

*Sailed -
To the Cross*

*By
Nigel Johnstone*

Nailed to the Cross

Contents

2.....	<i>Foreword</i>
3.....	<i>The Evidence</i>
4.....	<i>The Nails</i>
7.....	<i>The Nailer</i>
12.....	<i>The Nailing</i>
14.....	<i>The Handwriting</i>
X.....	<i>Appendix One</i>

Published in 2012 by Belmont Publications - “In God, we trust”.

Copyright asserted by Nigel Johnstone, May 2012. All rights reserved.

Printed by Washington Printers, Cheltenham

foreword

To Joanna Faith,

Asked about a booklet I was reading at home, I said it was about the text, “nailing the handwriting of ordinances to his cross” in Colossians. But when asked to explain the content, I found my spirit troubled and I stumbled in my words, unable to express myself.

Knowing something was wrong, I looked at the Greek original of the text and found that the text had been mistranslated in the Authorised Version.

Tw Staurw has been translated “his cross” in Colossians 2:14. It should have been translated “the cross”.

The question is - why was it mistranslated ?

Here is my answer, Faith.

Nigel Johnstone.

Malvern, May 2012.

The Evidence

Paul, an apostle of Jesus Christ, writing to the saints and faithful brethren in Christ at Colosse :-

....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, 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.

[Quoted from the Authorised Version, Colossians 2:13 - 15.]

...And you, dead being in offences and in the uncircumcision of your flesh, he quickened together with him, having forgiven us all the offences; having blotted out the against us handwriting in the decrees, which was adverse to us, also it has he taken out of the midst, having nailed it to the cross; having stripped the principalities and the authorities, he made a show [of them] publicly, leading in triumph them in it.

[Quoted from the Englishman's Greek New Testament, 1877.]

Both of the above translations are made from the Greek text used by Tyndale and Luther. This is the text published by Stephens in 1550. It is called the *Textus Receptus* or "Received Text" because of the words, "Textum...ab omnibus receptum," occurring in the preface of the Elzevir edition of 1624 which has slight variations to the Stephens text.

The Greek text dishonestly introduced by Westcott and Hort - and subsequently approved by the Revising Committee of 1881 - has not and will never be used by myself. The reasons may be plainly seen in Dean Burgon's admirable work, "Revisions Revised". Westcott

