

Colossians Series

[Sun. Jul. 25, 2015] Colossians Series, Col. 2.16-23 – Craig A. Thurman

This text (13-15) has only one literal interpretation although in our previous message also applied a typical as well. The real certainly suggests the type. That we were quickened together with Christ, meaning that we were all quickened at one time when Christ raised from the dead and ascended to the right hand of the Father, guarantees that we shall all experience of being quickened in time. Hopefully this does not sound strange to your ears. In our study of 2Thessalonians we showed that while there is an election from eternity (Eph.1.4), there is an election that takes place in time. (2Thes.2.13)

John Gill wrote in his commentary, vol. 9, p.189, col. 2, [And you, being dead in your sins and the uncircumcision of your flesh hath he quickened together with him], 'or secretly in Christ, as the head and representative of all his people; who when he was quickened, they were quickened with him; when he rose from the dead, they rose with him; and when he was justified, they were justified in him, and this seems to be the true sense of this passage ...'

Here is the verse as it might stand grammatically:

He hath he quickened [you is in the emphatic position in our text) with him, Gr. συνεζωοποίησε σὺν αὐτῷ:

σὺν is a Greek preposition that is translated with the use of either of two English prepositions, *with* and *beside*; not in the sense of *with*, as *against* Him [make war with him]. This preposition means *to be in the presence of*. When this preposition is joined as a prefix to another Greek word it takes on the meaning of together. **So, He quickened together with Him.**

[none essential element ... not that it is unimportant, but that it is a parenthetical clause] *being dead in your sins and the uncircumcision of your flesh [the sense is before God as Gentiles] ... having forgiven you all trespasses. This event has absolutely nothing to do with faith. This has everything to do with what the Father has done for us through His Son. But it shall come to pass that we will believe in Jesus Christ. Always remember that faith is a fruit. Faith follows as the result of some other work. Those quickened together with Christ when He ascended to the Father shall be quickened to life in time and then, **only then**, those very same ones shall come to faith in Christ. That cannot be gainsaid by*

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Scripture. That says a lot. Many of us have yet to apprehend the issue of faith as a fruit. But hold those thoughts. The Lord will bring your mind to understand these things in time. Do we want to know the truth? Pay attention to the details of Scripture every time you read. Ask yourselves questions, and pray for answers.

John Gill continued, *ibid.*, ‘*having forgiven you all trespasses*. This was a past act, being done and over; **not only at first conversion**, when a discovery of it was made, but at the death of Christ, whose blood was shed for the remission of sin; yea, even as early as Christ became a surety, when the sins of his people were not imputed to them, but to him: and this was a single act, and done and complete at once; forgiveness of sin is not done by piece-meals, or at different times, or by divers acts, but is done at once, and includes sin past, present, and to come; and is universal, reaches to all sin, original and actual, before and after conversion; sins of thought, word, and action: and this is God’s act, and his only; not men, nor ministers, nor angels, can forgive sins; this is the peculiar prerogative of God, and is owing to his abundant mercy and free grace, and which is signified by the word here used.’

Now, let’s focus keenly on the context of this passage. All of the elect Gentiles were quickened together with Christ **because** they were forgiven of all sin when He died on the cross. The Ephesian letter says the very same except that there all of the elect are included, Jews and Gentiles ... *we **all** had our conversation in times past (in time past, meaning in conversation then, when? When we were all dead in trespasses and sins ... before Christ died we were all dead in sins **before God!**): Eph 2:6 And hath raised **us up together**, and made us sit **together** in heavenly places **in Christ Jesus** ... και **συν**ηγειρεν [aor. ind. act.] και **συν**εκαθισεν [aor. ind. act.] εν τοις επουρανοις εν χριστω ιησου. **When?** Not when we believed. That cannot be the meaning. Because if it were when we believed we were not all raised up **with Him** and seated together **with Him** simultaneously when He raised from the dead. When our Lord Jesus raised from the dead all of the elect of God lived before God. That is the answer. All of the elect of God lived before God that wonderful day. And because He lives we shall also live in experience.*

Remember the five participle aorist verbs of these verses. They show us what the Father did *for us* by the death, burial, and resurrection of our Lord Jesus. Everything that we experience flows to us because of what He did for us that day.

