was clear in the text of Colossians that his suffering was to bring the message of the gospel to the greatest numbers and in order that Christ may be glorified. This was accomplished via the work of God in ages past, his revelation to the Gentiles and in the resulting suffering which Paul described. Factual outline of book: Greetings and Exhortations 1: Introduction of author v. Praise to God vv. Why Paul struggles for You vv. Impact on teaching vv. Practical applications of Christ 2: Walking in wisdom vv. I am sending vv. Greetings from and greetings to vv. Exegesis and exposition of the passage: Paul speaks of his life of servitude, suffering and the message he preaches [Handbook]. This suffering can only be understood in terms of his current imprisonment since he has never met the Colossians in person [Handbook]. This point was further evidenced by a deeper examination of the translation of the word sufferings. In this case the kingdom of God, according to first century Jewish understanding, was only entered into after a fixed amount of time within an eschatological framework. Since the church at Colossae had never met Paul, it was not logical to conclude that he was referring to his earlier physical suffering or his imprisonment. As if to clarify his understanding of this idea Paul made sure to reference the suffering of the body. He does this by literally stating that the suffering was for the sake of his body the church. Now I rejoice in my sufferings for your sake that is, the church.: This means that Paul first identifies his ministry with suffering. The sentence structure and commentaries agreed on this aspect of my analysis nearly universally. There are several different directions that this passage could go into: Following the hermeneutical principal that the text can never mean what it could never have meant to the original audience in this case results in a suffering that Gentile believers share with Christ would fulfill a role that would otherwise remain vacant in the body of Christ. V of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now revealed to his saints: Paul saw his life as a service to God that was part of the divine plan that God foresaw long ago [NAC]. This section of scripture should be read as Paul accepting the responsibility of the message of the gospel from God. This should also be understood in terms of the concern Paul has for the church in Colossae that they realize that this knowledge of Christ was hidden for thousands of years and now was revealed.

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Background on Colossians Introductory Remarks Because of the rising tide of human philosophies confronting us today, no New Testament book speaks with more relevancy than does the epistle to the Colossians. Not only do we live in an atomic and space age, but in the most technologically advanced age of all time. As in the past, this is a day where, duped by the age-old lie of Satan, man still continues to believe in himself and his ability to solve his problems apart from God as He is revealed in Scripture. Through one avenue or another, man continues to offer his own manmade solutions for the ills of society whether in the form of secular humanism or religious syncretism. But it appears many are becoming discontented over the futility of materialism and somewhat dissatisfied with the idea that life is but a cosmic accident. As a result, many are turning to the New Age movement that has been growing by leaps and bounds. But at the center of this movement is a religious syncretism that rejects the biblical revelation of God as revealed in Christ. According to this movement, Christ is only one of many religious leaders or influences that man may turn to because there are other ways that are equally valid. Increasingly our generation wants to take religion out of the realm of rational discourse and relegate it to the area of personal preferences and opinions. If there are thirty-one flavors of ice cream, why can we not have similar variety in religions? The gods of the New Age Movement are always tolerant of sexual preferences, feminism, and hedonistic pleasures at almost any cost. In order to have a meaningful faith, it must agree with our deeply held beliefs. What works for you might not work for me. But let us not miss the fact that this movement has its source in the occult though hidden under new names and in Eastern religions that go all the way back to the beginnings of history with the fall of man. The New Age movement is not new; it is the most recent repeat of the second oldest religion, the spirituality of the serpent. Its impulse is foreign to none of us. The appeal is ancient indeed; its rudiments were seductively sold to our first parents in the garden. Human pride was tickled, and it jumped. Monism is the belief that all is one, that everything is interrelated, interdependent, and interpenetrating. It promotes the hideous idea that humanity, nature, and God are not separate from each other, but are one. Out of this naturally comes another idea. Since all is one and all is God, we too are gods. The goal of the New Age movement is to awaken us to the god who sleeps within us, to teach us to live like the gods we are. As will be shown, the heresy confronting the Colossians had certain similarities to the New Age movement of our day. It is a cosmic book, presenting the cosmic Christ: One of my former and beloved Greek professors at Dallas Seminary, Dr. Lewis Johnson, had the following excellent summary of the importance of this epistle. With the sudden and startling intrusion of the space age and its astrophysics, nuclear power, missiles and rockets, the church of Jesus Christ has been forced to relate its Lord and Master to the ultimate frontiers. Colossians, which presents Him as the architect and sustainer of the universe, as well as the reconciler of all things, both earthly and heavenly, provides the church with the material it may and must use. Suddenly the epistle to the little flock in the declining city has become perhaps the most contemporary book in the New Testament library. The usefulness of Colossians, however, is not a recent phenomenon. The Christology and the ethics of the letter are important for all time. It has always furnished a proper antidote to humanly devised schemes of salvation. We need no extra mediators, or taboos, or ascetics. To piece out the gospel with the rags and tatters of alien cults is not to enrich but to corrupt it. It was one of three cities located in the Lycus Valley Colossae, Hierapolis, and Laodicea that formed an important trade route, a virtual meeting point between east and west. Colossae was about ten miles from Laodicea and thirteen miles from Hierapolis. At one time Colossae had been a large and populous city, but when Paul wrote to the Colossian church, it had become just a small town in contrast to its nearest neighbors, Hierapolis and Laodicea. From the New Testament record, these two neighboring cities appear to also have contained a congregation of believers cf. Philemon 2 with Col. He obviously thought it important enough to lay it on the heart of the apostle Paul. Significantly, the letter to this small group of

