ordinances.—The reference to the word  
[dogmas] “*ordinances*,” in ver. 14, is  
plain. They were being again put under  
that *handwriting in ordinances* which was  
wiped out and taken away),

**21**.] **“Handle not, neither taste, nor even  
touch”** (it will be understood that these  
words follow immediately upon what went  
before, without a stop, as being the things  
prescribed. Then as to the meaning,—I  
agree with Calvin, Bengel, and Meyer, in referring all the three to *meats*,—on account  
mainly of vv. 22, 23 [see below], but also of  
**taste**, coming as a defining term between the  
two less precise ones **touch** and **handle**);

**22.**] **which things** (viz. the things  
forbidden) **are** (emphatic, ‘whose very nature  
is…’) **all of them for destruction** (by  
corruption) **in their consumption** (i.e. are  
appointed by the Creator to be decomposed  
and obliterated by their consumption by  
us. The argument in fact is similar to that  
in Matt. xv. 17, and 1 Cor. vi. 13), **according to** (connects with *are being pre-  
scribed to, Handle not*, &c., the subsequent  
clause being a parenthetical remark; thus  
defining the prescriptions to consist in  
human, not divine commands) **the commands and teachings** (the teaching is the  
wider term comprising many **commands**.  
Here we rise from the examples of separate  
commands which have been given, to the  
system of doctrine of which they are a  
part) **of men** (not *merely of men*, bringing  
out the individual authors of them, but *of  
mankind*, describing them generically as  
*human*, not divine)?

**23**.] **Such as** (this defining term brings us from the general  
objective, human doctrines and systems, to  
the specific subjective, the particular sort  
of doctrines and systems which they were  
following: q.d., ‘and that, such sort of  
*commandments and teachings as*…’) **are  
possessed of** (‘enjoy,’ as we say) **a reputation indeed of wisdom in** (element of its  
repute) **voluntary worship** (the *worship*  
was mainly that of *angels*, see above, ver. 18:  
but the generality of the expression here  
may take in other voluntary extravagancies  
of worship also) **and humility** (see ver. 18),  
**and not sparing of the body, not in any  
honour** [**of it**] (on the interpretations, see  
below. The same word is used by St. Paul  
of honour or respect bestowed on the body,  
in 1 Cor. xii. 23, 24: of honourable conduct  
in matters relating to the body, 1 Thess.  
iv. 4: and such is the meaning I would  
assign to it here—these *ordinances* have  
the repute of wisdom for, &c., and for unsparingness of the body, not in any real  
honour done to it—its true honour being,  
dedication to the Lord, 1 Cor. vi. 18),  
**to the satiating of the flesh**. I connect  
these words not with the preceding clause,  
but with “a*re ye prescribed to*” above—  
*why are ye suffering yourselves to be thus  
prescribed to* [in the strain “*touch not*,  
&c.” according to, &c., which are, &c.],  
*and all for the satisfaction of the flesh*,—  
for the following out of a *teaching*, the  
ground of which is the *puffed up according  
to the fleshly mind*, ver. 18? Then after  
this follow most naturally the exhortations  
of the next chapter ; they are not to seek  
the *satisfying of the flesh—not to mind  
earthly things*, but “*make dead their  
members which were upon earth*.”—The  
other renderings, and my objections to  
them, see in my Greek Test.

**CHAP. III. 1—IV. 6**.] SECOND PART OF THE EPISTLE. *Direct exhortations to  
the duties of the Christian life—founded  
on their union with their risen Saviour.*

**1—4.**] *Transition to the new subject, and grounding of the coming exhortations*.

**1.**] **If then** (as above asserted,  
ch. ii. 12, 20: the **if** implies no doubt of  
the fact, but lays it down as ground for an