

# **Questions & Answers**

## **Colossians 2:14-17**

Pastor Holman, I really was blessed by yesterday's service...Thank-you. I have more questions for you in regards to what Paul is really saying in Colossians 2:14-17. From our previous conversation, I understand that Sha'ul makes the statement that he believes everything in Torah. I just can't seem to get the meaning of this passage because it sure looks like he is saying that the festivals, etc. are no longer necessary...that the sacrificial system can be done away with, which includes these festivals new moon, and Sabbath celebrations. Even after reading the CJB version, I'm still unclear. So my questions are:

1. What is the written code or regulation he nailed to the execution stake?
2. Who is the "anyone" we are not to let pass judgment on us in connection with eating, drinking, festivals, etc? Believers or unbelievers or both?
3. And is he referring to the seventh day Sabbath here or just those that came along with the festivals, new moons, etc?
4. What does he mean by "pass judgment"?
5. What is especially troubling and causing me to believe he is saying they are not necessary is verse 17...these are a shadow of things that are coming, but the reality is in Christ. In CJB it says but the body is of the Messiah...what does this mean? I know these are a lot of questions and I appreciate your time in helping me reason through them. I have prayed and asked that the Ruach would "guide me unto all truth".

## **Pastor Holman's Answer:**

### **Background:**

Let's begin with Sha'ul's (Paul's) intent and purpose to us. We are Gentiles included with the congregation in Colosse. Those who do not understand the Hebraic application of the Scriptures, and who, by this lack of understanding, pervert the Torah or the teachings of Elohim, also challenge us. Nowhere in this text or chapter does Sha'ul reference anything associated with the Torah as being no longer necessary. He only admonishes their walk. Colossians 1:25, "I became a servant of the Good News because Elohim gave me this work to do for your benefit. The word is to make fully known the message from Elohim."

- Here we can see that Sha'ul's purpose is to give to all of us, understanding of Elohim's message concerning the Good News.
- The Good News message is how the nations or Gentiles are united with HIM, Yahshua, in all things. This takes us back to Yochanan (John) Chapter 15 where Yahshua teaches us about the vine and being connected to Him.
- Chapter 2:8 Sha'ul begins with warning us about people whose understanding does not follow that of the Messiah but hold to philosophy . . . human traditions.

- Who are these people? In the days of the early Hebrew congregations, they were constantly under criticism by the Pharisaic leaders who taught what is called in the Bible “the traditions of men.” These were Rabbinic enactments meant to serve as Torah or as a commandment. Mattityahu (Matthew) 15:1 “Indeed why do you break the command of Elohim by your tradition?”
- Many of the congregations that Sha’ul established amongst the Gentiles such as Galatia and Colosse were constantly being impacted by Pharisaic teachers who would come after Sha’ul had left and invoked their “man-made traditions”, which we now understand to what Sha’ul refers to when he uses the term “under the law.” Hebraically, this is referred to as “the Perversion of the Torah.”
- The verses of your concern are embodied within this issue of the perversion of Torah and legalistic observance of Torah. What one must always know, understand, and trust is this: The Hebraic way of worship and following the Festivals is not in any way legalistic. This is because we understand the significance of them (as did Sha’ul) in their relationship to Yahshua. The Yehudim (Jews), who made up the body of Pharisee’s never came to a believing trust in Yahshua. They were always contradicting Sha’ul’s teachings.

### **Answer to Question 1:**

- Verse 14 “He wiped away the bill of charges against us” is directed to our living outside the Torah. “Because of the regulations, it stood as a testimony against us.” Well, what might this be referring to? The Torah identifies all of the punishments for failure to obey it [D’varim (Deuteronomy) 27:14-26]. As such, there were penalties. Sha’ul is saying that by trusting faith in Yahshua, all of the Colossians 2:14 -17 penalties prescribed by Torah were nailed with Him to the tree. It wasn’t the Torah that was nailed to the execution stake; it was all the penalties from our disobedience.
- Verse 15 “By stripping the rulers and authorities of their power, he made a public spectacle of them, triumphing over them by means of the stake.”
- Who are the rulers and authorities? They are the rulers and authorities under demonic control that Sha’ul regarded as those who taught the perversion of the Torah. Sha’ul uses terminology associated with his times. It was a customary act among the Romans that they would lead their captives in a public display; therefore, Sha’ul says this is what Yahshua did by His act on the execution stake. By this act, along with His resurrection he made an open display of them.