believers became one of the letters of the canon of the New Testament and one of the most important because of what it teaches us regarding the person and work of Jesus Christ. For the most part, the inhabitants of the area were Gentiles, but there was a considerable quantity of Jews among them. Apparently the wool business was particularly attractive to them cf. Furthermore, they enjoyed the gay life of Hierapolis. External Evidence Regarding the external evidence, S. There is no historical evidence that the Pauline authorship of Colossians was ever suspect in the early church. The letter was included among the Paulines in the Chester Beatty codex 46, and there is no textual evidence that it ever circulated under the name of any other person. While the available evidence is somewhat scanty, that which we possess argues for the authenticity of the writing. The problem of different vocabulary: Paul was dealing with a special brand of heresy that required in some cases a different vocabulary. Why should we try to restrict an author to his usual vocabulary under all situations. The apostle chose his vocabulary in order to deal effectively with his opponents by showing how their religious terms and ideas could only be true in Christ. The problem of the theology of Colossians: The idea of Christ as creator and as the fullness of God is too advanced for Paul, at least at this time. We find such ideas in the gospel of John, but that is thirty to forty years later. Barclay responds to this by saying: First, Paul speaks of the unsearchable riches of Christ. In Colosse a new situation met Paul, and out of these unsearchable riches Paul drew new answers to meet it. In I Corinthians 8: In that phrase is the essence of all that Paul says in Colossians. It has also been said that the author of Colossians subordinates the soteriological to the cosmological Francis W. But the two categories are not parallel. Paul does not subordinate, he extends. He advanced, but he advanced while still abiding in the doctrine of Christ cf. One can sympathize with the remark of McNeile: It is revelatory of a deep basic lack of harmony with the mind of Paul to restrict the immense genius of the man. Stewart has put it this way: The problem of the Gnostic thought in Colossians: It has been advocated that the nature of the heresy facing the Colossians with its Gnostic bent could not have existed until much later. However, scholars have discovered incipient features of Gnosticism present even in pre-Christian movements. There is nothing in Colossians which cannot be explained by longstanding Gnostic tendencies in ancient thought, although it is true that the systematization of Gnosticism came later. The Church at Colossae 1. Nevertheless, it was a product of his ministry and beautifully illustrates his commitment to impart his vision of reaching others with the powerful message of the gospel. That this is so is illustrated in the following ways. First, Paul spent three years ministering the word in Ephesus from the lecture room of the School of Tyrannus. It was during this time all of Asia heard the Word cf. Ephesus had three great attractions that brought people into the city from all parts of Asia. It was a seaport town, a center of commerce, and, with the temple of Diana, it was also a center for idol worship. Second, while on a visit to Ephesus, a young man from Colossae named Epaphras evidently heard the gospel from Paul and was converted. It appears that he was not only saved, but that he was trained and prepared by Paul to go back and plant a church in his hometown of Colossae 1: The story of the establishment of the church at Colossae illustrates an important truth. Nor does He need elaborate buildings and extensive organizations. It was essentially a church made up of Gentile believers. Though there was a large Jewish population in the Lycus Valley, the Colossian epistle suggests that the membership of the church was primarily Gentile: It was a church facing serious doctrinal and practical problems. This teaching sought to undermine the person and work of Christ and the sufficiency of the salvation believers have in Him. More will be discussed regarding the nature of the heresy. Epaphras traveled to Rome to visit Paul during his first Roman imprisonment where he was under house arrest. While he brought some good news regarding the Colossian assembly 1: Paul wrote, therefore, to counter this false teaching and sends this epistle to the Colossians by the hand of Tychicus 4: In the meantime Epaphras stayed with the apostle, perhaps because he was forced to because of his own imprisonment Philemon 23, cf. What was this heresy like? What was the church of Colossae up against? The Nature of the False Teaching Scholars are divided concerning the exact identity of the heresy that faced the Colossians since Paul does not identify the heresy or spell out its exact tenets. It also seems clear that Paul borrowed certain catchwords and phrases used by the heretical teachers. Some of these Paul filled with biblical content and used them against the heresy itself showing that in reality such ideas can only be found in Jesus Christ because of who He is His person and what He has accomplished His work. Other terms he strongly rejected and totally denounced. Some illustrations are mystery 1:

