

Colossians 2:8-10

“A Worldview According to Christ”

Sermon

Tim Black

1.

Introduction

1.

When you live in a culture for a while you pick up parts of its lifestyle.

1.

Growing up in rural Eastern Washington I learned to wear jeans to all occasions except Sunday morning worship, to which any kind of khakis, slacks, or dress pants were appropriate.

2.

At seminary in Philadelphia I learned that khakis, slacks, and dress pants were the norm all the time, and jeans are looked down on just a little.

3.

And in Uganda I learned that men should never wear shorts, because only little boys wear shorts!

4.

We don't just pick up our culture's styles of clothing, but also its assumptions, its deeply-held beliefs and practices that seem to be the only way the world can

work. We generally agree with a lot of them, like these:

1.

“Of course you need a car to survive.”

2.

“Of course you need roads to travel.”

3.

“Of course modern science and technology and medicine are good for us.”

4.

It’s pretty easy to agree with those. But how about this one: “Of course abortion and divorce are the norm.” Whoa. Or how about this one: “Of course sex on television is just entertainment.”

5.

We immediately know those last two assumptions are wrong for a Christian to agree to. But when we are faced with a temptation to give in to one of those last two assumptions, our culture is pushing hard for us to make that wrong choice.

6.

Once we’ve picked up the habits of our culture, it’s easy to change the style of our clothes, but it’s sometimes harder to change our mind.

7.

We need to examine our worldview to see if it is constructed according to the pattern of the world, or according to Christ.

Col. 2:8-10 - A Worldview According to Christ

Written by Tim Black

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1.

Body

1.

Command: **Do not be taken captive by a worldview that is according to the world**

1.

Worldview

1.

Paul tells us in our passage today that we need a worldview according to Christ. A *Christian* worldview. Now what is a worldview?

2.

The definition Paul is using here is that your worldview is your beliefs about what is real, how you know, and what you ought to do about it. Your beliefs about metaphysics, epistemology, and ethics. He speaks of these 3 issues in **v. 8**:

-

2:8 “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”

-

Its Method of Capture: Philosophy and empty deception

1.

The phrases “takes you captive” and “empty deceit” indicates this philosophy has an *ethical*

goal. It gives an answer to the question, “What should I do?”

-

Philosophy. In the Greek and Roman mind, this word “philosophy” referred not merely to an intellectual system of thought, but to a system of thought that led to a way of life. We should understand this “philosophy” to be broad and even all-encompassing in scope. It is a “philosophy-of-life.”

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Empty. Paul begins by pointing out for us the *ethical goal* of the world’s philosophy of life. You can see this in the word “

empty

.” The world’s philosophy of life is “

empty

” of truth, of life, and of moral goodness. Paul uses this word “

empty

” in

Eph. 5:6

in a similar way:

-

Eph. 5:5-7 5 For you may be sure of
this, that everyone who is **sexu**
ally **i**
mmoral
or
impure
, or who is
covetous
(that is, an idolater), has no inheritance in the
kingdom of Christ and God. 6 Let no one
deceive
you with
empty words

, for because of these things the
wrath

of God comes upon the
sons of disobedience

. 7 Therefore do not associate with them; 8 for
at one time you were darkness, but now you are
light in the Lord.

Walk

as children of light

-

The deceiving words of the “**sons of
disobedience**

” are “
empty

” because they seek to lead you to take part
in the same “
disobedience

,” and they cannot bring you God’s blessing,
but only His “
wrath

.” The world sets before you its ethical

goals, in order to lead you down the path
that leads to destruction.

-

Deceit

-

Not only is the world's philosophy of
life empty, but it is deceiving. It seeks to
deceive you about the goal to which it
leads you.

-

Christ used this word “deception”

when he spoke of the “ **deceitfulness**
s of riches ”

that can choke the seed of the gospel in

M

ark 4:19

.

Hebrews 3:13

speaks of the “

deceitfulness of sin

” that can harden your heart against
repentance. And Paul exhorts us in

Ephesians 4:22

“

to put off your old self, which belongs to
your former

manner of life

and is

corrupt

through

deceitful

desires.

”

-

2 Peter 2 uses this term, and focuses on the ethical depravity of this deception’s teachers. The goal of their words is *moral corruption*.

.

-

13 They are blots and blemishes, reveling in their **deceptions**,

while they feast with you.

