

Colossians 1:27-29

1:27 – “To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”

3739 [e]	2309 [e]	3588 [e]	2316 [e]	1107 [e]	5101 [e]	3588 [e]	4149 [e]	3588 [e]	1391 [e]	3588 [e]	3466 [e]
hois	ēthelēsen	ho	Theos	gnōrisai	tí	to	ploutos	tēs	doxēs	tou	mystēriou
27 oīς	ἡθέλησεν	ó	Θεός	γνωρίσαι	tí	tō	πλοῦτος	tῆς	δόξης	tōū	μυστηρίου
to whom	has willed	-	God	to make known	what [is]	the	riches	of the	glory	of the	mystery
RelPro-DMP	V-AIA-3S	Art-NMS	N-NMS	V-ANA	IPro-NNS	Art-NNS	N-NNS	Art-GFS	N-GFS	Art-GNS	N-GNS

The Gospel being available and taught among the Gentiles

3778 [e]	1722 [e]	3588 [e]	1484 [e]	3739 [e]	1510 [e]	5547 [e]	1722 [e]	4771 [e]	3588 [e]	1680 [e]	3588 [e]	1391 [e]
toutou	en	tois	ethnesin	ho	estin	Christos	en	hymin	hē	elpis	tēs	doxēs
ΤΟÚTOU	ἐν	τοῖς	ἔθνεσιν	ὁ	ἐστιν	Χριστὸς	ἐν	ὑμῖν	ἱ	ἐλπὶς	τῆς	δόξης
this	among	the	Gentiles	which	is	Christ	in	you	the	hope	-	of glory
DPro-GNS	Prep	Art-DNP	N-DNP	RelPro-NNS	V-PIA-3S	N-NMS	Prep	PPro-D2P	Art-NFS	N-NFS	Art-GFS	N-GFS

An inner, subjective experience.
More than the Gospel being offered, but Christ existing in the individual Gentile

1. Mysteries in the NT:

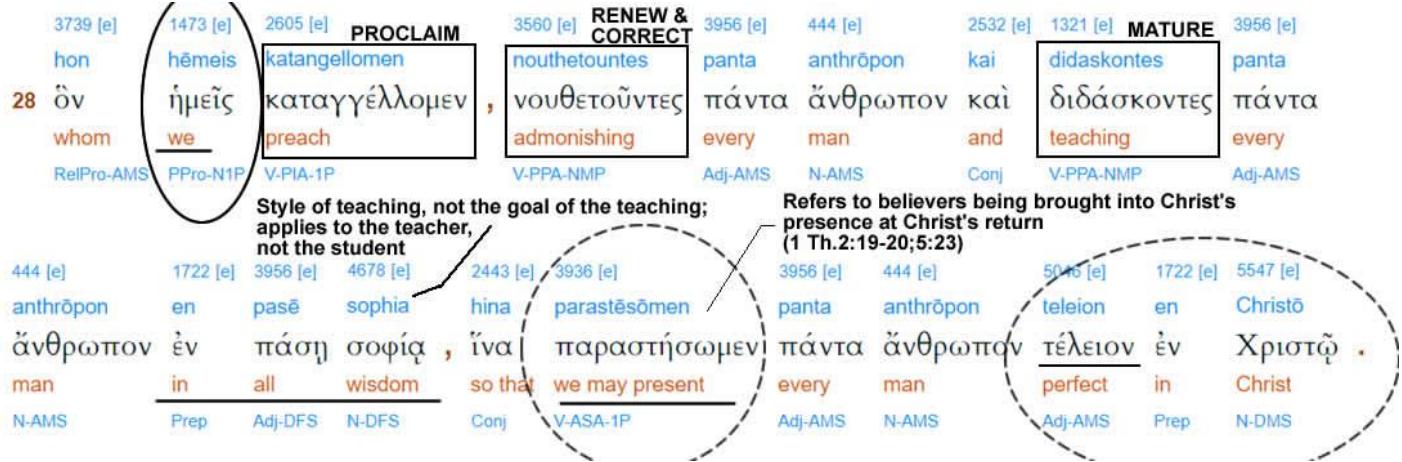
- a. Incarnation – 1 Timothy 3:16
- b. Divine Indwelling – Colossians 1:26-28
- c. Church, a union of Jews and Gentiles – Ephesians 3:1-11
- d. Israel’s blindness – Romans 11:25
- e. Rapture - 1 Corinthians 15:51-55
- f. Mystery of Iniquity – 2 Thessalonians 2:1-12
(Paul’s mysteries a-f above; Other mysteries g-l below)
- g. Mysteries of the kingdom - Jesus seven kingdom parables – Matthew 13
- h. Revelation’s Mystery of the 7 stars and the 7 candle stands – Revelation 1:20
- i. Mystery of Babylon the Great, Revelation 17:5 – “And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth’s abominations.”