Chapter 4 : An Exegetical Summary of Colossians, 2nd ed. - Logos Bible Software

The Logos edition of the Exegetical Summaries Series will take your exegesis to the next level. All references to commentaries and lexicons are linked to your digital titles, and Scripture references are linked to Greek and Hebrew texts and English translations.

I intend to continue doing just that, but this time around, I would like my devotional reading of Colossians and my practice of Lectio Divina to be well informed by good exegesis. The exegetical task, I believe, can provide foundation and direction to my reading of Colossians to the end that the text is, with the help of the Holy Spirit, more rightly understood and lived and in the process, my faith in Christ is deepened indeed. With this driving force behind, we now approach an exegetical study of Colossians 1: Additionally, his own handwriting, in my view, affirms his authorship. Ephesians for example which are generally accepted to be written by Paul. Even some of its content, as in its Christology cf. We think they are young in the faith and a new church because the rest of chapter one discloses that: Not only are they a bunch of new believers, the Colossian Christians also come from various pagan backgrounds and influences 1: This information and profile of the recipients of this epistle, which is hinted by the book itself, will all be taken into consideration as we look 3 N. Colossians and Philemon Leicester: IVP, , p 36 4 D. Zondervan Publishing House, , p 5 Wright, Colossians and Philemon, p 24 2 more closely later on at the prayer of Paul for them 1: Occasion and Purpose As mentioned above, Epaphras was the one who pioneered the church at Colossae. He taught them, served them and ministered to them 1: This is the logical next step for the new Colossian church”and for any new faith community for that matter”and Paul the apostle certainly knew and wanted to do just that. The content of the rest of the epistle, as we will see shortly in the literary context and structure, shows that this is precisely what Paul sought to accomplish. The letter to the Colossians itself provides clues as to the possible kind of false teachers and teachings the church had to contend with: Whether the false teaching be categorized under Hellenism or Judaism or Asceticism or all of the above Syncretism 7, I believe that at the bottom of it all, they can all keep the new Christians at Colossae from seeing Christ as sufficient and supreme, complete and central, full and freeing. We can only guess. The choices are Rome in the early 60s or elsewhere in the late 50s. The only significant information here that we can gather with some certainty is that Colossians is one of the so-called captivity or prison epistles. Structure and Context Here is a summary of each paragraph or pericope of the epistle. Then Paul thanks God for their faith, their love, and their hope that has been bearing fruit, thanks to the ministry of Epaphras 1: This is followed by a prayer for knowledge, strength, and endurance 1: Next is the section on the supreme or central place of Christ: He is creator, sustainer, head of the church, and reconciler 1: And Christ has reconciled them to himself 1: Instead, they should clothe themselves with love, forbearance, and forgiveness 3: At this point, Paul gives practical instructions on how to live this out, directions on the way wives, husbands, children, fathers, slaves, and masters should treat one another 3: Furthermore, he instructs them to pray specifically for them and their gospel work , and to be wise and gracious in speech toward outsiders 4: Finally, he closes his letter with promised news from Tychicus and Onesimus, greetings from coworkers, an instruction to read the letter to the Laodiceans, a reminder to Archippus, and a personal greeting of grace 4: The historical and literary contexts above will serve as basis for much of the exegesis proper below. This phrase establishes a connection between the preceding passage and the text, between the thanksgiving and the prayer. Paul and his companions Timothy [1: Early on”from the first time that they learned about the faith, love and hope of the new Colossian Christians”Paul with his companions started to offer constant thanksgiving to God and prayers on their behalf. Indeed, Paul and his coworkers prayed early on, always cf. The succeeding phrase clues us in on what knowing the will of God may also mean: Paul wanted to be sure that they are spiritually perceptive in light of the pagan environment 12 Peter T. Colossians, Philemon, Dallas, Texas: Word Books, , p 20 6 and the exotic spiritualities that surround them 2: It is much too easy to be swayed by false teachings when one lacks wisdom and understanding. I cannot resist quoting it here in full. And theology is never truly itself apart from being expressed in the bodies of the men and women to whom God gives life and whom God then intends to live a full salvation life. How

