

Colossians 2:13-19

2:13 – “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,”

2532 [e]	4771 [e]	3498 [e]	1510 [e]	1722 [e]	3588 [e]	3900 [e]	2532 [e]	3588 [e]	203 [e]	3588 [e]	4561 [e]	
Kai	hymas	nekrous	ontas	en	tois	paraptōmasin	kai	tē	akrobystia	tēs	sarkos	
13	Καὶ	ὑμᾶς	νεκρούς	ὄντας	ἐν	τοῖς	παραπτώμασιν	καὶ	τῇ	ἀκροβυστίᾳ	τῆς	σαρκὸς
	And	you	dead	being	in	the	trespasses	and	in the	uncircumcision	of the	flesh
	Conj	PPro-A2P	Adj-AMP	V-PPA-AMP	Prep	Art-DNP	N-DNP	Conj	Art-DFS	N-DFS	Art-GFS	N-GFS

4771 [e]	4806 [e]	4771 [e]	4862 [e]	846 [e]	5483 [e]	1473 [e]	3956 [e]	3588 [e]	3900 [e]	
hymōn	synezōpoiēsen	hymas	syn	autō	charisamenos	hēmin	panta	ta	paraptōmata	
ὑμῶν	, συνεζωοποίησεν	ὑμᾶς	σὺν	αὐτῷ	, χαρισάμενος	ἡμῖν	πάντα	τὰ	παραπτώματα	,
of you	He made alive together	you	with	Him	having forgiven	us	all	the	transgressions	
PPro-G2P	V-AIA-3S	PPro-A2P	Prep	PPro-DM3S	V-APM-NMS	PPro-D1P	Adj-ANP	Art-ANP	N-ANP	

1. 2:13 sums up 2:11-12 contrasting you were previously dead, but now alive.
 - a. You are together with him
 - b. God has forgiven all our trespasses
2. “uncircumcision of your flesh” was a manifestation of the death we were in. We could not see or hear God because our hearts were uncircumcised.

As in Acts 7:51-53 –

“You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him— you who have received the law that was given through angels but have not obeyed it.”

2:14 – “by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.”

1813 [e]	3588 [e]	2596 [e]	1473 [e]	5498 [e]	3588 [e]	1378 [e]	3739 [e]	1510 [e]	5227 [e]	1473 [e]	
exaleipsas	to	kath'	hēmōn	cheirophon	tois	dogmasin	ho	ēn	hypenantion	hēmin	
14	ἐξάλειψας	τὸ	καθ'	ἡμῶν	χειρόγραφον	τοῖς	δόγμασιν	, ὃ	ἦν	ὑπεναντίον	ἡμῖν ;
	having blotted out	the	against	us	handwriting	in the	decrees	which	was	adverse	to us
	V-APA-NMS	Art-ANS	Prep	PPro-G1P	N-ANS	Art-DNP	N-DNP	RelPro-NNS	V-IIA-3S	Adj-NNS	PPro-D1P

2532 [e]	846 [e]	142 [e]	1537 [e]	3588 [e]	3319 [e]	4338 [e]	846 [e]	3588 [e]	4716 [e]
kai	auto	ērken	ek	tou	mesou	prosēlōsas	auto	tō	staurō
καὶ	αὐτὸ	ἤρκεν	ἐκ	τοῦ	μέσου	, προσηλώσας	αὐτὸ	τῷ	σταυρῷ .
and	it	He has taken	out of	the	way	having nailed	it	to the	cross
Conj	PPro-AN3S	V-RIA-3S	Prep	Art-GNS	Adj-GNS	V-APA-NMS	PPro-AN3S	Art-DMS	N-DMS

1. “canceling” – *exaleipsas* – means “to wipe out” or “wipe away”. In Greek writings it meant “blot out a writing” or “abolish a law”
 - a. Acts 3:19 – “Repent therefore, and turn back, that your sins may be blotted out.”