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1. vs. 13 **having forgiven** you all trespasses (Jesus bore all the sins of all of His elect the day that He died on that cross. [Is. 53.6 *the LORD hath laid on him the iniquity of us all; 10 he shall see his seed; 12 [He] made intercession for the transgressors.* When? At the cross.] This emphasizes the elect among the Gentiles.)

2. vs. 14 **blotting out** the handwriting of ordinances that was against us (The whole lot of the ordinances of the Law were smeared out a which stood to keep *all* Jews and Gentiles apart. When did this take place? When our Lord Jesus Christ's body was nailed to the cross of Calvary *he took it away.*)

3. vs. 14 **nailing** it to his cross

4. vs. 15 **having spoiled** principalities and powers

5. vs. 15 **triumphing over** them in it (By raising from the dead.)

Brethren, all of the O.T. Jewish saints were dead in sins before the presence of God. Not a sin was forgiven by the blood of bulls and goats in all of the history of the O.T., not until Jesus died. And since His death **all** of the sins of the elect are forgiven, not only of the Jew, but the Gentile. It cannot be otherwise, but that Jesus Christ's death satisfied God the Father for all of the sins of His people of all time, past, present and future! And since the Lord took away all sin and fulfilled that old covenant, the Gentiles (not to mention the Jews), were now to serve God according to the *better covenant*. Though the Jewish saints served God beneath the Law of Moses before Christ, that does not mean that they were to continue in that since their Messiah has come.

16 ¶ *Let no man therefore judge you*

The first imperative ...

Beware, βλέπετε, 2nd p pl, pres, imper, act of βλέπω to see.
(vs.8)

The second imperative ...

Let no man judge you. 3rd ps, pres, imper, act. (16)

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The third imperative ...

Let no man beguile you. 3rd ps, pres, imper .(18)

The focus is the Gentiles saints (*you*). In light of the forgiveness of sins, smearing out the ordinances that stood contrary to Jews and Gentiles standing together in one body Christian body, having spoiled and triumphed over principalities and powers, visible and invisible, by His death ... let no man judge you ... for not seeking to add to the work of Christ. He either finished the work of redemption or He didn't. Since He has there is no other course for any to walk but by the faith of Christ. We are righteous and therefore walk with Him.

let ... judge, κρινέτω, 3rd ps, pres, imper, act of κρίνω.

Literally, Let not one [person] judge you, (ὕμᾶς, acc. pl., you)

ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας
in meat, or in drink, or in respect of an holyday, or of the new moon,
behalf of festivals

holyday, ἑορτῆς, gen sing of ἑορτή; *Lk.2.42* refers to the *feast* of the Passover; *Jn.7.14, 37* *feast* of the tabernacles; *13.1* *feast of the Passover*; *Col. 2.16* *holyday* is not qualified as to which feast that it might be.

respect, μέρει, dat sing of μέρος; μέρει is found four times in the N.T. (*2Co.3.10; Col.2.16, respect; 2Co.9.3; 1Pe.4.16, behalf*).

ἢ σαββάτων
or of the sabbath days:

The Colossians could not stop anyone from judging them, censuring them, condemning them, any more than we can. They were not being commanded to act against those who would judge them wrongly. (cf. *1Ti.4.12 Let no man despise thy youth ... 3rd ps, pres, imper.*) They were not to allow the judgment/condemnation of others to move them away from the truth. Since the forgiveness of sins did not come to the Gentiles

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and the unclean, the washings, the holidays or feasts, the Sabbaths, etc., all foreshadowed our Lord Jesus' coming.

*He.8.1 ¶ Now of the things which we have spoken this is the sum (here instead of using the word *body*, it is *head*: κεφαλή [κεφαλαιον]): We have such an high priest, who is **set** (not as priests on earth standing) on the right hand of the throne of the Majesty in the heavens;*

2 A minister of the sanctuary (Holy of Holies), and of the true tabernacle, which the Lord pitched (raised), and not man. (Referring to his resurrected bodily presence and service at the right hand of the Father for us.)