do Christ-honoring and Christ-pleasing lives look like? Bearing the fruit of good works is also a sign of growth, a step toward maturity in Christ 1: From evil works to good works is a sure sign of transformation in Christ. Now Paul prays that they would be fruitful in every way, and so honor Christ in everything. If there is one area where the new believers need to grow, it is in the area of knowing God. Hodder and Stoughton, , p 67 preventive for deception and falsehood. And again, nothing pleases God more than a lived knowledge of him. In view of the reason for their prayingâ€”as stated previouslyâ€”to lead lives that honor and please Christ, Paul and his coworkers add a prayer for strength for the new believers to be able to do just that. The apostle, knowing that the young faith of the Colossian believers would be tried and tested, asked precisely for endurance or staying power. It is surely to be coveted in prayer, especially for the sake of the new faith community at Colossae, so that they may persevere until they reach maturity in Christ 1: Impatienceâ€”the opposite of patienceâ€”is recognized by everyone and from every age to be a sign of immaturity. This virtue of patience even becomes all the more important in light of the fact that this is an attribute of God himself. They started praying for them from the very day they heard from Epaphras the report or news about this new faith community. And they have not stopped praying for them since then! Paul and his coworkers pray, essentially, for knowledge, for strength, and for endurance. And not just for the sake of knowledge in itself, but for the purpose of leading lives that honor and please Christ. This kind of life involves bearing fruit and growing in the knowledge of God. Third, Paul and his colleagues pray for the staying power of the new believers. Perseverance is indispensable in their lifelong journey of faith. And since it is a faith journey of a lifetime, they would need patience along the way. Now, patience is not just a trait of maturing Christians; it is a trait of God himself. Part of maturing in Christ is reflecting him. The spirit and the content of prayer demonstrate the high value that Paul and Timothy place on prayer in their pastoral ministryâ€”from the start and up to the end, they pray or intercede for their children in the faith. They also know the condition and situation of the people they pray for well enough to know exactly what to pray for them. This is what I need to learn and relearn, and untiringly exercise as a pastor of a relatively young faith community. It is way too easy to skip this hidden practice and straight away do the more visible aspects of ministry: I always thought of Paul and Timothy as mighty workers of the gospel. No wonder this is also the content of their prayer for the Colossian community. My own passion and commitment to see members of our simple faith community grow in faith, love and hope, and mature in Christ should be reflected in my unceasing prayers for them. And I should keep at it, not for a limited engagement only, but until they are persevering in the faith, patient, and Christ-like. One more very important thing: All these things I would be praying for themâ€”knowledge and wisdom and understanding; pleasing and honoring Christ; bearing fruit and growing; strength and endurance; patience and Christlikeness; in a word, maturity in Christâ€”I should be praying for myself too, because I need and want all this as much as they do.

