

Series: *Colossians: The Supremacy and Sufficiency of Christ*

Lesson: *Christ's Sufficiency vs. Self-Effort*

Text: Colossians 2:16-23 (L8)

Date: Sunday, March 4, 2012

Colonial Hills
ABF
Baptist Church

Key



= Teacher Information



= Discussion Starter

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TEACHING TIP

While we certainly want this particular ABF model to contribute to discussion and the opportunity for mutual instruction, encouragement, and grace-ministry, please remember that we want to remain philosophically content-driven, rather than conversation-driven. The question teachers will often find themselves asking is, "Should I try to just get through the lesson every week, or should I be sure to lead a substantive discussion?" The answer to that question may take a different form every week, based upon the nature of the content covered and the breadth of the desired application. However, such a philosophical foundation should give us a good goal to shoot for, and should also give us boldness as we guide discussions into such content-awareness and biblical-groundedness.

Regarding this week's lesson, the teacher should also note that the application will be scattered throughout the points and not specifically labeled as such.

NEXT WEEK'S LESSON

Colossians 3:1-4 – *Living out the Sufficiency of Christ*

INTRODUCTION

MacArthur provides us with a fitting review and preview for today's lesson:

False teachers were telling [the Colossian believers] that Jesus Christ was not sufficient, that they needed something more....They effectively beguiled some Christians and drew them away from confidence in Christ alone. The "something more" that the false teachers offered was a syncretism of pagan philosophy, Jewish legalism, mysticism, and asceticism. As noted earlier, Paul wrote the Colossians to refute that false teaching and to present the absolute sufficiency of Jesus Christ for salvation and sanctification.¹

Last week, we considered the heresy of pagan philosophy. From Colossians 2:8-15, we learned that human philosophy is *not* the means of spiritual fullness. Our considerations dealt with one's belief, with reason, with logic.

¹ MacArthur, John. *Colossians*. Chicago: Moody Press, 1996. P. 115.

Today, we will consider Colossians 2:16-23 and discover that human effort is *not* the means of spiritual fullness. Our considerations will deal with one's behavior, with rules, with legalism.

Our conclusion will be the same: Christ alone is sufficient!

In our study this week, we will consider three different expressions of legalistic self-effort.

CEREMONIALISM IS INSUFFICIENT (vv. 16-17).

The first aspect of self-effort that Paul addresses is ceremonialism. Let us first explain Paul's warning against this facet of the Colossian heresy.

1. *The explanation*

Paul warns against those who "judge" the believers "in [regards to] meat or in drink [i.e., probably referencing the Jewish dietary laws; cf. Leviticus 11], or in respect of a holy day [lit. a Jewish *feast* or *festival*] or of the new moon [i.e., the first day of the month, a monthly time of Jewish sacrifice; cf. Isaiah 1:13] or of the Sabbath days" (v. 18). This is Jewish language, each of these issues pointing to some aspect of the Jewish ceremonial system. Some people were "judging" the believers, accusing them for their failure to continue observing these rituals (cf. Romans 10:4; Galatians 5:1). Since the verb is in the imperative, but it is impossible to actually stop someone's judgment, it's best to interpret Paul's warning here as, "Don't let anyone intimidate you through their judgment upon your cessation from Jewish ritual." Perhaps these errorists were accusing the believers with statements like, "Christ alone cannot be the way to salvation, for that is too simple, too easy, too external—it doesn't involve enough on your part, especially in light of your sinfulness. Your belief certainly seems pretty arrogant on your part, for it seems to take all your responsibility off of yourself." These guilt-laden judgments could easily intimidate the spiritually sensitive believer.

