

Colossians Series

[Sun. May 31, 2015] Colossians Series, Col. 1.21-29 – Craig A. Thurman

Greek prepositions that might be helpful to consider:

<p><u>ἐν</u>, positional/relational <i>saints in light</i> <i>in whom we have</i> <i>redemption</i> <i>by Him were all things</i> <i>created ... that are</i> <i>in heaven</i> <i>by Him all things consist</i> <i>that in all things he might</i> <i>have the</i> <i>preeminence</i> <i>in him shall all fullness</i> <i> dwell</i> <i>things in heaven</i> <i>mind by wicked works</i> <i>reconciled in the body of</i> <i>his flesh</i></p>	<p><u>διὰ</u>, transitional <i>redemption through his</i> <i>blood</i> <i>created by him</i> <i>peace through the blood</i> <i>by him to reconcile all</i> <i>things</i> <i>by him ... whether ...</i> <i>through death</i></p>	<p><u>ἐπί</u>, upon <i>in earth</i> <i>in earth</i></p> <p><u>εἰς</u>, into <i>into the kingdom</i> <i>created for him</i></p> <p><u>ἐκ</u>, of, out, from <i>from the power of</i> <i>darkness</i></p>
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An explanation of the term *body*:

(Vs. 18) Christ is head of the body. Do not be afraid of the term *body* because of universalists. The term is simply used to describe that Christ has only one church, that is, one kind of church in the earth. It should never be taken to mean that all churches are really only one whole, amalgamated body. The Lord deals with each church individually, and judges them so. We see that over and over again throughout the New Testament. If all of the churches are really one whole church then we should all bear the same judgments, but we do not. Why didn't Christ have in the book of Revelation just one star in His hand to represent the seven localities in His hand? Could He not have done that? Couldn't He have stated that He had the church in His hand that is in Ephesus, Thyatira, Smyrna, Laodicea, Philadelphia, Pergamos, Sardis? But He never did, and Scripture never states anything of the kind. But rather, He had seven stars representing the seven churches. (cf. Re.11-13, 20)

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First, the precedence and the preeminence of Christ could not have been stated more clearly. (cf. A.T. Robertson, vol. 4, p.479; vss. 17, 18) All of what the Father has done and is doing for His Son is **to make** Him preeminent in all things. (vss. 12-18) He is preeminent over the creation (He is before all things), among creation (firstborn of every creature), to creation (all things were created for Him), over the church (He is the head of the church), and over death (firstborn from the dead). But Jesus Christ is not yet *preeminent* in all things. (vs.18) The use of the subjunctive mood, *that he might have the preeminence*, gives the sense of futurity; He shall have the preeminence.

Now, verse 19-22 reveal two things that the Father is working by His Son. There are two points that come to the forefront. It pleased the Father that in Him should all fullness dwell... and 1. to reconcile all things unto himself; and 2. to present you hold, unblameable, and unproveable in His sight.

19 For it pleased the Father that in him should all fullness dwell; (13-18, explains the fullness of the Father in His Son, being over all His works; and then the end of that purpose:)

Point one:

20 And by him (the Father is by His Son) **to reconcile all things unto himself** (back to himself); *by him, I say, whether they be things in earth, or things in heaven, having made peace through the blood of his cross.*

Some clarification is needed today as we better understand the true, Biblical definition of reconciliation. As we stated before, the whole present age became disordered because of sin, or became unreconciled to God, and we will say here, that had it not been for the shedding of the blood of Jesus Christ it should have been lost in its entirety forever. While this whole present age is subjected to the judgment of the Son by the Father His death will not reconcile, will not bring peace to the whole, without exception, to the Father. Reconciliation is restoration to a right standing before the Father. So that when we read that the world is being reconciled to God, reconciliation refers only to that for which the Son had shed His blood, in order to restore it back to the Father's pleasure.

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*Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, **that he might** be a merciful and faithful high priest in things pertaining to God, to **make reconciliation for the sins of the people.** (That is the true and proper sense of reconciliation.)*

In Scripture *reconciliation* only has to do with the people of God and the holy things of God used in the service of the tabernacle/Temple. The English word *reconcile*, and all its forms, is used in Scripture only 23 times. 23 is the number for death. Christ died to reconcile us to God. Otherwise, at the end, all remaining disorder shall be dispensed with completely because it is not reconciled. While the term *reconciliation* might be loosely applied to that which is disposed of because of the remaining disorder, **in a proper, biblical sense it is not correct to call it reconciliation. It is the disposal of all that which remains unreconciled.** And that takes place at the very end of this present age.