Nailed to the Cross

and Hort's Greek text leaned heavily on corrupt manuscripts, especially the Codex Sinaiticus. Today, at the time of writing, virtually every single commercially available translation of the New Testament scriptures is from this corrupt source. The Authorised Version, presently, whilst not the only faithful rendering, is the most commonly available accurate translation of the Apostles' words to the English speaking peoples.

~~~~~

*Nailed to the Cross*

## *"Nailed Triumphant"*

*To the Chief Musician,  
on my stringed instruments.  
An hymn of Nigel.*

And you, once dead in mortal falls,  
uncircumcised in flesh,  
he quickened, who were joined with Christ,  
when he was raised afresh.

Forgiveness having freely giv'n,  
and having wiped away  
the just decrees which, writ by hand,  
to us were contrary.

That writing also he's removed  
out from the midst of us;  
for it remains where it is nailed -  
nailed firmly to the cross.

And having stripped authorities  
in highest rule that be,  
he made an open show of them  
in it, triumphantly.

*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Colossians 3:16.*

## *Nailed to the Cross*

### **The Nails**

Let it be quite clear at the outset that there is no biblical record, as such, of Jesus being nailed to the cross.

The relevant verses of four apostolic accounts of the crucifixion of Jesus given by Matthew, Mark, Luke and John are listed below and it is immediately evident that the words “nail” or “nailed” are absent from all four accounts. A brief glance at a concordance shows that the word “nail”, and its associated forms, only appears in the apostolic writings three times, twice when used by Thomas in his unbelief in John 20:25 and once in Colossians 2:14 when Paul uses the word *proselwsas*, joining the preposition *pros* to the noun meaning nail, *helos*. The “w” in *proselwsas* represents the Greek letter omega and is pronounced as a long “o” sound, as in the word “more”.

Apart from the bare, historical, narrative fact that Jesus of Nazareth was crucified, there is only one reference to any actual violence committed against his person whilst on the cross. This is the report by John in John 19:34 and 35 of the spear which, thrust into his side, pierced his already dead body - he having expired voluntarily - and forthwith there came out blood and water.

Matthew 27:33 - 37; Mark 25:22 - 28; Luke 23:33 - 38.  
John 19:17 - 19. John 19:34, 35

Mention is made, previous to his being taken to Golgotha, of the abuse of the soldiers against Jesus. Mention is made of verbal humiliation whilst he hung on the cross. But there is no mention whatsoever of nails, piercing, bloodletting, the blood from the crown of thorns, bruising or pain. Nothing is told us of his expression, the condition of his body or of his physical attitude.

His words evidently indicate his sufferings, but all that he spoke on the cross clearly relates to what he suffered on the behalf of others.

## *Nailed to the Cross*

He gives no indication whatsoever of his own physical torment. Even his cry of, "I thirst" is obviously not related to physical thirst but to his inward and spiritual state.

Even after his resurrection, when he appears in the midst of the disciples, the doors being shut, saying to them all - including Thomas - Peace be unto you, still Jesus makes no direct mention of his physical suffering, saying only to the previously unbelieving Thomas, Bring thy finger here and see [or, behold] my hands; and bring thy hand, and put into my side [from the Englishman's Greek New Testament]. Bring, see, bring, put.

Terrible as that mode of execution is, horrible as such an end to a life appears, humiliating as that means of retribution displays, yet the Holy Spirit draws little attention to the details of what was done to the innocent sufferer on the tree. His sufferings and death are narrated, but not enlarged upon.

Later, in the epistles of Paul, John, Peter, James and Jude, the doctrine of the gospel reveals the spiritual realities of what happened in the three hours of darkness as Jesus Christ hung, fixed to the cross, beyond the sight of men. But of the nails, only one single mention occurs. And who was the one who wielded the hammer?

Clearly the translators have a problem. Because of their problem they have had to torture the Greek language and extract a possession from it. But no possessiveness occurs.

The literal translation of Colossians 2:14 reads :-

And you..... he quickened together with him.....having blotted out the against us handwriting in the decrees which was adverse to us, also it has he taken out of the midst, having nailed it to the cross.

[Quoted from The Englishman's Greek New Testament, 1877.]

## *Nailed to the Cross*

It is immediately evident that the AV has “his cross” where the literal translation shows “the cross”. The literal rendering is the correct translation of *tw staurw*.

The technicalities of the translation of these words has been removed to an Appendix - Appendix One - at the end of this writing. This is done so that such technical, scientific material does not disturb the sense and the flow of the writing. For it should not do so. However, it is necessary to prove beyond doubt the true meaning of the Apostle’s words and it is right that, somewhere, this proof should be displayed. So it is, in Appendix One.

Whence, then, the words in the English of the Authorised, “King James”, Version - *his cross* ? Whence, indeed.

The question is -- Why did the translators do it ?

This is schoolboy Greek - the stuff of “O” levels. Second declension nouns and their endings are dealt with in the first few pages of a Greek grammar. This is what Greek teachers teach to little, wide eyed, Greek pupils in primary school. What Greek parents convey to Greek infants barely able to stand upright without falling over again. “No, dear, now say it properly. There’s a good boy.”

So why, I ask.... O why ? did the translators force the interpretation “his cross” on to the simple words *tw staurw* when it is evidently, patently, blatantly *obvious* to anyone with an hour to spare in a reference library, that it is “the cross”.

Ah - why, indeed ? For therein lies a lesson to every soul of man, to every son of Adam and to every believer who desires to follow the Lord Jesus Christ out of the first man, out of their first parent and into a new creation through the only door, the only strait gate and upon the only narrow way that leads unto life.

Why should it be so disconcerting to say “the cross” that studious, erudite, skilled, classical scholars would pretend to be dumber than

## *Nailed to the Cross*

infants, more stupid than primary schoolboys and more incompetent than the worst of "O" level failures ?

