

Colossians Series

[Sun. June 28, 2015] Colossians Series, Col. 2.6-15 – Craig A. Thurman

Summary of previous message:

2.1 For (on account of my sufferings for you, 29) you should know my great conflict for you

2.2 That (in order that) your hearts might be comforted ... unto the extensive knowledge of the mystery ... of God. How are our hearts comforted or encouraged *through sufferings* (is the thought)? Answer: By increasing in *understanding* (by growing in spiritual comprehension,) which gives us more assurance.

2.3 Hidden in Christ or Hidden in the mystery of God*, is the subject, are all the stores of wisdom and knowledge (*of God*, specifically is context from vs. 2, *to the acknowledgment of the mystery or of God*).

*A.T. Robertson, *Word Pictures in the New Testament*, vol. 4, p.488, '3. *In whom (en hoi)* This locative form can refer to *mysteriou* or to *Christou*. It really makes no difference in sense since Christ is the mystery of God.' To this the KJV translators must allude in the margin, noting to *In whom* (the person), in which (a thing).

hid (Or, hidden, the subject, which refers back to *mystery* or *Christ*), ἀπόκρυφοι, nom, pl masc of ἀπόκρυφος; ἀπό from, since + κρύπτω KJV *hid, secret*; Mk.4.22 neither was any thing kept *secret*; Lk.8.17 neither any thing *hid*.

wisdom: the ability to make sound judgments with God in our view; with God in mind.

knowledge: becoming increasingly informed and aware of the truth of God.

It is on this point, either to the proper acknowledgment of the mystery or of Christ, that the saints must be guarded against being moved: the mystery of God being properly comprehended. (As we shall see, Christ is the God-man.)

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2.4 And this I say lest any man should beguile you with enticing words.

The subjunctive mood, *should beguile*, shows the potential danger of being led off with reasonings, *with enticing words*, that are close to the truth, but not the truth.

Uses of Scriptures as follows other than in a context of regeneration and conversion to Christ is to add more force to them than should be. *Jn.10.25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear (ἀκούει, 3rd ps, pres, ind, act ...) my voice, and I know (γινώσκω, 1st ps, pres, ind, act)them, and they follow (ἀκολουθοῦσι, dat, pl, pres,ind) me:

*28 **And I give unto them eternal life;** and they shall never perish, neither shall any man pluck them out of my hand.*

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Christians can be misled and deceived. Else why all the warnings, why the necessity to keep our hearts with all diligence? Is it not because Christians are in fact fallible, and that they have great need of continual grace? This kind of interpretation is never found in the epistles. Rather the epistles warn the saints of every kind of evil means that shall be employed against them to mislead them. And for failing to apply the remedy against deception they shall be deceived.

So that I'm not misunderstood, I do believe that there are limitations to the degree of deception that the Holy Spirit Himself cannot allow for the fact of His presence. There cannot be a denial of the Father and the Son. (1Jn.2.23) There cannot be a blasphemy of the Holy Spirit. (Mt.12.32) But no one can deny a great degree of latitude for doctrinal differences and error.

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The dangers for being deceived are greater for those who will not feed their souls upon the Word of God. That is, we care about learning it and being directed by it. We cannot know the truth if we do not read the Word, and if we do not read the Word we are subject to being deceived by error.

enticing words, πιθανολογία, dat sing of πιθανολογία, πείθω confident, persuasive + λόγος logic, words; *words* or *logic* that are thought to be *trustworthy*; only this once used in the N.T.

2.5 [I am] joying and beholding the [present] order and steadfastness of your faith in Christ; **'but beware' is the tone!**

And so we begin with ...

6 ¶ As ye have therefore received Christ Jesus the Lord,

have received, παρελάβετε; 2nd p pl, aor 2, ind, act of παραλαμβάνω; παρά near, by + λαμβάνω to accept, receive, take; KJV always translated *have received* (5; 1Co.15.1; Gal.1.9; Phl.4.9; Col.22.6; 1Thes.4.1)

We have the fact before us that they received Christ. The issue is not when, but that they had.

[so] walk [ye] in him:

I've bracketed this so that we do not confuse this with the imperative mood ... go on walking, proceed in this way. This is proper, right, and best for us to do. (How?) ...

so walk, περιπατεῖτε; 2nd p pl, pres ind act. of περιπατέω; περί concerning, about + πατέω KJV *tread*; is in the imperative mood (4), Jn.12.35; Gal.5.16; Eph.5.8; Col.4.5; pres, ind. (4), 1Co.3.3; Eph.5.2, 15; Col.2.6. **A simple statement of fact: you walk in him.**

A. T. Robertson, 'Go on walking in him,' present, indicative, active.

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Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον ἐν αὐτῷ περιπατεῖτε

7 *Rooted and built up in him,*

(the Gr. 'you have been rooted, or 'be rooted')

We have being *rooted* in Him; *built up* in Him; and *steadfast* in the faith. We must know how important the person of our Lord Jesus Christ is to us. Knowing Him as He is in truth. Knowing Him is to know the love of God that passeth all understanding. We'll read this in our Ephesians text below.

