

The Law That Was Nailed to the Cross

This lesson will be a continuation of the law of God. The prominent teaching today is that the Ten Commandments were nailed to the cross and that we are no longer required to keep them. Our last lesson showed quite clearly they had not been nailed to the cross. But yet, the Bible does speak of a law being nailed to the cross. What law was it? Can we know what law we are no longer required to observe? We must study and rightly divide the word of God.

Please keep in mind that the last lesson showed clearly from the Bible there were two different laws in the old scriptures. God wrote one law on tables of stone; Moses wrote the other law in a book.

1. Law nailed to the cross. Colossians 2:14

As you read this scripture, please read carefully, "...handwriting of ordinances." Paul says, this law "...was against us, which was contrary to us,..."

The word *handwriting* should awaken us to the fact that it is referring to something that was written by hand. The Ten Commandments were written by the "finger" of God, but Moses law was written by hand in a book. Now Paul says this law was against us. He does not say portion of the law was against us, but the law of ordinances was against us.

Now are the Ten Commandments against us? Which one is against us? Is "thou shalt not kill", against us? Is "thou shalt not steal", against us? Is "thou shalt not have any other gods before me," against us?

We could go on naming the others, but we can see that none of the Ten Commandments are against us. Even the Sabbath is not against us. Why would something that is holy be against us? Why do people try to do away with the Ten Commandments so that they can get around the Sabbath, then bring nine of them back and say we have to keep nine of the ten. If the ten commandments have been done away with, then they all have been done away. But no one would agree with that; everyone knows it is wrong to kill, steal, commit adultery, etc.

2. The law that was a yoke around their neck. Acts 15:5, 6, 10

As you read this, you will notice there was a dissension in the early church over the law of Moses, whether to continue observing the law.

Then in verse 10, Peter stands up and tells them the law of Moses was a "yoke" upon their neck. Now what is a "yoke"? A yoke was put upon the necks of the oxen in olden time. It was heavy and burdensome to bear. Peter says here exactly what Paul is saying in Col. 2:14, that Moses' law was against them. The Bible is plain if we will let it explain itself and then follow its teaching.

3. Why was it against them? Numbers 29:12-32

The preceding reference is speaking about one of the feasts Israel had to observe called the "Feast of Tabernacles." During week of the feast, the Israelites had to sacrifice seventy bullocks, fourteen rams, ninety-eight lambs. Can't you see one of the reasons why it was a burden to them?

If we kept this feast today, we would have to do exactly what it says here. Another reason (and there were many) that Moses' law was a burden was that the temple was located in Jerusalem. It did not matter if the people lived 75 or 100 miles from Jerusalem, they had to go to Jerusalem at least three times a year to keep the feasts. They had to travel by foot or by donkey, we can see how a burdensome this law was to them. But it was a command of God.

4. Other Sabbaths besides the seventh-day Sabbath. Colossians 2:16-17

Verse 16 speaks of Sabbath days, in the plural. These Sabbath days were a shadow of something to

come. People tell us this refers to the seventh-day Sabbath. But I hope we will not be too hasty to come to that conclusion. Notice the following reference, then we will come back to this verse.

5. **Sabbaths of Moses' law.** Leviticus 23:4-8, 24

This reference says that the fourteenth day of the first month was Passover; the next day (the fifteenth, verse 7), the first day of the feast was a Sabbath (holy convocation). The word *Sabbath* means "rest", so the first day of these feasts and the last day were Sabbaths or rest days. As you read verse 24 you will notice there was another Sabbath, a blowing of trumpets. There were various Sabbath days in Moses' law.

Now, Col. 2:16-17, says these Sabbath days were a shadow of things to come. So these Sabbaths of Moses law were a type of the rest which we can have in Christ. The seventh-day Sabbath is not a shadow of anything. The seventh-day Sabbath is a test of obedience. God wants to see if we will obey him by worshiping on the day which he told us to worship on. Or will we choose our own day of worship?

6. **The added law.** Galatians 3:13, 19

Verse 19 tells us the law was added till the seed should come. The word *till* refers to a specific time. The law was only to be till the seed (Christ) should come; then it was to be no more. It is quite clear the law mentioned here was only to last until Christ.