- 2. The mystery in focus here is that the Jewish Messiah dwells in the believing Gentiles.”
- 3. Two interpretations concerning this state: “Christ in you, the hope of glory.” (Note: The parallel verses in Ephesians do not have a similar statement even though the same content is being discussed.)

- a. The indwelling Christ in the believer. Problem with this interpretation is that it is not developed in these verses.
 - b. Christ now dwelling with the Gentiles. In the OT the Jews considered themselves living among the Gentiles as the hope of future glory for the Gentiles. In this context, it is not the Jews who bless the Gentiles, but the Christ.
- 4. Notice the words piled together by Paul to describe how incredible this is:
 - a. riches – πλοῦτος “ploutos” ...
 - i. This word is used by Paul to speak of God/Christ’s spiritual riches in Romans 2:4; 9:23; 10:12; 11:33; Phil. 4:19.
 - 1. Note how Paul used this word in Corinth and how the Corinthians abused it which led Paul to correctly identify it:
 - a. Cutting irony of 1 Cor. 4:8
 - b. Corinthians fail to recognize source - 2 Cor. 8:9

- ii. This “*ploutos*” is in jars of clay - 2 Cor. 4:7
- iii. Apostle’s poverty, yet ability to distribute wealth - 2 Cor. 6:10
- iv. Possession of “*ploutos*” produces compassion for people and the ability to be compassionate - 2 Cor. 8:2, 7 In Ephesians Paul uses the word “treasures” in the parallel verses (Ep. 1:7, 18, 3:8, 16.)
- b. Glory – is δοξα “*doxa*” used in the OT to identify the glory of God.
 - i. Paul is talking about the very glory, character, nature of YHWH has been
 1. revealed to the Gentiles,
 2. dwells in the Gentiles and
 3. is the hope (or, a deposit) for future glory.
 - ii. Paul sees this as fulfillment of what the prophets spoke in the OT concerning the Gentiles. See Romans 15:8-13 quote of OT and Romans 15:16-21 Paul defines his ministry.
- c. Ultimately, Christ is the center of the mystery which is “Christ in the Colossians.”
 - i. Christ has been revealed to the Gentiles, but the Colossians are Gentiles who have believed. So, the Colossians have Christ in them.
- d. 1 Timothy 3:16 describes this “mystery” perfectly: “the mystery of godliness:
 - i. The Son of God manifested in the flesh –
 - ii. The Son of God vindicated by the Spirit (resurrected by God after men condemned)
 - iii. The Son of God seen by angels (mystery “seen” or understood in the heavenlies!)
 - iv. The Son of God proclaimed to the Gentiles (Christ among the Gentiles)
 - v. The Son of God believed on by the Gentiles (Christ in the Gentiles, or, ‘Christ in you’)
 - vi. The Son of God taken up in glory (fulfilled eschatological purpose)

1:28 – “He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.”



