

## **What Was Nailed to the Cross?**

*Many Christians believe that upon the death of Jesus Christ the law was nailed to His cross, meaning that the law was nullified or was done away with; being replaced with grace, unmerited pardon for sin. The question to be asked is, does the Holy Scripture support such a claim or have we fallen into another of Satan's deception? Let the words of the Bible reveal the truth to us.*

Col 2: 4~7 ¶ And this I say, **lest any man should beguile** you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

*Paul's message does not seek to beguile, meaning; captivate, hypnotize, charm, or fascinate to undo one's focus on having faith in Yahshua. The message's purpose is to uplift and support the believer to stay the course of salvation in Yahshua.*

Col 2: 8~12 **Beware lest any man spoil you through philosophy and vain deceit**, after the **tradition of men**, after the **rudiments of the world**, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*Again, Paul admonishes us to be aware "**lest any man spoil you through philosophy and vain deceit, after the tradition of men and after the basic teachings of the world.**" Why all the warning to be aware of man's philosophy that often seeks to fool us in the way we worship Yah with the fundamental teachings of the world? Simply put, the ways of the world are the ways of Satan. The world ruled by Satan is out to deceive us. Yet, **IF** we are Yahshua's than we have buried the old self in baptism and now live anew in the faith of Yahshua, according to the word of truth.*

*But what is the faith of Yahshua? Plainly put, it is the belief that Yahshua has atoned for your sins by His death on the cross, meaning; took away the penalty of sin, defined as the transgression of the laws. He was the lamb sacrificed to atone for our sins. Prior to His death on the cross, the Israelites, His called out nation, were to sacrifice unblemished animals such as a lamb, goat and calf with their blood sprinkled upon the altar of God to take away their sins. The faith of Yahshua, believes that Yahshua's death and His blood that was shed for us on the cross takes away our sin, the breaking of the Fathers' laws. We no longer need to sacrifice animals, for Yahshua died once for all mankind.*

*Faith is defined as; "**the action of your belief.**" It is not just a thought or understanding, but the action on your part that support your belief. Faith in Yahshua does not just believe that He dies for our sins, but our continuance obedience follows in His footsteps.*

Col 2:13~15 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **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.

*When Paul talks about circumcision and un-circumcision he is symbolically speaking of the Jews and the Gentiles. The Jews circumcised their sons on the eight day after birth, while the Gentiles did not. Circumcision was the sign of the covenant that Yah had made with Abraham. Later, Yah commanded*

Joshua to have the Israelites circumcised prior to their entering the Promised Land. Paul is declaring that the Gentiles are now partakers of the promise of this covenant, having been made one through Yahshua's death with the nation of Israel, the Hebrews.

Note how Yahshua accomplishes this fact: **“having forgiven you all trespasses; 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”**.

Thus for Yahshua to make Jews and Gentiles one with each other in the love of Yah the Father, He blotted out the handwriting of **ordinances** that were against or contrary to us. Wonderful!...but, one question, “So what is an **ordinance**...is it the law?”

**Ordinance** #1378 (Greek) dogma; (doctrine, system of belief, canon) from the base of #1380; a law (civil, ceremonial or ecclesiastical): decree, order, rule, regulation, an edict.

**Ordinance** #02708 (Hebrew) chuqqah; appointed, custom, manner, ordinance, site, location, statute.

By definition an ordinance, means; a ceremonial system with rules and regulations. Let's look to the Bible for its usage, to see the word in context. The first time this word **“ordinance”** is used when describing the **memorial** of the first Passover when the death angel struck the first born in the land of Egypt and freed the Israelites from bondage as did Yahshua by His death on the cross, freeing us from the bondage of sin.

Ex 12:14~17 And this day shall be unto you for a **memorial**; and ye shall keep it a **feast to the LORD** throughout your generations; ye shall keep it a feast **by an ordinance** for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day **have I brought your armies out of the land of Egypt**: therefore shall ye observe this day in your generations **by an ordinance** for ever.

Note that **by an ordinance**, meant a rule for an appointed time, a custom with a specific location, associated with **statute** or regulations. They were to be kept as a **memorial**, a commemorative event, in a feast to the **LORD**.

