

Debt Free In Christ
Colossians 2:13-15

Carl C McKee Jr
NT 321- Prison Epistle
Instructor: Pastor Trevor Crenshaw
October 9, 2022

Introduction:

In this exegetical research paper study on Colossians 2:13-15 here, the Apostle Paul talks about Christ's superiority in defeating sin. This passage is what he is illustrating from verses 6-15. This research that can begin from this text is, "In Christ, we are Debt Free." We will focus on verse 14. I want to bring out how we became debt free because some do not know what debt Free in Christ is—doing this event When Christ died for our Sins. So as we begin to explain how we are debt free. When we look into this paper, we will see how we can become debt free in Christ. Being debt Free can look different to different people but being debt free in Christ is freedom and abundant life. Romans 8:2 For the Spirit of life [which is] in Christ Jesus [the law of our new being] has set you free from the law of sin of death. In this paper, I will explore how forgiveness opens the way to a New Life in Christ, and Christ already paid the way, and the only way to be a part of the kingdom is through Christ Jesus.

Outline:

- I. Forgiveness Opens the way to a New Life In Christ (Col. 2:13)
- II. New life in Christ is possible because Christ canceled our sin debt (Col. 2:14)
- III. Christ's victory over his enemies guaranteed victory for believers (Col. 2:15)

Context:

Some scholars believe that Paul wrote His letters from Rome between A.D 60-61. The time he was locked up was difficult for him, but he remained fruitful. Here's a man that all notable people came to respect as God's representative of the gentiles. Paul experienced a particular type of treatment in Rome. Rather than being detained like the others prisoners, Paul was allowed to live in his own rented house for two years, bound with chains and handcuffed to a guard (Acts 28:16, 30). Paul wrote the Colossians to address problems that they were having in the church and to challenge the believers to analyze their lives and be renewed through the love of Christ.

He stresses Christ's authority over sinful living.

Colossae was an ancient city of Phrygia in Asia Minor and one of the most celebrated cities of southern Anatolia (modern Turkey), centered on the Sangarios River and located by the banks of the Lycus river, which was about 100 miles east of Ephesus. Cities nearby were Laodicea and Hierapolis. The church in Colossae was founded by Epaphras, a gentile who Paul mentioned in (Col.4:11). He served with Paul as a believer of Christ and was referred to as a fellow servant, a faithful minister, and A servant to Christ. The book of Colossians is called the prison epistles Of Paul. Paul inclines the Christians in Colossians to stay faithful to Christ. Matthew Henry state that the Colossians are saints and faithful brethren in Christ.

Content:

I. Forgiveness Opens the way to a New Life In Christ (Col. 2:13)

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (Col.2:13)

In the New Testament, the word “dead” (Gk., nekros) means “ lifeless, useless, or separated.” It never means “ nonexistent”(Vance, Other Side of Calvinism,1991, 220 Revised Edition). In Bible studies tools, figuratively “dead” expresses the spiritual condition of those unable to attain a life of faith. They are dead in trespasses, as in Eph. 2:1, or conversely, those who be dead to the law (Col.2:20). A faith that does not show its life in practical virtues of Christianity is called dead (James 2:17). Dead points to the state of separation from God as a present condition of those outsides of Christ.

Now we look at the word “Sin,” in Gr. (αμαρτία) noun; which includes failing to do what’s right. Sin also offends people, is hurtful, has no love towards others, and rebels against God.

Paul expresses to the church of Colossae that Christ forgave us when he died for Us. In other words, our spiritual life was dead toward God and not operating as God planned for us. The is a New Life in Christ when we admit our wrongdoing (2Cor.5:17). Therefore if any man be in Christ he is a New Creation Old Things Pass away behold all things become New.

II. New life in Christ is possible because Christ canceled our sin debt (Col.2:14)

having destroyed the certificate of indebtedness in ordinances against us, which was hostile to us, and removed it out of the way by nailing it to the cross. (Col.2:14 LEB)

Warren Wiersbe says that the certificate of indebtedness is that Christ shed his blood for sinners and canceled a huge debt against them because they disobeyed God's holy Law. (Strong's Concordance word studies states: (Indebtedness) Cognate: 3783 *opheilēma* (a neuter noun) – the result of having a debt, focusing on the after-effect of the obligation) Studies of Colossians and Thessalonians informed us that The Greek word for "handwriting" is *cheirographon*, used in common Greek for a document written in one's hand as legal proof of indebtedness. Some modern translations call it a bond of indebtedness.

Christ wiped out a note of debt. He canceled our spiritual debts, sins, and transgressions of God's Law, which is what the note of debt refers to. In his crucifixion, Christ symbolically nailed our note of obligation to his cross because his sacrifice paid our debts. (1 Peter 2:24) uses a similar analogy. Since people cannot keep the Law, it is like a bill of indebtedness. So people that are unable to pay their debt are criminals. But Jesus took away this criminal charge, this certificate of indebtedness, by His death. It is as if He were nailing it to the cross with Him, showing He paid the debt and he wiped the slate clean.

III.Christ's victory over his enemies guaranteed victory for believers (Col.2:15)

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

(New Testament background Commentary) says: having disarmed (Greek, apekduomai, 'disarm, stop'); a public spectacle of them (Greek, deigmatizo en parrēsiai, 'make a public display of'); triumphing over them (Greek, thriambeuō, 'lead someone as a prisoner in a victory procession). (Dake's Anointed Reference Bible pg. 386 in New Testament) informs us that the law was blotted out, and they had no further claim to hold man in sin and bondage. Also, when looking at (V.15), he made a public Spectacle or (display) in the Gr.(deigmatizo) to expose to public mortification. Satan and his representatives made a public mortification out of Christ by crucifying him. The Gr.for Cross (krōs, σταυρός, cross, crucifix, rood, starfish) the word cross was a message of hope for those who lived in fear of evil, supernatural powers. These principalities, who had possessed that written code, had kept us in their grasp. By that, they thought they would have victory over him, putting an end to the word that he preached, but the cross turned out to be their public defeat and mortifications. Here Christ displays his triumph over the most prominent captives possible.

Conclusion:

This paper gives us the predominance and sufficiency of Christ, which Paul has explained in (Col. 2:13-15). The exegetical paper help to understand the thoughts of different theologians and others etc. The suffering of Christ and forgiveness of sins, and the nailing of the cross should be viewed and taught more. Understanding the indebtedness of Christ will teach us more about his suffering and forgiveness to all. When we learn more about it as a believer, we will have a different outlook on how he suffered to die for a sinful world. So the bond of indebtedness is an instrument that stood against us, was inimical toward us, and was defeated by Christ on the cross and should be studied deeper with a spiritual understanding so as believers, we all can grow in Christ as a body.

Robert Gundry (A Survey Of The New Testament) stated that believers should adopt God's point of view by regarding themselves as dead in Christ to sin and live Debt Free in him.

Bibliography:

Prison Epistles (Dr. Quentin McGhee 2017 pg. 139)

Matthew Henry's Concise Commentary vol.6, 2011, pg. 1146

Vance, Other Side Of Calvinism, 1991, 220 Revised Edition

Strong's Concordance (Warren Patrick Baker), 2004

Studies Of Colossians and Thessalonians (Michael Morrison, PHD) 2008 Grace Communion

Seminary

Dake's Anointed Reference pg.386, 1999

A Survey Of The New Testament 5th edition, 2012 (Robert Gundry)