

Colossians 1:21-29

1:21 – And you, who once were alienated and hostile in mind, doing evil deeds,

2532 [e]	4771 [e]	4218 [e]	1510 [e]	526 [e]	2532 [e]	2190 [e]	3588 [e]	1271 [e]	1722 [e]	3588 [e]
Kai	hymas	pote	ontas	apellotriomenous	kai	echthrous	te	dianoia	en	tois
21 Καὶ	ὑμᾶς	, ποτε	ὄντας	ἀπηλλοτριωμένους	καὶ	ἐχθρούς	τῇ	διανοίᾳ	ἐν	τοῖς
And	you	once	being	alienated	and	hostile	-	in mind	in	the
Conj	PPro-A2P	Prtcl	V-PPA-AMP	V-RPM/P-AMP	Conj	Adj-AMP	Art-DFS	N-DFS	Prep	Art-DNP

apellotriomenous = "to alienate", "estrangle"
 from two words:
 - *apo* = "from", "away from"
 - *allotrios* = "belonging to another", "foreign",
 "strange"

echthros = "hostile"
 used to say "hated", "an enemy"

2041 [e]	3588 [e]	4190 [e]
ergois	tois	ponērois
ἔργοις	τοῖς	πονηροῖς
<u>deeds</u>	-	<u>evil</u>
N-DNP	Art-DNP	Adj-DNP

1. 1:21-23 – Paul compares what we now have to what we did have.
 - a. Paul warns the Colossians the danger of losing this spiritual dynamo.
 - b. He is not warning of losing their salvation.
2. "alienated" from *apellotriomenous* meaning "to alienate" estrange".
 - a. Comes from two words"
 - i. *Apo* = "away from"
 - ii. *Allotrios* = "belonging to another", "foreign", "strange"
3. "Hostile" from *echthros* meaning "hostile" and used to say "hated" and "an enemy"
4. "Mind" from *dianoia* meaning "the mind", "disposition", "thought"
 - a. refers to:
 - i. the human "understanding", "intellect", "insight"
 - ii. "critical thinking" or literally "thorough reasoning"
 - b. From two words:
 - i. *Dia* = "thoroughly", "from side-to-side" which is used to intensify *noieo*.
 - ii. *Noieo* = "to use the mind"
5. "Deeds" from *ergon* meaning "work" and used to refer to "task", "employment", "action"
6. We were own by God's opposition and as enemies of God our complete human intellect, critical thinking produced only thoughts and deeds that were anti-God (or, against Christ). Here called evil.
 - a. Evil is not a synonym for sin
 - b. Sin is missing the mark or a failure
 - c. Evil is the absence of God and the absence of Good.

1:22 – he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,

3570 [e]	1161 [e]	604 [e]	1722 [e]	3588 [e]	4983 [e]	3588 [e]	4561 [e]	846 [e]	1223 [e]	3588 [e]	2288 [e]
nyni	de	apokatellaxen	en	tō	sōmati	tēs	sarkos	autou	dia	tou	thanatou
22 νυνὶ	δὲ	ἀποκατήλλαξεν	ἐν	τῷ	σώματι	τῆς	σαρκὸς	αὐτοῦ	διὰ	τοῦ	θανάτου ,
now	however	He has reconciled [You]	in	the	body	of the	flesh	of Him	through	-	death
Adv	Conj	V-AIA-3S	Prep	Art-DNS	N-DNS	Art-GFS	N-GFS	PPro-GM3S	Prep	Art-GMS	N-GMS

3936 [e]	4771 [e]	40 [e]	2532 [e]	299 [e]	2532 [e]	410 [e]	2714 [e]	846 [e]
parastēsai	hymas	hagious	kai	amōmous	kai	anenklētous	katēnōpion	autou
παραστήσαι	ὑμᾶς	ἁγίους	καὶ	ἀμώμους	καὶ	ἀνεγκλήτους	κατενώπιον	αὐτοῦ ,
to present	you	holy	and	unblemished	and	blameless	before	Him
V-ANA	PPro-A2P	Adj-AMP	Conj	Adj-AMP	Conj	Adj-AMP	Prep	PPro-GM3S

