

Introduction

Two of the sayings that I heard many times from my parents pertained to finishing things. The first saying was “Get ur done.” My father worked hard at everything that he did, and this was important when he started his own business. He had to write manuals and other books to be used in his courses, and this required many long hours of hard work and concentration. He was committed to getting those things done, and he worked tirelessly to “get ur done. The second statement was “Whatever it takes.” My mother and father did whatever it took to get things done. If they needed to put in more hours, they put in the extra hours. If it meant traveling somewhere, they would travel. If it meant they had to clean the bathrooms, mop the floor, or make coffee, they did it. They wore many hats and they did whatever it took to get things done and to run their business with excellence.

I don’t know that the Apostle Paul used those exact words in his ministry, as he was not from Tennessee, but our text for today clearly shows that Paul was committed to doing whatever it took to accomplish the ministry that he was given. He worked hard day and night to get things done. He had a clear goal in his ministry, to present every person complete in Christ, and he gave everything he had to accomplish that goal. In Colossians 1:28-29, Paul stated, “And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me.” Paul had a purpose behind everything that he did and he labored to accomplish this purpose.

(Col 1:28-29) "And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. {29} And for this purpose also I labor, striving according to His power, which mightily works within me."

The Greek word for striving that is used is agonizomai (Strong’s G75), which is where we get our English word, agony. The root word is agon, which means to struggle, contend, fight, labor fervently, or strive. In the Greek and Roman fights, held in the colosseums in front of large groups of people, the fights would go until the victorious fighter had put to death his opponent. These were fights unto death, so the fighters would fight through pain, because it was a fight to death. When Paul said he labored and strived to accomplish this goal, he fought hard and suffered a great deal in order to accomplish his goal. Paul was going to “get ur done,” and he was going to do “whatever it takes.”

What was the goal that Paul was striving and agonizing to accomplish? He wanted to present every man complete in Christ. What does it mean to be complete in Christ? When Christ died on the cross, and said, “It is finished,” wasn’t it complete? The payment for our sins was complete, but every man was not complete in Christ. In this series, we are going to take a look at presenting every man complete. We will look at characteristics of a complete or mature believer. We will see that a mature believer knows God. We will see that a mature believer has a mature diet, and has a solid foundation. A mature person walks in the Spirit. A mature person walks wisely. Finally, we will see that a mature person walks in love.

Complete in Christ Series	
I. Introduction to Complete in Christ	II. Mature Believer Knows God
III. Mature Believer Has a Mature Diet	IV. Mature Believer Has a Solid Foundation
V. Mature Believer Walks in the Spirit	VI. Mature Believer Walks Wisely
VII. Mature Believer Walks in Love	

Today, we are going to define teleios, which is the Greek word that is translated as complete. Second, we will look at Paul's methodology, the things that he was going to do to accomplish the goal. Third, we will look at Paul's resources.

Introduction to Complete in Christ (Col 1:28-29)

1. Definition of Complete (Teleios)
2. Paul's Methodology
3. Paul's Resources

1. Definition of Complete (Teleios)

Paul's goal was to present every man complete in Christ. The Greek word that is translated as complete is teleios (Strong's G5046). It is used nineteen times, and in the KJV, it is translated as perfect seventeen times. In the NASB, it is translated as complete two times, mature, four times, and perfect thirteen times. The root word is tello, which means to set out for a definite point or goal. By implication, it is the conclusion of an act or state. We get a pretty good understanding of the word because variations of this Greek word are used 127 times.

When Jesus was on the cross and about to give up His Spirit, He said, "It is finished." This was the conclusion of His earthly life and ministry, and He had accomplished what He came to do, which was to take the punishment for our sins. The payment for our sins was complete on the cross; our sins had been paid in full.

(Jn 19:30) "Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit."

