

Colossians Series

[Sun. Jul. 12, 2015] Colossians Series, Col. 2.13-15 – Craig A. Thurman

Beware lest any man spoil you through philosophy and vain deceit. (2.13) There are those who will come in the name of Christ who will use words or arguments of men and apply techniques to influence the children of God, along with deceitful methods to diminish who our Lord Jesus is and what He has done for us. Only after such persons have gained enough of a foothold in the Lord's church, will they begin to cast doubt upon significant truths concerning our Lord Jesus Christ. They will cast doubt upon His preexistence, His virgin birth, His immutability, His infallibility, His omniscience, His omnipotence, His Deity, His death, burial, resurrection, and His second coming. By so doing they would lead off the saints from following after Christ to a vain and empty religion. Speculations of men about God and His Word do not help the faith of the saints, or The Faith of Christ one iota. The saints must continue in those things that are after Christ according to His most holy Word. Though we said this last time in our study it bears repeating:

The success of a deceiver many times depends upon the ignorance of the victim. Victims of deception are misled because they do not know the truth. Thus, knowing the truth prevents deception. The more truth we know about Jesus Christ in this KJV Bible the less vulnerable we are to the deceptions there are about Him.

It is greatly troubling to me to discover what is and is not being heard in the gatherings of the saints of this body. I fear that some of us might be *dull of hearing*. My opinion is that, considering the books of the Bible brother King and I have covered during that period of time, Genesis, Corinthians, Philippians, Thessalonians, Romans, Colossians (now the second time), and the topical lessons in-between, if we have been here for 5 years and we haven't a good idea by now what the Bible teaches, and what this church stands for, that is a shame. There is something terribly wrong. Are we interested in spiritual things? Perhaps we have become disinterested for whatever reason, rekindle that interest. If it is the preacher, get rid of him and get someone who will do the work of the ministry. Or else, there is no life. Those who have no life haven't any idea that there is a problem and will continue in this outward religious service playing Christianity: live like the world Monday through Saturday, and on Sunday '*go to church.*'

Colossians Series

Brethren, as we study through the books of the Bible we should be gleaning important and relevant truths that help our lives personally, and establish our faith in church truth. Learning both the personal application of the Word of God and the doctrines of the faith are the Lord's mechanism for preserving both His people and His churches. When one of us falls short in this operation we are either a weak or a broken link or a destructive influence to the body of Christ. We should have learned the origin of the kosmos, doctrines of grace, particulars of the two church ordinances (baptism and the Lord's Supper), many, many things concerning the God (the Father, Son, and Holy Spirit), proper Christian living, church constitution, church government, (nature of the church, church discipline, the charismatic gifts [their purpose and place in the history of the Lord's churches, brother King just covered this.], the resurrection of the saints, the coming of our Lord Jesus Christ, the future of the saints, of eternal punishment for those in unbelief, etc, etc. We should have become settled to some extent in **all** of these truths. Is there ever a day that we can afford to be ignorant of God's Word? Every time, every period in history has proven that, for the saints, it has always been essential, for the individual member and the church collectively, to know the teachings of God's Word.

Last time in our Colossian's study we read in clearest terms that Jesus is God. 'All God's fulness dwells bodily in Jesus Christ.' (2.9) And He being God, and we being in Him, we are complete. Listen, we are inalterably secured in God by the Son.

Jn.10.29 My Father, which gave them me (before the foundation, the conception of the world), is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one. (This is not because of faith, though we shall all come to faith in Christ; but because it pleased Him to do so. [Eph.1.5 the good pleasure of His will... We sing the song, 'More secure is no one ever, than the loved ones of the Savior ...']

He is our sacrifice, our righteousness, our salvation, our life, our hope, our Rock, our joy.

To summarize verse 10-12 (read them); 11, 12 are statements of facts spoken of the saints of the churches in Colossae and Laodicea. **These verses consider the**

Colossians Series

result of the work of Christ. They examine the evidence of their completion. Is it so with us? The Scriptures assume that every believer in Christ is baptized. (13-15 explains the *cause*.)