Rooted, ἐρριζωμένοι; nom pl, masc, part, **perf***, **pass** of ῥιζόω; ῥίζα, meaning the *base* part of the tree, plant, life, or genealogy. **Be rooted ... in the faith.**

**A Manual Greek Grammar of the New Testament, p.200, '182. The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. Gildersleeve significantly remarks that it "looks at both ends of the action" It implies a process, but views that process as having reached its consummation and existing in a finished state. The point of completion is always antecedent to the time implied or stated in connection with the use of the perfect.'*

Eph. 3.16 That he (the Father, 14) would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (as opposed to the natural or outer man)

*17 That Christ may dwell in your hearts by faith; that ye, **being rooted ἐρριζωμένοι** (part, perf, pass) and grounded (or founded) **in love**, (the source of and basis for **all** of our actions)*

*18 May be able to **comprehend** (to grasp, καταλαβέσθαι aor, infin, mid; KJV, other voicings of this same Greek root, is Acts 25.25 found; 1Co. 9.14 **obtain**; Phl. 3.12 **apprehend**; 1Th. 5.4 **overtake**) with all saints what is the breadth, and length, and depth, and height;*

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19 And to *know* γνῶναι the love of Christ, which passeth *knowledge* γνώσεως, that ye might be filled with (εἰς, unto) all the fulness of God. (For knowing Him more we shall be filled with more of His virtue.)

(Perhaps read from vss. 25-34)

Mk.5.30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Being rooted and founded in the love of God; Perhaps we have hooked the horses to the wrong end of the buddy. We are rooted, we are being built up, and stablished *in doctrine*, but this was all to be done *in love*. Have we left off *love*?

*Lu 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment **and the love of God**: these ought ye to have done, and not to leave the other undone.*

All of this world's goods, all of the religious service, all of the doctrinal perfections that we might think to possess, even all of life, they are nothing if we haven't the very person and love of our Lord Jesus Christ as our source and foundation for everything.

built up, ἐποικοδομούμενοι; nom pl, masc, part, **pres, pass** of ἐποικοδομέω; ἐπί up, upon + οικοδομέω to *build, edify*; **Be building up ... in the faith.**

and stablished in the faith, as ye have been taught,

stablished, βεβαιούμενοι; nom pl, masc, part, **pres, pass** of βεβαιόω; KJV *confirm, establish, stablish*. **Be stablishing in the faith.** Perhaps, 'be stabilizing in the faith.

They were to walk in Him and these things, (all passive verbs ...) were to be working in them: walk ... *be rooted* (perf.), and *be built up* (pres.) in Him,

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and *be stablished* (pres.) in the faith. The key issue here is in Paul's statement, the key verse of the book of Colossians: As ye have received Christ, so walk in Him.

How did we receive Christ? The preacher of old said,

*Ec 5:16 And this also is a sore evil, that **in all points as he came, so shall he go**: and what profit hath he that hath laboured for the wind?*

If any should know of the grace of God in our lives, from before we came into existence unto the very entrance into eternity with Him, it is the Lord's elect. What did we have with our first birth? What did we have to do with our *new birth*? In either we simply received life from the hand of God. What did we do to hear that Word of the gospel one day? Someone brought that Word to us. As so many of us have learned *since* faith in Christ, it wasn't what we did, but what He did for us, and in us. We discovered that it wasn't that we did anything and *got saved*, but that **He saved us** (εσωσεν, He saved us, 3rd ps, aor 1, ind act.). *Salvation* is always passive in the Scriptures.

Crawford-Alexander Debate, November 1979, Hayward, CA, p. 199, Brother R. Lawrence Crawford said, 'The Bible always puts salvation in the passive ... don't use the term did they "get saved." That's not even grammatically correct.'

By that R. L. Crawford doesn't mean that all verbs forms of the Greek σωζω, **sōdzō**, are in the passive voice (though most of them are), but rather, the recipient of the action of *saving* is always passive:

Mt 8:25 And his disciples came to him, and awoke him, saying, Lord, save (σωσον, aor, imper, act: the imperative presents a strong command or request.) us: we perish.

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Here the disciples *are perishing* (pres, ind, pass). They cried out to the Lord to take action to save them (*σώσον*, aor, imper, act). By so doing *they were saved* *διεσώθησαν*, 3rd p, pl, aor. 1, pass. [1Pe.3.20].

A true analogy of salvation doesn't present the sinner floundering and flailing in the water, at the brink of drowning to death with the rest of the sea of humanity, all with hopes that someone might throw out a lifeline for their rescue. Rather, the sinner is already dead; all men died in Adam the day he sinned against God in the garden. All men are dead in trespasses and sins, without hope and without God in the world, lying in the depths of the deepest ocean spiritually dead before God; but in mercy, one day in the history of mankind, God came down to man, He was made in the likeness of men, shewed Himself to be God the very Son of God. He did this in order to save His own from their sins and that they might have eternal life. He went to the cross, and there He was nailed between two criminals, so being numbered with sinners, and there He was raised up for all to see that day at Golgotha. He died taking the place of His people, bearing the punishment that they deserved for sins against God. Then he was buried in the borrowed tomb of a rich man. And after three days and three nights our Lord Jesus Christ raised Himself from the dead and is now seated at the right hand of the Father awaiting the day when the Father shall give order to the Son to gather together all of His own to Himself and punish the world with everlasting destruction. Yes, I believe in a limited atonement. Yes, I believe Jesus died to save His people from their sins. And yes, it wasn't that God couldn't save all. That isn't the consideration. The wonder of it all, the true grace of God is that He saved any! That is *free grace*. To put God under obligation to save any or all destroys the truth of grace. And the only way to demonstrate that God had the *freedom* to save was by saving whosoever He will.

