"THE BELIEVER'S VICTORY - IN CHRIST"

(The Triumph of Christ)
Colossians 2:11-15
7/3/2016

INTRODUCTION:

***You are <u>not</u> <u>defeated</u> "<u>IN</u> Christ!"**

I. In Christ -
I have triumphed over <u>SIN'S CORRUPTION</u> (v. 11-12a)

II. In Christ -
I have triumphed over <u>DEATH'S GRIP</u> (v. 12b-13)

III. In Christ -
I have triumphed over the <u>LAW'S GUILT</u> (v. 13b-14)

CONCLUSION: Verse 15

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INTRODUCTION:

Paul, having declared the sufficiency of Christ (v. 1-10), now shows our victory in Christ, our triumph in Christ (v. 11-15).

"Buried with Him" (v. 12)
"Risen with Him" (v. 12)
"Quickened. . . with Him" (v. 13)

Literally, God is saying that we have been co-buried, co-raised, and co-made alive.

The believer's union in Christ -

Christ and the believer have been married or merged.

ILLUS: Marriage unites a man and woman together in such a way that what one has now belongs to the other.

Her bills are my bills; my checkbook is her checkbook (and vice-versa). The same is true for talents, food, house, car, other property, etc. We wear the same last name, share the same burdens, joys, and victories, etc.

So it is with Christ and His bride. This mysterious union described in Eph. 5:30-32 reveals the incomprehensible truth that the believer and Christ hold all things in common.

Because of our salvation (justification), we are brought into such unity that Christ's spiritual assets are credited to our formerly bankrupt account.

God views Christ and the believer as being together; one; "joint heirs" (Rom. 8:16-17).

This union is called a mystery (Eph. 5:32) that is spiritual (I Cor. 12:13) and living (Jn. 15:4).
***You are not defeated "IN Christ!"**

I. In Christ -
I have triumphed over SIN'S CORRUPTION (v. 11-12a)

V. 11

O.T. circumcision was not merely for hygienic reasons, but was for a sign of submission to the Abrahamic Covenant (SEE: Gen. 17:1-14)

Circumcision (performed on male children 8 days after birth) was a mark of distinction that separated the Jew from the rest of the world.

The practice of circumcision was such a mark of distinction that the Gentiles were called "the uncircumcision" (Jud. 15:18; II Sam. 1:20; Rom. 2:26; Eph. 2:11), while Jews were named "the circumcision" (Acts 10:45; Gal. 2:12; Col. 4:11).

Circumcision did not save (did not cleanse the heart), but it was a "token" or a reminder of the everlasting Covenant (promise) God made with Abraham (Gen. 17:11).

O.T. circumcision was symbolic of that which Christ would actually accomplish.

Circumcision, which symbolized a removal of the sins of the flesh, actually finds fulfillment in Christ, who removed our sins at the cross.

"Made without hands" - i.e. Not of human origin, not physical surgery by man, but a spiritual circumcision of the heart (cp. Deut. 30:6 - "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and all thy soul, that thou mayest live.") (cp. Jer. 4:4 - "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.")

"The circumcision of Christ" = i.e. the spiritual circumcision accomplished by Christ.

Note the contrast between Jewish circumcision and the believer's spiritual circumcision in Christ: [by Warren Wiersbe]

JEWS	BELIEVERS
-External surgery	-Internal - the heart
-Part of the male body	-the whole "body of sins"
-Done by hands	-Done without hands
-No spiritual help in conquering sin	-Enables them to conquer sin

V. 12

To be "buried" with Christ implies that we are dead in Christ. Dead to what?

Dead to sin. Dead in relationship to sin's dominance over our lives (Rom. 6:1-11).

"In baptism" - lit. in (by) the baptism. The presence of the definite article points to a specific or peculiar baptism. NOTE: That baptism is not water, but Spirit!

The word "Baptism" simply means to immerse, and does not necessarily imply water baptism.
EX: Christ reference to His own death (Mk. 10:38-39).

Proofs of Spirit baptism:

1) Well-known fact that Jesus would baptize with Holy Spirit (Mt. 3:11 - "I indeed baptize you with water...but there cometh..."); Acts 1:5).