Ex 15: 22~26 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went **three days in the wilderness**, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: **there he made for them a statute and an ordinance**, and there he **proved them**, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his **commandments**, and keep all his **statutes**, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

After a three day journey into the wilderness, Yah proves them, meaning; tests them in order to find out if they will follow His words. He gives them **“a statute and an ordinance.”** Notice that He says, **“If thou wilt diligently hearken and will give ear to his commandments, and keep all his statute,”** He will protect them. All that Yah says here is a commandment to us, yet He is making a distinction in that; **statutes** and **ordinances** are part of His law.

**Statute** #02706 (Hebrew) choq; from 2710; an enactment; hence, **an appointment of time**, or space, quantity, labor or usage: appointed, bound, commandment, convenient, custom, decree), due, law, measure, necessary, portion, **set time**, task.

So Yah gives **statutes**, which means; “an appointment of time or set time” in regards to when His Holy days are to be observed. And He gave them **ordinances**, which means; “ceremonial decrees or rules, regulations for the occasion to be a **memorial**, a commemorative event,” a Feast to the LORD. Reading more of this event, it is made clear from the beginning what this and other memorial feast’s were to accomplish.

Ex 5: 1~3 ¶ And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, **that they may hold a feast unto me in the wilderness**. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, **The God of the Hebrews** hath met with us: let us go, we pray thee, **three days' journey into the desert**, and **sacrifice unto the LORD our God**; lest he fall upon us with pestilence, or with the sword.

From the beginning, as Moses addressed Pharaoh, the intent was for the Hebrews the nation of Israel, to go into the wilderness to **sacrifice** to the Lord their God. That **sacrifice** was to forgive their sins, to sanctify them in entering into a covenant with Yah. Further study will reveal that this event also correlates with the last day of the Feast of Unleavened Bread which is one of Yah’s Holydays. On that day there are **offerings** and **sacrifices** done by the **Levitical priesthood** according to the regulations that were set down from Yah in **ordinances**. The timing of these Holydays, as given by **statutes**, took place according to Yah’s Feast day as told in the book of Leviticus, chapter 23. This is the first time that **ordinances** and **statutes** appear in the scriptures. They refer to the time of this Holyday and the rules by which to carry out a **sacrifice** to the Lord, through the shedding of blood by which Yah forgives sin.

Therefore when reading in Col 2:13~15 about the “**Blotting out the handwriting of ordinances that was against us, which was contrary to us,**” it is referring to **the regulation of the sacrificial system** associated with Yah’s Feasts, and with free will offerings, sin offerings and alike. Prior to this, only the nation of Israel had the promise. The Gentiles did not have access to this atoning sacrifice to have their sins removed from them. It is only after Yahshua’s death that the Gentiles gain access to the tree of life being grafted in as a wild olive branch as stated in Romans, chapter 11. It is this **sacrificial system** to atone for sin that was taken away and nailed to the cross. Reading further provides more evidence of this fact.

In Col 2:13~15 Yahshua “**having spoiled principalities and powers made a show of them openly, triumphing over them in it.**” Does scripture substantiate this statement? Yes, Matthew, chapter 23 speaks of this event. Before Yahshua died He berated the leaders of the Jew’s for making their own religion. He starts out by correcting them in verse 8.

Mt 23:8~12; “**But be not ye called Rabbi:** for one is your Master, even Christ; and all ye are brethren. And **call no man your father** upon the earth: for one is your Father, which is in heaven. **Neither are you to be called masters:** for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall **exalt himself** shall be abased; and he that shall humble himself shall be exalted”.

From this position Yahshua continues to scold the leaders of His community for failing to live up to the standard set down from the Father in the beginning with a shout of anguish, a ... “**woe.**”

Mt 23: 13~33 ¶ **But woe** unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. **Woe** unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

**Woe** unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

**Woe** unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

**Woe** unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

**Woe** unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

**Woe** unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

**Woe** unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

*Did Yahshua make a spectacle of the leading principalities, those in power before He died? **Yes he did, fulfilling the prophecy “he made a show of them openly, triumphing over them in it.”** Scriptures show that not only did God give us His laws, He also distinguishes them one from another in commandments in judgments, in statutes and in ordinances.*

Ex 18:20 And thou shalt teach them **ordinances** and **laws**, and shalt shew them **the way wherein they must walk**, and **the work that they must do**.

