



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Colossians 2: 11-15

Lesson 8 of 15

2018

"Life to the Lees"

TRANSCRIPT

Well, it is good to be back —and back in the book of Colossians. A small book, but a book filled with glorious truth about our Lord. And we are in chapter two and we left off with verse ten, so today we will look at verses 11 through 15. Paul is in the middle of talking about the cross and what Christ has accomplished for us; and what he is telling us here is ‘through the cross He’s made us into new creatures—so, let’s live like new creatures.’ So now, beginning in verse 11:

¹¹and in Him you were also circumcised with the circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; ¹²having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. ¹³When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, ¹⁴having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. ¹⁵When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them *through Him**.

Colossians 2: 11-15

*(Now, I’m reading from the New American Standard Bible. That statement "*through Him*" can also be translated "*through it*", and it’s in the *dative case* which is the same case as the word "*cross*" at the end of verse four—so, I think he’s looking back to that.

I think he is referring to 'the cross', and that we should take it as "*in it*" or "*through it*" or "*by it*." I think the New International Version takes that interpretation, and so that's what I'm suggesting here as well.)

May the Lord bless this reading of His Word and bless our time of study in it together. Let's pray.

Father, what a blessing it is to be with Your people—Being among the saints; doing what we're doing; reading Your Word; reading Your revelation to us; reading about great truth about what Your Son has done for us; what He settled and accomplished on the cross for all of His people—which very simply is, He made us new creatures; new people with new abilities—and we are to live according to them. Help us to understand that lesson here and move us to live out our days continually reckoning these things to be true; understanding them to be true; understanding that we're a new creature in Christ and we're to live for Him and for His glory.

So, Lord, we pray for that ministry within us that is a work of the Spirit of God. Everything that's going on this morning, really, is a work of the Spirit of God. He illuminates our minds; He gives us understanding of the text that we've read, and we need that. It's not enough to have someone just stand and give an exposition of the Scriptures for we need the internal witness and ministry of the Spirit of God within us to help enable us to understand. I pray for that and that we would come to understand these things; apply them to our lives; and live life to Your glory.

Bless us spiritually and bless us materially as well. We pray for the various needs we have. Everyone has different needs. Some of our members are in difficulty—in the hospital or in therapy; we pray that You bless them. We pray that You give them healing. We pray that You give those of us who are in health an appreciation for that with thankfulness. And for those that are discouraged and those who are under pressure, give them relief from that. Help them to look to Christ and to run the race with

eyes fixed on Him. May we all do that and live lives of joy and thanksgiving for all that we have in Your Son.

So, we have read this text, and as we will spend some time in it we should see what joy we all should have as believers in Christ; what He's done for us and who we are now as a result of that. We pray that You would, again, teach us all of that and give us a great appreciation for Your sovereign grace. We pray these things in Christ's name. Amen.

There's a poem that we read when I was in school, not far from here, over 50 years ago; and one line from it has stayed with me all those years: "I will drink life to the lees." The 'lees' are the sediment from yeast that settles at the bottom of a bottle of wine. The statement means, 'I'm going to drink to the very last drop', meaning, 'I'm going to have all that life offers.' The poem is *Ulysses* by Alfred, Lord Tennyson. It's about the Greek hero who fought on the plains of Troy for ten years; then for another ten sailed on the Aegean Sea, trying to get home. But now at home, safe in the kingdom of Ithaca, he longs for those past adventures. He sees the ships below and the dark sea beyond, and he resolves to leave his peaceful island and explore the world. "I cannot rest from travel," he says, "I will drink life to the lees."

We would put it a different way: 'Live life to the full.' In funerals or in obituaries, it is sometimes said that he or she 'lived a full life', which is saying they 'drank life to the lees.' That's a good way to live, 'to the full'—but what is the full life? Is it a life of travel? A life of adventure? A life of exploring? A life of experience full of stuff? Probably to many, it is. We all want to have a full life, don't we? We want to have 'the very best life.' Everyone does. That's the appeal of Tennyson's poem.

But Paul said we have that— Believers in Jesus Christ have that life. In Colossians two, verses nine and ten, he wrote, (in Christ), "...all the fullness of Deity dwells in bodily form, and in Him you have been made full..." The New American Standard Bible translates that, "...have been made complete...", but the word that's used there is the word "*full*." In other words, 'we are complete in Christ.' He has made us 'full' so that we

really can live the best life. We're equipped for that – not one of temporal pleasure, but one of eternal value. And in the next verses, Paul illustrates what Christ has done so that we can live well; so that we can live rightly; so that we can live a full life. It's all due to His sacrifice on the cross and what happened to us when He died for us; when He died as our substitute.

