

Col.2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

2:14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

2:15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

2:17 which are a shadow of things to come, but the substance is of Christ.

2:18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

2:19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.

【From Today's Sermon】

"You were dead in your transgressions and sins."

Up until the previous verse, the marvelous nature of salvation was being proclaimed with great joy, yet this expression suddenly seems like a step backward. The previous verse stated:

"You were also circumcised in him—not with a physical circumcision but with the circumcision of Christ—having been stripped of your fleshly body. You were buried with him in baptism and raised with him through your faith in the power of God who raised him from the dead."

"You were dead in your transgressions and sins, in which you used to live according to the ways of this world and of the ruler of the kingdom of the air, the spirit now at work in those who disobey. Yet God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ—by grace you have been saved—and raised us up with Him and seated us with

This is not a reversal, but an emphasis on what is vital. You were in sin, in a state of misery before God that could be likened to death. You were not the chosen people, but Gentiles. Yet through Christ's circumcision, you died to the old self that was perishing, were forgiven through Christ's redemption, and were made to live with Christ.

"He disarmed the powers and authorities, triumphing over them in Christ and making a public spectacle of them... firmly rooted in Christ... the whole body is... strengthened and held together, growing as God builds it up." We are joined to the Lord, the Head of our salvation and life, the King of kings.

Good morning, everyone.

October has arrived, and the mornings and evenings have grown noticeably cooler. Yet the daytime heat persists, making it difficult to choose what to wear. I hope you have been keeping well.

We are nearing the end of Colossians chapter 2.

Last week's passage proclaimed our salvation with great clarity:

2:11 In him you were also circumcised with a circumcision not made with hands, by putting off the body of the flesh, by the circumcision of Christ.

2:12 Having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.

But what about the opening of today's passage?

2:13 You were dead in your sins and uncircumcised in the flesh, but God made you alive with Christ and forgave us all our sins.

Paul reiterates that we were dead in our sins, and that the believers in the Colossian church were Gentiles, not Jews, and uncircumcised.

He says, "You were buried with him in baptism, and raised with him through faith in the power that raised him from the dead," then continues, "You were dead in your sins,"

He states once, "You were buried with him in baptism, and through faith in the power of God who raised him from the dead, you were also raised with him," and then rephrases it, "You were dead in your transgressions and sins." This back-and-forth seems puzzling, but I believe it emphasizes the stark contrast. It means, "Things are vastly different now than they were before."

Once it was like this, but now it is different. Paul repeatedly speaks of being placed in a completely different grace. In this way, he warns against ever turning back.

2:13 You were dead in your transgressions and sins, in which you used to live according to the ways of this world and of the ruler of the kingdom of the air, the spirit now at work in those who disobey. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ—by grace you have been saved—

2:14 and raised us up with Him and seated us with Him in the heavenly realms in Christ Jesus.

You were once dead in your sins, not part of the chosen people of the lineage of salvation, far away. But God "made you alive together with Christ and forgave us all our sins." Sin also means wrongdoing.

"God canceled the record of charges that stood against us with its legal demands. He took it away, nailing it to the cross."

"There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." (Romans 3:10-12) "For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls." (1 Peter 2:25). Just as Jesus prayed on the cross, "Father, forgive them, for they do not know what they are doing," we too wander, sin, and do wrong without understanding what we are doing. We have become those who are "without righteousness, not one; without understanding, none who seek God. All have turned aside; together they have become useless. There is no one who does good, not even one."

But "God has canceled the written code, with its regulations, that was against us and that stood opposed to us; he has taken it away, nailing it to the cross."

Quoted from William Barclay's Commentary

"Wiped out." The Greek verb corresponding to "wipe out" is exaleifein. Understanding this word is to grasp God's astonishing grace. The material ancient documents were written on was either papyrus, made from the pith of a plant, or parchment, made from animal skin. Both were quite expensive and could not be wasted. Now, ancient ink did not contain acid. Therefore, even when written on the surface of the paper, it did not penetrate into the paper itself, as modern ink often does.