Even though our sins have been paid for, not every man is complete in Christ. People need to receive Christ's payment and place their trust in Him. Therefore, the gospel must be preached. Paul's use of complete is not referring to Christ's work on the cross, but the spiritual condition of believers, those who have placed their faith and trust in Christ. For believers, the starting point is receiving Christ, where our sins are forgiven, but it is not the point in the distance, the goal, or conclusion, which is what Paul is referring to. Paul is speaking about the spiritual maturity of a believer. In the ESV, they have translated it, "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone *mature* in Christ." Paul wanted to present all believers to Christ as mature believers.

(Col 1:28 ESV) "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone *mature* in Christ."

In 1 Corinthians 14:20, Paul wrote, "Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature." Teleios is translated as mature in this verse, and it is clearly contrasting the thinking a child with the thinking of a mature person.

(1 Co 14:20) "Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature."

In Ephesians 4:11-16, Paul uses teleios again to contrast children with mature adults. The equipping of the saints by apostles, prophets, evangelists, pastors and teachers is to equip the saints and to bring them to maturity. Immature believers, or children, can be tossed here and there by strange doctrines; they can be deceived, but mature believers are not tossed around.

Mature believers have been equipped, and know their place of service, and are working properly in the body. Mature believers have grown in all aspects into Christ.

(Eph 4:11–16) “And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, {12} for the equipping of the saints for the work of service, to the building up of the body of Christ; {13} until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature (**teleios**) man, to the measure of the stature which belongs to the fullness of Christ. {14} As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; {15} but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, {16} from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

In Hebrews 5:11-14, *teleios* is again used in a contrast between infants and adults. Infants need milk, but solid food is for the mature (*teleios*). The example is of physical food but the passage is using the natural to explain the spiritual. Spiritual infants need others to feed them and they need the elementary principles of the oracles of God. Spiritually mature believers are able to handle solid food, and have trained their senses to discern good and evil. Spiritually mature believers are able to instruct others, and do not need others to teach them.

(Heb 5:11–14) “Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. {12} For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. {13} For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. {14} But solid food is for the mature (**teleios**), who because of practice have their senses trained to discern good and evil.”

In Philippians, Paul stated that he was confident that “He who began a good work in you will perfect it until the day of Christ Jesus.” God, who began a good work, has a point in the distance, a goal, an objective for every believer, and He is going to complete or perfect it. The Greek word for perfect that is used is *epiteleo*, a variation of the same word, meaning to thoroughly complete it or accomplish the work. That work is to bring us to maturity. God is preparing a pure and spotless bride for Christ, and He is committed to doing that. Jesus is the Author and Perfecter (*teleiote*) of our faith, and He will perfect it until the day of Christ Jesus. He is busy working in our lives, even when we do not recognize it. He began a good work, and He continues to work in our lives. In the coming weeks we will look at some of the key markers or milestones along the way to becoming a mature bride.

(Php 1:6) “*For I am* confident of this very thing, that He who began a good work in you will perfect (*epiteleo*) it until the day of Christ Jesus.”

(Eph 5:27) “that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.”

(Heb 12:2) “fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

2. Paul's Methodology

Paul's goal was to present every man complete in Christ. What were the activities that he used to accomplish that goal? First, he proclaimed Christ. Second, he admonished believers. Third, he taught believers. Those were the three activities that he mentioned, but there is a fourth key activity that we see in all his letters, which is praying.

(Col 1:28) "We **proclaim** Him, **admonishing** every man and **teaching** every man with all wisdom, so that we may present every man complete in Christ."

- A. Proclaiming
- B. Admonishing
- C. Teaching
- D. Praying

A. Proclaiming

Proclaiming is the first activity that Paul mentioned. The process of becoming complete has a starting point, and that is salvation. An unbeliever does not have the Holy Spirit dwelling in him. An unbeliever is not being transformed from the inside out. When God does a work in our lives, He changes us from the inside. Many religions require conformity to a standard of behavior and activities, and they will use force on their followers to make them conform. People may display outward behavior, but their hearts have not been transformed. God does a work on the inside. He takes out the heart of stone, and gives us a heart of flesh.

