

Colossians 2:13–14

Forgiven of ALL Sin

Colossians 2:13–14^(NKJV)

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, **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.

Introduction

When Leo X was Pope in Rome, corruption was common in the church's highest offices. He dished out bishoprics to his favorite relatives and tapped the Vatican treasury to support his extravagant lifestyle. When the money ran out, he made use of a fairly new fundraising scheme—selling forgiveness of sins. For a fee, bereaved relatives could get a deceased loved one out of Purgatory. At the right price, they could also save up for their own future sins—sort of a spiritual IRA. Indulgences, they called them.

Enter Johann Tetzel. A Dominican monk and a popular preacher, Tetzel was named commissioner of indulgences for Germany. He was traveling through the towns and villages with his pitch for forgiveness of sins, for a price.

He even had a theme song: **“As soon as the coin in the coffer rings/ The soul from Purgatory springs.”**

Many of the Germans were not amused. In fact, they were downright offended by Tetzel’s antics.

Among them was a priest named Martin Luther. When Tetzel brought his traveling indulgence show through Wittenberg, Luther wrote his 95 theses, detailing his opposition to the sale of indulgences, and tacked them on the church door—the community bulletin board—on Oct. 31, 1517.

That act ignited the Protestant Reformation.
The rest is history.

RANDY PETERSEN

But the Roman Catholic Church is not the only ones to get forgiveness wrong.

In our time there are denominations that believe that you may not be forgiven of all your sins.

There are some Denominations, particularly the
Wesleyan groups,
Church of the Nazarene
Pentecostal and Charismatics

A simplified example of their belief would be that Jesus Died for all your sins generally. Your past sins before conversion or salvation are completely forgiven but your future sins depend on confession and repentance to be forgiven. In other words, you can die with unforgiven sin and go to hell.

This can leave one in a continual state of despair and discouragement, never knowing if you are really saved. You could die at any moment and forget to ask forgiveness for a sin and go to hell

Also it lends itself to a works salvation. Instead of resting fully in the sufficient atonement of Christ. You are Obligated to work to maintain this salvation. It is a clear indication of the substantial misunderstanding of Salvation and the Atonement.

Lesson

I. Your Condition

II. Your Conversion

III. Your Cleansing

I. Your Condition

13 And you, being dead in your trespasses and the uncircumcision of your flesh

καὶ ὑμᾶς νεκροὺς ὄντας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν

13 And you,

καὶ ὑμᾶς = Plural, the Colossian Christians
Emphatic position, object of the verb συνεζωοποίησεν
 [*sunezōpoiēsen*] (did he quicken

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Col 2:13). Nashville, TN: Broadman Press.

being dead

νεκροὺς ὄντας

being — ὄντας Pres Active
 Participle

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Definition: I exist, I am

1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. 1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits).

The idea is, existing in a continual state of deadness.

13 And you, being **dead** in your trespasses and the **uncircumcision of your flesh**

2 conditions of existence

1. **DEAD**

2. **UNCIRCUMCISION OF THE FLESH**

LETS TAKE THE LAST FIRST

13 And you, **being** dead **in** your trespasses and the **uncircumcision of**
your flesh

That phrase designates Gentiles, whose condition of uncircumcision demonstrated that they were outside the covenant

MacArthur, J. F., Jr. (1992). *Colossians* (p. 110). Chicago: Moody Press.

Ephesians 2:11–12 (NKJV)

¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were **without Christ**, being **aliens from the commonwealth of Israel** and **strangers from the covenants of promise**, having **no hope** and **without God** in the world.

The Gentiles were therefore in a much worse state than the unbelieving Jews, who at least were a part of the covenant community that possessed the law of God. It is no wonder, then, that Paul describes them as “having no hope and without God in the world” (Eph. 2:12).

MacArthur, J. F., Jr. (1992). *Colossians* (p. 110). Chicago: Moody Press.