Le 18:4 Ye shall do my **judgments**, and keep mine **ordinances**, to walk therein: I am the LORD your God.

Dt 11:1 ¶ Therefore thou shalt love the LORD thy God, and keep his **charge** (*ordinance*), and his **statutes**, and his **judgments**, and his **commandments**, always.

2Ki 17:37 And the **statutes**, and the **ordinances**, and the **law**, and the **commandment**, which he wrote for you, ye shall observe to do **for evermore**; and ye shall not fear other gods.

Eph 2:1~2 ¶ And you hath he quickened, who were dead in trespasses and sins; (*meaning the Gentiles*) Wherein in time past ye walked according to the course of this world (*rudiments of the world*), according to the prince of the power of the air (*Satan*), the spirit that now worketh in the children of disobedience:

*Paul is writing to the church in Ephesus, composed mainly of Gentiles, saying that they were dead in their trespasses and sins for they had no way to make atonement for them by being forgiven for their disobedience in following the ways of Satan. Continuing in verse 11:*

Eph 2:11~13 ¶ Wherefore remember, that ye being in time past **Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were **without Christ**, being **aliens from the commonwealth of Israel**, and **strangers from the covenants**

**of promise, having no hope, and without God** in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

*The scriptures make it plain that we as Gentiles once had no hope being outside the covenant with Yah, uncircumcised, aliens from the commonwealth of Israel, dead in our sins. Only through the blood of Christ does He afford us to be partakers of the promise, being **grafted into the house of Israel**, as a wild olive branch as stated in Romans, chapter 11.*

Eph 2:14~18 ¶ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; And that he might reconcile both (*Jews and Gentiles*) unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him **we both have access by one Spirit unto the Father**.

*It is quite evident the law of commandments contained in **ordinances was abolished for us by His blood on the cross**. The ordinances were the regulations that afforded the sinner to have his sins covered over by the **blood of the sacrifice** of a chosen animal. Details of the **Sin Offering**; (known as guilt of sin through **ignorance**) and the **Trespass Offering**; (known as sin **hidden** from your knowledge), are given in the book of Leviticus, chapter 4 and 5. There is no offering given to cover **presumptuous sin** (defiant to the word, without remorse) but the penalty of death. Num 15:30~31 & Dt 17:12~13. These offerings as well as free will offerings were done by the **Levitical priesthood** at the temple.*

Heb 9:1~10 ¶ Then verily the first covenant had also **ordinances of divine service**, and a **worldly sanctuary**. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the **high priest** alone once every year, not without blood, which he offered for himself, and for the errors of the people: ¶ The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and **carnal ordinances**, imposed on them until the time of reformation.

*The author of the book of Hebrews indicates that the covenant of old had a worldly sanctuary referring to the temple with **ordinances of service** which were performed by the priest. Yet it's only the high priest that is allowed into the Holy of Holies before the Mercy seat of Yah with the blood of a sacrifice to atone for his sin and the sins of the people. These **carnal ordinances**, being physical in nature as the blood from a sacrifice to atone for sin, were given to them until the reformation, meaning the change to the new covenant through Yahshua's death on the cross, once for all mankind.*

Heb 9:11~12 But Christ being come an **high priest** of good things to come, by a greater and more **perfect tabernacle**, not made with hands, that is to say, not of this building; Neither by the **blood of goats and calves**, but by **his own blood** he entered in once into the holy place, **having obtained eternal redemption for us**.

*So it's Yahshua, our Christ, who has become our **"High Priest,"** who presents His offering before the perfect tabernacle where in dwells the Spirit of Yah, the Father, in heaven. Yahshua's blood becomes the perfect*

*unblemished lamb offered up to obtain eternal, never ending redemption by which salvation is afforded to us. No longer is the blood of the sacrifices of calves and goats to be used through the **Levitical priesthood**, “**carnal ordinances of service**” for the blood of animals has been replaced by a more perfect sacrifice.*

Heb 9:13~15 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the **blood of Christ**, who through the eternal Spirit offered himself without spot to God, purge your conscience from **dead works** to serve the living God? ¶ And for this cause he is the mediator of the **new testament**, that by means of death, **for the redemption of the transgressions that were under the first testament**, they which are called might receive the promise of eternal inheritance.

