

Col 2:20-23 mws

v. 20

ἀπεθάνετε

AAI2pl

fr. ἀποθνήσκω

to cease to have vital functions, whether at an earthly or transcendent level, die, of death on a transcendent level, of mystical death with Christ, with dative of person or thing from which one is separated by death, cf, Gal 2:19, Rom 6:2, 7:6

figurative expression of meaning 'to die' to be unable to respond to react to any impulse or desire, to be dead to, to not respond to, to have no part in

ἀπὸ

a marker to indicate separation from a place, whether person or thing, from, away from, 'through death become free from'

a marker of dissociation, implying a rupture from a former association, from, separated from

στοιχείων

transcendent powers that are in control over events in this world, elements, elemental spirits, cf. Gal 4:3, 9

the supernatural powers or forces regarded as having control over the events of this world, the supernatural powers over this world, 'now that you have died with Christ and are free from the supernatural powers ruling over this world, 'those spirits that have power' or 'those spirits which control'

κόσμου

the system of human existence in its many aspects, the world, the world, and everything that belongs to it appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved

the system of practices and standards associated with secular society, that is, without reference to any demands or requirements of God, world system, world's standards, world

ζῶντες

PAPtcpMPN

fr. ζάω

to be alive physically, live, with more precise mention of the sphere, 'live in the world'
to be alive, to live, life

δογματίζεσθε

PPI2pl

fr. δογματίζω

to put under obligation by rules or ordinances, obligate, pass. 'submit to rules and regulations'
here permissive passive, 'permit yourselves to be put under, etc. things decreed by someone'

to conform to rules and regulations, to obey rules, 'why do you live as though you belong to this world by obeying rules such as Don't handle, don't taste'

v. 23

ἅτινά

quite often ὅστις takes the place of the simple relative
a reference to an indefinite entity, event, or state, whoever, whichever, whatever' (though often translated as 'who, which, or what,' since these pronouns in English are often indefinite in meaning)

λόγον

a communication whereby the mind finds expression, word, of utterance, chiefly oral, what you say, statement, story, account, 'have the appearance of wisdom, pass for wisdom that which is thought to be true but is not necessarily so, appearance, to seem to be, 'things have the appearance of being based on wisdom' or 'which things seem to be a matter of wisdom'

μὲν

marker of contrast or continuation without express correlation and frequency in anacolutha, when the contrast can be supplied from the context, and therefore can be omitted as obvious, 'they have the reputation of being wise (but are foolish)'
marker of sets of items in contrast with one another, on the one hand, but on the other hand

σοφίας

the capacity to understand and function accordingly, wisdom, transcendent wisdom, wisdom that God imparts to those who are close to God, 'The false teachers of Colossae consider that their convictions are σοφία'

ἐθελοθρησκία

self-made religion, do-it-yourself religion, idiosyncratic religion, perhaps would-be religion
a set of religious beliefs and practices resulting from one's own desires and initiative, 'self-imposed religion, religion thought up by oneself', 'these rules appear to have an air of wisdom in the self-imposed religion'

ταπεινοφροσύνη

humility, modesty, listed with other virtues, humility can also be wrongly directed
the quality of humility, humble attitude, humility, without arrogance, cf. v. 18 can be rendered 'false-humility' from the context, even though nothing in the word itself requires it

ἀφειδία

from the sense 'spare nothing', i.e. lavish on something, there is a transference to sparing very little for something as in severe treatment of the body (= asceticism)
severe self-control, suggesting an ascetic and unsparing attitude, severe self-control, harsh control over, 'having wisdom in self-made religion and humility and severe self-abuse

σώματος

body of a human being or animal, body, the living body
the physical body of persons, animals, or plants, either dead or alive, body

τιμῆ

the amount at which something is valued, price, value, in 2:23, may be a Latinism, 'are of no value'

the worth or merit of some object, event, or state, worth, value

πρὸς

of relationship (hostile or friendly), against, for, hostile, against

a marker of opposition, with the probable implication of a reaction or response to a previous event, 'against', cf. 3:13

πλησμονήν

process of securing complete satisfaction, satiety, esp. with food and drink, but also with other types of enjoyment, satisfaction, gratification, 'the Gk. Exegetes understood this to mean for the gratification of physical needs. But σαρξ according to vs. 17, is surely to be taken in a pejorative sense, and πρὸς has the force 'against'. The translation is probably best made along the lines of 'of no value in checking self-indulgence.'"

the process of indulging in or procuring the satisfaction of certain desires or needs, gratification, indulgence, 'these are of no value for the indulgence of physical desires'

σαρκός

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