- b. Rev. 3:5 – “The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.”
 - c. Rev 7:17 – “For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”
 - d. Rev – “21:4 – “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”
2. “the written code” – *chairographon* – literally means “handwriting”
 - a. This is the thing that was “blotted out”, “wiped away”, or “cancelled”
 - b. It could mean:
 - i. A charge against a prisoner
 - ii. A list of charges that was signed by the person who owed them
 - iii. I signed IOU
 - iv. A signed confession of indebtedness
 - c. This is a clear reference to the Law of Moses (which the false philosophies were using to entrap the believers in the Colosse Church)
 3. This “handwritten” document that had been “wiped out” is describe three ways by Paul:
 - a. “written in ordinances” meaning it contained “regulations” and “legal demands”
 - i. Ephesians 2:15
 - b. “against us”
 - i. God’s righteous Law had a just claim on ourselves, our souls, our behavior, etc.
 - ii. In this image we had read and understood his claim and signed the document agreeing to its claims and God’s charges.
 - c. “stood opposed to us”
 - i. Point: we had no way of fulfilling our obligation or of returning to a time where this was not owed.
 4. “He has taken” – *erken* – “took away” is perfect indicative which focuses on the abiding results.
 - a. This written document that was against us has not only been “wiped away”, but here it says it has been “taken away”, which means it has been removed permanently.
 - b. This “written document” can never interfere with the circumcision and baptism mentioned in 2:11-12.
 5. Nailed it to the cross means:
 - a. A public proclamation that the debt has been paid
 - b. A public accusation nailed to the cross proclaiming crime the criminal died for
 - c. It is clear that Christ’s death on the cross wiped the debt out and that this was his reason for dying.
 - d. With the death of Christ there is no longer validity to the claim of this written document. The Seed of the Woman had come and broke the power of the serpent. And, that leads to the next verses:

2:15 – “He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.”

554 [e]	3588 [e]	746 [e]	2532 [e]	3588 [e]	1849 [e]	1165 [e]
apeklysamenos	tas	archas	kai	tas	exousias	edeigmatisen
15 ἄπεκδυσάμενος	τὰς	ἀρχὰς	καὶ	τὰς	ἐξουσίας	, ἐδειγμάτισεν
Having disarmed	the	rulers	and	the	authorities	He made a show [of them]
V-APM-NMS	Art-AFP	N-AFP	Conj	Art-AFP	N-AFP	V-AIA-3S

1722 [e]	3954 [e]	2358 [e]	846 [e]	1722 [e]	846 [e]
en	parrēsia	thriambeusas	autous	en	autō
ἐν	παρρησίᾳ	, θριαμβεύσας	αὐτοὺς	ἐν	αὐτῷ .
in	public	having triumphed	over them	in	it
Prep	N-DFS	V-APA-NMS	PPro-AM3P	Prep	PPro-DM3S

1. Every word in verse 15 is challenging concerning which meaning should be translated.
2. “the rulers and the authorities” – *tas archas kai tas exousias* –
 - a. This phrase seems to refer to the fallen spiritual forces that are in rebellion toward the Lord and hostile toward his plan.
 - i. They include the ranks and hierarchy of evil, thus “the world-rulers of this darkness”
 1. Ephesians 6:12 – “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this world’s darkness, and against the spiritual forces of evil in the heavenly realms.”
 2. Colossians 1:16 – “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.”
 - b. 2 Corinthians 2:14-16 – “But thank God! He has made us his captives and continues to lead us along in Christ’s triumphal procession. Now he uses us to spread the knowledge of Christ everywhere, like a sweet perfume. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?”
 - c. 1 Corinthians 4:9 – “For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men.”
 - d. Ephesians 1:21 – “far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”
 - e. Ephesians 4:8 – “Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.”
3. “public” – *parresia* – a political term from the ancient democracy describing the freedom of public speech and address and the boldness that goes with it. The fallen powers have lost this, but the church has gained this in this age. (1 Timothy 3:16)

