

Christmas from the Secular to the Sacred

Adorned with the Ornaments

of

Majestic, Magisterial Magnificence

Part 5

- II. The Beauty and Splendor of Christmas Ornaments offer a Reminder to **Ponder** the Infinite Wonder of the **Splendor** and **Majesty** of God the Father and God the Son Incarnate in the Person of Jesus Christ

(Points A. through C. and all sub points see previous note sheets)

- D. Jesus Christ Incarnate Possessed the **Fullness** of **Divinity** of Col. 2:9

“For in Him dwelleth all the fullness of the Godhead bodily.” Col. 2:9

4. *The Fullness of the Godhead / Deity*: Is Theological Technical Terminology Denoting = the **Totality, Full, Complete**, Undiminished Measure of the Divine Nature, God’s Essence, Attributes Including **the Highest Degree of the Totality of Majestic, Magisterial Magnificence Possible**
- a. The Word **‘Fullness’** (πλήρωμα) English Transliteration **pleroma** = **“sum total, fullness, even (super)abundance (Diogenes Sinope 2, 12, καθάπερ ἔκ τινος πηγῆς μεγάλης ἀκέραιον διαμένει τὸ πλήρωμα = as if from a great source the abundance [of bitumen – an asphalt of Asia Minor used in ancient times as a mortar or cement] remains undiminished.”** Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 829). Chicago: University of Chicago Press. cf Jn. 1:16; Rm. 11:25; Gal. 4:4
- b. The Word **‘Godhead’ / ‘Deity’** (θεότης); English Transliteration **theotes** Is an Abstract Noun That Is Not Used Again in the Scriptures but from Non-Biblical Greek Writings We Can Understand the Word to Mean the **Nature, Essence** of Deity
- 1) An Abstract Noun Is a Noun That Cannot Be **Perceived** Using One of the Five senses (i.e., *taste, touch, sight, hearing, smelling*)

- 2) “the state of being **god, divine** character/nature, deity, divinity, used as an abstract noun for θεός (Orig., C. Cels. 7, 25, 9): τὸ πλήρωμα τῆς θ. the fullness of deity Col 2:9 (s. Nash s.v. (under the word look up) θειότης). ἐπιζητεῖν περὶ τῆς θ. inquire concerning the deity Hm10, 1, 4; cp. 5f.” Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 452). Chicago: University of Chicago Press.
- 3) “**τῆς θεότητος (tes theotetos)** and **σωματικῶς (somatikos)**, both hapax legomena (a word only occurring once) in biblical Greek. The former was sufficiently familiar in literary Greek to denote the **nature** or **essence** of deity, that which **constitutes** deity” Dunn, J. D. G. (1996). *The Epistles to the Colossians and to Philemon.* a commentary on the Greek text (p. 151). Grand Rapids, MI; Carlisle: William B. Eerdmans Publishing; Paternoster Press.
- 4) **πᾶν τὸ πλ. τῆς θεότητος (pan to pl. tes theotetos)** the full measure of **deity** Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 829). Chicago: University of Chicago Press

“**For in Him dwelleth all the fullness of the Godhead bodily.**” Col. 2:9

5. The Word ‘**Bodily**’ (σωματικῶς) English Transliteration **somatikos** This Is the Only Time the Word Is Used in the Scriptures Non-Biblical Sources Provide **Three** Different Meanings for the Word:
 - a. **Bodily Referring to the Physical Body**
 - b. Concrete **Reality** cf Col. 2:17
 - c. **Personally**, Which Is the Best Meaning of the Word in Two and Possibly the Best Meaning in the Third of the Only Three Papyri in Which the Word is Found
 - d. I Believe the Best Sense, the Correct Sense of the Word ‘**Bodily**’ (σωματικῶς) English Transliteration somatikos in This Context = **Physical Body**
 - 1) The Adverb (σωματικῶς) English Transliteration **somatikos** Is Related to the Cognate Noun (σῶμα) English Transliteration **soma**, Which Has the Primary Meaning of **Physical Body** and is Used Three Times in the Book of Colossians and Each Time it Denotes the Physical Body cf Col. 1:22; 2:11, 23

- 2) The Meaning *Physical Body* Is in **Harmony** with the Whole of the New Testament Teaching Concerning Jesus Being **God** in the **Flesh** cf Mk. 2:5-10; Jn. 1:1 and Jn. 1:14; 2:24-25 and Mt. 9:4; Lk. 9:47 Compare with 1 Ki. 8:39; Jn. 8:58; 9:35-38; 10:30, 33; 20:27-28; Rm. 9:5; Philipp. 2:5-11; Col. 1:17; 2 Tim. 3:16; Titus 2:13; Heb. 1:2, 6, 8
- 3) The Hersey Paul Was Warning the Colossian Believers to Be on Guard Against Was *Probably* and *Early Form of Gnosticism* Which **Denied** the Incarnation cf Col 2:1-23

Supplemental Notes :

A Very Brief Overview of The Gnosticism

1. Gnosticism Was a Combination of Greek Dualism and Eastern Mysticism.
2. Matter Was Evil and the Non-Material, Spirit Was Good.
3. Gnostics Claimed to Possess Insight into Secret, *Hidden Higher Knowledge*.
4. *Illusion* and *Enlightenment*, Replaced the Idea of Sin and Repentance
5. The Created Material Universe Came About from Aeons Emanating from the Supreme Infinitely Pure Divine Spiritual Being
6. Aeons Increased in Number in Proportion to Their Remoteness from The Supreme Divine Being
7. The Lower Aeons Shared Proportionately *Less in Divine Energy*
8. The Aeons Most Remote from the Supreme God Became *Marred by Flaws*
9. One of the Demiurges that Came into Existence *Was Responsible for the Creation of the Material Universe*.
10. Gnosticism Denied the Physical Bodily Incarnation of Deity in the Person of Jesus Christ
11. Gnosticism Taught the Christ (the deity) was Spiritual and Not Material and Descended on Jesus at His Baptism and Departed Before His Sufferings and Death on the Cross
12. Orthodox Believers and Leaders in the Early Church Leaders Including: Epiphanius, Origen, Irenaeus, Justin Martyr, Clement of Alexandria, Tertullian and Hippolytus Rejected Gnosticism as Heretical and Blasphemous