-

18 For, **speaking loud boasts of folly**, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. 19 They promise them **freedom**, but they themselves are **slaves of corruption.** For whatever overcomes a person, to that he is enslaved.

-

Contrast with Christianity. This
“**empt**
y deceit
” is the opposite of what God provides
you through Christ, according to the
book of Colossians.

-

Deceit. Deceit is opposed to
“**the word of truth**” you
heard in
1:5

, and the “
wisdom and knowledge
” which
2:3
says is hidden in Christ.

-

Empty. This deception is “
empty
;” it is not full like the “
glorious riches
” of Christ in
1:27
, in whom according to
2:3
are hidden all the “
treasures
” of wisdom and knowledge.

1.

Its Source: Tradition of men

1.

The word “**tradition**” indicates the epistemology by which this deception is accomplished. It gives a worldly answer to the question, “How do you know?”

2.

The word “**tradition**” was used by the Greeks, Jews, Gnostics, and the mystery religions to refer to the body of knowledge they considered authoritative and passed down from teacher to student. The word refers to Jewish tradition in **M**

ark 7:8

, and to Gentile tradition in

1 Pet. 1:18

. It indicates the tradition has a purported “antiquity, dignity, and revelational character.”

1

This is how the world knows—by clinging to “**human tradition**.” Christ warned us of the danger in this—human tradition can lead us to reject the commandments of God.

-

Mark 7:6-9 **6** And he said to them, “**Well did Isaiah prophesy of**

you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; 7 in vain do they worship me, teaching as doctrines the commandments of men.' 8 You leave the commandment of God and hold to the **tradition** of men.

” 9 And he said to them, “ You have a fine way of rejecting the

commandment of God in
order to establish your
tradition

!

”

-

Today we also are
tempted to follow the
traditions of men rather than

the word of God. We too quickly bow before the supposed expert authority of the scientific establishment, cultural norms, and the mavens of fashion and entertainment. But there is nothing new at the heart of the world's message—it remains the tradition passed down from the beginning—"Did God really say, 'You shall not

eat?’ You will not surely die;
your eyes will be opened,
and you will be like God!”

-

In The Structure of
Scientific Revolutions
, Thomas Kuhn
demonstrated how radically
fallible our reigning
scientific paradigms are by
showing how scientists have

repeatedly been deeply convinced of one explanation of the world, only to subsequently discard that explanation when a completely different but more persuasive interpretive paradigm comes along.

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The current scientific consensus that

humanly-generated CO₂ is the cause of global warming of recent years may provide an example of this fallibility. Against this consensus, some scientists argue humanly-generated CO₂ is *not* the cause of global warming, and we need not

attempt to “fix” the supposed “problem” global warming poses. Whichever side is right, science is fallible, and we must remember that God’s word, and His word alone, is infallible. Do you listen first and foremost to the word of man, or the word of God?

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**Its Ultimate Basis:
Basic principles of the
world - “elemental
spirits”**

1.

The basis of this
tradition, this epistemology,

this method of knowing things, is a belief about what the world is made of, a metaphysics. The world gives an answer to the question, “What is real?”

2.

In the whole book of Colossians, it is this Greek

term *stoikeia*,
translated variously as
“basic principles,”
“elementary principles,”
and “elemental spirits,” that
has caused the most
debate. To what does
stoikeia

refer? There are three
dominant views—the
“basic principles” are
either
doctrinal

,
material
, or
spiritual
in nature.

3.

3 views:

-

Doctrine.
Elementary religious
teachings – *law* and
the
flesh
, drawing on
Galatians 4:3-5

-

Galatians **4:3-5** **3**
In the same way we

also, when we were
children, were enslaved to
the
**elementary principles
of the world**

. 4 But when the fullness
of time had come, God
sent forth his Son, born of
woman, born under the
law, 5 to redeem
**those who were under
the law**
, so that we might

receive adoption as sons.

-

Material. Basic
components or
elements of the
universe - Greek
philosophy

-

Earth, air, fire,
and water. **2 Pet.**
3:10, 12 .
This is the common
meaning of the Greek
term in writers such as
Plato and Philo.

-

Spirits. Spiritual beings - personal powers, either angels or demons. The Greeks and Romans believed in gods who each ruled the realm of one particular element—Hephaestus

was the god of fire,
and Poseidon was the
god of the sea.

