

Canceling of the Sin Debt by Christ: Inscribing the Chi through Spiritual Death; the Hostility of Human Sin Nailed to the Cross, Col 2:14

- (9) Parry A – God – is under no obligation to forgive the debt, in fact, His integrity demands that He *not* forgive it. His righteousness rejects our unrighteousness and demands that justice condemn us with eternal punishment.
- (10) But His integrity could be assuaged if a perfect substitute were to willingly offer to mediate the case.
- (11) That perfect substitute must be equal with both parties in the dispute: (1) equal with God in that He would possess undiminished deity, and (2) equal with man in that He would possess the attributes of true humanity.
- (12) The only Person who would qualify for this assignment would be a personality who possesses both sets of attributes, namely Jesus Christ.
- (13) The imagery Paul presents is the human race owing a “debt” – *cheirographon* – which it cannot pay, that is resolved by having it “canceled out” – *exaleiphō* – by the work of Christ on the cross.
- (14) The method in the first century of canceling out a debt was to mark across the face of the original document the Greek letter Chi: Xχ.
- (15) This imagery is what Paul presents in Colossians 2:14: Jesus Christ “canceled the debt” owed to God by the entire human race by “nailing it to the cross.”
- (16) It was on the *cross* that *Christ* figuratively inscribed a *Chi* across our “certificate of debt” by receiving the imputation of our sins and their judgment.
- (17) The grammar of the verse reveals the sequence of events that Paul’s metaphors describe. First let’s take a look at the verse in corrected translation:

Colossians 2:14 - Having canceled [first aorist participle] the certificate of debt against us by means of the decree, which was hostile to us, He removed it permanently [main verb] out of the way, having nailed it [second aorist participle] to the cross.

- (18) “Having canceled out” is the first of two aorist active participles, this one the verb **ἐξάλειψω (*exaleiphō*)**:
 aorist: Culminative: signifies effort or progress and denotes the attainment of the end of such effort or progress.

NOTE: The action of the aorist participle always precedes the action of the main verb which is the perfect active indicative of the verb **αἶρω, airō**: “to remove out of the way.”

active: Jesus Christ paid our debt and, as a result, produces the action of the cancelation.

participle: This cancelation of the debt occurred before the Lord removed it. In eternity past the divine decree printed out divine foreknowledge of our Lord’s sacrifice and recognized the historical result, i.e., the “removal” of the debt on the cross.

- (19) Therefore, when was the Chi—**χ**—inscribed on the face of our “certificate of debt?” In eternity past. The debt of the human race was canceled in eternity past with the divine decision to provide a means of salvation for the human race. The Lord’s work on the cross fulfilled that decree when He “removed” our sins from us to Himself.
- (20) The debt was written on a certificate called a **χειρόγραφον (cheirographon)** and is said to have been composed “by means of the decree.”
- (21) The “decree” in this case is an obligation placed on the human race that is designed to demonstrate that each of us is incapable of paying the debt.
- (22) That obligation is fulfillment of the Mosaic Law. The experiment placed before the Israelites was to determine if they could keep the Law for salvation, or, having determined it impossible, to express faith in what its rituals revealed, namely, the Messiah.
- (23) The next word in the verse describes how the certificate of debt affected the Israelites and by application all mankind: the dative of disadvantage of the noun **ὑπεναντίας, hupenantios**: to be contrary, adverse, hostile, translated “which was hostile to us.”
- (24) We owed a debt we could not pay and as a result we were born into an irresolvable situation that was to our eternal disadvantage.
- (25) This brings us to the main verb of the verse, the perfect active indicative of **αἶρω, airō**: “to remove.”

perfect: Intensive: places emphasis upon the existing results. When special attention is directed to the results of the action, stress upon the existing fact is intensified. This is the emphatic method in Greek of presenting a fact or condition. It is the strong way of saying that a thing *is*.¹

NOTE: The intensive perfect denotes the work of Christ as being the permanent solution to the sin problem faced by the human race. All sins were permanently judged on the cross which means they will never be judged again. This is the way it *is*.

We recently noted the Great White Throne Judgment in Revelation 20:11-15 where unbelievers will not be judged for their sins. Instead, they will unsuccessfully present their works as justification for eternal life in opposition to the finished work of Christ on the cross.

active: Jesus Christ produced the action of taking our sins and “permanently removing them out of the way.”

indicative: A statement of biblical and historical fact: the reality of divine judgment of all human sin by means of Jesus Christ on the cross resulting in the cancellation of our certificate of debt in time.

- (26) Again this is the main verb whose action occurs after that of the verse’s two aorist participles.
- (27) The first aorist participle cancels our debt: **ἐξαιρέω, exaleiphō**, which we have discovered occurred in eternity past with the divine decision to provide the human race with a redemption solution.
- (28) While on the cross, Jesus Christ “permanently removed it out of the way”: **αἶρω, airō**.
- (29) The second aorist participle is **προσηλώω, prosēloō**: “having nailed.”

Culminative: signifies effort or progress and denotes the attainment of the end of such effort or progress.

NOTE: The action of this aorist participle precedes the action of the main verb, *airō*: “to remove permanently out of the way.” The “certificate of debt” must be canceled: *exaleiphō*, and the sins of humanity must be “nailed to the cross”: *prosēloō*, before they can be “removed permanently.”

¹ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1927, 1955), 202.

active: Jesus Christ produces the action of “nailing our sins to the cross,” a metaphor for the imputation of our sins to Him.

participle: The “nailing of our certificate of debt to the cross” occurred before He removed it through spiritual death.