

Notes: Shabbat – March 24 2012

Start: 10 am

### **Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

Introduction: Challenging Passage – Colossians Chapter 2

For those who don't know or understand the Messianic movement, Colossians 2 is often used to defend a position against keeping the Feasts of Adonai, Shabbat or justifying another position. It is these verses that when used outside of their original context creates a wall that Messiah brought down.

A similar issue is present within the Messianic community with regards to “One Law”. This debate is about the requirements for non-Jewish believers in Messiah...what are they required to do, does Torah apply, etc...

As I have discussed previously, there is much confusion regarding Torah...both in the church and within the Messianic movement.

Throughout Torah study, specifically in the book of Genesis, we have seen many instances where an instruction that is later found in Torah given at Sinai is actually presented.

- Avraham, Sarah and the King – adultery
- Shabbat
- Passover
- Clean and Unclean animals - Noach

Torah in its intended context is foundational for all people.

What is the issue in Colosse:

Members of the congregation at Colosse had incorporated pagan elements into their practice, including worship of elemental spirits. The letter to the Colossians declares Messiah's supremacy over the entire created universe and exhorts believers to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. In both sections, false teachers who have been spreading error in the congregation are opposed.

Asceticism - the doctrine that through renunciation of worldly pleasures it is possible to achieve a high spiritual or intellectual state.

I believe that verse 8 and 9 are the key verses for this entire passage, in order to understand the complete context of what Sha'ul is addressing:

**Col 2:8** Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human tradition which accords with the elemental spirits of the world but does not accord with the Messiah.

**Col 2:9** For in him, bodily, lives the fullness of all that God is.

**Col 2:10** And it is in union with him that you have been made full — he is the head of every rule and authority.

**Col 2:11** Also it was in union with him that you were circumcised with a circumcision not done by human hands, but accomplished by stripping away the old nature's control over the body. In this circumcision done by the Messiah,

**Col 2:12** you were buried along with him by being immersed; and in union with him, you were also raised up along with him by God's faithfulness that worked when he raised Yeshua from the dead.

**Col 2:13** You were dead because of your sins, that is, because of your "foreskin," your old nature. But God made you alive along with the Messiah by forgiving you all your sins.

Because of who you were and what your relation was to the people with the covenant, by identification of a physical sign...

But...

**Col 2:14** He wiped away the bill of charges against us. Because of the regulations, it stood as a testimony against us; but he removed it by nailing it to the execution-stake.

What is the bill of charges against us?

**Col 2:15** 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 Sha'ul is talking about?

**Col 2:16** 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.

Kree-no – to distinguish, condemn, conclude, damn, determine, judge, call into question

Is used to support a position that non-Jews don't have to partake in these things or that it is alright to do other things in its place.

However, Here we are told that no one is to be allowed to judge the Colossians for practices concerning food or drink, a new moon or a Sabbath, or special feast days. These are a shadow; the substance is the Messiah. The clear and plain meaning of the text is that no one is to judge them as to whether or not they observe these days.

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Comment by Avram Yehoshua

When we look further, it is an expression against the man-made additions of oral torah that Yeshua talks about in Mark 7 and is heavily influential within the Jewish diaspora.

The 'clear and plain meaning' is not that 'no one is to judge them as to whether or not they observe these days', but how they were to observe them; the ascetic Gnostic way, or Paul's way. Also, I think the focus is on not letting someone's perverse judgment, against them keeping these days, rob them of the reward of keeping them (Col. 2:18).

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Passover example – seder plate and egg.

**Col 2:17** These are a shadow of things that are coming, but the body is of the Messiah.

What is meant by something that is a shadow of something to come?

In order for there to be a shadow, what must be present – that which casts the shadow.

The subject changes from the manner in which non-Jewish believers are to

**Col 2:18** Don't let anyone deny you the prize by insisting that you engage in self-mortification or angel-worship. Such people are always going on about some vision they have had, and they vainly puff themselves up by their worldly outlook.

**Col 2:19** They fail to hold to the Head, from whom the whole Body, receiving supply and being held together by its joints and ligaments, grows as God makes it grow.

**Col 2:20** If, along with the Messiah, you died to the elemental spirits of the world, then why, as if you still belonged to the world, are you letting yourselves be bothered by its rules? –

**Col 2:21** "Don't touch this!" "Don't eat that!" "Don't handle the other!"

**Col 2:22** Such prohibitions are concerned with things meant to perish by being used [*not by being avoided!*], and they are based on man-made rules and teachings.

**Col 2:23** They do indeed have the outward appearance of wisdom, with their self-imposed religious observances, false humility and asceticism; but they have no value at all in restraining people from indulging their old nature.

Reemphasize verse 8 & 9

**Col 2:8** Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human tradition which accords with the elemental spirits of the world but does not accord with the Messiah.

**Col 2:9** For in him, bodily, lives the fullness of all that God is.

**The 1967 edition of *The Catholic Encyclopedia*, when describing the final decision of the Council of Nicaea in A.D. 325, quotes the words of the Emperor Constantine, writing to all the churches: "At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present that this feast ought to be kept by all and in every place on one and the same day...**

**And first of all it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin**

**...for we have received from our Saviour a different way...And I myself have undertaken that this decision should meet with the approval of your Sagacities in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome and in Africa, throughout Italy and in Egypt...with entire unity of judgment."** (Vol. 5, p. 228). (note 3)

The Council of Nicaea (A.D. 325) set the date of [Easter](#) as the Sunday following the paschal full moon, which is the full moon that falls on or after the vernal (spring) equinox.

Next week, we will be preparing you for Passover, and see what Sha'ul says.