This helps us understand the next first Condition

dead - νεκρούς

nekros: dead

Original Word: νεκρός, ἄ, ὄν

Definition: dead

Usage: (a) **adj: dead, lifeless**, subject to death, **mortal**, (b) **noun: a dead body, a corpse**.

3498 nekrós (an adjective, derived from nekys, "a corpse, a dead body") – dead;

literally, "what lacks life"; dead; (figuratively) not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," L & N, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God

Being in the uncircumcised state is continually being (existing) in a place of No Hope, Without God, Outside the Covenants of Israel.

Your exist in that condition.

So our other condition is death.

We exist IN that condtion. We live in a state of death.

13 And you, being dead **in your trespasses**

Being dead through your trespasses (νεκρους ὄντας τοις παραπτώμασιν [*nekrous ontas tois paraptōmasin*]).

Moral death, of course, as in Rom. 6:11; Eph. 2:1, 5. Correct text does not have ἐν [*en*], but even so παραπτώμασιν [*paraptōmasin*] (from παραπιπτω [*parapiptō*], to fall beside or to lapse

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Col 2:13). Nashville, TN: Broadman Press.

“It is to be so locked in sin’s grasp that one is unable to respond to God. The Bible and spiritual truth make no sense to one in such a state. Those who are spiritually dead are dominated by the world, the flesh, and Satan and possess no spiritual, eternal life.”

MacArthur, J. F., Jr. (1992). [*Colossians*](#) (p. 109). Chicago: Moody Press.

Dative of Means (Instrumental Dative) or Dative of Sphere

Dative of Means = through the means or instrument of sin you are dead

Dative of Sphere= “Unbelievers exist in the sphere or realm of spiritual death. To be spiritually dead means to be devoid of any sense, unable to respond to spiritual stimuli, just as to be physically dead means to be unable to respond to physical stimuli”

MacArthur, J. F., Jr. (1992). [*Colossians*](#) (p. 109). Chicago: Moody Press.

Ephesians 2:1–3 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Ephesians 2:5 (NKJV)

⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

Of prodigal son Jesus says

Luke 15:24 (NKJV)

²⁴ **for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.**

Luke 9:60 (NKJV)

⁶⁰ Jesus said to him, **“Let the dead bury their own dead, but you go and preach the kingdom of God.”**

Romans 6:13 (NKJV)

¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

This Deadness is misrepresented many times by those who wish to eliminate the Biblical, scriptural and logical implications of spiritual Death

For instance

Leighton Flowers argues

"The fact is that the scriptures metaphorically address our condition as a sickness far more than as deadness. (Jer 17:9, 23; Mk 2:17; Lk 5:31; Mt 9:12; Ps 38:3; Is 64:6; etc) And when speaking metaphorically of deadness it's **never described as a morally incapacitated condition** from birth due to the Fall, but instead as **a condition of being separated from God by our own rebellion.**

Really

it is "never described as a morally incapacitated condition"

John 3:19–20 (NKJV)

¹⁹ **And this is the condemnation, that the light has come into the world, and men loved darkness rather than**

light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

John 6:44 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

οὐδεὶς δύναται (Pres Middle Ind) ἐλθεῖν (Aorist Active Inf) πρὸς με εἰὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν,

John 6:65 (NKJV)

⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

Leighton Flowers continues to argue,

That if we are really dead then we would not have the ability to respond immorally either. we could not rebel, or run from God, live in disobedience.

His argument is since we are able to rebel, we must not be dead, only sick.

“Finally, if spiritual deadness is taken in a woodenly literal way... when it comes to mankind’s inability to respond willingly, then why can the “corpse-like dead

man” respond unwillingly? (In His Deadness) A corpse could not “grab the life preserver when it is offered,”, but a corpse also could not actively swim away from it either, as is the rebellious response of many to the gospel.” (soteriology101.com)

He doesn't have to swim away, He is in it. drowned in it. Fully immersed in it. unable, and with no desire of seeing or finding his way out of it.

