

## Rooted - Part 7

### "Jesus is enough 2.0"

Colossians 2:9-10

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When Jesus was on the cross he said *"Tetelestai"* which means *"it is finished, paid in full, the debt is covered."* We live now from what's finished. When Jesus said *"It's finished"* on the cross, that doesn't mean there's nothing else for us to do. He came and won the war, but we're here to *enforce* the law - not the old covenant law, but his rule, his reign, his kingdom - we get to enforce what he did. We are here to stand in the gap. We stand in the gap for our nation, for righteousness, truth, and justice in government and in politics.

There's not one of us who are in Christ in this room who shouldn't light up any room we walk in. Why? Because his light is in us. We're radiating. We're reflecting his presence, his goodness, and his grace. King David understood his goodness, his faithfulness, that he was there, and how he'll be there again. That's an understanding of who God is, and David, even in his imperfections, radiated that life. The Bible recorded his mess-ups, and we see that he made a lot of mistakes. But, he was a man after God's own heart. He was quick to repent. He was quick to turn.

When Nathan the prophet confronted him and said, *"You are that man,"* He was talking about a man who had stolen a sheep of someone who didn't have anything, and then killed it, and it was a terrible thing. David said, *"Who is this man? I will have his head."* And Nathan the prophet said, *"You are that man."* David didn't resist that rebuke. He didn't resist that confrontation, because he understood the heart and nature of God - and he never forgot in that moment. He turned and repented and said, *"I'm sorry God, I have failed."*

Colossians 2:9-10 ESV

*"For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority."*

In other words, everything God *is*, is in Jesus. That's called *the incarnation*, which is a fancy theological word for Jesus putting on an earth suit and moving into the neighborhood. This is Jesus coming to earth and walking among us - walking, bleeding, hurting, tired, and hungry. Everything we are, Jesus *was* because he was called the Son of Man. But, He was also the Son of God. He was both Deity full-on and fully human at the same time.

When we see Christ, we're seeing *him*. Jesus said, *"If you've seen me, you're seeing the Father."* That's so exciting, because if we're seeing Jesus and we see who Jesus is as we read him through the pages of the gospels and see how he handled people, we see what he *did*. We see how he loved people and how he dealt with the devil and demons - how he dealt with the religious, the proud, and the arrogant. We see what he did and we can say that's the heart of God on display in the flesh. We get to see what God is really like.

In verse 10, Paul says, *"And you have been filled in him."* That word *filled*, is not just like a cup under a faucet being filled up where it kind-of overflows. The word "filled" is actually very violent, and it means *"crammed full."* We've all over-stuffed something, thinking we can get one more piece of trash in the can so we don't have to take it out. We're pushing it down as hard as we can so we can get another day out of it, right? So, we *cram* it. That's what this word means. So when he says it, it's actually *"And you have been crammed full of him."*

He says, *"We have received everything God is in Christ."* Christ in us. That's why we're royalty, we're king's kids, and we have been filled in him - crammed full of him who is the head of all rule and authority. The New Living Translation, says it this way, *"For in Christ lives all the fullness of God in a human body."* We're also *complete* in him - we're *whole* in him through our union with Christ. John Eldridge prays this, *"Lord, restore my union."* When we do communion, we should think of this: *"Lord, restore my union with You. Restore our union, Father, where there's been a breach, because we got distracted - because our mind went somewhere it shouldn't, or because we missed something we shouldn't have, or we turned left when You were telling us to turn right. Where there's been a breach, restore our union."*

When our union with him is restored, we are *complete*. We are whole. Jesus is the head over every ruler and authority. He is fully God, and we are filled - *crammed full* in him and *with* him - full of his glory. Everything Christ is resides in each one of us. Imagine the angels up there going, *"Lord, what are you thinking?"* You know, they're struggling with this. Even in Psalms it tells us that we've been made just a little bit lower than the angels - *just a little bit*. And the angels have got to be saying, *"How is it, God, that you would love them so much?"*

In his book, John Bevere brings this out how the angels must be just scratching their heads and saying, *"What? Why?"* It's because he *loves* us. So, we are *filled*. We're crammed full in him, and we are not spiritually lacking. But, what we do lack is a perception of spirituality - our perception of who we are. We see ourselves differently than how God sees us. He sees us *whole*. He sees us *complete*. He sees us *"sotaria," saved, delivered*. He sees us *free*. Why? He sees the end from the beginning. He sees what's coming.