Considering all of the facets of our salvation experience we have learned that it isn't what we did, but what He does in us. It has been that way from the very beginning, even from eternity with God. He chose us ... before the foundation of the world. In the time of our salvation we **were** regenerated to life by the sovereign Spirit of God, we **were** converted by the preaching of His Word, we **are** changed again and again and again at the reading and

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preaching of the truth of God's Word. We shall **be** raised in the resurrection, at the second coming of Jesus Christ. We shall **be** judged at the Bema of Christ. We shall **be** appointed places in the millennial kingdom. We shall **be** taken to a new heaven and a new earth and we shall **be** with our Lord for all eternity. Salvation of the elect of God is wholly a passive experience. God receives all the glory.

If we are closing our ears to the preaching and teaching of God's Word, if we aren't reading it, if we aren't conversing with others that Word, if we haven't the interest, at the least **we have acted** against the inward working of the will of the Lord in salvation and are stunted in our growth, or worse, there has never been a true work of grace in our hearts.

have been taught, ἐδιδάχθητε; 2nd p pl, aor 1, ind, pass of διδάσκω to teach; ἐδιδάχθητε is found three times in the N.T.

*Eph 4:21 If so be that ye have heard him, and **have been taught** ἐδιδάχθητε by him, as the truth is in Jesus:*

*2Th 2:15 Therefore, brethren, stand fast, and hold the traditions which ye **have been taught** ἐδιδάχθητε, whether by word, or our epistle.*

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Brethren, not growing in the Lord takes an active disobedience to His will. Being *subject* to His will He provides our every need. We lack nothing of the grace of God to be changed into the image of His dear Son.

abounding therein with thanksgiving.

There is something to be said about thanksgiving. Like prayer I find that I must be diligent to exercise myself to give thanks for all that the Lord has done, whether or not I *feel* like it. Let us not be like the nine of ten lepers who failed to return and give thanks to Jesus for cleansing them of their terrible disease. (Lk.11-19) If we aren't careful we gloss over the tender

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care of our Lord. Not forgetting to mention our thanks to God for food, shelter, clothing, health, freedoms, and quietness, we have received eternal life, and He has made every provision for us in this great salvation to know and grow, to fellowship and abide, to go from one end of eternity to the other, from the glory of election to the glory of glorification. Oh brethren, He does all things well!

The Spirit of the Lord shows Paul how to prepare the Colossians to stand against false doctrine. There is no protection from being deceived like that of continuing faithful in the Word of God; donning the whole armor of God. But let us take this warning as it comes. The tip of the sword of Satan's deception is whetted against the very person of our Lord Jesus Christ.

ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι ἐν τῇ πίστει
καθὼς ἐδιδάχθητε περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ

8 ¶ Beware

beware, βλέπετε, 2nd p pl, pres, imper, act of βλέπω to see; KJV commands: *take heed (Mt.24.4), beware (Mk.12.38), See (He. 12.25), Look (2Jn.8).*

lest any [man] spoil you

spoil, συλαγωγῶν, nom sing, masc, part, pres of συλαγωγέω; σύλη or σῦλον cf. συλάω to rob + ἄγω to lead;

2Co 11:8 I robbed εσυλησα other churches, taking wages of them, to do you service. (Berry's Interlinear, despoiled; Green's Interlinear, stripped.

Though this verb is has very limited use in the N.T. it is clear enough what it means: someone takes what belongs to another for any number of reasons. But the point is, someone suffers robbery.

Albert Barnes, '... in the sense of plunder, rob, as when plunder is taken in war. The meaning is, "Take heed lest any one plunder or rob

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you of your faith and hope by philosophy.” ... They consisted much of speculations respecting the nature of the divine existence; and the danger of the Colossians was, that they would rely rather on the deductions of that specious *reasoning*, than on what they had been *taught* by their Christian teachers.

Recall, that in verse 2, the saints should be comforted from knowing the mystery of God and the Father, and Christ more extensively. (*that their hearts might be comforted ... to the acknowledgment of the mystery*) Then, if I might say it this way concerning *the full assurance of understanding*, they begin to have a **full-blown** comprehension of the mystery of God. And their union together as a body in love with Him (*being knit together*) is strengthened as a result.

In verse 4 they have been warned against being beguiled, taken off to the side by other reasoning or argument, with enticing words, *words* or *logic* that are thought to be *trustworthy*. That is the oldest trick in the Book.

Ge 3:1 ... Yea, hath God said, Ye shall not eat of every tree of the garden?

Listen, that does not mean that logic or sound reasoning do not constitute a part of the knowledge of God.

*1Co 2:6 Howbeit **we speak wisdom among them that are perfect:** yet not the wisdom of this world, nor of the princes of this world, that come to nought ...*

There is no sound reasoning of all that God is outside of His revealed Word. None. There is no other trustworthy revelation concerning God, His persons, work, and Word apart from His Word.

*1Co.1.20 Where is the wise? where is the scribe? where is the disputer of this world? **hath not God made foolish the wisdom of this world?***

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them

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that believe. (But let's be clear, it is not foolish preaching, it is the foolishness of preaching. The means of God's wisdom is revealed to everyone that believes in Christ, through such a simple means. To His people there should not be a greater wisdom than the truth of the gospel. But it is foolishness to the natural man. Knowing God is not dependent on scholastic achievement or through intellectual acumen. It is a Divine revelation ...)

Ec 8:17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

Ro 3:11 There is none that understandeth, there is none that seeketh after God. (No man outside of Divine and sovereign revelation can know God.)

