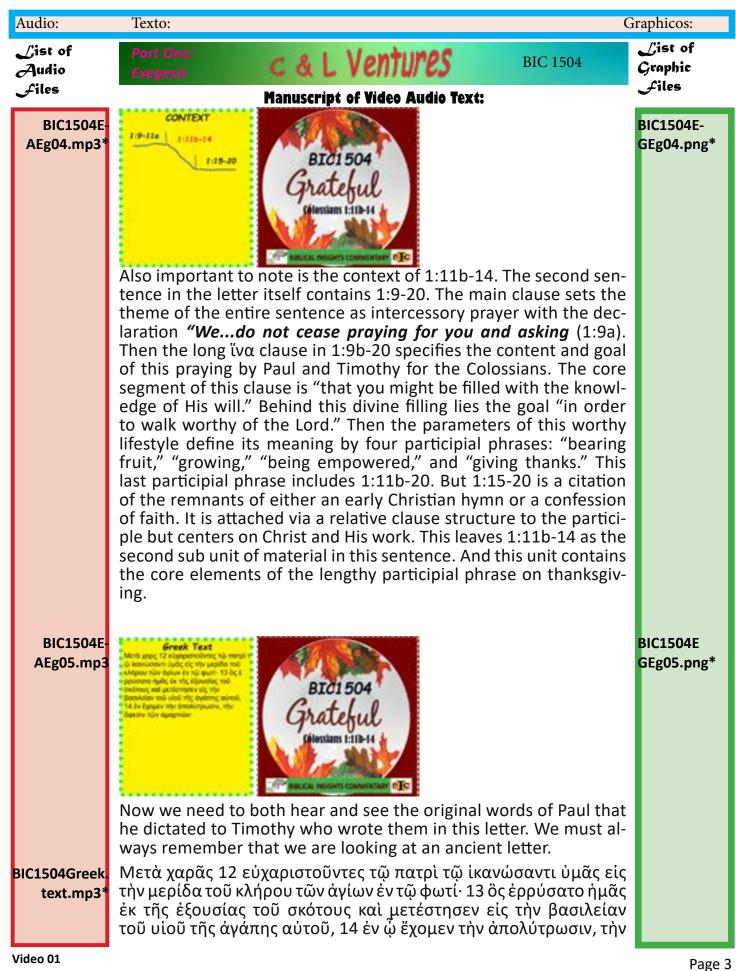
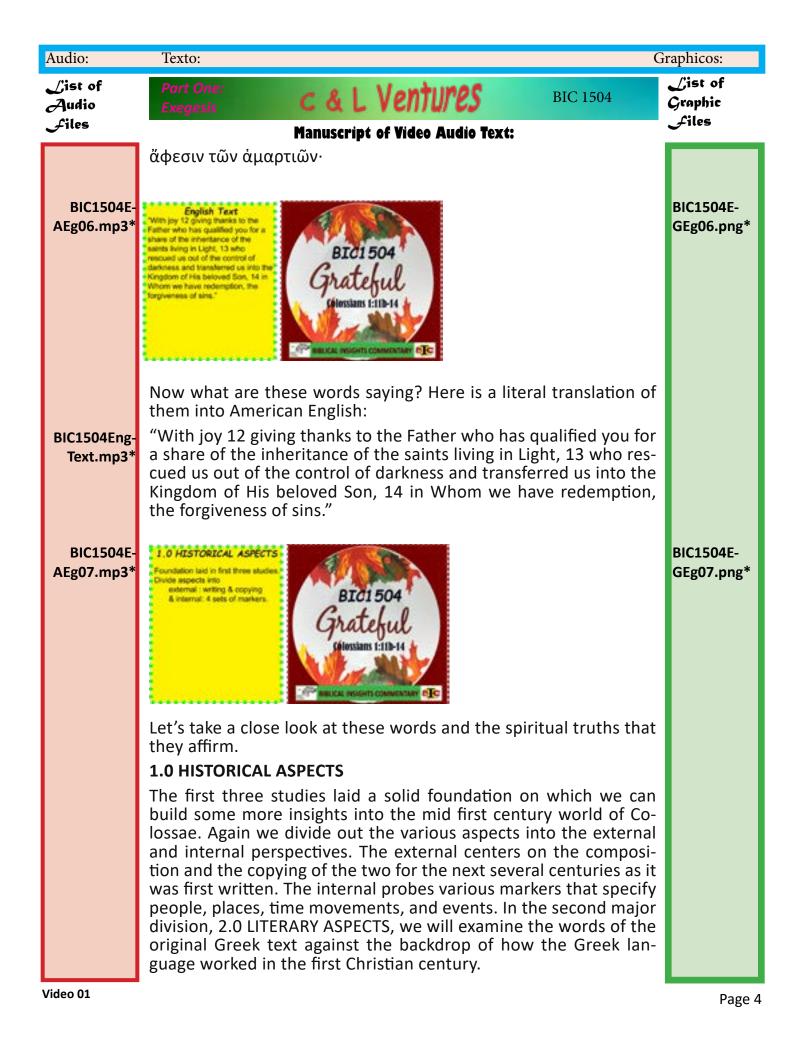
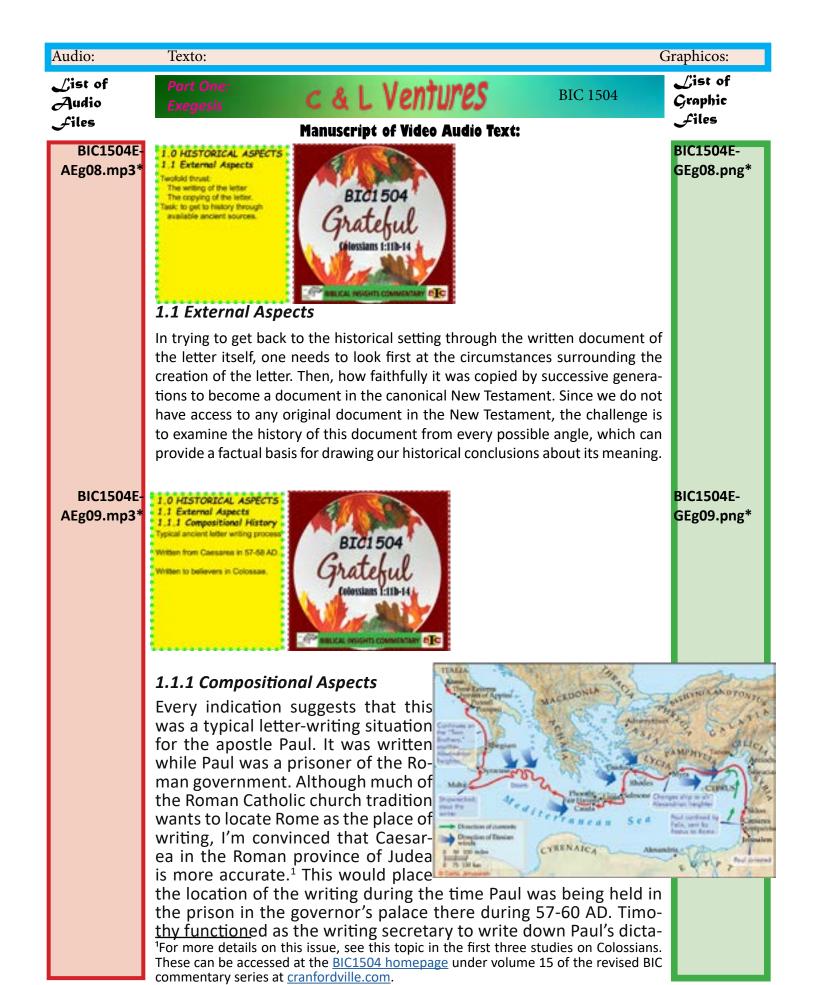