2. *The expressions*



Where do we see this particular flavor of self-effort expressed in today's world? *PRIMARY: Many of today's religions practice some form of ceremonialism that must be observed in order to attain salvation. Catholicism teaches a sacramental system, Hinduism propounds four different forms of Yoga, Buddhism requires refuge in their Three Jewels, and Islam demands fulfillment of the Five Pillars. Many other pseudo-Christian belief systems (e.g., Mormonism, Jehovah Witnesses, etc.) add some elements of ritual or self-effort that must be regularly engaged in in order to guarantee one's salvation.*

SECONDARY: A common form of this error of self-effort is found among genuine believers and can be labeled as traditionalism. (1) When believers find their spiritual balance, fullness, contentment, and joy in the traditional calendar or standard services at their local church, they have missed the point of their Christian salvation (including their sanctification) and have been moved away from the sufficiency of Christ. (2) When believers no longer focus on their local church as a source for their giving (i.e., of their lives to God's mission, of their worship to God's glory, of their attention and submission to God's Word, of their gifts to God's people, of their money to God's work, etc.), but rather as a comfortable Sunday/Wednesday routine, they demonstrate they have fallen prey to the ceremonialism self-effort of those who have been moved away from the fullness of a relationship with Jesus. (3) When believers discover that their substantive meditations on God's Word, their majority thoughts toward God, and their only interactions with God's people occur on their weekly religious calendar, they manifest a ceremonialism that masks their understanding from their treasures throughout the week in Christ. (4) Furthermore, even diligent and earnest believers can fall captive to a ceremonialism that judges other believers who don't engage in the same Christian disciplines and activities that he does (e.g., programs for evangelism or personal devotion, etc.).

3. *The evaluation*

Paul uses a common picture, alluded to in verse 8, to demonstrate the ludicrousness of ceremonialism. He states that the ceremonies or traditions "are a shadow of things to come, but the body [i.e., *reality*] is...Christ" (v. 19). In other words, just as physical objects have a shadow, and it would be foolish to be enamored with the shadow at the ignoring of the object itself, so those "shadows" that point to Christ were never intended to replace Him. Therefore, in particular, the entire ceremonial system of the Old Testament served as a type of Christ that pointed to Him and was replaced by Him (cf. John 6:41; I Corinthians 5:7). Therefore, since the reality has come, the shadow has lost its value. To continue to pursue spiritual fullness and identity in those ceremonies, it to be in love with a shadow while the reality is completely missed. "Paul's point is simple: true spirituality does not consist merely of keeping external rules, but of having an inner relationship with Jesus Christ."²

The non-Jewish religions mentioned above don't prefigure or typify Christ in any of their ceremonies, and so do not deal with the "shadow" of Christ in that technical manner. However, they are still shadows of Christ in that they search for and offer spiritual satisfaction and fullness, but only that which is inferior to Christ Himself. Hence, they are guilty of Jeremiah's

² Ibid., p. 118.

indictment—they have “forsaken [Yahweh God,] the Fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water” (Jeremiah 2:13).

Such an indictment, then, may also apply to the believer who mumbles at the careful and purposeful changes in the church’s mission and program because such adjustments are “new,” the believer who simply observes the services on Sunday and Wednesday with no personal contribution, and the believer who really walks with and communes with God only on those two days.

Transition: As Paul continues to apply the sufficiency of Christ to the Colossian heresy of self-effort, he does so by addressing the legalistic expression of experientialism.

EXPERIENTIALISM IS INSUFFICIENT (vv. 18-19).

Using the term “mysticism” to define Paul’s warning in these verses, MacArthur explains:

*Mysticism may be defined as the pursuit of a deeper or higher subjective religious experience. It is the belief that spiritual reality is perceived apart from the human intellect and natural senses. It looks for truth internally, weighing feelings, intuition, and other internal sensations more heavily than objective, observable, external data. Mysticism ultimately derives its authority from a self-actualized, self-authenticated light rising from within. This irrational and anti-intellectual approach is the antithesis of Christian theology.*³

1. The explanation

Paul again uses an imperative verb to introduce this facet of spiritual intimidation. “Let no man beguile you” (v. 18) actually translates a word that is used only here in the New Testament and carries the idea of “to judge as a referee that someone is not worthy to receive a prize—to disqualify, to condemn, to judge as not worthy of a reward, to deprive of a reward.”⁴ These errorists were intimidating the true believers by threatening them with spiritual disqualification. In conjunction with the word “delighting” which soon follows,

The attitude [of these deceivers] is simply that “my way is superior to yours; it achieves goals which you fall short of.” It is, we might

*say, an essentially sectarian attitude which is so confident of its rightness and success that any other systems, especially those most closely related to it, must be judged at best inadequate if not dangerously defective.*⁵

Ironically, if the believers allowed themselves to be subverted by these deceivers, then they would indeed be defrauded of their prize.