All else is mere speculation.

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

And the design of philosophy and vain deceit is to draw away the saints from knowing God in truth by His Word to following after mere human speculation: that is, to forsake the only true revelation of God to His people, and follow after that which shrouds God in a dark mist of human speculation. For example,

Gen.3.5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Those that the Colossians are being warned about are like those who would lead, as a friend and loved one, out into a planned ambush to be robbed or spoiled of what they possess. And in this case, the Colossians would be robbed of their proper faith in Christ and God. How utterly detrimental. This is where truth is so vital. We don't to invest our time learning about all

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of the errors in religion in order to discern doctrinal error. Much of that knowledge comes through experience. But there is no greater means of discerning than knowing the truth.

The KJV 'Translators to the Reader' (the prefatory remarks contained in the early printings of this Bible) states:

'...it is not he that hath the good gold that is afraid to bring it to the touchstone, but he that hath the counterfeit.'

J. A. Shackelford states the same in so many words:

'The presence of the counterfeit attests the existence of the genuine.'

(Beware lest any [man] spoil you)

διὰ

through philosophy

philosophy, φιλοσοφίας, gen sing of φιλοσοφία; φίλος love, like, reciprocal love + σοφία KJV always translated *wisdom* (51); only time the Greek, φιλοσοφίας, is used in the N.T.; **perhaps referring to familiar wisdom, that which is naturally discerned; human philosophy**; Acts 17.18 *philosophers*; call it *the wisdom of this world*.

Certainly the truth of Christ is spiritually comprehended. Those who know Christ only *after* the flesh cannot discern His true essence as God. (2Co.5.16 Gill, 'We know not men after their carnal descent as Jew or Gentile, not after any social standing, and we know not Christ after the flesh any longer.' We know Him! [1Jn.2.3]) They see Him only as a man among men. Though good, only good as a man is perceived to be good, not good as God alone is good (Mt.19.17 the lawyer's approach); whose works are powerful demonstrations that God was with Him, yet perceived only to be a man of extraordinary virtue (Lk.23.8 of king Herod's approach); whose works, when

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examined by the natural mind & eye are all explained away as aberrant, misunderstood, or exaggerated. He never walked on water, he never really fed 5000+ or 4000+, with a few loaves and a couple of fishes; who, say they, never claimed to be God, who never really died on the cross, who never raised from the dead, and who has either already come, or is never coming again, or if He does it isn't in a real body of flesh and bone. This is the philosophy that the saints are warned against; the word of so-called *religious* philosophers. The primary target of these philosophers is our Lord Jesus Christ. Philosophers will attack the truth of His preexistence as God, His incarnation in the likeness of men through the virgin birth, His immutability, His infallibility, and His Deity. In a word, Jesus Christ is the God-man. He alone is every bit God, and every bit man, unmixed.

*Ro 1:3 Concerning **his Son** Jesus Christ our Lord, which was made of the seed of David **according to the flesh**;*

*4 And **declared to be the Son of God** with power, according to the spirit of holiness, by the resurrection from the dead ...*

*Ro.9.5 Whose (promises) are the fathers, and of whom as **concerning the flesh Christ came**, who is over all, God blessed for ever. Amen.*

From The Most Neglected Chapter in the Bible (Roman 9), by W. E. Best, Copyright © 1992 W. E. Best

'There is not a fact better attested and more central to the world's history than the coming of the eternal Son of God from the Israelites. Furthermore, there is no fact more hated than that Jesus Christ, God's Elect (Is. 42:1; I Pet. 2:6), came into the world from the Israelites, God's elect nation (Is. 45:4), for the purpose of saving those the Father elected in Christ before the foundation of the world (Eph. 1:4).'

and vain deceit,

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κενῆς ἀπάτης, *vain deceit* would be to take what is ours and give nothing in exchange but *emptiness*. And so, *spoil*. Deceit has nothing to offer that is good and helpful to the saints. It empties spiritual things of all their value, worth, or substance.

vain, κενῆς, gen, sing, fem of κενός; KJV *vain* (14), *empty* (4);

If there is no resurrection our preaching is *vain*. (1Co.15.14)

If there is no resurrection our faith is *vain*. (1Co.15.14)

If we do not live for Christ the grace of God bestowed upon us was in *vain*. (2Co.6.1)

If righteousness comes by any other means than by the death of Jesus Christ we, by so many words we say, He died in *vain*. (Gal. 2.21)

If someone claims that how we live doesn't matter, they speak *vain* words. (Eph.5.6)

deceit, ἀπάτης, gen sing of ἀπάτη; KJV always translates this with the English *deceit*;

How often antichrists come up in Scripture:

2Pe.2.12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot (τρυφήν, speaks of delicate living, pleasurable living, the prosperity doctrine) in the day time.

Spots they are and blemishes, sporting (built on the same word as riot) themselves with their own deceivings (These certainly live what they preach!) while they feast with you ... (They're deceived, and those that follow them are deceived.

[Mt.15.14])

Eph.5.6 Let no man deceive you with vain words απατατω κενους λογους; *for because of these things cometh the wrath of God upon the children of disobedience.*

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*1Ti.6.20 O Timothy, keep that which is committed to thy trust, avoiding **profane and vain babblings** κενοφωνίας [empty voices or sounds], **and oppositions of science falsely so called:** (Or, a falsely acknowledged knowledge. A knowledge that is claimed to be a knowledge of God, but it is not!)*
*21 Which some (of who? Of God's people) **professing have erred** (Or, swerved, 1Ti.1.6; erred, 2Ti.2.18) **concerning the faith.** Grace be with thee. Amen.*

profane refers to speech that is not holy; a speech not separated to the things of God; secular, ordinary speech that the world would hear and appreciate.

