

Colossians 1:24-29

There are parallels between:

1. the cosmic Christ mentioned before, and Paul, the servant of Christ, here:
 - a. Suffering - Christ (1:18,20) with Paul (1:24, 29; 2:1)
 - b. Physical body – Christ (1:22) with Paul (1:24)
 - c. Church – Christ (1:18) with Paul (1:24)
 - d. 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.

Paul begins to discuss his ministry and compare it to the continuation of the work of Christ in verse 24 of chapter one of Colossians.

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	, και	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	Pro-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	ὃ	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	Pro-G1S	Prep	Art-GNS	N-GNS	Pro-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]
hēs	egenomēn	egō	diakonos	kata	tēn	oikonomian	tou	Theou	tēn
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]
dotheisan	moi	eis	hymas	plērōsai	ton	logon	tu	Theou
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 3:1-7 for parallel:
“For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles— assuming that you have heard of the stewardship of God's grace that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly. When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.”
4. “**Fullness**”, “**to complete**” – *pleroo* – “to make full”, “to complete”, “to fill”, “to fulfill”
 - a. From *pleres* meaning “be full”
 - b. Used for events that fulfilled prophecy in Scripture:
 - i. Matt. 1:22 – (Virgin birth) – “*All this took place to fulfill what the Lord had spoken by the prophet:*”
 - ii. Matt. 2:17 – (Herod killing boys in Bethlehem) – “*Then was fulfilled what was spoken by the prophet Jeremiah:*”
 - iii. Matt. 3:15 – (Baptism of Jesus) – “*But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented.*”
 - c. Jesus came not to abolish the law but to fulfill it.
“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.” – Matthew 5:17-18

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]
to	mystērion	to	apokekrymmenon	apo	tōn	aiōnōn	kai	apo	tōn	geneōn
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-RPMP-P-ANS	Prep	Art-GMP	N-GMP	Conj	Prep	Art-GFP	N-GFP

3568 [e]	1161 [e]	5319 [e]	3588 [e]	40 [e]	846 [e]
nyn	de	ephanerōthē	tois	hagiois	autou
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	mystēriou
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

The Gospel being available and taught among the Gentiles						An inner, subjective experience. More than the Gospel being offered, but Christ existing in the individual Gentile						
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*	ἐστίν	Χριστὸς	ἐν	ὑμῖν ,	ἡ	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. Mysteries in the NT:

- a. Incarnation – 1 Timothy 3:16 (see 4e below)
- 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
 - i. Paul’s mysteries a-f above
 - ii. Other mysteries g-l below
- g. Mysteries of the kingdom - Jesus seven kingdom parables – Matthew 13 –

Parable		Illustrates Basic Truth of the Next Phase of the Kingdom of Heaven in the earth – The Church Age	Scripture
1	The Sower and the Seed	Growth during this next phase of the Kingdom of God will be based on receiving & responding to the Word (seed) which will then cause growth and production	Mt. 13:3-9; 18-23
2	The Sowing of the Weeds	False imitation “seeds” or teaching will also be sown and allowed to grow and develop during this next age	Mt. 13:24-30; 37-43
3	The Mustard Seed	Growth of the church in this dispensation during this time will be from the smallest group to the largest group	Mt. 13:31-32
4	The Yeast	Once this truth is mixed into the world, even in the smallest amount, it will spread through out the whole world into every nation and into every level of society.	Mt. 13:33
5	The Hidden Treasure	Israel is the treasured nation and though it is set aside (hidden in the field or earth), when the whole field has been purchased the treasure (Israel) will be dug up again	Mt. 13:44
6	The Pearl	The Lord (merchant) has been trying to gain the nations (pearls). Now with this plan he can gain all of them at once in the church age after he has sold everything on the cross	Mt. 13:45-46
7	The Net	At the end of this age the next event is the day of judgment or the separating of people like separating good & bad fish.	Mt. 13:47-50

- h. Revelation’s Mystery of the 7 stars and the 7 candle stands – Revelation 1:20 -
“As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”
- i. Mystery of Babylon the Great, Revelation 17:5 –
“And on her forehead was written 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. 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]	PROCLAIM	3560 [e]	RENEW & CORRECT	3956 [e]	444 [e]	2532 [e]	1321 [e]	MATURE	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	Pro-N1P	V-PIA-1P		V-PPA-NMP	Adj-AMS	N-AMS	Conj	V-PPA-NMP	Adj-AMS		

Style of teaching, not the goal of the teaching; applies to the teacher, not the student

Refers to believers being brought into Christ's presence at Christ's return (1 Th.2:19-20;5:23)

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” καταγγελλω 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 :
 - b. “**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.
 - c. “**teaching**” or “**instruction**” –
 - i. NOTICE THAT PROCLAIMING CHRIST CONTINUES WITH THE TEACHING MINISTRY!
 - ii. 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:
 - a “How to be a Better Man.”
 - b “How to Find and Keep Friends.”
 - iii. The proclamation of the mystery involved creating a new worldview and understanding the mystery!
 - iv. This will take more than a few classes and a few memory verses.
 - b. “**Perfect**” is *teleios* τελιος 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
			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	dynamei			
τὴν	ἐνεργουμένην	ἐν	ἐμοί	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"** - *kopiaō* - 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"** (bold refers to the divine Christ)
 - a. This is supernatural.
 - b. This is the manifestation of the Spirit of God
 - c. This is Paul's spiritual gift.
 - d. Not Paul's natural power, work or energy.
 - e. This is God's power manifesting in Paul:
 - 1 By the Holy Spirit
 - 2 Through the gift
 - 3 In Christ