

# Colossians 2:11-19

## Overview:

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.

1. Part one: 2:8-2:19 – Soteriology – theology of salvation
  - a. 2:8-15 – spiritual beings (worship of angels) and bondage to the law (practice Law for salvation)
  - b. 2:16-19 – ties spiritual beings and bondage to the law together
2. Part two: 2:20-3:4 – Sanctification –
  - a. two subjects are introduced with “since” and both are followed by commands that should be our appropriate response:
    - i. 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:”
    - ii. 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.”
3. Colossians 2:8-3:4 focuses on the two leading fallacies of the Colossian heresy:
  - a. Angels
  - b. The Law.
4. 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	ᾧ	καὶ	περιετμήθητε	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]
apekdysei	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. Adekdusei 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	ᾧ	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	nekrōn
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	Pro-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
Pro-G2P	V-AIA-3S	Pro-A2P	Prep	Pro-DM3S	V-APM-NMS	Pro-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	ἐξαλείψας	τὸ	καθ'	ἡμῶν	χειρόγραφον	τοῖς	δόγμασιν	, ὃ	ἦν	ὑπεναντίον	ἡμῖν ;
	having blotted out	the	against	us	handwriting	in the	decrees	which	was	adverse	to us
	V-APA-NMS	Art-ANS	Prep	Pro-G1P	N-ANS	Art-DNP	N-DNP	RelPro-NNS	V-IIA-3S	Adj-NNS	Pro-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	proselōsas	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	Pro-AN3S	V-RIA-3S	Prep	Art-GNS	Adj-GNS	V-APA-NMS	Pro-AN3S	Art-DMS	N-DMS

1. “canceling” – *exaleipsas* – means “to wipe out” or “wipe away”. In Greek writings it meant “blot out a writing” or “abolish a law”
  - a. Acts 3:19 – “Repent therefore, and turn back, that your sins may be blotted out.”
  - b. Rev. 3:5 – “The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.”

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

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

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

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

**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
<b>16</b> Μὴ	οὖν	τις	ὑμᾶς	κρινέτω	ἐν	βρώσει	, καὶ	ἐν
Not	therefore	anyone	you	let judge	in regard to	food	or	in regard to
Adv	Conj	IPro-NMS	PPro-A2P	V-PMA-3S	Prep	N-DFS	Conj	Prep

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

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

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

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

3367 [e]	4771 [e]	2603 [e]		2309 [e]	1722 [e]	5012 [e]		2532 [e]	2356 [e]	3588 [e]	32 [e]
mēdeis	hymas	katabraβeuētō		thelōn	en	tapeinophrosynē		kai	thrēskeia	tōn	angelōn
<b>18</b> μηδεὶς ὑμᾶς καταβραβευέτω , θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ 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	physiōmenos	hypo	tou	noos	tēs	sarkos	autou
ἃ	έόρακεν	έμβατεύων ,		είκῃ	φυσιούμενος	ὑπὸ	τοῦ	νοῦ	τῆς	σαρκὸς	αὐτοῦ ,
which	he has seen	detailing		vainly	being puffed up	by	the	mind	of the	flesh	of him
RelPro-ANP	V-RIA-3S	V-PPA-NMS		Adv	V-PPM/P-NMS	Prep	Art-GMS	N-GMS	Art-GFS	N-GFS	PPro-GM3S

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

	2532 [e]	3756 [e]	2902 [e]	3588 [e]	2776 [e]	1537 [e]	3739 [e]	3956 [e]	3588 [e]	4983 [e]	1223 [e]	3588 [e]	860 [e]	2532 [e]
	kai	ou	kratōn	tēn	Kephalēn	ex	hou	pan	to	sōma	dia	tōn	haphōn	kai
<b>19</b>	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	auxēsīn	tou	Theou
συνδέσμων		έπιχορηγούμενον		καὶ	συμβιβαζόμενον ,		αὕξει	τὴν	αὕξησιν	τοῦ	Θεοῦ .
ligaments		being supplied		and	being knit together		increases	with the	increase	-	of God
N-GMP		V-PPM/P-NNS		Conj	V-PPM/P-NNS		V-PIA-3S	Art-AFS	N-AFS	Art-GMS	N-GMS