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Three Rivers Fellowship

The Pauline Bootcamp (Session 12)

***The Work of Honoring Paul's Gospel
Holydays, Rituals, and Symbols***

**Stephen E. Rodabaugh
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TABLE OF CONTENTS

1. Introduction 1

2. Principle of Case-Law 2

3. Prohibition Against Religious Surgery..... 3

4. Prohibition Against Religious Bathing 3

5. Prohibition Against Religious Times 3

6. Prohibition Against Religious Places 4

7. Prohibition Against Religious Foods / Food Rules 4

8. Prohibition Against Religious Clothes 5

9. Prohibition Against All Religious Symbols / Acts 5

10. Appendix 1 (Brief Comparison of Approaches to the Lord's Table)..... 7

11. Appendix 2 (Relevant Pauline Scriptures)..... 11

1.

Introduction

This session concludes the Pauline Bootcamp and completes that part of the Bootcamp dealing with the application of Paul's gospel. Hence it is the purpose of this session to finish the delineation of good works in this present, Body age begun in Session X. These three sessions, Sessions X, XI, XII, consider good works under these headings:

- 1 **The Work of Mastering Paul's Gospel.** This means the work of progressing and persevering in precisely knowing the doctrines of Paul's distinctive gospel.
- 2 **The Work of Proclaiming Paul's Gospel.** This means the work of declaring accurately before others the doctrines of Paul's distinctive gospel.
- 3 **The Work of Honoring Paul's Gospel.** This means the work of obeying carefully in our hands and feet, our physical members, the doctrines of Paul's distinctive gospel.

It is the teaching of Scripture that Paul's gospel applies to many areas and behaviors of life, and it is our experience that *nothing* brings out more hatred and hostility than the observable, physical obedience to Paul's gospel, especially from those who both claim to be loving and kind and charge the true Body of Christ with being unloving and coldly dedicated to "head knowledge" of the Scriptures.

While the previous two sessions enjoined many positive things we are to do in learning and proclaiming the Body's Gospel, this session is at least partly concerned with the negative things we must not do as a consequence of the distinctive character of the Body of Christ. Restated, it is the purpose of this session to take up, and rejoice warmly in, the prohibitions against the following abominations in the Body of Christ:

1. We are forbidden to have religious times or holy-days such as Christmas or Easter or artificially designated time for study; instead, we are to use time as convenient and appropriate for the ministry.
2. We are forbidden to have religious places or holy places such as a sanctuary or votive; instead, we are to make use of any common space as convenient and appropriate for the ministry.
3. We are forbidden to have religious food or religious food rules such as abstinence from alcohol or the traditional, empty Lord's Table (or Snack); instead, we are to eat and enjoy in keeping with nutritional needs and self-control, and host the saints at the Lord Table with generosity and a real meal.
4. We are forbidden to have religious clothes or uniforms such as a Sunday Suit or choir robes or robes of the clergy or the religious; instead, we are to dress honorably as in everyday life as we see fit.
5. We are forbidden to have religious surgery such as circumcision or uncircumcision; instead, such surgeries are to be done only if medical reasons justify it.
6. We are forbidden to have religious baths or washings or baptisms such as infant baptisms or believer's baptism; instead, we are to bathe when it is really needed or as personal hygiene would require.

7. We are forbidden to have religious symbols or religiously symbolic acts; instead, we are to rejoice in the reality of Christ as our Head and engage in behaviors that are real, needed, and appropriate.