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

*4 For **if he were on earth**, he should not be a priest, seeing that there are priests that offer gifts according to the law:*

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (The Law of Moses presented in it so many types, pictures, or pre-figurations of the real ... those things prefigured our Lord's coming, His work, and His rise into glory to appear before God for us. They point out Christ to us.)

But those things being fulfilled have brought about the union of all of the elect of God together into one body. There remains no reason to make a distinction in the church any longer. To keep a distinction is to deny Christ's full redemptive work.

Do not allow yourselves to be judged, and by that, moved away from a proper service to Christ by faith, and stoop to conditions of the ordinances of the old law covenant.

ἃ ἐστὶν σκιὰ τῶν μελλόντων τὸ δὲ σῶμα τοῦ Χριστοῦ

18 Let no man beguile you of your reward

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Let no one dictate or rule you ...

The third imperative of this chapter. (cf. vs.8, 16)

In verse 4 of this chapter, let's bring back to our minds that the word *beguile* παραλογίζεται (being in the subjunctive mood), reveals a potential danger of being led off with a reasoning that is *close* to the truth, but not the truth.

Only other place where παραλογίζομαι is used:

*Jas 1:22 But be ye doers of the word, and not hearers only, **deceiving** [beguiling] παραλογιζομενοι your own selves.*

In verse 18 one Greek word is translated with four English words: *Let ... beguile ... of ... reward*. This one word is a mouthful. The Greek is καταβραβεύτω, 3rd ps, pres, imper of καταβραβεύω, κατά down, according to, against, as, after + βραβεύω Col.3.15 *let ... rule; Let the peace of God **rule** in your hearts ...* (Let the peace of God **dictate** in your hearts; NIDNTT, vol.1, p.632, '*let the peace of Christ **decide as umpire** in your hearts.*' [bolding added]) In trying to ascertain a definition I would never contradict the KJV. My purpose is to give some sense of the text by defining words within it and other related places where it might be found.

The sense of this word is that we are *commanded* (the imperative mood) not to allow others to *dictate* to us, to *rule* (it is a sort of religious peer pressure), over us so that we render services to any but to God through Jesus Christ. There is nothing in Scripture that would allow the children of God to render obeisance to angels, fallen or elect, and any other person or thing for that matter. But here, in relation to service, the consideration of angels is brought before us. There is a reason for this that we shall see in a moment. Yielding any service to angels is to **lose our reward**. What does the Scripture so plainly state here? *Let no man beguile you of your reward ... by yielding our *religious, our worship* service to angels.*

How can we receive a reward **for** service to Christ when we give it to another? This verse is synonymous to 2Jn. 8, 9:

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2Jo 1:8 Look βλέπετε to yourselves, that we lose not those things **which we have wrought**, but that we receive a full reward. (What follows is an explanation of how we can lose or keep our reward:)
9 Whosoever (All who) **transgresseth, and abideth** not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Those who abide in the doctrine of Christ are His and can receive a full reward. But this also warns us against not **abiding** in the doctrine of Christ, and it is for this that we shall not receive a *full reward*. John takes this one step further so that we understand that those who, not only do not abide in the doctrine of Christ, but **transgress** it have not God. We can be sure of this: those who have not God cannot lose what they never had.

So, *Let no one dictate against you ...* so that we lose our hope of reward. By doing what?

θέλων ἐν ταπεινοφροσύνῃ	καὶ θρησκείᾳ	
<i>in a voluntary humility</i>	<i>and worshipping</i>	<i>of angels,</i>
being willing to humble our minds	(offering our faith's service to)	

θέλων ... θρησκείᾳ vs. 23, probably synonymous: will worship; Robertson, a self-imposed service

voluntary, θέλων, nom, sing, masc, part, pres of θέλω to will; 14 times θέλων is used in the N.T. and is translated, Mt. 1.19 *willing*, 14.5 *when ... would*, Lk.14.28 *intending*, 23.8 *desirous*, 1Pe.3.10 *that will*, Re.22.17 *will*.

humility, ταπεινοφροσύνῃ, dat sing of ταπεινωφροσύνη; KJV Eph. 4.2, *lowliness*; Col. 3.12 **humbleness of mind**.