Verse 10, You are complete[d] in Him (**perf. pass.**); Verse 11, The excess of the flesh, by an inward work of Christ upon our hearts, has been cut away (circumcised, **aor. ind. pass.**); Verse 12, You are buried [together] with Him in baptism (part. aor. pass); and Verse 12, You are raised with Him (**aor. ind. pass.**). Every point of which is true for properly walking N.T. saints; a church related believer. This is what took place in every single one of the lives of the Colossians. If you are a part of this church it is true for you as well. These verse present the historical facts.

Now, as we move forward today and consider verse 13-15 lets pick out the subject. The subject of each statement found within verses 13-15 is God the Father. (vs. 13 *hath he*, refers back to God the Father. cf. vs. 12, ... *the operation of God, who hath raised him from the dead.*) There are three predicates in succession; that which follows the subject:

Subject ... predicate:

The Father ... has quickened you. (vs.13)

The Father ... took it. (vs.14)

The Father ... made a show. (vs.15)

Verses 13-15 explain *how* it is that we came to have this completion. In other words we are examining the foundation of our hope in God. We are considering the root *cause* of our faith in Christ.

There are five participle, aorists in these three verses:

having forgiven – blotting out – nailing – having spoiled – and triumphing

These are also stating historical facts. We need to notice that these represent everything Christ accomplished for us at His cross some 2000 years ago. This is not when we believed. If we think this we shall miss the important point of these verses. From His accomplished work on the cross our faith results. To emphasize this, let me state it this way: faith is the fruit of Christ's work at the cross. All that

Colossians Series

the O.T saints experienced was on credit for what Christ would do at Golgatha. All that the N.T. saints do is based on the *finished work*. Look at the elect of God more like a whole lot, or as one people, whose experience has this significant distinction: some lived before the cross of Christ, and the rest live after Christ. So let's delve into these passages for the next few moments.

καὶ ὑμᾶς (acc. pl of σὺ) ὄντας νεκροὺς ἐν παραπτώμασιν
13 ¶ And **you**, being dead in your sins
(Robertson, **you**, trespasses
emphatic position, offenses
but object of verb
hath quickened.)

being [dead, νεκροὺς], ὄντας, acc, pl, masc, part, pres of εἰμί, 'I am'.

This describes the present state of every person descended from Adam: *being dead* in sins before God. In this state it means one who is not living before God in righteousness.

*1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, **should live unto righteousness**: by whose stripes ye were healed.*

What is it to be dead in sins? All of the manifestations of sin and the fact of physical death – is a result of sin. The very ubiquitous death of every man proves that all men are dead in sins.

*Ro 5:12 Wherefore, as by one man sin entered into the world, and death by [his, Adam's] sin; and so **death passed upon** [unto] **all men, for that** [meaning literally, upon whom] **all** [men] **have sinned** (aor. ind. *sinned*) ...*

By this verse we see that by Adam's sin death came unto all men; and death is upon all men because all men have sinned.

All men descended from Adam are born dead or conceived in sins before God.

Colossians Series

Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Dead in sins means that there is no spiritual life in them before God.

*Eph 4:18 Having the understanding darkened, **being alienated from the life of God** through the ignorance that is in them, because of the blindness of their heart ...*

But for the grace of God all men would continue in their alienation from the life of God; all men would have continued in a state of death in sins. In this state every man is incapable of all spiritual actions before God.

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

No spiritual fruit can be produced from this state of death. Such persons cannot produce faith, joy, love, humility, thanksgiving of hope in God. There is no capacity to will or to do anything acceptably before God. Thus the conclusion is, as Jesus stated to Nicodemus: ye must be born again. Yet, Jesus never told him how to be born again. Why? Because it is not what man can do or wills to do, but what God does for him. Therefore if God causes the new birth it was is of grace. If He does nothing for the sinner He is just, righteous; and if He saves it of His grace.

and the uncircumcision of your flesh,

The uncircumcision of your flesh seems to give emphasis to the fact that at that time, while dead in sins, the heart had not received any previous work of grace in Christ; that they lived only according to the lusts of the flesh (destitute of any spiritual will for the glory of God); or the meaning of *uncircumcision of the flesh* could emphasize the fact that they were not only dead in sins, but Gentiles dead in sins; or both, because both considerations are true. The fact of their being Gentiles does come into consideration in verse 14.

