

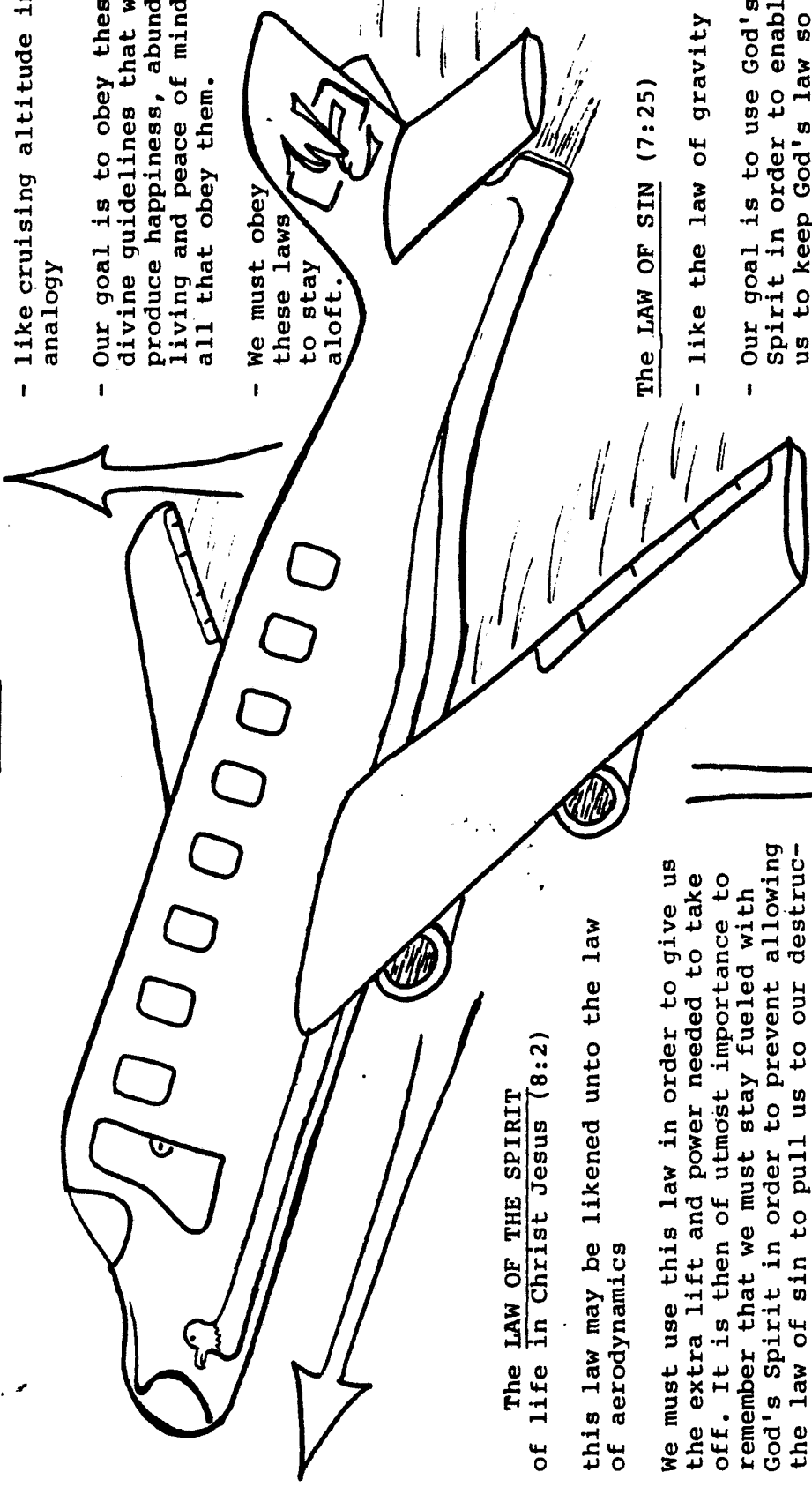
EPISTLES OF PAUL

Theology 304b
Spring 1982

AN AERODYNAMIC ANALOGY
APPLIED TO THE LAWS
OF ROMANS 7 & 8

Dr. Roderick C. Meredith
The LAW OF GOD (7:25)

- like cruising altitude in our analogy
- Our goal is to obey these divine guidelines that will produce happiness, abundant living and peace of mind to all that obey them.
- We must obey these laws to stay aloft.



The LAW OF THE SPIRIT
of life in Christ Jesus (8:2)

- this law may be likened unto the law of aerodynamics
- We must use this law in order to give us the extra lift and power needed to take off. It is then of utmost importance to remember that we must stay fueled with God's Spirit in order to prevent allowing the law of sin to pull us to our destruction.
- Remember that increased thrust gives us more lift and will bring us to our destination more rapidly.
- The living power of this law must work in each of us so that we may be freed from sin and eternal death.