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	Grotelul	
	Gélessians 1:110-14	
	TT BRUCAL INSIGHTS COMMENDARY OFC	
	The following topics will be treated in the video as taken from the online commentary:	
	1.0 HISTORICAL ASPECTS	
	1.1 External Aspects	
	1.1.1 Compositional Aspects	
	1.1.2 Transcriptional Aspects	
	1.2 Internal Aspects	
	!.2.1 People	
	1.2.2 Places	
	1.2.3 Time	
	1.2.4 Events	
	2.0 LITERARY ASPECTS	
	2.1 External: Literary Forms	
	2.1.1 Identify the literary forms.2.1.2 Analyze the role of the literary forms.	
	2.2 Internal: Literary Structure	
	2.2.1 Develop an understanding of the wording.	
	2.2.2 Assess the literary arrangement of the text.	
BIC1504EAE-	Implied in this listing is a twofold approach to the text. We exam-	
g03a.mp3	ine both the historical and the literary aspects found in the written text. Out of this will come a historical reconstruction of the text	
	in the Conclusion of our study. This approach will give us a solid	
	method for determining the most likely original meaning of the	
	Greek text as composed by the apostle Paul.	





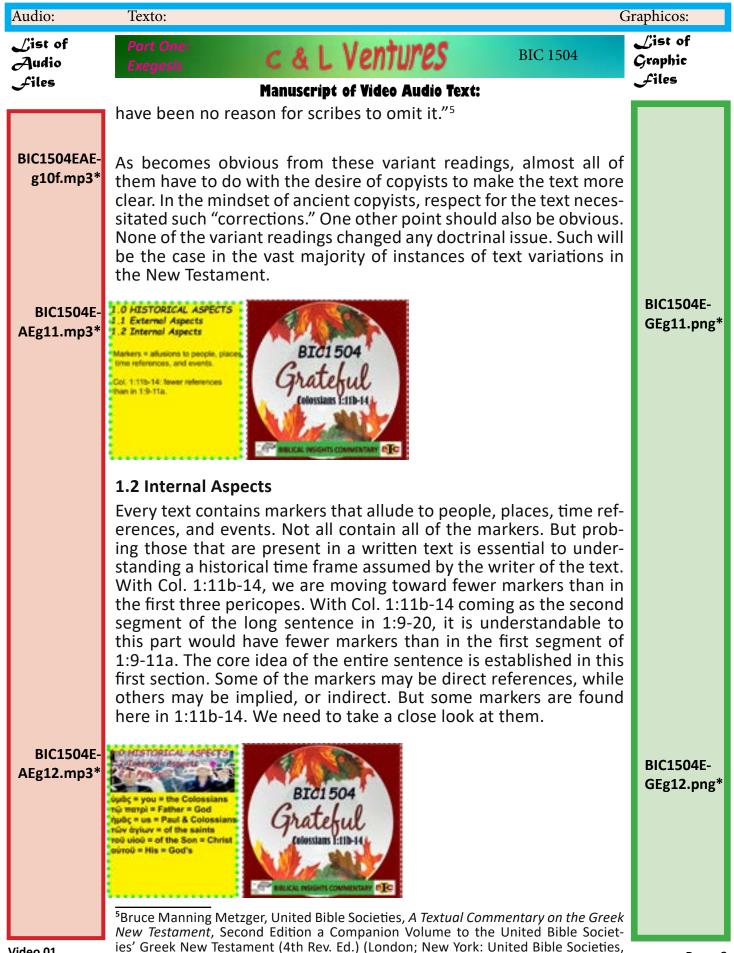


Video 01

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BIC1504E- AE09a.mp3*	tion of the contents of the letter. The strong emphasis upon thanksgiving in our text has sharpened emphasis in light of when and where it was written. This letter was one of several letters car- ried by a delegation from Caesarea to the Roman province of Asia. Ephesians was the so-called cover letter of the group that in- cluded Colossians, Philemon (who lived at Colossae), and a letter to the Laodiceans (cf. Col 4:16). The group arrived at the Lycus River valley region that	
	And when this letter has been read	
	among you, have it also read in the	
	church of the Laodiceans; and see tha	t
2 A	you also read the letter from Laodicea	
	included the towns of Colossae, Hierapolis, and Laodicea. After presenting the materials to the various gatherings of believers in different private homes through the valley, they made their way westward along the major trade route that followed the Lycus Riv- er eventually reaching the provincial capital of Ephesus, some 160 kilometers west of the river valley. Wherever they encountered a Christian community along the way, the contents of these letters were presented to them for discussion.	
BIC1504E- AEg10.mp3*	 I. Starternal Aspects I. Schemel Aspects I. Compositional History I. Schemel Aspects I. Compositional History I. Schemel Aspects BIC1 504 Grateful 	BIC1504E- GEg10.png*
	The very first action of interpretation is to establish the text in its precise wording. This is essential in New Testament studies since	

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UBS 5m re	very technical scholarly discipline of Text Crit cism emerged in the previous century to allor systematic evaluation of all of the existing copie of the text under consideration. The dominar methodology used for this is labeled "Reasone Eclecticism." And it will be followed in our stud The textual apparatus found in the United Bibl Societies The Greek New Testament (5th rev. ed and the apparatus in the Nestle Aland Novum Tes- tamentum Graece (28th rev. ed.) will serve as the	n- he ne NOVUM TESTAMENTU GRAECE wrth SECTORARY A NA28th rev ed y. le l.) S- ne Wrth SECTORARY	ition