2Ti.2.15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
*16 But **shun profane and vain babblings** (same as in 1Ti.6.20): for they will increase unto more ungodliness.*

These do not help any Christian walk with God. Promoting godliness is by no other means that through *rightly dividing the Word of truth.*

17 And their word will eat as doth a canker: (... eats away at the faith of God's elect until they do not walk, stand, or sit in the way of the Lord.) of whom is Hymenaeus and Philetus;
*18 Who concerning the truth **have erred**, saying that the resurrection is past already; and **overthrow the faith of some.***

For example, saying that the resurrection is past is called *profane and vain babblings.*

19 ¶ Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

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Tit.1.9 (Those elders that Titus was to ordain in the churches at Crete were to be) *Holding fast **the faithful word** as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

*10 For there are many unruly and **vain talkers and deceivers, specially they of the circumcision:***

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

*13 This witness is true. Wherefore rebuke them sharply, that **they may be sound in the faith;***

*14 **Not giving heed to Jewish fables, and commandments of men, that turn from the truth.***

κατὰ	τὴν παράδοσιν	τῶν ἀνθρώπων	κατὰ τὰ στοιχεῖα	τοῦ κόσμου
after	the tradition	of men,	after the rudiments	of the world,
according to			according to the world's system	or principles

*tradition, παράδοσιν, acc sing; root παραδέδωμι; παρά beside, near + δίδωμι give; **refers to that which is given over to or for men by men.***

*rudiments, στοιχεῖα, nom and acc pl of στοιχείον; KJV **elements (4), rudiments (2), principles (1);** that which dictates conduct as an order, στοιχέω (Acts 21.24; Ro.4.12; Gal.5.25; 6.16; Phl.3.16)*

There are many who approach Christianity with either a humanistic and world-view that succeed.

Lk.6.26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (God forbid that this be any of us, but if so it will be because we have left following after Christ and sought after they ways of men that we hold in admiration.)

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1Jo 4:5 They are of the world: therefore speak they of the world, and the world heareth them.

That doesn't make it a church, though they call it one nonetheless. But pastors are being taught these things and bringing them into the churches. The church is not a business enterprise. The church is not a political organization. It is not a day-care center. It is not an entertainment center. It is not welfare provider. It is not an orphanage or a school. This is what some churches have become. They may do some of these things, but her primary function is to witness Jesus Christ. Everything else may fall off, but this must not. Nothing else takes precedence over the saints' fellowship around the truth of the Word of God. Because we love the Lord, if the Great Commission is not our greatest commission we might not be what we think we are any longer. Take away the land, the building, the song books, the pews, and all the externals the church continues on.

1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

How to *run* a church, how to *grow* a church, and how to *keep* a church is not by applying things learned in colleges and universities, and not even in seminaries. It is by applying the things that we learn from the Word of God.

I have chased a bit of a rabbit. Our text, exegetically, concerns learning the truth about the mystery of God ... in Christ, and preventing deceptions surrounding Him. No amount of speculation will bring comfort to the hearts of the saints. As a church, if what we propose to do hasn't the Word of God at its foundation, and if it will not witness the Light of the Word of God before others, we should reject it, shun it, and avoid it. That is the very idea behind Solomon's instruction to his son about the wicked.

Pv.4.14 ¶ Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

καὶ οὐ κατὰ Χριστόν

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and not after Christ.

What other way is said to be *after* Christ than that which is the Word of Christ. It is called the doctrine of Christ.

*Heb 6:1 Therefore leaving **the principles** (αρχης, the beginning, the first, the corners) of **the doctrine of Christ** (meaning, you've only begun to learn Christ, you're yet on the fringes of Christian learning), let us go on (let us be borne) unto (εἰς, upon) perfection; *not laying again the foundation of repentance from dead works, and of faith toward God,**

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit. (Seems to say that you've learned your grammars, ... now let's get into the application of our knowledge ...)

...

*9 ¶ But, beloved, **we are persuaded better things of you, and things that accompany salvation, though we thus speak.***

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

*12 That ye **be not slothful, but followers** of them who through faith and patience inherit the promises.*

*2Jo 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. **He that abideth in the doctrine of Christ, he hath both the Father and the Son.** (As plainly as can be stated, by context (vs.7) the doctrine of Christ is the doctrine of His coming in the flesh.)*

There is only one way to know the doctrine of Christ intellectually and theoretically, and that's by knowing the Word of Christ.

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*Col 3:16 Let the **word of Christ** dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν

Now we get into the meat of the matter of who Christ/Messiah is. Again, verse 2, their hearts were to be comforted in the mystery of God. Verse 3, hidden in this mystery are all the treasures of wisdom and knowledge. Verse 4, don't be beguiled by enticing words. Verses 6-8, There is a danger of being spoiled from following after Christ (in truth) because we fail to comprehend who He truly is. He is God.

Joh 20:28 And Thomas answered and said unto him, My Lord and my God. (Zec. 14.5; Jn.1.1, 2, 14; Acts 7.59; 16.31, 34; 20.28; 1Thes. 1.14; 1Ti.3.16; Tit. 2.13; He. 1.6, 8; 1Jn.3.16)

The success of a deceiver depends upon the ignorance of the victim. Victims of deception are misled because they do not know the truth. Thus, knowing the truth prevents deception. The more truth we know about Jesus Christ the less vulnerable we are to the deceptions there are about Him.