Paul uses four participles to describe these experientialists. The first two simply describe their self-effort, while the last two evaluate their error. First, Paul details these errorists as (lit.) “delighting in humility and worship of angels” (v. 18). This phrase has been variously interpreted, so we’ll try to just generally lay out some of the considerations.

“Humility” can be viewed as a false humility, as it is often translated in this verse (cf. NKJV, NIV), for these people are “delighting in” it, “meaning their supposed humility was nothing but ugly pride.”⁶ This fits with Paul’s evaluation at the end of the verse that they are simply “puffed up by his fleshly mind.” However, if the word for “humility” is intended to be linked with the “worship of angels” that follows, then the “humility” may be understood as “self-abasement” (NASB) or “asceticism” (ESV) that would have accompanied such worship.⁷ The context seems to favor this latter interpretation.

The “worship of angels” has also been interpreted in two different ways. Some understand “angels” to be objective, and thus the object of worship,⁸ clearly forbidden in Scripture (Matthew 4:10; I Timothy 2:5; 4:1; Revelation 19:10; 22:9). Others understand the phrase to be subjective, indicating these peoples’ delight to join the angels in their worship.⁹

Melick summarizes well this first description by Paul:

This first characteristic, therefore, describes a commitment to what was perceived as a higher form of worship. Consistent with the Jewish traditions that the angels were higher than humans and that they worshiped and served God, the false teachers seem to have developed a procedure to induce a higher spiritual experience equivalent to the angels’ experience. To effect it, however, required severity to the flesh. Through ascetic practices, they taught that the mind and spirit could be sensitized to higher

⁵ Dunn, James D. G. *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text*. Grand Rapids: William B. Eerdmans Publishing, 1996. P. 178.

⁶ MacArthur, p. 118. Cf. BKC

⁷ Cf. Dunn (NIGTC), Carson (NBC), Melick (NAC)

⁸ Cf. MacArthur, BKC, Kent, Hendricksen

⁹ Melick (NAC), Dunn (NIGTC), Carson (NBC)

³ Ibid., p. 118.

⁴ Louw Johannes P. and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, Electronic Ed. of the 2nd Edition. New York: United Bible Societies, 1996.

*spiritual realities. These became an evidence of spiritual superiority.*¹⁰

Second, Paul describes these experiential heretics as (lit.) “entering what he has seen” (v. 18).¹¹ The word “entering” is also used only here in the New Testament and suggests that either these deceivers were “going into detail” about what they had seen or “taking their stand” upon those things as the source of spiritual authority. “Like many heretics and cultists down through the ages, they claimed support for their aberrant teachings in visions they had supposedly seen.”¹² “The false teachers apparently claimed to have joined in this angelic worship of God as they entered into the heavenly realm and prepared to receive visions of divine mysteries. They were therefore asserting their spiritual superiority on the grounds of these heightened experiences.”¹³ Such a belief completely disregards God’s climaxed revelation in Jesus Christ (cf. Hebrews 1:1-2). We again turn to Melick for a helpful summary:

*The best explanation is that the false teachers were inducing spiritual experiences and hoping to make them the norm for worship. Such a “spiritual orientation” is a treadmill. The seeker of these experiences can never be satisfied, and the experience becomes the hermeneutic and the authority behind spiritual life. So-called spiritual experience is everything.*¹⁴

Third, Paul recognizes these experientialists to be “vainly puffed up by [their] fleshly mind” (v. 18). In obvious contrast with their attempted “humility,” these people had a haughty disposition that came with their experiential authenticity. “Vainly” means “without cause” or “to no avail”; because their experientialism was without authority or true sufficiency, their attitude of superiority was baseless and blinding. Not having the

“circumcision of the body of the flesh” possessed by true believers (cf. 2:11), these errorists were being self-deceived by their own fleshly mind, thus never actually able to attain to any spiritual realities or spiritual fullness. So, instead of being “rooted and built up in Christ, and established in the faith” (2:7), the false teachers were “puffed up without cause by their fleshly minds.”

