



D. The Release in the Cross (Colossians 2:13-15)

1. The preexisting condition (Colossians 2:13)
 - a. The people effected—"And you"
 - b. The complications of the unsaved
 - (1) Dead in your sins (Ephesians 2:1, 5)
 - (2) Dead in the uncircumcision of your flesh (Ephesians 5:14)
2. The effect of redemption (Colossians 2:13)
 - a. Our death replaced with His life—"hath he quickened together with him" (Ephesians 2:1, 5; 1 John 3:14)
 - b. Our sins replaced with His innocence—"having forgiven you all trespasses" (2 Corinthians 5:19; Colossians 1:14; Colossians 3:13; Ephesians 1:7; 1 John 2:12)
3. The accomplishment of redemption (Colossians 2:14-15)
 - a. The blotting out of ordinances (Colossians 2:14)
 - (1) The threat identified—"handwriting of ordinances"
 - a) The first hint for identifying this document, consider that it was handwritten (Exodus 31:18; Exodus 32:15-16; Deuteronomy 9:10; 2 Corinthians 3:7-8).
 - b) The second hint is found in the use of the word *ordinances*. Simply put, ordinances emphasize order or arrangement of structure. This is played out in its scriptural usage (Exodus 12:14, 17, 24, Exodus 13:10; Leviticus 18:3-4, 30; Joshua 24:25; 1 Samuel 30:25; 2 Kings 17:37; 2 Chronicles 2:4; 2 Chronicles 33:8; 2 Chronicles 35:13; Nehemiah 10:32; Job 38:33; Jeremiah 31:35-36; Romans 13:2; 1 Corinthians 11:2; Hebrews 9:1).
 - c) It is most likely that the specifics of this passage involves the cancelling of the ceremonial law.
 - (2) The nature of the threat
 - a) It was "against us."
 - b) It was "contrary to us."
 - (3) The threat neutralized
 - a) Blotted out (see Numbers 5:23)
 - i) The priest would write the curses in a book.
 - ii) Then, he would blot the curses out with bitter water.
 - iii) This may be the allusion of the passage at hand.
 - b) Taken out of the way
 - c) Nailed to His cross
 - i) When Christ was nailed to the cross, our obligation to the ceremonial law was nailed to the cross with Him.
 - ii) It is thought that this truth parallels an ancient mode of annulling legal obligations.
 - iii) This was said to be accomplished by nailing the legal document to a post in order to testify of its disannulment in regards to people.



- b. The spoiling of principalities and powers (Colossians 2:15)
- (1) The understanding of spoiling
 - a) As previously discussed, the term *spoil* is associated to warfare.
 - b) As a noun, it is the booty or goods captured in a time of war. As a verb it is the taking of the booty or goods.
 - c) In a more detailed sense, spoiling an enemy involves entering their turf, defeating them in battle, and taking their most valuable possessions.
 - (2) The players in the battle
 - a) The victor—"he" referring back to Christ (Colossians 2:11)
 - b) The foes (Romans 8:38; Ephesians 1:21; Ephesians 3:10; Ephesians 6:12; Colossians 1:16; Colossians 2:10; Titus 3:1)
 - i) Principalities
 - ii) Powers
 - (3) The question—If this is the case, when did Christ spoil principalities and powers?
 - (4) The solution offered
 - a) The battle fought (Psalm 22:11-21)
 - i) The initial desire for Christ to die (John 13:27; John 19:6, 15)
 - ii) The turn in desire hoping for Christ to live
 - (a) Prophesied by Christ (Luke 4:23)
 - (b) Declared while Christ was on the cross (Matthew 27:40, 42)
 - b) The victory accomplished (Hebrews 2:14)
 - c) The spoiling of the enemy
 - i) In hell
 - (a) What is hell?
 - (i) Hell is a place of torment clearly distinguished from the abode of the Old Testament saints (Luke 16:22-23, 28).
 - (ii) Hell is a place of eternal, fiery, judgment for the damned.
 - (iii) Despite common teaching, the Bible does not teach that hell had two compartments.
 - (iv) The Hebrew word *sheol* can refer to the place of the dead and is not **perfectly** synonymous with hell. It is variously and correctly translated as pit, hell, or grave. When the Bible refers to hell, it is always the fiery place of torment. Note: It has been said that it is very important that we know the Hebrew word *sheol* is the place of the dead and therefore Christ did not go to the literal hell but rather to paradise.



