

In Christ:

Acts 2:36-41

How important is being In Christ?

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Always remember Jesus did it all and we merit no credit for our salvation.

Hebrews 1:3 Who being the brightness of [*his*] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

These verses teach how to get into Christ.

Galatians 3:26-29 For ye are all the children of God by faith in (ek) Christ Jesus. 27 For as many of you as have been baptized into (eis) Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye [*be*] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 6:3-4 Know ye not, that so many of us as were baptized into (eis) Jesus Christ were baptized into (eis) his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Let us make a list of the blessings in Christ or in Him cf:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in (eis) him should not perish, but have everlasting life.

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Glorious is the thought that justification in God's sight is now available to all people, not upon the basis of their success in keeping the commandments of any law, nor upon the basis of their having achieved any degree of moral perfection, or even excellence, and not upon the basis of their fulfilling any kind of law whatever ... the sole basis is coming into Christ in the appointed way ...

Freely ... is appropriate, because nothing that man could ever do in a million years of righteous living could ever earn the tiniest fraction of the salvation God gives to people in Christ.

The redemption that is in Christ ... The expression "in Christ" is, in some ways, the most important expression in all the Pauline writings, where this expression, or its equivalent, "in whom," "in him," etc., is used no less than 169 times.

Rom. 8:1[*There is*] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

This is a shout of victory contrasting with the wail of despair which closed the seventh chapter such as

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?,

Rom. 8:1[*There is*] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The transition from the bleak and depressing condition of the unregenerated there, to the enthusiastic and joyful optimism of 8:1, being signaled by the adverb "now."

Rom. 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In Christ Jesus our Lord ... is the final word of this flourishing burst of eloquence; and it brings the mind back to the major proposition underlying all that Paul wrote, that salvation is "in Christ" alone, and that the totality of the Christian's hope derives from the fact of his having been in faith and repentance baptized into Christ

Rom. 12:5 So we, [*being*] many, are one body in Christ, and every one members one of another.

What does it mean to be "in Christ"? It means to be in his spiritual body, called the church, the body of which Christ is the head, of which he is declared to be the Saviour, and which means having a spiritual relationship to Christ, a relationship of intimate union just like marriage and our identification with him as a Bridegroom .

I Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

In Christ Jesus ... In Christ alone is there salvation; and in Christ the saved possess all things not just these 4 things. In Christ is the only true ground of justification in the eyes of God. Jesus is perfect, holy, undefiled, righteous in the superlative degree. In Christ and as Christ is holy is true also that Christians are holy, righteous, ... It is not their righteousness, of course, in the sense that they achieved it; but it is theirs in the sense that Christ achieved it and they "are Christ," being members of his spiritual body ... it is reckoned imputed and counted unto them.

1 Cor. 3:11 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.

1 Cor. 4:15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.

I Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

II Cor. 1:20-22 For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, [is] God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Three things in these verses - (1) the anointing; (2) the sealing; and (3) the giving of the earnest are all references to one action, that of conversion - by which the believer is united with Christ "in Christ." This action, as evident on Pentecost, was a compound act of: coming in the appointed way believing, repenting, being baptized, receiving the gift of the Holy Spirit.

II Cor. 2:14 Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Triumph in Greek: Three-am-byoo a nosey victory parade to conquer, to make a acclamatory procession

Such a triumph in the Roman world always featured the conquering of many captives which were led behind, some to be freed, others to be slaughtered as a feature of the spectacle; and Paul's appeal to this

triumph metaphor envisioned Christ as the great Conqueror who leads all people, whether they will or not;

Ephesians 3:20

What's the chance of this little Church preaching the Gospel to all the world? It's God will.

Psalm 19:1-9

II Cor. 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ.

II Corinthians 5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

Paul had just written that all people are dead spiritually, a deadness that shall never abate unless they are risen again IN CHRIST. In Christ, a new spiritual life is given to the convert; in Christ all of his previous sins are cancelled; in Christ he is endowed with the Holy Spirit; in Christ a new and glorious life begins

18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

II Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

If God was not in Christ, it would have been impossible for him through Christ to have reconciled the world unto himself! It was precisely this perfect identity with Christ that gave meaning and efficacy to all that Christ did.