1. The work that purchased us, transferred us was done on the cross in Christ's physical body.
2. **"Reconciled"** – *apokatellaxen* – means "to reconcile completely"
 - a. From two words:
 - i. *apo* – meaning "from", "away from"
 1. The addition of the prefix *apo* to *katallasso* changes the meaning from "reconciled" to "completely reconciled"
 - ii. *katallasso* – meaning "to reconcile", "change", "exchange"
 1. Originally used for the exchange of coins meaning to "properly change or exchange money.
 2. Could be used to refer to a change in relationship from enmity to friendship
 3. Marriage partners could be "reconciled", or *katallasso*
3. **"Present"** – *parastesai* – "to place beside", "to present", "to stand by", "to appear" and is used to say, "come up to and stand by"
 - a. From two words:
 - i. *para* = "from close-beside"
 - ii. *histemi* = "to stand"
4. **"Holy"** – *hagious* – meaning "sacred", "holy", "set apart by God", "set apart for God" and indicates:
 - a. "different from the others",
 - b. "unlike the others",
 - c. "different from the world",
 - d. "likeness of nature with the Lord"
5. **"Unblemished"**, "above reproach" – *amomous* – "faultless", "unblemished", "without blemish", "blameless"
 - a. Two parts of the word:
 - i. *a-* is a prefix meaning "not"
 - ii. *-nomos* is the root word meaning "blemish"
 - b. Can be translated as "not blemished" or "without blemish"
 - c. Can be translated as "without blame" or "blameless"
6. **"Blameless"** – *anenkletous* – meaning "not to be called to account", "unreprovable"
 - a. Used to say "irreproachable" and "blameless"
 - b. Two parts of the word:
 - i. *a-* is a prefix meaning "not"
 - ii. *-egkaleo* is the root word meaning "making legal charges against someone in a court of law"

c. This word can be described as:

- i. “not convictable when a person is properly scrutinized”
- ii. “cannot be convicted when tried with correct logic or approved legal reasoning”

1:23 – **if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.**

	1487 [e]	1065 [e]	1961 [e]	3588 [e]	4102 [e]	2311 [e]	2532 [e]	1476 [e]	2532 [e]	3361 [e]	3334 [e]	575 [e]
	ei	ge	epimene	te	pistei	tethemeliomenoi	kai	hedraioi	kai	me	metakinoumenoi	apo
23	εἴ	γε	ἐπιμένετε	τῇ	πίστει	τεθεμελιωμένοι	καὶ	ἑδραῖοι	, καὶ	μὴ	μετακινούμενοι	ἀπὸ
	if	indeed	<u>you continue</u>	-	in the faith	established	and	firm	and	<u>not</u>	<u>being moved away</u>	from
	Conj	Prtcl	V-PIA-2P	Art-DFS	N-DFS	V-RPM/P-NMP	Conj	Adj-NMP	Conj	Adv	V-PPMP/NMP	Prep

3588 [e]	1680 [e]	3588 [e]	2098 [e]	3739 [e]	191 [e]	3588 [e]	2784 [e]	1722 [e]	3956 [e]	2937 [e]	3588 [e]
tes	elpidos	tu	euangeliu	hou	ekousate	tu	kerychthentos	en	pasē	ktisei	te
τῆς	ἐλπίδος	τοῦ	εὐαγγελίου	οὔ	ἠκούσατε	, τοῦ	κηρυχθέντος	ἐν	πάσῃ	κτίσει	τῇ
the	hope	of the	gospel	that	you have heard	-	having been proclaimed	in	all	creation	-
Art-GFS	N-GFS	Art-GNS	N-GNS	RelPro-GNS	V-AIA-2P	Art-GNS	V-APP-GNS	Prep	Adj-DFS	N-DFS	Art-DFS