	be given to Metzger's A Textual Commentary, and son's A Textual Guide. Produced primarily for Bible tr these two sources are good at presenting very technical in greatly simplified form. In Colossians 1:11b-14, there are five places where van readings surface. We will summarize each of the five place	ranslators, al material riations in	
BIC1504EAE g10a.mp3*		ch as com- es depend reek texts In the vast But occa- nal phrase ncertainty with eth- iks,"	1997
Video 01	(2) !:12 τῷ πατρὶ (to the Father) A wide variety of readings add qualifiers to the Fat For example, "of Christ," "even God," "God." But the of ² An example of the split view points is seen with the older Revised Stan translating this as "enduring patiently and steadfastly with joy." But the Standard Version has "joyfully giving thanks."	ear-	Page 7

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ilesک	Manuscript of Video Audio Text:	
BIC1504E- AEg10b. mp3*	 lier and more important manuscripts simply read "to the Father." Just the word τῷ πατρὶ without any further qualification seemed strange to the copyists in light θεοῦ πατρὸς ἡμῶν in 1:2 and τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in 1:3. Their desire for clarity prompted them to add a qualifier to the reference to Father. But these come as later corrections to what was originally written. (3) 1:12 ἰκανώσαντι (who has enabled/qualified) 	
BIC1504EAE- g10c.mp3*	The participle has a variety of early witnesses supporting it. "Sev- eral witnesses, chiefly Western, substitute the participle καλέσαντι (who has called). This variant reading may have arisen accidental- ly when a copyist confused τωικανωσαντι (who has enabled) for τωκαλεσαντι (who has called), which would have been easy to do. Or the variant reading may have arisen deliberately when the fa- miliar expression "who has called" was substituted for an unusual expression (the verb ἰκανόω occurs elsewhere in the New Testa- ment only in 2 Cor 3:6)." ³ But the manuscript evidence clearly fa- vors the participle ἰκανώσαντι.	
BIC1504EAE- g10d.mp3*	(4) 1:12 ὑμᾶς (you). As Metzger notes, "Although on the basis of superior Greek evidence (P^{46} and early Alexandrian and Western authorities) ἡμῶν might seem to be preferable, a majority of the Committee, impressed by the widespread currency of ὑμῶν in versional and patristic witnesses, considered it probable that copyists introduced the first person pronoun under the influence of the preceding ἡμῶν and the following ἡμῖν." ⁴ Such changes to the text as this were fairly common in the copying of texts.	
BIC1504E- AEg10e. mp3*	(5) 1:14 ἀπολύτρωσιν (redemption) There is little significant evidence for adding διὰ τοῦ αἴματος αὐτοῦ, "through His blood." The late medieval Textus Receptus does add it based on the phrase in Eph. 1:7, Ἐν ῷ̃ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἴματος αὐτοῦ, "in Whom we have redemption through His blood." "If the phrase had been present originally, there would ³ Roger L. Omanson and Bruce Manning Metzger, A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of	
Video 01	Translators (Stuttgart: Deutsche Bibelgesellschaft, 2006), 411–412. ⁴ Bruce Manning Metzger, United Bible Societies, A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 552–553.	Page 8



