

Fullness in Christ

Fullness normally gives the connotation of completeness. Nothing is lacking. Fullness in quantity, time, satisfaction.

Colossians 2: 9 – 15

1) The fullness of God in Christ

- In Christ the fullness of the Godhead lives in bodily form.
 - This means that everything that God is is found in Christ
 - Jesus is the very essence of God Himself.
- John 3: 16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
 - The Greek word translated “one and only” or “only begotten” means the only legitimate child.
 - It is the child that shares the genes – the genetic substance – of the parent.
 - It’s used 9 times of which 5 refer to Jesus. Three refer to only children (sons and daughters who have died or were about to die). The other refers to Isaac as the monogenes son of Abraham.
 - Adam was a created being made from the dust of the earth and had no life until God breathed His life into him.
 - Jesus was of the same genetic substance as God Himself. He was not created but always was.
 - God became flesh – the fullness of God became flesh.
 - Jesus isn’t a demigod. A lesser being
 - He is the embodiment of God. When we see Jesus we see God Himself.
- Philippians 2: 5 – 7 In your relationships with one another, have the same mind set as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

2) Entering into Christ

- Christ has brought us into Himself
- When we entered into Christ we entered into the fullness of God in Christ.
- We find all that God is in our relationship with Christ.
- We find all our spiritual blessings in Christ
- We entered into Christ through His work on the cross
- We died with Him, were buried with Him and were raised to life in Him.
- Romans 6: 1 – 4
 - Baptism symbolises our union with Christ in His death and resurrection.
- Circumcision was a symbol of the covenant with God.
 - The cross did inwardly and by God through His Spirit what the law did outwardly by human hands.
 - What circumcision couldn’t do was deal with the sinful nature of man
- Romans 8: 1 – 4
 - God did what the law was powerless to do.
- As Christ is the embodiment of God who is Holy sin needed to be dealt with before we could be incorporated into Him.
 - Only God could deal with sin as it took someone who is Holy to deal with sin. Sinful man could not deal with sin as He was sinful
 - If we want to clean oil off a surface we can’t use an oil rag. We need to use a clean rag.

- Our entering in is through faith in the working of God who raised Christ from the dead. We couldn't and can't enter into Christ by our works.
- It is a work of God that we have been brought to fullness in Christ.
- The word here means to be filled but in a sense that we are fully satisfied. We are replete – well supplied in every way.
- In Christ we have been left with nothing outstanding.
- The Lord is my Shepherd and we lack nothing. (Psalm 23: 1)

3) Freedom from the past

- Your whole self ruled by the flesh was put off when we were circumcised in Christ.
- We died to the old sinful nature.
- We were dead in our sins but God made us alive in Christ.
- We had a legal debt to pay that was unpayable – unaffordable – however Jesus took our debt and paid it with His blood, forgiving us all our sins.
 - We are therefore free from all debt to God. It was nailed to the cross!
- He didn't only overcome our sin on our behalf but he overcome all principalities and powers – everything that would lead us into and keep us in bondage to sin.
- He made a public spectacle – a show of them. It's like when a prisoner is marched shackled through the streets defeated, humiliated and shamed. They've been caught out!
- He was bringing these issues into the light as it's the light that destroys the works of darkness.
- If the Son sets you free you will be free indeed. (John 8: 36)

A story by Alan Redpath

In the north of Ireland there is a little town called Ballymena. It is pretty rough on Roman Catholics in Ballymena—there are not very many of them. One lady I heard of there held a series of cottage meetings, and her next-door neighbour was one of the few Roman Catholics in the town. One night she said, 'We are having a cottage meeting tomorrow: will you come?' No,' she said, 'I'm not allowed to.' But the day after the cottage meeting the Roman Catholic was interested enough to find out how she had been getting on. And the lady said, 'Oh, we had a wonderful time. We had thirty-five in my little cottage and it was full.' 'Oh!' said the Catholic, 'that's interesting.' They had another meeting the following week and the next morning the same conversation. 'We had fifty-one in the cottage, and the place was full. "Oh, really!" We are having another meeting the third week; that'll be the last one. Would you come?' Oh no,' said the Roman Catholic, 'can't come!' But the next morning she was curious enough to say, 'Did you have a good meeting last night?' 'Wonderful!' 'How many did you have?' Sixty-two! and the place was full.' Now listen,' said this lady, 'that's a sheer impossibility.' Not impossible: nothing of the kind,' said her neighbour. 'But how did you get them in?' Oh!' she said, 'it was perfectly simple. We simply got rid of every stick of furniture and put it out in the garden! We emptied the house of everything that cluttered it up, and it was filled with people.'

Now listen, Christian, if you mean business, there's to be some furniture kicked out of your life in the name of the Lord. Stuff that clutters up your life.