The reason lies deep in the heart of mankind where the venom of the Serpent has infected the very life that pulses from the interior parts. The breath of God is inhaled through the nostrils of man, but, as this breath is sucked in and mingled with the blood - for the life is in the blood, it is contaminated by that which Adam has passed to all his seed. The very atmosphere which is breathed in is, as it were, the breath of God. The life giving content of that atmosphere is breathed into the nostrils and assimilated into the whole of a man.

But that which is breathed in, all his life long, until his last breath, until he expires, until his breath is released and he returns to his Maker, that which comes even from God himself to the natural man, is fouled by the potency of the Serpent ere ever it pulses to the entire man, contaminating every part of the man with its vileness.

For out of the heart of man proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Matthew 15:19. These are which defile a man. Out of man's heart. Thence to pollute the whole man. And from his own heart come the thoughts that persuade a man to distort the words of God and to write, print and disseminate the phrase "his cross" rather than to correctly and competently convey the proper meaning - "the cross".

Subtle indeed is the distinction. Subtle, therefore, is the reason for changing it.

As subtle as the Enchanting Serpent; as sly as Diabolos, the Entangling Accuser; and as malicious as Satan, the Ancient Adversary of God's elect people.

If it is "his cross", then the nailer is supposed to be Christ, contrary to the grammatical construction of the sentence which states, "And you.... He quickened.... Having forgiven....Having blotted out....also has he taken .... Having nailed it....."

## *Nailed to the Cross*

The one who quickened is the one who nailed.  
Evidently.

The ones quickened are, firstly, Christ - named at the end of verse eleven, and, secondly, the “you” of verse thirteen, namely the saints and faithful brethren in Christ in Colosse. God quickened Christ and God quickened the saints together with him in his resurrection. In the words of Peter, I Peter 1: 3, The God and Father of our Lord Jesus Christ according to his great mercy begat us again ...through the resurrection of Jesus Christ. There is a subtlety in Peter’s words in Greek which we miss in English. *Anagennesas*...through *anastaseos*. Again begotten through again raising.

It is demonstrably, evidentially and actually, God who nailed something to the cross.

God Almighty Himself.

God - verse twelve- who raised Christ from among the dead, is He who nailed.

So why change it ?

Why with subtlety change the wording to “his cross” such that most immediately assume it is Christ nailing something to his own cross, despite that this is patently illogical when one thinks about it. Christ did not nail himself to the cross. Christ was passive in this matter. Christ yielded himself to Providence when he permitted men to do such things to himself as they did. Could he not have commanded legions of angels to his assistance had he so desired ? Did they not, indeed, fall backwards in the garden at his words, I am ? Only when he told his would be captors to “let these go their way” and only when he permitted it to be so, could they take him.

Christ did not nail anything to his cross. Others did so.

**The Nailer**

Christ was the sacrificial lamb who was, as a sheep before its shearers, dumb. He opened not his mouth. He gave his cheeks to them that plucked off the hair. They pierced my hands and my feet, saith he, through David, in prophecy, a thousand years before it happened. They parted my garments among them. All they that pass by look on me, saith he.

What nailing did he do, pray tell me ?

Was he not altogether passive in all this thing ? Whence then this desire of the Serpent to influence those in whom his venom flows to make this oh so tiny, oh so apparently insignificant, oh so subtle alteration from “the” to “his” ?

Oh tell me why this slight alteration of two letters - t and e to i and s - should be required by the hissing, glistening, enchanting, captivating, mesmerising, attention absorbing Serpent ? Subtly feinting to the left with his head, he deftly makes a slight flick of his tail to the right to alter something whilst the attention of his prey is hypnotically distracted.

But why ?

Why do it ?

What advantage does it give him ?

Well, consider whom he is.

Consider this enemy of our souls. Consider the one who attacks all that is of God and the Father and his Christ. Ponder the subtlety and meditate on the purpose of him who, though the created being with the highest possible authority of all God given authority, yet desires the place and the power of the uncreated One who was ever to be, in the Purposes of God and the Father, the man through whom God would be manifested.

## *Nailed to the Cross*

This is the one who breathes murder against Christ and all who are in him as he labours fervently, diligently, intelligently and venomously, night and day, to bring in his own earthly administration, despite that - now - he has been cast out of heaven and despite that - now - his doom and fate are assured beyond a certainty; who seethes with rage as he hastens to his own destruction and, with the last moments of the time of his authority running out, brings to bear every ounce of his immense strength, every particle of his massive intelligence and every area of his vast power in order to exalt, on earth, a substitute, lawless and illusory kingdom.

Why would it suit this one to influence a change of two letters ?

Well, consider what he did in the past.

In beginning was the Word.  
And the Word was with the God.  
And God was the Word.  
He was, in beginning, with the God.

This is the literal translation of the Greek words which John the Apostle gave us in what we call John 1:1-2 and Martin Luther's comments on the absence of the article and the word order are most spiritual and highly perceptive. If men would only read John's words, as they were given to us - and believe them, as John indicated - then the two fundamental heretical errors of the first two centuries of this age would be eradicated.

Thus it was in the beginning.

After the beginning and after the creation of man on the sixth day and after God rested on the seventh day, a Serpent is mentioned to us. The Serpent speaks. He speaks only to Eve, and does not address Adam. Unlike God who addressed Adam and did not make remarks to the woman whom he had given to Adam. God left it to Adam to

## *Nailed to the Cross*

address the woman who was under his authority. But the Serpent had no regard to the proper order of the creation of Almighty God and he went directly to the woman. He questioned as to what God had spoken to Adam.

Questioned.

The proper response to such a question would be to direct the questioner to Adam, who had received the instruction. Or to simply ignore the questioner, albeit that one's own thoughts are doing the questioning. Or seem to be the source of the question.