Some scholars, to save paper, occasionally used papyrus or parchment that had already been written on once. In such cases, they wiped away the writing with a sponge. In ancient times, it was possible to wipe away writing. Ancient ink did not fade if left alone. However, since the ink was only on the surface of the paper, it could be wiped clean. It was wiped away as if nothing had ever been written there.

By His amazing grace, God has completely erased the record of our sins, so that it seems as if there was never any record of our sins at all. It was wiped away in such a perfect way that not even a trace remains.

(End of quote)

God has blotted out and wiped away the document that accused us and placed us at a disadvantage. Yet that document is undeniably the record of our debt incurred by breaking rules, regulations, and laws.

Revelation 12:9-10: "The great dragon was hurled down—that ancient serpent called the devil, or Satan, who deceives the whole world. He was hurled to the earth, and his angels with him. 12:10 Then I heard a loud voice in heaven say: 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. The accuser of our brothers and sisters, who accuses them before our God day and night, has been thrown down."

Revelation 20:12 I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to their works, by the things written in these books.

Hebrews 9:27 And just as it is appointed for men to die once, and after that comes judgment, 9:28 so Christ was offered once to bear the sins of many; and to those who eagerly await him he will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Thus, the indictment against us is truly just and right, standing before us to accuse us relentlessly. Since it is factual, we cannot offer any defense. Yet God, through the atoning sacrifice of Jesus on the cross, completely wipes away that debt of unrighteousness, treating us as if no record of transgression ever existed.

2:15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

It is written that God disarmed all the powers and authorities that held us captive through punishment, and those who schemed to accuse and destroy us were made a spectacle, paraded as defeated enemies in the triumphal procession of Jesus, the victorious General and King.

2:16 Therefore, let no one judge you in regard to food and drink, or in respect to a festival or a new moon or a Sabbath day.

2:17 These are a shadow of the things to come, but the substance belongs to Christ.

Therefore, even though we were circumcised, we clung to the old self, and the chosen people strayed from the path and fell away from their salvation. We are saved solely by redemption through Jesus. The scribes were skilled at creating loopholes in the law for their own benefit, focusing on what to eat, what to drink, what not to eat, what not to drink, the New Moon festival, and the taboos of the Sabbath.

Mark 7:1 Now Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus.

7:2 And they noticed that some of his disciples were eating bread with defiled hands, that is, with unwashed hands.

7:3 For the Pharisees and all the Jews do not eat unless they wash their hands thoroughly, holding to the tradition of the elders. 7:4 When they come from the marketplace, they do not eat unless they wash. And there are many other traditions they have received and hold to, such as the washing of cups, pots, and bronze vessels.

7:5 So the Pharisees and the teachers of the law asked Jesus, "Why do your disciples not walk according to the traditions of the elders, but eat bread with defiled hands?" 7:6 Jesus replied, "Isaiah was right when he prophesied about you hypocrites, as it is written: 'These people honor me with their lips, but their hearts are far from me.'

7:7 They worship me in vain; their teachings are merely human rules.' 7:8 You hold fast to the tradition of men, setting aside the commandment of God."

7:9 He also said to them, "How well you have abandoned the commandment of God in order to keep your tradition!

7:10 For Moses said, 'Honor your father and your mother,' and 'Whoever curses father or mother must surely be put to death.'

7:11 Yet you say, 'If anyone tells his father or mother, "Whatever you might have been gained from me is corban" (that is, a gift devoted to God)—

7:12 then you no longer permit him to do anything for his father or mother.' 7:13 Thus you nullify the word of God by your tradition that you have handed down. And you do many things like this."

But Jesus said, "The Sabbath was made for man, not man for the Sabbath."

Mark 2:16 When the Pharisees' scribes saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

2:17 On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." 2:18 The disciples of John and the Pharisees were fasting. So people came and asked Jesus, "Why don't your disciples fast, when the disciples of John and the Pharisees do fast?"