2. Principle of Case-Law

1. **Definition of Case-Law.** Much Biblical instruction, especially practical instruction, is not in the form of abstract propositions, but rather in the form of rather specific examples. Yet clearly a general principle stands behind the examples. It is our obligation to grasp the general principle so that we may apply Biblical principle to situations not explicitly listed amongst the specific Biblical examples.
2. **Rule of Two-or-Three.** In every Biblical context where Case-Law is appropriate, there are at least two or three examples to generalize from. Restated, there can be no case law without two or three adducible examples which the context indicates are related. This is supported by the rule of two or three witnesses: Deut. 17:6, II Cor. 13:1, I Tim. 5:19, Heb. 10:29. The minimum two or three examples may be viewed as witnesses to the general principle standing behind.
3. **Rule of Least Generalization.** In every situation, the proper general principle behind the Biblical examples is that minimally general or least general principle which covers all the Biblical examples; in mathematical parlance, the general principle is the "join" or "least upper bound" of the examples. Least generalization safeguards against unwarranted generalization.
 - a. **Mosaic Examples of Case-Law:** Ex. 22:21-27. The examples include protecting widows, orphans, foreigners, poor people's finances, a neighbor's coat. The general principle is that people should not be taken advantage of, especially those who are vulnerable. Examples not mentioned which can now be adjudicated: lending an ox to a poor man, borrowing a neighbor's ax, etc. Test the general principle by further Biblical examples: try Ex. 21:22-25 (the anti-abortion passage) or Ex. 21:26-27 (the anti-slave-abuse passage).
 - b. **Pauline Examples of Case-Law.** Much of this outline is an exercise in Pauline Case-Law. The reader can test for himself/herself whether the text furnishes the requisite examples and whether the principles we claim from them are indeed minimal.
 - c. **Opposition to Case-Law.** There are those who oppose Case-Law; but there is no understanding of any literary document without it. We assign meanings to words, grammatical constructions, idioms, etc by this very epistemology (methodology). No doctrine in Scripture is constructible without it, e.g. the doctrine of the Trinity. Those who really oppose it are opposed to using their minds to understand Scripture, and are therefore opposed to Deut. 29:29, Matt. 22:37, etc. There is a frightful parallel with the Parable of the Talents: the one who will not work, under the excuse that he does not want to damage his one talent, typifies the Saduceean approach to Scripture---no inference is allowed whatsoever because we might pollute the pure Scripture with our evil reason---and the Saducees in the evangelical camp appear to be legion and as yet unsaved.

3.

Prohibition Against Religious Surgery

1. Israel and Religious Surgery
 - a. Circumcision required: Gen. 17:11, Deut. 10:16, Ezek. 44:9.
 - b. Surgery for religious reasons allowed: Matt. 5:29–30; 18:9; 19:12
2. **Pauline Prohibition Against Circumcision.** Circumcision is expressly forbidden: Gal. 5:2, Philip. 3:3, Col. 2:11. We are circumcised in Christ, and to be physically circumcised would circumcise Christ yet again.
3. **Pauline Prohibition Against Uncircumcision.** Uncircumcision, using the *spater* in a procedure called *epispasm*, is expressly forbidden: I Cor. 7:18–20, Gal. 6:15, Col. 3:11
4. **Pauline Case-Law: No Religious Surgery.** We have the requisite two or three examples. This means no circumcision by Messianic Jews, no religious mutilation of female genitalia by Nubian tribes, no cutting of hands or plucking out eyes by evangelicals, etc.

4. **Prohibition Against Religious Bathing**

1. Religious Baths
2. Ritual bathing of the priests: Ex. 30:17–21; 40:12,30–32, Lev. 8:6, Lev. 16:4,24,26,29
3. Baptisms of houses, clothes, times of purification (after childbirth), etc (see references in [DS7]), and note Heb. 6:2; 9:10; 10:22.
4. Baptism into Israel's future kingdom: Matt. 28:19–20, Mark 1:3, Acts 2:38, Heb. 6:2; 10:22
5. **Pauline Prohibition Against Religious Baths:** I Cor. 12:13, Gal. 3:27, Eph. 4:5, Col. 2:12. This prohibition applies to Muslim everyday bathings in which prayers are offered up for specific body parts as they are bathed, to every brand of so-called Christianity baptizing right and left for some ill-defined reason (infant baptism, believer's baptism, etc), etc. Note that more than one baptism is prohibited, allowing case-law to work and prohibit all religious bathing. This is confirmed by Paul's Law that there be **One Baptism**.

