

Lesson 10

Colossians 2:16-23

Day 1

KEEP IT IN PERSPECTIVE

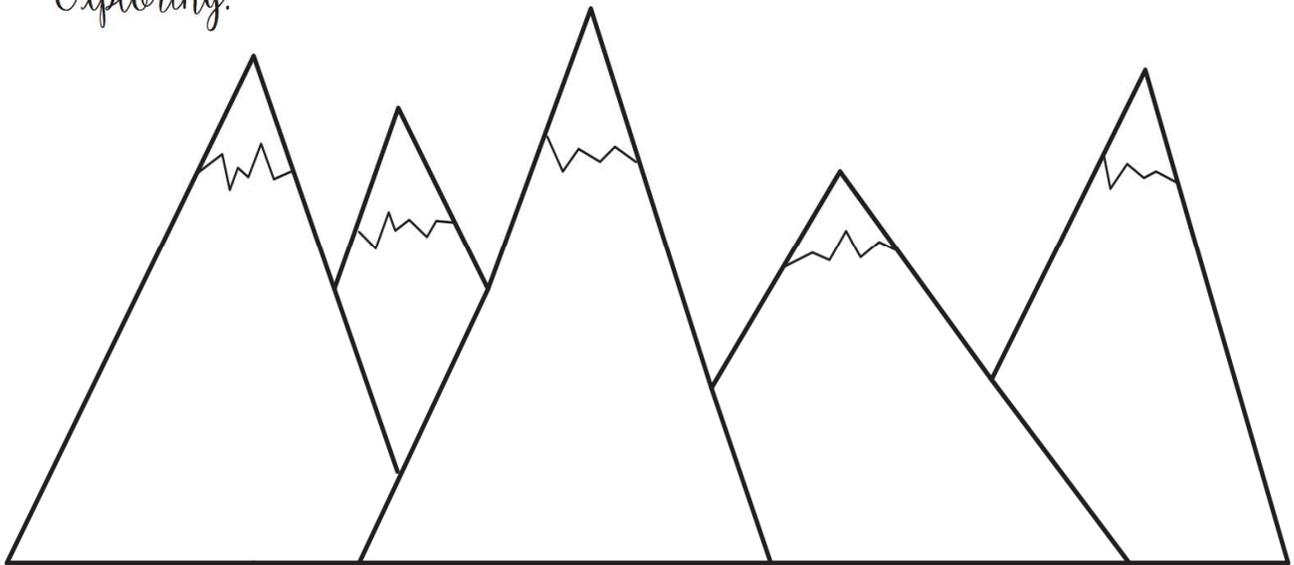
- Today you have **two paragraph summaries** to answer. In the boxes below, explain verses 16-19 and 20-23 in only one or two sentences. Think about how you would explain it to a 10 year old child. I usually ask myself, “Who is doing what, and why is he doing it?” This is usually enough to get the main point of the thought into one or two sentences.

Verses 1-7	Verses 8-15	Verses 16-19	Verses 20-23
Paul is concerned that they may be deluded from the wealth that comes from true knowledge in Christ and instructs them to walk in Him as they were originally instructed	Their position in Christ: being dead to sin and alive in Christ makes it possible for them to not be taken captive to worldly philosophies and empty deception		

EXPLORING THE THEME

- Look for the word: WISDOM. Write down the verses where you find this word and what you learn about them.

Exploring:



Day 2

3. According to Colossians 2:16, there were five areas of concern regarding people judging believers. Previously, the Jews were required to fulfill duties in these five areas. Look up the following Old Testament passages and fill in what was required:

1) Sabbath: Exodus 20:8-11, Numbers 28:9-15

2) Festivals (Name or briefly describe the festival.)

Exodus 12:1-14

Exodus 12:15-20

Leviticus 23:9-14

Deuteronomy 16:9-12

Numbers 29:1-6

Leviticus 23:26-32

Nehemiah 8:13-18

John 10:22

Esther 9:18-32

3) New Moon: Numbers 29:1-6

4) Food: Leviticus 11

5) Drink: Leviticus 10:8-9, Numbers 6:1-4, Deuteronomy 12:23-24

4. What reason is given as to why the Colossians didn't have to listen to "these people" according to Colossians 2:17, Romans 10:4, and 1 Corinthians 8:8?

5. Look up the following passages and explain Christ's work in the law: Matthew 5:17, Luke 24:44, Romans 8:1-4, Romans 10:4.