*The purging of our conscience from “**dead works**” is the endeavor, the labor, the act of doing and serving the living God through the former **carnal ordinances of service**, meaning; **sacrifices**. These are the “**works of the law**” of human service by the sinner and the **Levitical Priesthood** that are spoken throughout the New Testament that “**justified**” (to make upright) a sinner after transgressing the law of Yah. Now through our faith in Yahshua, we are “**justified**” from the transgression of the law to receive remission of our sin.*

Gal 2:16 Knowing that a **man is not justified by the works of the law**, but **by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be **justified by the faith** of Christ, **and not (justified) by the works of the law**: for by the **works of the law** shall no flesh be **justified**.

*Now Yahshua is our mediator, our go-between to the Father, our negotiator, our **High Priest**, to cover our transgressions, “**the redemption of the transgressions**” meaning sins against the laws “**that were under the first testament.**” Previously one’s sins were only covered by the blood of animals until Christ came and fulfilled the righteous requirements of the law with His perfect offering, His blood, His life. The transgression must be paid in the same currency as the debt: human sin with a perfect human sacrifice.*

*Notice that nothing has been said that the laws that define sin are being abolished or repealed. But the method by which sins, transgressions against those laws, are “**justified**” has been changed. Yah has replaced the **sacrificial system** to atone for sin with the blood of His son, Yahshua the Christ.*

Heb 9:16~28 For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people **according to the law**, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, **This is the blood of the testament which God hath enjoined unto you**. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are **by the law** purged with blood; and **without shedding of blood is no remission**. ¶ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with **better sacrifices** than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared **to put away sin by the sacrifice of himself**. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered **to bear the sins of many**; and unto them that look for him shall he appear the second time without sin (*meaning; not to deal with sin but*) unto salvation.

*Notice that Yahshua does not enter into the earthly tabernacle which is a copy of the one in heaven, but appears in heaven to present His offering before the throne of the Father. He emerges as the final sacrifice to atone for our sins. Note the last verse where it says “**to bear the sins of many.**” It does not say **all**, but*

only those that look to Him in faith, **“the action of your belief,”** for the forgiveness of their sins. So if a sinner is looking to Christ for the forgiveness of sins, then it is Yahshua that now **“Justifies”** the sinner. Then if Yahshua is now, so 2000 years after His death, the **Justifier** for sinners, ergo sin is still in the world and with man. And what is sin? But the breaking of the law as stated:

1Jn3:4 ¶ Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**

*If sin is still present in the world, then the **laws** must also be present, for one cannot exist without the other. Thus logically proceeding, what is stated as being nailed to the cross is in fact the **sacrificial system** to atone for sin...not **“The Laws of Yah”** or some of the laws being abolished, for nothing which was stated in His laws has or will change as declared by Christ Himself.*

Mt 5:17~18 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfill**, (to complete, to fulfill the law with a perfect sacrifice). 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.

*All has not been fulfilled, for we still await His Kingdom to come, and it is sin that rules this earth presently.*

Lu 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Ro 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

*The earth does not pass away until the Father descends from heaven with the new heaven and earth after the 1000 years of Christ ruling the earth, and after He writes His laws on our hearts and minds of all mankind that call's Him King. So it doesn't sound like the laws are done away with, but perchance just the **ordinances** as stated. And why would He be writing **“the laws”** on our heart and mind, if they had indeed been done away with?*

*Apostle Paul's writings, which at times are difficult to understand, extensively discuss this new understanding of the law. Note that in the New Testament, written in Greek, the words **“law and laws”** are not distinguishable in their interpretations as found in the Old Testament with commandment, judgments, statutes and ordinances. The Greek word **“law”** is used in the general sense blanketing all aspects of God's commandments. One must follow the context in which it is being used in order to define which aspect of the law is being addressed.*

