

I would like to approach the issue of comparing Paul with Paul by first looking at the very mission of Paul when he was converted:

*Acts 9:15, 16: But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake.*

From the passage above we find that the work of Paul was a twofold, to bear a message to Gentiles and Israel. History has been already cited the animosity and prejudice that existed between the two parties and what we want to prove is that the Israelites could not accept anyone to be considered a child of God or a seed of Abraham unless he/she was initiated in their peculiar rites. This was the bridge that Paul labored to gap. In fact it was for this reason that Paul continued to attend the Jewish ceremonies after Christ had been crucified in order to give them a correct meaning after the cross.

The issue of Judaism troubled the church entering in Christian dispensation so much that even the council in Jerusalem was called upon to decide some issues to do with circumcision, clean and unclean meats: Acts 15:1-31. This very issue that troubled the Christian church at its conception has rose again at its time of delivery. Brethren want to revert to Judaism again, indeed salvation is found in none other than the Jews!

*Ecc 1:9: The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

Greek and Hebrew has been called unto to guide some meaning in passages which is not wrong but Christ has been left altogether out of the matter and I believe this is the main problem with feasters and non-feasters alike. Is a the problem in church of Colossae a unique one or did he encounter same problems in other churches? The church of Galatia and Ephesus had the same problem that the church of Colossae had and so we can appeal to these other churches and conclude that if the solution given to these churches was the same as the solution given to the church of Colossae, then the troublers must be the same. Some have argued that there was no Judaizing in the church of Colossae but that would seem not logical cause the very rites of the Jews are cited in the book of Colossian.

In Colossians 2:12 Paul tells his audience that they have been buried with Christ in baptism (suntaphentes autôi en tôi baptismati). Second aorist passive participle of sunthaptô, old word, in N.T. only here and Ro 6:4, followed by associative instrumental case (autôi). Thayer's Lexicon says: "For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins." This word gives Paul's vivid picture of baptism as a symbolic burial with Christ and resurrection also to newness of life in him as Paul shows by the addition "wherein ye were also raised with him" (en hôi kai sunêgerthête). In the symbol of baptism the resurrection to new life in Christ is pictured with an allusion to Christ's own resurrection and to our final resurrection. Paul does not mean to say that the new life in Christ is caused or created by the act of baptism. That is grossly to misunderstand him. The Gnostics and the Judaizers were sacramentalists, but not so Paul the champion of spiritual Christianity. He has just given the spiritual interpretation to circumcision which itself followed Abraham's faith (Ro 4:10-12). Cf. Ga 3:27. Baptism gives a picture of the change already wrought in the heart "through faith" (dia tês pisteôs). In the working of God (tês energeias tou theou). Objective genitive after pisteôs. See Col 1:29 for energeia. God had power to raise Christ from the dead (tou egeirantos, first aorist active participle of egeirô, the fact here stated) and he has power (energy) to give us new life in Christ by faith. You Gentiles he explains, being dead through your trespasses (nekrous ontas tois paraptômasin) that's moral death, of course, as in Ro 6:11; Eph 2:1,5. dead in your trespasses and your alienation from God, of which the uncircumcision of your flesh was a symbol, you are no longer the same. How so, in Colossians 2:13, and you (kai humas). Emphatic position, object of the verb

sunezôpoiêsen (did he quicken) and repeated (second humâs). "the uncircumcision" used merely in a metaphorical sense, he says that we were quickened together with him (sunezôpoiêsen sun autôi) without this rite cause the true circumcision is the circumcision of the heart and not flesh. Life found in Christ in the subject matter in this whole discourse the Colossae church. Christ being the Sun of Righteousness that was found in the typical ministration that the Jews peculiarized themselves in so much.

Having blotted out (exaleipsas). And so "cancelled." First aorist active participle of old verb exaleiphô, to rub out, wipe off, erase. In N.T. only in Ac 3:19 (LXX); Re 3:5; Col 2:14. Here the word explains charisamenos and is simultaneous with it. Often MSS. were rubbed or scraped and written over again (palimpsests, like Codex C). The bond written in ordinances that was against us (to kath' hêmôn cheirographon tois dogmasin). The late compound cheirographon (cheir, hand, graphô) is very common in the papyri for a certificate of debt or bond, many of the original cheirographa (handwriting, "chirography"). See Deissmann, Bible Studies, p. 247. The signature made a legal debt or bond as Paul says in Phm 1:18: "I Paul have written it with mine own hand, I will repay it." Undoubtedly "the handwriting in decrees" (dogmasin, the Mosaic law, Eph 2:15). It is striking that Paul has connected the common word cheirographon for bond or debt with the Cross of Christ (Deissmann, Light, etc., p. 332). And he hath taken it out of the way (kai êrken ek tou mesou). Perfect active indicative of airô, old and common verb, to lift up, to bear, to take away. The word used by the Baptist of Jesus as "the Lamb of God that bears away (airôn) the sin of the world" (Joh 1:29). The perfect tense emphasizes the permanence of the removal of the bond which has been paid and cancelled and cannot be presented again. Lightfoot argues for Christ as the subject of êrken, but that is not necessary, though Paul does use sudden anacolutha. God has taken the bond against us "out of the midst" (ek tou mesou). Nailing it to the cross (prosêlôsas auto tôi staurôi). In the typical service, the lamb was slain in allusion of Christ but now the victim was nailed to the cross that's Christ hence type meeting the antitype. When Christ was crucified, God nailed typical ceremonies to the cross, sacrifice and time together.