ὅτι
9 For
Because

For (explaining why we should not to be spoiled from Christ)

ἐν αὐτῷ κατοικεῖ
in him dwelleth

dwelleth, κατοικεῖ, 3rd p s, pres ind of κατοικέω; κατὰ according to, down, after + οἰκέω to house, dwell; this verb κατοικεῖ, is found seven times in the N.T. and is always translated with the English verb dwell; the Greek root

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κατοικέω, is also translated, referring to persons, *dwellers* or *inhabiters*, and once *inhabitant*.

Albert Barnes, 'That is, this was the great and central doctrine that was to be maintained about Christ, that all the fulness of the Godhead dwelt in him. Every system which denied this was a denial of the doctrine which they had been taught ... **Almost all heresy has been begun by some form of the denial of the great central truth of the incarnation of the Son of God.**' (bolding added)

all the fulness of the Godhead bodily.

The plainest truth concerning Jesus Christ that could ever be stated is here. It is so plain that every single child of God may understand it sufficiently:

Restated:

All God's fullness dwelleth bodily in Him.

What does this statement mean? Jesus is God, not only to Christians, but Jesus is God to all of creation, in heaven and earth, visible and invisible.

Col 1:15 Who (specifically, the Father's dear Son) is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him ...

He is God of the angels, fallen and elect. He is God over all men, reprobate and elect, whether they acknowledge Him so, He is. And the Father has vested the whole present kosmos into the hands of His Son. (1.16-19)

Albert Barnes, '... the fulness of the divine nature became incarnate, and was indwelling in the body of the Redeemer. ... not *any* one attribute of the Deity that became incarnate in the Savior ...not merely endowed with the knowledge, *or* the power, *or* the wisdom of God; but that the whole Deity thus became incarnate, and appeared in human form.'

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bodily, σωματικῶς; adverb is only used in this verse; the adverb modifies the verb *dwelleth*, κατοικεῖ; **this adverb** , σωματικῶς ,**explains how God is housed in our Lord Jesus Christ.**

Godhead, θεότητος; gen sing of θεότης; only found in this verse; Godhead as an adjective modifies the preceding noun *fullness*, so that we could say it this way, **God's fullness**. The Godhead defines for us the kind of fulness that dwells in the one named Jesus: The fulness of God is housed or inhabits in the human body of the person named Jesus.

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, Copyright 1955, Tommie P. Dana and Julius R. Mantey, p.73, '**The Genitive Case**, 86. There is a marked penetration in the statement of Gessner Harrison that the genitive "is employed to qualify the meaning of a preceding noun, and to show in what more definite sense it is to be taken" (*op cit.*, p.15). Thus the basal function of the genitive is to define.

...

'87. ... So the genitive qualifies the noun by the attribution of some essential relation or characteristic.

'88. So we may say that the root meaning of the genitive is *attribution*.'

Mt 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

...

10 He was in the world, and the world was made by him, and the world knew him not.

...

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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

10 And ye are complete in him, which is the head of all principality and power:

The next few verse are plain:

You are complete (in Him)

You are circumcised, buried and raised. (vss.10-12)

complete, πεπληρωμένοι, nom pl masc part, perf, pass of πληρόω; you are completed (?) or filled; is used four times in the N.T. (Ro.15.14; Phl.1.11 filled; Col.2.10; 4.12 complete);

In the beginning of the creation, Adam stood a complete man and upright before the LORD. He was upright in body, soul, and spirit. (Ge.1.31; 2.7; Eccl. 7.29) By his sin man was plunged into his fallen state, corrupted and dead spiritually. Only in Christ is man made whole again before God, and better than Adam in His upright condition. Those redeemed by the blood of Christ receive eternal life never to die again. They are regenerated, recreated and so *completed* in Jesus Christ.

*Eph 2:10 For we are his workmanship, **created in Christ Jesus** unto (not by) good works, which God hath before ordained that we should walk in them.*

*Col 3:10 And have put on the new man, which is renewed in knowledge after the image **of him that created him** ...*

In this sense we may say that the people of God are now *whole* in the Lord, but especially the saints lack nothing to live for Christ and to be godly.

Ps.84.9 Behold, O God our shield, and look upon the face of thine anointed.

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10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

He is to them everything: He's their life, He is the Lord their Righteousness, He is their Lord, Savior, Redeemer, and God, He is the love of their souls, He is their Rock, He is their Water of Life, The Bread of heaven, 'He's the fairest of ten-thousand to my soul.' What is life without Him? To live and to have all that the world has to offer and not have Christ? What a loss that is! He has given meaning to life. He is life itself. In sorrow and joy, in life and death, in little or in much, through trial or in times of peace He remains the constant in it all. He is the Anchor of the soul through all the storms of life. He blesses, He chastens, He gives, He takes all because He purposed from eternity to love us, because He chose to bestow His grace upon us. He is truly our completion.

Notice the term *completion* coupled with *head*.

Eph.1.20 Which [exceeding greatness of the Father's power working in those that believe] he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over (in behalf of, Gr. [huper']) all things to the church, (to the church is the Greek dative. Meaning Jesus Christ is head over all things with reference to the church. The church is Christ's podium on this footstool of earth through which He rules over all things in heaven and upon earth.)