Colossians Series

σὺν αὐτῷ

hath he quickened together with him,

he quickened, συνεζωοποίησεν, 3rd ps, aor 1, ind; made live with;

First, the simple statement of verse 13: **God has quickened you.** Being dead tells the state that we were in at the moment ... *being* dead in your sins and the uncircumcision of your flesh ... Not only were you dead in trespasses and sins, but you were Gentiles freely operating in the lusts of the flesh. Notice the fact of *being* (part. pres.) dead. Then notice that from this continuous, present state He *hath quickened together* (the aor. ind. can be translated *quickened*, translated as a *simple past tense: He quickened us*) with him. From this continuous present state of being dead in sins He quickened us *with Him*.

First of all, lest we miss the point, when our Lord was made alive we were in Him. Because He lives all of the elect are alive in Him before God. The experience will follow, but the fact is true before God. The sin question has been answered in the death of Christ for the elect not at the point of our faith, but at the point of Christ's death. We will touch on this again in a moment.

But, for the moment, let us consider our experience, ... being dead, he has quickened. This sets straight the Arminian error which teaches that regeneration/new birth follows faith. In other words, one of the fallacies of the Arminian doctrine states that faith causes regeneration/new birth. That teaching stands opposed to the truth of the Word of God. No question about it. For example, a dead man lying in a tomb cannot *do* anything but send forth the stench in his corruption.

Joh 11:14 Then said Jesus unto them plainly, Lazarus is dead.

*11.39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time **he stinketh**: for he hath been dead four days.*

Colossians Series

At the sovereign command of Jesus Christ Lazarus received his life and rose up to obey the voice of the Savior. (Jn.11.43, 44)

Joh 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44a And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. ...

It is the gospel which directs his steps thereafter in the truth.

Jn.11.44b ... Jesus saith unto them, Loose him, and let him go.

Only after receiving life in the new birth may one act in obedience to the spiritual message of the Word of God. A corpse has no volition Godwardly: read the Bible a thousand times over and he cannot respond; that is, until God bestows the grace of life.

Again, faith does not cause regeneration. Our Lord Jesus Christ's discourse with Nicodemus, in John chapter 3, states the same in verses 3, 5. (3) *Except a man be born again, he **cannot see** the kingdom of God.* What does that say? A man cannot see or perceive the kingdom of God except he is born again. Again, (5) *Except a man be born of water and of the Spirit, he **cannot enter into the kingdom of God.*** Plainly, one cannot enter into the kingdom of God except he is born again. The kingdom of God is not occupied by anyone who is not born again. What is the Biblical requisite for perceiving and entering the kingdom of God? The Arminian says, Faith! No, it is the new birth! Faith is a fruit of one born again.

What relationship does faith have to regeneration or the new birth? Faith is the product or evidence of the bestowal of the grace of life. In other words, regeneration, or being born is the cause of faith, and not the other way around. So what does faith do? It proves the reality of the new birth, regeneration, or quickening to life. Faith is the evidence.

*Heb 11:1 **Now faith is the substance of things hoped for, the evidence of things not seen.***

Colossians Series

But for the evidence that faith provides, how can anyone know that one has been born again? It would be like trying to prove air currents. If it weren't for the evidences of dust, leaves, sense of touch, and other blowing material we could never tell anything about air. And if it weren't for the spiritual evidences of faith, hope, joy, peace, longsuffering, love, patience, thanksgiving, praise, prayer, etc., we could never tell whether one has been born again.

Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Read Jn.1.12 together and notice the verb tenses.

Joh 1:12 But as many as received [aor. ind. act] him, to them gave he [he gave, aor. ind. act] power [right, authority] to become [aor. infin.] the sons of God, even to them that believe [part. pres., or, that are believing] on his name:

The *receiving*, the *giving*, and the *becoming* all historical facts with these persons. Whoever these are, they are *believing* in Jesus Christ. This does not tell us *how* or *when* these came to have faith in Christ. It only gives us the factual evidence that they had believed in Jesus Christ.