Not reckoning unto them their trespasses ... The heavenly strategy by which God could, in righteousness, leave off reckoning unto sinners their sins is simply that of the "spiritual body" of Jesus Christ. People who renounce self, obey the gospel, and are added to the body of

Christ, are no longer (legally) themselves, but CHRIST. They are then reckoned to be "in Christ," truly identified with Christ,

II Cor. 5:20 Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God.

The apostles were and are the ambassadors of Christ. They sustained a relation to the gospel that no other preachers in their day or since ever sustained or could sustain. They were the REVEALERS of the gospel. All others are only proclaimers of what the apostles revealed.

II Cor 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

The great substitutionary passages of Isaiah 53 are behind such a declaration as this. Christ bore the sins of all people; his stripes were the healing of all people; his chastisement was the peace of all people; his suffering was the salvation of all people. "God laid upon him the iniquity of us all."

The righteousness of God ... All of the righteousness of God ever achieved upon earth was wrought by Jesus our Lord. Those who would participate in the righteousness of God must do so "in him," that is, "in Christ."

Galatians 1:22 And was unknown by face unto the churches of Judaea which were in Christ:

Gal. 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified

Gal. 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Eph. 1:2 Grace [*be*] to you, and peace, from God our Father, and [*from*] the Lord Jesus Christ.

This is the common New Testament greeting that God will bestow unmerited favor and peace upon them. Grace (in Greek charis) is the common Greek gentile greeting while peace (in Hebrew shalom) is the common Jewish greeting.

Eph. 1:3 Blessed [*be*] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [*places*] in Christ.

Blessed is the word we get eulogize from it means praise. All spiritual blessings means all blessings came from God, He withheld none. 'In heavenly' means The Kingdom of Heaven or The Kingdom of God which is the church of Christ and heavenly things such as "grace and peace." V:2

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Chosen us does not mean He has chosen us and rejected others but rather God chose a foreordained plan which is to have a people for Himself which is the Church or people of Christ cf:

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began.

"that we should be holy and without blame ..." Holiness is the proof that we are in Christ or in Him.

Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Predestinated means that God foreordained the plan that the church should be made up of those people adopted as His children. God is sovereign and this plan made up the pleasure of His sovereign will.

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Adopting us as children results again unto His praise who made it all possible in the beloved, the church. Christ is referred to as:

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

We are sold into bondage to sin, Christ redeemed or bought us back from sin and the price He paid to buy us back was His blood.

Eph. 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [*even*] in him:

Fullness of time is the last age beginning at the birth of Jesus cf:

Galatians 4:4 It is also known as the last days, cf: Hebrews 1:1-2, or the last dispensation. The “mystery of His will” in V:9 is that He has gathered together all things, both Jew and Gentile. They are gathered together in one family and united as a body under one head which is Christ, who is over all things, angels and humans.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Inheritance, cf: I Corinthians 2:9, is everlasting life which fits in the predestinated plan that the church is made up of His adopted children. This was brought about by God’s own power working throughout the

ages, cf: Genesis 3:15, 22:15-18, II Samuel 7:12-16, II Timothy 2:8, Galatians 3:16 & Galatians 3:26-29.

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

The 'we' is the Jewish believers who first trusted before the Gentiles came to know of Christ and His church.

Eph. 1:13 In whom ye also [*trusted*], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

The 'ye' is Gentiles who trusted and became believers. By trusting, obedience, or faith, God sealed us with the Holy Spirit of promise. Cf: Acts 1:4 & 2:38-39. Just like a calf is branded as proof of ownership. A seal is placed upon a document to authenticate the document and the Holy Spirit is placed upon us to authenticate our adoption as His children.