4. "Having disarmed" – *apekdysamenos* – the word means "to strip", "to renounce". In the LXX the same root word is used to refer to the stripping of enemies in war.
 - a. This is the unclothed powers
 - b. The powers were not dissolved, but disarmed the superhuman influence.
 - i. Death is disarmament like this in 1 Corinthians 15:55-56.
5. "He made a show of them in public" – *edeigmatisen en parresia* –
 - a. This communicates that Jesus exhibited the hostile spiritual forces (rulers and authorities) to the whole universe as having been taken captive by himself and left them public disgraced as powerless captives.
 - b. *Edeigmatisen* – "to expose", "to make a show of", "hold up as an example"
6. "having triumphed over them" – *thriambeusas autous* –
 - a. *Thriambeusas* – "to triumph". Used to say "I lead one as my prisoner in a triumphal procession" which means "to lead around", "to make a show or spectacle of", "to cause to triumph"
 - b. *Autous* – "they", "them" referring to "the rulers and the authorities"
 - c. The **Roman Triumph** or the **Triumphal Procession**:
 - i. The basic skeleton of the Triumph is this:
 1. Spoils
 2. General
 3. Soldiers
 - ii. The Triumphal Procession as a parade or a procession:
 1. The parade or procession was led by the spoils of war, or the booty:
 - a. Captives,
 - b. spoils,
 - c. animals,
 - d. armor,
 - e. even models of battlefields preceded the triumphing man and his chariot.
 - f. Spoils could include anything taken from the conquered peoples- statues, gold, silver, weapons, slaves, coins, animals, royal captives, and even floats depicting the action on the front
 2. This procession of booty was followed by the victorious military commander or the Roman General who had won the victory for Rome.
 - a. The general himself was supposed to be the main attraction.
 - b. But, the fame of captured kings and warriors and the abundance of the gold and plunder could tend to be more impressive than the general himself.
 - c. The victorious general rode in a chariot "in the shape of a tower" with his children, pulled by horses
 - d. On his head were a wreath of laurel and a gold crown.
 - e. He wore a purple tunic and a toga covered with patterns or designs.
 - f. He held a scepter.
 3. Following the victorious military commander were His soldiers.
 - a. they wore full military garb and regalia.
 - b. They would shout "io triumphe", a phrase of which the meaning was then and is now still not understood.

- c. They would also sing songs
- 4. The procession went into and through the city of Rome,
- 5. The procession culminated with sacrifices at the Temple of Jupiter Optimus Maximus.
- iii. Triumphal Procession in 71 AD for the Roman defeat of the Jews in 70 AD (66-70 AD, Jewish Wars)
 - 1. The Jewish Wars were significant enough to warrant a celebratory triumph in Rome the following year.
 - 2. The Triumphal Procession in 71 AD helped solidify the reign of General Vespasian who had been the General against the Jews until Nero's death in 68 AD. (His son Titus then became the general in Judea.)
 - 3. This Triumphal Procession featured:
 - a. piles of booty taken from Jerusalem
 - b. Gold relics taken from the destroyed Jewish Temple, paraded through the streets.
 - c. Floats depicting key engagements of the war enthralled the cheering crowd.
 - d. Thousands of hapless prisoners were displayed.
 - e. The highlight of the festival was the parading of the leader of the Jewish resistance in chains as he was led to his death.

Josephus' account of the 71 AD Triumphal Procession:

"During the hours of darkness the whole military force had been led out in companies and battalions by its officers and had been drawn up - not, as usual, near the gates of the palaces on the Palatine, but near the temple of Isis. For Titus and Vespasian had spent the night there, and now, as dawn began to break, they emerged, crowned in laurel wreaths and wearing the time-honored purple clothes, and walked to the Octavian colonnade. There the Senate, the magistrates and those of Equestrian status were waiting for their arrival.

A tribunal had been erected in front of the colonnade, with ivory chairs placed on it for them. As they walked forward to take their seats, all the soldiers raised an immediate cheer, paying abundant testimony to their valor, while Titus and Vespasian sat unarmed, dressed in silk garments and wearing their laurel wreaths. Vespasian acknowledged their acclaim, and, although they were keen to continue cheering, made a sign for silence. As all fell completely quiet, he rose, and, covering most of his head with a veil, made the traditional prayers. Titus followed him in doing likewise. . . Afterwards, donning the triumphal robes and sacrificing to the gods stationed at the gate, they sent the procession on its way through the theatres to give the crowds a better view.

It is impossible to do justice in the description of the number of things to be seen and to the magnificence of everything that met the eye, whether in skilled craftsmanship, staggering richness or natural rarity. For almost all the remarkable and valuable objects which have ever been collected, piece by piece, by prosperous people, were on that day massed together, affording a clear demonstration of the might of the Roman Empire. The quantities of silver, gold and ivory, worked into every conceivable form, were not like those usually carried in a triumph, but resembled, as it were, a running river of wealth. Purple cloth of extreme rarity was carried along, some of it fashioned by Babylonian skill into accurate pictorial representations. Translucent gems, embedded in diadems or

other objects, were borne in such profusion as to dispel any idea that they were rare. . . In charge of each part of the procession was a number of men in purple and gold costumes, while those selected for the triumph itself wore choice clothes of astonishing richness. Even the prisoners were worth seeing - no disordered mob, but the variety and beauty of their clothes diverted the eye from the disfigurement of their injuries.