13 Which [A very important and pivotal word. *Which* refers back to the previous clause, and tells us something about those who *are believing*. *Which ... who are [T]hem that believe on his name ...*] **were born [aor. ind. pass.]**, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

were born, ἐγεννήθησαν, 3rd p pl, aor 1, ind, pass of γεννάω. Beyond question, *them that believe on his name ... were born of God.* That is what these verses state. They are believing because they are born. They were born and therefore believe.

Colossians Series

The new birth precedes faith. Now, few even among the Baptist faith agree with the Word of God on this point anymore. Although all Baptists used to believe this. Dr. J. R. Alexander, of the American Baptist Association (ABA), argued against this Bible truth in a debate years ago.

Dr. J. R. Alexander, in a book entitled, *Crawford-Alexander Debate*, November 1979, Hayward, CA, p.86, interpreted Jn. 1.12 as follows:

“He came to his own and his own received him not, but as many as received him,” ... I don’t think my opponent will deny that receiving Christ means faith. I don’t think he’ll deny that. “To as many as received him, to them gave he power.” And my opponent knows that that word power means the authority or the right or privilege to become the sons of God. And I don’t believe this refers to giving them the right to be born of the spirit of God. They are born of the spirit of God when they believe in him.’

What did he say? He said that ‘They are born of the spirit of God when they believe on him.’ That statement stands in direct contradiction to the plain teachings of Scripture. He is wrong! Not because we think so. Not because of opinion, but because God’s Word says otherwise. Brethren, and this happens often, in order to maintain an error you have to leave something significant out. What did this man so conveniently omit in this consideration? He left out the very next verse, which tells us how it is that all come to faith in Christ. Had this man only gone on to read the next verse, which says, ... *which were born ... of God*, and just considered the English grammar, he would not have been able to make that statement.

Again, Dr. J. R. Alexander, *ibid*, p.87, says, ‘Personal faith in Christ is absolutely necessary for a sinner to obtain that eternal spirit life.’ That is not true! Jesus said Himself,

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Colossians Series

Brethren, our Lord was talking about the new birth, not the first resurrection. The first resurrection is found in verses 28, 29. Conversion is in verse 24, where we are told that those *hearing and believing* have life [already.] Notice the same things, life precedes faith:

*Joh 5:24 Verily, verily, I say unto you, He that heareth my word, **and believeth on him that sent me** (referring to the Heavenly Father), hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (Brethren, faith comprehends both the Father and the Son. Faith comprehends the Father because the Son has revealed Him to us.*

*Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save **the Son, and he to whomsoever the Son will reveal him.***

Faith comprehends the Son because the Father has revealed to us the Son.

Mt.11.25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Let's boil this thought down real simple: He that hears and believes in the Father and the Son **has life**. That doesn't say *shall have life*, but *has life*. Do we hear the Word of God? Do we believe on Him that sent the Son, the Lord Jesus, that is the Heavenly Father? Do we believe the record or witness that God gave concerning His Son? Do we understand that Jesus Christ is the **only** hope for sinners? He isn't just another hope. He is the only hope for sinners. His death, burial, and resurrection is the seal of a sure salvation to the elect of God? If you understand this for yourself, take greatest comfort dear soul, you have you have eternal life. It is that simple.

*1Jn.5.10 ¶ He **that believeth** on the Son of God **hath the witness** in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

Colossians Series

11 And **this is the record** (What is? Believing), that **God hath given** [ἔδωκεν, aor, ind, or, gave] to us eternal life, and this life is in his Son.
12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Do you know Him? This is a know-so religion my friends.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Our text, Col. 2.13, teaches us that while we were in this very state, dead to God spiritually, unable, unwilling ... He has made us alive, He hath quickened us together with Him. He made a change in us that had nothing to do with anything that we did. It was not because we were so wicked, or because we were so righteous. He reached down and in mercy He saved us by His grace.

