

Sabbath School Lesson #10 – Complete in Christ – 28 February-6 March 2026

Christ would have us be judged by the truth that we are His body. “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” (Colossians 2:16-17). If we compare this text with Romans 14:3-6, we shall see that both refer to the same subject. Some regarded the Jewish Sabbaths, new-moons, and feast days, after they were abolished and nailed to the cross, and others did not. Paul would not have the Colossians judged by Judaizing teachers, in respect to those things that had ceased, according to the testimony of the Prophet. “I will also cause all her mirth to cease, her feast days, her new-moons, and her Sabbaths, and all her solemn feasts” (Hosea 2:11).

Sunday: The Wisdom and Knowledge of God – Do you know your alphabet? ‘Strange question,’ you say, ‘to ask one who is learned.’ We must be willing to learn our alphabet, and believe that “A” is “A,” and “B” is “B.” What is the Christian’s alphabet? Jesus Himself tells us in Revelation 22:13: “I am Alpha and Omega, the beginning and the end, the first and the last.” Alpha and Omega are the first and last letters of the Greek alphabet. In Jesus we find our whole alphabet, from first to the last, for in Him are hid all the treasures of wisdom and knowledge (Colossians 2:3). Jesus Christ, in whom God’s love is revealed (1 John 4:10), is “the power of God, and the wisdom of God” (1 Corinthians 1:24). It is necessary that we know our alphabet. “Wisdom crieth” “Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you” (Proverbs 1:20,23). This Wisdom is but another name for Christ, “in whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3). He is “the power of God, and the wisdom of God” (1 Corinthians 1:24).

Monday: Rooted and Growing in Christ – How are Christians likened to a tree that is rooted and growing in good soils? Listen to the heavenly message, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith” (Colossians 2:6-7). “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit” (Jeremiah 17:7-8). “Being rooted and grounded in love” (Ephesians 3:17), and “God is love” (1 John 4:8), “the root of the righteous shall not be moved” (Proverbs 12:3). There is the secret of the strength and never-failing fruit of the righteous man. He is rooted and grounded in Christ the solid Rock, and yet the living, life-giving Rock. There is the source of all his power to resist the storms of trouble and sorrow, to withstand all the fiery heat of temptations. From Him he draws all his nourishment, and satisfies all his thirst. Christ dwells in his heart by faith, and he is strengthened with all might “by His Spirit in the inner man.” His branches bring forth holy fruits because he has sent his roots down deep in Divine love; “if the root be holy, so are the branches.” His fruits never fail, for Christ, in whom he is rooted, is “the same yesterday, to-day, and for ever,” and daily gives him just the nourishment that he needs.

Learning from trees, why are many not rooted in Christ? The reason why many are not “rooted and built up in Him,” is that they do not abide in Him sufficiently long to get rooted. No plant will root itself firmly in the soil if it is pulled up every day. Just so many who think they want to be rooted in Christ, are variable and changeable, here and there, never settled and established in the truth, and do not abide in Him so that they may be rooted in Him.

Tuesday: Nailed to the Cross – Read Colossians 2:11-17; what issues does Paul seem to be combating here? The text, like Ephesians 2:15-16, is often misapplied; it cannot, however, be applied to things contained in the ten commandments, unless the texts which show the enduring nature of that law are either forgotten or ignored. The ten commandments were graven on tables of stone, by the finger of God (see Exodus 32:15-16; Deuteronomy 4:12-13). The Bible is a consistent book and has respect to the fitness of things; but it is evident enough that there would be no fitness in speaking of “blotting out” something that was chiselled in the rock. Neither is it an appropriate figure to speak of nailing tables of stone to a cross. Therefore, even if the Bible did not assure us that the commandments of God “stand fast forever and ever,” we should know that the apostle has in this text no reference

whatever to the law of God. The things which God gave through Moses were written in a book, and only in a book; consequently, it is perfectly appropriate to speak of blotting them out. If it be objected that the ten commandments were also written by Moses in a book, we reply that that makes no difference; since the ten commandments were engraved in stone, they could not be blotted out even though all the books in the world were destroyed.

The fact that the thing here spoken of came to an end by the cross of Christ, should cause us to conclude that the same thing is here spoken of that is spoken of in Ephesians 2:15-16 as having been abolished "in his flesh." In this text it is said to have been "contrary;" in the other it is called "enmity;" and Peter called it a burdensome yoke. This, Paul says, was "against us." But the law of God is holy, and just, and good in its requirements. We conclude, the "handwriting of ordinances," that was nailed to the cross of Christ, was the Levitical law.

The ceremonies were typical of the sacrifice of Christ, and when that sacrifice was made on the cross, the types at the same time ceased. As these ordinances have been blotted out, we are, therefore, not to be judged concerning certain things. This indicates that those things were part of the ordinances. Paul enumerates them as meats and drinks, feast days, new moons, and sabbaths; "which are a shadow of things to come." The very enumeration of these things shows us that the law of God is not here under discussion, for none of these things formed a part of it. It is true that the fourth commandment is concerning the Sabbath; but the Sabbath of the fourth commandment dates from creation (compare Exodus 20:8-11; Genesis 2:2-3), before the fall of man made the coming of Christ a necessity; while the sabbaths mentioned in Colossians were shadows of things in the work of Christ. These sabbaths are given in Leviticus 23, in the ceremonial law. They occurred only once a year, and were the first and seventh days of unleavened bread (Leviticus 23:5-8); the day of Pentecost (verses 15-21); the first day of the seventh month, being the memorial of blowing of trumpets (verses 24, 25); the tenth day of the seventh month, or the day of atonement (verses 27-32); and the first and eighth days of the feast of tabernacles (verses 34-36).

All these days, as is seen at once in the case of the passover and the day of atonement, were feast days typifying certain parts of Christ's mediatorial work for sinners. Of them the Lord said: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day" (Leviticus 23:37). The Lord said to Moses, "These are the feast days... which ye shall proclaim to be holy convocations." These are some of the things which God gave by the hand of Moses (Nehemiah 9:14); but the Sabbath of the fourth commandment was proclaimed by God's own voice. This distinction is plainly marked, for after enumerating the ceremonial sabbaths which were to be observed by the people, the Lord added: "Beside the Sabbaths of the Lord" (Leviticus 23:38). And this shows beyond all question that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths, and consequently that it was not the moral law, but the ceremonial law, which constituted that "handwriting of ordinances."

Wednesday: Shadow or Substance? – Read Colossians 2:16-19; how is the Sabbath not a shadow? All that the Apostle has mentioned, such as new-moons, and sabbaths, were shadows, which ceased when they reached their body, at crucifixion of Christ. The Sabbath was instituted in Eden, before the fall, when man was holy, and the earth was holy; and will be as much in its proper place after the restitution, as it was before the fall. It is not an ordinance given to restore fallen man to God; for it was given when man could talk face to face with God and Angels, in the Holy Garden. All shadows cease when they reach the bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But the weekly Sabbath will never end; it is not a shadow; but a body, as well as the other nine commandments. The ten commandments are of the same nature; and if one is a shadow, they are all shadows. How can we make swearing, stealing, and killing, shadows? This we cannot do. Neither is there a man that can show that the Sabbath is a shadow.

Thursday: Commandments of Men – Read Colossians 2:20-23; how are we to avoid commandments of men? By abiding in Christ. We are to "abhor that which is evil," but not to abhor evil men. Christ receiveth sinners. The Pharisees believed in boycotting those who did not do as they did; but their zeal was often only a cloak to cover up their own sinfulness.