Spiritual Deadness in the the Bible is not defined as the inability to do anything. Rather it is defined as the inability to do GOOD.

Romans 3:10–12 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;*

There is none who seeks after God.

¹² *They have all turned aside;*

They have together become unprofitable;

There is none who does good, no, not one.”

Romans 6:6–7 (NKJV)

⁶ 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. ⁷ For he who has died has been freed from sin.

Mr. Flowers,

explains the dead in sins, as eventually dead, potentially dead.... like the walking dead. We will eventually experience the death as result in sin.

The one major problem with that view.

13b He has made alive together with Him,

This takes us to our Second Point

We move from our

Condition to our Conversion

II. Your Conversion

13b He has made alive together with Him,

συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ

WE are not potential dead, not eventually dead, not the walking dead as if it just means we will eventually experience full death.

Why

Because we have been

13b He has made alive together with Him,

same as

Ephesians 2:5 (NKJV)

⁵ even when we were dead in trespasses, **made us alive together** with Christ (by grace you have been saved),

He has made alive together ALL ONE WORD

suzóopoieó: **AORIST ACTIVE INDICATIVE**

Original Word: συζωοποιέω

Part of Speech: Verb

Transliteration: suzóopoieó

Usage: I make alive together with.

Word Origin

from **sun** and **zóopoieó**

From **sun** and **zoopoieo**; to reanimate conjointly with (figuratively)
-- quicken together with.

sun

zoopoieo

Definition: to make alive

Usage: I make that which was dead to live, cause to live, quicken.

2227 zōopoiéō (from 2221 /zōgréō, "alive" and 4160 /poiéō, "make") – properly, **make alive (zōos); i.e. "quicken,"** vivify ("animate"); (figuratively) **cause what is dead (inoperative) to have life; empower with divine life.**

2227 /zōopoiéō ("make alive, enliven") is **particularly used of God infusing His life in the believer.** The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin.

John 5:21 (NKJV)

21 **For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.**

WE ARE MADE ALIVE

So you have to be really dead to be made alive. This is not a future life. You are alive now.

This is a real Resurrection as stated by the context

Colossians 2:11–12 (NKJV)

¹¹ In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹² buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.

This is our **Regeneration**

Our **New Birth**

The **New Creation**

III. Your Cleansing

13c....having forgiven you all trespasses,

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.

13c....having forgiven you all trespasses,

χαρισάμεν ος ἡμῖν πάντα τὰ παραπτώματα,

“The knowledge that all our sins have been forgiven brings great joy.

“How blessed is he whose transgression is forgiven, whose sin is covered!” **(Ps. 32:1)**.

That God forgives the sins of those who trust in Him and includes them in His eternal kingdom and glory is the most important truth of Scripture.

The psalmist wrote, “If Thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with Thee, that Thou mayest be feared” **(Ps. 130:3–4)**.

In **Isaiah 1:18** we read, “Come now, and let us reason together,” says the Lord, “Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool.”

__Isaiah says in **Isaiah 55:7**, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him; and to our God, for He will abundantly pardon.”

__“Who is a God like Thee who pardons iniquity and passes over the rebellious act of the remnant of His possession?” **(Mic. 7:18)**.

God’s forgiveness is also a prominent theme in the New Testament. Our Lord told His disciples at the Last Supper,

“This is My blood of the covenant, which is poured out for many for forgiveness of sins” **(Matt. 26:28)**.

Peter told those assembled in Cornelius’s house that “through [Jesus] name everyone who believes in Him receives forgiveness of sins” **(Acts 10:43)**.

In Acts 13:38–39 Paul said, “Let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.”

To the Ephesians Paul wrote, “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” **(Eph. 1:7)**.

In **Hebrews 8:12** the Lord says, “I will be merciful to their iniquities, and I will remember their sins no more.””

MacArthur, J. F., Jr. (1992). *Colossians* (pp. 110–111). Chicago: Moody Press.