Ezekiel prophesied about the New Covenant and how God would bring about an internal work. He will give us a new heart, and put a new spirit inside us. He will take out the heart of stone, and give us a heart of flesh. Why does He do this? He gives us a heart of flesh and a new spirit so that we can walk in His statutes and keep His ordinances, and be His people.

(Eze 11:18–20) "When they come there, they will remove all its detestable things and all its abominations from it. {19} "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, {20} that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God."

After hearing the gospel message, and believing in Christ, God puts His Spirit in us and we are sealed by His Spirit. In Ephesians 1:13-14, Paul wrote, "In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise." Once we have received the Holy Spirit, this internal work begins. We have a part to play in the process, but it is God who is working inside of us. The Holy Spirit teaches, convicts, empowers, intercedes, and works in many other ways. The process of transformation begins at salvation. In order to be saved, people need to hear the gospel message.

(Eph 1:13–14) "In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, {14} who is given as a pledge of our inheritance, with a view to the redemption of *God's* own possession, to the praise of His glory."

In Romans 10, Paul asked some rhetorical questions. “How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard?” Unbelievers cannot call on Jesus if they have never heard of Him. The gospel must be preached so that people can believe in Christ, and start their journey with Him. Paul then asked, “And how will they hear without a preacher? How will they preach unless they are sent?” Unbelievers around us will not hear the gospel unless you or I share the gospel with them. The preacher is not necessarily the man behind the pulpit, but the person who proclaims the gospel message. Paul recognized that he had been sent to proclaim the gospel. He was an apostle to the Gentiles, but he always preached to the Jews first.

(Ro 10:14–15) “How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? {15} How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!”

B. Admonishing

The second activity Paul engaged in was admonishing. The Greek word is *noutheteo* (Strong’s G3560), which means to caution, reprove gently, or warn.

A number of years ago, I quoted Colossians 1:28-29 in a church that I was pastoring. One of the men, a retired Air Force officer, approached me later and said that we should never admonish anyone. He did not understand that it means to gently correct or warn. In his mind, to admonish meant to severely chastise people. Once I helped him have a better understanding of what the word meant, he was okay with admonishing people. People don’t need to come to church to get beat up; they need to come to church to be taught God’s word, be encouraged, and sometimes to be gently warned.

We all need admonishment. All of us have sinned and come out of a lifestyle of sin. Isaiah wrote that our thoughts are not God’s thoughts, and our ways are not His ways. God’s ways and God’s thoughts are much higher than our thoughts. People need to be gently corrected when they are doing something they should not do. Many times, they are not even aware that what they are doing is wrong. Sometimes, people need to be gently warned about something they are doing. We all need admonishment in our lives.

(Is 55:8–9) “For My thoughts are not your thoughts, nor are your ways My ways,” declares the Lord. {9} “For *as* the heavens are higher than the earth, so are My ways higher than your ways And My thoughts than your thoughts.”

One of the keys to admonishing people is to establish a relationship with them. When a person knows that you love them, and are trying to help them, it helps them to be more receptive. If they feel you are just being critical and tearing them down, they are not as likely to respond well.

Jesus said in Matthew 11:28-30, “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.” When we are gentle and humble, people will learn from us and receive words of admonishment. Admonishment is a gentle word of correction or warning.

(Mt 11:28–30) “Come to Me, all who are weary and heavy-laden, and I will give you rest. {29} “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. {30} “For My yoke is easy and My burden is light.”

Having raised ten children, a number of them were picky eaters. Rather than let our children eat whatever they wanted for the rest of their life, we chose to admonish them. We warned them of the health consequences if they did not begin to eat fruits and vegetables. While we spoke to them about a healthy diet, there are many other areas that our children needed to be taught and admonished. We did not admonish because we were angry, or to tear down our children. We love our children, and we want the very best for them; therefore, we admonished them.

