

Colossians 2:8-19

1. Colossians 2:8-3:4 is the theological portion of the epistle. It is upon this portion that the rest of Paul's admonition finds its basis.
 - a. Part one: 2:8-2:19 – Soteriology - theology of salvation
 - i. 2:8-15 –
 1. Angels - spiritual beings (worship of angels) and
 2. Law - bondage to the law (practice Law for salvation)
 - ii. 2:16-19 – ties spiritual beings and bondage to the law together
 - b. Part two: 2:20-3:4 – Sanctification –
 - i. two subjects are introduced with “since” and both are followed by commands that should be our appropriate response
 1. 2:20 – “**Since** you died with Christ to the elemental spiritual forces of this world, why, as though you still belong to the world, do you submit to its rules: ‘Do not handle! Do not taste! Do not touch!’?”
 2. 3:1 – “**Since**, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God.”
2. 2:8-3:4 focuses on the two leading fallacies of the Colossian heresy and both are identified with the article **tes** – “the” – in the Greek:
 - a. “*tes philosophias*” – “philosophy” (or “the philosophy”) – which may be the phrase used by the false teachers in Colossae to identify their teaching: The Philosophy
 - b. “*ta stoicheia*” – “the principles”, “the elemental spiritual forces”, “the basic principles”, “
 - i. See also 2:20
3. Beginning in 3:5 Paul focuses on true and righteous sanctification.
4. In Colossians Paul used 33 words which are only used one time by Paul in the NT.
 - a. In 2:8-3:4 Paul uses fifteen of these thirty-three words used only one time in his letters. (45%)
 - b. It is possible that Paul was taking the heretics vocabulary and using it against them.
5. The heresy had threatened two areas of Christian theology:
 - a. Soteriology – the work of Jesus Christ on the cross for salvation
 - b. Sanctification – the holiness that grows in a believer's life after salvation by faith.
6. “In Christ” from chapter 2
 - a. 2:3 – “in whom are hidden all the treasures of **wisdom** and **knowledge**”
 - b. 2:6 – “**walk in him**”
 - c. 2:7 – “**rooted** and **built up in him**”
 - d. 2:9 – “in him all the **fullness of deity** dwells bodily”
 - e. 2:10 – “**you** have been **filled in him**”
 - f. 2:11 – “**you** were **circumcised in him**”
 - g. 2:12 – “in him **you** were **raised up**”
 - h. 2:15 – “**triumphing** over them in him”

2:8 – “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”

991 [e]	3361 [e]	5100 [e]	4771 [e]	1510 [e]	3588 [e]	4812 [e]	1223 [e]	3588 [e]	5385 [e]
Blepete	mē	tis	hymas	estai	ho	sylagōgōn	dia	tēs	philosophias
8 Βλέπετε	μή	τις	ὑμᾶς	ἔσται	ὁ	συλαγωγῶν	διὰ	τῆς	φιλοσοφίας
Take heed	lest	anyone	you	there will be	-	taking captive	through	-	philosophy
V-PMA-2P	Adv	IPro-NMS	PPro-A2P	V-FIM-3S	Art-NMS	V-PPA-NMS	Prep	Art-GFS	N-GFS

2532 [e]	2756 [e]	539 [e]	2596 [e]	3588 [e]	3862 [e]	3588 [e]	444 [e]	2596 [e]	3588 [e]
kai	kenēs	apatēs	kata	tēn	paradosin	tōn	anthrōpōn	kata	ta
καὶ	κενῆς	ἀπάτης	, κατὰ	τὴν	παράδοσιν	τῶν	ἀνθρώπων	, κατὰ	τὰ
and	empty	deceit	according to	the	tradition	-	of men	according to	the
Conj	Adj-GFS	N-GFS	Prep	Art-AFS	N-AFS	Art-GMP	N-GMP	Prep	Art-ANP

4747 [e]	3588 [e]	2889 [e]	2532 [e]	3756 [e]	2596 [e]	5547 [e]
stoicheia	tu	kosmou	kai	ou	kata	Christon
στοιχεῖα	τοῦ	κόσμου	καὶ	οὐ	κατὰ	Χριστόν
principles	of the	world	and	not	according to	Christ
N-ANP	Art-GMS	N-GMS	Conj	Adv	Prep	N-AMS