The greatest amazement was caused by the floats. Their size gave grounds for alarm about their stability, for many were three or four stories high, and in the richness of their manufacture they provided an astonishing and pleasurable sight. Many were covered in cloth of gold, and worked gold or ivory was fixed on all of them. The war was divided into various aspects and represented in many tableaux which gave a good indication of its character. Here was a fertile land being ravaged, here whole detachments of enemy being slaughtered, others -in flight and others being led off into captivity. Here were walls of colossal size being pounded down by siege-engines, here strongpoints being captured, and here well-defended fortifications overwhelmed. On one float the army could be seen pouring inside the walls, on another was a place running with blood. Others showed defenseless men raising their hands in entreaty, firebrands being hurled at temples or buildings falling on their owners. On yet others were depicted rivers, which, after the destruction and desolation, flowed no longer through tilled fields providing water for men and cattle, but through a land on fire from end to end. It was to such miseries that the Jews doomed themselves by the war. . . Standing on his individual float was the commander of each of the captured cities showing the way he had been taken prisoner. . .

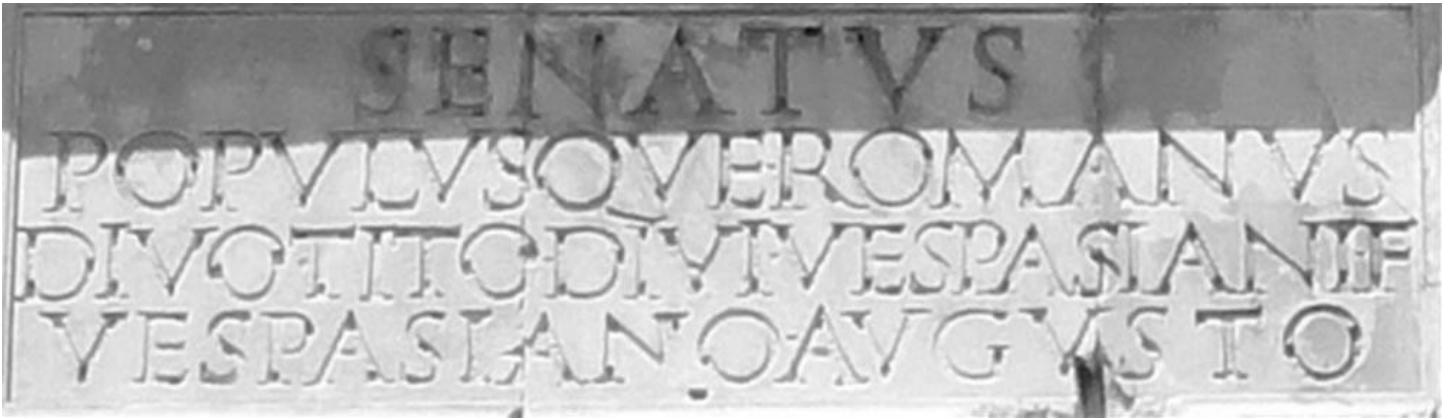
Spoil in abundance was carried past. None of it compared with that taken from the Temple in Jerusalem, a golden table many stones in weight and a golden lamp stand, similarly made, which was quite unlike any object in daily use. A centre shaft rose from a base, and from the shaft thin branches or arms extended, in a pattern very like that of tridents, each wrought at its end into a lamp. There were seven of these lamps, thus emphasizing the honour paid by the Jews to the number seven. A tablet of the Jewish Law was carried last of all the spoil. After it came a large group carrying statues of victory, all of them made of ivory and gold. The procession was completed by Vespasian, and, behind him, Titus. Domitian rode on horseback wearing a beautiful uniform and on a mount that was wonderfully well worth seeing.

The procession ended up at the Temple of Jupiter on the Capitol, where the generals got down. They still had to wait for the traditional moment when the news was brought of the death of the enemy leader. In this case he was Simon, son of Giovas, who had passed in procession with the captives, and had been dragged under the lash, with his head in a noose, to a spot near the Forum. That is the traditional place at Rome for the execution of those condemned to death for war-crimes. When his end was announced and a general cheer had arisen, they started the sacrifices, and after completing them with the customary prayers, they retired to the palace. . .

For on that day the city of Rome made holiday for their victory in the war against the Jews, for the end of civil disorder, and for the rising expectations of peace and prosperity."