But which law is it referring to? It said the law was added. Now if the law was added, what was it added to? You can't add something to nothing. There has to be an existing house in order to add a room to it. If there was no house, there could be no addition. You could build a room, but you could not add a room. Now let's let the Bible tell us which law this is.

7. **The book of the law.** Galatians 3:10

The Bible tells us which is the added law. It is the law that was written in the book, or the Book of the Law, or the Law of Moses.

8. **The schoolmaster.** Galatians 3:24-25

Here it speaks of the law as being a schoolmaster. Now please bear in mind, it is still speaking about the "Book of the Law" as found in verse 10. Now what is a schoolmaster? A schoolmaster is one who teaches or reveals. Now in what way was Moses law a schoolmaster? It taught the people of the Christ to come. The candles in the temple were a type of the Light of Christ (John 8:12). It reminded them of the true Light that was to come. The bread in the temple reminded them of the true Bread that would come down from heaven (John 6:49-51). The lamb which they sacrificed reminded them of the true Lamb which was to come (John 1:35-36). Moses law taught them many things about Christ. Truly, it was a schoolmaster to them.

Then verse 25 tells us "*But after that faith is come, we are no longer under a schoolmaster.*" In other words, when the real thing came, there was no need for the schoolmaster. When Paul said, "*...we are no longer under a schoolmaster,*" he meant the law of Moses had come to an end.

We should be thankful that we have no need for the schoolmaster today, but we can have the real thing. We no longer need to follow the shadow any longer.

9. **Law contained in ordinances.** Ephesians 2:15

What does it mean when it reads "*...the law of commandments contained in ordinances...?*" It means a law that contains written rules and regulations, which tell how to observe that law. This again is the law of Moses.

Within the Law of Moses, there were rules and regulations governing how to observe that law. The Ten Commandments had no such rules and regulations that told us how to observe it. It is simply a law of "do's" and "don'ts". But the Law of Moses was a law "contained in

ordinances” and this law was abolished.

10. Not justified by the works of the law. Galatians 2:16

This tells us we are not justified by the law. The word “*justify*” means to be made “right” or to be accepted. This passage tells us we are not accepted by God by “...*the works of the law*,...” It is no wonder some people cannot understand the writings of Paul. In one place he tells us the law is good and holy. But in another place he warns us about keeping the law. It is confusing unless we let the Bible tell us what law he is talking about.

It is simple when we know there are two separate laws mentioned in the Bible. Which law is he talking about here? It is the same law he mentions in the next chapter. If you again read Gal. 3:10, you will see he is telling them they are no longer accepted by the works of Moses’ law. At one time they were but no longer. The real thing had come (Jesus Christ) and they were no longer to partake of the shadows. So this reference certainly has no connection with the Ten Commandments.

11. The law is a shadow. Hebrews 10:1, 4

Paul tells us the law was a shadow and we can tell by its contents (speaking about sacrifices) it is the law of Moses. The sacrifices could not make the comers (people) perfect, “*For it is not possible that the blood of bulls and of goats should take away sins.*”

Paul has much to say about the law of Moses, for he was trying to get the people away from Judaism. They had observed it for approximately 2,000 years and it was hard for them to give it up. All this time they were told (by God) they could not be saved unless they did all these things. Now all at once it came to an end. Since, as a nation, they didn’t or hadn’t accepted Christ, the people were influencing the Christians to continue in the law of Moses. So it caused Paul a lot of trouble in the church. Now the writings of Paul are confusing the people of today, because they cannot divide between the two laws.

Because of this failure, many are going to fall into the category that Solomon speaks about in Proverbs 14:12, “*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*” It seems right to so many, but yet it is not according to the word.

12. Law not done away. 1 John 5:2-3

13. If we offend in one point. James 2:10-12

SUMMARY

The Ten Commandments are as much a part of the Christian’s life today as when they were first given. Not one word has been changed. Therefore the Sabbath is the 7th day of the week and is the day which we are to keep holy.