

Nailed to the cross

Colossians 2:14 has been one of the most contentious passages. I want to first look at it in context: “¹¹ In Him you were also circumcised with a circumcision done not by hand, in the stripping away of the body of the flesh through the circumcision of Messiah. ¹² You were buried along with Him in immersion, through which you also were raised with Him by trusting in the working of God, who raised Him from the dead. ¹³ When you were dead in your sins and the uncircumcision of your flesh, God made you alive together with Him when He pardoned us all our transgressions. ¹⁴ He wiped out the handwritten record of debts with the decrees against us, which was hostile to us. He took it away by nailing it to the cross.”

First, let's try to get the gist of what he is saying. “In Him, you were also circumcised with a circumcision done not by human hands” He is speaking to the Gentiles as they were circumcised Spiritually only “through circumcision of Messiah” “buried along with Him in immersion (or baptism)” and raised with Him. “God made you alive together with Him when He pardoned us all (Gentile and Jew – he is now including himself) our transgressions. He goes on “He wiped out the handwritten record of debts with the decrees against US. ...He took it away by nailing it to the cross.”

It looks like what was nailed to the cross was specifically a charge against the “us” he refers to – the Jew or both Jew and Gentile together. The “Handwritten record of debts with the decrees” were charges. Is there, in Torah or Talmud, something that is handwritten that includes both debts and decrees together that applies to either Hebrew or both Hebrew and Gentile, either one.

[cheirographon](#) is the Greek for handwriting so it is something handwritten.

[dogmasin](#) is the word decrees or ordinances. It is definitely not Nomos which is the root word always used to mean the Law.

There is one other place where the same word is used, Ephesians 2:15; also a terribly misunderstood passage that refers to decrees and mitzvot, but not Torah.

So what does this mean, the “handwritten debts and decrees” against “us”.

Let's turn to the cross since He said it (the cheirographon dogmasin or handwritten decrees) were nailed to it. Let's look to a related prophesy that we can find was completed at the cross. We have to find decrees that were specifically handwritten. There is an allusion to decrees that are handwritten in Numbers 5:11-31. It is further defined in the Talmud as the ordeal of bitter water. In the “ordeal”, a woman suspected of adultery has her crimes and the decrees which stand against her handwritten on slate or a hard surface. That surface with all of the writing washed into a cup of bitter water which she then drinks. If she is guilty, she ordeals great distress as her thigh wastes away.

Some will say, “the Talmud is not scripture”. It is not and cannot be held to the same level, true. However, many times, the Talmud is referenced in the Brit Hadashah (New Testament) by both Yeshua and the apostolic writings. When it is used to further explain what is already

written in the Word, it lends contextual societal information, as in this case. It is referencing, in this case, what had been occurring since the time of Moses as prescribed in the original oral traditions given to Moses by God.

Is anything mentioned at the cross that can relate to this record of debts being forgiven. Matthew 27 has him tasting the mixed vinegar and bitter gall. But it is expounded on in John 19 “28 After this, when Yeshua knew that all things were now completed, to fulfill the Scripture He said, “I am thirsty.” [g] 29 A jar full of sour wine was sitting there, so they put a sponge soaked with the sour wine on a hyssop branch and brought it to His mouth. 30 When Yeshua tasted the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

To fulfill scripture he said “I am thirsty”. How would that fulfill scripture? If the specific crime for the children of Abraham he had to take the punishment for was their great adultery, then it fits perfectly. He drank the bitter water; he took the ordeal for His people’s adultery and possible the Gentiles for their adultery as well.

So we see that he made clean the gentiles (also what Ephesians 2 is stating by the way) and took the penalty for sins of his own people. I don’t know that this is perfect theology, but it fits. But everything that our Lord did was for a purpose. For years the “church” has taught that Yeshua was thirsty and that showed His humanity. It did, but I prefer to think that everything He did was toward fulfilling prophesy.

In conclusion, what was nailed to the cross as recorded in Colossian 2, the record of and punishment for the past adultery of the people against God. This allows His people, that were divorced as the northern tribes were, to be His bride (or part of His bride) once again.

All scripture references are from the Tree of Life version, from the Messianic Bible Society.