The Arch of Titus, located in Rome southeast of the Roman Forum, commemorates Titus' victory over the Jews and the end of the 66-70 AD Jewish revolt. This triumphal arch was built in 82 AD. The modern importance of this arch is in the engraving found on the inside which shows the Temple treasures being carried into Rome by Roman soldiers after their destruction of the Temple and the city of Jerusalem in 70 AD. The image clearly shows the golden Table of Showbread, the golden Candle Stand, and the trumpets used by the priests. Many other items from the Temple can also be assumed to have made it to Rome. It seems these Temple treasures were taken from Rome by the Vandals but recaptured by the Romans of the Byzantine Empire and taken to Constantinople. The Temple treasures portrayed on the Arch of Titus may have ended up stored in the Nea Church by Justinian. (Photo by Bill Wallander)



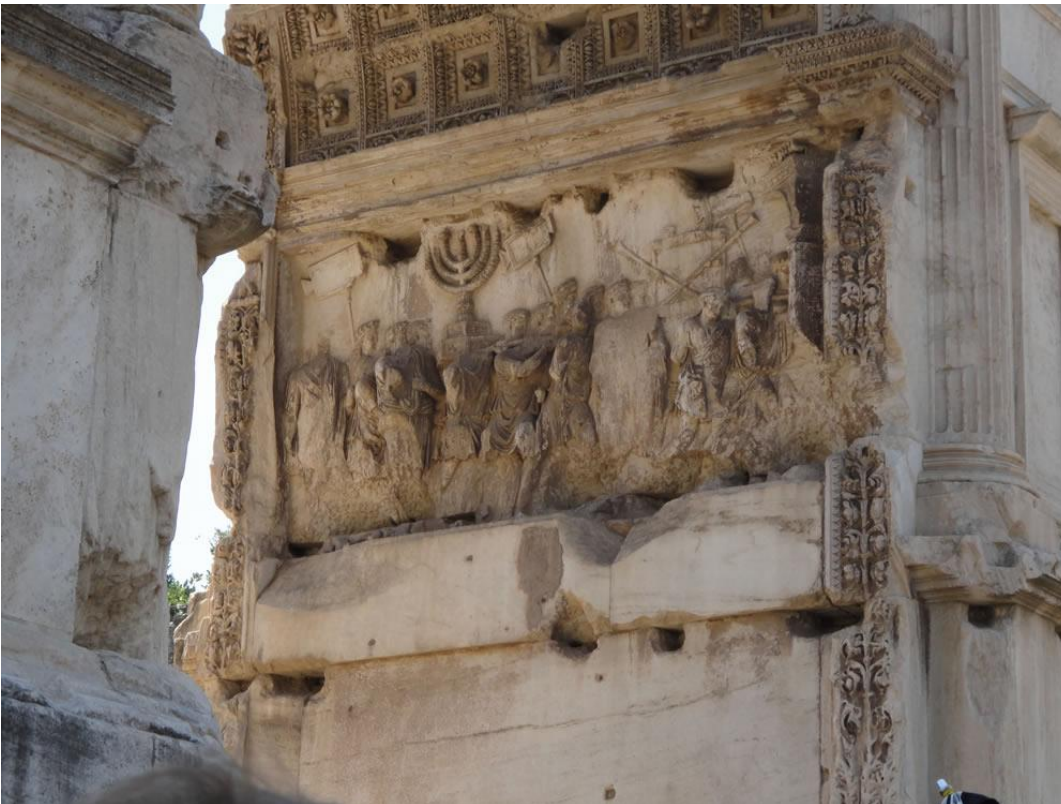
The inscription above the Arch of Titus reads:

**SENATUS
POPULUSQUE-ROMANUS
DIVO-TITO-DIVI-VESPASIANI-F
VESPASIANO-AUGUSTO**

This translates as:

**The Senate
And People of Rome (dedicate this to)
The Divine Titus, Son of Divine Vespasian,
Vespasianus Augustus**

Titus' full name is Titus Vespasianus Augustus. This monument was credited to the Senate and People of Rome and was constructed shortly after Titus' death at the hand of his brother Emperor Domitian. (Photo by Bill Wallander)