So, in a word, the Father has so determined that all things, of things in heaven and upon the earth be reconciled to Him by His Son. That is, Jesus Christ is the means of God whereby the order of holiness, righteousness, and justice is restored in all of those things that are His redeemed in this present age. When that is fully accomplished in Jesus Christ, to the extent that He has purposed, our Lord Jesus shall deliver it back to the Father.

1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Let's consider 2Co.5.18-21:

*2Co.5.18 And all things are of $\epsilon\kappa$ God, who (God) **hath reconciled us***

Jesus Christ gave us life, in exchange for His life, before the Father.

Albert Barnes' Notes, 'The Greek word which is here used ($\kappa\alpha\tau\alpha\lambda\lambda\alpha\sigma\sigma\omega$) means, properly, to change against anything; to exchange for anything, for money, or for any article. —

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Robinson. In the New Testament it means, to change one person towards another; that is, to reconcile to any one. It conveys the idea of producing a change so that one who is alienated should be brought to friendship. Of course, all the change which takes place must be on the part of man, for God will not change, and the purpose of the plan of reconciliation is to effect such a change in man as to make him in fact reconciled to God, and at agreement with him.'

to himself by Jesus Christ, and hath given to us the ministry of reconciliation (or, service of reconciliation);

Charles Hodge, 'To reconcile is to remove enmity between parties at variance with each other. In this case God is the reconciler. Man never makes reconciliation. It is what he experiences or embraces, not what he does. The enmity between God and man, the barrier which separated them, is removed by the act of God. This is plain, 1. Because it is said to be effected by Jesus Christ, that is, by his death.'

19 To wit, that (ὡς ὅτι, as concerning reconciliation) God was in ἐν Christ, reconciling

Hodge, '... expresses either contemporary or continuous action. The sense may be, 'God was, when Christ died, reconciling the world unto himself'; that was what he was doing and designed to do when he gave his Son up for us all.'

the world (an indiscriminate world; not the whole world) unto himself,

Albert Barnes' Notes, 'The world here evidently means the human race generally, without distinction of nation, age, or rank.'

Charles Hodge, 'By the world (κοσμος, without the article) is meant man, mankind. The reference or statement is perfectly

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indefinite; it merely indicates the class of beings towards whom God was manifesting himself as propitious. In the same sense our Lord is called the Saviour of the world, or, the Saviour of men ...'

not imputing their trespasses unto them (that, not imputing sins to those who are reconciled to the Father by Christ's death); *and hath committed unto us the word of reconciliation.*

*20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, **be ye reconciled to God.***

Not only are we reconciled, which gives us our standing before God the Father (καταλλάγητε, aor 2, imper, pass) by the death of His Son, our state, or condition, or the conduct of our lives is being reconciled as well.

J-F-B Commentary, 'English Version here inserts "ye," which is not in the original, and which gives the wrong impression, as if it were emphatic thus: God is reconciled to you, be ye reconciled to God. The Greek expresses rather, God was the RECONCILER in Christ ... let this reconciliation then have its designed effect. Be reconciled to God, that is, let God reconcile you to Himself.'

Charles Hodge, 'Christ ever lives to make intercession for us, and for every short-coming and renewed offence there is offered to the penitent believer, renewed application of that blood which cleanses from all sin.'

21 For he hath made him to be sin for us, who knew no sin; that we might be made (γενώμεθα, aor 2, subj., might become) the righteousness of God in him.

καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ δι' αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς

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21 And **you** (Gentiles), that **were** sometime **alienated**

sometime, ποτέ, KJV aforesome, at length, once, in times past, at any time, in old time.

were ... alienated, ἀπηλλοτριωμένους; acc pl, masc, part, perf pass of ἀπαλλοτριόω; aliens; the Gentiles, once, were existing in their final, completed state of alienation, or estrangement from God (Eph.2.12);

Perhaps it can be said that Paul referred to the whole lot of Gentiles as they lay, once, in time past, at length, in old time, outside of the scope of the promises made to the fathers in Israel. **But emphasis appears to be upon their own, past, experience of estrangement** to the promises of God, as he refers to the *hostility* that was *'in your mind,'* which speaks more to the individual Gentile.

and enemies

ἐχθρούς; acc pl masc of ἐχθρός.