Day 3

6. Look for the answers to the two questions below as you read these excerpts from a sermon by Charles Spurgeon (<http://www.spurgeon.org/sermons/1325.htm>).
 - a. What was the purpose of the law? What word pictures does Spurgeon give to help us understand this idea?
 - b. What was Christ's relationship to the law?

Now, what has our Lord to do with the law? He has everything to do with it, for he is its end for the noblest object, namely, *for righteousness*. He is the "end of the law." What does this mean? I think it signifies three things: first, that Christ is *the purpose and object* of the law; secondly, that he is *the fulfillment* of it; and thirdly, that he is *the termination* of it.

First, then, *our Lord Jesus Christ is the purpose and object of the law*. It was given to lead us to him. The law is our schoolmaster to bring us to Christ, or rather our attendant to conduct us to the school of Jesus. The law is the great net in which the fish are enclosed that they may be drawn out of the element of sin. The law is the stormy wind which drives souls into the harbour for refuge. The law is the sheriff's officer to shut men up in prison for their sin, concluding them all under condemnation in order that they may look to the free grace of God alone for deliverance. This is the object of the law: it empties that grace may fill, and wounds that mercy may heal. It has never been God's intention towards us, as fallen men, that the law should be regarded as a way to salvation to us, for a way of salvation it can never be ... The law demands perfection, but man has already fallen short of it; and therefore let him do his best. He cannot accomplish what is absolutely essential. The law is meant to lead the sinner to faith in Christ, by showing the impossibility of any other way.

Look how the law is adapted to this; for, first of all, *it shows man his sin*. Read the Ten Commandments and tremble as you read them. Who can lay his own character down side by side with the two tablets of divine precept without at once being convinced that he has fallen far short of the standard? When the law comes home to the soul it is like light in a dark room revealing the dust and the dirt which else had been unperceived. It is the test which detects the presence of the poison of sin in the soul. "I was alive without the law once," said the apostle, "but when the commandment came sin revived and I died." Our comeliness utterly fades away when the law blows upon it. Look at the commandments, I say, and remember how sweeping they are, how spiritual, how far-reaching. They do not merely touch the outward act, but dive into the inner motive and deal with the heart, the mind, the soul. There is a deeper meaning in the commands than appears upon their surface. Gaze into their depths and see how terrible is the holiness which they require. As you understand what the law demands you will perceive how far you are from fulfilling it, and how sin abounds where you thought there was little or none of it.

The law also shows *the result and mischief of sin*. Look at the types of the old Mosaic dispensation, and see how they were intended to lead men to Christ by making them see their

unclean condition and their need of such cleansing as only he can give. Every type pointed to our Lord Jesus Christ. If men were put apart because of disease or uncleanness, they were made to see how sin separated them from God and from his people; and when they were brought back and purified with mystic rites in which were scarlet wool and hyssop and the like, they were made to see how they can only be restored by Jesus Christ, the great High Priest. ...

Turning our thoughts back again to the moral rather than the ceremonial law, it was intended to teach men *their utter helplessness*. It shows them how short they fall of what they ought to be, and it also shows them, when they look at it carefully, how utterly impossible it is for them to come up to the standard. Such holiness as the law demands no man can reach of himself.

The law also shows us *our great need*—our need of cleansing, cleansing with the water and with the blood. It discovers to us our filthiness, and this naturally leads us to feel that we must be washed from it if we are ever to draw near to God. So the law drives us to accept of Christ as the one only person who can cleanse us, and make us fit to stand within the veil in the presence of the Most High. The law is the surgeon's knife which cuts out the proud flesh that the wound may heal. The law by itself only sweeps and raises the dust, but the gospel sprinkles clean water upon the dust, and all is well in the chamber of the soul. The law kills, the gospel makes alive; the law strips, and then Jesus Christ comes in and robes the soul in beauty and glory. All the commandments, and all the types direct us to Christ, if we will but heed their evident intent... So, first of all, Christ is the end of the law, in that he is its great purpose.

And now, **secondly**, he is *the law's fulfillment*. It is impossible for any of us to be saved without righteousness. The God of heaven and earth by immutable necessity demands righteousness of all his creatures. Now, Christ has come to give to us the righteousness which the law demands, but which it never bestows. In the chapter before us we read of "the righteousness which is of faith," which is also called "God's righteousness"; and we read of those who "shall not be ashamed" because they are righteous by believing unto righteousness." What the law could not do Jesus has done. He provides the righteousness which the law asks for but cannot produce. What an amazing righteousness it must be which is as broad and deep and long and high as the law itself. The commandment is exceeding broad, but the righteousness of Christ is as broad as the commandment, and goes to the end of it. Christ did not come to make the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good, and ought not to be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires... The law claims complete obedience without one spot or speck, failure, or flaw, and Christ has brought in such a righteousness as that, and gives it to his people...The law will not be content without spiritual obedience, mere outward compliances will not satisfy. But our Lord's obedience was as deep as it was broad, for his zeal to do the will of him that sent him consumed him. ... Only as righteous ones can we be saved, but Jesus Christ makes us righteous, and therefore we are saved...The righteousness of Christ is mine, for I am one with him by faith, and this is the name wherewith he shall be called—"The Lord our righteousness."...

