

Col 2:16-19 mws

v. 16

κρινέτω

PAImp3sg

fr. κρινω

to pass judgment upon (and thereby seek to influence) the lives and actions of other people, esp. pass an unfavorable judgment upon, criticize, find fault with, condemn, cf.. Jms 4:11-12
to judge something to be better than something else, and hence, to prefer, to prefer, to judge as superior, to regard as more valuable, to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn, condemnation

βρώσει

the act of partaking of food, eating
to consume solid food, to eat, eating

πόσει

act of drinking, drinking, cf. Rom 14:17
to consume liquids, particularly water and wine, to drink, drinking, ‘let no one judge you about eating or drinking’

μέρει

part, specialized uses with prepositions, in the matter of, with regard to, ‘with regard to a festival’
idiom, literally ‘in part’, marker of an area of activity which bears some relation to something else, ‘in, about, in the case of, with regard to’ ‘let no one judge you about what you drink or about a festival

έορτῆς

a day or series of days marked by a periodic celebration or observance, festival, celebration,
‘with regard to a festival’
the events associated with the celebration of a festival or feast, festival, feast, celebration

νεομηνίας

new moon, first of the month, often celebrated as a festival by Jews and gentiles
a festivity associated with the appearance of the new moon, new moon festival

σαββάτων

the seventh day of the week in Israel’s calendar, marked by rest
the seventh or last day of the week (religiously the most important since it was consecrated to the worship of God), Sabbath, Saturday

v. 17

σκιὰ

a mere representation of something real, shadow, 'a shadow of what is to come'
a faint archetype which foreshadows a later reality, foreshadow, faint prototype, shadow, 'which are a shadow of things to come'

μελλόντων PAPtcpNPG fr. μελλω

the ptcp is used absolutely in the meaning (in the) future, to come
unlimited extent of time beginning with the time of the discourse, the future

σῶμα

substantive reality, the thing itself, the reality in imagery of a body that casts a shadow, in contrast to σκιὰ
an entity which corresponds to an archetype or foreshadowing, reality, corresponding reality, 'but the reality is Christ'

v. 18

καταβραβεύετω PAImp3sg fr. καταβραβευω

decide against (as umpire) and so rob of a prize, condemn
to judge as a referee that someone is not worthy to receive a prize, to disqualify, to condemn, to judge as not worthy of a reward, to deprive of a reward, 'let no one disqualify you' or 'let no one judge that you should not receive the prize'

θέλων PAPtcpMSN fr. θελω

to take pleasure in, like, 'take pleasure in humility'
to take pleasure in something in view of its being desirable, to like, to enjoy, cf. Mk 12:38

ταπεινοφροσύνη

humility, modesty, humility can also be wrongly directed, cf. v. 23, in a negative sense, as a misdirected submission in cultic behavior, self-abasement, (false) humility, self-mortification
the quality of humility, humble attitude, humility, without arrogance, 'in false humility and the worship of angels' possibly 'subjection to' and one might render the entire expression as 'in abject worship of angels'

θρησκεία

expression of devotion to transcendent beings, especially as it expresses itself in cultic rites, worship, the being who is worshipped is given in the objective genitive
appropriate beliefs and devout practice of obligations relating to supernatural persons and powers, religion, piety, cf. Jms 1:26, 1 Tim 3:16

ἐμβατεύων PAPtcpMSN fr. ἐμβατεύω
investigate closely, enter into a subject to investigate it closely, go into detail, hence in Col. 2:18 probably ‘entering at length upon the tale of what one has seen in a vision and thus justifying the approach taken to heavenly messengers
to enter into in the sense of to go into detail in treating a subject

εἰκῆ
pertaining to there being no cause or reason, without cause, cf. Mt 5:22, ‘puffed up without cause’
pertaining to there being no cause or legitimate reason, without cause, without reason, for no reason, ‘being puffed up for no reason’

φυσιοῦμενος PPPtcpMSN fr. φυσιοῶ
to cause to have an exaggerated self-conception, puff up, make proud, ‘groundlessly inflated by his fleshly mind’
to cause someone to be proud, arrogant, or haughty, to make proud, to make arrogant, to make haughty

νοῶς
way of thinking, mind, attitude, as the sum total of the whole mental and moral state of being, as possessed by every person, of one who is in error, groundlessly conceited by his mind, fixed on purely physical things
a particular manner or way of thinking, way of thinking, disposition, manner of thought, attitude, ‘puffed up, for no reason at all, by his human way of thinking’

σαρκὸς
the physical body as functioning entity, body, physical body, as instrument of various actions or expressions, in Paul’s thought, all parts of the body constitute a totality known as flesh, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the σαρξ, sinful flesh
the psychological aspect of human nature which contrasts with the spiritual nature, in other words, that aspect of human nature which is characterized by or reflects typical human reasoning and desires in contrast with those aspects of human thought and behavior which related to God and the spiritual life, human nature, human aspects, natural, human

v. 19

κρατῶν PAPtcpMSN fr. κρατέω
to adhere strongly to, hold, of commitment to someone or something, hold fast, (to) someone or something, and hence remain closely united, hold fast to the Head (i.e. to Christ)
to hold on to an object, to hold on to, to retain in the hand, to seize

κεφαλὴν
the part of the body that contains the brain, head, in imagery, Christ the κεφαλή of the εκκλησία thought of as a σῶμα, cf. 1:18, a being of high status, head, to denote superior rank, cf. v. 10 one who is of supreme or pre-eminent status, in view of authority to order or command

ἐξ

marker denoting origin, cause, motive, reason, from, of, of the effective cause by, because of, personal in nature, referring to originator
marker of means as constituting a source, by means of, from

ἀφῶν

ligament, lit. joint, connection, cf. Eph 4:16
part of the joints of the body which binds the different parts together, ligament, that which binds together

συνδέσμων

that which holds something together, fastener, ligaments of the body
that which ties something together, bindings, bonds, that which ties together, 'the whole body supported and held together by ligaments and those things which tie it together, cf. 3:14

ἐπιχορηγούμενον

PPPtcpNSN

fr. ἐπιχορηγεω

to provide what is necessary for the well-being of another, support, 'the whole body supported and held together by sinews and ligaments'
to make available whatever is necessary to help or supply the needs of someone, to provide for, to support, to supply the needs of, provision, support

συμβιβάζόμενον

PPPtcpNSN

fr. συμβιβάζω

to bring together into a unit, unite, lit. of the body, which is held together by sinews, ligaments, joints, cf. Eph 4:16
to bring together into a unit, to bring together, to cause to be a unit, to unite, to combine, cf. 2:2

αὔξει

PAI3sg

fr. αὔξανω

to become greater, grow, increase, 'grow up into union with Christ' cf. 2 Pet 3:18, Eph 2:21, 4:15
to grow, to increase in size, 'the whole body...grows as God wants it to grow' 'αὔξεισις is used figuratively in the sense that the reference of 'body' is the church rather than a physical body. Normally a term for 'growth' would imply not only size but also number, that is to say, the growth of the church would be in terms of the increase of members of the church, though it might refer to spiritual maturity.

αὔξησις

growth, increase, 'grows with divine growth'
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