5. **Prohibition Against Religious Times**

1. Israel and Religious Times
 - a. Israel had specific religious times as described throughout the Law (Lev. 16, 23, etc): weekly sabbaths, monthly days, annual festivals and convocations, special times of the day.
 - b. The observance of these continues in Israel's future empire: Ezek. 40–47, Acts 2:1; 3:1.
2. **Pauline Prohibition Against Religious Times.** The proof-texts are Gal. 4:8–11, Col. 2:16, in order, in context. These texts forbid any pagan or Jewish religious time or day for the Body of Christ. The general, case-law principle is that there are no religiously set times for the Body of Christ as a whole or for any of its members, regardless of the source of the

or day (e.g. personal preference). For example, it is forbidden for one to decide that each Tuesday morning will be given over to prayer, study, and meditation in order to give God a day out of each seven since one must work Sundays as a fireman. Actually, this principle becomes the rigorous principle of "Universal Generalization" IF we define "pagan" to mean any religious rule we impose ourselves; in which case imposing Tuesday as the "Lord's Day" comes under the condemnation of Gal. 4 and all the Law and the Gospels as well. (But the justification of such a definition of "pagan" takes us back to Case-Law!) Further applications include participating in any of the external celebration of those times defined by others as having religious meaning or significance, all of which would subject Christ Himself to such times:

3. Christmas is forbidden (so no tree, presents, etc in the period right before and including Christmas Day)
4. Easter is forbidden (no bunnies, no eggs, no special Easter Day Cantata, etc)
5. Sunrise services are forbidden
6. Mother's Day services are forbidden
7. Etc.

6. Prohibition Against Religious Places

1. Israel and Religious Places. The various parts of Israel's Law (Moses, Writings, Prophets, non-Pauline New Testament) describe various holy places, Land, and succession of temples culminating in New Jerusalem as the final, eternal temple of the Holy Nation.
2. **Pauline Prohibition Against Religious Places.**
 - a. Since there are no priests (Rom. 8:26–27, 34, I Tim. 2:5–6) or divisions with the Body (Eph. 4:4), there can be no holy place since such always implies the need for a distinguished priesthood.
 - b. Since the Body inhabits the Third Heaven above the angelic hosts (I Cor. 6:3, II Cor. 12:1–4, Eph. 2:6, Philip. 3:20, Col. 3:1, etc), it has no holy land in this life.
 - c. The Body is the Holy of Holies of God's Elect (Eph. 2:19–22 (Greek text)), it is a defilement of the Body and its Head to have a "holy place".
 - d. Case-Law implies there are no religious or holy places today. This means it is sin to have votives or meeting rooms designated as sanctuaries or altars of any kind or etc.

7. Prohibition Against Religious Foods / Food Rules

1. Israel and Religious Foods/Food Rules. The Law for Israel is rife with food rules of various kinds.
2. Certain foods were forbidden at all times.
3. Certain foods were required at certain times.
4. Certain preparations were required of certain foods.
5. Eating together was a demonstration of covenant relationship.

6. Pauline Prohibitions Against Religious Foods/Food Rules

- a. There is no need of Case-Law here, for the prohibition is explicit in Col. 2:16–23 (cf. Greek text).
- b. The Lord's Table is *not* an exercise in religious foods or symbols, but a real meal. See the Appendix for a summary of the reality and generosity of the Lord's Table in the local assembly.

8. Prohibition Against Religious Clothes

1. Israel and Religious Clothes. Throughout Israel's past and her yet glorious future, the priesthood, and especially the high priest, was required to wear certain types of clothes: linen, mitre, ephod, breastplate, etc; this can be seen in Moses' Law and Ezekiel's Law (e.g. 44:17–20).