The LAW OF SIN (7:25)

- like the law of gravity
- Our goal is to use God's Spirit in order to enable us to keep God's law so that we may avoid allowing this law to send us to a crashing death. If we stay alert and persistent in Christian growth we will be staying aloft spiritually.
- This law is the downward pull of human nature
- Sin, society and Satan

COLOSSIANS

-Difficult Scriptures Explained-

COLOSSIANS 2:14

Q. Did Christ blot out the law and nail it to His Cross?

A. No, Christ did not blot out the law. He blotted out the "HANDWRITING OF ORDINANCES" (same verse).

B. This could not refer to the law of God. God's law is not "against us" and "contrary to us" (same verse).

"The law is holy and the commandment holy and just and good" (Rom. 7:12). David said, "O how love I thy law! It is my meditation all the day" (Psa. 119:97).

God's laws don't hurt us--they help us. "Moreover by them is thy servant warned: and IN KEEPING OF THEM IS GREAT REWARD" (Psa. 19:11).

C. The context explains what "ordinances" Paul is referring to:

"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" (Col. 2:8).

"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, (Touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?" (Col. 2:20-22).

What kind of ordinances? "Touch not, taste not, handle not." In other words: asceticism, Stoicism, Catholicism, meatless Fridays, vegetarianism. It certainly doesn't mean the Ten Commandments. It can't mean the Feasts where people ate, drank and danced vigorously. It can't mean the sacrificial law--the priest had a great portion of meat and had to handle and slaughter animals. This was a lusty way of life.

D. The Greek words for HANDWRITING OF ORDINANCES are cheirographon tois dogmasin. This means the note of guilt from keeping man's laws.

CHEIROGRAPHON, according to the Greek Lexicon by Parkhurst means: "Anything written with the hand. . .a bond, note of hand. . .it signifies a sort of note under a man's hand, whereby he obliges himself to the payment of any debt." In other words, a note of debt or a note of guilt.

In the same Lexicon by Parkhurst, one of the meanings given for TOIS is "from."

DOGMASIN simply refers to law. (See Strong's Concordance). In this case it refers to the laws of men as proved in Section C above.

- E. The note of guilt is THE RECORD OF OUR SINS. We have sinned by obeying the laws and customs of men rather than God. What Christ blotted out is THE RECORD OF OUR SINS.
- F. The Law was not nailed to the cross--Christ was (John 19;18; 20:25). He was made sin for us (II Cor. 5:21). Our sins were nailed to the cross in His body (I Peter 2:24).
- G. Colossians 2:15 shows what Christ defeated. It was not the Law:
- "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." The principalities and powers referred to here are the same as the "spiritual wickedness (wicked spirits) in high places" mentioned in Eph. 6:12--demons.

By making possible the forgiveness of sin, Christ defeated the purpose of Satan and his demons. He made it possible for sons to be born into the God family.

*NOTE: It may be well to emphasize here that only two things were nailed to the stake at Golgotha:

1. The physical body of Jesus.
2. The "note of guilt"--the record of our sins which Christ paid for Himself in this sacrifice of His own life. Therefore, NO LAWS of ANY kind were nailed to the stake--legal, ceremonial, sacrificial or any other!

3. ~~Sign above Christ's head.~~
NOT NAILED, PUT THERE

COLOSSIANS 2:16-17

- Q. Does it make a difference today whether or not you keep the Sabbath or the Holy Days, and should we allow men to judge us if we don't?
- A. The word "is" is in italics in verse 17 and is not in the original. Therefore, this should read, "Let no man therefore judge you,--but the body of Christ.
- B. The body of Christ is the Church of God (Col. 1:18) and it is the Church that is our pillar and grounding in the truth (I Tim. 3:15) and our standard, not the ideas of men.
- C. The word "judge" in vs. 16 is better rendered "call you in question." The Gentile Colossians previously knew nothing of God or of His Holy Days. God's ministers taught them to observe the Sabbath and the Holy Days, and outsiders called them in question for doing so. The ascetics in Colossae saw those in the Church eating and drinking, feasting on the Holy Days and despised them for it.
- D. These Holy Days are shadows of things to come--they picture the major events in God's master plan to bring all mankind to salvation.
- E. Therefore, Paul is telling the Colossian converts to let no man call them in question for their observance of God's Holy Days.
- F. And, Paul is saying that the Church--the "body" of Christ is the instrument qualified to give them instructions on how to observe a Sabbath or Holy Day (verse 17).

THL 304 EPISTLES OF PAUL

Mr. Meredith

Spring Semester, 1985

COURSE REQUIREMENTS:

1. Study the book of Acts, chapters thirteen through twenty-one, with particular emphasis on Paul's life.
2. Study the material for all books both in the Bible and in a recommended Bible Commentary.
3. Read the Good News.
4. Take thorough notes in class and be prepared for a "note inspection" once or twice during the semester.

COURSE OUTLINE:

1. Study background and context of Romans.
2. Study background and context of Colossians.
3. Study background and context of Philemon.
4. Study background and context of Philippians.
5. Study background and context of Hebrews.
6. Study background and context of Titus.
7. Study background and context of I Timothy.
8. Study background and context of II Timothy.

ASSISTANCE:

Please contact either Mr. Meredith or Mardy Cobb if any needs arise at Faculty Offices (6030 or 5520).