-

Galatians 4:8-9

8 Formerly, when you
did not know God, you
were enslaved to
those that by nature

are not gods

. 9 But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless **elementary principles of the world**

, whose slaves you want to be once more?

-

Jubilees 2:2

says each of the elements had its own angel to rule over it, and 1 Enoch 60:11, 12 makes reference to the same. Both books date from the second century BC, so they

evidence that not
only the Greeks, but also
the Jews combined the
spiritual view with
the material view.

-

Combined view:

I'm quite comfortable thinking the Colossians held to a combination of the essentials of these 3 views—they believed a *doctrine* about the *material* elements of creation which involved the

power of
spirits

at work in those
elements. The goal was
to explain the basic
components of the
world in order to know
how the world works,
and how best to
interact with and control
the world.

-

Ancient & modern worldviews. There should be little doubt that the Colossians shared the general worldview common in ancient Greek culture, and that Paul has this general worldview in the

back of his mind. The basic concerns of the history of western thought both ancient and modern have centered around understanding how God relates to man, and how the basic elements of the world fit together.

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Ancient. The ancient Greeks believed all things are composed of form and matter. For example, they would say the matter from which this pulpit is made is its wood, and that the pulpit's form is its shape, its design,

its characteristics.

-

They ran into
continual problems with
this view.

-

For Plato, the problem was that there was no connection between his transcendent world of pure forms and the immanent world of pure matter.

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For Aristotle, the problem was that either form and matter could not remain pure form and pure matter when they were combined to make real objects, because some forms had to be higher forms than other ones, or the one highest and truly pure

form, called the
“unmoved mover,” could
have no connection with
pure matter.

-

Modern. Modern
Westerners believe in
two basic realms: the
immanent realm of
the observable
phenomena around us
which follow the laws
of science and human
reason, which we call
the realm of
Nature—the natural
world, and the

transcendent realm of things that cannot be observed and which do not follow the laws of science or reason, yet underlie and even cause the world we see around us. We call this second realm the supernatural realm, and we associate it with Freedom from the

constraining order of science, reason, and human control. We live in this world of nature, but long for a freedom to give our lives meaning beyond nature's constraints. You would not find many popular songs reveling in freedom in the ancient world, but

today our songs, our
movies, our national
anthem, our Declaration
of Independence, all
say that we'd give our
lives to gain freedom
from an oppressive,
constraining order. Yet
we still want order,
and use science and
technology, politics, and
war, to get it. You

can see our society's
schizophrenia between
constraining order and
freedom in our
fundamental
explanations of how
the world works: we say
that all parts of creation
both
follow the
humanly-explainable
laws of science and

reason
and

are the product of pure, blind, irrational chance. Einstein's theory of relativity posits absolute order; quantum theory posits absolute chance. Does certainty or probability rule the world? And is every event the result

of a natural process, or a
miracle? Or both?!

Questions like that are
enough to drive you
mad.

-

In fact, they *have* driven modern philosophers mad. By definition, Immanuel Kant could not give a *rational* explanation of how God, the soul, and things in themselves, all which exist in the

supernatural realm of Freedom, cause the phenomena we see in the realm of Nature. Because by definition the realm of freedom is *not rational*

. And so modern liberal theologians, following Kant, have claimed that God cannot perform miracles,

and that God cannot reveal Himself to us in a way man's reason can understand. Georg Wilhelm Friedrich Hegel tried to weave the two realms together like Aristotle did, but failed because he defined Freedom and Nature so that they excluded the possibility of each

other's existence.

-

Since you live in the modern world, and have unavoidably picked up part of this modern worldview, let me ask you this—if God always works *supernaturally*, then why doesn't His supernatural working

destroy

the

natural

working of your body,
of your reason, and of
the world around you?

And if His

supernatural work does
not destroy natural

processes, how do

you have any evidence
that He works

supernaturally? Or that
He exists? Does
Natural order, or
Freedom from it, rule the
day? If you can't
answer because you find
Nature and Freedom
irreconcilable with one
another, then you are
held captive by
philosophy and empty
deception, according to

human tradition,
according to the basic
principles of the world.
You need a
worldview that is
according to Christ.

-

**Reason: You need a
worldview that is
according to Christ.**

What is that
worldview? 3 things:

1.

Christian

metaphysics: “For in
Him the fullness of
deity dwells bodily
”

1.

