

The

GOLDEN KEY

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Lesson Two

Lecture 2

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THE UNCHANGEABLE GOD

God never changes (Malachi 3:6). He is the *unchangeable one*. However, He changes His manner of dealing with men as it pleases Him. There was the *Adamic Dispensation* while Adam and Eve were in the Garden of Eden. Without attempting to discuss the different dispensations, I will mention the fact that among the different dispensations was the *Patriarchal Dispensation*, during which, a man dealt autocratically over his family. Then came the *Jewish, or Law, Dispensation*, during which the Hebrew race was governed under the judges and kings under the *Law* of Moses as given from Mt. Sinai. That *Law* was written and recorded in Exodus and Deuteronomy. That *Law* was in the form of *ordinances*, the “law contained in ordinances.”

“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” (Colossians 2:14-17).

THE LAW

There is no such thing recognized in the Bible as “*moral law*” and the “*ceremonial law*.” Such a division is purely man-made and contrary to the divisions the Lord made. The “moral” law idea was invented by Seventh Day Adventists to save their idea of the Sabbath. Jesus said one of the divisions of the Old Testament was the *Law of Moses*, and we do well to let it be that way. There are moral precepts in the Law and there are ceremonials in the Law, but there is no division of “moral law” and “ceremonial law,” for the Bible nowhere speaks of the “moral law” and the “ceremonial law” but only *the Law* and sometimes the *Law of Moses*.

Law of Moses Done Away

There are some who seek to make believe that the *Ten Commandments* constitute the “*moral law*.” The Adventists call the so-called “ceremonial law” the *Law of Moses*, and they agree that this ceremonial law was done away, but they earnestly contend that the “*moral law*” is eternal. The Lord fixes this for us as we read in Hebrews:

“He that despised Moses’ law died without mercy under two or three witnesses” (Hebrews 10:28).

There was no death penalty for the violation of any of the ceremonial part of the Law, but each one of the *Ten Commandments* had the death penalty when violated. The *part that had the death penalty* is called by Paul, the inspired writer, “*Moses’ Law*.” That settles it. The *Ten Commandments* is called “*Moses’ Law*” and if the Law of Moses was done away, then it is certain that the Ten Commandments were done away.

Colossians 2:14-17 says the “*law contained in ordinances*,” that is, written rules for the behavior of the Hebrews, was done away.

The word “*ordinances*” means written rules established by authority for the conduct of people. When these ordinances (rules) were given, it is distinctly stated that they were given to the people who were brought out of Egypt, and there is no account of this Law being given to any other people on earth. (See Exodus 20th chapter, Malachi 4:4, and other passages.)

That the *Ten Commandments* were done away is plainly stated in II Corinthians 3:7-11:

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.”

This passage plainly says that the part “*written and engraven in stones*” was done away. There was nothing on stones except the *Ten Commandments*, and it is, therefore, certain that the Ten Commandments were done away. The *Jews only* were under that Law.

Law Not Done Away Until Fulfilled

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:17,18).

The *entire Law* must stand until *all be fulfilled*. Not even the smallest part of the Law shall pass away, until *all be fulfilled*. Thus, we see that those who hold that the ceremonial part passed away but the moral Law has not are in error because

the Lord said, not the least part of it should pass until all be fulfilled. All parts of the Law stood or fell together. It is all in force today or none of it is. The ceremonials were part of the Law and if not even the least part of the Law – if the so-called “moral law” is still in force then all the rest of it is still in force. There is no dividing it: it is all or none.

Law a Schoolmaster

The *entire Law* was fulfilled when Jesus died on the cross. The ceremonial part of the *Law* was fulfilled when Jesus was offered in sacrifice, for all of the ceremonial offerings pointed to Jesus, the Lamb of God. The moral demands of the Law were met by Jesus keeping all of them and then dying to pay the penalty of broken Law, thus substituting for us. When the Law had served its purpose it passed away. The Law was our schoolmaster to bring us to Christ.

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made . . . wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:19, 25).

This is too clear to be misunderstood by anyone wanting to know the truth.