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!.2.1 People

The participle **εύχαριστοῦντες**, "giving thanks," here in the nominative case, masculine plural spelling, reaches back to the second person plural verb $\pi\lambda\eta\rho\omega\theta\eta\tau\epsilon$ for its "subject," in verse 9. It refers to the Colossians. As does also the second person plural pronoun **ὑμᾶς**, "you," in verse 12. Its close proximity to ἡμᾶς, "us," led to efforts to change it over to the first person form. See above discussion under text variants for details. A few ancient manuscripts substitute the pronoun with Koλoσσαῖς, "Colossians," in order to clarify any potential misunderstanding. In this context, Paul is singling out the Gentile segment (ἕθνος, ethnos) of the Christian community at Colossae. He affirms the principle that non-Jews have the same status as do Jewish Christians in God's family (cf. Rom. 3;29; Eph. 3:6).

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The noun $\tau \tilde{\omega} \pi \alpha \tau \rho i$, "Father," clearly refers to God as Father. In 1:2, God is the Father of believers. In 1:3, He is the Father of Jesus Christ. In 3:17, He is simply designated as Father.⁶ The image of God as Father is rather frequent in this letter. Here the focus on Father stresses His relationship with His people. But the lack of specificity here prompted all kinds of "corrections" in the later copying of this text, as discussed above in the !:12 text variant section. What Paul stresses about God as Father here is affirmed by the participle phrase $\tau \tilde{\omega} i \kappa \alpha \nu \omega \sigma \alpha \nu \tau i \omega \mu \tilde{\alpha} \zeta$, "who qualified you." God has the power to make sinful Gentiles fit to participate in the inheritance promised to His saints.

Father as personal name:

1) Father of God the Son

- 2) Father of those united to the Son
- Father as an essential name:
- 3) Father of image-bearing humans
- 4) Father of all creation

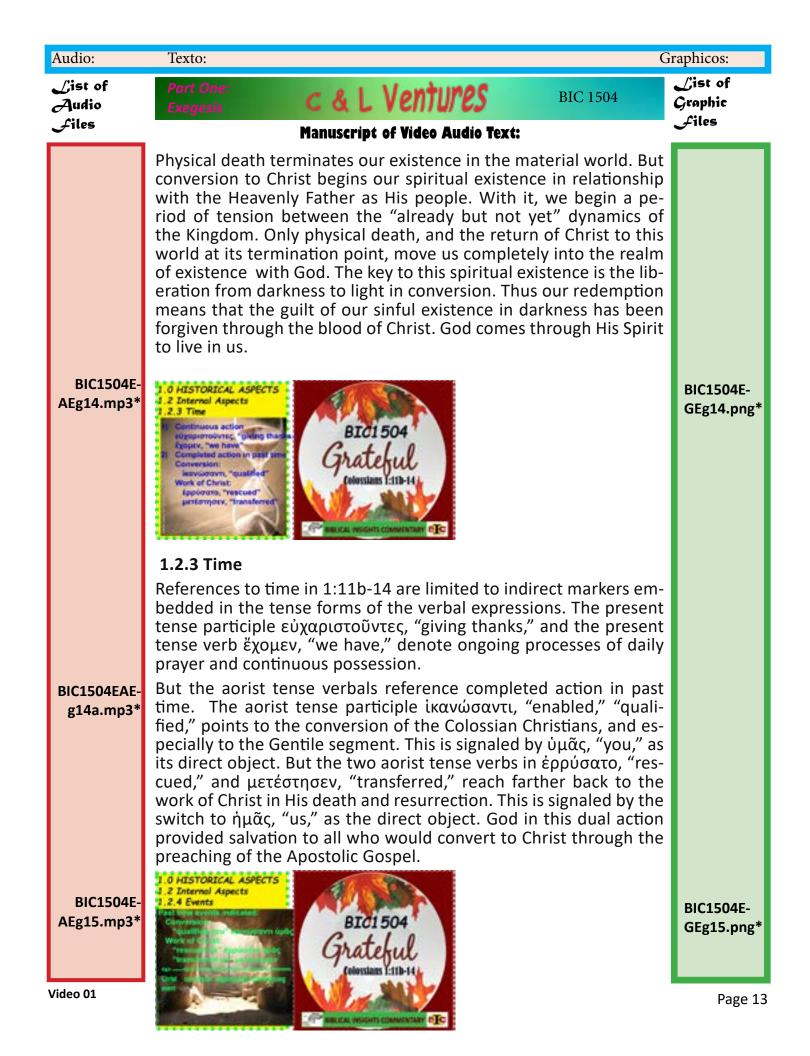
[Robert LaRocca, "God the Father," in *Lexham Survey of Theology*, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018).]

