

#9 – Nailed to the Cross - The Handwriting of Ordinances

Introduction/Purpose: To understand what was not nailed to the cross, let us look closely at what was.

1. Colossians 2:14-17 What was ‘against us’? What was taken out of the way, and nailed to His cross?

Who took it out of the way? (see vs. 12-13)

2. Deuteronomy 31:24-26 How was this ‘book of the law’ brought into existence? Where was it kept?

For what specific reason does God command that Moses’ handwritten book of the law was to be kept on the outside of the ark, and not on the inside?

3. Deuteronomy 5:1-33, 4:13, Exodus 24:1-8 (A covenant is a two-way promise) Who wrote the Ten Commandments? How much more permanent is stone than paper? Where might we get the expression ‘written in stone’ from? What does it mean?

4. Deuteronomy 10:2 Where were the Ten Commandments kept?

5. Ex 12:13-14, 29:40-41, Num 9:14, 15:9-15, 18:8-10, 19:2, Jos 24:21-27, Ez 43:18, 45:17, Heb 9:1-10 What are these “ordinances”?

6. Colossians 2:14 (re-read), Ephesians 2:14-16 What was blotted out (done away with) at the cross?

Hand-written by Moses, the ‘book of the law’ contained the ordinances of the earthly sanctuary involving animal sacrifice. Paid in full by Jesus’ blood, our debt of sin ‘against us’ was taken out of the way, blotted out; nailed to Jesus’ cross.

Matthew 6:12 And forgive us our debts, as we forgive our debtors. The Ten Commandments were written in stone, not paper. The Ten Commandments were written by the finger of the Creator, not Moses’ hand. The Ten Commandments were kept inside the heart of God’s symbolic throne; on the inside of the Ark of the Covenant, rather than outside; next to it. The ordinances were prophetic shadows leading to Jesus, but the Ten Commandments illuminate the character of Jesus.

Hebrews 10:1 – For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Meat (food) and drink offerings, festal sabbath days, and holy days were all specifically to do with the temple animal sacrificial system. The ‘new moons’ were used by the Israelites to correctly time the sacrificial ordinances. (Psalm 81:3)

7. Leviticus 23:39, 23-24, 2Chronicles 8:12-13

These Sabbath days occurred on the same numerical day of the month every year, (ie. the fifteenth day of the seventh month). Therefore they were not every seventh day as the seventh day Sabbath was. These ‘sabbath days’ are not the seventh day Sabbath’ of the fourth Commandment. The seventh day sabbath (Nehemiah 10:31) - is clearly different; separate from feast sabbaths. The word sabbath simply means rest.

8. Hosea 2:11 What did God prophesy would happen to Israel’s feasts, new moons, and Sabbaths?

9. Exodus 31:13 ...Verily my sabbaths ye shall keep... (difference between my sabbaths and her sabbaths)

Is the 7th day sabbath a “feast”? Lev 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

All Jewish-temple animal-sacrificial ordinances (recorded in the handwriting/book of Moses) are no longer required in the new-covenant redemption process. The prophetic fulfillment and efficacy of sacrificial animal blood was complete and finished in Jesus’ sacrifice; in the blood of the Lamb of God. Every ordinance pertaining to blood and a high priest is to be claimed by prayer through faith in the blood and ministry of Jesus our true High Priest who, with His own blood, ministers currently for us in the sanctuary in heaven.

Paul still kept the feasts when possible, but after meeting Jesus, he never again used animals or blood in his worship.

Acts 18:21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Acts 18:13 Saying, This fellow persuadeth men to worship God contrary to the law. What was Paul teaching that the Jews regarded as contrary? Their points of contention with Paul were based on their denial of Jesus’ sacrifice as the lamb of God. Sacrifice was used to atone for the debt that the sinner owed. Paul was teaching that both Gentiles and Jews were no longer obligated by God to practice the sacrificial rites of the temple services. Circumcision (being cut off) and sacrifice were fulfilled in the death of Jesus. Let no man therefore judge you in the observance of “meat, or in drink” (communion instead of lamb’s blood), “or in respect of an holyday, or of the new moon, or of the sabbath days” (temple rites, animal sacrifices, and attendance that were required during feasts).

“The success attending the preaching of the gospel aroused the anger of the Jews anew. From every quarter were coming accounts of the spread of the new doctrine by which Jews were released from the observance of the rites of the ceremonial law and Gentiles were admitted to equal privileges with the Jews as children of Abraham.His emphatic statement, “There is neither Greek nor Jew, circumcision nor uncircumcision” (Colossians 3:11), was regarded by his enemies as daring blasphemy, and they determined that his voice should be silenced... His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost. ... At Philippi Paul tarried to keep the Passover. ...during the eight days of the feast he enjoyed peaceful and happy communion with them.” {EGW; AA p.391}