Paul was martyring Christians when Jesus stopped him one day on the road to Damascus. He was in a mad rage against them the day Jesus came to him. (Acts 26.11) Saints of God, it was not Paul's rage or righteousness that was the cause of Christ's appearance to him that day. It was simply the loving, selective, unmerited grace of God bestowed upon him that made the difference!

*... quickened together **with him**:*

The words *with Him*, are significant. In order to understand the fullest sense of being *quickened together with him* we must consider the whole standing of the elect of God as they were in the mind of God *before the foundation of the world ... in Christ*. It is upon this basis that all things flow to us in time and experience. The elect of God had a *dual* representation before God. First, the elect of God are in Christ. And last, the elect of God are in Adam. Let's move our perspective from a man's point of view into an heavenly point of view, or God's point of view. Because the elect of God are in Christ all that Christ will do for them shall benefit all of the elect of God. Because the elect are also in Adam, just as every man that comes into the world descended from him (but not all men in Adam are in Christ), what

Colossians Series

Adam did come upon every man in him, including the elect. When Adam sinned all men in him fell and died in sin. When Christ died on the cross for our sins we died to sin *before God* **with Him** that day. That means all of the O.T. saints of the past, and all of the N.T. saints that shall ever exist, died **to sin before God** the day that Jesus died on the cross. When He raised in life from the dead, the entire host of the elect of God were raised with Him, alive **before God**, without sin, justified (Ro.5.9 *justified by His blood*), and reconciled (Ro. 5.10 *reconciled by the death of His Son*) to God. Brethren, just as all men fell and died in sin when Adam sinned (though we were not there existing at that moment, we were in him), so all those *in Christ* were *raised ... up together, and made to sit together in heavenly places in Christ Jesus* before God (not just in our experience). (Ro.5.12; **1Co.15.21, 22** though this is in reference to the resurrection, it does show the elect of God in Adam, and in Christ; Eph.2. 5, 6 ... *He hath raised us up together, and made us sit together in heavenly places in Christ Jesus ...*) What remains is the manifestation of the elect of God in time and experience, which shall be upon their repentance and faith in Christ. Now we learn the basis of our being quickened together with Him ...

χαρισάμενος παραπτώματα
having forgiven you all trespasses;
Or, all sins

having forgiven, χαρισάμενος, nom, sing, masc, part, aor 1 of χαρίζομαι.

Having forgiven you all trespasses: The very basis of our quickening to life is the forgiveness of sins. What does this verse, and the next two say? Remember this simple statement to begin with: It says, *He has quickened you* (when? when we were dead to God in trespasses and sins) *He quickened us ...* (Notice) *having forgiven you all trespasses ...* And it goes on to *blotting out* the handwriting of ordinances, *took it out* of the way, *nailing* it to His cross, *having spoiled* principalities and powers, *triumphing* over them in it ... Brethren, I want you to know that beyond a shadow of a doubt all of these things took place, not when we believed, but at that day when our Lord Jesus died on the cross. You and me, we have received eternal life, this quickening to life came *after* His death for sins. The quickening

Colossians Series

came after our sins were forgiven. When were they forgiven? When Jesus died. He took them all away!

So what does this particular clause say? *He hath quickened you ... **having forgiven you all trespasses** ...* The reasonable conclusion is that we are quickened, whether in the Old Testament or the New, because our sins were forgiven. It is simply unthinkable that God could bestow eternal life upon any whose sins were not in fact borne by the Savior AT THE POINT OF HIS DEATH ON THAT CROSS 2000 YEARS AGO. We're going to prove that in just a moment.

There are three aspects to sins that we should notice today in our lesson. The most commonly understood aspect of sin is the personal experience. We experience sin:

Ro 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Then there are the sins of the elect before the death of Christ: (recall the saints held captive until Christ's death burial and resurrection (Eph.4.8):

*Ro.3.23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past, through the forbearance of God**; (this refers to the whole sum of the sins of the elect who lived before the death of Christ.)*

*He.10.3 But in those sacrifices there is **a remembrance again made of sins every year.***

4 For it is not possible that the blood of bulls and of goats should take away sins.

...

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Colossians Series

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ...