1. Paul is addressing an intentional and purposeful attack on misguided Christians.
2. “See to it” or “Take heed” from – *blepete* (a form of *blepo*) – means “to look at!” and here it means “Look out!” or “Beware”
3. The Greek word **estai** translated “there will be” (interlinear) that follows *Blepete* (“Beware”) is in the future indicative middle third person singular.
 - i. Future Tense – it is coming
 - ii. Indicative Mood – it is a fact. This is a real threat. This is not subjunctive which means a potential.
 - iii. Third person – means they, them
4. “taken captive”
 - a. Indicates the believers were:
 - i. Unwilling to be taken captive
 - ii. Unaware of the trap that was being set for them
 - iii. But, these Christians were willing to follow these ensnaring hunters
 - b. “taking captive” – *sylagogon* – means “to carry off as spoil”, “to kidnap”
 - i. Used to say “plunder”, “lead captive” and “I make victim by fraud”
 - ii. Paul uses *sylagogon* here to refer to carrying someone away from the truth into the slavery of philosophical error.
5. “Philosophy” – *philosophias* – means “love of wisdom” or “pursuit of wisdom”
 - a. KEY POINT: this is the only time the word “philosophy” appears in the NT and the only time Paul uses the word “philosophy” in his letters.
 - i. This makes this verse unique and the use of the word here purposeful
 - ii. Philosophy in Paul’s world was very common. Both, Greek philosophy and Jewish philosophy.

- iii. The use of the word “philosophy” may indicate the false teaching did not have religious or theological roots, but rather secular, intellectual tendencies.
 - b. Important is the article in front of “philosophy” (singular in the Greek).
 - i. *tes philosophias* – “The Philosophy” – which may indicate the particular teaching infecting the Colossian church. Maybe even the name by which it was known: THE PHILOSOPHY, which would be contrary to Paul’s teaching.
 - ii. This is not saying in the Greek “philosophies” in general. Some critics, skeptics and failed commentators use this verse to argue that Paul was anti-intellectual and rejected all human reason. The critics’ false claim against Paul was he was teaching “spiritual”, unseen, untestable faith instead of practical, intellectual, provable concepts. This, of course, is false. Paul is criticizing here a false philosophy (The Philosophy) and supporting true philosophy (reason, love of wisdom, pursuit of wisdom) revealed in the laws of nature and the laws of God throughout this letter and the entire New Testament
- 6. “Empty deceit” – *kenes apates* –
 - a. *Kenes* – “empty” – meaning “empty”, “empty of moral content”, “vain”, “ineffective”, “foolish”, “worthless”, “false”, “unreal”
 - b. *Apates* – “deceit” – “deceit”, “deception”, “delusion”
- 7. “THE PHILOSOPHY” is described with three characteristics:
 - a. “according to the tradition of men” - Human –
 - i. Man attempting to find truth
 - 1. This is not Romans chapter 1 pursuit of general revelation revealed to all men and accessible through reason and natural law.
 - 2. This is referring to man seeking to understand and explain the secret things of God that are only revealed by God through his revelation to the prophets and apostles, and his Christ. As it says in Deuteronomy:

“The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.” – Deut. 29:29
 - b. “according to the principles of the world - Elementary –
 - i. *Stoicheia* – “basic principles” –
 - 1. Originally in the Greek this word referred to the four basic elements: earth, fire, wind, water. All seen in conflict with each other
 - 2. Then, the word began to refer to the basic elements of words, the alphabet, or the ABC’s of something. Like saying, “the basics”, or “the ABC’s”
 - 3. The signs of the zodiac and the powers that occupied the planets and stars were the “elements” or the “*stoicheia*”
 - 4. In Jewish thinking the *stoicheia* began to refer to supernatural beings who ruled over the world, the nations, the political leaders and local peoples. These are the rulers and authorities in heavenly places and the demons. This is the meaning Paul is using here and in this letter.
 - c. “Not according to Christ” – Non-Christian –
 - i. The heart of the issue is obvious. Instead of continuing in Christ, the false teaching, “THE PHILOSOPHY”, was leading believer’s captive into an intellectual, academic spiritualism of demonism.