Each volume in the Exegetical Summaries series works through the original text phrase by phrase. English equivalents are provided for all Hebrew and Greek words, making this an excellent reference for exegetes of all levels.

Respecting this Alexandrian form see Winer, p. The reading of Tisch. Hilar, but without vss. Regarding these variations we must judge thus: To be preferred, inasmuch as the plural was naturally suggested to the copyists by the plurality of the things previously mentioned. The negation is with justice condemned by Griesb. An addition owing to misapprehension. See the exegetical remarks. An addition for the sake of connecting, after the analogy of Colossians 2: Expressing in a heart-winning way his earnest concern for the salvation of the souls of his readers, Paul introduces Colossians 2: He then supports what he has urged by subjoining the relative soteriological instructions and reminders Colossians 2: Verse 1 Colossians 2: Paul nowhere else uses this word, which is classical, but does not occur either in the LXX. That by the conflict is meant the internal pressure of solicitude and apprehension, etc. It is at the same time self-evident that the wrestling of prayer was an eminent way of conducting this spiritual conflict, without its being necessary to regard Colossians 4: It is plain from our passage that Paul had not been in Colossae and Laodicea. It is true that Wiggers, in the Stud. Erroneous also is the view held already by Theodoret in the Hypoth. With how many of the latter were there no such dangers at all existing, as the Colossians and Laodiceans were exposed to! To this falls to be added the fact, that in the entire Epistle there is not a single hint of the apostle having been present in Colossae. See, on the contrary, on Colossians 1: According to Hilgenfeld, in his Zeitschr. As if such a forgetfulness were even conceivable, in presence of the high esteem in which the apostle was held! The addition, which might in itself be dispensed with comp. Verse 2 Colossians 2: Chrysostom remarks aptly comp. See on Ephesians 4: It means here not instructi Vulgate; comp. But as the apostle has actually written, the reader could only understand the mystery of the God of Christ. Verse 3 Colossians 2: The distinction between the two words is not, indeed, to be abandoned Calvin: The treasures, which are to be found in the mystery, are not such as lie open to the light, but, in harmony with the conception of the secret, hidden comp. With the article it would mean: Verse 4 Colossians 2: After this affecting introduction, testifying to his zealous striving for the Christian development of his readers, and thereby claiming their faithful adherence to his gospel, the warning now follows, for the sake of which Paul has prefixed Colossians 2: This contained in Colossians 2: It indicates, by a term borrowed from false reckoning, the deception and overreaching that take place through false reasoning. What particular sophistries the false teachers, whose agitations at all events tended see Colossians 2: Hardly did these beguiling sophistries affect the person of the apostle, as if he were not concerning himself about the confirming and training of churches not planted by himself, as Hofmann thinks. In that case we should have in Colossians 2: This applies also in opposition to Holtzmann, p. It occurs in this place only in the N. Hence the art of persuasion: Verse 5 Colossians 2: A special reason, having reference to his bodily absence, by which his readers are encouraged not to allow themselves to be deceived. According to Wiggers, in the Stud. In this case the context directly indicates, by Colossians 2: It is otherwise in 1 Corinthians 5: From the similar expression in 1 Corinthians 5: Some erroneously cite Josephus, Bell. I rejoice, when I even see it. For the idea see Plato, Gorg. It is often used of the organized condition of the state, Dem.