An improper question to the wrong person, is how it starts. There was a lack of the acceptance of proper order in the creation. A lawlessness. Yet the one who committed such lawlessness desired to bring the whole of humanity into bondage to law. Thus we see that he, himself, cares nothing for righteousness. He merely uses law in order to further his own purposes. Which is not the same as righteousness.

At the end of time the lawless will rise above the whole creation in his last writhings. Ungovernable, untameable, contrary to every other person above and in the creation. That wicked one will be revealed in manhood. And then, even the elect would be deceived if the days were not shortened. Even the elect themselves would go after that which shall be revealed by the wicked in the last days.

Fallen from a place which was above every other created being, still possessed of unimaginable power and authority over myriad spirits, he will use everything, but everything, at his disposal to deceive the nations and to attempt to deceive the very elect into worshipping the image of the beast that rises up out of the sea.

His kingdom will, at that time, culminate in a means of rule not yet seen upon earth. A way of governing that has, hitherto, not been possible. Drawing on the vast resources of the entire globe, and

## *Nailed to the Cross*

using the whole of humanity under his authority, he will erect a pinnacle at the top of which he will place ..... that which will draw all humanity.

Only, for a time, will the elect remain undeceived and, for a time, they shall not be drawn.

Thus shall they be revealed as distinct.

And, for their sakes, God shall end time and bring all to a close.

This one has been cast out of heaven. And is beneath the feet of those who are raised with Christ and seated in heavenly places.

His realm is the earth.

Only.

'Twas so, in time past, that the sons of God came to present themselves before the Lord and Satan came also with them, Job 1:6. But no longer. For Michael and his angels fought against him, Revelation 12:7. And prevailed against him and his angels. Now, cast out, he writhes around the globe, the great red dragon, that old serpent, called the Devil - *Diabolos* - and Satan. He deceiveth the whole world. Principally, these days, he deceiveth them into thinking he does not exist. And into thinking that the surges and influences visible in humanity are of humanitarian origin.

But for those who have eyes to see it and for those to whom God sends visions in the night, and visions in the daytime, the workings of this one are evident.

The apostle John has, if I may be indulged in so saying, as it were, taken a giant spray can of red paint and sprayed it across an apparently empty sky. To those who are obedient to the word of the apostle, there thence appears what is actually there - a great red dragon.

John's words paint imagery for us that convey to our faith the

## *Nailed to the Cross*

reality of the spiritual things which we cannot observe with our natural sight. Revealed in the visions given to the apostle, there appears to our faith the truth of what is behind the movings on earth that we can observe with our eyes. The question is, What is the explanation of these movements in history and these surges in humanity at the present time ? The answer ? A great red dragon.

But the Lord has redeemed Jacob and ransomed him from the hand of stronger than he.  
Jeremiah 31:11.

“Redeemed” here is *padah*. “Ransomed” here is *gaal*. Usually the Hebrew word *gaal* is translated “redeem” but the translators have indicated the problem of two “redeem” words by the use, in this place, of the word “ransom”. Thus they have shown that a problem exists, but they have not solved the problem. Care is needed in the handling of these words. But this can, briefly, be said, that redemption is a matter of a kinsman. Only a kinsman can redeem or avenge. There must be a prior, familial, relationship. Then, redemption is a matter of ownership and release; a matter of acquiring by lawful means, publicly, and thence ownership of the righteously released possession.

Although money is used, in figure - in the foreshadowing of redemption - as a means of release, the means of release in the fulfilment of the figure is, clearly, not financial and is nothing like financial. As like as Christ, himself, is to an ark made of shittim wood overlaid with gold, by so much does redemption resemble financial transactions. These are hugely inadequate representations of spiritualities. Redemption is a matter of satisfying and obtaining righteousness. Explains Paul, Being justified freely by God’s grace through the redemption that is in Christ Jesus, Romans 3: 24.

It is high time that we rid ourselves of the mentality of barter and traffic in our understanding of the sufferings and death of Christ.

## *Nailed to the Cross*

Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, writes Isaiah in chapter sixty three and verse sixteen. Thou, O Lord, art our father, our redeemer [*gaal*] ; thy name is from everlasting.

A kinsman from eternity is the Lord, our father. Before ever the incarnation is the father a near kinsman.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee [*gaal*], I have called thee by name; thou art mine.  
Isaiah 43: 1.

God reveals himself to his own people as their originator, their creator and their redeemer. Redeemed, they are his own possession and he calls them by name.

They have ever been his.

Brought into existence in a creation that is adverse, however, they were far from him.

By redemption, he has lawfully and righteously acquired them.

Now, they are altogether his.

Sin could not hold them.

Death could not overcome them.

Diabolos in all his names and activities could not retain them.

The Law, itself, was unable to hold them.

For God himself nailed the handwriting to the cross of Christ.

### **The Nailing**

In 1643, the English Parliament called upon "learned, godly and judicious Divines", to meet at Westminster Abbey in order to provide advice on issues of worship, doctrine, government and discipline of the Church of England. Their meetings, over a period of five years, produced the so-called Westminster Confession,

## *Nailed to the Cross*

supposedly a confession of “faith”, as well as a Larger Catechism and a Shorter Catechism.

Witness their words in Chapter XIX - “Of the Law of God” :-

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling , and threatened death upon the breach of it, and endued him with power and ability to keep it.

If the mouth of the reader of such words does not drop open, aghast at the display of utter incompetence in these sayings, then it is quite possible that the reader of them has been deceived by the Serpent whose breath is upon every single phrase.

Witness their words in the first question and answer of the Shorter Catechism :-

What is man’s chief end ?

Man’s chief end is to glorify God and to enjoy him for ever.

Yet again, these men have mangled all that is sensible, displaying their misunderstanding of the purposes of God in Christ. The stench of the Serpent pervades their words.

