

# The Book of Colossians

Theme:

**“ALL YOU NEED IS CHRIST!”**

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**Date:** 10-14-18      **Lesson:** 4

**Text:** Chapter 2:16-23



## TEXT:

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. 17 These are a shadow of the things to come, **but the substance belongs to Christ.** 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, 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.

20 If with Christ you died to *the elemental spirits of the world*, why, as if you were still *alive in the world*, do you submit to regulations— 21 “Do not handle, Do not taste, Do not touch” 22 (referring to things that all perish as they are used)—according to *human precepts and teachings*? 23 These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

## NOTES:

**(vv. 16-23) Jesus IS the Head of the Church, the People who set Dietary Laws are NOT**

- 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. These are a shadow of the things to come

**(Mk 2:28; Rom 14:2-17; 15:4; 1 Cor 10:1-11; Heb 9:10)**

- *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

**(Mt 24:4,24; Rom 8:7; Eph 4:17; 1 Cor 9:24; 1 Tim 1:7)**

-*the elemental spirits of the world*, ... submit to regulations

-“Do not handle, Do not taste, Do not touch” (referring to things that all perish as they are used)—according to *human precepts and teachings*? **(Mt 15:9; 1 Cor 6:13; 1 Tim 4:3-8; Titus 1:14)**

- These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

-the substance belongs to **Christ**. **(Mt 5:17; Heb 1:1-4; 8:5,6; 10:1)**

-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**.

**(Eph 4:15,16; 5:23; 1 Cor 12:12-31; Rev 2:13; 3:11)**

- If with **Christ** you died (in your baptism)

## **AUGSBURG CONFESSION – Article 28 – The Power of Bishops**

<sup>49</sup> If, then, bishops have the power to burden the churches with countless requirements and thus ensnare consciences, why does the divine Scripture so frequently forbid the making and keeping of human regulations? Why does it call them doctrines of the devil? Is it possible that the Holy Spirit warned against them for nothing?

<sup>50</sup> Inasmuch as such regulations as have been instituted as necessary to propitiate God and merit grace are contrary to the Gospel, it is not at all proper for the bishops to require such services of God.

<sup>51</sup> It is necessary to preserve the teaching of Christian liberty in Christendom, namely, that bondage to the law is not necessary for justification,

<sup>52</sup> as St. Paul writes in Gal. 5:1, “For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery.” For the chief article of the Gospel must be maintained, namely, that we obtain the grace of God through faith in Christ without our merits; we do not merit it by services of God instituted by men.

<sup>53</sup> What are we to say, then, about Sunday and other similar church ordinances and ceremonies? To this our teachers reply that bishops or pastors may make regulations so that everything in the churches is done in good order, but not as a means of obtaining God’s grace or making satisfaction for sins, nor in order to bind men’s consciences by considering these things necessary services of God and counting it a sin to omit their observance even when this is done without offense.

<sup>55</sup> It is proper for the Christian assembly to keep such ordinances for the sake of love and peace, to be obedient to the bishops and parish ministers in such matters, and to observe the regulations in such a way that one does not give offense to another and so that there may be no disorder or unbecoming conduct in the church.

<sup>56</sup> However, consciences should not be burdened by contending that such things are necessary for salvation or that it is a sin to omit them, even when no offense is given to others, just as no one would say that a woman commits a sin if without offense to others she goes out with uncovered head.

<sup>57</sup> Of like character is the observance of Sunday, Easter, Pentecost, and similar holy days and usages.

<sup>58</sup> Those who consider the appointment of Sunday in place of the Sabbath as a necessary institution are very much mistaken,

<sup>59</sup> for the Holy Scriptures have abrogated the Sabbath and teach that after the revelation of the Gospel all ceremonies of the old law may be omitted.

<sup>60</sup> Nevertheless, because it was necessary to appoint a certain day so that the people might know when they ought to assemble, the Christian church appointed Sunday for this purpose, and it was the more inclined and pleased to do this in order that the people might have an example of Christian liberty and might know that the keeping neither of the Sabbath nor of any other day is necessary.

<sup>61</sup> There are many faulty discussions of the transformation of the law, of the ceremonies of the New Testament, and of the change of the Sabbath, all of which have arisen from the false and erroneous opinion that in Christendom one must have services of God like the Levitical or Jewish services and that Christ commanded the apostles and bishops to devise new ceremonies which would be necessary for salvation.