Explanation

—

“Fullness” is
what dwells in Him

—

“Deity” specifies
what that fullness is

—

“**Bodily**”

specifies the manner
in which the fullness
dwells in Christ

—

This is
amazing! This
should blow your
mind.

-

Ancient.
Platonism and

Aristotelianism could not understand this sentence. For both, the “body” should be in the form of “deity,” not the other way around. But here “
deity
” is in “

bodily
” form.

—

If a Platonist
or Aristotelian were
to interpret the term
“**bodily**”
here to refer to an
expression of the
eternal divine form

which is
temporary and
passing because
the body is part of
this immanent
world of
appearances, they
would fail to explain
the present

tense of the verb “
dwells
,” which
indicates that deity
dwells
even now
in Christ’s
body—and this no
doubt has in mind

that Christ will
have a body forever
on into the future.
They would
further fail to grasp
that this verse
means God
approves of
Christ's human,

physical body in all
its humanity as a
fully adequate
and appropriate
place for His divine
nature to dwell.

—

Modern. An
d a modern
worldview cannot
understand this
sentence either.
Because it says
God supernaturally

dwells in a natural human body, without the one destroying the other, but rather, with both God and man in perfect harmony. The supernatural and

the natural, though
not identical, are
integrated
with one
another. Wow.

—

Orthodoxy.

A secular
worldview, whether
ancient or modern,
is sorely
tempted to dismiss
this verse as

incomprehensible
foolishness. But
here we have the
orthodox doctrine
of Christ's two
natures in one
person in the
briefest biblical
formula: “ in

Him”
-in the Person--“
the fullness of
deity
”--the complete
divine nature--“
dwells bodily
”--in a complete
human nature. Our

inability to fully
grasp
how

Christ is fully
God and fully man
should not lead us
to reject Him, but
rather to worship
Him in His

awe-inspiring
majesty. After all,
it is by virtue of
His two natures in
one person that we
are saved!

-

**Equal
ultimacy of the
two natures.**
The divine and
human natures
are so bound
together that the
one is in the form
of the other.

The divine nature
is in human form.
In order to know
God, look at
what scripture
reveals of Jesus
the
human
, because it is

in Jesus'
human form
that God can be
seen. The two
natures are
exhaustively
integrated with one
another. The
divine nature is

fully expressed in the human nature. There is no part of Jesus' humanity in which His divinity is not present. Even in His human weakness and

suffering, he was
still fully God. And
we need a Savior
who was both
fully God to
conquer death,
and fully man to
pay the penalty
we deserve.

-

**Indirect
communication
of attributes.**

This would almost
make it appear
that the divine and

human natures are the same thing in Christ. But this is not the case, because of what we call the “indirect communication of attributes.” The

human nature
does not directly
take on divine
attributes. The
divine nature
does not directly
take on human
attributes.

2

Rather, the
divine and human
natures are joined
together
indirectly
, through the
Person
of Christ. The
divine nature is “in

Him,” that is, in the
Person of
Christ. The divine
nature dwells in
human form, not
because the
divine nature
becomes a human
nature, but

because the
Person
of Christ
took on a human
nature. The
divine nature is
expressed in the
human nature
because

*in the one
Person*

are two natures. “

In Him
the fullness of
deity dwells bodily.

” Apart from
the indirect
communication of

attributes, Christ
would either not
be fully God, or He
would not be fully
man.

—

Christian epistemology and its results:

“

and you have
been filled in Him

”

1.

You don't
need the tradition
of men, but you
need the
Christian

tradition, which is
Christ. 2:6 – “j
ust as you
received Christ
Jesus the Lord
” - the apostolic
tradition was
Christ Himself,

and our
confession of
Him. You receive
Christ by
confessing with
your mouth that
Jesus is Lord,
and believing in

your heart that
God raised Him
from the dead.
By believing on
Christ as your
Savior and Lord,
you receive Him
and all His

benefits. He then
transforms you by
filling you with
all you need for
life and
godliness.

2.

“You have
been *filled* in
Him

” uses the
same root word
as the preceding

clause--“
fullness of
deity
.” Are we then
filled with the
fullness of deity?

3.

With what
are we filled?
Paul doesn't
explicitly say
with what we
are filled. In

other contexts
he gives us a
place to start by
desiring or
praying for us to
be filled with “
joy and peace
” in

Rom. 15:13

“

,

the fruit of
righteousness

”

in

Philippians

1:11

“

,

every need

” in

Philippians

4:19

, and “

the knowledge

of His will

” in

Col. 1:9

■

4.