worshipping, θρησκείᾳ, dat, sing of θρησκεία; very interesting word translated, Ja.1.26, 27 as religion;

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Copied from study at Acts 26.5:

religion, θρησκείας, gen sing of θρησκεία; Col.2.18, *worshipping* of angels; Ja. 1.26, *man's religion*; 27, *pure religion*; **the scheme, manner, system applied to how we worship God; it describes a kind of worship employed by those who profess to know God.**

Ac 26:5 *Which knew me from the beginning, if they would testify, that after the most straitest sect of our **religion** θρησκείας I lived a Pharisee.*

μη έώρακεν
intruding into those things which he hath not seen,
stepping by Or, which he never **saw**,

intruding into, έμβατεύων, nom, sing, masc, part, pres of έμβατεύω, έν + βάλνω to step; **stepping into** those things which he saw not.

Intruding is to step or press into things that one has not seen. What is that but an extension of the warning in verse 4, against *falling for enticing words*, πιτθανολογία, πείθω + λογία, persuasive speech? Not knowing what the Bible teaches or leaving the Word of God to follow after speculative darkness? The truth is, that those who promote these kinds of things have no idea what they are talking about, and they have no biblical support for their claims. We must demand, as the children of God, to see all claims of doctrine in the Bible.

hath ... seen, έώρακεν, 3rd ps, perf of όράω; twelve times in the N.T. is έώρακεν used (Lk.1.22; Jn.20.18, *had seen*; Jn.1.18; 3;32; 6.46; [twice]; 14.9; Col.2.18, 1Jn.3.6; 4.20 [twice]; 3Jn. 11, *hath seen*;); simple English: he **saw**.

είκῃ φυσιούμενος υπό τοῦ νοός τῆς σαρκός αὐτοῦ
vainly *puffed up by* *his fleshly mind,*
without a cause [being] the mind of his flesh

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vainly, εἰκῆ, adverb; *Mt. 5.22, without a cause; Ro. 13.4; 1Co.15.2; Gal.3.4; 4.11, in vain; Col.2.18, vainly;*

puffed up, φυσιοῦμενος, nom, sing, masc, part, pres, pass of φυσιώω; found seven times in the N.T.: always translated *puffed up*, *1Co.4.6 ... that no one of you be puffed up for one against another* (with partiality); *1Co.4.18 Now some are puffed up, as though I would not come to you* (presumption of Paul's will to come); *1Co.4.19 But I will come to you shortly, ... and will know, not the speech of them which are puffed up, but the power;* *1Co.5.2 And ye are puffed up, and have not rather mourned ...;* *1Co. 8.1 ... Knowledge puffeth up, but charity edifieth.* (knowledge without love); *1Co.13.4 ... charity vaunteth not itself, is not puffed up ...* (gift without love)

What does it mean to be *vainly puffed up by his fleshly mind*? The fleshly mind has vaunted, or elevated and situated itself upon that which it does not know and cannot know for certain, because it is not in the Scripture.

This mind stands upon nothing but an imagination of carnal reasoning. No one of us should allow ourselves to become led by the thoughts of others who have not a *Thus saith the Lord*. The mind is the place where moral and spiritual judgment is made (Ro.1.28; 7.23). We are to serve the Lord with our mind. (Ro.7.24) It is where the Spirit of God opens the *understanding* to spiritual truth. (Lk.24.44, 45) We cannot learn and be taught the truths of the Word of God but by the Word of God. Nothing else feeds our souls like the Word of God.

There is no Biblical ground which may be produced by those who involve themselves in serving angels. This service is as empty of Biblical substance as the mind that conjured it up. How can one know what is acceptable service to an angel? What objective revelation is there in the Word of God to support this practice? But in spite of the clear teachings of Scripture we find that there are such services being rendered in Christendom by religious organizations and its adherents. This probably touches some of you, hopefully not because of personal involvement, but family members, even other Baptists are deluded into some form or another of rendering service to angels. If we have in our houses and on our body's forms understood to

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be angels, for the purposes of adding protection and favor of God to our lives we have erred. It is one thing to understand the purpose by God for angels as it is revealed in Scripture, but it is quite another to stoop in our devotions to the Lord and to turn our service as if they do anything apart from the will of God. Even the elect angels reject such service.