We go crawling on broken glass to God because we feel bad about something we did. We're beating ourselves - we're flogging ourselves as we come into his presence. And David's trying to remind us that we're to enter his gates with *thanksgiving*. Why? *"For his mercy endures forever. Enter his courts with praise."* But we're crawling in on broken glass because we want God to know how sorry we are for the mess-ups that we've made. Hebrews chapter four says we're to come boldly before the throne of grace. How can we do that when we know what we *did*? It's because we also know who *Jesus* is and we know who we are *in him*.

We know that the Bible says, *"I've been made the righteousness of God in Christ Jesus."* When we get punched, we pop back up. That's actually the picture of righteousness. No matter what happens, we may get knocked down, but we don't *stay* down. Why? Because we *pop back up*. Because we're the righteousness. We're upright before God in Christ Jesus. That's what it means. That's *us* - we who feel really bad about something we said yesterday or did last night or did a week ago or fifteen years ago. It's still us. That's how he sees us. And when that drops, we'll never walk the same into a Walmart again. We will walk *differently*. We will *talk* differently - not arrogant, not prideful, but confident - *"Christ confident,"* as Bill Loveless used to say. Christ confidence. Not self-confidence, but *Christ* confidence.

We were made *alive*. We were made alive *in him*. The Bible says, *"We were once dead, but now we're alive. We now live unto him."* The second thing is, our debt was *canceled*. Not our financial debt, he's talking about our *sin* debt, the fact that we owe him so *much*. He paid a debt that we couldn't pay. We owe a debt we can't pay, but he paid it *for* us. And he paid it in full. Here's the third thing in verse 15: The powers were *disarmed*.

The cross was not *defeat*. It was a public victory - and in full view of all of hell. Just imagine the party that went on in hell the day that Jesus died on the cross! They were like, *"We won! We took him out! We did what has been planned from the beginning of the rebellion when we decided we were going to rebel and take a third of us all. This was the goal, to defeat the object of God's love, which would be his Son. And we won."*

The enemy can accuse but he can't collect. Why? Because Jesus didn't *stay* in the grave. During his time there, it's possible that he went down and took care of *"bizness"*. It even says he *"descended"*. So, he went down and did *something*. *Somebody* got a black eye after that fight and it *wasn't Jesus*. But whatever he did, it was *enough*. And when he showed back up in the tomb and it was empty, the grave clothes were laid there and the angels were like, *"What are you doing out here? Who you looking for? Why do you look for the living among the dead? Why do you look for the living among the dead? Jesus was and is alive."*

Jesus defeated death, hell, and the grave - and he's coming back again. He is coming back. In the first and second centuries and later, what drove the disciples who were turning the world upside down, and why Christianity exploded, is because they lived with the understanding that Christ is coming again and it could be in their lifetime. When we lose that sense that he's coming back, it's almost like losing sight of *heaven* and the realization that we're going to a better place - that we've got to make a difference right here and take as many people as we can.

It's the same way with the Second Coming. If we don't believe that and lean into it - we don't give time to it and energy to it and belief to it - then what we're going to live with is boring. There will be no life in what we do because it's like there's no motive. There's no reason. There's no drive. The driver for what we do is that we're going to see him again in heaven. But listen, before that happens, there's going to be a trumpet - a shout - and the heavens will split and he will descend back once again. We who are dead in Christ will be lifted up and we will meet him in the air.

Jesus is coming back and that had better drive us and it will need to drive us through the hardest times that we may ever face in this world. We don't know what all is going to happen, but we get some clues through the book of Revelation and various apocalyptic literature that it might get rough. It might get bad, but here's the deal, when we believe, trust, and know he's faithful and true to his Word and that he is coming back, it'll change the way we live and the way we engage. It'll change the way we face difficulty.