~~~~~

It is an utter slander to say that “God gave to Adam a law as a covenant of works”.

Far from it, God warned Adam NOT to partake of the fruit of the tree of the knowledge of good and evil.

God never “bound” Adam at all. God warned Adam NOT to enter into bondage.

Nailed to the Cross

God never “promised life” to Adam via a covenant of works. God warned Adam NOT to enter into death through partaking of the fruit of the tree of the knowledge of good and evil.

God never “endued him with power and ability to keep the law”. God warned Adam NOT to partake and warned Adam what would happen if he did partake, namely that he would die in that very same day.

What breathtaking slanders are here made against the goodness of the Lord !

And what did God do with the handwriting of ordinances ?

Why, he nailed them to the cross of Christ.

He nailed them to the cross, and there did his own beloved Son hang and give up his life. Thence was Christ’s dead body removed and placed in a sepulchre out of sight. And on the third day did God raise up Jesus Christ from the dead.

And where, pray tell, is the handwriting of ordinances ?

I will tell you.

It is still nailed to the cross, where God left it.

God’s people are quickened with Christ - begotten again in the resurrection of Christ - raised up from the dead with Christ. Leaving the handwriting of ordinances still nailed to the cross -

On the other side of death !

The handwriting of ordinances is the other side of the grave, back in the realm of the Serpent, back in the world which is crucified to every believer in Christ, back in the arena of the flesh, back under the curse, back in the darkness, back under the authority of the

Nailed to the Cross

Prince of this world, the realm of Beelzebul - Baal Zebul - the Prince of Demons.

Back where “learned divines” muddle in conference, concocting a vicious system of religion that will keep the people in bondage; back where speakers stand up to exalt themselves above an audience and make confusion worse confounded; back where the flesh ever attempts to justify itself instead of believably submitting to the death of Christ; back where man in his vaunted self esteem still pretends that there is anything in him other than wounds and bruises and putrefying sores; back where man carries on a religion without the utter, frank and total admission that what he needs is for God Almighty to create in him a clean heart.

Back where Satan still labours with intensity and zeal and ferocious energy, asserting his influence over all the nations and in every realm of the world, chiefly amongst the highest ruling authorities in the structures of, firstly, government, and, secondly, religious administration. Back where the Dragon and the beast and the false prophet urge humanity to worship the image of the beast. Back where they have set up, again, the stalls which Jesus overturned, that they might continue to make coinage out of religion. Back where, still, contrary to Jesus’ words, they persist in the wearing of distinctive dress and persist in receiving honour one of another and persist in accepting greetings in the place of concourse.