Not *inco*
municable

attributes.

We are not
filled with the
fullness of deity
in the way
Christ is. Christ
was divine, and

we are not, so
He had divine
attributes that
we cannot
have. We
call these God's
“

incommunicable
” attributes,
which we
summarize in
WSC 4 by
saying God is
“infinite, eternal,

and
unchangeable.”
We cannot be
infinite, eternal,
and
unchangeable,
because we are

not God.

5.

**But *com*
municable
attributes.**

But in Christ we
are
filled with
God's
communicable
attributes.

—

It was
because God is
good, and
righteous, and
holy, and

because
Christ is God,
that when Christ
took on a
human nature
He made it
good, and

righteous, and
holy. Christ's
divine
goodness, in
His Person,
made His
human nature

good. He
brought His
human
nature *into*
accord
with the
goodness of His

divine
nature.

-

In the
beginning God

created man
perfect in
knowledge,
righteousness,
and holiness; in
the fall man lost
these mutable

aspects of the
image of God;
but in Christ
God restored
fallen human
nature to its
original

righteousness.

Eph. 4:24

says the “

new man [is]

created

according to

God in true

righteousness and holiness.

”

—

The fact
that Christ has
thus
transformed His
own human
nature is the
guarantee that

when He dwells
in you by His
Holy Spirit, He
can do
exactly the
same thing in
you. And I tell

you, *that*
is the core of a
worldview that
accords with
Christ. “

Christ in you
” is your “

hope of
glory.

”

He
can
transform your
rebellious

heart.

He

can transform

your guilty

record.

He

can transform

your unholy life.

He has
already done it
in His body

■

—

**What
are these
communicabl
e attributes?
We've already**

mentioned
knowledge,
righteousness,
and holiness
as the mutable
aspects of
the image of

God. But in
our doctrine of
God we
speak of other
communicable
attributes as
well:

—

WSC
4: “...being,
wisdom,
power,

holiness,
justice,
goodness and
truth.”

—

It is
because of
God's

—

being
that we have
being

—

wisdom
that we
have
wisdom

—

power
that we have
power

—

...*holines*

S

...

-

...*justice*..

■

—

...*goodne*

SS

...

—

...*truth*...

—

Is
your heart full
of death, do
you know you

are wretched
on the
inside?

Because God's
being
dwells in you,
you can

truly be
alive.

-

Have

you been a
fool
? Because
God dwells in
you, you can
be
wise.

—

weak...po

wer

—

wicked...h

oly

—

*cruel,
oppressive,
unjust...just*

—

evil...good

—

liar...truth

Col. 2:8-10 - A Worldview According to Christ

Written by Tim Black

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**Calvin's
Institutes.**

**Paul's
statement that**

“

you

have been
filled in Him
” lies at the
core of John
Calvin’s
explanation of
Christian

doctrine in his Institutes of the Christian Religion

. In 1.1.1,
Calvin writes of
God the Father

that there
are an
“infinitude of
benefits
reposing in
God.” This
is the point of

Book 1 of the
Institutes. But
unless
Christ
reconciled us
to God, we
could not

receive those
benefits. So
to explain the
connection
between
Christ's work in
Book 2, and

the Spirit's
work in Book 3,
Calvin writes in
3.1.1 that for
Christ "to share
with us what
he has

received from
the Father,
he had to
become ours
and to dwell
with us.” And
so in 3.1.1

he writes of the
“Spirit, by
which we come
to enjoy
Christ and all
his benefits.”

—

And so in
this brief
statement, “yo
u have been

filled in Him

,” Paul teaches
us that the root
of the
blessings of
salvation is the
attributes of

God, that the
indirect
communication of
attributes
between the

two natures in
Christ's person
produced
God's
communicable
attributes in a
man, and

Christ's
indwelling us
by His Holy
Spirit applies
these
attributes to
us.

—

In
summary, we
can see that

▪
▪

—

*God's
attributes are
the “basic
principles” by*

*which you
need to
live!*

—

*God's
Mediator, the
truth of the
gospel of
Christ, the
communication
of God's*

*attributes to
you through
Him, is the
tradition which
you need
to know!*

—

*God's
Holy Spirit is
the life-pattern
according to*

*which you
need to
walk.*

—

**Christian
ethics. Las
tly Paul
teaches us the**

heart of a
Christian
ethics.