⁶Although "Father" is the proper name of a specific divine person, the name may also be predicated of God's essence, the essence in which each of the divine persons subsists. God in his being is first a Father to all human persons who, as image bearers, reflect the relation the Father has with the Son, who is the image of the Father. Second, God may be called "Father" because of the relation all creatures bear to him: every finite being receives its being from God, who is absolute being itself. Thus the order of God's Fatherhood may be expressed from the most proper to most general like this:

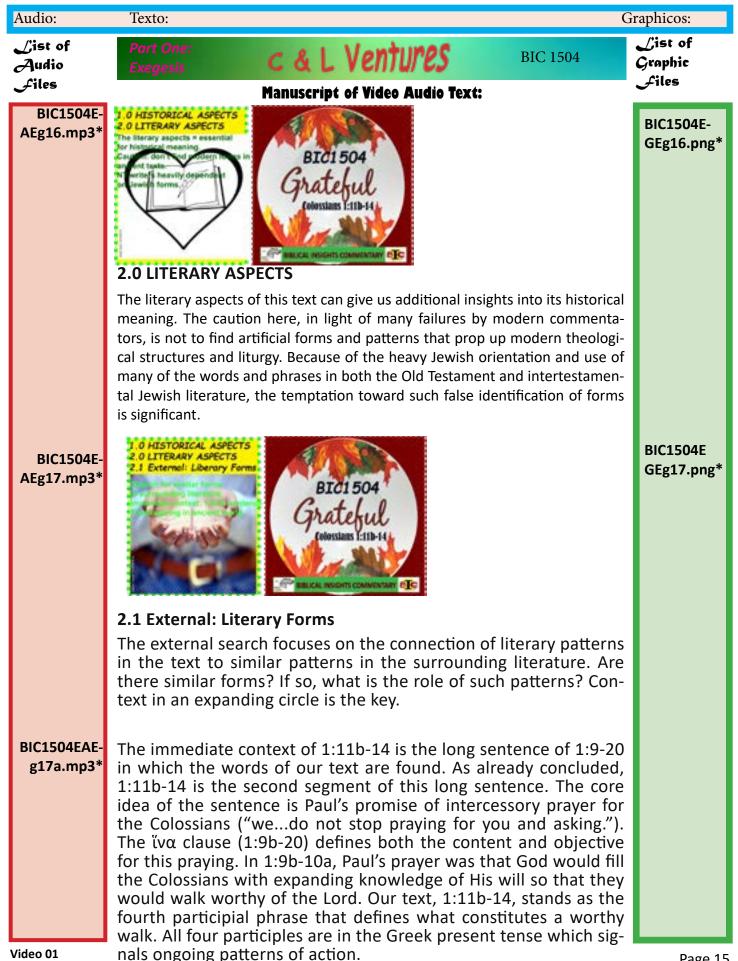
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BIC150 AEg1 m	^{4E-} The substantival adjective τῶν ἀγίων, "of the saints," has a heavy	
BIC1504E g12c.m		
BIC1504E g12d.m	dama of Use belowed Com " is your yoursel. The impact of Cod or	
Video 01	⁷ In the phrase "the kingdom (βασιλεία) of his beloved Son" we note one of the few New Testament references to the kingdom of Christ, an interim period between the resurrection of Jesus and the final coming of the kingdom of God. Paul seems to have distinguished two aspects of the heavenly kingdom in the phrases "kingdom of Christ" and "kingdom of God," the former referring to the heavenly kingdom in its present aspect, the latter concerning the final consummation (1 Cor 6:9, 10; 15:50; Gal 5:21; 2 Tim 4:1, 18; though some references have a more general significance: e.g. Rom 14:17; 1 Cor 4:20; Col 4:11). [Peter T. O'Brien, <i>Colossians, Philemon</i> , vol. 44, Word Biblical Commentary (Dallass)	

Word, Incorporated, 1982), 28.]

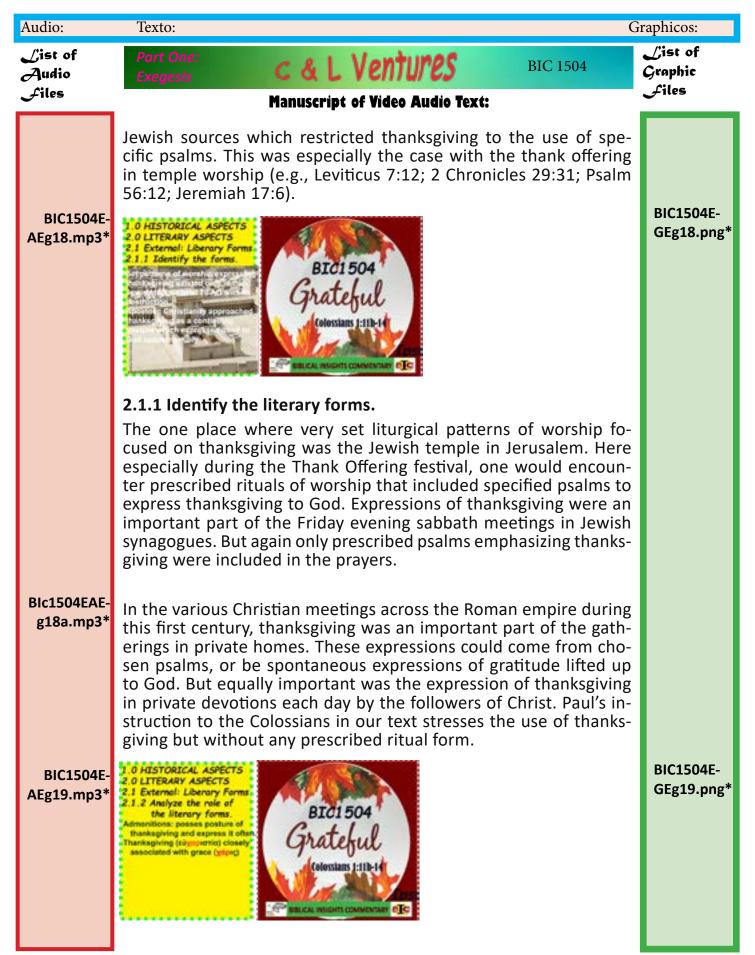
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	The spatial references in this text are somewhat more complex than the people references. The core participle $\varepsilon \dot{\chi} \alpha \rho \iota \sigma \tau \delta \tilde{\chi} \tau \sigma \rho \tau \delta \tau \sigma \tilde{\chi} \tau \sigma \sigma \tilde{\chi} \tau \sigma $	
BIC1504EAE- g13a.mp3*		
BIC1504E- AEg13b. mp3*		
Video 01	multaneously: our material existence and our spiritual existence.	Page 12