And finally, the sins of the elect after the death of Christ:

*Ro.3.26 To declare (show), I say, **at this time** (in this present time) **his righteousness** (as an accomplished fact): that he might be just, and the justifier of him which believeth in Jesus.*

*Joh 19:30 When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost. (What is finished. A potential salvation? An offer to save? Or it is that the sins of **all of the elect, in all of time, since the foundation of the world to its very end**, were forgiven when our Lord Jesus Christ died on the cross that day?*

The prophet Isaiah saw a day in which Messiah would become the Sin-bearer. As we read the following text, notice the pronouns that he employs throughout. These pronouns place a limitation upon the extent of Christ's death. What remains for us, is to identify *for whom* Christ specifically died. Listen, if we have never heard this before or we have yet to be settled in it, I pray God open our understanding. Jesus Christ either died to save all without exception, and has miserably failed because the Bible itself witnesses the truth that some men, many go through the wide gate to destruction to their eternal punishment; or else, Christ died for all without distinction, of whom He shall lose not-a-one, and they shall, positively, absolutely all be saved.

*Isa 53:4 Surely he hath borne **our** griefs, and carried **our** sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

*5 But he was wounded for **our** transgressions, he was bruised for **our** iniquities: the chastisement of **our** peace was upon him; and with his stripes **we** are healed.*

*6 All **we** like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity (Of how many? ...) **of us all**. (Jesus bore the sins of all of them. And those for whom*

Colossians Series

He died cannot suffer eternal punishment, but they shall all come to Him that they might have life.. All of them cannot mean all men without exception. It must mean all men without distinction. Therefore it means specifically all of the elect of God.)

What does that mean, to claim that Christ's death actually paid the sin-debt of all of the people of God, past, present and future? It meant for O.T. believers that sins would be removed, would be paid for; for N.T. believers, it means that all sins *are gone*, that they *are paid in full*. There is no more need for offering continual animal sacrifices day by day, year after year. It means that the shedding of the blood of the Lamb of God, Jesus Christ, paid in full the sin debt of every one for whom He died. All that remains is the day of the experience of one's birth, so that in the preaching of the gospel of Jesus Christ they might know that their sins **were** forgiven before God by the death of His Son. A fact which demonstrates a real distinction that rested between the O.T. & N.T saints is in their deaths. No O.T. saints was said to have gone immediately into the presence of the Lord at their death, and yet, the N.T. saints do. (cf. 1Sa.28.13-15; Lk.16.22; 2Co.5.8; Eph.4.8-10)

καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωποίησεν σὺν αὐτῷ χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα

καθ'

14 *Blotting out the handwriting of ordinances that was against us,*

*blotting out, ἐξαλείψας, nom, sing, masc, part, aor 1, act of ἐξαλείφω; Re. 7.17; 21.4 shall wipe away; Re. 3.5 will not blot out his name; Acts 3.19 that your sins may be blotted out; **smear them out.***

δόγμασιν; ordinances [we're going to review this text below]

*Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in **ordinances δόγμασιν**; for to make in himself of twain one new man, so making peace;*

Colossians Series

which was *contrary to us, and took it* *out of the way,*
adversarial ἐκ τοῦ μέσου
out of the midst

contrary, ὑπεναντίον, nom sing neut; ὑπό under + ἐναντίος contrary, opposite, against;

ὑπεναντίος is only found in this one other place:
*Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the **adversaries**.*

took, ἤρκεν, perf, ind, act of αἴρω, he raised, lifted ... it.

nailing it to his cross;

nailing, προσηλώσας, nom, sing, masc, part, aor 1 of προσηλώω; πρὸς to + ἦλος nail, Jn.20.25; this is the only time προσηλώω is used in the N.T.

The second statement:

The Father ... took it. [removed, Mk.11.23; Jn.11.39](ἤρκεν, perf, ind, act of αἴρω, he raised, lifted ... it) ... from being an issue between **us as Jews and Gentiles**.

... from the midst (out of the way, ἐκ τοῦ μέσου)
... [by] nailing to his cross.