Back where it is all, still, business as usual.

For Christ is risen, don’t you see. And so are his people. Risen, ascended and seated in the heavenlies with Christ.

Leaving a disbelieving world to its unbelieving activities.

And leaving them with the handwriting of ordinances.

Nailed to the cross, where God left it.

For not long before he was crucified; not long before he left this world, Jesus called it “your law”.

The Handwriting

"Your law," ?

Was this not the law of God ?

Surely the law is that which men speak of - "God's just and holy law," as they say.

This must be the law which is thundered from pulpits when men, usually in some distinctive kind of clothing, crash a fist down on the lectern, glare at the assembled congregation, and demand "personal, entire, exact and perpetual obedience" to what they often refer to as "God's" holy law.

But if it be possible for men to be able to offer such "personal, entire, exact and perpetual obedience" to this law, then why, pray why, did Christ suffer and die ?

Has he suffered in order to satisfy this law, initially, thence to place us back underneath it that we might, afterwards, fulfil its demands ?

If so, then, please tell me, why did he then expire ?

Why did he have to give up his life ?

Should he not just have suffered the penalties of acts committed under the law ?

Why, tell me - yes, please tell me - why did the Saviour breathe out his last breath, hang his head and expire ?

What was the point of that, could you kindly tell me ?

If salvation were merely a matter of correcting what had been done under the law so that men could be permitted, with a clean record, a cleansed conscience and with God now supposedly amenable to receiving them back again, restored to a position where they might now take up the responsibility of maintaining "personal, entire, exact and perpetual obedience" then why, O why, O tell me why, did Christ, having cried out in triumph, "It is finished !" not then, with the assistance of legions of angels, descend from the cross.

Why must he give up his life ?

Nailed to the Cross

And if a speaker or preacher or minister shake his jowls at the audience, growling out demands upon the people for “personal, entire, exact and perpetual obedience” to the law, then, please, let us, first, observe his - I say not her, for it is insufferable enough that a man should do such things - let us observe his own life and deeds and words. Particularly let us examine his tendency to wrath and irritation and bad temper. For I have noticed that they who are under the law and they that demand obedience to it from others manifest in their own behaviour that “the law worketh wrath,” as it is written. Romans 4:15.

The servant of the Lord must not strive, saith the scripture, II Timothy 2:24, but if a man set himself up to be a teacher of the law, demanding and overseeing “personal, entire, exact and perpetual obedience” to it, he shall have plenty of strife on his hands and I shall be interested indeed to observe the state of his temper in the midst of it.

And if such a man claim to be, himself, offering such “personal, entire, exact and perpetual obedience” to the law - in whatsoever shape or form he professes it - then I shall watch his walk with a keen eye to see how he copes with the task and how well his composure is held together under it.

I believe that those who profess such things from a pulpit or platform should shut their mouths for they are either novices who know not their right hand from their left or they are hardened hypocrites who wish to force people to do what they have no intention of doing themselves. As to their behaviour, let them examine their own consciences in secret. As to their doctrine, let them be quiet and let them learn the doctrine of the gospel from those whom Christ has sent to teach it.

"Your law"

The law was given by Moses, but grace and truth came by Jesus Christ, John tells us in chapter one and verse seventeen of his account. I say not "gospel" for there is but one evangel and the four writers - Matthew, Mark, Luke and John - wrote what I refer to as "accounts". Matthew wrote the book of the generation of Jesus Christ. Mark wrote the beginning of the gospel of Jesus Christ. Luke set forth in order a declaration. John wrote of seven signs that we might believe that Jesus is the Christ, the Son of God. Collectively, I refer to them as "accounts", not "gospels", of which there is but one.

So if we wish to receive grace and truth, it is to Jesus Christ we must go. Not Moses.

But Moses wrote of Jesus Christ, two millenia before he was born in Bethlehem. Two walked on the road to Emmaus, which was about sixty furlongs from Jerusalem - that is ten times six - and a man joined them who, after hearing them, expounded to them, beginning at Moses, and then from all the prophets, things concerning Christ and how he ought to have suffered. Luke 24.

For Moses in the law, and in the prophets, did write of Jesus of Nazareth, as Philip said to Nathaniel when he had found him, after seeking him, after Jesus had found Philip and commanded him to, Follow me. And as Jesus had found Philip, so Philip, following Jesus' example, found Nathaniel. John 1.

Christ is the fulfilment of all that Moses and the prophets uttered.