And this changed us in several ways. First, it put to death our old self and that's what Paul says in verse 11 when he describes the believer as having been 'circumcised in Christ's death'—what he called the "circumcision of Christ." "...and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ..." (vs11).

Circumcision is a ritual of cutting away a small portion of flesh from the body. It's a rite that every Jewish boy experiences on the eighth day of his life. But this is a different kind of circumcision, for it is one made without hands. It's a 'spiritual' circumcision, an 'internal' circumcision, which is what circumcision always pictured. It's what Moses spoke of when he told the Israelites in Deuteronomy 10, verse 16, "...circumcise your heart, and stiffen your neck no longer." Then later in Deuteronomy 30 verse 6, he says God "will" do that. So what Paul is saying here is God "has" done that in every believer through the sacrifice of Christ. He has removed not just a small piece of flesh, but, as Paul says, "...the body of the flesh...".

The ritual of circumcision signified that the person who underwent that rite had been separated from the world and separated to God. He was now different. He was now a son of Abraham. He was a citizen of Israel. He was dedicated to the Lord. That is the significance of circumcision; that is what the message of it was. What that circumcision symbolized has been 'fulfilled' in all who believe in Jesus Christ. We have been separated from the old life that was controlled by the flesh—the whole of it; we've been separated from that old life and we've been dedicated to God. That's what Christ has done for us. He did it for all for whom He died when he died. And we appropriated it; we made that our own when we believed. That is when 'the circumcision' He gained for us happened to us. And when Paul says "...the body of the flesh...", he means that

the whole person was affected by this spiritual surgery; the whole person was changed by the cross. At the moment of regeneration and faith, at the moment of the new birth and conversion, we became different. We became a new creation in Christ. We are no longer under the control of the flesh, (which is a way of referring to our 'sinful nature') — that has been 'cut off'—that has been 'put off.'

Now that doesn't mean that the Lord has eradicated sin from our lives—He has not. Paul, in Romans chapter seven, speaks of the great conflict that we have as believers and of this 'law of sin'; this principle of sin that still operates within our members. We still struggle with sin. We still struggle with failure, and we will do that till the day we die—and we will do that every day of our lives until we go to be with the Lord. But the Lord ended the mastery of the flesh. He broke the power of our sinful nature so that it no longer rules. We have a new nature; we have a new heart. Ezekiel (36:26), talks about taking out the heart of stone and replacing it with a 'heart of flesh', with a living heart; with a living new nature—And that's what we have. And through it, through that new nature, the Holy Spirit guides us and enables us to obey.

We are not the people we once were. The old person has died. It's what Paul said in Galatians chapter 2 and verse 20. He said, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me..." The man that I once was is dead; he was crucified. I'm alive, but it's a new person that's alive. That's what Christ has done. 'When He died, I died', that's what Paul is saying.

Now, a death is sealed with the burial of the body; for it confirms the reality of it— and that is what Paul is saying in verse 12. The image that he uses to describe what has happened to us through the crucifixion of Christ is death for us—Those who died with Christ on the cross were buried with Him in His grave. And Paul's illustration of this is found for us in the ordinance of baptism. Water is not mentioned, so it's not the actual act of being baptized to which he is referring. But rather it is symbolism to illustrate the spiritual truth involved: Going under the water at baptism pictures the burial with Christ of the old self that was crucified (or 'cut off'), with Christ. The old self is dead, (That's Romans chapter six, verses six through seven). Our old self was crucified

with Him in order that our body of sin might be done away with, (or made powerless), so that we would no longer be slaves to sin. This is a complete change from what we were before our new birth—before our conversion. Our old self was in solidarity with our sin nature. Sin was natural—and now it's not. Emil Brunner put it this way, "Previously, 'the ought' did not suit us; now sin does not." The 'ought' is what we know as, 'we ought to do'. Every man, every person has a sense of 'ought'. Every person, by virtue of what remains in us of the image of God has a sense of right and wrong; they know what they 'ought to do' and what they 'ought not to do'. So what Paul is saying here is, 'previously we knew what we ought to do, and we didn't want to do it. And now we do want to do it. We're no longer comfortable with sin whereas before we were.' This is what the cross and our spiritual circumcision in Christ has produced. Sin's power has been disabled. Baptism pictures the final confirmation of death; the old self has been buried.