Colossians 2:15 that having put off from himself (apekdusamenos). Only here and Col 3:9 and one MS. of Josephus (apekdus). Both apoduô and ekduô occur in ancient writers. Paul simply combines the two for expression of complete removal. On the Cross Christ showed his power openly, he made a show of them (edeigmatisen). First aorist active indicative of deigmatizô, late and rare verb from deigma (Jude 1:7), an example, and so to make an example of. Frequent in the papyri though later than paradeigmatizô and in N.T. Triumphant over them on it (thriambeusas autous en autôi). On the Cross the triumph was won. This late, though common verb in Koiné writers (ekthriambeuô in the papyri) occurs only twice in the N.T., once "to lead in triumph" (2Co 2:14), here to celebrate a triumph (the usual sense). It will be so amazingly unfortunate to revert to the very things that Christ made a spectacle of. Paul says, let no one judge you (mê tis humas krinetô) about these things. Why? Because the reality is found in Jesus who made a spectacle of them. Paul has here in mind the ascetic regulations and practices of one wing of the Gnostics (possibly Essenic or even Pharisaic influence). He makes a plea for freedom in such matters on a par with that in 1Co 8:1-9; Ro 14:1-23; 15:1-33. The Essenes went far beyond the Mosaic regulations. These things are a shadow (skia), Colossians 2:17, old word, opposed to substance (sôma, body). In Heb 10:1 skia is distinguished from eikôn (picture), but here from sôma (body, substance). The sôma (body) casts the skia (shadow) and so belongs to Christ (Christou, genitive case). The shadow can only go as far as it can go, Christ but no more.

Quoting back verse 14 you find that it is almost lifted from Ephesians 2:15, 16 which is worthy to look at:

*Eph 2:15*

*Having abolished (katargêsas). First aorist active participle of katargeô, to make null and void. The enmity (tên echthran). But it is very doubtful if tên echthran (old word from echthros, hostile, Lu 23:12) is the object of katargêsas. It looks as if it is in apposition with to mesotoichon and so the further object of lusas. The enmity between Jew and Gentile was the middle wall of partition. And then it must be decided whether*

*"in his flesh" (en tēi sarki autou) should be taken with lusas and refer especially to the Cross (Col 1:22) or be taken with katargêsas. Either makes sense, but better sense with lusas. Certainly "the law of commandments in ordinances (ton nomon tôn entolôn en dogmasin) is governed by katargêsas. That he might create (hina ktisēi). Final clause with first aorist active subjunctive of ktizô. The twain (tous duo). The two men (masculine here, neuter in verse Eph 2:14), Jew and Gentile. One new man (eis hena kainon anthrôpon). Into one fresh man (Col 3:9-11) "in himself" (en hautôî). Thus alone is it possible. Making peace (poiôn eirênên). Thus alone can it be done. Christ is the peace-maker between men, nations, races, classes.*

*Eph 2:16*

*And might reconcile (kai apokatallaxêi). Final clause with hina understood of first aorist active subjunctive of apokatallassô for which see Col 1:20,22. Them both (tous amphoteros). "The both," "the two" (tous duo), Jew and Gentile. In one body (en heni sômati). The "one new man" of verse Eph 2:15 of which Christ is Head (Eph 1:23), the spiritual church. Paul piles up metaphors to express his idea of the Kingdom of God with Christ as King (the church, the body, the commonwealth of Israel, oneness, one new man in Christ, fellow-citizens, the family of God, the temple of God). Thereby (en autôî). On the Cross where he slew the enmity (repeated here) between Jew and Gentile. NOW IS YOU CAN UNDERSTAND THE WALL THAT SEPARATED THE JEWS AND GENTILES WHICH WAS FOUNDED ON THE LAW OF CEREMONIES WHICH THE JEWS WANTED TO INCORPORATE IN THE CHRISTIAN CHURCH, THE WHOLE THING FALLS INTO PLACE.*

Arguments have been made concerning shadow to twist the ordinary meaning of the passage to say something novel, that shadow does not mean passing away but rather looking forward to. However, a quick comparison with Hebrews 10:1 – 3 reveals such reasoning is quixotic. This is especially true because it is most likely Paul wrote both books (Hebrews and Colossians). Compare the two passages:

*Colossians 2:17 "which are a shadow of things to come, but the substance is of Christ."*

*Hebrews 10:1 "For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."*

Shouldn't we learn from the past and actually not repeat the same mistakes that the Christian church faced at the beginning. We have enough trouble just telling people to obey the Sabbath which am not complaining, but feasts? I don't think they are part of the threefold message whichever angle they are looked at hence they are a distraction to the work that should be being done.

*Ecclesiastes 1:9: The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*