C. Teaching

Most people understand the need for teaching. Teaching gives understanding of God’s word. However, if teaching just gives understanding without application, it is not effective. God tells us to not just be hearers who delude themselves, but doers of the word. Good teaching is going to give understanding of God’s principles, and applications for our lives.

(Col 1:28) “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.”

(Jas 1:22) “But prove yourselves doers of the word, and not merely hearers who delude themselves.”

As a pastor, one of the activities I have done is to take spiritual inventory of the flock. I would look at what issues many of them were dealing with, and what areas I sensed they needed some instruction. I would also look at some other key areas, which included our relationship with God, our relationships with one another, our prayer life, our outreach to unbelievers, and many other areas. What was I trying to do? I was trying to present every man complete. I was trying to help our congregation grow in their walk with God and their relationships with one another. People need practical instruction in every area of life. They need the teaching to be relevant and practical.

Paul told the Ephesian elders that he did not shrink back from declaring the whole purpose of God. He added that he did not shrink from declaring to them anything that was profitable. God’s people need to know the whole purpose of God, and they need to hear things that are profitable for their spiritual life.

(Ac 20:20) “how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,”

(Ac 20:27) “For I did not shrink from declaring to you the whole purpose of God.”

Paul wrote Timothy and said that “all scripture is inspired by God, and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” The whole counsel of God needs to be taught. There are some today that do not believe the Old Testament should be taught. I believe that all Scripture includes both the Old and New Testament, and it is all profitable for teaching, and for admonishment. God wants His people adequate and equipped for every good work.

(2 Ti 3:16–17) “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; {17} so that the man of God may be adequate, equipped for every good work.”

Pastors need God’s guidance and wisdom in creating their preaching schedules, and in their teaching. Paul said that he proclaimed Him, admonishing every man and teaching every man with all wisdom. We need wisdom in our proclamation of the gospel, in our admonishing, and in our teaching.

(Col 1:28) “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.”

D. Praying

In Paul’s introduction of this letter to the Colossians, Paul wrote that he and his team were always praying for them. While he wrote prayers in his letters to all the churches, most of his prayers were not seen or heard by the churches; they were in private. Paul and the members of his team were prayer warriors. They prayed constantly and fervently for the churches. They were not just proclaiming, admonishing, and teaching; they were praying for them to become complete in Christ.

(Col 1:3) “We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,”

In 2 Corinthians 13:7-11, we find Paul and his team praying that the Corinthians would do not wrong. They were praying that they would do the right things. In verse nine, he wrote, “we also pray for, that you be made complete.” (The word for complete in this verse is not *teleios*, but is *katartisis* (Strong’s G2676), and it means to be complete or sufficient.) Then, in verse eleven, he concluded by exhorting them “to be made complete.” Paul’s heart was to present every man complete, and his prayers for them were a key part of doing that.

(2 Co 13:7–11) “Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved. {8} For we can do nothing against the truth, but *only* for the truth. {9} For we rejoice when we ourselves are weak but you are strong; this we also pray for, that you be made complete (*katartisis*, Strong’s G2676). {10} For this reason I am writing these things while absent, so that when present I *need* not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down. {11} Finally, brethren, rejoice, be made complete (*katartizo*, Strong’s G2675), be comforted, be like-minded, live in peace; and the God of love and peace will be with you.”

A few years ago, I was reading the results of a pastoral survey they had taken. It stated that the average pastor spent only two minutes a day in prayer. If a pastor only spends two minutes a day, he cannot pray adequately for himself, much less his family and his church members. We are encouraged to pray for one another, and it will take more than two minutes to do this. We need church leaders that are committed to praying and watching over the flock. It is God who changes hearts. God is the Author and Perfecter of our faith. God is the potter and we are the clay. We need to go to God and ask Him to make every man complete. We both have a part to play. We are to pray and ask God to work in the lives of others.