<i>τῇ διανοίᾳ</i>	<i>ἐν τοῖς ἔργοις τοῖς πονηροῖς</i>	<i>ἀποκατήλλαξεν</i>
<i>in your mind</i>	<i>by wicked works,</i>	<i>yet now hath he reconciled</i>
	<i>in</i>	<i>but since reconciles</i>
		<i>aor 1, ind, act</i>
		<i>places of the aor 1, ind, act</i>
		<i>Mt. 25.44 did minister; 2Ti.1.18</i>
		<i>ministered; Mt.18.31 told</i>

That the Father reconciled us to Himself does not mean that all of the results of Christ's reconciliation is fulfilled in us all at once. Our standing before the Father is settled, and now our lives are to reflect that fact. There is the cause and effect. Have we been reconciled to God by the death of His Son? Then a great change has been made our lives since Jesus came into our hearts. And that works out in our experience. When we know that Christ died for us there is a great change in our hearts.

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διανοία; dat sing of διάνοια; διά by, through + νοέω KJV *understand, perceive, think, consider*; διάνοια is translated in the KJV *mind, imagination, understanding*.

How anyone can claim that, prior to any work of grace to life in the heart, that from this state of mind any inkling of spiritual fruit can be produced is preposterous in light of the Word of God. How can this wicked and hostile mind produce such a faith that would move God in foreseeing this act from eternity to elect them to be saved? But that is what the Arminian says the Bible teaches. But the truth is, that we were reconciled to God by the death of His Son, *while* we were sinners, *when* we were enemies. And because of His eternal promise he came to us and put His law in our inward parts and wrote them in our heart. (Jer.31.33) He gave us a new heart, put in us a new spirit. (Ez.36.26, 27)

... after I was turned I repented. Jer.31.18

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning ... Ps. 110.3

Adam Clarke Commentary: '... it is only by the grace and Spirit of Christ that the proud, fierce, and diabolic nature of men can be changed and reconciled to God, and by and through this sacrifice God can be propitious to them. There is an enmity in the heart of man against sacred things; the grace of Christ alone can remove this enmity.'

ἀποκατήλλαξεν; 3rd p s, aor 1, ind, act of ἀποκαταλλάσσω; ἀπό forth, since, from + κατά down, according to + ἀλλάσσω another; Moulton, 'to transfer from a certain state to another which is quite different ...' (cf. vs. 20); only other place used is Eph.2.16 in the *subjunctive mood*; perhaps with the addition of the Greek preposition , ἀπό, it carries the sense of *since*. Especially, in light of Eph.2.16 subjunctive mood, it *ought* to be that there is no wall, but how often we have seen that there is a wall raised between Jew and Gentiles for a lack of good Biblical instruction!

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Over two-thirds of the reading into the book of Acts the Jewish saints had no understanding of the passing of the Law of Moses. (cf. Acts chapters 15, 21; this included Paul, James, and all of the Jews in Jerusalem and Israel) But they shall be compelled to understand this truth most fully because of the coming destruction of Jerusalem and the succeeding full revelation of God's Word in a Bible after that.

Perhaps to thwart any notion that the Jews had some superiority in this matter, Paul seems to stress how that, though the Gentiles had continued in alienation and enmity with God since the call of Abraham from Ur, they too are as fully reconciled by the death of His Son as the Jews that have come to faith in Christ.

Unlike the book of Ephesians, which reconciles both Jew and Gentile into the same church, Colossians reconciles Gentiles to God.

Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς νυνὶ δὲ ἀποκατήλλαξεν

22 In the body of his flesh through death,

Jesus, the Son of the Father died in his body on the tree. He died on the cross that day. Not only did Christ die to reconcile us to God making peace through His blood, **but His death is to an end**. Christ didn't die just to secure us to God and leave us alone. His death has an effect.

Point 2:

to present you (with Christ) **holy and unblameable and unproveable in his sight:**

to present, παραστήσαι; aor 1, infin of παρίστημι; to stand by; The Father's will is to present us alongside of the Son in this way ...

ἀγίους; acc, pl, masc of ἅγιος; KJV *holy, Holy, saints*.

unblameable; ἀμώμους; no blame, no ridicule, no disgrace.

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unreproveable, ἀνεγκλήτους; ἄ + ἐν + καλέω; no charge, no accusation, no incrimination; where we live in such a way that we are not called into question; cf. ἐγκαλέω, where the positive of this is applied by or against Paul (Acts 19.38, 40; 23.28, 29; 26.2, 7).

The goal of reconciliation is to perfect us. We have a standing in Christ that cannot be improved or diminished. Christ died for us reconciling us to God concerning condemnation for sin. But as a result of His death for us we are moved to be reconciled in our lives. And that is where we are being led in our text today.

Deu.18.13 Thou shalt be perfect with the LORD thy God.

Pr 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Jn.17.20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

W. E. Best, *Simple Faith (A Misnomer)*,

‘As we are exposed to truth, we are continually purified. We are permanently positionally cleansed, because positional cleansing has to do with our standing before God. Conditional cleansing is related to our condition in life; therefore, we will never in this life come to the place where we do not need conditional cleansing.’

