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GROUP STUDY GUIDE

Nailed to the Cross

TEACHING SUMMARY

This teaching asks whether the handwriting removed in Colossians 2:13–14 means Torah was abolished. Paul's affirmation of the Law and Prophets and his observance in Acts frame its answer: the removed writing is a judgment against an unfaithful wife, connected with Israel's broken covenant.

In Numbers 5, a priest writes curses on a scroll, washes them into bitter water, and gives it to the woman under examination. The teaching connects this ordeal with Yeshua's drink in John 19 and his garden prayer about the cup, interpreting his death as bearing the bride's judgment.

The teaching proposes symbolic and physical parallels between the curse and crucifixion. It links the thigh with oaths, credibility, and authority, and the crowd's mockery with rejection of Yeshua's claims. It also proposes bodily connections with exhaustion and breathing difficulties. These support its interpretation that Yeshua bore the bride's punishment and shame.

Romans 6 connects union with Messiah's death and resurrection with freedom from sin and newness of life. The teaching distinguishes Torah from the sin and curse that obstructed covenant fellowship. Jeremiah 31 and Ezekiel 36 describe law written within and Spirit-enabled obedience; Ezekiel 16 contributes judgment and atonement imagery.

The teaching connects Israel's divorce, Deuteronomy 24, and Jeremiah 3 with a return made possible through Yeshua. Judah also needs redemption; John 11 connects his death with gathering God's scattered children. Hebrews 6 and 10 warn against deliberate abandonment, while new-creation language answers the objection about marrying a defiled bride.

A closing possibility relates humanity as children of the first High Priest to Leviticus 21:9 and final judgment; it remains conditional. The central conclusion is that Yeshua took sin's curse and shame rather than abolishing Torah. The teaching calls people to receive covenant freedom and walk in obedience.

SUMMARY POINTS

- Colossians 2:13–14 is interpreted in light of Paul's affirmation of Torah.
- The removed handwriting is identified with a curse against the unfaithful bride.
- Numbers 5 supplies the written curses, bitter water, and law-of-jealousy pattern.
- Yeshua's bitter drink and garden prayer are connected with bearing that judgment.
- The teaching proposes symbolic and bodily parallels between the curse and crucifixion.
- Yeshua is presented as taking the bride's punishment and shame.
- Romans 6 connects his death and resurrection with newness of life.
- Covenant restoration includes the law written on hearts and obedience through the Spirit.
- Both Israel and Judah are described as needing redemption and reunion.
- The conclusion distinguishes removal of sin's curse from abolition of God's law.

FILL-IN-THE-BLANK

Basic

1. The main passage about handwriting nailed to the cross is in _____ 2:13–14.

2. The Torah procedure central to the teaching is called the law of _____.

3. In Numbers 5, the priest writes the curses on a _____.

4. The writing is washed into _____ water.

5. The teaching concludes that Yeshua removed the _____ of the law rather than abolishing the law itself.

6. Jeremiah 31 describes God writing his law on his people's _____.

Challenging

1. The plant used to lift the sponge to Yeshua's lips in John 19 is _____.

2. In the garden prayer, Yeshua asks whether the _____ might be taken from him.

3. The oath examples involving Abraham and Jacob connect the body's _____ with credibility and authority.

4. The marriage restriction used in the discussion of Israel's divorce is in Deuteronomy chapter _____.

5. John 11 names the high priest who spoke about one man dying for the people as _____.

6. Second Corinthians 5:17 is used to describe the person in Messiah as a new _____.

GROUP DISCUSSION QUESTIONS

1. Why does the teaching begin its reading of Colossians with Paul's statements and practice in Acts?

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2. Explain the proposed connection between the scroll in Numbers 5, the bitter cup, and the handwriting in Colossians 2.

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3. How does the teaching distinguish the Torah from the curse and shame resulting from disobedience?

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4. How do Romans 6, Jeremiah 31, and Ezekiel 36 connect restoration with a changed way of living?

_____

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5. Why does the teaching include Judah as well as the Northern Kingdom in the need for redemption and reunion?

_____

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6. How do the warnings about leaving the truth and the promise of becoming a new creation fit the teaching's covenant argument?

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_____

ANSWER KEY – GROUP GUIDE

Basic

1. Colossians — Colossians 2:13–14
2. jealousy — Numbers 5:29
3. scroll — Numbers 5:23
4. bitter — Numbers 5:23–24
5. curse — Teaching interpretation of Colossians 2:14 and Numbers 5
6. hearts — Jeremiah 31:33

Challenging

1. hyssop — John 19:29
2. cup — Matthew 26:39
3. thigh — Genesis 24:9; 47:29; teaching's symbolic interpretation
4. 24 — Deuteronomy 24:1–4
5. Caiaphas — John 11:49–52
6. creation — 2 Corinthians 5:17

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. Acts 21:24 and 24:14 provide the teaching's frame for reading Paul consistently with Torah. Read Colossians 2:13–14 in its own context too; ask what is said to be against us and how the teaching answers that question.

2. Numbers 5:23–24 explicitly describes written curses washed into bitter water. John 19:28–29 describes sour wine, and Matthew 26:39 the cup. Their identification with one another is the teaching's proposed typology, not an explicit cross-reference supplied by John or Paul.

3. The teaching distinguishes God's instructions from the condemnation and shame of breaking them. Compare Romans 3:23–24, Galatians 3:22, and Hebrews 12:2. Discuss forgiveness received through faith and the obedient life the teaching says should follow.

4. Romans 6:3–11 describes sharing Messiah's death and resurrection; Jeremiah 31:33 and Ezekiel 36:26–27 describe inward covenant change and obedience. Invite each participant to name one practical way to walk in that newness of life.

5. Jeremiah 3:8–11 exposes the guilt of both Israel and Judah. John 11:51–52 speaks of death for the nation and gathering scattered children. The teaching also includes the whole world through Galatians 3:22; do not limit the invitation by ancestry.

6. Read Hebrews 6:4–8 and 10:26–29 alongside 2 Corinthians 5:17. The teaching warns against deliberate abandonment and affirms a new identity in Messiah. Its Deuteronomy 24 connection is interpretive; discuss the texts without equating every struggle or honest question with final rejection.