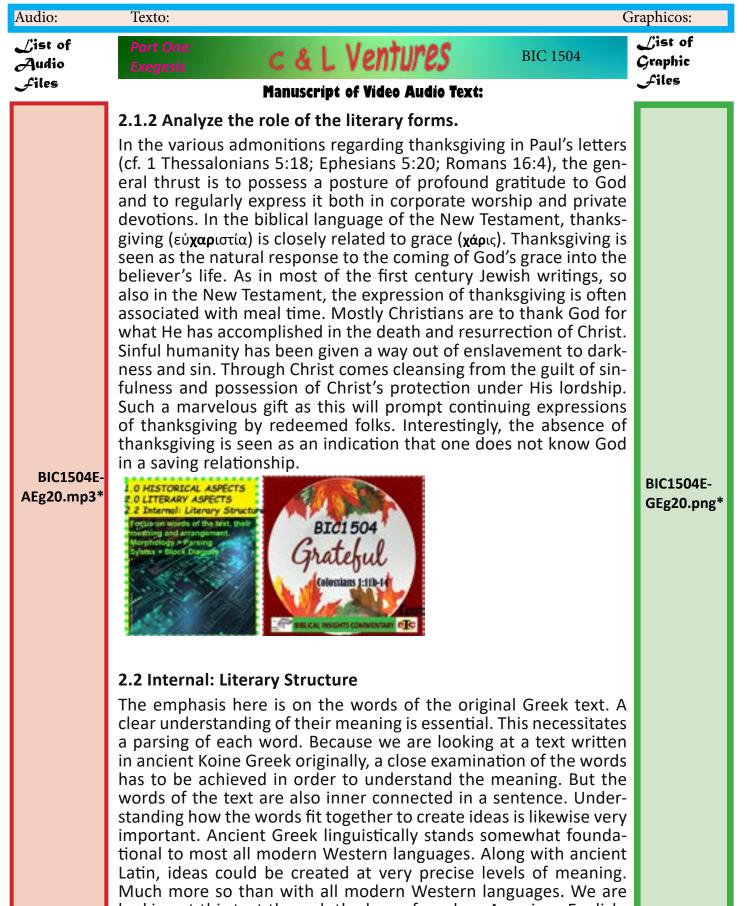


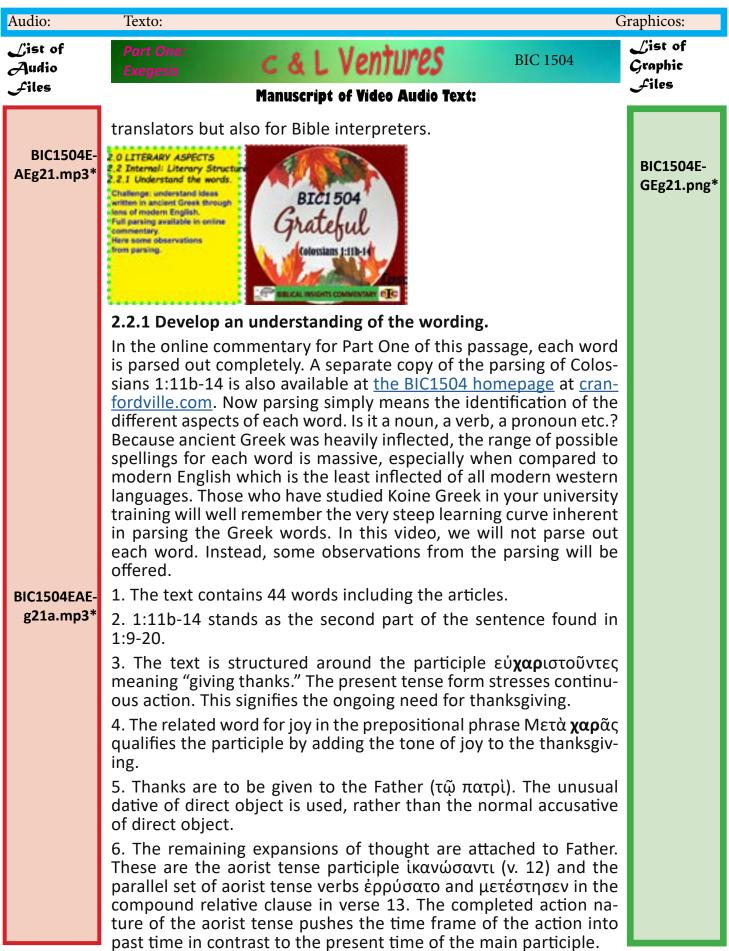
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	 1.2.4 Events The three aorist tense verbal expressions allude to two past time events: 1) the conversion of the Colossians "qualified you' 2) the work of Christ in death and resurrection	
BIC1504EAE- g15a.mp3*	ferred, are flip sides of the same coin of God's provision of salva- tion. The resulting condition that continues from these points is pos- sessing redemption (ἕχομεν τὴν ἀπολύτρωσιν), coming to live in God's light as His people (τῶν ἁγίων ἐν τῷ φωτί), and continuing to give thanks to the Father (εὐχαριστοῦντες τῷ πατρὶ).	
BIC1504E- AEg15b. mp3*	The following timeline emerges from 1:11b-14, <-><->Christ conversion ongoing joyful thanksgiving event as God's saints living in Light The two events of Christ and conversion are closely linked as the foundation for the ongoing life of daily thanksgiving for the Fa- ther's redemption and forgiveness of sins.	