Note Carson’s helpful summary:

*Paul’s criticism is sharp: this attitude and outlook are dominated by the flesh. The teachers’ boast was that they were directed by the mind; Paul’s answer is “Yes, but it is a mind of flesh!” To the suggestion that they were acquainted with divine “fulness,” the response is that all they are full of is their own pride!*¹⁵

2. The expressions



Where do we see such experientialism dominating religious practices today? *PRIMARY: The Pentecostal and Charismatic Movements, in particular, promote the importance and necessity of unique and personal spiritual experiences. Less technically, much of society promotes a relativity of truth that undermines absolute teaching and elevates personal experience—in other words, in today’s culture, you cannot argue with “truth” against what someone has “felt,” or “seen,” or “experienced,” for those incidents have the authority of truth for that individual.*

SECONDARY: Within the body of believers, we can find ourselves putting an unscriptural emphasis on experience. While emotions should certainly play into our Christian living,¹⁶ they shouldn’t be the basis or goal of our Christian living. We certainly can experience Christ relationally, as we do any other person,¹⁷ but we must avoid making experience the focus of our spiritual attention, rather than what Christ has already expressed (in His Word). Therefore, when we stop reading God’s Word, because we don’t feel any different from it, we’ve fallen into the error of experientialism. When we walk away from a Sunday service thinking, “I really didn’t get anything from that today,” we may have been captured by a focus on experience over truth. When we find all our joy and passion from our time of earnest worship and fellowship with believers, but fall flat on our faces on Monday, we have probably over emphasized emotionalism at the expense of Biblical groundedness.

¹⁰ Melick, Richard R. Vol. 32, *Philippians, Colossians, Philemon*, Electronic Ed., Logos Library System in *The New American Commentary*. Nashville: Broadman & Holman Publishers, 2001. P. 271.

¹¹ “Some textual variants make this statement negative [e.g., as translated in the KJV], but they do not have serious attestation. Taken that way, the text reads, ‘entering what they have not seen.’ This interpretation makes easy what is an otherwise more difficult statement. Therefore, the negative is unlikely, following the textual principle that the more difficult is to be preferred” (Ibid., pp. 271-272).

¹² MacArthur, p. 118.

¹³ Carson, D. A. *New Bible Commentary: 21st Century Edition*, 4th Ed. Downers Grove, IL: InterVarsity Press, 1994. Colossians 2:16–23.

¹⁴ Melick, p. 272. Also, “This no doubt was why the Colossian Jews so ‘delighted in’ these practices, so rich were the audiovisual experiences which they had enjoyed at least once in the past (the force of the perfect tense is not wholly clear). And if they were persuasive word-spinners on the subject (2:4, 8), it is no wonder that Paul and Timothy were concerned that they might well captivate the Colossian believers by the descriptions they gave and fearful lest Epaphras’s converts feel that they were indeed in danger of being disqualified and deprived of the prize of their new faith” (Dunn, p. 184).

¹⁵ Carson, Colossians 2:16–23.

¹⁶ Cf. <http://bit.ly/Ah7g8Q> and <http://wp.me/p1mGTB-28>.

¹⁷ Hence Paul’s frequent use of *epignosis* (“full personal knowledge”) instead of *gnosis* (“knowledge”) in those passages dealing with our relationship to Christ.

3. The evaluation

As Paul evaluates this particular flavor of self-effort, he demonstrates that experientialism completely misses the point, by moving from objectivity to subjectivity. In his last participial description of these deceivers, Paul writes that they have not (lit.) “held fast to the Head, from whom the whole body, being supplied and knit together through the ligaments and joints [lit. *bonds*], is growing the growth of God” (v. 19; cf. Ephesians 4:11-16). Employing the Head/body metaphor that he initiated in 1:18 and 2:10, Paul illustrates the absolute necessity for life and development that the body be connected to the Head. As a physical head supplies and provides the unity for the functionality of the whole body, so the church is utterly dependent on its Head for spiritual vitality and provision.

The errorists, then, were not “holding fast” to the head; in other words, they were dismembered from Christ and could not experience the growth that only He can provide. Again, they were deceiving themselves, for they were not even members of the body and thus were destined for destruction (cf. John 15:1ff).