Had ye believed Moses, said Jesus, John 5:46, ye would have believed me; for Moses wrote of me. But if ye believe not his writings, how shall ye believe my words ?

Moses prophesied of Jesus Christ.

Nailed to the Cross

Moses also received the handwriting of ordinances. They were written on tables of stone by the finger of God himself. And Moses brake them beneath Mount Sinai, ere ever he delivered the writing to the children of Israel for, even as the finger of God was writing on the stone, they were set on mischief, demanding their priest to make them gods.

In Exodus 34:1 we read that God told Moses to hew two more tables of stone like unto the first. And God said, I will write upon tables the words that were in the first tables, which thou brakest.

Now the translators of the Authorised version have inserted "*these*" in italics, putting a word into God's mouth which he never spoke. God promised he would write his laws on tables. But he did *not* say "these tables".

And what is this covenant ?

Why, Hebrews 8:10, This is the covenant that I will make with the house of Israel after those days, saith the Lord :-

I will put my laws *into their mind*.
And write them *in their hearts*.
And I will be to them a God.
And they shall be to me a people.

This covenant is not at all about what man will do. It is a covenant in which God does things to his own people. For he will be to them a God.

The first was put in the ark, out of sight. All that was visible was the gold, underneath which was the shittim wood, beneath which were the tables. God hid it from view.

God told Adam not to eat of the fruit of the tree of the knowledge of good and evil.

Nailed to the Cross

God commanded Adam no to eat of the fruit.

Adam broke that commandment and God banished him from the garden and cursed him and his seed, even unto death.

God made a covenant with the children of Israel after he brought them out of Egypt.

The children of Israel broke that covenant and God caused them to wander in the wilderness until that generation - all but two men of faith - were dead.

God gave them Joshua and Judges, but Israel wanted a king and they chose Saul.

After Saul's just demise, God gave them David, a man after his own heart, but they wanted Absalom who persecuted his father, David.

And which of the prophets have they not stoned and beaten and killed and rejected ?

Last of all, they said, Come this is the heir, let us kill him. And so they did.

It seems hardly credible, so much so that it pains me to write the words on to the page - but now, after all this, after millenia of proof that man fails of all covenants, spurns all grace, rejects all that is promised by God, seizes and misuses anything and everything that God gives him and that God properly withholds from him - after all this, a group of men congregate in Westminster to, yet again, attempt to make a covenant with God based upon their own righteousness and to enforce this covenant upon both the populace and upon God's chosen people.

Have they not listened to a single word that God has spoken ?

And this is the reason that they are unable to write the words down,

Nailed to the Cross

nailed to the cross. This is why they are moved to deliberately falsify what is evident upon the page - *tw staurw* - because they wish to make a covenant with God.

But God will have no covenant with man.

He is finished with making covenants with the seed of Adam.

Righteously, properly, lawfully, justly, honestly, fairly and blamelessly is the Lord finished covenanting with all that are of the earth, earthy.

Long hath he suffered it all, as he waited - and as his people waited - for all that he ever purposed, all that he ever longed for, all that he desired.

Now, the gospel goes forth to every creature under heaven. Now that Christ hath suffered, now that Christ hath died, now that Christ hath risen again, now that Christ hath ascended and the Holy Ghost been given, now that Christ sends gifts unto men - even the gift of those who come, skipping upon the mountains, bearing the glad tidings of peace.

Now, to every one who has learned under this yoke, to everyone to whom the law has been nothing but a schoolmaster, to every broken sinner, to every backslidden believer, to every polluted servant, to every priest dressed in filthy garments, to every prophet with unclean lips - now, now, now is a fountain opened in the house of David for sin and for all uncleanness.

For the law came by Moses, but grace and truth came by Jesus Christ.

Appendix One - Tw Staurw

The relevant wording in Colossians 2:14 regarding the translation of what the Authorised Version has as “his cross” and what the Englishman’s Greek New Testament renders as “the cross” in The Received Text, the text of Tyndale, Luther, Stephens and Elzevir, The *Textus Receptus*, is *tw staurw*.

Tw staurw means “the cross” or “the stake”. It can only mean “the cross” or “the stake”.

These words simply cannot be made to mean anything else.

Tw is the definite article, there being no indefinite article in Greek. *Staurw* is the dative form of *stauros*. That is, *stauros* is the indirect object of the sentence, hence it takes the dative case ending, which, being a second declension, masculine, singular noun is -w-. There is no genitive case here. No possession is in view.

“To the cross” or “to the stake” is the only correct rendering of the words *tw staurw*.

In order to see what would be the situation if a possessive were involved, let us look at Mark 6:1 which reads, in English, “Jesus came into his own country”.

The wording in Greek is :-

Eis.....ten..... Patrida..... autou.

Into.....the.....country.....of him.

Literally, “into the country of him”, “him” being a translation of the Greek personal pronoun *autos* used in reference to that which has gone before. *Autos* may be masculine, as it is here, or it may be feminine or neuter, written in slightly different forms. It may be singular, again as it is here, or it may be plural, again in slightly different forms. But the context will always clearly indicate what is meant by the *autos* reference. Here, clearly, the “of him” refers to

Nailed to the Cross

Jesus who was last mentioned in verse 36 of the previous chapter and has been the only active subject in the narrative since then.

Thus, in this case, *autou* is the form of *autos* written with its second declension masculine, singular, genitive ending.

Autou is the form which *autos* takes in its genitive (or possessive) case and is translated “of him”. Or, as we say it in more colloquial English - “his”. In Mark 6:1, the ending is the genitive, or possessive, ending *-ou*. The words are thus to be translated, “the country of him”. The translators, here, have correctly rendered the Greek into English as :-

“into his [own] country”.

But such is not the case in Colossians 2:14 where we read the Greek words :-

.... *proselwsas*.....*auto*..... *tw*.....*staurw*.

.... having nailed..... it.... [to]....the.....cross.

Here the word *auto* is not the genitive (possessive) form of the personal pronoun which would indicate “of him”. Here, the word *auto* clearly refers to the handwriting of ordinances. And it should be translated “it” in reference to the handwriting. The word *auto* is used previously in the verse, “took *it* out of the way”, and is then used again, “nailing *it*”.

Had Paul meant to write “his cross” he would have written the Greek word *auto* after the words “the cross” and made it genitive, thus reading....”the cross of him”.

Paul would have written the genitive, singular, masculine form of the word which is *autou*. And he would have put it after *tw staurw*, making it clear that “it” referred to “the cross”.

Nailed to the Cross

Then we would have the ridiculous words :-

“and took it out of the way, having nailed the cross of him”.
But Paul evidently did not have such nonsense in mind. Paul had something logical, sensible and supremely wonderful to express, which he competently and pertinently uttered as follows :-

....*proselwsas auto tw staurw*....having nailed it to the cross.

It is the translators who have made nonsense out of sense.

~~~~~

### **Appendix Two - Paraptoma**

The word *paraptoma* occurs many times in the gospel writings, by which I mean all twenty seven books, not just the first four.

It is my own view that the Greek word describes actions which proceed from a certain condition. And it is my own view that the Greek word does not necessarily concern itself with how that condition was arrived at. This is my present understanding of the word.

*Ptoma* is simply a dead body, a corpse, a carcase. Nothing else is implied.

*Para* has been variously translated, but usually - or more precisely, overwhelmingly - it has been rendered in the Authorised Version to mean “of” or “from”.

As an example, the word *paradidomi* is a compound of *para* and *didomi*. *Didomi* is overwhelmingly translated “give” and the compound *paradidomi* has been overwhelmingly translated either “betray” or “deliver”.

## *Nailed to the Cross*

Simply put, the word *paradidomi* means “give forth” and the context may support a suitable adjustment of the English to focus the meaning.

Thus *paraptoma* bears the meaning “of” or “from” a dead body, a corpse.

It is true that men, individually, in effect, fall down dead beside their dead ancestor Adam. Much as an army advancing, futilely, into enemy fire will fall, rank upon rank, as they march forwards, thus does generation by generation prove their origin by repeating the actions - and receiving the judgment - of their ancestor.

Personally, for the time being, I leave aside whether or not the word *paraptoma* has been given all of that meaning by the Holy Spirit. This, however, can be said, that death and its offensiveness are definitely encompassed by the word. That which proceeds from a corpse is so offensive that one wishes it to be removed hence.

Certainly I would stress that the offence of death is paramount in the meaning. My present, personal, concern is whether *para* can, categorically, be stated to mean, in *paraptoma*, “beside”, thus to give the meaning, “mortal fall”, “falling down beside a dead body”, when it is plain to see that *para* has been, overwhelmingly, rendered “of” or “from”.

But, truly, *Paraptoma* is all that a corpse does. It does nothing but offend.

It is capable of nothing else, once it is in that condition.

How it arrived in that condition is another matter and whether or not that is covered by the word, I do not - here - enter into.

~~~~~