23 Which is his body, the fulness of him that filleth all in all.

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Woman is the completion of a man, but Christ Jesus is the completion of His church.

Ge 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

Brother W. E. Best wrote a book entitled, '*Woman, Man's Completion*,' Copyright 1986, W. E. Best, .pdf, pg. 2 of chapter 1,

'She [woman] is seen only in man. Man was given priority, not superiority, over the woman; consequently, she is to be in subjection unto him. The precedence of man, and the dependence of woman upon the man are established in an ordinance of divine creation. Woman was formed after the man; she came from man; and she was for man to fulfil man's purpose in life.' (cf. 1Co. 11.8,9, 11)

'*The Church, Her Authority and Mission*,' Copyright 1986, W. E. Best, .pdf, under chapter 4, Heading, *Elders*,

'Woman is man's completion. Man's existence before the woman and woman's derivation from man announced God's mandate for woman's subjection. God made woman to be man's helper.'

Consider the greater truth that we can draw this Ephesian text:

Eph.5.24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

*26 **That he might sanctify and cleanse it with the washing of water by the word,***

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

...

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29 *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, **even as the Lord the church:** [The Lord nourishes and cherishes the church.]*

30 *For **we are members of his body, of his flesh, and of his bones.***

31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. (That is **completion. This union between a man and a woman completes man. The union between the Lord and His church completes the Lord's people in Him. We are complete in Him.**)*

32 *This is a great mystery: but **I speak concerning Christ and the church.***

All that we have been reading is based upon the premise that these are church related believers, called saints. Words like, *being knit together, beholding your order, rooted, built up, and stablished in the faith* all speak of that special relationship and work that is only found in a church context. There is no *togetherness*, no *order*, and the term '*the faith*' presumes 2 or more will contend together to keep it. Believers at large aren't concerned with or involved in such activities. It is an impossibility.

Particularly so, our Lord Jesus Christ is the completion of His church. He is her head and therefore the of the completion of the *body*. She is no church who's Head is not Jesus Christ the Lord. The letter that we are studying is a church letter. It is specifically addressed to the church at Colossae. As I've stated before in other lessons, every topic that is in the epistles may not properly apply to those believers who whose lives are beyond the scope of the letter. Church letters contain church truth, which is particularly relevant to those who are members of a church like that church. The church at Colossae was to *cause that it be read also in the church of the Laodiceans; and they likewise were to read the epistle from Laodicea.* (Col.4.16) Believers outside of the church relationship cannot possibly receive all of the benefits, to the same degree or to the same extent, as those who are faithful to Jesus Christ, being identified with His N.T. church. Notice the *special* salvation of the Lord's church:

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

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Notice the special designations that are given to the Lord's church:

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light ...

The Lord's churches are especially complete in Him. We are His special treasure. We are His especially blood bought people. And to these, let me emphasize, there are special benefits from the Lord granted that believers at large cannot and do not enjoy.

All believers should get themselves into one of the Lord's churches. Wherever this notion of long-distance memberships originated, it needs to be rejected immediately. There is no such thing in Scripture. It is a figment of someone's legalistic propensity. Churches meet together, are taught together, and praise, give thanks, and worship God together. Dismiss, in all seriousness, this fictitious notion of membership in a church with which you cannot meet faithfully. Get a spiritual backbone and forsake the membership where mom and dad are, where the family might be, and join a church where you live. And if you can't find a church to your liking then *be* one in your house. Whoever drummed up this imaginary church has done a great, great disservice to the Lord's true churches, and brought deluded so many ignorant believers.

The saints (not believers at large) can be *filled with all knowledge* of Christ: *Ro 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, **filled** **πεπληρωμένοι** with all knowledge, able also to admonish one another.*

The saints (not believers at large) can be filled with the fruits of righteousness:

*Php 1:11 **Being filled** **πεπληρωμένοι** with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

The saints, not believers at large, can be complete in all the will of God:

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*Col 4:12 Ephraim, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and **complete** **πεπληρωμένοι** in all the will of God.*

It is as if Paul calls the Colossians, in the next to verse, to witness before God that they are completed in Christ. He calls them to consider what Christ has done, as a matter fact, to bring about the putting away of the former course of life.

καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας

11 In whom also ye are circumcised with the circumcision

Or, and in whom ...

Remember, the simple thought is: you are complete, you are circumcised, you are buried **and** raised. (10-12)

This verb, emphasizes, not the time, but the fact of the action:

ye are circumcised, περιετμήθητε, 2nd p pl, aor 1, ind, pass of περιτέμνω to cut about; this passive verb, in light of the previous perf, pass *are complete*, would seem to affect this indicative; cf. 1Co.1.5 *ye are enriched* [2nd p pl, aor 1, pass]; 1Co.6.20 *ye are bought* [2nd p pl, aor 1, ind, pass]; Gal.5.4 *ye are fallen* [2nd p pl, aor 1, ind, pass]; Eph. 4.1; Col.3.15; 1Pe.3.9 *ye are called* [2nd p pl, aor 1, ind, pass]; Eph.4.30 *ye are sealed* [2nd p pl, aor 1, ind, pass]; Col.2.12 *ye are risen*, [2nd p pl, aor 1, ind, pass]; Col. 3.1 **be risen**.

with the circumcision, περιτομῇ, dative sing.