Ro 4:1~8 ¶ What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were **justified by works**, he hath whereof to glory; but not before God. For what saith the scripture? Abraham **believed God**, and it was counted unto him for righteousness. **Now to him that worketh is the reward not reckoned of grace, but of debt.** But to him that worketh not, but **believeth** on him that **justifieth** the ungodly, **his faith** is counted for righteousness. Even as David also describeth the blessedness of the man, unto **whom God imputeth righteousness without works**, Saying, Blessed are they whose **iniquities are forgiven, and whose sins are covered.** Blessed is the man to whom the Lord will not **impute sin.**

**Justified** Greek #1344 Dikaiow: to render, to show or regard as just or **innocent**: to be free, to be righteous.

*The word **“justify”** is a building word, meaning to align, to straighten up, to make level or up right that which was down or crooked. An example being a carpenter would **“justify”** a board to raise it from the ground to an upright position in making a house. Just as Yahshua who is our carpenter raises us up when we have fallen in order to **“justify”** us before our heavenly Father.*

Scripture states “if Abraham were **“justified by works”** he would have something to boast about for he would have done the works by himself. So what is works? **“Works”** means; to toil, an act, or deeds, doing, or laboring in some way to bring about an event. The keeping of the laws as in the 10 commandments and the other laws don’t **“justify”** a person, but affords righteousness to one following them in the sight of Yah. If one commits sin by stealing, keeping the rest of the laws does not afford that person **justification** from transgression. The individual is not forgiven.

What **“justifies,”** what **uprights** the sinner that has fallen from being righteous is an atoning sacrifice which pardons the sinner. If then Abraham were to be **justified by works**, it must have been something that he did to upright himself. What was given in the Old Testament to **“justify”** a sinner? The **laws in ordinances** which required the blood of animals to cover their sins based upon the physical action of doing **“the works”** or deed that a sinner did to **“justify”** himself before Yah. This **work of sacrificing** for the forgiveness of sins was not reckoned or regarded as of grace (unmerited pardon), but as of debt, something owed him who did the sacrifice, the work. His sins are forgiven upon the sprinkling of blood which covered his transgression. He walks away free, not by grace, but by his **works**, for his debt has been paid, or covered over by the sacrifice he brought to the altar.

But today through Yahshua, we are **“justified”** by **“our faith in Him”** that died for our sins by His sacrifice, His blood on the cross. It is by faith (your action) that you are saved through Grace; the unmerited pardon of sin.

Romans 4:6~8 states; God imputed (meaning; assigned, attributed or accredited) righteousness **without the works or deeds of the law**. Look closely; if **“works”** were referring to the keeping of the laws as in the 10 commandments, then God Himself would be breaking the law by declaring a sinner righteous when he’s not, (without the shedding of blood) by covering or condoning his sin without a sacrifice which is required by His own law. If **works** were the keeping of Yah’s laws, verses 6~8 would make no sense at all, twisting His own words making Yah a hypocrite.

Abraham believed and was **“justified by his faith”** in Yah to forgive him of transgressions before the laws in ordinances were even given. By this **“promise by faith”** we also can obtain **“justification”** for the remission of sin through our belief in Yahshua.

Ro 2:12~13 For as many as have sinned **without law** shall also **perish without law**: and as many as have sinned **in the law** shall be **judged by the law**; For not the hearers of the law are just before God, **but the doers of the law shall be justified**.

The law is not done away. Those that are without the law will perish, but those that obey the law of Yah, shall be **“justified”** through their actions, their doings, showing faith in Yahshua and will be judged by the law. That is the definition of **faith**; **“the actions of your belief.”**

Ro 3:19~20 ¶ Now we know that what things soever **the law** saith, it saith to them **who are under the law**: that every mouth may be stopped, and all the world may become **guilty** before God. Therefore by the **deeds of the law** there shall **no flesh be justified** in his sight: for by **the law** is the knowledge of sin.

Paul is stressing that the words of Yah speak to those that are under the law. In other words, He speaks to those that are following His laws, **obedient** to His words. All those that are without the law are found guilty. Continuing, Paul shows that the deeds or **works of the law** referring to those contained in **ordinances** that formerly **“justified”** a person are no longer valid. He also restates that **by the law comes the knowledge of sin**. The question once again presents itself: how does one do away with the law if by the law sin is made known to us? Time has not changed the definition of sin, for sin is, and will always be **“the transgression of the law”**. This statement is valid both in this world and in His kingdom to come.