Speaking of
Christ, he
says Christ is
the one “

who is the
head of all
rule and
authority.

” In this he
indicates that
Christian

salvation
transforms
every field of
life, bringing it
into subjection
to Christ.
Bringing it

into
accord
with Christ.

1.

Authority
and power
are what
people use to
take others
captive.

2.

Christ
created and
sustains
powers and

authorities.

-

Colossia

ns 1:16-17

16 For by
him all
things were
created, in
heaven and
on earth,

visible and
invisible,
whether
thrones or
dominions or
rulers

or
authorities
- all things
were created
through him
and for

him. 17 And
he is before
all things, and
in him all
things hold
together.

Col. 2:8-10 - A Worldview According to Christ

Written by Tim Black

Monday, 19 March 2007 14:57 - Last Updated Tuesday, 27 March 2007 07:24

”

■

He is
head over
them
because God
has divested
them of all

authority in His death and resurrection.

—

Colossians 2:15

He disarmed
the
rulers

and
authorities
and put them
to open
shame, by
triumphing

over them in
him.

—

All
authority
structures in
the world are

under Christ:

—

Angels

— basic principles

—

Philosophy!

—

Every
field of
thought - “
we take
every
thought

captive to the obedience of Christ

”

2 Cor. 10:5

—

Social institutions

—

Church

—

elder/membe

r

-

Family

—

husband/wife
, parent/child

—

School

—

teacher/student

—

Business

—

s

employer/employee

—

Govern ment — civil

magistrate/ci tizen

—

So
Abraham
Kuyper was
right to say,
“There is not
one square

inch of this
creation of
which Jesus
Christ does
not claim, ‘It
is mine!’”

—

The rest of Colossians.

The rest of
the book of
Colossians
works out
for you the
elements of

a Christian
worldview,
as the
following
outline
demonstrate

S.

-

2:8-10

— A Worldview According to Christ

—

2:11-15

— A Heart Freed by

Christ

—

2:16-19 – A Mind Freed by Christ

—

2:20-23

— A Life

Freed by Christ

—

3:1-17

– Christian Character

–

3:18-4:1

—

Christian Relationship S

—

4:2-6

— The

Christian

Witness

—

Particula
rly in
Col.
3:18-4:1
we see the
outworking

of a Christian
worldview in
husband-wife,
parent-child,

and
slave-master
or
employer-em
ployee
relationships.

—

Here
we see that
the gospel of

Christ
answers the
fears of
modern
thought.
When Christ

gives you
His
goodness,
His
self-sacrificin
g love for

your fellow
man, those
in authority
sacrifice
themselves
on behalf of

those under
authority,
and
those under
authority
submit to

those who
are in
authority.

Husbands
love their
wives as

Christ loved
the church
and gave
Himself up
for her.
Wives

submit to
their
husbands as
unto the
Lord.
Fathers care

for their
children,
children
submit to
their
parents.

Employees
obey their
employers,
and
employers

compensate
their
employees
with what is
just and fair.

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—

Conclusion

1.

I exhort
you then to
have a
worldview
that is
according to

Christ. Do
not be taken
captive by a
worldview
that is
according to

the world.
Its method of
capture is
philosophy
and empty
deception.

Its source is
the traditions
of men. Its
ultimate
basis is the
basic

principles of
the world.
Instead, you
need a
worldview
that is

according to
Christ. A
Christian
metaphysics
is centered
on Christ.

A Christian
epistemology
is filled with
Christ. A
Christian
ethics is

ruled by
Christ.

2.

Look to
Jesus Christ,
who is the
Way upon
which you
must walk,

the Truth by
which alone
you may be
saved, and
the Life by
which alone

you may
receive
eternal life.

Is your
worldview in
accord with

Jesus Christ?

3.

2 Peter

1:3-4 3

His divine
power has
granted to us
all things that

pertain to life
and
godliness,
through the
knowledge of
him who

called us to
his own glory
and
excellence,
4 by which
he has

granted to us
his precious
and very
great
promises, so
that through

them you
may become
partakers of
the divine
nature,
having

escaped
from the
corruption
that is in
the world
because of

sinful desire.

1O'Brien,
110, noting
Michel,
TDNT 9,

186.

2WCF 8.2

says the two

natures are
joined
“without
conversion,
composition,
or

confusion.”