### **Answers to Questions 2,3,4:**

- Verse 16 “So don’t let anyone pass judgment on you in connection with eating and drinking, or in regard to a Festival or Rosh-Hodesh or Shabbat.”
- The first words of verse 16 connect us back to verses 8 -15 in Sha’ul’s warning about being deceived.

- Remember, Sha'ul is constantly dealing with his objectors who teach “the perversion of the Torah,” by adding to it and taking away from it. He warns this Gentile community not to allow these people to pass judgment on them, concerning their honoring and participating in these observances. He is not saying they should not observe them, but not allow anyone to pass judgment on how they are observed. He is speaking to all the Shabbats (Sabbaths)

### **Answer to Question 5:**

- Verse 17 “These are a shadow of things that are coming, but the body is of the Messiah.”
- All but one (Yom Kippur, the Day of Atonement) of the Festivals are to be festive occasions. They are literal feasts where drinking wine is indicative of His blood; and the bread, His body as always present: “Therefore, do this in remembrance of me.” Here we understand by studying the Festivals, they all represent and picture Yahshua. Thus, the last statement of the text, “but the body is of Yahshua.” The Festivals are the foreshadow because they represent Yahshua in many ways. They point us to both His first coming and prepare us for His second coming.

## **Leviticus 20 Punishments**

Would you please tell me your position on the following: Communion (how often is it performed at your services) XMAS trees, homosexuality, Leviticus 20-punishments for sin- and tithing. Thank you.

### **Pastor Holman's Answer:**

First, let me explain that we do not go by the term "church". We are a congregation of Hebraic believers and according to Sha'ul (Paul) Acts 24:14 we worship the Elohim of our Fathers in accordance with 'The Way'. We believe everything that accords with the Torah (the teachings of Elohim) and everything written in the Prophets.

Formal Communion is the congregation participating in wine and bread which takes place at every Feast. The Feasts are discussed in Vayikra (Leviticus) 23. Families of our congregation on the Erev Shabbat (beginning of Sabbath, at sundown) may also have evening dinners in their homes and share in the wine and bread. Thus, “as often as you do this you remember My death and resurrection until I come.”

Xmas Trees, homosexuality are all abominations and offensive to the Father. If you research the origin of Xmas trees, you will find they have a pagan source. Also refer to Yirmeyahu (Jeremiah) 10:1-5. The Bible is clear on the practice of homosexuality and you can read about this in several places such as Romans 1:24-32.

The leadership of this ministry is a set-apart leadership. As far as sin goes, the teachings (Torah) of Elohim identify sin and its punishments. When a person walks in those teachings, which produce righteousness, then sin is eradicated because one is now walking in the Spirit and His Word, which are always in unity.

Vayikra (Leviticus 20) identifies the unrighteous acts that cause death. For the Yisra'elites this was certain punishment by death when supported by witnesses. Today, death means being "cut off from Elohim", until one repents and turns from these acts of unrighteousness.

Tithing, according to the Scriptures, is for those who labor in the temple serving the needs of the temple and the people. That would be the priest and the Levites, as they had no inheritance or means of making a living. Their responsibility was in the service of the Creator, "Blessed be He" and the people. In today's application of the tithe, they serve the same purpose but with a fiduciary responsibility.

In D'varim (Deuteronomy), Moeshe gives Yisra'el a summary review of their responsibility to the Priests and the Levites, who are similar to the Pastors and Elders today.

D'varim (Deuteronomy) 18:1: The cohanim, who are Lívi'im, and indeed the whole tribe of Levi, is not to have a share or an inheritance with Isra'el. Instead, their support will come from the food offered by fire to Adonai and from whatever else becomes his. Verse 2- They will have no inheritance with their brothers, because Adonai is their inheritance as he has said to them.

The food offered by fire came from the people. It was what they brought before Adonai and then given to the Levites and the cohanim (priests). It was the food for their livelihood.

Verse 3: "The cohanim will have the right to receive from the people, from those offering a sacrifice, whether ox or sheep, the shoulder, the jowls and the stomach. Verse 4 and 5: You will also give him the first fruits of your grain, new wine and olive oil, and the first of the fleece of your sheep.

For Adonai your Elohim has chosen him from all your tribes to stand and serve in the Name of Adonai, him and his sons forever.

These were considered to be the choices parts and were given away for the esteem of Elohim.

1Timothy 5: 17,18: The leaders who lead well should be considered worthy of double honor, especially those working hard at communicating the Word and at teaching.

For the Tanakh says, "You are not to muzzle an ox when it is treading out the grain," in other words, "The worker deserves his wages."

I cited the above references relating to tithes, not that you don't know, but only to repeat how the Scriptures define its purpose. Because our congregation is small the tithe is also used to care for the maintenance and operational costs.

