

Colossians 2:14-17

Pastor Holman's response:

Let's begin with Sha'ul'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 any thing 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."

1. Here we can understand that Sha'ul's purpose is to give us understanding of Elohim's message to all of us concerning the Good News.
 - a. The Good News message is, how the nations or Gentiles are united with HIM, YeShua, in all things. This takes us back to Yochanan (John) Chapter 15 where YeShua teaches us about the vine and being connected to him.
2. 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.
 - a. Who are these people? In the days of the early Hebrew congregations 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 (Mat) 15:1-3 "Indeed why do you break the command of Elohim by your tradition?"
 - b. Many of the congregations that Sha'ul established amongst the Gentiles such as Galatiia, Colosse was constantly being impacted by Pharisaic teachers who would come after Sha'ul had left and invoke their "man made traditions", which we now understand to what he refers to as "under the law." Hebraic ally it is referred to as "the Perversion of the Torah."
3. The verses of your concern are embodied with this issue of the perversion of Torah and legalistic observance of Torah. What one must always know, understand, and trust is this: The Hebraic why 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 of their relationship to YeShua. The Yehudim (Jews), who made up the body of Pharisee's, never came to a believing trust in YeShua. They were always contradicting Sha'ul's teachings.
 - a. 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.*"

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- i. Well what might this be referring to? The Torah identifies all of the punishments for failure to obey it. As such there were penalties. Sha'ul is saying that by trusting faith in YeShua all of the penalties prescribe by Torah were nailed with him to the tree. They were our sins (not the Torah). All of them.
- 4. Verse 15 *“Stripping the rulers and authorities of their power, he made a public spectacle of them, triumphing over them by means of the stake.”*
 - a. Who are the rulers and authorities? They are inhabitants under demonic control that Sha'ul regarded as those who taught the perversion of the Torah.
 - i. Sha'ul uses terminology associated with his times. It was a customary act amidst the Romans, that they would lead their captives in a public display therefore, Sha'ul says this is what YeShua did in his act on the cross and resurrection. He made an open display of **them**.
- 5. Verse 16 *“So don't let anyone pass judgment on you in connection with eating and drinking, or in regard to a Jewish festival or Rosh-Hodesh or Shabbat.”*
 - a. The first words of verse 16 connect us back to verses 8-15 in Sha'ul's warning about being deceived.
 - b. 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 them.
- 6. Verse 17 *“These are a shadow of things that are coming, but the body is of the Messiah.”*
 - a. 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, the bread, and His body as always present: “Therefore, do this in remembrance of me.”
 - b. Here we understand by studying the Festivals they all represent and picture YeShua. Thus the last statement of the text “but the body is of YeShua.” The Festivals are the foreshadow because they picture YeShua in many ways.