Chapter 6 : Colossians Commentaries & Sermons | Precept Austin

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Colossians Commentary There is no record of Paul ever visiting the Colossians church 2: This church was actually founded by Papayas, an earlier convert who came from Ephesus. Ephesus was a veritable launching pad for all the churches in Asia Minor Acts The founder of this church was Epaphras who, ironically, joined Paul in prison and told him of all the false teachings infiltrating the church as Colossae Acts 28,Col4: This might explain why Paul wanted the Colossians to know that Jesus Christ was not created and that He was fully God and in Jesus deity. Some false churches today teach this very same thing. Paul wanted the church to grow in the knowledge of God and sought prayerful support from them. Paul also answered questions about the sufficiency in Christ due to false teaching that emphasized asceticism and angel worship. A deeper life in Christ was one of thanksgiving to God for growing in His grace and knowledge. A strong faith and love emulates from the hope that believers have; a hope in our heavenly destination. The will of God and having a deeper life in Christ is to be living a life worthy of the Lord and to exalt Christ above all things created; that Jesus reigns over all His creation and those Whom He redeemed. A deeper life in Christ includes the striving toward perfection and moving beyond the rudimentary teachings of the gospel. Like an athlete trains for their sport so Christians ought to strive by great effort to be more and more like Christ. There is no doubt that Paul was also soliciting the Colossians prayers on his behalf. This is a lesson for all Christians to support their church leadership in prayer for they are often doing a quite, lonely job of leading the church and have spiritual attacks more frequently and in greater intensity than most. Living the inner life in Christ is the opposite of living the outer life of the works. Religion is not what Jesus liked—it is not about religion but about a relationship. Worldly philosophers deceive but true wisdom is found in Christ. Believers are now identified with Christ and have no need for legalism. We are to put on Christ and Christ-like virtues and have to have disdain for the values that the world esteems most. Paul wanted them to understand that they were already accepted by God and that they needed only Christ. The focus should now be on the heavenly things and not on things from below. The old man has died and a new life in Christ exists inside of us and is absolutely secure. This should produce an inner tranquility and peace should be foremost in the believers mind. The old man was full of evil inside like lust, greed, immorality, slander, foul language, anger, revenge, and hatred. The new self should be a total makeover and be fully renewed to reflect Jesus Christ. This includes the inner attitudes and actions reflecting kindness, gentleness, patience, forbearance, and unity with love being at the center of all of these Christ-like virtues. One of these outer attributes is submission; to authority, to spouses, to the church leadership, and first and foremost to Jesus Christ Who is the Head of all and of the church. The willing submission is to be done with all sincerity. It is done primarily for the Lord and not for humans. Whoever God has ordained as our leaders are those who we should be in submission to for to be in submission to them is to be in submission as to the Lord for He has placed them there for our benefit and the benefit of society.

Colossians Summary False teachings had become so systemic in the church at Colossae that Paul devoted much of the letter to the sufficiency of Christ and Christ alone 2: The contrast was the emptiness of human tradition and the fullness that is found in Jesus Christ 2: Renewal comes for our victory in Jesus Christ 2: This victory brings freedom from the Law and from Asceticism, which is simply outward works that is actually a form of self-righteousness 2: This church like the present church is to be about the business of putting off the old humanity and putting on the new life in Christ 3: Our basis for obedience is our union in the Lord, in His death, and in His life 3: The old man is to die and the new life is in Jesus Christ 3: Having a life devoted and dedicated to prayer is a critical element of our spiritual growth which affects the outer life of the believer. Paul wanted prayer for him to have open doors for the gospel to be presented and in the same manner we should be praying for our church and ourselves to have open doors so that we can share the gospel as well. Christians should realize that the world is watching and if we are not living Christ-centered lives we can hurt the cause of the gospel and of Christ. Our words, behavior, and our service should speak volumes of the grace of Christ

that is in us. The most important lesson for me in Colossians was that of a Christian living a life that is Christ-like. Paul dedicates an enormous amount of his letter to the Colossians about how Christians are to live; from the inner life in Christ to the outer life in Christ. This life should glorify God because it is God in us that is the sole cause for such a radical transformation. Paul was clear that Jesus is not created but the Creator and reigns over all creation 1: This makes Him the Head over re-creation and reconciliation 1: The purpose of this reconciliation is plainly through Him and not of ourselves 1: He is preeminent over all and He is recreating a new creature in us. Colossians Key Verses Colossians 1: For in him all things were created: Because of these, the wrath of God is coming. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, or they will become discouraged. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Share it in the comments! All rights reserved worldwide Would you like to get the daily question in your FB messenger? Just click the button below to get started.