2. Pauline Prohibition Against Religious Clothes

- a. Men in Corinth, who normally were bareheaded in society, were to pray and speak forth in the assembly in the same manner, without wrapping themselves in tallith: I Cor. 11:4
 - b. Women in Corinth, who normally were veiled or had something on their head in society, were to conduct themselves in the same manner in the assembly, without letting their hair loose: I Cor. 11:5–6.
3. **Case-Law implies** that there one must dress in assembly as they would normally. This means it is sin to wear academic robes in the pulpit or a priest's garb or nun's habit or Jewish tallith or choir robes or choir doilies, etc.

9. Prohibition Against All Religious Symbols / Acts

1. **Proof from Confession of Faith:** Rom. 10:6–13. No religious act is allowed by Case Law in the confession of faith, and hence is not allowed. Such is not the exercise of saving faith.
2. **Proof from Co. 2:21** in Context. No religious rule concerning handle and touch—hence no holy things, no religious rule concerning taste—hence no religious foods and regulation of foods by time and place—and hence no regulation of times and places, etc.
3. **Proof by Case-Law** applied to the previous conclusions obtained from Case-Law: if there are no religious surgeries and baths and times and places and foods and clothes, then there are no religious things or symbols whatsoever. What there is, is the reality of Christ as Head (Col. 2:8–23).

- The following additional religious items are thereby condemned:

4. Angel pins.
5. Fishes.
6. Angel forms

7. Protestant crosses and Catholic crucifixes.

- This negativity of Paul's gospel is due to the fact that Christ destroyed all religious things with His blood for the Body of Christ (Eph. 2:11–16, Col. 2:11–18), while at the same time, He established the religious things of Israel for Elect Israel and her future empire by His blood (I Pet. 2:21, Rev. 5:9–10 (Greek text)). Restated, Christ established Himself as the sole priest for the Body (I Tim. 2:5–6) by the same blood by which He established Himself as the High Priest, Israel as a Nation of Priests (Is. 61:6, I Pet. 2:9, Rev. 5:9–10) to the Gentiles, and the holy angels as priests over Israel (Rev. 8:1–4); i.e. in the Kingdom program there are many priests, but for the Body there is One Priest.

10. Appendix 1 (Brief Comparison of Approaches to the Lord's Table)

Below we make a few comparisons between the traditional practice of the Lord's Table and our current practice, particularly in light of I Cor. 11:23-6. This is followed by several additional comments. *Sequens*, unless indicated otherwise, a verse number refers to I Cor. 11.

It seems appropriate to give such a summary in view of the fact that much of the work we have done on the Table is a series of loosely organized (or disorganized) outlines and files awaiting a great deal of additional editing.

Traditional View

1. Paul intends in I Cor. 11:23-6 to place a requirement upon the Body to state Verse 24 or the equivalent over what is eaten, usually understood as pieces broken of literal bread, and to state Verse 25 or the equivalent over what what is drunk, usually understood as the fruit of the vine. In rabbinical terms, Paul is requiring the Body to **midrash** the Lord's Table.
2. It is this midrash (and some would add, the distinctive components of the meal) which distinguishes this meal as the Lord's Table. The pronouncement of this midrash causes people to remember the significance of the meal, and this pronouncement is necessary to shew or proclaim the Lord's death till He come (Verse 26).
3. Paul is placing upon the Body, not the requirement of Passover, but a ritual and symbolic meal which Christ appended to Passover. This addendum is not inherently Jewish and in the common traditional view is distinguished by:
 4. distinctive menu handled in a distinctive way—read in the traditional, Western sense, physically broken or torn, and drink of the fruit of the vine; and
 5. the midrash which explicitly identifies, at the time of eating, this broken bread as representing the broken body of Christ, and identifies the drink as representing the blood of Christ.
6. This passage (I Cor. 11:23-6) is a special, self-contained revelation as indicated by the words "received" and "delivered" (Verse 23). Hence, this passage is self-contained w.r.t. the surrounding context and should determine our understanding of the surrounding context, both fore and aft (I Cor. 10:16-11:34).
7. The grievous error, worthy of death in that day (Verse 30), is that of people not understanding and practicing the Lord's Supper as stated above. It is certainly a creedal error, worthy of disfellowship, for one not to so practice today—the carnal Corinthian example is for our admonition in this as in many other areas of their carnality.