*Jud.13.15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and **if thou wilt offer a burnt offering, thou must offer it unto the LORD.** For Manoah knew not that he was an angel of the LORD. (It was proper to render a service of sorts to men of God when they came to bless and assist them. Here, Manoah's intent was thought to be for a man. But this angel refused even Manoah's ignorant service.)*

Re.22.8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

*9 Then saith he unto me, **See thou do it not:** for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (He was saying that he, an angel, was also a servant of God.)*

Finally, it seems very likely that this notion of subjection to angels is a result of religious speculations from a view of the scene within the tabernacle, which is also called the worldly sanctuary, or tabernacle and tent of the congregation. Scripture tells us that inside of this tent was embroidered with gold wire the figures of cherubs.

Ex 26:1 ¶ Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

The cherubs were also embroidered on the vail dividing the holy place from the holiest of all. (Ex. 26.31) It does not appear that embroider was upon the hanging for the door. (Ex. 26.36) Who is the door? (Jn.10.7, 9)

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Cherubs were also in the Holy of holies. (Ex. 25.17-21) They were of solid gold made upon the mercy seat, which would form the lid to the ark of the covenant.

If it can be proved that cherubs are angels. It is my opinion that cherubs are cherubs, seraphs are seraphs, and angels are angels. Some say that these are the various orders of angels. I do not know for sure. Perhaps it is true. Nevertheless, it seems more true, that religious speculation has made these to be angels which some men have erred to teach that we should do them some service. By the Word of God that is false teaching. Stay clear of it.

μηδεις ὑμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοου της σαρκος αυτου

και ου κρατων την κεφαλην εξ ου παν το σωμα
19 *And not holding the Head, from which all the body*
[Head]

holding, κρατων, nom, sing, masc, part, pres, act of κρατέω; to take, hold, obtain,

Only other instance where is used in the N.T:

*Re 2:1 ¶ Unto the angel of the church of Ephesus write; These things saith he that **holdeth κρατων** the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.*

The Head, referring to our Lord Jesus, cannot be held in His proper place by the church when she yields her service to others, angels. God alone is to be worshipped in Spirit and truth. (Jn.4.24)

Deu.6.4 ¶ Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

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God takes second chair to no one. It isn't a question of whether the Head holds His own, but will His own hold the Head?

διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον
by joints and bands having nourishment ministered,
strung or chained together
consisting from the head

joints, ἀφῶν, gen pl of ἀφή; cf. below, Eph.4.16 (only other time used in the N.T.)

bands, συνδέσμων, gen pl of σύνδεσμος; σύν with, together + δεσμός KJV bands (3), string, bond, chains (once each), bonds 14 (20 times = redemption); σύνδεσμος is used four times (Acts 8.23 bond of iniquity; Eph.4.3 bond of peace; Col. 2.19 bands having nourishment ministered; 3.14 which is the bond of perfectness); that which binds us together.

having nourishment ministered, ἐπιχορηγούμενον, nom, sing, neut, part, pres, pass of ἐπιχορηγέω; ἐπί at, upon + χορηγέω KJV 2Co. 9.10, minister; 1Pe.4.11 giveth; is translated as 2Co. 9.10, ministereth; Gal. 3.5, that ministereth; Col. 2.19 having nourishment ministered; 2Pe. 1.5 akk; 2Pe. 2.11 shall be ministered unto.

καὶ συμβιβάζομενον
and knit together,

knit together, συμβιβάζομενον, nom, sing, neut, part, pres, pass of συμβιβάζω; συν together, with + βιβάζω LXX, Lev. 18.23; 20.16 connection (as in intercourse; in this case bestiality); συμβιβάζω, Acts 9.22 proving; 16.10 assuredly gathering; 1Co.2.16 instruct; Eph.4.16 compacted; Col.2.2 being knit together; 19 knit together.