What are the characteristics of God’s forgiveness?

First, it is gracious. It is not earned, but is a free gift.

Romans 3:24 says people are “justified freely by His grace through the redemption which is in Christ Jesus.”

Titus 3:4–7: “When the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life.”

Second , God’s forgiveness is eager.

“ ‘Do I have any pleasure in the death of the wicked,’ declares the Lord God, ‘rather than that he should turn from his ways and live?’ ” (**Ezek. 18:23**; cf. 33:11).

“Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness to all who call upon Thee” **(Ps. 86:5)**.

Third , God’s forgiveness is certain.

In **Acts 26:18** Paul says that God sent him to the Gentiles

“to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in [Jesus].”

Forgiveness is certain because it is based on God’s promise.

Fourth God’s forgiveness is unequalled.

The prophet Micah said,

“Who is a God like Thee, who pardons iniquity and passes over the rebellious act of the remnant of His possession?” **(Mic. 7:18)**.

The answer to his question is that there is none. None of the gods of false religion offers such forgiveness.

Fifth God’s forgiveness is motivating.

___**Ephesians 4:32** commands us to

“be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

God has forgiven us the huge, unpayable debt we owed Him. How can we do any less than forgive others the trivial debts they owe us (cf. Matt. 18:23–35)?

Sixth, God's forgiveness is complete. Forgiveness,

Ephesians 1:7 tells us, is “according to the riches of His grace.”

God's grace will always be greater than sin, because

“where sin increased, grace abounded all the more” (**Rom. 5:20**).

The apostle John flatly states,

“I am writing to you, little children, because your sins are forgiven you for His name's sake”
(1 John 2:12).

Notice our Verse

13c....having forgiven you all
trespasses,

χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα,

13c....having forgiven you all
trespasses,

χαρισάμενος Aorist Middle Participle

Transliteration: charizomai

Definition: to show favor, give freely

Usage: (a) I show favor to, (b) I pardon, forgive, (c) I show kindness.

Cognate: 5483 χαρίζομαι (from 5485 /χάρις, "grace, extending favor") – properly, **to extend favor ("grace"), freely give favor to grant forgiveness (pardon).**

5483 /χαρίζομαι ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness.

[5483 (χαρίζομαι) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

13c....having forgiven you **all**
trespasses,

πάντα τὰ παραπτώματα,

All, every, the trespasses

3956 pás – each, **every; each "part(s) of a totality"** (L & N, 1, 59.24).

3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The **emphasis of the total picture** then is on "one piece at a time." **365** (ananeóō) then focuses on the part(s) making up the whole – viewing the **whole in terms of the individual parts.**

paraptóma: a false step, a trespass

Original Word: παράπτωμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: paraptóma

Definition: a false step, a trespass

Usage: a falling away, lapse, slip, false step, trespass, sin.

3900 paráptōma (from **3895** /parapíptō, see there) – **properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error,; wrong doing that can be (relatively) unconscious, "non-deliberate."**

offense, From [parapipto](#); a side-slip (lapse or deviation), i.e. **(unintentional) error or (wilful) transgression** -- fall, fault, offence, sin, trespass.

/parapíptō ("fallen from a close position") **refers to a close-follower of Christ who becomes a defector.** It suggests this person (at least at one time) was a believer (note the para). [3895](#) (parapíptō) is only used in Heb 6:6

KJV: If they shall **fall away**, to renew them

This is another word for Sin, but more intense, more inclusive

it includes intentional and unintentional sins.

Sins of commission and omission

Sin—hamartanó: to miss the mark, do wrong, sin

Original Word: ἁμαρτάνω

Part of Speech: Verb

Transliteration: hamartanó

Phonetic Spelling: (ham-ar-tan'-o)

Definition: to miss the mark, do wrong, sin

Usage: originally: **I miss the mark**, hence, I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.