Alternative View

1. Paul intends in I Cor. 11:23-6 to explicitly remind the Body that when it eats jointly and drinks jointly under the hospitality of (the officers of) the assembly, it is eating that which represents the body and blood of Christ: the Body's jointness in eating and drinking should reflect their jointness in Christ which was purchased by the body and blood of Christ, as the context (10:16-11:34) repeatedly points out, and in this way the Supper represents the body and blood of Christ. It was also this way for Messianic Israel: they will form one joint-nation (Ezek. 37:16-

John 10:16, etc), and when this Israel eats in '**Erub** (jointness or communion), their meal also reflects the atonement of Christ which so purchased; and the "Last Supper" was eaten as an 'Erub since these 13 men co-registered to so eat (Matt. 26:17-9, Mark 14:12-6, Luke 22:7-13); in which case both the rabbinical requirements of Pesach (Passover) and 'Erub applied and were followed (Matt. 23:2-3). And so Christ gave a midrash for the broken bread = jointly eaten bitter herbs, unleavened bread, sweet sauce, and dry roasted Lamb, as **required** by the rabbis of the head of the table at Pesach, but which midrash (for the many cups as well) reflected the Last Supper's character as an '**Erub** for Messianic Israel.

2. What distinguishes the Lord's Table is that the Body eats in assembly under the official hospitality of the bishops and deacons—this is indicated in the Greek in Verses 18 (**en ekklesia**) and 20 (**epi to auto**), "in assembly" and "upon the same", phrases indicating that an official meeting (or meal) was in place (see the usage elsewhere). The word **anamnesin**, especially in the construction of Verses 24-5, **eis ten emon anamnesin**, means not "remembrance" in the sense of people having to do something to remember something, but rather **memorial**: "do this for/as My memorial. The Table is itself the memorial and proclamation. This alone is in keeping with the usage of **anamnesin**, especially in this type of construction, in all of LXX, Greek N. T., and the sources cited in [MM]: e.g. see Lev. 24:7 and the battle memorial described in [MM 36]]. Further, this was Christ's command to Messianic Israel: there is no direct command here to the Body anyway.
3. Christ followed, lock-stock-and-barrel, the rabbinical format of Passover: this is proved in our outlines by comparing the harmony of the gospel accounts (Matt. 26:20-30, Mark 14:17-26, Luke 22:14-21, John 13:1-30, noting especially the Greek text) with the description of Passover in the tractate Pesachim of Talmud. CHRIST ADDED NO ADDENDUM; THERE WAS ONLY PESACH THAT NIGHT. Christ gave a Messianic midrash (in addition to the standard midrash) as they ate the two courses and drank the various cups of Passover. Furthermore, we have proved that the Corinthian assembly obtained its Table via the weekly rabbinical 'Erub, and not from Passover; indeed we have proved that the Body took over and administered the main synagogue of Corinth, and their communion was modified from the rabbis. Further:
4. "Breaking bread" CANNOT mean torn pieces of bread in the traditionally understood sense:
5. "Bread" to the Jews means precisely "food"; only in special contexts does it mean our word "bread". This is proved at length in our outlines by looking at the usage of **lechem** and **artos** in Scripture and LXX. Furthermore, "bread" in Pesach encompasses the bitter herbs, sweet sauce, unleavened bread, and the lamb. And the "bread" in Corinth was the food of 'Erub, on which there were virtually no limitations in the rabbis. Also **deipnon** = MAIN MEAL.
6. "Breaking bread" translates in Verses 23-4 **klasai artos** or the equivalent, which in LXX translates the Hebrew **lechem paras(h)**, which is used ONLY in the sense of the sharing/distribution of food (Is. 58:7, Jer. 16:7, Lam. 4:4, cf. Ezek. 18:7). The usage in Greek N. T. bears out this notion (search and see), in particular w.r.t. the Last Supper = Pesach eaten as an 'Erub and Corinthian communion = 'Erub. Furthermore, Luke 22:17-9 parallels dividing the cup and breaking the bread, i.e. to distribute. And this idiom continued for a century later (as seen in the **Didache**, 140 A. D., Greek text).
7. Similar remarks for the cup.