2:19 Jesus replied, "Can the wedding guests fast while the bridegroom is with them? As long as the bridegroom is with them, they cannot fast."

2:20 But the days will come when the bridegroom is taken away from them, and then they will fast.

2:21 No one sews a patch of unshrunk cloth on an old garment. If they do, the new piece pulls away from the old, and the tear gets worse. 2:22 And no one puts new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the skins will be ruined. [Therefore, new wine must be put into new wineskins].

2:23 On a Sabbath, Jesus was walking through the grain fields. As he went along, his disciples began to pick the heads of grain. 2:24 The Pharisees said to him, "Why are they doing what is not lawful on the Sabbath?"

2:25 He said to them, "Have you never read what David did when he and his companions were hungry and had no food? 2:26 When Abiathar was high priest, did he not go into the house of God and eat the bread of the Presence, which only the priests may eat, and give it also to his companions?"

2:27 And he said to them, "The Sabbath was made for man, not man for the Sabbath.

2:28 Therefore the Son of Man is Lord even of the Sabbath."

Luke 13:11 There was a woman who had been crippled by a spirit for eighteen years. She was bent over and was completely unable to straighten up.

13:12 When Jesus saw her, he called her over and said to her, "Woman, you are set free from your infirmity."

13:13 Then he laid his hands on her, and immediately she stood up straight and began to praise God. 13:14 But the ruler of the synagogue was indignant because Jesus had healed on the Sabbath. He said to the crowd, "There are six days when work ought to be done; come on those days and be healed, not on the Sabbath day." 13:15 The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water?"

13:16 Then shouldn't this woman, a daughter of Abraham, whom Satan has bound for eighteen years, be set free from this bondage on the Sabbath?" 13:17 When he said this, all his opponents were put to shame, and the whole crowd rejoiced at all the wonderful things he did.

Luke 14:1 One Sabbath Jesus went to eat at the home of a prominent Pharisee, and the people were watching his every move. 14:2 Now there was a man there who was paralyzed.

14:3 Jesus asked the teachers of the law and the Pharisees, “Is it lawful to heal on the Sabbath?”

14:4 They remained silent. So he laid his hands on the man and healed him, and then sent him away. 14:5 Then he said to them, “Which of you, if your son or ox falls into a well on the Sabbath, will not immediately pull him out?”

14:6 They could not answer him.

14:7 Noticing how the guests chose the places of honor, he told them a parable: 14:8 When you are invited to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited.

14:9 In that case, the host who invited both of you will come and say to you, ‘Give this person your place.’ Then you will be humiliated as you take the lowest place. 14:10 But when you are invited, go and sit in the lowest place, so that when the host comes, he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at the table with you. 14:11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Luke 6:1 One Sabbath day Jesus was going through the grain fields, and his disciples began to pick the heads of grain, rub them in their hands, and eat.

6:2 Some Pharisees said to them, “Why are you doing what is not lawful on the Sabbath?” 6:3 Jesus answered them, “Have you never read what David did when he and his companions were hungry?

6:4 How he entered the house of God and ate the consecrated bread, which only the priests may eat, and also gave some to his companions?”

6:5 Then he said to them, “The Son of Man is Lord of the Sabbath.” 6:6 On another Sabbath, he was teaching in the synagogue. There was a man there whose right hand was withered.

6:7 The scribes and Pharisees were watching him closely to find a reason to accuse him, wondering whether he would heal on the Sabbath.

6:8 Knowing their thoughts, Jesus said to the man with the withered hand, “Get up and stand in front of everyone.” So he got up and stood there. 6:9 Then Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do evil, to save life or to kill?”

6:10 And looking around at them all, he said to the man, “Stretch out your hand.” He did so, and his hand was restored. 6:11 They were furious and began discussing how they might get rid of Jesus.

6:12 During those days Jesus went out to the mountain to pray, and he spent the whole night in prayer to God.