But baptism also pictures resurrection when the one being baptized comes up out of the water as Christ came up from the grave: And this is what Paul speaks of next when he says, "...you were also raised up with Him through faith in the working of God, who raised Him from the dead." (vs12). And this is the guarantee that we will be resurrected in the future – physically resurrected when the Lord returns.

But this is also a present reality, a spiritual reality, and this is really what Paul is referring to here in this verse. Believers are a new creation: Through faith, we have joined ourselves to Christ and His life. We have joined ourselves to His death, burial, and resurrection, and we're joined to that resurrection life. He is *'in'* us. That, you'll remember, is the mystery that Paul explained back in chapter 1, verse 27: the mystery is "...Christ in you...". So, we are joined to Christ. We are in Him. And in Him, Paul has told us, are "...all the treasures of wisdom and knowledge." (vs3). The fullness of Deity is in Him. He is God's eternal Son. He is equal with the Father in every way—and He is in us.

That is the 'full life' Christ has given us; we are free from sin's dominion, and we are empowered to live righteously. We need to know that in order to act upon that. And we need to know that and to act upon that. And that's what Paul says in Romans

chapter 6, verse 11. "Even so," he writes, "consider yourselves to be dead to sin, but alive to God in Christ Jesus." Or, 'reckon these things to be true, consider them to be so'— that is what Paul is saying—and he's saying it in a command. This isn't 'just a good idea'— this is a command of the apostle. It is vital that we know who we are and what we have: 'Consider it to be true that we are no longer under the rule of sin, but now we are under the reign of grace.'

Paul told the Colossians that they had been made "full" or "complete" in Christ. They have a 'full life'. That they have all they need to live triumphantly in this world of temptation and opposition. And that's true of all God's people—that's true of you if you are a believer in Jesus Christ. A radical change has taken place in your life; Christ is in you; you are in Christ and the power of God is within us. And we need to know it and daily consider it to be true. We have been cut off from the old life and we have been made new. We have all that we need for a 'full life'; so, we are to live it 'to the full'.

To do that, though, I think we need some perspective and I think that's what Paul was providing in verse 13. I think Paul was probably thinking, 'So if you want to know what the Lord God can do with you now that you are His child, His son, His daughter, (now that you are in His family), remember what He did to you when you weren't His child—when you were a rebel. What were you then? Paul reminds the Colossians what they were in verse 13 – "dead" – 'spiritually dead in their transgressions and the uncircumcision of their flesh'. That's when God made them alive. Now, if God can make the dead alive, what can He do now that you are alive and now that He has circumcised your heart, now that He has given you a new nature? What can He do with you now that you are His child and dedicated to Him?

Well, to get the full sense of what you were then, let us examine how Isaiah tells Israel to 'think back' in Isaiah 51, verses 1 through 3. The prophet is there speaking to a discouraged people; he's speaking to those who would become captives in Babylon; who would lose their kingdom; who would become a captive people for generations—and they are discouraged. And what Isaiah told them to do was to 'Look to the rock from which you were hewn, to the pit from which you were dug. Look,' he said, 'to

Abraham and to Sarah', for they were Israel's origin; from them the nation was made. But in what condition were Abraham and Sarah? Well, they were as dead as stone, as dead as that quarry—that "pit" that Isaiah says, "Look to." And he's saying, 'Remember what they were like.' Abraham was impotent, and Sarah was barren. She was 90 and he was 99. They were well past the age of bearing and producing children when God made a nation from them. That's supernatural. 'So, God', Isaiah was saying, 'can restore you, and He can bless His people. And in fact, He will do that. You're defeated now, but there's a kingdom coming.' And in verse three, he describes the millennial kingdom that will fill the earth and the glory of it.

He can do great things with His people, and we can apply the same to us. He can do mighty things with us—and He has—and He will, as we walk by faith. It is His work—it is not ours. We were dead. If He can raise us from the dead, there is nothing He can't do with us. And Paul, in a similar fashion spoke to this point in Ephesians chapter two, verse ten, where he says, "...we are His workmanship, created in Christ Jesus..." Well, if we are by nature dead, as Paul says we were, (and they were and we were), then we must be His workmanship, otherwise we would stay dead. Dead men don't do much—Dead men don't do anything. They don't respond—they can't respond. So, God must do it! If we're to be saved, He's got to be the One to save—and that is what He has done.