1. Paul describes his ministry with “we” to include all who were branching off and helping in the proclamation of this mystery to the Gentiles.
2. “We” is:
 - a. Emphatic – it is placed first in the Greek

- b. Plural – referring to the faithful who are presenting doctrine faithfully and correctly as opposed to those who are in error in Colossia.
3. Paul uses three verbs:
- a. “proclaim” (“kataggello” καταγγελλω) is used as a technical term for preaching the gospel. And this is described as being done with the following two words. For Paul, the proclamation of Christ, the mystery, included : a.
 - i. “warning” or “admonition” – this verb *noutheteo* νουθετεω meant to set the mind of someone in proper order by correcting their world view and putting them in a right relationship with reality. This word is used in Ephesians 6:4 concerning parents giving admonition to their children. In Titus 3:10 it is used to refer to correcting those with false beliefs.
 - ii. “teaching” or “instruction” –
 - 1. NOTICE THAT PROCLAIMING CHRIST CONTINUES WITH THE TEACHING MINISTRY!
 - 2. Also NOTICE – the proclamation of Jesus is never considered to be a brief three-minute invitation to accept Christ at the end of a sermon about “How to be a Better Man,” or “How to Find and Keep Friends.”
 - 3. The proclamation of the mystery involved creating a new worldview and understanding the mystery!
 - 4. This will take more than a few classes and a few memory verses. - b. “Perfect” is *teleios* τελιος which means “complete,” “whole,” “perfect” which is the attainment of the proper end of one’s existence.
 - i. This is a reference to the *parousia* or the coming of the Lord.
 - ii. Notice the three uses of “everyone”:
 - 1. “warning everyone,”
 - 2. “teaching everyone” and
 - 3. “presenting everyone.”
4. Three things to point out here:
- a. The sequence of Paul’s ministry that falls under the general category of “proclaiming the gospel.” It involves a three-step process of ministry:
 - i. Warn - Warning is evangelism, identify the wrong, the false, the dangerous
 - ii. Teach – Teaching is discipleship, provide correct information and application
 - iii. Present - Presenting is the eschatological event of glorification (phase three) – present mature and fruitful.
 - b. Paul’s ministry was aimed at “everyone” and he says that three times.
 - c. The focus was eschatological when the believers are presented as perfect before the throne of God.

1:29 – “To this end I strenuously contend with all the energy Christ so powerfully works in me.”

1519 [e]	3739 [e]	2532 [e]	2872 [e]	75 [e]	2596 [e]	3588 [e]	1753 [e]	846 [e]
Eis	ho	kai	kopiō	agōnizomenos	kata	tēn	energeian	autoū
29 Eīs	ō	καὶ	κοπιῶ	ἀγωνιζόμενος	κατὰ	τὶν	ἐνέργειαν	αὐτοῦ
Unto	this	also	I toil	striving	according to	the	energy	of Him
Prep	RelPro-ANS	Conj	V-PIA-1S	V-PPM/P-NMS	Prep	Art-AFS	N-AFS	PPro-GM3S
Labor				Source of English word "agonize" translated as "struggle"				

3588 [e]	1754 [e]	1722 [e]	1473 [e]	1722 [e]	1411 [e]
tēn	energoumenēn	en	emoi	en	dynamic
τὶν	ἐνεργουμένην	ἐν	ἐμοὶ	ἐν	δυνάμει .
-	working	in	me	in	power
Art-AFS	V-PPM-AFS	Prep	PPro-D1S	Prep	N-DFS

1. “struggling” (here and in 2:1) is a reference to the athlete striving, straining, suffering, enduring, overcoming
 - a. “struggling” is *agonidzomai* meaning “to strive, to exert effort.
 - b. It is the picture of an athlete struggling.
 - c. A term from the Greek athletic arena
2. “labor” - *kopiao* - means “to work, to labor, to labor with wearisome effort, to work to exhaustion”
 - a. This concept is used by Paul to refer to himself also in: 1 Cor. 15:10; Gal.4:11; Phil. 2:16; 1 Thes.2:9; 3:5; 2 Cor. 6:5; 11:23...and, to others in Rom. 16:6; 16:12 and 1 Thes. 5:12.)
3. “This” refers back to “present everyone mature in Christ.”
4. “Energy of Him working in me in power”
 - a. This is supernatural. This is the manifestation of the Spirit of God. This is a spiritual gift
 - b. Not Paul’s natural power
 - c. This is God’s power manifesting in Paul:
 - i. By the Holy Spirit
 - ii. Through the gift
 - iii. In Christ