- Rabbis required midrash ONLY of Pesach, not of 'Erub, not of Tabernacles, etc. Corinthians ate the weekly 'Erub together; they COULD NOT understand Paul and Sosthenes the rabbis as imposing midrash. No command until Verse 28. Traditional understanding unknown for a century (**Didache**, 140 A. D.), where food is spoken of as the Body, not body, of Christ.
- Paul's language here in Verse 23 and in I Cor. 15:3 does NOT indicate a context-free, separate revelation. It is the same language used in Mark 7:4,13, and in many examples in contemporaneous Greek [MM, 483,486]. All the available evidence proves that "receive" and "deliver" simply indicates that such an individual has been a faithful/accurate middleman. In the context of the rabbis (Mark 7:4,13), the "traditions" have been handed down precisely; in the case of Paul, he is repeating faithfully what Christ told him of the midrash at Pesach; in the case of the papyri, sheep, goats, papyrus bundles, doors, verdicts of courts, etc are handed over in the same condition as received. Paul's language does not remove Verses 23-26, yea rather ties it in explicitly with what has been previously discussed in 9:24-11:22, just as 15:3 is expressly tied in with its context.
- The grievous error is that some ate at the Table, but in a spirit of disunity, not in keeping with the unity or jointness of the Body, which is repeatedly stressed in 10:16-11:34. Paul discusses the Table in a context of certain people manifesting their non-election or reprobation: I Cor. 9:24-11:34. Those who ate divisively from the joint Table, intentionally and without repentance, were supernaturally killed as a sign of their eternal damnation. Paul makes it clear that THIS is the reason for citing Israel's New Covenant midrash, for Verse 23 is introduced by saying "the night in which He was **BETRAYED**". The facts: Judas defiled the Passover Table, which was eaten that night by those men as an 'Erub, by:
 1. putting his hand in the sauce at the same time as Christ, forcing Christ to defer to him (see the discussion on table manners in Wisdom of Sirach 31:12-8 (NAB), or the equivalent passage in Brenton's LXX, and the rabbinical rules for disfellow-shiping someone who eats divisively at an 'Erub [Pesachim, 474-6; 'Erubim, 501-2]), and
 2. leaving Passover before the course of the lamb which speaks of redemption—this divisive behavior was unprecedented.
 1. So Judas is yet another example, in the context of I Cor. 9:24-11:34, of an Israelite with whom God was not well pleased and who was overthrown. Those Corinthian Jews eating divisively at the Table were emulating the behavior of Judas; they were violating the unity of the Body, and the atonement which wrought it, just as Judas violated the New Covenant unity of Messianic Israel, and the atonement which wrought that as well.
 2. Thus the issue of Verse 23-6 has nothing to do with saying Verse 24-5 over the components of an "abstract" or symbolic meal. This was unknown historically (as of 140 A. D.) until the cult of Mithra and Jewish Gnosticism fully invaded the confessing church, and gave us the symbolic communion seen today: its roots go back to the Hindus valley of India, to ancient, Eastern pagan religions. (We have given extensive proof of this historical development in the outlines.) This traditional communion is a meal of self-denial, the very thing Paul rails against in Col. 2:8-23, a meal which could never have separated the true from the

THREE RIVERS FELLOWSHIP

reprobate, a meal which is ritualistic and can never show the unity of the non-ceremonial Body of Christ.

11.

Appendix 2 (Relevant Pauline Scriptures)**Romans 10:6-13**

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

1 Corinthians 12:13

1 Cor 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Galatians 4:8-11

Gal 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

Ephesians 4:5

Eph 4:5 One Lord, one faith, one baptism,

Philippians 3:20

Philp 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Colossians 2:8-23

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 *And* not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.