*Eph 4: 15 But [till we all come or arrive (13), That we henceforth be no more children (14)] speaking the truth in love, **may grow up** ἀυξήσωμεν into him in all things, which is the head, even Christ:*

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16 *From whom the whole body fitly joined together and **compacted** συμβιβασόμενον by that which every **joint** ἀφῆς supplieth, according to the effectual working in the measure of every part, maketh **increase** αὔξησιν of the body unto the edifying of itself in love.*

Notice the positive results of the Lord's church holding to her Lord Jesus Christ. She receives her nourishment from her Lord Jesus Christ. She is joined together by her Lord Jesus Christ. And she increases with the increase of God by her Lord Jesus Christ.

Taking the analogy of a human body, when it is loosed from its head it is dead. Communications are severed. Some injuries to the nervous system can hinder proper communications between the body and the head. Normal functioning motor skills by the members might be labored, painful, perhaps spasmodic or paralyzed. Other injuries involving the connective tissues cause pain, and either limits mobility or is rendered completely immobile. But a healthy body is a whole body. With its joints and sinews, being knit together, and receiving nourishment from it head, grows. And so Paul's analogy applies very well to the body of Christ. A church is to hold her Head as He hold her in His hands. We are to keep Him in our daily lives; we are to hold to His teachings.

Syllogism:

The head is that through which the body receives nourishment, is joined together, and increases.

The principal part is the head.

Therefore the principal part is that through which the body receives nourishment, is joined together, and increases.

αὔξει τὴν αὔξησιν τοῦ θεοῦ
increaseth with the increase of God.

increaseth, αὔξει, 3rd ps, pres, ind of αὔξω; KJV increase, grow; cf. Mt. 6.28 grow; Mk. 4.8 increased; Eph. 4.15 may grow.

increaseth, αὔξησιν, acc sing.; cf. Eph. 4.16

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*Eph.4.15 But speaking the truth in love, **may grow** up into him in all things, which is the head, even Christ:*

*16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, **maketh increase** of the body unto the edifying of itself in love.*

καὶ οὐ κρατῶν τὴν κεφαλὴν ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ
συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὖξει τὴν αὖξησιν τοῦ
θεοῦ

Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου
20 ¶ *Wherefore if ye be dead with Christ from the rudiments of the world,*
Or, since, you died (when?) principals
elements (**cf. vs. 8**)

Which rudiments are explained as *touch not, taste not, handle not.*

ye be dead, ἀπεθάνετε, 2nd p pl, aor 1 ind of ἀποθνήσκω; ἀπό forth, since, of + θνήσκω dead; ἀποθνήσκω is to perish or die, to be dead; this verb form is only used in Colossians (Col.2.20 ye be dead; 3.3 For ye are dead).

rudiments, στοιχείων, gen pl of στοιχείον; using worldly principals for spiritual creatures; 2Pe.3.10, 12 (twice) elements; cf. vs. 8, στοιχεῖα, nom and acc pl of στοιχείον; KJV elements (4), rudiments (2), principles (1); that which dictates conduct as an order, στοιχέω (Acts 21.24; Ro.4.12; Gal.5.25; 6.16; Phl.3.16; He.5.12; cf. vs. 20, below.)

Gal. 4.1 ¶ Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

*3 Even so we, when we were children, were in bondage under the **elements στοιχεῖα** of the world: (Referring to all of the elect O.T. saints, subject to the ruling principals of the world as under the law of Moses.)*

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4 *But when the fulness of the time was come* (notice that it is not when we believed ... but when Christ came), *God sent forth his Son, made of a woman, made under the law,*

5 *To redeem* (ἐξαγοράσῃ, 3ps, aor 1, subj, act of ἐξαγοράζω, **The future potential result of Christ's death: that he might redeem**), *them that were under the law, that we might receive* (ἀπολάβωμεν, 1st p pl, aor 2, subj, act of ἀπολαμβάνω; **The future potential affect of our redemption.**) *the adoption of sons* (The designed end of our election in Jesus Christ).