Spelling - Saviour

In what way was the law a schoolmaster? A schoolmaster teaches, and the Law taught the need of a Savior, since men did not live up to its demands and thus brought on themselves the penalty of death. They needed a Savior to redeem them from death. The ceremonial part of the Law showed how Jesus could save, for all the sacrifices of lambs, bullocks and other animals, by having their blood shed on the altar of sacrifice, showed in picture and type, how Jesus would die for us. “The law was our schoolmaster to bring us to Christ.”

* A schoolmaster was more than just a teacher. His job was to teach the boys; yes, but his job was also to make sure that the boys behaved properly when away from home. 27

Law Not a Savior

The Law was never intended to be a Savior, and it never saved anyone (Hebrews 10:1). It showed the need of a Savior and how Jesus would save. When Jesus fulfilled the Law by keeping all its moral demands and then died to pay the penalty the broken Law demanded, *He fulfilled it* and became our substitute, dying for us. Having perfectly kept the Law, He did not need to die for His own sins, because He had no sin, therefore He could die as our substitute. He fulfilled the keeping of the Law for us and paid the penalty for us. Thus, He lived for us and died for us.

There was no further need for the Law and it was “*nailed to the cross and taken out of the way*” (Col. 2:14-17). Therefore, *no part of the Law is binding* on us or anyone else – it has been taken out of the way.

THE PROPHETS

Prophets Until John

See Ed. Note on next page concerning definition of Prophets.

“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16).

Up until the time of John the Baptist, the people went to the prophets for their rule of life. God spoke to the prophets, and they relayed what He said to the people. John was the last of the Old Testament prophets. He was a preacher-prophet, and, while he preached, he foretold the coming of Jesus Christ and kept it up until Jesus presented Himself. Then John introduced Jesus and baptized Him, and thus set before the people the Founder and Organizer of what is called the “Kingdom of God.” John prepared the material for the new institution – the church – and Jesus took the prepared material and organized it into the church, called the “kingdom of God.”

Prophets No Longer Over Us

No longer were the people to look to the *prophets for their rule of faith and practice*, for they now had the *Church Dispensation in which Jesus is the Law-giver*. We have the *New Testament as our perfect rule of faith and practice*. The Law had passed away and the ^{*}prophets had ceased to be God's spokesmen, and now Jesus is our Teacher and Master in a new organization – the church, the kingdom of God.

No Contradiction

There is an apparent contradiction here. Colossians 2:14-17 says the “law was *nailed to the cross* and taken out of the way” and Luke 16:16 says, “The law and the prophets were *until John*, since that time the kingdom of God is preached.” How may this apparent contradiction be harmonized? The answer is that Jesus took charge “*from the baptism of John*” and asserted Himself to be the Head and Master. But the Law was still in the way and remained in the way during the personal ministry of Jesus, and then He died and took it out of the way. The demands of the Law and the ceremonies of the Law were in the way all through the ministry of Jesus, but when He completely fulfilled it, met all its demands, and paid the penalty, He took it out of the way.

We are not under the Law but under grace. We are living in the Grace Dispensation, the Christian Dispensation, where we are governed by the New Testament as our rule of faith and practice and do not observe any part of the Law as given by Moses.

* Ed. Note: A prophet is "one who speaks for another." Thus, anyone who preaches God's Word today is a prophet of God because by preaching the Word they speak for God. "The law and the prophets..." is speaking about the OT divisions, "law and prophets," as defined by Christ when He divided the OT in Luke 24:44.

QUESTIONS

1. Does God ever change? _____
Scripture: _____

2. Does He change in His manner of dealing with men? _____

3. Is there a "ceremonial" or a "moral" Law? _____
Where does this idea come from? _____

4. Are we under the Ten Commandments? _____
5. Are we under the Law? _____ Give Scripture
reference to prove your answer: _____

6. When was the Law done away? _____

Scripture reference: _____
7. Did the Law ever save anyone? _____
Scripture Reference: _____

8. What was its purpose? _____

9. Are the prophets over us today? _____
They were until what time? _____

Scripture Reference: _____
10. Explain the apparent contradiction between Colossians
2:14-17 and Luke 16:16. _____