Paul’s two main points in this evaluation are (1) the body receives life and nourishment from its connection to the Head alone, and (2) without connection to the Head, any growth experienced is misdirected, for it is not from God. Melick explains:

The goal is to grow with “God’s growth.” Any suggestion of spiritual growth apart from Christ is a false spirituality. The Christian is to be energized and empowered by Christ the head so that genuine spiritual growth can take place. This means, of course, that spiritual experiences like those advocated by the false teachers in Colosse have no lasting value and do not promote real spiritual growth. Thus it is a serious matter for the body to be dislocated from the Head.¹⁸

These false teachers who taught a religion of experiential self-effort were missing the clear objectivity of life and growth in Christ, being blinded by the deceptive subjectivity of alluring experience. “We, like the Colossians, must not be intimidated by those who would make something other than knowing Christ through His Word a requirement for spiritual maturity. Christ is all sufficient, ‘seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence’ (2 Pet. 1:3).”¹⁹

Transition: The Colossian believers were being confronted by those who believed that favor with God and spritual fullness could only be attained by self-effort. Some of these legalists practiced ceremonialism, while others emphasized experientialism. Others still promoted asceticism, and this is the third expression of self-effort that Paul addresses.

ASCETICISM IS INSUFFICIENT (vv. 20-23).

The King James Version provides us with a great translation of verses 20-22, and only its punctuation is improved on in some of the modern translations. Consider, for example, the reading of the NASB:

If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, “Do not handle, do not taste, do not touch!” (which all refer to things destined to perish with use)—in accordance with the commandments and teachings of men?

The language here again suggests that Paul is addressing a Jewish-flavored heresy. In Galatians 4:3, 9, Paul will apply the “elementary principles” to the Jewish ceremonial system; the word “handle” is used in ritualistic contexts (cf. II Corinthians 6:17); the phrase “you submit yourself to decrees” translates one Greek verb (*dogmatizo*) that is related to the decrees of Law (*dogma*) that the believers were released from in verse 14; and “the commandments and teachings of men” is a phrase often used to describe Jewish traditions.

While these first three verses (vv. 20-22) may seem to simply continue Paul’s thought from verse 16, they actually develop a new emphasis. In verses 20-23, Paul warns against asceticism—that is, the attempt to attain righteousness through rigorous self-denial—and he does so by describing it with three phrases.²⁰

1. The explanation

First, Paul demonstrates that the regulations of these ascetics (i.e., “Do not handle, do not taste, do not touch!”) caused the observer to focus on things that are “destined [by God] to perish with use” (v. 22; cf. I Corinthians 6:13)—things that are temporal and worldly (i.e., of this world, cf. v. 20). Such a focus is misapplied for at least two reasons: (1) a focus on that which is simply temporal and worldly will come up empty, for the temporal world passes away; (2) a focus on that which is going to “perish” is foolish, for such things have no real authority over a man—either for good or for evil (cf. Mark 7:18-19).

¹⁸ Melick, p. 273.


¹⁹ MacArthur, p. 121.

²⁰ “As already noted, the false teachers taught a form of philosophical dualism. They practiced asceticism in an attempt to free the spirit [morally good] from the prison of the body [morally bad]” (MacArthur, p. 122).

Second, these ascetic regulations were not a part of God's Word, but were "in accordance with the commandments and teachings of men" (v. 22). Such a source is frighteningly insufficient (cf. v. 8; also cf. Mark 7:1-23; Isaiah 29:13).

Thirdly, asceticism is self-deceptive, for it has (lit.) "indeed a report of wisdom in self-imposed religion and humility and unparing [treatment] of the body, [but] not with any value against the satisfaction of the flesh." It is easy to be intimidated by those who are so sacrificial and extreme in their self-denial, for self-denial is, after all, a characteristic of true disciples (cf. Mark 8:34). Their willing piety, active humility, and commitment to self-denial seems so impressive and admirable. However, in Paul's evaluation of their asceticism, he recognizes its shallowness, for such a physically-oriented focus is completely "without value" against the indulgences of the flesh. Only Christ through the Spirit is able to circumcise "the body of the flesh" and deal with the underlying depraved heart, thus bringing spiritual life and the "new man" mentality to bear (cf. vv. 11-13; cf. Mark 7:20-23; Romans 7; Galatians 5)—this is true wisdom (cf. 2:3). "Asceticism only changed the environment. The flesh could not be conquered through such practices. Therefore, the entire system was flawed."²¹