2:9 – “For in him the whole fullness of deity dwells bodily,”

3754 [e]	1722 [e]	846 [e]	2730 [e]	3956 [e]	3588 [e]	4138 [e]	3588 [e]	2320 [e]	4985 [e]
hoti	en	autō	katoikei	pan	to	plērōma	tēs	Theotētos	sōmatikōs
9 ὅτι	ἐν	αὐτῷ	κατοικεῖ	πάν	τὸ	πλήρωμα	τῆς	Θεότητος	σωματικῶς ;
For	in	Him	dwells	all	the	fullness	of the	Deity	bodily
Conj	Prep	PPro-DM3S	V-PIA-3S	Adj-NNS	Art-NNS	N-NNS	Art-GFS	N-GFS	Adv

1. Two parts:

- a. Full deity of Christ – “For in him the whole fullness of deity dwells...”
- b. Full humanity of Christ – “For in him...bodily”

2. The words are important:

- a. “For” – links this verse and the following verses to what is said in verse 2:8 about being taken captive by The Philosophy and the rebel spiritual powers.
- b. “in Him” – the position in the Greek sentence makes this emphatic, the most important part forcibly and clearly presented in the sentence and the topic: “In Christ”
- c. “dwells” – *katoikei* –
 - i. present indicative active:
 1. present –
 - a. continuous or uninterrupted action
 - b. action that happens over and over
 - c. customary or habitual action
 - d. Useful words: continuously, repeatedly, over and over, uninterruptedly, constantly, deep on, customarily.
 2. Indicative – the mood of reality indicating this verb really happened, at least, in the mind of the speaker
 3. Active – the subject causes or produces the action of the verb.
 - ii. *Katoikei* – “dwells” – means “to inhabit”, “to settle” referring to dwelling, settling or being established permanently to inhabit.
 - iii. Philippians 3:21 – “our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.”
 - iv. The fullness of the Godhead exists permanently in Jesus’ who once mortal body has been glorified into an eternal body.
- d. “all the fullness” – *pleroma* – (used in 1:19 – “For in him all the fullness of God was pleased to dwell.”) – the word means “fullness”, “a filling up”
- e. “of the Deity” – *tes theotetos* –
 - i. *Theotetos* is only used here in the NT (*theiotes* is used in Romans 1:20 to denote divine nature, but only the divine nature). This word *theotetos* captures not only divine qualities and divine attributes, but also the very essence of God.

3. Full Deity: John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.”

4. Full Deity in full humanity: John 1:14 – “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

2:10 – “and you have been filled in him, who is the head of all rule and authority.”

2532 [e]	1510 [e]	1722 [e]	846 [e]	4137 [e]	3739 [e]	1510 [e]	3588 [e]	2776 [e]	3956 [e]	746 [e]	2532 [e]	1849 [e]	
kai	este	en	autō	peplērōmenoi	hos	estin	hē	kephalē	pasēs	archēs	kai	exousias	
10 καὶ	ἐστὲ	ἐν	αὐτῷ	πεπληρωμένοι	, ὅς	ἐστίν	ἡ	κεφαλὴ	πάσης	ἀρχῆς	καὶ	ἐξουσίας	,
and	you are	in	Him	complete	who	is	the	head	of all	rule	and	authority	
Conj	V-PIA-2P	Prep	PPro-DM3S	V-RPM/P-NMP	RelPro-NMS	V-PIA-3S	Art-NFS	N-NFS	Adj-GFS	N-GFS	Conj	N-GFS	

- The full sufficiency of Christ for the believer:
 - ESV: “you have been filled in him”
 - Literal from Greek: “you are in Him complete”
- We are not perfect or sinless, but all of our spiritual needs (life, deliverance from sin, forgiveness, justification, union....see the forty things that happen at salvation here:
<http://generationword.com/40things/>
- There is no need to seek spiritual fulfillment or deliverance from sin by:
 - Following “The Philosophy” – Greek intellectualism creeping into church
 - Obedying religious rituals or seeking purity from the Mosaic Law – Jewish Legalism
 - Enquiring of spiritual beings or seeking help from angelic (fallen or not) beings - Pagan
- “head of all rule and authority”
 - “head” – *kephale* – meaning “the head” used to express “the head”, “ruler”, “lord” and “a corner stone, uniting two walls”
 - Jesus is not only the Creator and Lord of all spiritual beings, but he continues to be their source of life and existence and freedom. They exist by Him and through Him.