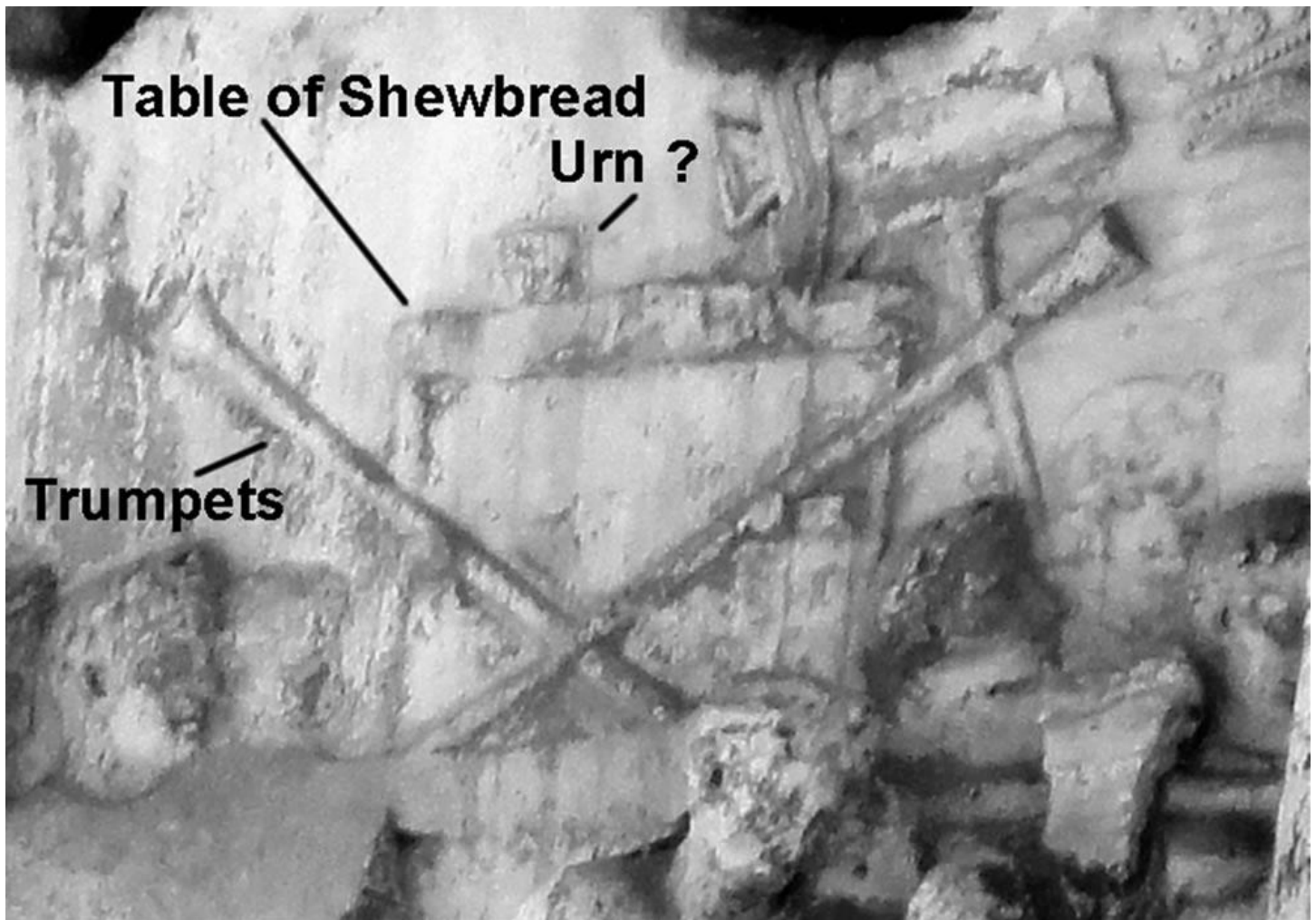
**Images from the
inside of the Arch of
Titus showing
the Roman triumphal
procession into Rome
with the Temple
Treasures.**



A close up of the triumphal procession. Notice the Candle Stand and the two trumpets which form an “X” over the Table of Showbread as the Romans carry them into Rome.



The Golden Lamp Stand from Herod's Temple of 70 AD.