5259 [e]	3588 [e]	3772 [e]	3739 [e]	1096 [e]	1473 [e]	3972 [e]	1249 [e]
hypo	ton	ouranon	hou	egenomen	egō	Paulos	diakonos
ὑπὸ	τὸν	οὐρανόν	, οὗ	ἐγενόμην	ἐγὼ	Παῦλος	διάκονος
under	-	heaven	of which	have become	I	Paul	a minister
Prep	Art-AMS	N-AMS	RelPro-GNS	V-AIM-1S	Pro-N1S	N-NMS	N-NMS

1. “If indeed” from *ei ge* begins a long conditional sentence that Paul assumes to be true.
 - a. Paul is not doubting the Colossians
 - b. Paul is giving every indication that the Colossians are succeeding and will continue to succeed.
 - c. But, this conditional sentence identifies what must happen to produce the results.
 - d. Again, Paul is saying “If, and I assume you will”
2. “stable” or “established” from *tethemeliomenoi* means “to lay the foundation”
 - a. Comes from *themelios* which is the word for “foundation”
 - b. This is an image of the Colossians with a solid, secure foundation under them
3. “steadfast” or “firm” from *hedraioi* means “sitting”, “steadfast”, “seated”
 - a. This gives the image of being firmly seated in a chair
 - b. This is an image of an athlete with a good stance and firm footing
4. “not being moved away” or “not shifting” from *metakinoumenoi* means “move away”, “remove”, “dislodge”

There are parallels between:

- I. the cosmic Christ mentioned before, and
- II. Paul, the servant of Christ, here:
 - Suffering - Christ (1:18,20) with Paul (1:24, 29; 2:1)
 - Physical body – Christ (1:22) with Paul (1:24)
 - Church – Christ (1:18) with Paul (1:24)
 - Christ – Christ (1:15-20) with Paul (1:24, 27, 28; 2:5)

This letter represents Paul’s authority, work and presence in Colosse Church even though he is physically absent.

1. Three connecting words that Paul uses but are also used to lead to an associated thought concerning each of the terms. A concept is presented and eventually applied to the Colossians:
 - a. **“Servant”** first in 1:23 then again in 1:25 – Paul is first a servant of the Kingdom of Light and so a servant to the Colossians.
 - b. **“Struggling”** in 1:29 and then again in 2:1 – Paul is struggling to fulfill his ministry; Paul is struggling for the Colossians.
 - c. **“Faith”** in 2:5 and then again in 2:7 – Colossian’s faith is orderly and firm in Christ. So, continue in this faith that you were taught.
2. **“If”** is in the first-class condition which means “If, and I know it to be true.”
 - a. There is no doubt in the “if.”
 - b. Paul knows that in the past they had been reconciled.
 - c. He has spoken of their future.
 - d. There is no doubt about the outcome.
 - e. There is both a logical theology here and a grammatical content that support this.
 - f. Paul is addressing their present situation. They need to continue today in order to experience their reconciliation of the past and their blessing of their future.
 - i “if indeed” modifies “to present” in 1:22
 - ii The believers’ continuous walk in the gospel is the condition of, but it is not the basis for, Christ’s presentation of them.
 - iii The focus here is on the Colossians continuing to grow, not on their continuing to be in Christ.

1:24 – (Paul begins to discuss his ministry.)