2. The expressions

 In what ways do people today practice asceticism? *PRIMARY: We discover ascetic self-effort in today's religious landscape in a variety of expressions. Habitual fasting, commitment to celibacy, withdrawal from society, abandonment of possessions, sacrifice of all forms of entertainment, participation in self-flagellation, etc. are all contemporary practices of asceticism.*

SECONDARY: Believers may find themselves seeking spiritual satisfaction or success through ascetic forms of self-denial. When we find ourselves thinking, "I just need to stop doing this in order for God to be pleased with me," or "I can't believe I did that again; I'd better not do such-and-such for an entire week, then, in order to punish myself," we've submitted ourselves to the elementary and worldly principles of bondage from which Christ has certainly freed us.

²¹ Melick, p. 279. Also, "Any asceticism is a great deal more to men's taste than abandoning self. They will rather stick hooks in their backs and do the 'swinging poojah' than give up their sins and yield up their wills. There is only one thing that will put the collar on the neck of the animal within us and that is the power of the indwelling Christ. Ascetic religion is godless, for its practitioners essentially worship themselves. As such, we are not to be intimidated by it" (Alexander McClaren quoted in MacArthur, pp. 122-123).



How do we distinguish between proper self-denial and legalistic asceticism? *We need to consider what our motive and goal is in our self-denial—an expression of thanksgiving and worship, a desire for increased practical godliness, a demonstration of a faith-filled focus, a freedom to more effectively minister, etc. or a determination to win God's favor, a contrast of oneself with other "carnal" believers, an habit that gives one a feeling of peace and fulfillment, an external practice that masks the depravity of one's heart, etc.? When self-denial causes us to find spiritual fullness in the practice itself, rather than in Christ, we've crossed a boundary. When we begin to push the practice upon others, judging those who do not engage in the same sacrifices or to the same degree, we've been led astray by an "appearance" of wisdom. "The problem comes when these practices are viewed as intrinsically more holy than their counterparts, when they are forced (either formally or informally) upon others, or when they become an end in themselves."²²*

3. The evaluation

While Paul has already demonstrated his evaluation of this heresy in his description of it, verse 20 compares it to a believer's completeness in Christ and proves that it is deficient. Paul reminds the believers that having been rooted in Christ, they are "dead with Christ from the rudiments of the world." We saw this word "rudiments" in last week's lesson and discovered that Paul's usage of it both (1) illustrated the elementary and world-ly nature of these teachings, and (2) connected the teachings to manmade ceremonialism (i.e., the Jewish ceremonial law; cf. Galatians 4:3, 9). To bind oneself under such temporal, earthy, elementary, manmade, ascetic regulations, is to subject oneself to the slavery from which he has been freed. The believer now lives and operates in a new realm and with a new mentality (cf. 3:1-4, 9-10), but submission to ascetic ceremonialism as the means of spiritual fullness is to enter back into the deficiency of the "world." Since the believers were identified "in" and "with" Christ, His death applied to them—God's broken law had been totally satisfied and His wrath had been fully appeased.

CONCLUSION

Let us quickly review what we've learned from the last two weeks. In Colossians 2:8-15, we were taught that manmade philosophy is not the means to spiritual satisfaction. In the following seven verses, we've also been convinced that ceremonialism, experientialism, and asceticism—all forms of

²² Kent, Homer A. Jr. *Treasures of Wisdom: Studies in Colossians and Philemon*, Revised Ed. Winona Lake, IN: BMH Books, 1987. P. 105.

legalistic self-effort—are of no use to attaining spiritual completeness. These conclusions then beg the question: what is the source of spiritual fullness?

Paul has already thoroughly answered that question (1:15-24; 2:9-15), and he begins to apply it to daily living (i.e., our choices, our lifestyle, our relationships, our home, our workplace, our church, our community interactions, etc.) in chapter 3. Paul's message is that the source of satisfaction is not in philosophy, ceremonialism, experientialism, or asceticism; rather, it is in identification—identification in and with the supreme, sufficient Christ.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. (Colossians 3:1-4)