Col Ch 1 Vs 11-15

Needing Nothing More

Vs11-15

In the life of Jesus here on earth, healings were an absolutely essential, in fact vital aspect of His ministry, because they signified several things. For example; they solidified, or established His messianic credentials- you recall that a certain centurion had come to Jesus one day and said, Lord, my servant is at home and he's paralyzed and just dreadfully tormented. and The Lord knowing what this man was petitioning Him for said, "I'll come and heal him." But the centurion said, hey, that's not necessary, I understand authority because I have people over me and I have people under me and I understand the chain of command. and Besides I'm not even worthy to have you set foot under my roof, so you just speak the word and my servant will be healed. and You know the story, the Lord marveled because here was this gentile exuding faith that He couldn't even find in all of Israel.

From there the account takes us to Peter's house where his wife's mom had a fever and with just the simple touch of the hand she was healed, and we read that when evening had come, the towns people brought many to Him who were diseased or demon-possessed, or sick, and we read where He healed them all. and In Vs 17 of Matt ch 8 we read that all this was done, "*that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses.*" The "He Himself" being a reference to the Messiah, the healings of Jesus established His messianic credentials.

Of course His healings demonstrated the tender mercies and compassion of God, and His desire to restore lives, they were a foreshadowing of the Millennial Kingdom when Christ will banish sickness and disease, but they also demonstrate an important principal regarding salvation. Because when Jesus would heal someone, He would make them completely whole, they would become totally healthy.

To the woman who had a flow of blood for 12 yrs and had exhausted all her worldly means to seek healing at the hands of the contemporary physicians of that day only to wind up poor, ripped off and unchanged. But when she turned to the Great Physician by simply coming to the feet of Jesus and touching the hem of His garment we read where Jesus turned to her having sensed power going out from Him and said, "*Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour.*" Or it could be understood, "was made completely whole from that hour."

In Matt 15:28 we read where after a short conversation with a Canaanite woman seeking healing for her daughter, "*that Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.*" and Really, I suppose that the entire healing ministry in the Life of Jesus here on this earth could be summarized in the words of Matt 15:31 which says, "*So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.*"

Because when Jesus does a work, He does a work, they didn't need to seek further treatment after He'd touched their lives, they didn't need other supplements to fill in the gaps where His work had been found lacking in them. They were completely healthy, made whole, there was no lack to the work of Christ in their lives, Him doing for them what they could never do for themselves, His work was a complete work. and The point that I'm seeking to make here, is that the same thing is true when it comes to the salvation that Jesus provides for you as well, there's nothing lacking in His atoning work on the cross. There's no supplemental work that's left for you and me to do that will "fill in the gaps" where His work has been found lacking for you because His work on the cross isn't lacking, it was a complete work.

You remember what we read last week there in vs 9-10 (read).

This is the heartbeat of this passage that we've been working around for the last 2 weeks; Paul was demonstrating the *deficiency* of humanistic philosophies, intellectualism, and the traditions of men and exalting the *sufficiency* of Christ. and Now that he's made this bedrock, concise, conclusive and definitive statement as to the sufficiency of Christ and how there's no lack in Him. These next several vs here seem to sort of exhaust this statement, or expound on this reality through a number of illustrations that further defuse the heretical notions that was confronting these Colossian believers.

Because in many ways like us today they were confronted with the idea that they needed to supplement the work of Christ in order to elevate themselves to a higher standard. Or in short they were being tempted through legalism to try and make themselves more spiritual. and So Paul is simply continuing to hammer in the point that you need nothing more than to be in Christ to be made perfectly whole, completely righteous before God, you cannot improve upon the righteousness of Christ that's been imputed to you.

In these vs 11-15 Paul illustrates 3 areas in which you, being in Christ, are complete, he demonstrates complete salvation in vs11-12, complete forgiveness in vs13-14, and complete victory in vs15. Now it's the desire of the flesh to take a hold and attach some form of credit to itself regarding any and all of these areas. We can't stand the fact that we can't do anything to gain merit before God, we can't earn His favor or somehow do something deserving of salvation. and The flesh repulses that idea, and we cringe at the fact that we can't make up for one bad thing by doing 2 or 10 good things, thereby getting God to feel sorry for us (or something) and eventually forgive us our sin debt because we've done so much good.

But even if we can't do anything to deserve salvation, or get God to forgive us on the "good guy" mentality, then at the very least, surely we can fight our own battles. But not according to the Word of God, you remember that just before David slew Goliath he said these words, "*The LORD does not save with sword and spear; for the <u>battle is the LORD's</u>, and <u>He</u> will give you into our hands*." In 2 Chron 20:15 we read, "*Thus says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God's*."

