

Colossians 2:16 - 17

Using the "Analytical Greek New Testament" © 1981 Baker Book House Company.
Page it is found that:

- 1.) In the Greek there are these words:
... "is" "shadow" "the" "things" "coming" "but" "the" "body" "the" "Christ".

- 2.) The Greek noun "Christ" is in the "genitive", and has an article "the", so this can be translated "of the Christ", meaning "of that person the Messiah".
... "is" "shadow" "the" "things" "coming" "but" "the" "body" "of the Christ".

- 3.) The Greek noun "body" is 'sooma' #4983. This is important in the quote below. The noun has an article "the", and is "nominative" (it is not "genitive"):

(quote) "The nominative is the case of specific designation. The Greeks referred to it as the "naming case," for it often names the main topic of the sentence. The main topic in a sentence semantically is, of course, similar to the syntactical subject, but the two are not always identical." (end quote)

... "is" "shadow" "the" "things" "coming" "but" "the (nominated main subject) body" "of the Christ".

- 4.) The Greek verb "coming" is in the Present **Active** Participle:

"The Complete Word Study New Testament with Parallel Greek" © 1992 Spiros Zodhiates and AMG International, Inc. AMG Publishers. Page 866, Present Participle: "The present participle expresses continuous or repeated action. Since in Greek the time of the action is represented by participles is relative to the main verb, the present participle is used to signify action that is contemporaneous with the leading verb, whether that action occurs in the past, present or future."

Thus this **SHOULD BE** translated "the things (contemporaneous with us) at this time now coming", meaning "the things are both coming and are also now here contemporaneous with us now".

. . . “is” “shadow” “the things coming (both now and future)” “but” “the (nominated main subject) body” “of the Christ”.

5.) The Greek noun “shadow” is ‘skia’ #4639. This is important in the quote below.

This noun does **NOT** have an article “the”, thus it is anarthrous in translation. That is, it is not “that thing the noun-object”, but it is “that thing the qualities or attributes of the noun-object”. For example, the difference between “The President” and “The Presidency”. One is talking about the person who is the President, the other is not talking about the person but is talking about the qualities or attributes of being the President (the high office). This verse is not talking about “the shadow” as the thing, but it is talking about “the shadowy-like-qualities” as the thing.

Said more simply, the word “shadow” is being used to make an analogy. It is not being used to down-cast Sabbath keeping into being just a mere shadow that is going away. The Sabbath, New Moons, and Holy Days are being “likened” to a shadowy-like thing.

Further, this noun is in the “nominative” (it is not “genitive”). This means that you **cannot** translate it as “shadow of”. Rather you need to translate it as a nominated-thing, “that thing the (main subject) “shadowy-like-qualities”.

. . . “is” “(nominated main subject) shadowy-like-qualities” “the things coming (both now and future)” “but” “the (nominated main subject) body” “of the Christ”.

6.) Now, the Greek noun “body” has many meanings, one of which is to be contrasted or paired with ‘skia’ #4639 in order to denote “that thing which is the shadow” from “that thing which is casting the shadow”. This is what is being done here.

"Thayer Greek-English Lexicon of the New Testament" (Lexicon) © 1977 Baker Book House Company, Twelfth printing March 1986. Page 611d, under Strong's Number 4983: (quote) “4. ‘ee skia’ and ‘to sooma’ are distinguished as the shadow and the thing itself which casts the shadow: Col ii:17;” (end quote)

[notice that Col.2:17 is cited as an example of this]

. . . “is” “(nominated main subject having) shadowy-like-qualities” “the things coming (both now and future)” “but” “the (nominated main subject) shadow-caster” “of the Christ”.

7.) Thus what is being presented is an analogy. One part of this analogy is the main subject of the Sabbath, New Moons, and Holy Days being thought of as having “shadowy-like-qualities”, and the other part of this analogy is the main subject of the Sabbath, New Moons, and Holy Days being made by “the shadow-casting of the Messiah”. And the analogy is telling us that what we see as a shadow is both here now and is coming. Thus, the one who is to judge “these things” is “the shadow-caster of the Messiah”, not people.

In order to cast a shadow, the object doing the shadow-casting must be doing the things required to make the shadow. Therefore Christ (Messiah) must be doing the Sabbath, New Moons, and Holy Days in order to cast the shadow of these things that we do both now and in the future.