3. Paul's Resources

Paul's goal was to present every person complete in Christ. His activities to accomplish that goal included proclaiming the gospel, admonishing and teaching every man with all wisdom, and praying. In verse twenty-nine, Paul states his resources. He said, "For this purpose also I labor, striving according to His power, which mightily works within me."

(Col 1:29) "For this purpose also I labor, striving according to His power, which mightily works within me."

In my initial outline, I called it Paul's Efforts. However, I think resources is more correct. The Oxford Dictionary defines resources as "a stock or supply of money, materials, staff, and other assets that can be drawn on by a person or organization in order to function effectively." Paul had a supply of money from sponsoring churches. He had an apostolic team, and some scholars say there were forty to fifty people that were part of his ministry. So, it was not just Paul's efforts and labor; it was all the natural resources that Paul had available to him.

In addition to his team of co-workers, Paul states that it was God's power mightily working within him. Paul was laboring, but God was laboring with Paul. God was ultimately supplying the natural and supernatural resources needed for Paul to accomplish his goal.

A. Paul's Team

Paul had a team of co-workers that were all working together toward the common goal of presenting every man complete in Christ. Who were all these co-workers on his team? In Paul's letters to the churches and in the book of Acts, we find many of these workers. In this letter to the Colossians, he gives the names of many of these workers. In the introduction, he mentions Timothy. In his closing comments, he mentions, Tychicus, Onesimus, Aristarchus, Mark, Jesus (Justus), Epaphras, Luke, and Demas. They all had parts to play. Paul probably dictated the letter to Timothy, which was his normal protocol, and then would sign the letter by his own hand to authenticate it. Tychicus was going to bring the Colossians information, and he may have brought this letter them. Onesimus was also going to inform the Colossians of Paul's situation. In verse twelve, Paul wrote that Epaphras was always laboring earnestly for them in his prayers. There are ten men mentioned in this letter. We know that Silas was Paul's right-hand man. Titus was another faithful team member. Priscilla and Aquila were part of his team. Apollos also worked with Paul. So, there were many different team members that assisted Paul in carrying out this goal of presenting every man complete.

(Col 1:1) "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,"

(Col 4:7–14) "As to all my affairs, Tychicus, *our* beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. {8} *For* I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts; {9} and with him Onesimus, *our* faithful and beloved brother, who is one of your *number*. They will inform you about the whole situation here. {10} Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him); {11} and *also* Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me. {12} Epaphras, who is one of your number, a bondservant of Jesus Christ, sends you his greetings, always laboring

earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. {13} For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis. {14} Luke, the beloved physician, sends you his greetings, and *also* Demas.”

B. Paul’s Efforts

Paul said that he labored for this purpose. The normal Greek word for work is *ergon*. Paul’s co-workers are called *sunergos*, or co-workers. This is not the word that Paul used. He used the word, *kopiao* (Strong’s G2872). The root word is *kopos* (Strong’s G2873), which means to feel fatigue because of hard work, or to be weary. Paul was working to the point of being weary.

(Col 1:29) “For this purpose also I labor, striving according to His power, which mightily works within me.”

When we look at Paul’s second letter to the Thessalonians, he exhorts them to work and eat their own bread. He encourages them to follow his team’s example. They did not eat anyone’s bread without paying for it, and by labor and hardship they kept working night and day. It is wearisome to work day and night. Paul made and sold tents, and he also ministered to the churches. We do not know if all of his team members also worked in the tent business, but we do know that they all labored night and day.

(2 Th 3:7–8) “For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, {8} nor did we eat anyone’s bread without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you;”

Paul was not just laboring, he was striving. In the introduction I mentioned that the Greek word for striving is *agonizomai* (Strong’s G75), which is where we get our English word, *agony*. The root word is *agon*, which means to struggle, contend, fight, labor fervently, or strive. In the Greek and Roman fights, held in the colosseums in front of large groups of people, the fights would go until the victorious fighter had put to death his opponent. These were fights unto death, so the fighters would fight through pain, because it was a fight to death. When Paul said he labored and strived to accomplish this goal, he fought hard and suffered a great deal in order to accomplish his goal.