2) Paul in I Cor. 12:13 - "By one Spirit are we all baptized. . ."

3) The phrase: "Buried with Him in baptism" points to a baptism that Jesus is involved in. Water baptism in no way unites Christ with believers. Spirit baptism, however, does. (cp. Gal. 3:27 - "baptized into Christ").

4) Language is stronger than analogy or symbol. Speaking of reality not ritual (picture of illustration). Showing a specific point when one "died to sin" (Romans 6:2), was "crucified with Christ" (v. 6), and "died with Christ" (v. 8). This didn't happen at our water baptism.

Paul is not giving the picture behind the reality [water baptism], but the reality itself [Spirit baptism].
The word "baptized" refers to a Spirit baptism in these verses:
I Cor. 12:13; Gal. 3:27; Eph. 4:5; Rom. 6:3-4

II. In Christ -
I have triumphed over DEATH'S GRIP (v. 12b-13)

V. 12

"Wherein" = "in which" - Another reference to the believer's "baptism IN Christ."

"The operation of God" = the energizing power of God.

The same power that brought Christ back from the dead is the power that will bring us out of the graves (via our Holy Spirit-produced union in Him).

*Romans 8:11 - "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

"It was the power of God that changed us, not the power of water (water baptism)" (Wiersbe, p. 82)

V. 13

Paul emphatically says "you" were dead in:
1) Sins
2) Uncircumcision of your flesh

"Sins" = "paraptoma" - to overstep a boundary; to transgress or trespass into forbidden territory.

To be "dead in sins" = is to be spiritually dead, to be impotent or unresponsive, to have no ability to conquer your proneness toward trespassing in forbidden territory. No ability to be victorious over the principle of sin.

We were slaves to sin (Rom. 6), shackled and trapped by the power of sin
(SEE: Eph. 2:1ff).

"To be dead . . . in the uncircumcision of your flesh" = means to have no ability to do anything about removing the filth of our old nature.

Not only were we trapped in sin, but we were trapped to sin. We could not cleanse ourselves.

Jer. 13:23 - "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

Jer. 2:22 - "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

The idea of being made alive in Christ is a reality repeated in the N.T. Compare:

Eph. 2:5 - "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)"

I Cor. 15:22 - "For as in Adam all die, even so in Christ shall all be made alive"

Rom. 6:8 - "Now if we be dead with Christ, we believe that we shall also live with him."

Christ not only gives us life, He is our life (SEE: Col. 3:1-4 *v. 4)

(Cp. Jn. 14:6; 1:4; 11:25).

III. In Christ -
I have triumphed over the LAW'S GUILT (v. 13b-14)

V. 13
"Forgiven" - the word literally means to shower grace upon someone. To forgive out of grace.

God's forgiveness is not earned nor deserved; it is graciously given.

"All trespasses" - one of the clearest N.T. references to the efficacy and extensiveness of God's forgiveness. In Christ, each and every trespass is washed away. Past, present, and future sins, sins of commission and sins of omission; overt sins and covert sins; sins we knew about and sins we were ignorant of.

V. 14
"Blotting out" - to wipe out; to wash off and remove away.

"Blotting out" - "The word was used for wiping out a memory of an experience or for canceling a vote or annulling a law or canceling a charge of debt. It was also used for "the washing out" of the writing on a papyrus" (Rienecker, p. 574).

In Bible days, financial records (debts) were often kept on parchment (dried animal skins), and the writing could be washed off. God washed off the sin debt we owed. How? By paying for it Himself. Hymn - "Jesus paid it All"

Therefore, we are "delivered from the Law" (Rom. 7:16); "we are not under the Law" (that is, not under its condemnation) but under grace" (Rom. 6:14).

"Handwriting" - "It was used for a written acknowledgement of a debt. It is an 'I.O.U.' - a statement of indebtedness, personally signed by the debtor" (Rienecker, p. 574).

"The handwriting" = a reference to God's handwriting. His inscribed Law.