1:24 – **“Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church.”**

3568 [e]	5463 [e]	1722 [e]	3588 [e]	3804 [e]	5228 [e]	4771 [e]	2532 [e]	466 [e]	3588 [e]	5303 [e]	3588 [e]	2347 [e]	
Nyn	chairō	en	tois	pathēmasin	hyper	hymōn	kai	antanaplērō	ta	hysterēmata	tōn	thlipseōn	
24	Nūn	χαίρω	ἐν	τοῖς	παθήμασιν	ὑπὲρ	ὑμῶν	, καὶ	ἀνταναπληρῶ	τὰ	ὑστερήματα	τῶν	θλίψεων
	Now	I rejoice	in	the	sufferings	for	you	and	I am filling up	that which	is lacking	of the	tribulations
	Adv	V-PIA-1S	Prep	Art-DNP	N-DNP	Prep	PPro-G2P	Conj	V-PIA-1S	Art-ANP	N-ANP	Art-GFP	N-GFP

3588 [e]	5547 [e]	1722 [e]	3588 [e]	4561 [e]	1473 [e]	5228 [e]	3588 [e]	4983 [e]	846 [e]	3739 [e]	1510 [e]	3588 [e]	1577 [e]
tou	Christou	en	tē	sarki	mou	hyper	tou	sōmatos	autou	ho	estin	hē	ekklēsia
τοῦ	Χριστοῦ	ἐν	τῇ	σαρκί	μου	ὑπὲρ	τοῦ	σώματος	αὐτοῦ	ὅ	ἐστίν	ἡ	ἐκκλησία
-	of Christ	in	the	flesh	of me	for	the	body	of Him	which	is	the	church
Art-GMS	N-GMS	Prep	Art-DFS	N-DFS	PPro-G1S	Prep	Art-GNS	N-GNS	PPro-GM3S	RelPro-NNS	V-PIA-3S	Art-NFS	N-NFS

1. Paul shifts to his apostolic ministry here.
2. “Now” may mean:
 - a. the next logical point in his letter
 - b. “now” can mean “now” while Paul is currently in prison.

- c. “now” could also refer to the current eschatological situation...church age.
- 3. Rejoicing and Suffering (2 Cor. 6:3-10; Romans 5:3; 2 Tim. 1:12 and 3:11)
 - a. The suffering Paul is enduring is not only for the Colossians, but for all of the Gentiles (see Ep. 3:13 and 3:8)
- 4. “I rejoice” indicates Paul is experiencing and practicing what he taught in 1:11-12
 - a. Note: rejoicing appears again at the end of this section in 2:5
 - b. Both, Paul and the Colossians are to be rejoicing if they are in right standing with Christ
 - c. Joy combined with suffering are often seen together –
 - i. 2 Cor. 6:10 – “sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything”
 - ii. Philippians 1:18-19 – “But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice, for I know that through your prayers and God’s provision of the Spirit of Jesus Christ what has happened to me will turn out for my deliverance.”
- 5. “Suffering” – *pathemasin* – means “suffering”, “affliction”, or “misfortune”
 - a. This was a word used beginning with the Greek tragedies to denote that which befell a man and had to be accepted by him.
 - b. Paul uses “suffering” – *pathemasin* – to refer to the afflictions in which all Christians participate as part of the suffering of Christ:
 - i. Romans 8:18 – “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.”
 - ii. Philippians 3:10 – “I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death.
 - c. This suffering was part of being an apostle:
 - i. Galatians 6:17 – *“From now on, let no one cause me trouble, for I bear on my body the marks of Jesus”*
 - ii. 1 Corinthians 4:9-13 – *“For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings. We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored! To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. We have become the scum of the earth, the garbage of the world—right up to this moment.”*
 - iii. 2 Corinthians 11:23-33 – *“Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in*

danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches....”