Eph. 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Earnest money is a down payment to seal a bargain. The Holy Spirit is a small part of the future whole that God gives us as proof that we have been adopted as His children. The final redemption is our resurrection from the grave and the purchased possession are the children purchased by Christ's blood.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

The Father is the source of all glory. The spirit of wisdom was one of the supernatural gifts of the Holy Spirit. Cf: I Corinthians 12:8.

Knowledge is to know, wisdom is to put into practice what you know.

The revelation is God's plan for redeeming mankind in Christ Jesus which is also known as the church, or the church of Christ.

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

God is light and in Him is no darkness at all. Cf: I John 1:5. 'Know' is to have a full understanding of the hope of His calling which is everlasting life. The riches are the heavenly inheritance. Cf: Colossians 1:27.

Ephesians 1:19 And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

Power in Greek is krat-os meaning vigor, strength and dominion. The great knowledge of everlasting life, our glorious inheritance.

Eph. 1:20 Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],

If a dead Savior can save us from our sins, how much more powerful is a living Savior seated in the heavenly places at God's own right hand making intercession for us in the Kingdom of Heaven, the church. Cf: Psalms 110:1-4, Hebrews 4:14-16, Hebrews 8:1 ff and Mark 16:19.

Eph. 1:21 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:

Far above all kings, princes, magistrates, and Angelis tic beings, either good or bad.

Eph. 1:22 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,

Christ has been given all authority and power cf: Matthew 28:18. Christ is made the head of the church, not just the ruler, but the head of the body, which gets life from the head.

Eph. 1:23 Which is his body, the fulness of him that filleth all in all.

The church is His spiritual earthly body living and united in union with the head. The fullness of Him is the visible manifestation of the fullness of Him living from the dead and fills all in all with His glory, majesty and power.

**The last four verses describe Christ's glorious resurrection.
His exultation to God's own right hand.
His supreme dominion over all things.
His being the head of the church, which is His body on earth.**

Eph. 2:6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

Buried into the death of Christ, we are risen up with Him cf:

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Risen as new creatures to walk with the risen Christ with our minds on heavenly things cf:

Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

In our present state to have our minds above cf:

Col. 3:2. Set your affection on things above, not on things on the earth.

Ephesians 2:10-14 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.³

It is God who has saved us as new creatures that He has made through the gospel. We are therefore His workmanship designed to henceforth abound in good works. God has always ordained that all who believe the gospel and are saved should practice good works. God hath graciously quickened us, saved us and made us new creatures and prepared us unto good works.

Eph. 2:11 Wherefore remember, that ye [*being*] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph. 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Once so far off and separated from God they have been brought nigh and the means that brought them is the blood of Christ.

Eph. 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [*between us*];

Jesus is the creator of peace between Jew and Gentile and between alienated man and God. Jew and Gentile are one the old distinctions are destroyed in Christ. All are on the same footing before God. Jesus hath broken down or ended the Law of Moses which built up a wall between the Jews and Gentiles.

Romans 5:1

Ephesians 2:19-22 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Eph. 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [*stone*];

Eph. 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

All brethren are built into the Temple of God. God's word as declared by the Apostles and prophets is the foundation of their faith. The corner stone was a stone of double size at the corner which became part of both walls and joined them together. Jesus has joined Jew and Gentile in the Temple of God. He is the foundation stone upon which the building rests and the stone of union.

Eph. 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

The Shekinah righteousness of God descended and dwelt in the Holy of Holies between the cherubim above the Ark of the covenant. But now God by means of the Holy Spirit dwells in the spiritual temple in the hearts of all believers. This new temple is composed of living stones.

Eph. 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

The old wall is broken down both Jew and Gentile are heirs alike of the gospel. Both are fellow members and fellow partakers of the Church of Christ.

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ephesians 3:10-12 To the intent that now unto the principalities and powers in heavenly [*places*] might be known by the church the manifold wisdom of God,

To the intent – this mystery was hidden through all the ages but is now revealed in order that the manifold over and over wisdom of God is made known by both preaching and announcing the gospel to all V:9 Jews, Gentiles and angelic beings both good and bad.