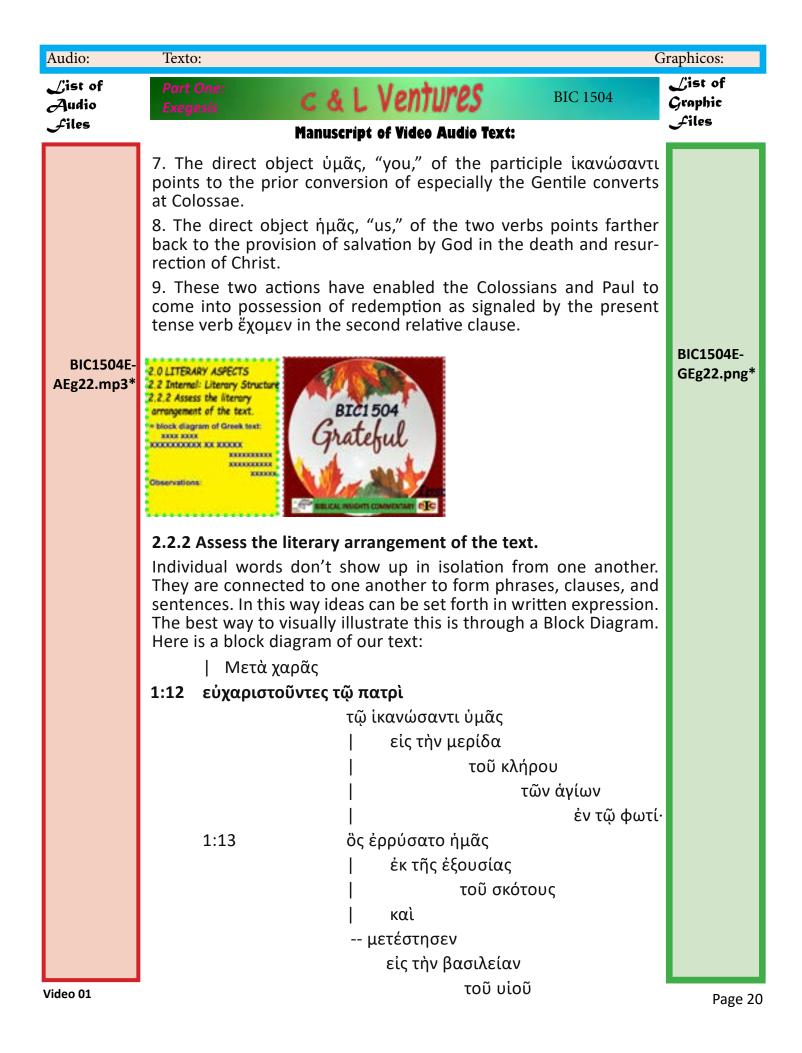


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BIC1504E- AEg17b. mp3*	What is thanksgiving in Paul's understanding? The participle $ε\dot{v}\chi \alpha \rho_{1} \sigma_{7} \sigma_{0} \sigma_{7} \sigma_{0} \sigma_{7} \sigma_{0} \sigma_{7} \sigma_{0} \sigma_{1} $	
BIC1504EAE- g17c.mp3*	But early Christian practice, even though at the beginning from 33 to around 50 AD when virtually all Christians were Jews, did not rigidly adhere to the Jewish practice of using the psalms of thanks- giving for their prayers. Spontaneous prayers, along with the recit- ing of an appropriate psalm, were offered up both in the gather- ings, as well as by individuals in daily praying. With the explosive influx of non-Jews into the Christian movement, largely through the ministry of the apostle Paul, distinctly Christian expressions of thanksgiving began dominating prayers.	
BIC1504EAE- g17d.mp3*	Paul's use of the word group (verb 3 times; noun 2 times; adjective 1 time) in Colossians focuses on expressing thankfulness in both corporate worship and private devotions, but without requiring any formal pattern to be used. Gratitude to God was to be an ongoing posture of the believer that prompted repeated expression all through daily living. In particular, the present tense participle $\varepsilon \dot{\chi} \alpha \rho \iota \sigma \tau \tilde{\upsilon} \tau \varepsilon \varsigma$ shows up in Colossians 1:12 and 3:17, as well as in Ephesians 1:16 and 5:20. But no set liturgy or pattern is implied in any of these uses. This stands in contrast to the contemporary	
Video 01	⁸ Another word group, with the verb εὐλογέω and the noun εὐλογία, can have the meaning of giving thanks when a blessing is invoked. But Paul makes very limited use of this word group with the idea of expressing thanks to God. The verb εὐλογέω with this meaning of giving thanks shows up only in 1 Cor. 14:16. Both the noun and the verb, along with the adjective εὐλογτός, -ή, -óv, are used by Paul in their more basic sense of something good that God does to/for people. Or else, the more general sense of speaking of good words to God in prayer.	Page 10









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	1:14	τῆς ἀγάπης αὐτοῦ ἐν ὦ),
		έχομεν τὴν ἀπολύτρ	ωσιν
			ωσιν, ῶν ἁμαρτιῶν∙
BIC1504EAE-	Some observations about the diagram:	1	
g22a.mp3*	 With this text, we are dealing with a part second segment of the long sentence in 1:9- ally extends through verse 20. But verses 15-2 unit that has been attached to this participle. The foundational idea is "giving thanks to stated as a present tense participle which stated 	20. The phrase actu- 20 stand as a citation o the Father." This is	
	tinuing action. 3. In the larger context of the sentence, th stands as the fourth participle phrase that def infinitive phrase περιπατῆσαι ἀξίως τοῦ κυρία	ines the worthy walk	
	4. The participle is itself modified by the p Mετὰ χαρᾶς that attaches the idea of joy to of giving thanks. This idea is related to Paul's s thians 9:7, ἕκαστος καθὼς προήρηται τῆ καρδ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾶ ὁ θεός, "E as you have made up your mind, not reluctan sion, for God loves a cheerful giver" (NRSV).	the participial action statement in 2 Corin δία, μὴ ἐκ λύπης ἢ ἐξ ach of you must give	