6. “I fill up” or *avtavaplero* is only here in the NT, but the same word in a different form appears in 1 Cor. 16:17 and Phil. 2:30 where it means “to fill up” and “to complete”

1:25 – “I have become its servant by the commission God gave me to present to you the word of God in its fullness—

3739 [e]	1096 [e]	1473 [e]	1249 [e]	2596 [e]	3588 [e]	3622 [e]	3588 [e]	2316 [e]	3588 [e]	
<i>hēs</i>	<i>egenomēn</i>	<i>egō</i>	<i>diakonos</i>	<i>kata</i>	<i>tēn</i>	<i>oikonomian</i>	<i>tou</i>	<i>Theou</i>	<i>tēn</i>	
25 ἧς	ἐγενόμην	ἐγὼ	διάκονος	, κατὰ	τὴν	οἰκονομίαν	τοῦ	Θεοῦ	τὴν	
of which	became	I	a minister	according to	the	administration	-	of God	-	
RelPro-GFS	V-AIM-1S	PPro-N1S	N-NMS	Prep	Art-AFS	N-AFS		Art-GMS	N-GMS	Art-AFS

1325 [e]	1473 [e]	1519 [e]	4771 [e]	4137 [e]	3588 [e]	3056 [e]	3588 [e]	2316 [e]
<i>dotheisan</i>	<i>moi</i>	<i>eis</i>	<i>hymas</i>	<i>plērōsai</i>	<i>ton</i>	<i>logon</i>	<i>tou</i>	<i>Theou</i>
δοθεῖσάν	μοι	εἰς	ὑμᾶς	, πληρῶσαι	τὸν	λόγον	τοῦ	Θεοῦ
having been given	me	toward	you	to complete	the	word	-	of God
V-APP-AFS	PPro-D1S	Prep	PPro-A2P	V-ANA	Art-AMS	N-AMS	Art-GMS	N-GMS

1. “commission” is *oikonomia* which meant a household servant as in Luke 16:1- 4
2. The church is referred to as “household” or *oikos* in Col 4:15; Rom. 16:5; 1 Cor. 11:34; 1 Cor. 16:19; 1 Tm. 3:5
3. See Ephesians 3:2 for parallel:

1:26 – “the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people.

3588 [e]	3466 [e]	3588 [e]	613 [e]	575 [e]	3588 [e]	165 [e]	2532 [e]	575 [e]	3588 [e]	1074 [e]
<i>to</i>	<i>mystērion</i>	<i>to</i>	<i>apokekrymmenon</i>	<i>apo</i>	<i>tōn</i>	<i>aiōnōn</i>	<i>kai</i>	<i>apo</i>	<i>tōn</i>	<i>geneōn</i>
26 τὸ	μυστήριον	τὸ	ἀποκεκρυμμένον	ἀπὸ	τῶν	αἰώνων	καὶ	ἀπὸ	τῶν	γενεῶν
the	mystery	-	having been hidden	from	the	ages	and	from	the	generations
Art-ANS	N-ANS	Art-ANS	V-RPM/P-ANS	Prep	Art-GMP	N-GMP	Conj	Prep	Art-GFP	N-GFP

3588 [e]	1161 [e]	5319 [e]	3588 [e]	40 [e]	846 [e]
<i>nyn</i>	<i>de</i>	<i>ephanerōthē</i>	<i>tois</i>	<i>hagiois</i>	<i>autou</i>
νῦν	δὲ	ἐφανερώθη	τοῖς	ἁγίοις	αὐτοῦ
now	however	having been manifested	to the	saints	of Him
Adv	Conj	V-AIP-3S	Art-DMP	Adj-DMP	PPro-GM3S

1. Paul responsibility in the “household” of God was to reveal the mysteries to the Gentiles in this new age (the church age).
2. Paul uses the word “mysteries” (μυστηριον) to refer to hidden truths that were written, but not fully revealed in the text of the Old Testament.
 - a. The Qumran community used this same concept to communicate the unexplained truth in the Old Testament that lay waiting for a future day for its revelation and its explanation.
 - b. With the coming of the Messiah (which included his ministry, death and resurrection) the day of revelation of these mysteries had begun.
 - c. The word corresponds to the Aramaic “raz” (“secret”) used in Daniel 2:18, 19, 27, 28, 29, 30, 47 to reference eschatological events that were not yet fully understood.
 - d. Paul uses the word “mystery” 21x including 1 Cor. 2:6-10 and Romans 16:25-27.
 - e. Anytime Paul uses words such as “reveal,” “make known,” “manifest” he is most likely talking along these lines.
 - f. Paul says these mysteries are revealed to the “saints.” This means to the average believer.
 - i. It is a shame that at so many times in church history the INSTITUTIONAL CHURCH has been responsible for withholding these mysteries from the very CALLED OUT SAINTS (“church”) they were responsible to reveal them to.
 - g. Notice also the words similar to “mystery”:
 - i. hidden
 - ii. revealed