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A complaint from those who reject the Bible doctrine of God's election of grace is that 'you guys think you're so holy.' That is not true at all. The truth of the matter is that we know what we were before the experience of the grace of God, and what we are even since Christ, if not for the continuing grace of God. Brethren, election is unto holiness.

*Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should **go and bring forth fruit, and that your fruit should remain**: that whatsoever ye shall ask of the Father in my name, he may give it you.*

*Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we **should be holy and without blame** before him in love ...*

ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ

23 *If ye continue*

ἐπιμένετε; could be interpreted *continue, remain, abide, tarry*.

Knowing what the Father has done for us in Christ should lead us to obedience, and obedience is to continue in the things that we know from the Word of God. If we emphasized the compound Greek word, we could say *If ye **remain upon** ... the faith ...*

Mt 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

in the faith τῇ πίστει

This is the air beneath our wings. *The faith* is that precious Word we love to hear, we love to read, we love to consider, we pray to apply, we contend against all that would pervert it, we maintain it in doctrine and practice, we

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speaking it, we live it, and we die by it. Our faith is fed by *the faith*. How are we to remain upon the faith?

grounded and settled,

grounded, τεθεμελιωμένοι; part, perf, pass of θεμελιόω; KJV founded, grounded, settled

Mt.7.24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

*25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it **was founded** upon a rock.*

*Eph.3.16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye, being rooted (ἑρριζωμένοι, settled) and grounded (τεθεμελιωμένοι, founded) in love,*

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

*1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, **settle** you.*

settled, ἑδραῖοι; KJV steadfast, settled;

Paul combines both words here as well:

*1Co 15:58 Therefore, my beloved brethren, be ye **steadfast** ἑδραῖοι, unmoveable (ἀμετακίνητοι, word coming up... moved away), always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

and be not moved away from the hope of the gospel,

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moved away; μετακινούμενοι; part, pres, pass of μετακινέω; to change by being moved.

The truth of the Word of God is vital for every Christian. We all must be diligent to know the teachings of Jesus Christ and apply them to our own lives. At some point we must implement the Word of God in our judgments. The consistent display of poor judgment in matters that affect our daily living is a reason to call into question the validity of the Christian profession.

which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

*Matthew Henry's Commentary, vol.9, p.12, '... that is, we must be so well fixed in our minds as not to be moved from it by any temptations. We must be steadfast and immovable (1Co.15.58) and hold fast the profession of our faith without wavering, Heb.10.23. **Observe, we can expect the happy end of our faith only when we continue in the faith, and are so far grounded and settled in it as not to be moved from it.** We must not draw back unto perdition, but believe unto the saving of the soul, Heb. 10.39. We must be faithful to death, through all trials; that we may receive the crown of life and receive the end of our faith, the salvation of our souls, 1Pe.1.9.*

εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος

24 *Who [as a minister, I] now rejoice in my sufferings for you, (specifically, the Gentiles)*

We showed this to be true in our study in the book of Acts. Paul's particular suffering was not only that he preached Christ, but that he dared preach Christ to the Gentiles. He suffered greatly for bringing the gospel to them of his countrymen everywhere he went. It was the main reason they rejected his word when he was granted opportunity to speak to them in Jerusalem. (cf. Acts 22.21, 22)

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Barnes' Notes, vol. 12, introduction, p.ccxxxv, quoting Dr. Paley, '... Paul attributes his imprisonment not to his preaching Christianity in general, but to his asserting the right of the Gentiles to be admitted into the church on a equal footing with the Jews, and without being obliged to conform themselves to the Jewish law. This was the doctrine to which he considered himself a martyr.' (cf. 2.1)

...

'The same representation is made in the epistle to the Ephesians—likewise written from Rome during his imprisonment. "For this cause I, Paul, the prisoner of Jesus *for you Gentiles*;" chapt. iii.1 ... Thus Col. iv. 3, ""Praying for us, that God would open unto us a door of utterance to speak the *mysteries of Christ, for which I am in bonds*." An allusion to the same "*mystery*" occurs also in the Epistle to the Ephesians. "Whereby when ye read, ye may understand my knowledge in the *mystery of Christ—that the Gentiles should be fellow-heirs of the same body, and partakers of his promise in Christ by the gospel*;" chap. iii. 4-6.'

...

'From these passages (also citing Acts xxi.28; xxii. 21, 22) it appears that the offence which drew down on Paul the vengeance of his countrymen was, his mission *to the Gentiles*, and his maintaining that they were to be admitted to the privileges of salvation on the same terms as the Jews.'