This is grace – this is sovereign grace. And He has chosen a multitude for Himself: That is unconditional election. And He sent His Son to die for them to save them. Christ did that on the cross—and that is particular redemption. Then the Father and the Son sent the Holy Spirit to apply to the *elect* the blessings and grace that Christ gained for them on the cross. And when they hear the gospel, He opens their hearts to believe it. And they do – mysteriously, but they do always respond. People hear the gospel and they discover that they believe it. Before, the gospel message was foolishness to them, but suddenly, they realize it is true. That's a work of grace; that's sovereign grace. They're regenerated; circumcised in their heart; born again; and then able to understand and believe. That is sovereign, irresistible grace. And He promises to keep every one of His children in faith to the end. Believers will continue believing to the end.

That's perseverance of the saints or the preservation of the saints, or the perseverance of God with the saints. And all of this above is contained in that short statement, "When you were dead...He made you alive together with Him..." (vs13).

Now none of this is to suggest that the faith of a believer isn't real; isn't their faith—that they haven't of themselves responded; that it isn't a genuine response of their mind and will—it is. Every believer actually believes. Everyone who responds to the gospel does so on the basis of an understanding of it, and a conviction of it—and based on that, they move their will to believe. It's all true. But this is only possible and only done because the Holy Spirit first quickens the sinner, gives life to a dead soul so that the person can receive the truth and respond in willing, glad trust. It all begins with the Lord. Remember this: When you heard the gospel, you brought nothing to your salvation but a spiritual corpse. "...He made you alive..." (vs 13). There is no way to parse that phrase any other way. Those words mean what they say: 'He made you alive.' There's no greater work than that.

If the Colossians would reflect on this; reflect on their origin—'Look to the pit from which they were dug'; they would be delivered from what F. F. Bruce called "such inconsistent syncretism." This is Bruce's phrase to describe the false teaching that had come to their town, and that some had become enamored with. Understand, this false teaching was not a true gospel; it was a mix of truth and error—it was no gospel at all; it was all heresy. Salvation is of the Lord—Not of God and man. And when one understands this, one knows they cannot hold to this false gospel that was being preached. It's not faith *plus* baptism—it's not faith *plus* works. Baptism and works are present, but they are the *consequence* of the new birth. They are the *fruit*, (not the *root*), of salvation.

Those who have believed in the Christ of Scripture have this glorious blessing and assurance from God, (the Judge of all the earth), that not only are they 'circumcised in Christ'; cut off from the old life; a new creature in Christ; but also, as Paul goes on to say here, they are 'forgiven of all their transgressions'. He has "...forgiven us all our transgressions..." —That's an amazing statement. "All" sins! The Law of Moses didn't

promise that; it couldn't. Willful sins, defiant sins, what are called 'sins with a high hand', were not forgiven by the sacrifices of the old covenant—they could not take the guilt and the sin away. But the cross of Christ dealt with every sin of every believer: Sins of omission and sins of commission; sins of not doing what we should do and sins of doing the very things we shouldn't do. All our transgressions, past, present, and future. It is complete. There's nothing left for the believer to do. God in Christ has done it all. The work of forgiveness, the work of salvation is finished. Now, if He's done all of that when we were lost, what won't He do for us now that we've been found?

But Paul's not finished. So that there be no doubt about the extent of God's pardon of the guilty, the apostle adds another description in verse 14, God in Christ has not only pardoned all our sins and forgiven all our transgressions, He has removed them, "...having canceled out the certificate of debt consisting of decrees against us..." This is a reference to the accusations of the Law of Moses against the Jews and the accusation of the inner voice of conscience against the Gentiles.

Paul calls it a "certificate of debt." We might picture it as black slate with all of our debts written on that slate in white chalk. So, there in 'black and white' are all the debts that we owe. And as we count them up and consider them, we realize that we are under a mountain of bankruptcy. There's no way we can repay it; it's beyond us. And then, in one stroke, Christ erases it all—leaving a clean slate. He canceled out all our debts—wiped them off and gave us a fresh start. Now that's grace. Only God could do that. He paid for our debts at the cost of His Son. The 'certificate' with all the decrees against us, was nailed to the cross.