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	ti	to	ploutos	tēs	doxēs	tou	mysteriōu
27 οἷς	ἠθέλησεν	ὁ	Θεὸς	γνωρίσαι	τί	τὸ	πλοῦτος	τῆς	δόξης	τοῦ	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

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	hymīn	hē	elpis	tēs	doxēs
τούτου	ἐν	τοῖς	ἔθνεσιν	, ὅ*	ἐστὶν	Χριστὸς	ἐν	ὑμῖν	, ἣ	ἐλπίς	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

1. The mystery in focus here is that the Jewish Messiah dwells in the believing Gentiles.
2. 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.
- 3. Notice the words piled together by Paul to describe how incredible this is:
 - a. great
 - b. “riches” – πλουτος *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.)
 - c. “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.
 - d. 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.
 - e. 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.

3739 [e]	1473 [e]	2605 [e]		3560 [e]	3956 [e]	444 [e]	2532 [e]	1321 [e]	3956 [e]
hon	hēmeis	katangellomen		nouthetountes	panta	anthrōpon	kai	didaskontes	panta
28 ὄν	ἡμεῖς	καταγγέλλομεν	,	νουθετοῦντες	πάντα	ἄνθρωπον	καὶ	διδάσκοντες	πάντα
whom	we	preach		admonishing	every	man	and	teaching	every
RelPro-AMS	PPro-N1P	V-PIA-1P		V-PPA-NMP	Adj-AMS	N-AMS	Conj	V-PPA-NMP	Adj-AMS

444 [e]	1722 [e]	3956 [e]	4678 [e]	2443 [e]	3936 [e]	3956 [e]	444 [e]	5046 [e]	1722 [e]	5547 [e]
anthrōpon	en	pasē	sophia	hina	parastēsōmen	panta	anthrōpon	teleion	en	Christō
ἄνθρωπον	ἐν	πάσῃ	σοφίᾳ	, ἵνα	παραστήσωμεν	πάντα	ἄνθρωπον	τέλειον	ἐν	Χριστῷ .
man	in	all	wisdom	so that	we may present	every	man	perfect	in	Christ
N-AMS	Prep	Adj-DFS	N-DFS	Conj	V-ASA-1P	Adj-AMS	N-AMS	Adj-AMS	Prep	N-DMS

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. Paul uses three verbs:
 - a. “proclaim” (“kataggello” καταγγέλλω is used as a technical term for preaching the gospel. And this is describe 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* τελίος which means “complete,” “whole,” “perfect.”
 - 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”
 - 3 “presenting everyone.”
 - iii. Three things to point out here:
 - 1 The sequence of Paul’s ministry that falls under the general category of “proclaiming the gospel.” It involves a three-step process of ministry:

- a Warn - Warning is evangelism
 - b Teach – Teaching is discipleship
 - c Present - Presenting is the eschatological event of glorification (phase three)
- 2 Paul’s ministry was aimed at “everyone” and he says that three times.
- 3 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	autou	
29	Εἰς	ὁ	καὶ	κοπιῶ	, ἀγωνιζόμενος	κατὰ	τὴν	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

3588 [e]	1754 [e]	1722 [e]	1473 [e]	1722 [e]	1411 [e]
tēn	energoumenēn	en	emoi	en	dynamei
τὴν	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.
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.”