

Part 9 – The Book of Colossians

Colossians 2:23-29

GOD Introduces a Conditional Clause

Colossians 1:22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—

23 **IF indeed** you continue in the faith **firmly established** and steadfast, **AND** not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which **I, Paul, was made a minister.**

“If indeed!” = **Emphatic**

“Firmly established” - “to provide a secure basis for the inner life and its resources, establish, strengthen... of believers, to whom he [God] gives a secure place” (BDAG,

Full conditional sentences contain two clauses; the condition or **PROTASIS**, and the consequences **APODOSIS**.

A simple example is; "if it rains (condition-PROTASIS), (then) the picnic will be canceled (consequence-APOPTOSIS.). Syntactically, **the condition** is the *subordinate* clause, while **the consequence** is the *main* clause. A subordinate clause is a clause that cannot stand alone as a complete sentence; it merely complements a sentence's main clause, thereby adding to the whole unit of meaning. In other words you cannot say "IF it rains" in isolation.

'IF CLAUSE' = (PROTASIS - condition). (APODOSIS - fulfillment-consequence)

Subordinate clause

Main clause

Matthew 18:1-4

1 At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?" 2 And He called a child to Himself and set him before them, 3 and said, "Truly I say to you, **UNLESS** you are converted and become like children (**protasis-condition**), **YOU WILL NOT** enter the kingdom of heaven. (**apodosis-consequence**) 4 Whoever then **HUMBLES** himself as this child, he is the greatest in the kingdom of heaven.

I. Instances where the condition was obviously true. 115 (37%)

II. Instances where the condition was obviously false. (36 12%)

III. Instances where the condition was undetermined: 155 (51%)

I. Uncertain by reason of futurity. 5 (2%)

2. Uncertain by reason of providence, "the course of events." 24 (8%)

3. Uncertain by reason of man's spiritual condition. 38 (12%)

4. Uncertain by reason of man's actions or choices. 72 (24%)

5. Uncertain by reason of man's ignorance or doubt. 16 (5%)

William Clayton Bower was the Greek scholar who did a great work on conditional clauses. He lived (1878 -1982):

<https://www.biola.edu/talbot/ce20/database/william-clayton-bower>

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"Firmly established" - "to provide a secure basis for the inner life and its resources, establish, strengthen... of believers, to whom he [God] gives a secure place" (BDAG,

Colossians 1:22 in order to present you before Him holy and blameless and beyond reproach.

The Protasis- the condition is in verse 23:

23 **IF indeed you continue in the faith firmly established** and steadfast, **AND not moved away from the hope of the gospel** that you have heard,.....

Bill Ramey from his Greek Diagram notes:

"particle introduces the protatic clause with the indicative verb.

The protatic and apodotic clauses represent a simple, "if this . . . then that" statement. These type of conditional statements are commonly called a "first class conditional clause."

Colossians 1:23b which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, *(the standard being used)* **what he has done, whether good or bad.**

1 John 3:7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;

Colossians 1:24 Now **I** rejoice in my sufferings for **your** sake, and in my flesh **I** do my share on behalf of His body, which is the church, **in filling up what is lacking in Christ's afflictions.**

"your" the antecedent are the holy ones and faithful brethren in v:2a again.

Acts 9:15-16 But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 16 for **I will show him how much he must suffer for My name's sake.**"

Colossians 1:25-29 Of this church I was made a minister according to the stewardship from God bestowed on me **for your** benefit, **so that I might fully carry out the preaching of the word of God,**

26 **THAT IS, the mystery** which has been hidden from **the past ages** and generations, **but has now been manifested to His saints,**

"Mystery" - "the unmanifested or private counsel of God, (God's) secret... The Pauline lit[erature] has mystery in 21 places. A secret or mystery, too profound for human ingenuity, is... Christ, who was understood by so few, is God's secret or mystery" (BDAG)

"the past ages" = undefined length of time past,.... eons.

"But has now" - "The mystery" was concealed in all past time in sharp contrast to "but now" [the mystery] has been manifested. The targeted group of the mystery's revealing is the "holy ones." ("His saints").

27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

“In you” - The prepositional phrase “in you” is most appropriately understood as “among you.” The pronoun’s ultimate antecedent is the brethren again in (v. 2a).

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“which is Christ in you, the hope of glory.”

The term “hope of glory” is in apposition to the term “**Christ in you**”, which means it explains it, they are grammatically parallel.

“Glory”: “glorious hope” or “hope of glorious sharing.” Of course, this is only true if verse 23ff is understood as it comes before what Paul states in v. 27.

28 **We** proclaim Him, admonishing every man and teaching every man with all wisdom, so that **we may present** every man complete in Christ.

“We” - The pronoun’s ultimate antecedent incorporates the exclusive “we” that only includes Paul and Timothy in verse 1.

“Complete” - “pert[aining] to being mature, full-grown, mature, adult,” that is, a person mature in the knowledge of God’s will (1:9) and in faith (1:23a).

Colossians 1:22 yet He has now reconciled you in His fleshly body through death, **in order to present you before Him holy and blameless and beyond reproach—**

29 **For this purpose also I labor**, striving according to His power, which mightily works within me.