Eph. 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

The one and only purpose that God in all ages and through all time purposed within Himself to save all by Jesus Christ our Lord.

I Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Eph. 3:12 In whom we have boldness and access with confidence by the faith of him.

Both Jew and Gentile can come boldly to God. Notice the definite article the before faith it means the gospel the faith or the way the pure religion established by Jesus Christ. Without the revelation of Christ we would not know of God's love.

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons

Phil. 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

The fact that such a notable character as Paul was permitted for at least a couple of years to continue day by day preaching the gospel while in the custody and control of the emperor's bodyguard very

effectively spread the news abroad that it was safe to preach the word.

Those circumstances of relative tolerance of the gospel would before long give way to the great persecution under Nero. Paul would suffer martyrdom, and countless Christians would seal their faith with their blood

Phil. 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Phil. 2:1 If [*there be*] therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Collectively, the fourfold premise of this verse adds up to this: "Look, if there is anything at all to your Christianity ...!"

Lightfoot paraphrased this quadruple list of "if's" thus:

If your experiences in Christ appeal to you with any force, if love exerts any persuasive power upon you, if your fellowship in the Spirit is a living reality, if you have any affectionate yearnings of heart, any tender feelings of compassion, listen and obey!^[3]

Thus, it is clear that Paul here based this appeal for unity upon all of the sacred elements of true Christianity and upon their highest and best impulses as human beings.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

As Wesley said, "From this verse through Philippians 2:11, Paul presents the great renunciation of Christ as the supreme example of the unselfishness to which he has exhorted the Philippians.

Having the mind of Christ in one is equivalent to the indwelling of the Holy Spirit, as well as to the indwelling of the Father and the Son in Christian hearts. The Christian's being "in Christ," "in God," "in the

Holy Spirit," or having "the word of Christ dwell in" him are also equivalent in every way.

Phil. 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Both the Judaizers and the unbelieving Jews supported their opposition to Christianity by appealing to their circumcision as proof of their standing within the covenant of Abraham. They called themselves "the circumcision as proof of their right descent from Abraham and the only objects of God's favor."¹³ Here Paul challenged them.

Phil. 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The New Testament reveals no way of being "in the Lord" except through believing and being baptized "into him"; and, therefore, the conclusion is absolutely mandatory that Paul is addressing these words to people who have believed and been baptized into Christ with the admonition that they strive to be "found in him," either when death overtakes them or the Lord shall come. The teaching of all of the holy New Testament writers agrees perfectly with this admonition. As the apostle John expressed it:

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

There are two kinds of "righteousness," that which comes of men, and that which is achieved by God. The righteousness which saves was not achieved by people, but by Christ; therefore, it is called here the "righteousness of Christ,"

The righteousness that saves is not our righteousness but Christ's; and even in the case of Christ's righteousness, it was not achieved by our faith only but by faith of Christ and our Saviour's perfect obedience.

Phil. 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Most modern translations make "of Christ" to read "in Christ." In all these cases, the Greek word for Christ stands without the article; and, as a glance at the Greek New Testament shows, the preferable rendition is "of Christ." The KJV renders this verse "faith of Christ"; and this student is simply unwilling to allow that any of the modern translators is in any manner superior in knowledge of the Greek to the translators of the Authorized Version, nor have their discoveries uncovered anything whatever that justifies perverting these texts by rendering them "faith in Christ." May the discerning student beware.

Source: Alfred Marshall, The Nestle Greek Text with a Literal English Translation.

Phil. 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

The order of these verses is notable and instructive: The three mountain peaks of interest are: (1) the resurrection of Christ; (2) the fellowship of Christians with him in sufferings; and (3) the glorious resurrection unto eternal life at the last day. The three-fold emphasis discernible in these verses provides a thumbnail abbreviation of the apostolic gospel, an abbreviation which by extension can be made to include nearly everything in the entire New Testament.

