

The Hope of Glory:

In Greek this is “ἡ ἐλπίς τῆς δόξης” “The hope of the glory.” As we said last week, we need to determine if the genitive noun, “the glory,” is possessive or the object of the Hope (hope concerning the glory). The normal reading of this text indicates that this is not possessive.

“ἐλπίς *elpis*” translated “hope” is a well-known word that indicates an anticipated future event (or thing) that is assured. The obvious conflict comes about when we consider this understanding against the English use of this word. There are a few passages that make this word clear: that this is not a wish, but a certain expectation (Romans 8:23-25; Philippians 1:18-20)

Glory is the Greek word “δόξα *doxa*.” This word has several uses (renown, beauty, splendor). In this context this glory is not what is but what will be. 1st Corinthians 15:35-44 – The glory of the resurrection.

Eternal Glory – 2nd Timothy 2:10-13. The Glory is in reference to the eternal promises. It includes the resurrection, but it also contains the promises of all creation, all people, and Israel’s final redemption.

Colossians 1:28-29 – We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.

Introduction:

“So that we may present every man complete in Christ?” What does this mean?

Last time we observed that Paul is not focused on simply giving the good news so that a person will have eternal life. He is also dedicated to bringing them along through the Doctrines of God: to have that person grow, glorify God and have them become complete in Christ.

We saw this in the words proclaim, admonish and teaching.

The Means for Completion:

The proclamation is the beginning point. The proclamation is about the truth of God to the unbeliever so that they become believers.

After the person is a believer then Paul turns to admonishment and teaching. Remember that admonishment is teaching to a reluctant mind. Teaching is to a receptive mind.

The means for this teaching is “σοφία *Sophia*,” translated wisdom. This is “in all wisdom” the foundation for this wisdom can be seen in 1st Corinthians 1:17-25. The wisdom of God is found in Christ and His Cross.

God’s Wisdom is manifold. It begins at the cross but continues in the Doctrines and Promises of God.

1st Corinthians 2:2-10,15-16 – The mind of Christ is the Wisdom of God. We have the collection of what Jesus Christ said and what He wanted His Apostles to say. This wisdom focuses on, and is based upon, grace (2nd Corinthians 1:12).

This admonishing and teaching of God's Wisdom are the primary goals of the Church (Ephesians 3:8-10). Paul's process was to teach, and to have those whom he taught teach others who will be able to teach other men, who will continue to teach others.

That which is taught is not our words but God's word, and that is in opposition to the wisdom of this world. In 1st Corinthians, as we have seen, demonstrates this clearly. But Colossians also adds some important details.

1. Colossians 2:1-4,8 – True Knowledge guards the mind of the believer so that worldly philosophies are not absorbed into their worldview.
2. Colossians 2:20-23 – There are principles, thoughts, worldviews that have an appearance of wisdom. Even somethings that appear to be Biblical but are a fabrication. We resolve these by yielding to Scripture alone for our guide into what is true wisdom of God.
3. Colossians 3:15-17 – Our interactions with one another need to be done in reflection of wisdom, the Word of Christ
4. Colossians 4:5 – Proclamation of the Gospel includes conduct in wisdom as a testimony to unbelievers. This is not an "either/or" but a "both/and."

The Goal is Being Complete in Christ:

Complete is "**τέλειος** *teleios*" the word is often translated perfect. This does not mean without sin. This word is never associated with sinlessness.

The Greek primary root is "**τέλλω**," which means "to set out for a definite point or goal." Therefore, the definition is "the conclusion of an act or state;" "mature, end, completion." There are other irregular definitions (taxes, obligation) but these are not on our radar at this time.

The question then must be asked, can a person be complete, mature, complete the task in Christ? Most answer this question with the idea that they do not want to sound arrogant or self-righteous. But for now let's not ask the question, are you complete, but is this an achievable goal? Most will respond "No, there is a maturing process, but one cannot complete it."

There is some truth to this, there is no such thing as the perfect Christian, even Paul says he has not arrived (Philippians 3:12-14). But in the next verse (3:15) Paul says "as many as are '**τέλειος**'" have this mindset. In other words, if you are going to say you are mature, then this should be your attitude.

Paul refers regularly to those who are "**τέλειος**" (1Cor 2:6; 14:20; Eph 4:13; Col 4:12).

What are the characteristics of a "τέλειος**" man?**

1. Understand the wisdom of God (1st Corinthians 2:6-7)
2. Solid and un-wavered in the doctrines that are believed (Ephesians 4:13-14)
3. Able to discern teaching that is good or evil (Hebrews 5:12-14)
4. Able to handle themselves, control the tongue (James 3:12)

It is necessary to point out that the maturity is not about the function of the believer it is about the ability.