As the person who meets the conditions stated by Sha'ul (Paul), I only use what my needs demand and those needs are no different than those of any in the congregation. I do not, and will never live above the people I serve. They and the ministry will always come first.

According to the Scriptures, The Father provides my inheritance as He directs the congregation through the method He has established. There can never be any abuse.

I hope these answers are beneficial to you.

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## Observing the Feast Days

I have attended worship only once with your assembly of Messianic Hebrew believers. The teaching was wonderful even though I did not understand all of the Hebrew words. My immediate family and I have recently been observing the Feast Days. However, I have been convicted that we may be trying to observe a right ruling that Yehoshua has already fulfilled for us by dying on the Cross.

Are we free from observing these Feast Days of Yom Kippur and Sukkoth that YHWH commanded for us to adhere throughout all generations? I don't want to slap our Lord and Savior in His Face by trying to keep a law that was nailed to the Cross once he became our Pascal Lamb, the Atoner of all of our sins. On the other hand, I don't want to ignore a right-ruling that YHWH said we must do throughout all generations if it still applies after Yehoshua came to save us either. I am praying that the Set Apart Spirit leads my family and me into all Truth on this matter.

## Pastor Holman's Answer:

No. We are not free from observing the Feast Days.

Observances of the Feast Days are important, as they are **permanent** regulations as recorded in Vayikra (Leviticus) 23. These are the Fathers' Appointed Times.

These Feasts foretell of Yahshua's first and second coming. We observe them until He comes. They are our rehearsals for the real events and help to keep us focused on Him. They are special days that the Father Himself appointed for our good.

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## Is Jesus a Jew?

I read most of this info on your network, yet as a Christian I believe the way I heard u teach on the television & my 89-yr old mother likewise. Yet, it is hard 4 me to honestly believe that Jesus was a Jew. I know He was Adamic/Abrahamic-Hebrew, but to be born as a Jew is questionable 4 me. I have told my Christian church this and they think I want to think hypocritical as 2 believing? 2ndly, I believe in the Holy Ghost & the gifts of tongues - what does First Tab teach in this regard? Trust me I do believe Yahweh/Yahveh wants us to worship Him on the Sabbath - I also question why our faith fails this teaching of Christ?

## Pastor Holman's Answer:

There are many things that the common man does not know about the people who are called by the name Jew. However, I am going to try to cut to the chase.

The doctrines of Christianity are not fully in accord with the Hebraic Scriptures.

The Scriptures consisted of everything from Genesis to Malachi. These are what Paul was referring to in 2 Timothy 3:16 when he mentions "all Scripture." The body of work known as the New Testament did not exist when Paul made that statement.

In the beginning all things relating to man and his Creator were connected Hebraically. By researching the Greek influence upon the Hebrew people and the known world at that time; specifically Alexander the Great, a Greek, we can see how the demise of the true theology of the Elohim of Avraham (Abraham), Yitzchak (Isaac), and Ya'akov (Jacob), became a mixture of teachings influenced by Greek thought. This is a known fact recorded in the annals of history. It was known as "the Hellenization of the known world."

The fact is, that the Bible is historically about the Hebrew people who always remained Hebrews, as is recorded in Bereshith (Genesis) 49. Jacob was the Hebrew son of Isaac his father. Jacob's name was changed to Yisra'el (Israel), by the Father, in Bereshith (Genesis) 32:28. And he had 12 Hebrew sons, one of which was named Yehudah (Judah).

The promise of Elohim was that the Scepter would not pass from Judah. Bereshith (Genesis) 49:10 -The scepter shall not depart from Judah, nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people (NKJV). This is a clear reference to the Messiah.

Therefore this shows that the Messiah came out from one of the tribes, specifically Judah. This makes the Messiah both Hebrew in national origin, and coming from the tribe of Judah. His lineage is also Isra'elite, by virtue of Jacob's name being changed in Bereshith (Genesis) 32:28. These Hebrews were also known as Isra'elites.

Now it is the Greeks who gave the tribe of Judah the nickname Jew. This name Jew, has been accepted by man as being a politically correct name for Judah and is also associated with our Savior and King. To be historically correct, our Savior is a Hebrew from the tribe of Judah, one of the 12 sons of Jacob, also known as Israel.

Concerning the Holy Spirit and gifts of tongues we believe in the Holy Spirit and gifts of tongues. The Holy Spirit, Hebraically, is called the Ruach haQodesh.

I hope this helps you understand the relationship of the Messiah to His people.