Colossians 2:11-19

Overview:

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 - 2:8-15 – spiritual beings (worship of angels) and bondage to the law (practice Law for salvation)
 - 2:16-19 – ties spiritual beings and bondage to the law together
- Part two: 2:20-3:4 – Sanctification –
 - two subjects are introduced with “since” and both are followed by commands that should be our appropriate response:
 - 2:20 – “**Since** you died with Christ to the elemental spiritual forces of this world, why, as though you still belonged to the world, do you submit to its rules:”
 - 3:1-2 – “**Since**, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things.”
- Colossians 2:8-3:4 focuses on the two leading fallacies of the Colossian heresy:
 - Angels
 - The Law.
- Beginning in Colossians 3:5 Paul focuses on true and righteous sanctification.

2:11 – “In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,”

1722 [e]	3739 [e]	2532 [e]	4059 [e]	4061 [e]	886 [e]	1722 [e]	3588 [e]	
en	hō	kai	perietmēthēte	peritomē	acheiropoiētō	en	tē	
11	ἐν	ὧ	καὶ	περιετιμήθητε	περιτομῇ	ἀχειροποιήτῳ	, ἐν	τῇ
	in	whom	also	you were circumcised	with [the] circumcision	made without hands	in	the
	Prep	RelPro-DMS	Conj	V-AIP-2P	N-DFS	Adj-DFS	Prep	Art-DFS

555 [e]	3588 [e]	4983 [e]	3588 [e]	4561 [e]	1722 [e]	3588 [e]	4061 [e]	3588 [e]	5547 [e]
apekdusei	tou	sōmatos	tēs	sarkos	en	tē	peritomē	tou	Christou
ἀπεκδύσει	τοῦ	σώματος	τῆς	σαρκός	, ἐν	τῇ	περιτομῇ	τοῦ	Χριστοῦ
removal	of the	body	of the	flesh	in	the	circumcision	-	of Christ
N-DFS	Art-GNS	N-GNS	Art-GFS	N-GFS	Prep	Art-DFS	N-DFS	Art-GMS	N-GMS

1. Circumcision by hands is the cutting away of flesh. In the Mosaic Law it represented being part of the covenant of Abraham and the cutting away of ritual uncleanness
2. Circumcision by Christ without hands is the “putting off the body of flesh” which is terminology for the “sin nature”
 - a. “putting off” in the Greek is *apekdusei*:
 - i. *Apekdusei* is a double compound saying:
 1. Stripping off
 2. Casting away
 - ii. *Apekdusei* is the image of discarding and forsaking a piece of filthy clothing
 - b. Both the words “body” and “flesh” are used in the phrase: “by putting off the BODY of the FLESH”
 - i. “body” is the physical body or the full nature of man; NIV - “Your whole self”
 - ii. “flesh” is the nature of sin in mankind, or the evil and corruption in man’s nature; NIV – “ruled by flesh”
3. The ritual of circumcision is dismissed here for something more important. The corrupt philosophies in Colosse were enforcing physical circumcision as part of their distracting false teaching.
4. Christ’s circumcision is called circumcision of the heart in Romans 2:28 and Philippians 3:3

2:12 – “having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.”

4916 [e]	846 [e]	1722 [e]	3588 [e]	909 [e]	1722 [e]	3739 [e]	2532 [e]	4891 [e]	1223 [e]	
syntaphentes	autō	en	tō	baptismō	en	hō	kai	synēgerthēte	dia	
12	συνταφέντες	αὐτῷ	ἐν	τῷ	βαπτισμῷ*	, ἐν	ὧ	καὶ	συνηγέρθητε	διὰ
	having been buried with	Him	in	-	baptism	in	which	also	you were raised with [Him]	through
	V-APP-NMP	PPro-DM3S	Prep	Art-DMS	N-DMS	Prep	RelPro-DMS	Conj	V-AIP-2P	Prep

3588 [e]	4102 [e]	3588 [e]	1753 [e]	3588 [e]	2316 [e]	3588 [e]	1453 [e]	846 [e]	1537 [e]	3498 [e]
tēs	pisteōs	tēs	energeias	tou	Theou	tou	egeirantos	auton	ek	nekron
τῆς	πίστεως	τῆς	ἐνεργείας	τοῦ	Θεοῦ	, τοῦ	ἐγείραντος	αὐτὸν	ἐκ	νεκρῶν
the	faith	of the	working	-	of God	the [One]	having raised	Him	out from	the dead
Art-GFS	N-GFS	Art-GFS	N-GFS	Art-GMS	N-GMS	Art-GMS	V-APA-GMS	PPro-AM3S	Prep	Adj-GMP