And now, **thirdly**, he is the end of the law in the sense that he is *the termination of it*. He has terminated it in two senses. First of all, his people are not under it as a covenant of life. "We are not

under the law, but under grace." The old covenant as it stood with father Adam was "This do and thou shalt live": its command he did not keep, and consequently he did not live, nor do we live in him, since in Adam all died. The old covenant was broken, and we became condemned thereby, but now, having suffered death in Christ, we are no more under it, but are dead to it...Since we have put our trust in an atonement provided and applied by grace through Christ Jesus, we are no longer slaves but children, not working to be saved, but saved already, and working because we are saved. Ye are not under the law, Christ has taken you from the servile bondage of a condemning covenant and made you to receive the adoption of children, so that now ye cry, Abba, Father.

Again, Christ is the terminator of the law, for we are no longer under its curse. The law cannot curse a believer, it does not know how to do it; it blesses him, yea, and he shall be blessed; for as the law demands righteousness and looks at the believer in Christ, and sees that Jesus has given him all the righteousness it demands, the law is bound to pronounce him blessed. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Oh, the joy of being redeemed from the curse of the law by Christ, who was "made a curse for us" as it is written, "Cursed is every one that hangeth on a tree." ... Christ accused and Christ condemned, and Christ led out to die, and Christ smitten of the Father, even to the death, and then you cleared, justified, delivered from the curse, because the curse has spent itself on your Redeemer. You are admitted to enjoy the blessing because the righteousness which was his is now transferred to you that you may be blessed of the Lord world without end. Do let us triumph and rejoice in this evermore...



GROWING IN RESPECT TO SALVATION

7. What specific truths encouraged you in the passage above?

Day 4

8. Christ specifically fulfilled the Old Testament Law. Fill in the chart to see just a few of the ways He did this:

Old Testament "Shadow"	New Testament "Substance"
Exodus 15:24-25/16:4/17:6	1 Corinthians 10:4/John 6:48-51/John 4:14
Exodus 31:16-17	Hebrews 4:9-11
Numbers 28:11-14 (see also Leviticus 1)	Hebrews 10:11-12, 26
Exodus 20:8-11	Hebrews 4:1-11
Exodus 12:1-22	1 Corinthians 5:6-8

9. In Colossians 2:18, Paul warns the believers of those who are “defrauding” (katabrabeuo̅G2603) them of their prize. Refer to an internet search, Strong’s Greek Dictionary, or a regular dictionary to define what it means to “defraud” someone. How is it different than “fraud?”

10. In what ways was this defrauding taking place in Colossians 2:18-19? (See also: 2 Corinthians 11:3-4,13-15; 2 John 1:7-9) Of what prize is a believer defrauded? (Philippians 3:14, Colossians 3:24)

11. According to Colossians 2:19, what is the real problem with the things being offered in Colossians 2:18? Consider Paul’s mission for believers in the church in Colossians 1:9-12, 1:23, 1:28, and 2:6.



GROWING IN RESPECT TO SALVATION

12. Are there any practices in which you engage which prohibit God’s growth in your life? What are they?

Day 5

13. In Colossians 2:20-22, Paul asks an interesting question in light of the truth he just gave them in Colossians 2:13. What is the question and why doesn't it make any sense?
14. To which specific decrees were they submitting themselves according to Colossians 2:21?
15. What is characteristic of these decrees, and where did they learn these decrees according to Colossians 2:22?
16. Paul makes an interesting commentary in Colossians 2:23 about practices which appear to keep the flesh in order. What kind of appearance do these decrees have, and what is the reality about them in the end? In what same ways are we tempted to measure our own godliness or maturity?



GROWING IN RESPECT TO SALVATION

17. What, then, is the answer to fighting your fleshly indulgences according to Colossians 3:5, Romans 6:6-11, Romans 8:12-15, and Galatians 5:16? List the truths taught by these verses in order to practice renewing your mind.
18. Think of a specific area of indulgence to which you need to apply these truths this week and write it here.