	5. The etymological connection among		
	(εὐ χαρ ιστία thanksgiving; χαρ ά, joy; and χά portant linkage of these ideas in the minds of of this letter. Unfortunately, in translation th Together they produce the picture of a joyfu the gracious favor of God.	first-century readers is connection is lost.	5
	6. The close linkage of "rescued" and "transf with the two contrastive prepositional phra ἐξουσίας τοῦ σκότους, " out of the control c τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, " His beloved Son."	se modifiers: ἐκ τῆα of darkness," and εἰα	
	7. This "out of" and "into" structure sets up th ἀπολύτρωσιν, "redemption." The literal mean be set free from slavery to enjoy freedom.		
	 Central to this divine deliverance is τὴν ἄφ "the forgiveness of sins." The noun ἄφεσις lite of freeing from an obligation, guilt, or punis <u>cellation."⁹ The noun goes back to the verb o</u> 	erally means "the act hment, pardon, can-	
Video 01	⁹ William Arndt et al., <i>A Greek-English Lexicon of the New Testam</i> <i>Literature</i> (Chicago: University of Chicago Press, 2000), 155.	nent and Other Early Christiar	Page 21

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ilesک	Manuscript of Video Audio Text:	Jues	
BIC1504A- EAg22b. mp3*	of separating something from something else. 9. The second relative clause introduced by ἐν ὦ, "in whom," at- taches itself to υἰοῦ, "Son," via antecedence. This clause then helps set up the citation found in verses 15-20 that focus on Christ. 10. The present tense verb ἔχομεν, stressing ongoing possession brings the depiction of action full sincle back to the continuing		
	brings the depiction of action full circle back to the continuing thanksgiving. In between are the three completed action aorist verbs alluding to the work of Christ and the conversion moment of the Colossians. The profound continuous enjoyment of spiritual liberation prompts never-ending thanksgiving.		
BIC1504E- AEg23.mp3*	CONCLUSION What is means What is means BICI 504 Grateful	BIC1504E- GEg23.png*	
	CONCLUSION		
	Paul affirmed to the Colossians the central role that thanksgiving must play in our Christian life. Here in 1:9-20, continuous thanks- giving is perhaps the most important marker of authentic Chris- tian existence. Biblical thanksgiving is deeply linked to the joyous celebration and praise of God. It is the natural response to receiv- ing the grace of God that liberates us from the control of sin and darkness. All of this is possible only when we come to Christ in faith-commitment to Him. This was the good news of the apostolic Gospel that had been preached and taught to the Colossians by Epaphras prior to his trip to see Paul. The theme of such thanks- giving will periodically surface in the letter body as an extension of his words here at the beginning of the letter. Here thanksgiving emerges from two sources of action. First is the work of Christ in his death and resurrection. Second, is the conversion from a life of sin and darkness into status as God's people under the lordship of Christ and who eagerly anticipate the inheritance of eternal life promised by the Heavenly Father.		
	There should be an easy transition of this historical meaning of the text to the modern application of it in sermons and teaching settings.		

Video 01

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