- (v) The Greek word *hades* is consistently translated hell with one exception. The Greeks may have used *hades* to refer to the abode of the dead, but the New Testament used it to refer to hell.
- (b) Did Christ go to hell? Yes! (see Acts 2:25, 27, 31)
 - (i) There are no spirits of men in hell or paradise (Ecclesiastes 3:21; Ecclesiastes 12:7).
 - (ii) The congregation to which Christ preached was specifically stated to have been disobedient in the days of Noah (1 Peter 3:19-20; Genesis 6:1-6).
- (c) Why did Christ go to hell?
 - (i) He bore and relinquished our sins somewhere (Hebrews 9:26-28).
 - (ii) He preached to disobedient spirits (1 Peter 3:18-20).
 - (iii) He took the keys of death and hell (Revelation 1:18; Hebrews 2:14-15).
- ii) In Abraham's bosom
 - (a) When the Lord left hell, He moved swiftly over to paradise or Abraham's bosom, keeping His promise to the thief on the cross (Luke 23:43).
 - (b) He ascended with the Old Testament saints (Ephesians 4:8-10).
 - (c) This could be the time prophesied when hell would enlarge itself (Isaiah 5:14).
 - (d) After this time, paradise is clearly relocated into the third heaven (2 Corinthians 12:4).

II. THE THREAT OF JUDGMENT (Colossians 2:16-23)

A. The Perspective of the Redeemed (Colossians 2:16-17)

1. The threat of judgment (Colossians 2:16)
 - a. The origin of judgment—"Let no man"
 - b. The recipient of judgment—"you"
 - c. The subjects of judgment; Note: Many Jews were still zealous concerning the law (Acts 21:18-24).
 - (1) Meat (Leviticus 11; Acts 10:14-15; 1 Corinthians 10:25-26; 1 Timothy 4:3-5)
 - (2) Drink
 - (3) Respect of an holyday (Exodus 23:14-18; Acts 18:21)
 - (4) Respect of the new moon (Numbers 10:10; Numbers 28:11; 1 Samuel 20:18; Galatians 4:10)
 - (5) Respect of the sabbath days (Exodus 31:13-16)



2. The reality in Christ (Colossians 2:17)
 - a. The subjects of judgment
 - (1) Reminded—"Which are"; this refers back to the previous verse expressing that those things are still being addressed.
 - (2) Their nature—"shadow of things to come"
 - b. The greater import—"the body is of Christ"
 - (1) This does not necessarily refer to the church, the body of Christ.
 - (2) Instead, it emphasizes that Christ is the "body" or "image" (Hebrews 10:1) in comparison to the shadow.

- B. The Danger for the Redeemed (Colossians 2:18-19)
 1. The threat (Colossians 2:18)
 - a. The source—"Let no man"
 - b. The work—"beguile"
 - c. The victim—"you"
 - d. The prize—"your reward"
 2. The means (Colossians 2:18)
 - a. Voluntary humility
 - b. Worshipping of angels
 3. The result (Colossians 2:18-19)
 - a. Vainly puffed up by his fleshly mind (Colossians 2:18)
 - b. Not holding the Head (Colossians 2:19)
 - (1) The minister of nourishment to the body
 - (2) The knitter of the body
 - (3) The increaser of the body

- C. The Liberty Gifted to the Redeemed (Colossians 2:20-23)
 1. The position of the saved (Colossians 2:20)
 - a. Dead with Christ
 - b. From the rudiments of the world
 2. The practice of the saved (Colossians 2:20-23)
 - a. The threat (Colossians 2:20-22)
 - (1) The question—"why, as though living in the world, are ye subject to ordinances" (Colossians 2:20)
 - (2) The parenthetical thought (Colossians 2:21-22)
 - a) Touch not; taste not; handle not; (Colossians 2:21)
 - b) Which all are to perish with the using (Colossians 2:22)
 - (3) The continuation of the question—"after the commandments and doctrines of men?" (Colossians 2:22; Mark 7:8)
 - b. The result (Colossians 2:23)
 - (1) The pretence—"a shew of wisdom in..."
 - a) Will worship
 - b) Humility
 - c) Neglecting of the body
 - (2) The result—"the satisfying of the flesh"