1. This baptism represents the believer in Christ being joined to Christ in his:
 - a. Burial
 - b. Resurrection
2. This “baptism” is not speaking of the ritual water baptism (Which can be used to express this spiritual experience accomplished by “faith”)
3. This “baptism” is a reference to a spiritual occurrence that took place through the faith of the believer. This is union with Christ:
 - a. Through faith
 - b. Powerful working of God
 - c. Raised Jesus from the dead
 - d. You were buried with him and raised with him
 - e. Baptism is a spiritual occurrence by the power of God that occurs when trusting Christ
4. Romans 6:3-8 –

“don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. For we know that our old self was crucified with him so that the body ruled by sin might be done away with, a that we should no longer be slaves to sin—because anyone who has died has been set free from sin. Now if we died with Christ, we believe that we will also live with him.”
5. Buried in baptism means you have died to your old life, the sin nature, your old ways.
6. Raised in baptism means you have been resurrected into a new life, a righteous nature, new ways to produce fruit from this new life.
7. The ritual of baptism is symbolic with no power or magical, spiritual force. Baptism is a representation or a teaching tool to express a spiritual truth. False philosophies will make much of baptism as a power source.

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	ἀκροβυστία	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	cheirographon	tois	dogmasin	ho	ēn	hypenantion	hēmin
14 ἔξαλείψας	τὸ	καθ'	ἡμῶν	χειρόγραφον	τοῖς	δόγμασιν	, ὃ	ἦν	ὑπεναντίον	ἡμῶν ;
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	ἔρκεν	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 the 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]
<i>apekdysamenos</i>	<i>tas</i>	<i>archas</i>	<i>kai</i>	<i>tas</i>	<i>exousias</i>	<i>edeigmatisen</i>
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]
<i>en</i>	<i>parrēsia</i>	<i>thriambeusas</i>	<i>autous</i>	<i>en</i>	<i>autō</i>
ἐν	παρρησίᾳ	, θριαμβεύσας	αὐτούς	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 disbarment 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. But, it has something to do with “triumph”.
 - 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 triumph.
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.**



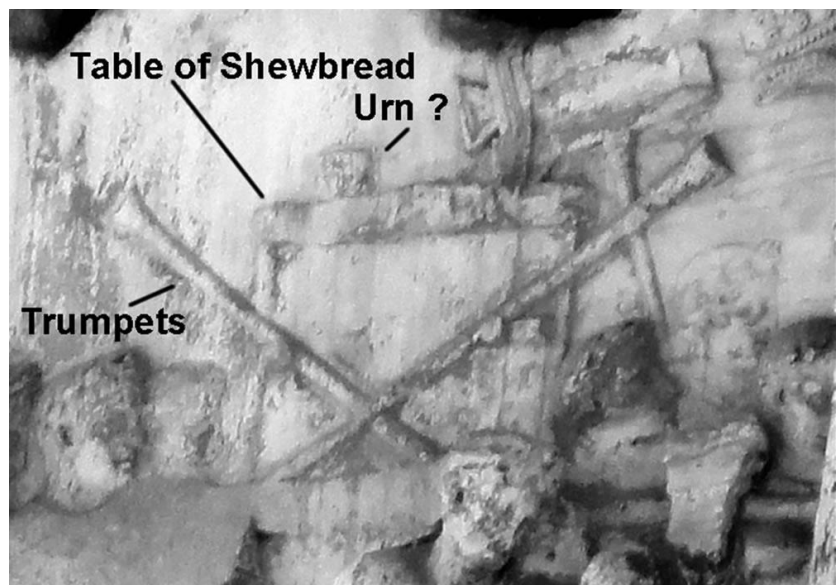


The Golden Lamp Stand from Herod's Temple of 70 AD.