/hamartía, 264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc)

All is forgiven

1 John 1:7 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

1 John 1:9 (NKJV)

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

1 John 2:12 (NKJV)

¹² I write to you, little children,
Because your sins **are forgiven** you for His name's sake.

are forgiven Perfect Middle passive Ind

aphiēmi (from /apó, "away from" and hiēmi, "send") – properly, **send away; release (discharge).**

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.

Paul illustrates this by showing that our Debt and Guilt have been removed.

14 having wiped out the handwriting of requirements that was against us, which was contrary to us.

14 having wiped out

exaleiphó: to wipe out, erase, obliterate

Original Word: ἔξαλείφω

Part of Speech: Verb

Transliteration: exaleiphó

Phonetic Spelling: (ex-al-i'-fo)

Definition: to wipe out, erase, obliterate

Usage: I plaster, wash over; I wipe off, wipe out, obliterate.

1813 eksaleíphō (from 1537 /ek, "wholly out from," intensifying 218 /aleíphō, "smear") – properly, to rub (smear) out, i.e. completely remove (wipe away); obliterate; remove totally from a previous state with the outcome of being blotted out (erased).

[1813 (eksaleíphō) originally meant, "to plaster, rub smooth, or whitewash." Later it referred to "wiping out" in the sense of "to cancel" (rubbing out a writing or seal impression left on a wax tablet). (eksaleíphō) was used for canceling obligations or entitlements (extended benefits or liabilities).]

Exaleiphō (**canceled out**) means "to wipe off," like erasing a blackboard. Ancient documents were commonly written either on papyrus, a paper-like material made from the bulrush plant, or vellum, which was made from an animal's hide. The ink used then had no acid in it and did not soak into the writing material. Since the ink remained on the surface, it could be wiped off if the scribe wanted to reuse the material. Paul says here that God has wiped off our certificate of debt

Isaiah 43:25 (NKJV)

²⁵ “I, *even I, am* He who blots out your transgressions for My own sake; And I will not remember your sins.

SO What did He wipe out, cancel, obliterate

14 having wiped out the **handwriting of requirements** that was against us, which was contrary to us.

handwriting

Certificate of debt translates *cheirographos*, which literally means “something written with the hand,” or “an autograph.” It was used to refer to a certificate of indebtedness handwritten by the debtor in acknowledgment of his debt.

of requirements

Paul describes that certificate as **consisting of decrees against us**. *Dogmasin (decrees)* refers to the Mosaic law (cf. Eph. 2:15). All peoples (including Gentiles, cf. Rom. 2:14–15) owe God a debt because they have violated His law.

14 having wiped out the
handwriting of requirements
**that was against us, which was
contrary to us.**

hupenantios: set over against, opposite

Original Word: ὑΠΕΝΑΝΤΙΟΣ, α, ον

Part of Speech: Adjective

Transliteration: hupenantios

Phonetic Spelling: (hoop-en-an-tee'-os)

Definition: set over against, opposite

Usage: opposite to, adverse; subst: an adversary

Used in Hebrews 10:27

Hebrews 10:26–27 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the **adversaries.**

The certificate was **hostile to us**, that is, it was enough to condemn us to judgment and hell, because “cursed

is everyone who does not abide by all things written in the book of the law, to perform them” (Gal. 3:10).

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**

He has taken **Perfect Active Ind**

iró: to raise, take up, lift

Original Word: αἴρω

Transliteration: airó

Definition: to raise, take up, lift

Usage: I raise, lift up, take away, remove.

. to bear away what has been raised, carry off;

He took it
out of the way

ἐκ τοῦ μέσου
out of the middle
out of between

having nailed it to the cross. Not a trace of it remains to be held against us. Our forgiveness is complete.

Ephesians 2:14–16 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Isaiah 44:22 (NKJV)

²² I have blotted out, like a thick cloud, your transgressions,
And like a cloud, your sins.

Isaiah 43:25 (NKJV)

²⁵ “I, *even I, am* He who blots out your transgressions for My own sake;

And I will not remember your sins.