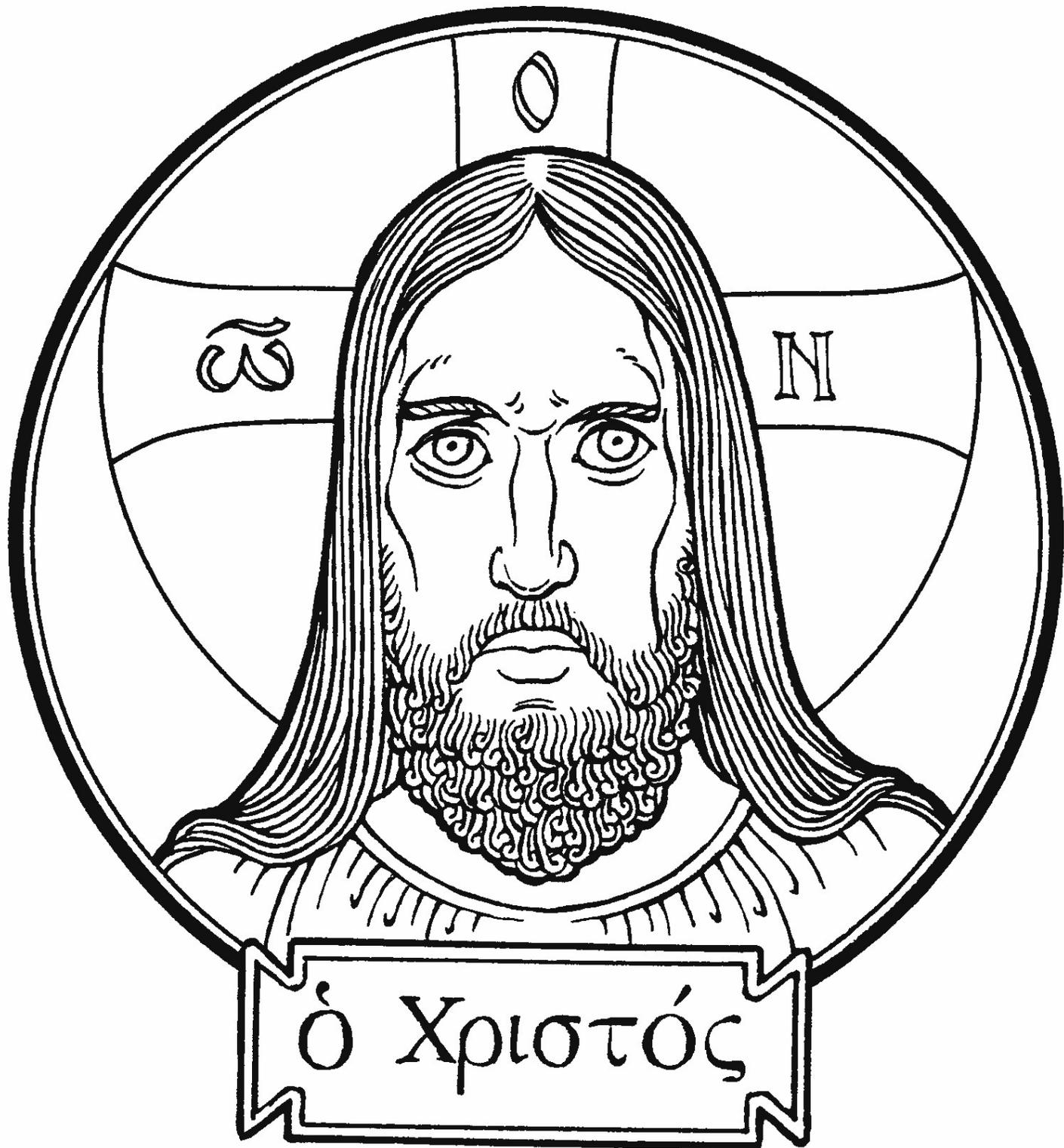
<sup>62</sup> Such errors were introduced into Christendom when the righteousness of faith was no longer taught and preached with clarity and purity.

<sup>63</sup> Some argue that although Sunday must not be kept as of divine obligation, it must nevertheless be kept as almost of divine obligation, and they prescribe the kind and amount of work that may be done on the day of rest.

<sup>64</sup> What are such discussions but snares of conscience? For although they undertake to lighten and mitigate human regulations, yet there can be no moderation or mitigation as long as the opinion remains and prevails that their observance is necessary. And this opinion will remain as long as there is no understanding of the righteousness of faith and Christian liberty.

### **LIFE APPLICATION:**

1. How can you hold fast to the Head of the body and to the true substance of godliness?
2. Give examples of modern “appearance of wisdom in promoting self-made religion and asceticism and severity to the body...and regulations.”



ὁ Χριστός