There are some in ministry that have the notion that if they are doing God’s work, they do not need to work an outside job. I have encouraged many of them to work part-time to bring in some of their needed support. For much of my time in ministry, I have followed Paul’s example and worked bi-vocationally. It is wearisome to work day and night, but if your goal is to present every man complete in Christ, you will do whatever it takes to accomplish that goal.

C. God’s Empowerment

Paul said that he was striving according to God’s power, which was working mightily within him. Paul not only worked according to his ability, but he worked with God’s mighty power within him. Paul relied on the power of the Holy Spirit to help him accomplish the work that God called him to do. There is a balance. We need to work hard, but we also need to work according to God’s power in us. We need to rely on God’s resources, not just our own resources. We can’t just do it on our own. We are God’s servants, accomplishing His work, and we need

His strength, provision, wisdom, counsel, direction, and power to present every man complete in Christ.

(Col 1:29) “For this purpose also I labor, striving according to His power, which mightily works within me.”

Conclusion and Applications

As a church, if our goal or objective is to see people brought to maturity, we must do similar activities. We must be a church of proclaimers. We need to learn how to share our faith with others. We need to memorize some verses that will help us share the gospel.

When I was on the PGA Tour, I did evangelistic training with my family. All my older children learned to give their testimony. They practiced in our living room, sharing it with one another. They also memorized verses, and learned to share the bridge presentation. This is the same kind of training that a church family needs to do. At the last church that I was at, I led two evangelism workshops.

We also must learn to admonish and gently warn and correct people. In our culture, we are very apprehensive about warning people of doing things. The church today needs more admonishment. There is a lot of sin in the church today, and people need to be warned and corrected. We need boldness, and also the wisdom, humility and gentleness to admonish people.

Paul also taught the people. The church has lots of teaching from the pulpit. There are many good teachers in the body of Christ. We need more than teachers in the pulpit. We need more teachers sharing in the Men’s Bible study. We need more ladies teaching in the Ladies ministry. We need people teaching the word of God to co-workers. We need people teaching in Sunday school. We need more teachers in the body of Christ. It is these activities that Paul did, striving according to God’s power, which mightily worked within him.

Closing Prayer

Father God, thank You for Paul’s example. Thank You for giving Your heart’s desire for every believer, to be complete and mature in Christ. Over the next few weeks, show us what it means to be complete in Christ. Help each one of us to grow and mature. Help us to also work towards this same goal, to present every man complete in Christ. Help us to proclaim Christ. Help us to admonish others. Help us to teach others. We ask You Father to empower us. Holy Spirit, come and fill us up so that we are not laboring in our own fleshly efforts, but according to Your power mightily working within us. We pray this in Jesus’ name. Amen.

Introduction (Col 1:28-29)

1. Definition of Teleios (John 19:30, Col 1:28, 1 Co 14:20, Eph 4:11-16, Heb 5:11–14, Php 1:6, Eph 5:27, He 12:2)

2. Paul's Methodology (Col 1:28)

A. Proclaiming (Eze 11:18–20, Eph 1:13-14, Ro 10:14–15)

B. Admonishing (Is 55:8–9, Mt 11:28-30)

C. Teaching (Col 1:28, Jas 1:22, Ac 20:20, 20:27, 2 Ti 3:16–17)

D. Praying (Col 1:3, 2 Co 13:7-11)

3. Paul's Resources (Col 1:29)

A. Paul's Team (Col 1:1, 4:7-14)

B. Paul's Efforts (Col 1:29, 2 Th 3:7–8)

C. God's Empowerment (Col 1:29)

Conclusion and Applications