Now some have suggested a different image from the one that I used. This one is taken from the accusation against the Lord that was written down and nailed to the cross when He was crucified—it read, "The King of the Jews." That was His claim; and it is true—but the Jews rejected it. The Jews thought Christ's claim to be a statement of blasphemy and also of treason. But just as that accusation against Him had been publicly posted on the cross, Christ nailed all of the accusations against us to the cross, and there He died for them; there He erased them – all of them.

Paul has taken pains with vivid examples of what Christ has done so that he can express to us very clearly who we are, what's happened; so that we can understand that and live in light of it and live a full life. Our old man died with Him on the cross so that our new man could rise with Him from the grave. Our sin and guilt were erased like chalk from a chalkboard. Find a word of accusation in a pile of chalk. It's obliterated. In fact, the chalk has been blown away. We have been forgiven—made right with God—never to be condemned again.

And we've been released from the slavery of guilt—What a blessing that is! Guilt has rightly been described as a tyrant and a crushing burden – how difficult it is to live under the burden of guilt. We are all guilty—We are all guilty before the Lord God. But Christ has removed that. He's taken that guilt away. It's been lifted from us. And as a result, we are clean. You are clean—Reckon it to be true! And because we are clean, God the Holy Spirit can live within us, because He has made us right with Him: He has justified us before God, and He dwells within us. We have His life in us. We have His fullness in us. —So, consider all of this to be true!

But still, Paul is not finished. Christ has not only dealt decisively with our sin and guilt; He has dealt decisively with our enemies—and He has defeated them—the spiritual forces of darkness and wickedness. And this is how he ends the paragraph: "When He had disarmed the rulers and authorities, He made public display of them, having triumphed over them through Him", (or, "triumphed over them through it" – through the cross). (vs15). Paul was probably answering a claim here of the false teachers that the world is filled with hostile angels—with 'hostile forces' —and that they had the secret knowledge to deal with them and to defeat them. Paul answers this false teaching, these myths, by saying, 'Christ has already defeated them. We don't need any 'secret formulas' or any 'secret knowledge' because it has already been done—Christ did it.

In fact, He has led them in a great 'triumph'. That's the next picture Paul gives in this sort of 'gallery of portraits' Paul presents in his explanation of what Christ has done for us. The "*public display*" is like the parade given to a victorious Roman general,

returning from battle, leading his army down the boulevards of the capitol to The Forum; along with the prisoners and the spoils of war. It's a colorful way of declaring that Christ has utterly defeated the enemy! Yet they are still out there, and they're armed. Paul told the Ephesians this in a similar passage in Ephesians six. He said, 'We are in a battle every moment of our lives. We need to wear our spiritual *'armor'*. We need to be prepared. The enemy, the *'spiritual forces of wickedness'* are shooting *'flaming arrows'* at us'. But their darts are not deadly—not spiritually—not eternally. The Devil is out there—he's "...like a roaring lion seeking someone to devour." (1Pe 5:8). So, we are to be sober and alert and to resist him. And we can do that; we can do that effectively.

Early in *Pilgrim's Progress*, soon after Christian has come to the wicket gate and come to the cross and lost the burden of sin on his back, and it tumbles down into a sepulcher, never to be seen again, he begins his journey. And not long after he begins that journey, he heard of lions in the path ahead. When he saw them, he was terrified. But there was a man there named Watchful, and Watchful told him, "Fear not the lions, for they are chained. They are there to test the faith of travelers. Keep in the middle of the path and you won't be hurt."

Christ has defeated Satan. He has defeated his forces. They are under His control. The cross is Christ's chariot, and the demons are chained to it. The instrument of shame – the cross – became the instrument of conquest. So, they are there; they can test us—but as we walk in obedience, they cannot touch us—not apart from God's will, and only then for our good and for His glory for He controls the whole angelic realm.

Through His death, the Lord made you alive and filled you with His life so that you can live life *'to the full'*. He has placed us on the path to the heavenly Zion. It is a safe path; it is a sure path but at the same time, it is not an easy path. It is not a soft life that He's called us to. It has challenges; it has enemies; it has temptations, and it has dangers. But Christ is with us on that *'path to glory'*. In fact, He's not only with us, He is in us. So, hard as it may be, we will triumph through Him, and we will, through His grace, be obedient. In fact, J. Gresham Machen once spoke of the *'high adventure of the*

Christian religion'. That's quite a description of the Christian life – 'a high adventure'. And you might wonder how is my life at the office, or taking care of the kids, or studying hard courses in school anything like a high adventure? We think of Ulysses taking his ship across uncharted oceans as adventure.