Ro 3:21~26 But now the righteousness of God **without the law** is manifested, being witnessed **by the law and the prophets**; Even the righteousness of God **which is by faith of Jesus Christ** unto all and upon all them **that believe**: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by **his grace** through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation **through faith in his blood**, to declare his righteousness **for the remission of sins** that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and **the justifier of him which believeth in Jesus**.

*Now the righteousness of God, being up righted...justified, **without the law**, apart from the law or outside the context of the law in ordinances, is made known, and that being **“by faith in Yahshua”** the Christ, unto all that believe. All have sinned, transgressed the law, and because of our actions have failed to receive God’s glory. But now through the blood of Yahshua, which God hath set forth to be a **“propitiation”** for the remission of sins, we that believe in Him can be **“justified,”** made upright.*

**Propitiation** #2435 hilasterion; an atoning victim, or specifically the lid of the Ark in the Temple; the mercy seat, where the blood of the sacrifice for the offering was to be sprinkled.

Ro 3:27~31 Where is boasting then? It is excluded. **By what law?** of works? Nay: but by the **law of faith**. Therefore we conclude that **a man is justified by faith without the deeds of the law**. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall **justify** the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, **we establish the law**.

*The question is asked **“by what law”** meaning; by what part of Yah’s law do we get **“justified”**? Prior to Christ’s death, the only means to be **“justified”** was by the law of works and deeds stipulated in **ordinances** pertaining to the sacrificial system. But the conclusion follows that **“a man is justified by faith without the deeds of the law”** contained in **ordinances**. Yah **“justifies”** the circumcision, referring to the Jews, and the un-circumcision, referring to the Gentiles through faith. The closing statement says it all. **“Do we then make void the law through faith? God forbid: yea, we establish the law.”***

*Again, Paul is saying, that a man is NOW **“justified by faith”** in Yahshua apart from the **works of the law** contained in the sacrificial system. Now that one is justified by faith, are we allowed to void the entire law with all its commandments? The law shows us what sin is and what righteousness is according to Yah. The answer is...**NO**, God forbid, **we establish the law**. Even the sacrificial system is still in place spiritually. After sinning, one is still required to go before Yah with an offering of forgiveness, repentance to have Yahshua blood cover their transgression against Yah’s law.*

*There is often much confusion in Paul's writings. The word law is used generically without pointing to what part of the law that is being discussed. Paul starts the statement referring to the sacrificial laws and ends the statement referring to the total law. He knows what he is talking about, as do those he is speaking to some 2000 years ago. We are the one that are out of step. At that time there was no Jew or Gentile that was thinking that the **ALL** the laws are done away with. But as for the remission of sin, we no longer need to sacrifice, for Yahshua fulfilled the requirement.*

Mt 26: 26~28 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many **for the remission of sins**.

*Note that it states; the New Testament or in some versions the New Covenant is afforded by His blood, for one specific purpose...**FOR THE REMISSION OF SINS**. This is done only through the **sacrificial system**.*

*He did not change the laws, but fulfilled it by His perfect offering. For Christ is the end, the fulfillment of the law for righteousness by His sacrifice, meaning; that which up rights a person after sinning, to everyone that believeth, for righteousness come only by the law. Ro 10:4.*

*In Galatians, Paul again writes that the law contained in ordinances performed as a **schoolmaster** for us until the faith of Yahshua was revealed. This sacrificial system was showing the people and us that the penalty for sin is death, and that the only way to atone for sin is by the shedding of blood.*

Gal 3:24~27 Wherefore the law (*contained in ordinances, the sacrificial system*) was our schoolmaster to bring us unto Christ, that we might be **justified by faith**. But after that faith is come, **we are no longer under a schoolmaster**. For ye are all the children of God **by faith** in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

*Thus we are no long under the law which “**justified**” us in the past. These above verses specifically refer to the laws contained in **ordinances**, the sacrificial system with the priesthood and the temple. At the time of Christ’s death on the cross, the veil of the temple was torn in two from top to bottom, showing that the way into the Holy of Holies was changed: No longer is the sacrificial system with the priesthood at the temple required for a sinner to be “**justified**,” but only by faith in Yahshua.*