6 *And because ye are* (ἐστε, pres, ind of εἰμί) *sons* (the reality of the experience in the new birth), *God hath sent forth* (ἐξάπεστειλεν, 3rd ps, aor 1, ind, act of ἐξαποστέλλω) *the Spirit of his Son into your hearts, crying, Abba, Father.* (Carefully attend to this order of events: God sent forth His Spirit because you are sons, not because you would be sons. The reason the Spirit came to us is because we were sons. The elect have a relationship with God from eternity, not only when they come to faith in Christ. Faith proves the reality of the relationship in Christ, it does not make it.)

7 *Wherefore thou art no more a servant, but a son* (now in the experience); *and if a son, then an heir of God through Christ.*

8 ¶ *Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.* (Even though you were sons of God by election.)

9 *But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly **elements στοιχεια**, whereunto ye desire again to be in bondage?*

10 *Ye observe days, and months, and times, and years.*

11 *I am afraid of you, lest I have bestowed upon you labour in vain.*

The Greek verb, στοιχέω, here in English, *rudiments*, is also translated *walk* in Acts 21.24; Ro.4.12; Gal.5.25; 6.16; Phl. 3.16. This is *the manner or course which rules or determines how we live*. Earlier, vss. 11, 12, the Colossians were called upon to note the change that had taken place in their own lives as a matter of historical record; a circumcision made by Christ, and a faith that moved them to baptism. They were now the N.T. church of the city at Colossae.

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*Ro.6.2 ... How shall we, that **are dead** (απεθανομεν, aor. ind., that died) to sin, live any longer therein?*

...

7 For he that is dead (ἀποθανών, part. aor., for he having died) is freed from sin.

8 Now if we be dead (απεθανομεν, aor. ind., died) with Christ, we believe that we shall also live with him ...

...

*10 For in that he **died** (απεθανεν, aor. ind.), he died (απεθανεν, aor. ind., died) unto sin once: but in that he liveth, he liveth unto God.*

*11 Likewise reckon ye also yourselves to be **dead** (νεκρους, corpses, acc, pl, masc, which is defined in verse 12, a mortal, dead body) indeed unto sin, but alive unto God through Jesus Christ our Lord.*

And this is the principal to which the saints have died in Christ's death.

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

What did Paul say?

Ro.6.14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

δογματίζεσθε

why, as though living in the world, are ye subject to ordinances,

**referring to O.T. dogma; Eph. 2.15*

You are living as if you had not died in Christ's death, and not risen in Christ's resurrection. This is a life that is contrary to the life of faith.

are ye subject to ordiances, δογματίζεσθε, 2nd p pl, pres, ind, mid of δογματίζω; only instance this word is used in verb form; the noun,

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δόγμα, *refers to Caesar's decrees, Lk.2.1; Acts 17.7; to New Testament decrees, Acts 16.4; and Old Testament decrees, ordinances, Eph.2.15; Col.2.14.

Paul states the senseless and contradictory behavior of those who are Christ's that would subject themselves to a manner of life that was imposed upon those under and O.T. dispensation and to the vain imaginations of men. It makes no sense why some would choose to live as if Christ had never come; as if His death and resurrection actually didn't accomplish all that He did. The root issue is that they would seek to have a righteousness apart from that which Christ brought to them in His subjection to that law unto death. There is no doubt about it, that those who take all or part of the law of Moses do so to add to their sense of acceptance with God. And that always takes glory from Christ and put it on men.

Paul, then, explains what he means by ordinances. He does not mean that it is wrong to be subject to rules or laws of men who govern over us in society. Why it is rebellion to the Word of God to refuse to be subject to every ordinance of men for the Lord's sake.

*1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

Paul refers to the erroneous religious impositions of the law of Moses, and the traditions of the Jewish fathers.

Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε

Entering the parenthetical defines the nature of the *ordinances*: (But what these ordinances are specifically, is shown when we leave the parenthetical.)

21 (*Touch not; taste not; handle not;*

touch, ἅψη, 2nd ps, aor 2, subj, mid of ἅπτομαι, KJV always translates this with the English *touch* (36);

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taste, γεύση, 2nd ps, aor 1, subj of γεύομαι; KJV *taste, eat*.

handle, θίγης, 2nd ps, aor 1, subj of θιγγάνω; He. 11.28 *should touch*; 12.20 *touch*.