Such accounts appear again and again. The Lord is not disregarding the Law, but fulfilling it. He speaks the profound essence of the Law.

Matthew 5:17 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

5:18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Psalm 51:17 The sacrifices of God are a broken spirit. O God, you despise no broken and contrite heart.

(New Revised Version) Psalm 51:17 A broken spirit is a sacrifice to God. A broken, contrite heart. O God, you despise it not.

Luke 18:9 To those who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: 18:10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

18:11 The Pharisee stood and prayed about himself: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. 18:12 Twice a week I fast; I give a tenth of all I get.'

18:13 But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

18:14 I tell you, this man went home justified before God, Not the Pharisee. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

18:15 People were bringing little children to Jesus for him to touch them. But when the disciples saw this, they rebuked them.

18:16 Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. For to such belongs the kingdom of God.

18:17 Truly, I say to you, whoever does not receive the kingdom of God like a child shall by no means enter it."

2:16 Therefore let no one pass judgment on you in matters of food and drink, or with regard to a festival or a new moon or a Sabbath. 2:17 These are a shadow of the things to come, but the substance belongs to Christ.

Christ is the substance. Christ is the Lord. Christ is the center; Christ is the focus. We desire to pursue Christ humbly, setting aside the mindset that we are the center and most important,

and not chasing after fleeting shadows like mirages.

2:18 Do not let anyone judge you by what you eat or drink, or with regard to a festival, a new moon celebration, or a Sabbath day.

2:19 These are a shadow of the things to come, and the reality is found in Christ. From this Head, the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

They have seen a vision. Their virtue far surpasses others. Their understanding is superior. They have seen a vision, possessing special spiritual power... These too are human pride. Self-conceit. These too are but fleeting shadows. They are the fleshly desires born under sin.

“Not firmly rooted in Christ, the Head. From this Head, the entire body is strengthened and held together by every supporting ligament and tendon, growing as God causes it to increase.” To follow this Lord of life. To connect to this substantial reality of salvation and grace. To be joined together. This is the key to our growth and fruitfulness. God nurtures such people.

Galatians 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything; what counts is faith expressing itself through love.

Ephesians 4:11 And he gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers, 4:12 This is to equip the saints for the work of ministry, for building up the body of Christ,

4:13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. 4:14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes,

4:15 but speaking the truth in love, we may grow up in every way into him who is the head, into Christ, 4:16 For by him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

1 Peter 2:19 For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. 2:20 For what credit is it if, when you are beaten for doing wrong, you endure it? But if when you do right you suffer for it and endure it, this is commendable before God.

2:21 For to this you have been called, because Christ also suffered for you, leaving you an

example, that you should follow in his steps. 2:22 For Christ did not commit sin, and no deceit was found in his mouth.

2:23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but committed himself to him who judges justly.

2:24 He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed.

2:25 For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls. James 1:12 Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

1:13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, and he himself tempts no one. 1:14 But each person is tempted when they are dragged away by their own desire and enticed.

1:15 Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

1:16 Do not be deceived, my beloved brothers and sisters. 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

1:22 But be doers of the word, and not hearers only, deceiving yourselves.

1:23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 1:24 After looking at himself, he goes away and immediately forgets what he looks like.

1:25 But the one who looks intently into the perfect law, the law of liberty, and perseveres, being no forgetful hearer but a doer of the work, this person will be blessed in what he does.

1:26 If anyone thinks he is religious while he does not bridle his tongue but deceives his heart, this person's religion is worthless.

1:27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. ◇**Prayer: Heavenly Father God, we thank You for today's worship.**

The more I know the law, the more I know my own heart, the more I realize I cannot keep God's standards, and my violations pile up day by day. But God has forgiven that debt through the price of Christ's substitutionary death, nailing the certificate to the cross. Thank You. We will continue to live, boasting in and relying upon this Savior of our salvation. Please lead all those who suffer into God's salvation and peace. Bless our families and our neighbors. Use us. We pray in the name of the Lord Jesus. Amen.