Phil. 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Paul's intense yearning and striving for spiritual perfection is expressed now under the symbolism of the familiar foot race. Commentators often illustrate this passage by bringing forward vivid accounts of the ancient Olympic contests in various cities of the ancient empire; but the modern Olympics are being brought into millions of homes through the wonder of television are just as excellent illustrations, in which the agony of defeat and the ecstasy of victory are seen as starkly today as when viewed by the apostle nearly two thousand years ago. Of course, in this verse, it is the eagerness and determination of the contestant to win the prize which dominates the thought.

Col. 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace [*be*] unto you, and peace, from God our Father and the Lord Jesus Christ.

Col. 2:3-7 In whom are hid all the treasures of wisdom and knowledge.

Nielson read the meaning of this to be: "In Jesus Christ are hid all the attributes of Deity."^[9] The word "hidden" he construed as meaning "Contained, waiting to be revealed in their time."^[10] George A. Buttrick wrote extensively on "Jesus Christ as the Truth" (John 14:6), declaring that "The ultimate wisdom for mankind is not another formula, another gadget or a new discovery ... Every door man opens discloses not the answer, but another corridor with other doors opening into still other corridors,

Col. 2:4 And this I say, lest any man should beguile you with enticing words.

Col. 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

"Order and stedfastness ..." Here are two unusual words Paul used in Colossians; and most learned men declare them to be military words.

It is easy to suppose that Paul's close association with the military in Rome during his imprisonment might have led to his use of these terms here. "Order ..." means soldier discipline and steadfast is strong. The church should stand against all enemies with the solidity of a military phalanx.

Col. 2:6 As ye have therefore received Christ Jesus the Lord, [so] walk ye in him:

This is a reference to the our fidelity "in Christ Jesus," that is, as true bona fided members of His church.

Col 2: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Rooted and builded up ... Note the significant change of tense: "Having been rooted in him once for all, and being built up continually on that foundation."

Col. 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Through his philosophy and vain deceit ... It appears that the modern translators have softened Paul's words in this verse by the insertion of the pronoun "his," thus avoiding a blanket condemnation of philosophy. Interlinear Greek Testaments have the following: Take care that no one make a prey of you through philosophy and empty deceit

Col. 2:9 For in him dwelleth all the fulness of the Godhead bodily.

This is an unequivocal declaration of the deity of the Son of God, a thesis repeated at least a dozen times in the Greek New Testament, and reinforced by literally hundreds of other intimations and mandatory deductions throughout the entire New Testament. See my Commentary on [Hebrews 1:8](#).

Godhead ... The Greek word for Godhead or deity is the abstract noun for God and includes not only the divine attributes, but also the divine nature. Almost every word of this verse is emphatic. Thus the meaning

All the fullness of the Godhead ... not a mere emanation from the Supreme Being ... Dwells and remains forever ... not descending on him for a time and then leaving again ... Bodily ... that is, as incarnate in his humanity

Col. 2:10 And ye are complete in him, which is the head of all principality and power:

Some translated this verse, "In him ye are made perfect.

Col. 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col. 2:12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.

Operation Greek work God does the work in baptism.

Col. 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

I Thess. 4:14-17 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive [*and*] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

II Tim. 1:9 Who hath saved us, and called [*us*] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Both the heavenly plan for man's salvation and the means of its accomplishment have existed eternally, being therefore beyond time or of anything that might happen in human history.

It is a gross error, of course, to apply this to individuals as regards their personal salvation, except as they are united with and in Christ and fully identified with our Lord. Eternally, it has been the will of God to save those who shall be found in Christ Jesus, it being implicit in this, of course, that those who desire to remain "in Christ" shall certainly be able to do so.

II Tim. 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory

All the above verses teach the benefits of being in Christ or in Him.

These verses teach how to get into Christ.

Galatians 3:26-29 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ

Jesus. 29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Sources: KJV, the Word.com, Coffman's Commentaries