Or to put it in the NT vernacular, Rom 8:37 "*in all these things* (all what things, the conflicts and confrontations or battles in this life) *we are more than conquerors* (how) *through Him who loved us.*" God will share His glory with no man, therefore there is no aspect of your life as it pertains to the Kingdom of God that God will allow you to take credit for, be it salvation, forgiveness, or victory, it's all apart of the package deal that's offered to you in Christ.

Vs11

Now why would Paul bring up circumcision? Well, because this Gnostic heresy was kind of this conglomeration of both pagan philosophies and Jewish legalism, we'll see in our next study where the observance of certain days and foods and festivals were also in view in order to attain to these spiritual elitist type heights and righteousness before God. But again, here Paul is underscoring the fact that you are complete in Christ, that you need nothing more to be added to your life, or any supplement of the flesh in order to complete the work that He's accomplished for you. and That it's in fact heretical to say that you need something more than what Christ offers to be made righteous before God. I don't care if it's bead counting, repetitive prayers, wearing certain clothes, knocking on so many doors or passing out so many magazines, or the physical aspect of circumcision that he's speaking of here. None of those things will attain you a special righteous standing before God. and In reality I urge you to exercise caution in doing anything that would cause you to glory in your own doings and seek some type of assurance or security by means of your own works. That's exactly what Paul is confronting here.

You see the Jews required circumcision of not only their own male children, but also anyone else who desired to be converted into Judaism. Why, well, because it was written in the Law, that this was the sign that testified of God's covenant with them concerning His promises to them as a nation and it would testify to the fact that they were the people of God.

How, by demonstrating the fact that they had severed the life lived after the flesh and that they'd ceased following after the desires of the flesh in order to follow in obedience after God in a life led after the Spirit. That's what circumcision was to testify of, a severance of the life lived after the flesh, to turn my heart now toward the things of the Spirit that I might follow after God.

But what Paul is saying here is that in Christ we're all circumcised and it has nothing to do with gender because it's the circumcision made with out hands. In other words it's not a physical ritual that was *required* of the law, but it was that which God had always *desired* that the law could never achieve that's been accomplished for you in Christ, which is the putting off of the body of the sins of the flesh. In Christ you've renounced the life lived after the flesh. You see that was the tragic error of the Jews, they were tied to the letter of the law, but blind to the Spirit of the law. Therefore they trusted in the physical r-i-t-e to make them spiritually r-i-g-h-t before God. But even in their own law God had stated multiple times that it wasn't the matter of the physical that He was looking to anyway.

We read in Deut 10:16, "*circumcise the foreskin of your heart, and be stiff-necked no longer*." Deut 30:6 says, "*the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul.*" But what they would do, would be to go through the legal rite for the sake of false assurance, but then continue to follow after the flesh. and They thought that since they'd gone through this ritual, then they were saved, they'd entered into the fullness of the covenant relationship with God. But Paul told them that by simply going through the legal outward conforming, with out the inward spiritual transforming, and just continuing to follow after the flesh that they were completely annulling the whole ritual. Look at Rom ch 2 vs 25-29.
You see looking to the letter of the Law, they'd allowed the ritual to take the place of the reality, and what Paul is saying is that the gentiles, even though they'd never gone through the physical rite of circumcision, they'd forsaken the life led after the flesh through Christ, therefore it was accounted to them as circumcision, why? Because as we read earlier even in their own law, God is looking to the heart.

So Paul is saying here that the circumcision of Christ-made with out hands, is the work of the Spirit of God in my heart that causes me to turn away from the life after the flesh and walk in the spirit by the power of Jesus Christ in my life through the work of His cross. Whereby our only pool of strength from which to draw from being the body of the sins of the flesh (or natural human resource) was severed. Rom 6:6 puts it like this, "*knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin*." You see the reason that the body of sin no longer needs to have a dominating power or influence over our lives is because our old man that it used to dominate was crucified on the cross with Christ.

Let me give you 1 more, Phil 3:2-3 "*Beware of dogs, beware of evil workers, beware of the mutilation*! (Speaking of course of those who trust in the physical ritual of circumcision for their righteousness.) *For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*." You can know that a sure indicator of someone who has received the circumcision of Christ is that they worship God in the Spirit, make their boast (not in the things of this world) but in Christ, and they take no confidence in the flesh, or their own natural human resources.