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He rejoices in his sufferings on behalf of the Colossians v. He fills up on his part the things lacking in regard to the afflictions of Christ v. These afflictions are being experienced in his own body. Furthermore, Paul has become a minister diakonos, servant both of the gospel v. His ministry is a stewardship from God for the purpose of serving the Colossians v. His commission is to declare fully the word of God which is the mystery v. The mystery has been hidden perfect tense from the ages and from the generations v. But now God has manifested it aorist tense: He wishes to make known to them how great is this glorious mystery among the nations v. This mystery is Christ in you, the glorious hope or, the hope of sharing in glory v. The means he uses is warning every man. And teaching every man in all wisdom. He labors in this work of preaching in order to present every man mature in Christ v. The work is agonizing. God is the source of power who energizes Paul. Perhaps this section should be D. He desires that the Colossians know he agonizes [in prayer? For as man as have not seen him face-to-face. He desires that the hearts of all of them may be comforted v. Joined as one knit together in or by means of love. Having all the wealth that comes from insight. This comfort is experienced in Christ: The problem stated v. Although he is not with them in the flesh physically , he is with them in the spirit spiritually. He rejoices to see their order discipline and the stability of their faith. To avoid the danger he commands them to continue living walking in union with Christ as they originally received him, namely, as Christ Jesus the Lord v. Rooted perfect tense v. Being built up if middle voice: Being confirmed established in the faith v. As they were taught, abounding in thanksgiving v. The Colossians must constantly be on the alert v. Anyone maybe one particular individual may destroy their relationship with Christ through the love for wisdom v. Human wisdom is without substance hollow, empty. The philosophy is man-made, derived from the traditions of men. It is built on the concept of the elements stoicheia of the world. Most assuredly, neither its source nor its substance depend on Christ. Reasons why the Colossians must hold on to Christ 2: In Christ dwells all the fullness of deity theotes, the being of God in bodily form or in reality v. The Colossians are filled perf. They were spiritually circumcised in Christ v. Christ made the Colossians alive with him v. The specific ordinances mentioned v. Or in respect of a feast. Or of a new moon. These things are a shadow of what is to come or a shadow cast by coming things v. The reality body pertains to Christ. Human practices being advocated: Voluntary humility perhaps faking humility or finding pleasure in such things as humanly ordained fasting. The worship of angels: A person who practices such things is intruding into those things he has [not, TR] seen perhaps a reference to ecstatic visions. He is acting in vanity. He is being puffed up by his fleshly mind. A quotation involving human dogmas: Do not touch, do not taste, do not handle v. All these rules pertain "to things destined to perish with the using" NASB , according to human commandments and teaching v. All these rules are merely a demonstration a show, give the appearance of human wisdom v. In will-worship self-chosen worship. And severe treatment of the body. But they are of no value against do not restrain fleshly gratification sensual indulgence. The New Person in Christ 3: If the Colossians were raised with Christ and they were , then two important obligations follow 3: They must always fix their minds on the things above be intent on heavenly things , not the things on the earth v. Two reasons are given: They died to sin and their life has been hidden perf. When Christ, who is our life, is revealed manifested from heaven, then also the Colossians will be revealed manifested with him in glory v. The new person as it pertains to personal lifestyle 3: In keeping with the above obligations, Paul commands the Colossians to put to death what is earthly to them v. Because of these things the wrath of God is coming on his children that are characterized by disobedience v. Formerly the Colossians conducted themselves as disobedient children when they lived in these things v. In contrast to their former life, they must rid themselves of lay aside, put away all things that are evil, including v.

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