But the Christian life is an adventure – an adventure of faith because it is a life led by the Holy Spirit. He's guiding us. He's taking us places. And when we daily obey the Spirit, He leads us to some unexpected places where we can be a friend and a help beyond ourselves, beyond our natural ability, because He has made us complete and He enables us. The Lord has equipped us to 'live life to the full': To be fruitful; to be helpful; to be a blessing regardless of our circumstances; regardless of our situation. Even in the most mundane of places, He can use us and use us greatly. —And that is an adventure. One of our deacons goes to Cuba, (as I think most of you know), to minister to the poor saints there. That's an adventure. He would say that those simple saints have blessed him more than he's blessed them.

One man, who I must say greatly impressed me, was a quadriplegic pastor: He was bedridden—He couldn't move. And you might ask, "What kind of life could he have? Where's the high adventure in that?" But he had it. Adventure of a different kind, but certainly a full life. He had knowledge of God's Word; he had great wisdom: And many people came to hear him teach. They mounted a Bible over his bed so that he could read it, and then someone would turn the pages of the Bible as he read. And daily he taught lots of people. They'd come into his home; they'd gather around his bed; they'd stand outside the window to listen to him teach the Bible. He lived life out of the fullness he had within—from the new life and the Holy Spirit. God used him to bless many people. That's one who 'drank life to the lees.' Hardship and Satan couldn't stop him.

It can't stop you either. Christ has cleansed you of sin and guilt; He has defeated and disarmed our enemies decisively; He has led them in a victory parade chained to the cross—Christ's chariot. That's an impressive picture. One of the best descriptions I've found of a Roman triumph is from, of all places, a movie, the final scene in *Patton*, (I'm

sure many of you have seen that movie). The general has been relieved of his command in Europe and is walking across a stark landscape as the narrator says, "For a thousand years Roman conquerors returning from the wars enjoy the honor of a triumph, a tumultuous parade. In the procession came trumpeters and musicians, and strange animals from the conquered territories, together with carts laden with treasures and captured armaments. The conqueror rode in the chariot, the dazed prisoners walking in chains before him. Sometimes his children, robed in white, stood with him in the chariot or rode the trace horses. A slave stood behind the conqueror, holding a golden crown and whispering in his ear a warning that all glory is fleeting." The second century church father, Tertullian said it a little differently, "The slave standing behind the general whispered, 'Remember, you're only a man. You're mortal, nothing lasts, all glory is fleeting.'"

That's true of this life; that's true for man, but it's not true for this Man; it's not true for our Conqueror. And not for His children whom He has made "...more than conquerors..." (Rom 8:37). That's what you are in Christ. You are in the triumph; alive from the dead; made complete; made full. Reckon that to be so—then live for Him. Not for self; not for ideas of adventure—live for Him and serve His people. And most importantly—know Him. Really there's nothing more transforming and fulfilling than simply knowing God. And that's what you can do and that's what we have in Christ. Eternal life is knowing Him. So, may God help us to do that.

I said at the beginning that everyone wants the best life, the life lived to the full. That only happens in Christ. So, have you believed in Him? He is God's Son and our Savior. He became a man to die in our place. He has paid for our sins. He has paid in full our debts by dying in our place and dying for those sins. —And that is for everyone who believes in Him. So, believe. And then by the help and the power of the Holy Spirit, live life fully—drink it down to the lees—live to His glory. God help us all to do that.

Let's pray.

Father, we do thank You for what You have done. We thank You for what the apostle has explained to us in the various pictures that he gives here of what your Son accomplished for us on the cross; that we've been cut off from the old life; that that old life has been buried and it is gone. We still sin; we have that residue of sin within us, that principle, that law of sin, but we do have the ability to deal with it and to overcome it and to live a life that's pleasing to You. And we pray that You would enable us to do that: To understand what we are in Christ, and to act upon it, and to live to Your honor and glory. We can do that by Your grace. We thank You for what Your Son has done for us, and it's in His name we pray. Amen.

(End of Audio)