The Jewish Plunder and the Arch of Titus:

The Arch of Titus was built in Rome in 82 AD to commemorate the Roman victory over the Jews. It is clear from the images on the Arch that the Golden Candle Stand, the Table of Showbread, and trumpets from the Temple were carried into Rome. Josephus himself testifies to this fact in his book, *Wars of the Jews*, book 7, chapter 5:

After these triumphs were over, and after the affairs of the Romans were settled on the surest foundations, Vespasian resolved to build a Temple to Peace, which was finished in so short a time, and in so glorious a manner, as was beyond all human expectation and opinion: for he having now by Providence a vast quantity of wealth, besides what he had formerly gained in his other exploits, he had this temple adorned with pictures and statues; for in this temple were collected and deposited all such rarities as men aforetime used to wander all over the habitable world to see, when they had a desire to see one of them after another; he also laid up therein those golden vessels and instruments that were taken out of the Jewish temple, as ensigns of his glory. But still he gave order that they should lay up their Law, and the purple veils of the holy place, in the royal palace itself, and keep them there.

The Temple treasures were kept in Rome until Rome fell to the Vandals. The Vandals were in turn defeated by the Byzantine Empire, which recovered the Temple treasures and took them to Constantinople. During the triumphal procession through Constantinople with the captives and

goods taken from the Vandals, the Jewish Temple treasures were seen among the booty. Procopius records these events of his own day in History of the Wars, book IV, chapter 9:6-9:

. . . among these were the treasures of the Jews, which Titus, the son of Vespasian, together with certain others, had brought to Rome after the capture of Jerusalem. And one of the Jews, seeing these things, approached one of those known to the emperor and said: "These treasures I think it inexpedient to carry into the palace in Byzantium. Indeed, it is not possible for them to be elsewhere than in the place where Solomon, the king of the Jews, formerly placed them. For it is because of these that Gizeric captured the palace of the Romans, and that now the Roman army has captured that the Vandals." When this had been brought to the ears of the Emperor (Justinian), he became afraid and quickly sent everything to the sanctuaries of the Christians in Jerusalem.

Forty-nine years after the death of Justinian and seventy years after the dedication of the Nea Church the Persians captured Jerusalem with help from their Jewish allies. The Nea Church was plundered in 614 by the Jews and Persians. History records that all churches in Israel at this time, with the exception of the Church of the Nativity in Bethlehem, were burnt by the Persian invaders and their Jewish allies. The fact that these churches were plundered is confirmed by the fact that the Persians captured what the Christians thought was the "True Cross" from the Church of the Holy Sepulcher. It would appear then that the Temple treasures taken to Rome by Titus in 70 AD and returned to Jerusalem by Justinian in 534 were possibly taken back by the Jews in 614 from the Nea Church.

After the fall of Jerusalem to the Persians in 614 we lose track of the Temple treasures.

What happened to them?

Were the Jews silent about their re-discovered Temple treasure?

Were the Temple treasures carried away by the Persians?

Maybe melted down?

Or, were they never located nor removed from their hidden compartments in the lower regions of the Nea Church?

Are they still there today?

By 617, only three years after victory, the Persians betrayed their Jewish allies by expelling them from Jerusalem and returning Jerusalem to the Christian control of the Byzantine Empire.

(Note that the Persian invasion of 614 was not associated with Islam, since it was not until 622 that Mohammed began to spread his new religion. By 626 Mohammed began slaughtering the Jews of Medina, and the Muslim "faith" began to spread. Muslim war and conquest would arrive in Jerusalem in 638, a mere 21 years after the Persians restored it to the Christians.)

Although plundered and burnt, we know that the remains of the Nea Church continued to stand for several centuries, since it was described by pilgrim writers as still in use in 634 and 808. In fact, in 870 a monk stayed in what was called Charlemagne's rebuilt Nea Church.

Nea Church here → <http://www.generationword.com/jerusalem101/64-nea-church.html>

Arch of Titus here → http://www.generationword.com/jerusalem101/64-nea-church.html#arch_of_titus

2:16 – “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.

3361 [e]	3767 [e]	5100 [e]	4771 [e]	2919 [e]	1722 [e]	1035 [e]	2532 [e]	1722 [e]
Mē	oun	tis	hymas	krinetō	en	brōsei	kai	en
16	Μὴ	οὐδὲ	τις	ὑμᾶς	κρινέτω	ἐν	βρώσει	, καὶ ἐν
	Not	therefore	anyone	you	let judge	in regard to	food	or in regard to
	Adv	Conj	IPro-NMS	PPro-A2P	V-PMA-3S	Prep	N-DFS	Conj Prep

4213 [e]	2228 [e]	1722 [e]	3313 [e]	1859 [e]	2228 [e]	3561 [e]	2228 [e]	4521 [e]
posei	ē	en	merēi	heortēs	ē	neomēnias	ē	sabbatōn
πόσει	, ἢ	ἐν	μέρει	ἐορτῆς	, ἢ	νεομηνίας	, ἢ	σαββάτων
drink	or	in	regard	to a feast	or	a New Moon	or	Sabbaths
N-DFS	Conj	Prep	N-DNS	N-GFS	Conj	N-GFS	Conj	N-GNP

2:17 – “These are a shadow of the things to come, but the substance belongs to Christ.”

