

## 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**:

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**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.”

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## 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.”

-

**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 sexually immoral or

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 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  
“ empty  
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 CO<sub>2</sub> is the cause of global warming of recent years may provide an example of this fallibility. Against this consensus, some scientists argue humanly-generated CO<sub>2</sub> 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.

-

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

...



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—

...*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*

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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

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”

■

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 – 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.”