(Example: the handwriting on the wall in Babylon. All of us were "weighed and found wanting" in God's moral balance - Dan. 5:27; cp. Rom. 3:23)

"Ordinances" - Greek "dogma" - a decree or a legal obligation which was a binding law or edict, which was placed on a public place for all to see (Rienecker, p. 574).

"Against us" - the Law condemned us. It proved our guilt and worthiness to be punished eternally.

"Contrary to us" - God's Laws were directly in opposition to our old sin nature. The Law did not save us (Gal. 2:16); it only showed us to be transgressors and worthy of death and judgment (Rom. 3:20); and it actually aroused our pride and quickened our fleshly tendencies. It challenged our ego (our selfishness).

ILLUS: of a child who is told "don't touch" - suddenly wants to do nothing other than violate your command (Rom. 7:7-14).

"Took it out of the way" - lit. removed it out of the midst. The violated Law came in between us and a Holy God. Every time God looked toward us, He saw His holy Laws violated. When we came to grips with our sinfulness, we saw ourselves as being Lawbreakers. We could not escape the continual reminders of our transgression (EX: warnings on videos - "Do not duplicate").

But one day we saw that Christ died to remove the sign that said "Guilty!"

We realized that Christ pardoned our condemnation and set us free!

No condemnation - Jn. 5:24 - "Verily, verily, I saw unto you, He that heareth My word, and believed on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

In Roman days: "When someone was crucified, a list of his crimes was often nailed to the cross directly above his head. His death was payment for those crimes. The crimes that nailed Jesus to the cross were not His, but ours. Because He bore our penalty, God erased the certificate (summons) of debt against us" (MacArthur, "Our Sufficiency" - p. 175).

EX: Hymn - "It is well" - One stanza says: "My sin, O the bliss of this glorious thought, my sin not in part but the whole, is nailed to the cross, and I bear it no more, Praise the Lord, Praise the Lord, Oh, my soul!"

Not only was our sin nailed to the cross, but the Law (which condemned us, having proven us lawbreakers, spiritual criminals and renegades) was also nailed to the cross.

Christ paid the demands of the Law - "There is therefore now no condemnation . . . in Christ" (Rom. 8)

CONCLUSION: Verse 15

Neither can save man:

1) Flesh circumcision (v. 11);

2) Water baptism (v. 12);

Nor

3) The Law (v. 14)

No rite, ordinance, ritual, or legalistic code can remove sin. But Christ can.

By a spiritual "cutting away" of sin, by Spirit baptism, and by the fact that Christ satisfied the demands of the Law on the cross.

Because I am "buried with Him" (v. 12) - I have triumphed over sin

Because I am "risen with Him" (v. 12) - I have triumphed over death

Because I am "quickened...with Him" (v. 13) - I have triumphed over hell

Christ's work at Calvary triumphed over Satan and his demonic cohorts.

V. 15

"Spoiled" - to strip off. Like the disarmament done to conquered enemies, in which their armor and weapons are stripped off.

"Principalities and powers" - The same "principalities and powers" that we "wrestle" against (Eph. 6:12). The demonic hosts of evil.

What did Christ strip away from Satan and his legions of demons? ANSWER: The fear of death and eternal guilt that they hold over our heads (Heb. 2:14-15 - "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage").

"Made a shew of them openly" = to display, to expose, to display as a victor displays his captives or trophies in a triumphal procession (Lightfoot).

EX: The 1991 NYC "Operation Desert Storm" Parade with General Norman Scharzkoff leading the procession

Whenever a Roman general won a great victory on foreign soil, took many captives and much loot, and gained new territory for Rome, he was honored by an official parade known as "The Roman Triumph."

Paul alluded to this practice in II Cor. 2:14. Jesus Christ won a complete victory on the cross (I Cor. 15:57) and returned Home to Glory in a great triumphal procession (Eph. 4:8ff). In this, He disgraced and defeated Satan (Wiersbe, p. 84).

"Triumphing over them (i.e. the "principalities and powers" of evil) in it (i.e. the cross).

All the attempts of Satan to keep Christ from bearing our sin on the cross failed (EX: through Peter - Mt. 16:22-ff; through the mocking crowd - Mt. 27:39-44).