3739 [e]	1510 [e]	4639 [e]	3588 [e]	3195 [e]	3588 [e]	1161 [e]	4983 [e]	3588 [e]	5547 [e]		
ha	estin	skia	tōn	mellontōn	to	de	sōma	tou	Christou		
17	ἅ	ἐστὶν	σκιά	τῶν	μελλόντων	;	τὸ	δὲ	σῶμα	τοῦ	Χριστοῦ
	which	are	a shadow	the things	coming		the	however	body [is]	-	of Christ
	RelPro-NNP	V-PIA-3S	N-NFS	Art-GNP	V-PPA-GNP		Art-NNS	Conj	N-NNS	Art-GMS	N-GMS

2:18 – “Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind,”

3367 [e]	4771 [e]	2603 [e]	2309 [e]	1722 [e]	5012 [e]	2532 [e]	2356 [e]	3588 [e]	32 [e]		
mēdeis	hymas	katabraueuētō	thelōn	en	tapeinophrosynē	kai	thrēskeia	tōn	angelōn		
18	μηδεὶς	ὑμᾶς	καταβραβεύετω	, θέλων	ἐν	ταπεινοφροσύνη	καὶ	θρησκεία	τῶν	ἀγγέλων	
	No one	you	let disqualify		delighting	in	humility	and	[the] worship	of the	angels
	Adj-NMS	PPro-A2P	V-PMA-3S		V-PPA-NMS	Prep	N-DFS	Conj	N-DFS	Art-GMP	N-GMP

3739 [e]	3708 [e]	1687 [e]	1500 [e]	5448 [e]	5259 [e]	3588 [e]	3563 [e]	3588 [e]	4561 [e]	846 [e]	
ha	heoraken	embateuōn	eikē	physiomenos	hypo	tou	noos	tēs	sarkos	autou	
ἃ	ἐώρακεν	ἐμβατεύων	, εἰκῆ	φυσιούμενος	ὑπὸ	τοῦ	νοῦ	τῆς	σαρκὸς	αὐτοῦ	
	which	he has seen	detailing	vainly	being puffed up	by	the	mind	of the	flesh	of him
	RelPro-ANP	V-RIA-3S	V-PPA-NMS	Adv	V-PPM/P-NMS	Prep	Art-GMS	N-GMS	Art-GFS	N-GFS	PPro-GM3S

2:19 – “and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.”

2532 [e]	3756 [e]	2902 [e]	3588 [e]	2776 [e]	1537 [e]	3739 [e]	3956 [e]	3588 [e]	4983 [e]	1223 [e]	3588 [e]	860 [e]	2532 [e]
kai	ou	kratōn	tēn	Kephalēn	ex	hou	pan	to	sōma	dia	tōn	haphōn	kai
19 καὶ	οὐ	κρατῶν	τὴν	Κεφαλὴν	, ἐξ	οὗ	πάν	τὸ	σῶμα	, διὰ	τῶν	ἀφῶν	καὶ
and	not	holding fast	to the	head	from	whom	all	the	body	by	the	joints	and
Conj	Adv	V-PPA-NMS	Art-AFS	N-AFS	Prep	RelPro-GMS	Adj-NNS	Art-NNS	N-NNS	Prep	Art-GFP	N-GFP	Conj

4886 [e]	2023 [e]	2532 [e]	4822 [e]	837 [e]	3588 [e]	838 [e]	3588 [e]	2316 [e]
syndesmōn	epichorēgoumenon	kai	symbibazomenon	auxei	tēn	auxēsin	tou	Theou
συνδέσμων	ἐπιχορηγούμενον	καὶ	συμβιβάζόμενον	, αὕξει	τὴν	αὕξησιν	τοῦ	Θεοῦ .
ligaments	being supplied	and	being knit together	increases	with the	increase	-	of God
N-GMP	V-PPM/P-NNS	Conj	V-PPM/P-NNS	V-PIA-3S	Art-AFS	N-AFS	Art-GMS	N-GMS