*After giving the Jews time to repent, meaning to “**change their ways**,” the temple was destroyed, the people and priesthood scattered. The book of Hebrews highlights the first covenant which also had **ordinances of divine service** and a worldly sanctuary.*

Heb 10:1~11 ¶ For the law (*in ordinances*) 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. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those **sacrifices** there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he (*Yahshua*) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In **burnt offerings and sacrifices for sin** thou hast had no pleasure. Verse 7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, **Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein**; which are offered by the law (*in ordinances*); Then said he, Lo, I come to do thy will, O God. **He taketh away the first, (sacrifices contained in ordinances) that he may establish the second (Faith in Yahshua)**. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

*Notice the writer is referring to the law having a shadow of good things to come that is associated with sacrificing. There is only one law that is associated with sacrificing, and that is of **ordinances** with the **Levitical priesthood**. Also notice that sin was covered and not taken away until that perfect sacrifice by the son of God redeemed us.*

Heb 10:12~18 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are **sanctified**. Whereof the Holy Spirit also is a witness to us: for after that he had said before, (*meaning a prophecy for the future*) This is the covenant that I will make with them after those days, saith the Lord, I will put **my laws into their hearts, and in their minds will I write them**; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

*Logic dictates that one cannot get rid of the law, when God once again establishes a New Covenant with us governed by the same laws. But this time, instead of writing them down on tablets and parchment, He is writing them in our hearts and minds so they are not forgotten. Yah's laws are not optional; He alone has authority over them, and has stated numerous times that nothing will change this arrangement.*

Heb 10:19~31 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an **high priest** over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, (for he is faithful that promised). And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, (*ergo, showing that sin which is the breaking of the law is still present*). But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? It is a fearful thing to fall into the hands of the living God.

1Jn 3:4 ¶ Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**

*Because sin is still here, so must the law be present which tells us what sin is. Thus the answer to the question of this study, so “**What was Nailed to the Cross**” for our sin besides Yahshua and the plaque declaring in Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS** ? Lu 23:38.*

*The handwriting of **ordinances** that was against us, contrary to us, Yahshua took out of the way, nailing it to **His cross**. For Yahshua, is our peace that made Jew and Gentile one, having broken down the middle partition between them and us? He abolished in **His flesh** the enmity, even the law of commandments **contained in ordinances** to make in himself one new man from the two, and in doing so made peace. For by the blood Yahshua, His sacrifice we are “**justified**”!*

*Paul's statements pertaining to the law as being done away with should be read carefully. Each statement must be scrutinized to ascertain if he is equating law with being “**justified**” by or having law equated with works or deeds. If that be the case, Paul is then speaking of the **law contained in ordinances** which was fulfilled by Yahshua's death on the cross. Remember in the Greek New Testament writings, the word law is used as a collective term addressing all of Yah's commandments, while the Hebrew, the Old Testament delineates the term law into categories such as commandments, judgments, statutes and ordinances. One must be aware of the context in which the word law is being used to determine what is actually being said.*

*We are the ones that are 2000 years out of sync with the writings, and are at a distinct disadvantage in being able to accurately discern the linguistic framework containing their original meaning. At that time the whole nation of Israel was under the law of Yah and no one was doing away with it. It's only today being deceived by Satan, that we tell ourselves this lie convincing ourselves that we are worshipping our Creator with lip service, while in reality fooling ourselves by worshipping as we are told and or would like apart from His laws.*

*In reading scriptures one must be aware of the words “**justify, justified and justification.**” These are key words which show that it is Yahshua's death, His sacrifice that “**justifies**” us. Yahshua is now the one that uprights us in Our Heavenly father sight from our sins.*

*Formally afforded by the laws of sacrifice **contained in ordinances** prior to His perfect walk and example for us to see and partake of...**If ...we have “Faith...The Action of One’s Belief.”***

*So whom do you serve?*

*Joshua 24:15*

*And if it seems evil unto you to serve the LORD, choose you this day whom ye will serve;  
Whether the gods which your fathers served that were on the other side of the flood,  
Or the gods of the Amorites, in whose land ye dwell:*

***But as for me and my house,  
We will serve the LORD.***

*Action of Belief Ministry*  
[ActionofBelief@centurylink.net](mailto:ActionofBelief@centurylink.net)