

In this presentation, I will try to prove which Sabbath is actually spoken of in Colossians 2. The verses have been dealt with un-judicially for some time now by mixing the Moral Law with Mosaic Law without distinction hence creating unnecessary pains of understanding what is being spoken of in Colossians 2

Col 2:14-17:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

What is heard or seen when people are reading these verses is that it's our sins which Paul is talking about. To answer this, we have to go back to the sanctuary service to understand this. When lone sinned, he had to bring a lamb and then it gets tied up beside the altar, confess sins on that lamb and by faith transfer the sins to the lamb. The priest takes the blood and goes to the holy place and is sprinkled and the sins are in symbolical transferred to the sanctuary. The records of the sins then were there until the sins were blotted out. The same when Christ died on the cross, it just proved I had sinned but my sins were not blotted out. But since October 1844, there has been the blotting out of the sins. What then we are getting is something was blotted out on the cross.

Let us look at the context of the chapter in dispute. Colossians 2:8-10 is full of negative connotations because there are subtractions on the matter through verses 17-20. What does the word ordinance mean? Laws, decrees dogmas. Something then to do with the Law was then nailed on the cross but what Law or part of the Law? We have two greater Laws, that's the Moral and Mosaic Law. Automatically the moral would be then left out cause the moral Law is a transcript of God's character. Let us look at some parallel verses:

2Ki 21:8:

*Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the **Law that my servant Moses** commanded them.*

2Ch 33:8:

*Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole Law and the statutes and the **ordinances** by the hand of Moses.*

Chronicles has that extra word "**ORDINANCES**" while in Kings we have the **LAW OF MOSES OR MOSAIC LAWS**. Deuteronomy 31:24-26. We see here a book of Law besides the ark and the Laws therein are said to be against us but the moral Law James 1:25 and 2:12 has a contrast the Law being of liberty and never spoken against us. Comparing contrast, the Law of God is God's Commandments, written on stone,, placed inside the ark and it's the Law of liberty unlike the Law of Moses, handwritten, placed beside the ark and against us.

Looking at verse 14 with that understanding, we get that is the Levitical or Mosaic Law which is against us viz Ephesians 2:14. Verse 14 of Colossians 2 is somehow vague but obviously something in that Mosaic Law was nailed on the cross. In verse 16 there is a prohibition. When we look at this we find that the aforementioned is yearly, monthly and then weekly but that's a Greek linear thinking. The problem is that Paul even though he understood Greek; he wasn't a Greek but a Hebrew of Hebrews from the tribe of Benjamin. We can't assume then Paul was thinking Greek or Hebrew but we can hint that he was writing on a Hebrew mindset because he was mostly quoting the old treatment which is Hebrew. More so, the sanctuary was not a Greek mentality but a Hebrew one. Taking that

reasoning with us, we have to say that in the two great Laws each has its own independent Sabbaths. One in a weekly and the other in yearly but when the two fell together on the 7th day of the week, it was called a high Sabbath like Mark 15:42 and John 19:31. Which Sabbath then Paul might be addressing here? The best way to prove something is to prove scripture with scripture; to get the Sabbath being spoken of we shall compare the contrast:

Isaiah 1:12-14.

*When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. **Your** new moons and **your** appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

In verse 13 in Isaiah, that can't be a 7th day Sabbath, nowhere did God say he hates the Sabbath and why would we lump the feasts Sabbath with moral Sabbath. In Nehemiah 13:15-22 after they come out of Babylonian captivity and Israelites were practicing merchandise on Sabbath and polluting it which was the reason for to their captivity, Nehemiah starts a work of reformation and we find that this is in contrast with Isaiah 58:13, 14, God calls the 7th week Sabbath **HIS** Sabbath. You catch the difference? So Colossians 2:16 gives us a context of the festal Sabbath and not a weekly Sabbath,

Another argument is made that Lev 23:1-4 the weekly Sabbath is a feast and so being included in Colossians in not an exemption. But in Leviticus, what we have is parenthetical statement. This is just sidestep or interlude on flow of thoughts. Why would he repeat the same statement in verse 4 what he had said in verse 2 if the 7th day was part of the feasts. The distinction is clearly in Lev 23:38. The Sabbath of the lord is never combined with feasts, it is set apart.

I must say that the feasts could not be kept in captivity but the weekly Sabbath could, it's not something that could be nailed or put away bearing in mind that the weekly Sabbath was a pre-fall type unlike the Mosaic Law which was post-fall ordinances hence the weekly Sabbath was not a shadow that was instituted for sin problem but the feasts were. It will be then out of focus to say that the weekly Sabbath was part of the ordinances being spoken of in Colossians 2.

The feasts of the Lord were to be holden in the place which the Lord should choose, namely, Jerusalem; 3 and when that city, the place of their solemn assemblies, was destroyed and the people themselves carried into captivity, the complete cessation of their feasts, and, as a consequence, of the annual sabbaths, which were specified days in those feasts, must occur. The adversaries mocked at her sabbaths, by making a "noise in the house of the Lord as in the day of a solemn feast." But the observance of the Lord's Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths. Its violation was one chief cause of the Babylonish captivity; 1 and their final restoration to their own land was made conditional upon their observing it in their dispersion. 2 The feasts, new moons, and annual sabbaths, were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans. But ere the providence of God thus struck out of existence these Jewish festivals, the whole typical system was abolished, having reached the commencement of its antitype, when our Lord Jesus Christ expired upon the cross. The handwriting of ordinances being thus abolished, no one is to be judged respecting its meats, or drinks, or holy days, or new moons, or sabbaths, "which are a shadow of things to come; but the body is of Christ." But the Sabbath of the Lord did not form a part of this handwriting of ordinances; for it was instituted before sin had entered the world, and consequently before there was any shadow of redemption; it was written by the finger of God, not in the midst of types and shadows, but in the bosom of the moral Law; and the day following that on which the typical sabbaths were nailed to the cross, the Sabbath Commandment of the moral Law is expressly

recognized. Moreover, when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people. 1 Thus have we traced the annual sabbaths until their final cessation, as predicted by Hosea. It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath. {1873 JNA, HSF 90.5}

There is a bad theology that Galatian 4 is speaking about paganism, but by just looking at Galatians 3, surely no sincere bible student would say that.

While tarrying at Corinth, Paul had cause for serious apprehension concerning some of the churches already established. Through the influence of false teachers who had arisen among the believers in Jerusalem, division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial Law. {AA 383.1}

It would be prudent then that verse 14 of Colossians 2 should be connected with verse 16. Brethren, that's the crux of the matter, it was not the weekly Sabbath that was nailed on the cross but the festal Sabbaths. Again I will put Col 2:17 and Heb 9:8-12 and let the reader decide bearing in mind that the time of reformation is at the cross:

Col 2:17

Which are a shadow of things to come; but the body is of Christ.

Heb 9:8-12

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Surely the system was not a perfect ministry hence something better had to be introduced:

Heb 7:11-18

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.