For example, the rule not to *touch* the dead, or the unclean things; eating or drinking things that are not sanctioned by the law; and *handle not*, the rule of asceticism, denial of pleasures of every kind.

Μὴ ἄψη μηδὲ γεύση μηδὲ θίγης

ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει
22 Which all are to perish with the using;
unto corruption with use

Perhaps emphasizing the temporal nature of such impositions. Rules which have nothing to do things eternal.

ἐστιν 3rd ps, pres ind
Or, everything is unto corruption, destruction

perish, φθορὰν, acc sing of φθορά; Ro.8.21 *corruption*; 2Pe. 2.12 *destroyed*.

2Pe 2:12 *But these, as natural brute beasts, made to be taken and **destroyed φθοραν**, speak evil of the things that they understand not; and shall utterly perish in their own **corruption φθορα** ...*

using, ἀποχρήσει, dat sing of ἀπόχρησις; Greek used only this once in the N.T.; ἀπό forth, since, of + χράομαι, KJV Acts 27.3, *intreated*; *use*.

Ro 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (You may eat, you may not eat; it add nothing to the righteousness of Christ. Be governed by love.)

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κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων
after the commandments and doctrines **of men?**
according to teachings Not of the Lord!

ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
τῶν ἀνθρώπων

ἅτινά ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν
23 *Which things have indeed a shew of wisdom in*
ascetic regulations *have indeed a matter* human

ἅτινά, nom, pl, **neut** of ὅστις, ὅς **neuter** *which* + τις certain things.

untranslated here, they *are*, ἐστὶν, 3rd ps, pres, ind of εἰμι, I am.

shew, λόγον, acc sing of λόγος; word, matter, question, saying, etc; in the KJV at least 131 times.

have, ἔχοντα, nom, pl, neut, part, pres of ἔχω to have.

will worship, ἐθελοθρησκεία, dat sing of ἐθελοθρησκεία, ἐθελοθρησκεία; ἐθέλω see θέλω + θρησκεία *religion*; cf. to vs. 18, is synonymous.

ἐθελοθρησκεία καὶ ταπεινοφροσύνη καὶ ἀφειδία σώματος οὐκ ἐν
will worship, and humility, and neglecting of the body; not in
not sparing the body

This phrase *will worship and humility* must be synonymous with verse 18 where it speaks of a *voluntary humility and worshipping*. Don't become subjected to these things. They are not following Christ's teachings.

neglecting, ἀφειδία, dat sing of ἀφειδία; ἀ negative particle + φείδομαι KJV *to spare, forbear*.

τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός
any honour to the satisfying of the flesh.
toward

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satisfying, πλησμονήν, acc sing of πλησμονή, cf. to πίμπλημι; ; only found in this N.T. passage; LXX, Ge. 41.30 plenty; Ex. 16.3, 8 satiety; Le.25.19 fulness; Ps. 77 (78). 25 to full; Pn. 3.10 πίμπληται ... πλησμονῆς, completely filled.

Gill, 'There was no truth nor reality in these things; they were only a mere form, an outside shew, a mere pretense; there was no true devotion nor religion in them ...

ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθησκεία καὶ ταπεινοφροσύνη καὶ ἀφειδία σώματος οὐκ ἐν τιμῇ τινι πρὸς πλησμονήν τῆς σαρκός

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

What God has done for His people through Christ's sacrifice and resurrection is a complete work. We cannot add or take away from it. We are His. We should walk by faith. That is so contrary to the world view of doing to be accepted. We are accepted to God by Jesus Christ, totally, completely. Do not stoop to the things that we are warned against in this chapter. Judge everything by the Word of God. Let us be established on the truth of God Word; let our minds be changed and grow confident in Him. The Father has made Jesus Christ everything we need for life and godliness. We lack nothing to serve Him acceptably. We lack nothing.

In the O.T., Israel worked from an external commandment for external benefits and failed. In the N.T. the saved operate from an implanted, inward principal that produces a faith based on the finished work of Jesus Christ. He fulfilled the Law of God where we could not. He died for our sins against God's law and made full reconciliation.