What we learn from this is that at the same time that we received the forgiveness (part. aor., *having forgiven*) of sins in Christ's death, the barrier of the Mosaic legislation was blotted out [part. aor., *blotting out*] and removed [perf. ind. act]. Paul said, He hath quickened **you ... forgiving you ... blotting out the handwriting of ordinances that was against us, which was contrary to us**. That which stood between Jew and Gentile preventing each from coming together into one body for the same services (*religion*) of the Lord was lifted away from between them, the Jew and the Gentile.

Colossians Series

*Eph.2.14 ¶ For he (Christ Jesus) is our peace, who hath made both (Jew and Gentile) one, and hath broken down (λύσας, part, aor., having loosed) the **middle wall of partition** between us; 15 Having abolished in his flesh the enmity, even **the law of commandments contained in ordinances**; for to make in himself of twain one new man (i.e., Christians), so making peace (between them);*

Nailing it to his cross explains to us how the O.T. ordinances were removed.

Eph 2:16 ...having slain the enmity [between them] thereby (by His cross) ...

It seems to me that verses 10-12 explains to us our experience. What is going on in our lives because of Christ. We are doing these things ...

Verses 13-15 tells us how that came to be. Why we are doing these things.

In reality, since Christ's death there has been no longer a divide between Jew and Gentile. God not only has covenant with a remnant of Israel, but He has brought the Gentiles into covenant with them by the one body and shed blood of His Son.

Now the Gentiles are brought into the New Covenant that Israel enjoys, which covenant is not that old ceremonial laced covenant we read of in the Old Testament, but rather a new covenant. Our Lord's death, because He fulfilled the old in full, not for Himself, but for all of his people, brought in the New.

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah ...

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah ...

Colossians Series

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῶν
καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ

15 *And having spoiled principalities and powers,*
putting off authorities

having spoiled, ἀπεκδυσάμενος, nom, sing, masc, part, aor 1 of ἀπεκδύομαι; since stripped or since put off; 2.11, in putting off the body of the sins of the flesh; 3.9 have put off.

Referring not only to the religious and political rule of Israel over the people of God through the Law of Moses, but undoubtedly all powers in the heavenlies as well, the rulers of the darkness of this present world ... We have already read (1.16) that he created all things ... *that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ... So, by his cross He spoiled these, He stripped from them their power over his people. The Serpent's bite has been healed. And all that he did against all of the elect in his deception has been stripped of its former power over them.*

he made a shew of them openly, triumphing over them in it.
publically

made a shew, ἐδειγμάτισεν, 3rd ps, aor 1, ind, act of δειγματίζω; ;

triumphing, θριαμβεύσας, nom sing, masc, part, aor 1 of θριαμβεύω;

2Co 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Colossians Series

The third statement is:

The Father ... made a show. (vs.15) ... made a public show, demonstrated publically that he is the Head over all powers. (Col.2.10) How? ... by His incarnation and willing, holy subjection to them and unto death. It is through His death that he triumphed **in it** ... that is, by being in the very midst of it all. (Lk.4.1-13 the Temptation of our Lord)

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. [Cast out of what? He is still here is he not? I think that he is cast out from his dominion over the people of God. And there is coming a final day that he shall be fully cast out. Re.20.10]

*He.2.14 ¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**
15 And deliver them [perhaps especially referring to the O.T. saints] who through fear of death were all their lifetime subject to bondage.*

Very much like the Israelites in Egyptian bondage. They were bound and unable to do anything to affect a change to deliver themselves from the powers of this Pharaoh. But what does the Scripture say of this power.

Ro 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

While we wrestle against them, but we are no longer under them:
Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Colossians Series

2Co 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Our salvation is based upon the whole work of Jesus Christ at the cross. It was at the cross of Christ that we were forgiven our sins, and it was that day of His resurrection from the dead that we were quickened with Him. It is from this foundation that all of the elect of God shall experience the new birth and know that their sins have been forgiven them. Do you believe that Christ died for you that day, bearing your sins on the cross? Let us know if that is your case today. Have a change of mind and believe the gospel concerning Jesus Christ.

ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ
θριαμβεύσας αὐτοὺς ἐν αὐτῷ