Circumcision in the Old Testament served to mark those who used to be of the nations, and sets them aside as the people of God. These people are called the Jews. They had received this rite from the Lord through Abraham. It showed their covenant relationship to the LORD as a fleshly people. (Ge. 17.7-10)

The rite itself is a cutting away of the excess flesh. (Ex.34.25, 26) This shows, in a picture, the putting away of the former life. In Christ our

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former manner of life has been cut away, not by any outward act, not any religious ceremony, and certainly not through a real act of circumcision has this former life as a Gentile been put away. But it is the sole work of Christ: His death for us.

made without hands,

It is not what any one has done. This is the work of Christ for us.

not made by hands, ἀχειροποιήτω, dat, sing, fem of ἀχειροποίητος; ἄ negative particle + χεῖρ hand + ποιέω to do; literally, 'not-hand-performed'

*in putting off the body of the sins of the flesh by the circumcision of Christ: by 'spoiling' (vs. 15)
[cf. also to 3.9]*

putting off, ἀπεκδύσει, dat sing; ἀπεκδύσις; ἀπό from, since + ἐκ of, out + δύω two (ἐκ δύω is to strip or take off 'clothing; ἐνδύω is to put on 'clothing'; cf. vs. 15 the verb, ἀπεκδύομαι, having spoiled; 3.9 have put off 'the old man'.

The work of Jesus Christ at the cross affected in us the taking away of the excess or dominance of the sinful nature over our lives. Because of Him the old things are passed away. (2Co.5.17)

*Ro.6.6 Knowing this, that our old man is crucified with him, that the **body of sin** might be destroyed, that henceforth we should not serve sin.*

*7 For **he that is dead is freed from sin.***

*Ro.7.4 Wherefore, my brethren, **ye also are become dead** to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

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5 For **when we were in the flesh**, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But **now we are delivered** from the law, that **being dead wherein we were held** (having died to the law); that we should serve in newness of spirit, and not in the oldness of the letter.

Sin, as a manner or course of life, has been cut away, even cut off, from the lives of those who have received in them this inward work of grace. We cannot live as we once did; loving the world, loving the flesh.

1Jo 2:15 Love not the world,

2nd p pl, pres, imper (6 times); A. T. Robertson, '... either stop doing it, or do not have the habit of doing it.' In light of this consider ...

Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ... (2)

Eph. 5.25 Husbands, love your wives ... (2)

1Pe. 2.17 Love the brotherhood.

neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Because of Christ the previous manner of life is renounced.

Is.43.18 Remember ye not the former things, neither consider the things of old.

Gal.1.13 For ye have heard of my conversation in time past in the Jews' religion ..

*Eph.2.2 **Wherein in time past ye walked according to the course of this world**, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

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3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 ¶ But God ...

Matthew Poole Commentary, vol. 3, p. 717, 'The body of sins which do mostly exert themselves in the flesh, every member and power while unregenerate being active in the committing of sin, till the new man be put on, Eph. iv.24, and the dominion of it be subdued; not by any natural part which a man hath of himself for that purpose, but *by the circumcision of Christ*, not properly that whereby he himself was circumcised in the flesh the eighth day, but that which he hath indispensably required to have admission into his kingdom, John iii.3 [**meaning, by the new birth, added**], and which he himself is the worker of, doth procure by his merit, and effect by his Spirit, which all the suasion of the sublimest philosophers, and devotion of superstitious ones, cannot do.'

Eph 4:22 That ye put off (meaning, no longer stand in it, ἀποθέσθαι, αποτίθημι, notice ...) **concerning the former conversation the old man, which is corrupt according to the deceitful lusts** (which was *cut off* by the inward working of Christ);

We could not do this ourselves, any more than the Jews of old could:

The Israelite could not do this:

Eze 18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? (This Israel could not do. So that the Lord does this Himself ...)

It takes the power of God:

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

The carnal nature, though more easily prone and responsive to the lusts of the flesh, is cut back, by the impartation of a new, divine nature. And we are to subject the members of our body to this new, inward directive.

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ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός ἐν τῇ περιτομῇ τοῦ Χριστοῦ

12 Buried

buried, συνταφέντες, nom pl, masc, part, aor 2, **pass**.

with him in baptism, wherein also ye are risen
Or, 'and in whom'

ye are risen, συνηγέρθητε, 2nd p pl, aor 1, ind, **pass** of συνεγείρω; σύν + εγείρω to raise together; **for this tense of the verb, see vs. 11 circumcision; 3.1 ye ... be risen**

with him through the faith of the operation of God,
effectual working

ἐνεργείας,

*Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the **working ἐνεργείας** of his mighty power,*

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

who hath raised him from the dead.

hath raised, ἐγείραντος, gen, sing, masc, part, aor 1, act of ἐγείρω.

*Ro 8:11 But if the Spirit of him **that raised up ἐγείραντος** Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

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*Ga 1:1 ¶ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, **who raised ἐγείραντος** him from the dead;)*

Again, we notice how it is understood that these are saints, church members. It is understood that they have been regenerated. Churches' true members are a regenerated membership. It is understood that the members have receive biblical immersion in water at God's authority, the Lord's N.T. church. These are important matters. If for some reason they are not important to any of us, we need to rethink our beings in this church. This cannot be any other way. This is very important. Every member of the Lord's churches must have been born again, converted to Christ through the gospel, baptized by the Lord's church and received into the membership at the grant of the same.

Baptism shows that we died with Christ when He died on the cross. That as He was buried our old lives were put away with Him in that tomb, and that His being raised from the dead we also were raised to walk from that day forward with a new profession of faith in Christ and walk in newness of life with Him.

συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν