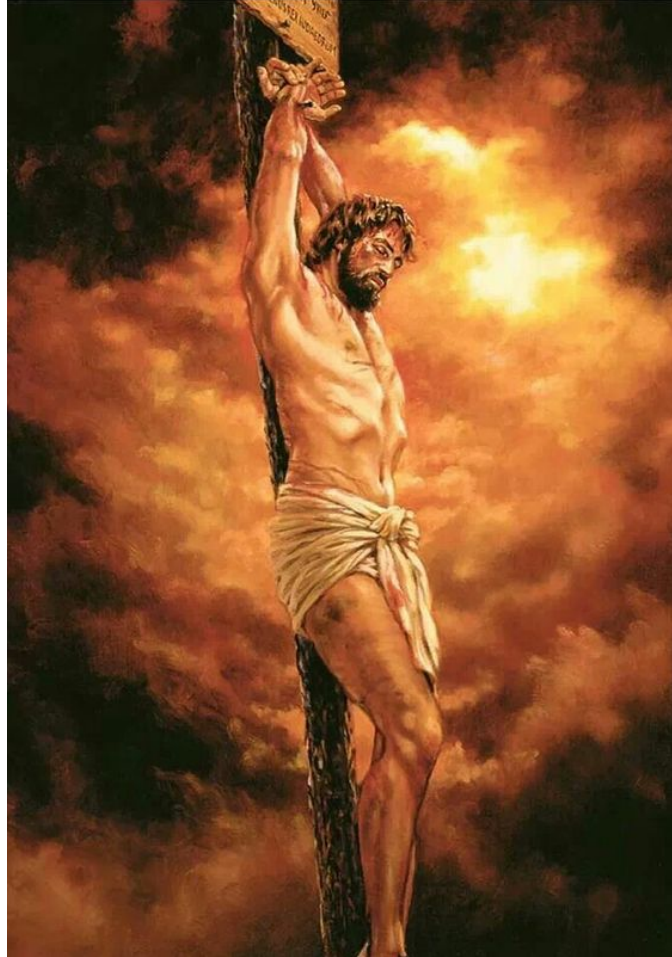


## Col. 2:13-15 YESHUA CANCELLED THE DEBT

(cheirographon..accounts spike)

**Col. 2:13-15** *“And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 **having canceled out the certificate of debt consisting of decrees against us** {and} which was hostile to us; and He has taken it out of the way, having nailed it to the stake. 15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. NAS*



It is commonly believed that Colossians 2:13-15 teaches that a law, (whether all of the Law, including all of the Ten Commandments or, only the Ceremonial Law), was *“nailed to the stake.”* First, please note that the Renewed Testament Greek word commonly used for “law,” “nomos,” does not appear even once in the whole book of Colossians. Second, please note that the Greek word for “ordinances” is “dogmata.” The Greek word, “dogmata,” refers to “council decisions.” They are judgment decisions that were made by human councils (likely, by the Sanhedrin), that may or, may not, be based upon Torah, the full Law of Elohim. Dogma occurs in Acts 16:4, relative to the “council decrees” of the Jerusalem Council, recorded in Acts 15. Third, please note, King James grammar, (revealing the underlying Greek), reveals that it was not the plural “ordinances” at all that was *“nailed to the stake,”* but rather, the singular, “handwriting,” (Greek, cheirographon), a hand written certificate of debt, an “I O U,” that was *“nailed to His stake.”* In Roman times, even to our day, when an invoice for a debt is paid, a nail was driven through the “cheirographon.” In our day, the invoice is punched or, spiked, to indicated that it has been paid.

**Col. 2:14** *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; KJV*

**Col. 2:14** *He wiped away the bill of charges against us. Because of the regulations, it stood as a testimony against us; but he removed it by nailing it to the execution-stake.” CJB*

In the verse above, please note those words that are “singular,” those words that are “plural”; please note the “singular” nature of the word, “WAS”; and, please note the “singular” nature of the pronoun, “IT.” The word, “ordinances,” is plural. If “handwriting” was written in its plural form, it would be written, “handwritings.” The “singular” verb, “WAS,” modifies the word, “handwriting.” According to King James grammar, if it was the

“ordinances” that were against us, it would be the plural form of the verb, “be,” “WERE,” that would be used in this text. Thus, we would have for the first portion of the text: *“14 Blotting out the handwriting of ordinances that WERE against us, which WERE contrary to us,”* KJV

But, this is not the way that the King James scholars represented the underlying Greek!

Next, please note the “singular” form of the pronoun, “IT.” Again, if it was the “ordinances,” (plural), that was *“nailed to the stake,”* then, the pronoun would have been in the plural form, “THEM.” Thus, if it was the plural, “ordinances,” that was *“nailed to the stake,”* then, the full text, with the appropriate King James grammar, would read: *“14 Blotting out the handwriting of ordinances that WERE against us, which WERE contrary to us, and took THEM out of the way, nailing THEM to His stake;”*

Drawing from the insights provided to us from having looked at the King James grammar, as it pertains to this text, we conclude that it was not the **“ordinances”** but rather, the **“handwritten certificate of debt”** that was *“nailed to His stake.”* This is the record of our sins, our debt to the law, and not any law that was “nailed to the stake”! **1 Peter 2:24** *“Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**”* KJV

So, what was “nailed to His stake”? It was our Savior’s own body, His Temple, containing the record of our sins, that was “nailed to the stake”!!! It is the application, by the Holy Spirit, of our Savior’s spilled blood upon us that is able to cleanse the record of sin made in our consciences. Hebr. 9:9, 14; 10:22.

### **Cheirographon**



The custom of the “cheirographon” is very ancient. In very ancient times, your debt was written upon raw clay tablets (Cunieform tablets.). When you paid your bill (debt), the holder of your debt would bring out a hammer and a stake. By this time, the raw clay tablet was dried brittle. The stake, nail, would be driven into the clay tablet, shattering the tablet. After papyrus became more popular, the nail was driven through the papyrus record of debt. The hole in the papyrus was proof that the debt had been paid.

This custom has continued on into modern times. The “account’s spike” continues to be used relative to paid restaurant tickets even today. That “ticket” is a “cheirographon”, (a hand written record of debt). Once the bill is paid, the bill, ticket, is slapped onto the accountant’s spike to cause the hole to establish that the bill had been paid.

One verse in the Messiah’s (Lord’s) prayer (Matt. 6:9-13) has the words regarding owing “debt” to the Father. **Matt. 6:12** *“forgive us our debts as we forgive our debtors.”* Here we see Yeshua explaining the debts of the world had been cancelled on the stake. **Col. 2:14** *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 stake;”*

Now let’s look at the incredible thematic connection in front of us. When the Roman soldier’s pounded stakes through Yeshua’s hands and feet on the tree, and when His side was pierced with a spear, it was symbolic of the “account being paid in full” (the cheirographon).

During the intertestamental period, (the time between the Old Testament and Renewed Testament), there are documents that have been found using the word, “cheirographon”, relative to a book containing the

“hand written record of sins”.

### **In the Temple**

In the Temple, two priests were involved with the slaughter of a sin or trespass offering. They were two witnesses. One priest held a bowl and a knife. The other priest held a pen and paper. The “recording priest” (type for the “recording angel), would record the confession of the sin or trespass. He would note the law broken and the decided penalty for breaking Yahveh’s law. This record of sin(s) was stored in the Holy (Chodesh) place until the Day of Atonement. The collated record was confessed back onto the head of the scapegoat. The High Priest knew what sins to confess because of the record in the Cheirographon.

Peter says that Messiah Yeshua bare our sins in His own body on the tree. *“He was pierced for our iniquities.”* Our debt to Yahveh has been paid. Messiah’s body is the “cheirographon” that was nailed to His stake.

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Excerpt from Feasts Book.