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

Colorized go to <http://generationword.com/1.jpg> (temporary link for class)

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 Mḗ	οὐν	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

1. False teachers at Colosse had instituted strict regulations to obtain and maintain “spirituality” of some sort concerning:
 - a. eating
 - b. drinking
 - c. religious calendar dates and events
2. “Therefore” clearly indicates that the previous sufficiency of Christ and his total victory made these false practices:
 - a. Unnecessary
 - b. Distracting
 - c. False, demonic doctrines and practices:
 - i. 1 Timothy 4:1-3 – “Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.”
 - ii. Galatians 4:3, 8-9 – “In the same way we also, when we were children, were enslaved to the elementary principles of the world... Formerly, when you did not know God, you were enslaved to those that by nature are not gods. But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?”
3. Notice the similarity of the opening line of 2:16 with 2:8. Chapter 2 verse 8 presents the overall warning, but chapter 2:16 gives some details of how the captivity of believers takes place:
 - a. Colossians 2:8 – “See to it that no one takes you captive by philosophy and empty deceit...”
 - b. Colossians 2:16 – “Therefore let no one pass judgment on you...”
 - c. Even consider Colossians 2:4 – “I say this in order that no one may delude you with plausible arguments.”

Colossians				
2:4	I say this	no one	delude	you

2:8	See to it	no one	take captive	you
2:16	Therefore	no one	pass judgment	you
2:18	Let	no one	disqualify	you

- d. Tools of deception:
- i. **Delude you** - 2:4 – plausible or fine-sounding arguments
 - ii. **Take you captive** - 2:8 – philosophy, empty deceit, human traditions, fallen spirits
 - iii. **Pass judgment** - 2:16 – legalism, dietary laws, religious festivals, holidays and Sabbaths
 - iv. **Disqualify** - 2:18 – asceticism, worship of angels, visions
4. This verse may indicate the “written document” of 2:14-15 is clearly any religious regulations including the Law of Moses.
 5. The Colossians believers were not to allow anyone to judge their standing before God based on their religious observations.
 - a. Galatians 5:1 – “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. I testify again to every man who accepts circumcision that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace.”
 6. We do know from Romans and 1 Corinthians to be sensitive to the “weak” believer (those who do not fully understand, yet) and not put a stumbling block in their way concerning these things:
 - a. Romans 14
 - b. 1 Corinthians 8
 7. These dietary regulations may have been:
 - a. Taken from the Mosaic Law
 - b. Ascetic practices from Pagan religions – asceticism is practiced by those trying to obtain access to spirituality, mystic experiences or interaction with angelic beings
 - c. Likely, the Colosse heresy involved pagans in the church looking to the Jewish Law to justify their similar pagan acetic practices.
 8. Religious days and seasons:
 - a. Religious festival – (yearly, annual) -
 - b. New Moon celebration – (monthly) -
 - c. Sabbath day – (weekly) – This is clearly a Jewish reference since Sabbath is unique to Judaism.
 9. Two true concerns:
 - a. Every day is holy to the Christian. Every day is a day of worship and celebration in Christ.
 - b. In our modern Western world the Sabbath is no longer a real issue.
 - i. This is NOT because we as a Western culture have become more convinced of the sufficiency of Christ. We have not become more mature in Christ.
 - ii. This is because we have become more secular living as secular humanist who are not drawn to worship the Lord on any day. We have become more secular with a drift towards paganism.

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 ἃ	ἔστιν	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

1. “Shadow” is caused by the light shining of the actual object. The shadow is not the real object. It is often times not even a clear representation and often casts an image that is disproportional.
2. Holding to a shadow or studying a shadow for reality can be misleading. Especially when the real object is clearly available for use, study and worship.
3. Hebrews 8:5-7 – “They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, ‘See that you make everything according to the pattern that was shown you on the mountain.’ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.”
4. Hebrews 10:1-2, 10 – “For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?... And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.”

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 μηδεις	ὑμᾶς	καταβραβευέτω ,	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	physioumenos	hypo	tou	noos	tēs	sarkos	autou
ἃ	έόρακεν	ἐμβατεύων ,	εἰκῆ	φυσιούμενος	ὑπὸ	τοῦ	νοῦς	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-PPMP-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	πᾶν	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	συμβιβαζόμενον ,	αὕξει	τὴν	αὕξησιν	τοῦ	Θεοῦ .
ligaments	being supplied	and	being knit together	increases	with the	increase	-	of God
N-GMP	V-PPMP-NNS	Conj	V-PPMP-NNS	V-PIA-3S	Art-AFS	N-AFS	Art-GMS	N-GMS