χαίρω, 1st per sing, pres *I rejoice* ...

Concerning the personal pronound *Who*:

The Received Text does not contain the pronoun ὅς, but it is included in J.P. Green Sr. Interlinear Greek New Testament. It does appear that the King James translators had this before them as it is has been translated in our English text. Scholz's Greek text shows that the Greek pronoun, ὅς (hos, *who*) is derived from the Alexandrian text.

Wycliffe (1380), '*and now I have joy*'

Tyndale (1534), Cranmer (1539), Geneva (1557) '*Now joy I*'

Rheims (1582), KJV (1611), '*Who now rejoice*'

Geneva (1599), '*Now rejoice I*'

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In any case the thought remains the same, that Paul, as a part of the verb *χαίρω*, [chairō] *I rejoice*, or *who*, referring back to the fact that he is a *minister* rejoices ...

and fill up that which is behind

ἀνταναπληρῶ, triple compound Greek, ἀντί against, for, in the room + ἀνά above, again, re- + πληρόω full; literally *to fill up against ... that which is behind or lacking*; ;

behind, ὑστερήματα; 1Thes.3.10 [we ministers] might perfect *that which is lacking* in your faith; 2Co.9.12 not only supplieth the *want* of the saints.

of the afflictions of Christ

afflictions, KJV, also *tribulation, trouble, anguish, persecution*.

Those things that are appoint for me of the Lord, that are yet lacking, I shall fulfil.

in my flesh for his body's sake, which is the church:

Whether we know of it or not, our faithfulness to the Lord for witnessing the truth has far reaching affects whether we ever lay eyes upon other saints in this life or not. And what of this body, this church? Do we suppose that our sufferings are for nothing? that they have no purpose? Isn't it when we suffer as Christians that the real witness of Christ through this church is best evidenced to the world? If we had a better mind concerning this we would be better prepared to suffer according to the will of God more quietly, without complaint, and patiently.

νῦν χαίρω ἐν τοῖς παθήμασιν μου ὑπὲρ ὑμῶν καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ ὃ ἐστὶν ἡ ἐκκλησία

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25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

... Paul was a minister of the gospel. (vs. 23) And he was a minister of the church ... (vs. 25) without regard to ethnicity. His ministry was to fulfill the word of God ... by informing the Gentiles that God had come to them and is in them who are believing. (vs. 27)

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

ἣς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ

ἀπὸ τῶν αἰώνων καὶ ἀπὸ
26 *Even the mystery which hath been hid from ages and from*

τῶν γενεῶν

generations, but now is made manifest to his saints:

is made manifest, ἐφανερώθη; 3rd p s, aor. 1, ind, pass of φανερώω; KJV appeared, shewed ... self, was manifest, was manifested, doth appear.

Manifested, not for any other reason than that it was the will of God, and only the saints can know this.

Eph.3.4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ

ἠθέλησεν γινώσκειν

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27 *To whom [that is, the Gentile saints] God would make known
desired to make known*

ἠθέλησεν, aor.1, ind. translated as a simple past tense verb.

γνωρίσαι; aor 1, infin, act of γνωρίζω; Ro.9.22 *to make ... known*; Eph.6.19
to make known.

what is the riches of the glory [glorious riches]

*Ro 11:12 Now if the fall of them be the **riches of the world**, and the
diminishing of them the **riches of the Gentiles**; how much more their
fulness?*

*of this mystery among the Gentiles; which is **Christ in you**, the hope of glory
[glorious hope]:*

The very thing Paul suffered most for, the nation of Israel rejected, but the
Gentiles received. Certainly a clear proof that God had broken Israel off
from the covenant tree and grafted in the Gentiles. (cf. Ro.11.7-12)

οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τις ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου
τούτου ἐν τοῖς ἔθνεσιν ὅς ἐστιν Χριστὸς ἐν ὑμῖν ἡ ἐλπίς τῆς δόξης

28 *Whom we preach, warning every man, and teaching every man in all wisdom;
that we may present every man perfect in Christ Jesus:*

Through the indiscriminate preaching of the gospel souls hear the gospel
and of those who hear the goal is to present them perfect to God in Christ
Jesus.

ὄν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες
πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ ἵνα παραστήσωμεν πάντα ἄνθρωπον
τέλειον ἐν Χριστῷ Ἰησοῦ

29 *Whereunto I also labour, striving according to his working, which worketh in
me mightily.*

Colossians Series

This is accomplished, not by the works of human ingenuity, but through the work of God through Him. Paul is saying, 'this is what I am doing for you all.

εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην
ἐν ἐμοὶ ἐν δυνάμει