Colossians 2:15 ESV

*"He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him."*

When it says "rulers and authorities," this is talking about the ethos, the cosmic stuff, the big stuff. It's talking about territorial things. It took twenty-one days for the answer to Daniel's prayer to get to him, because the prince of Persia - a massive territorial regional spirit - was defying the answer to get to him. An angel was trying to get that answer to Daniel but he had to fight a 21-day delay. Why? Because a massive principality - a power - a ruler and authority - opposed him.

But it says that Jesus has defeated them all. The war is over. Some of them don't realize that, but freedom has been declared, and, here's the good news, the battle has been fought. The end to it has been *won*. Jesus won it on the cross, and he will come back in victory, not riding on a donkey this time, but he'll be riding on a stallion. He'll have his Word all over his armor as he comes back and defeats the enemy.

Jesus disarmed the rulers of the authorities, and put them to open shame. It was like he literally dragged them through the streets in victory. Whenever one nation would conquer another another, they would be in their chariots and they would they would tie the king to the back of their chariot and drag them through the streets. The whole point was to put them to open shame. This is what it says Jesus did with the enemy. He put them to open shame when he was raised from the dead and when he came out of that grave and left those angels to say, *"Why do you seek the living among the dead?"*

Legalism says we have to earn it. But, the Gospel - the good news - says it's finished. Everything we *will* become is already there. God already sees us that way. We're just in the *process* of becoming it, but he sees the finished work. He sees the masterpiece, the work of art, the statue that we're becoming. He's chiseling as he knocks the edges off. Sometimes we feel like we're getting the edges knocked off. It feels like that sometimes, but in the work of this, we don't fight *for* victory, we fight from victory. It is finished. It is finished because Jesus said it was finished.

Now, we live out of that place. And that's the whole point. We live out of the finished work of Jesus. And, when we live out of the finished work, it's like stepping up to bat and Jesus is saying, *"Swing for the fence."* We've already won the game. We already won. Now have some fun with it. Get up and swing for the fence. Forget the percentage shot. Forget doing it perfectly. How about doing something wild for God and swing for the fence. Maybe that's all that God wanted us to get out of today is that he has already done the work. He's won the battle. We get to enforce it and we get to play. We get to actually enjoy this.

But no, we get so distracted, so beat down by the things of life, whether it's sickness or fur babies that aren't doing well. It's so many things that can get us down, that can just take us out. And listen, this is real. We have to *live* in this world. That's not a bad thing. It just is. But that's not *all* the time. And during the times we're not dealing with a sickness or a diagnosis or whatever - when that passes - or when we're in that place where we step up to the plate and we go, *"Wait a minute. Jesus already won. What am I doing? Why am I so depressed? Why am I so afraid? Why am I so fearful? Why am I so unhappy?"* Because he already did it to tell us *"It is finished!"* Legalism says, *"Work it. Earn it."* But the Gospel says, *"It's finished!"* We don't fight *for*, we fight from.

Romans 8:37 says this, *"But in all these things,"* and he had listed a whole bunch of things that were happening in the world. He says this, *"But in all these things, we overwhelmingly conquer through him who loved us. You are more than a conqueror. You're not just a conqueror. You're more than a conqueror."*

We started this whole thing with “*Jesus is enough.*” Is Jesus enough? Life happens and sometimes our actions don't always match up to our words. And so, are we adding on rules to Jesus? What about “performance Christianity” - about optics or spiritual comparison where we're just constantly going, “*Man, they're so much more spiritual than me. I'm just the low man on the totem pole. I'm in the kingdom, but I'm on the backseat of the bus. No, I'm down in the luggage compartment. At least I'm on the bus though.*” No! That's not how God sees us. He sees us as “more than a conqueror.”

A tree doesn't strain to produce fruit. It stays rooted and bears the fruit it was created to bear. A peach tree bears peaches. It doesn't bear apples. Listen, we are a child of God. We bear the likeness of Christ. We carry the *aroma* of Christ. We are who he says we are, not who the mirror says we are, not what someone on social media says we are. We're here to bear the aroma of Christ, the life of Christ, the joy of the Lord, the life, the fruit of the Spirit, and practice the gifts of the Spirit at the same time. So, let's do what we're called to do, what we're anointed to do ...*what we're gifted to do.*

## **Prayer**

*Father, we love you. We thank you for Your Word. Your Word is life to us. And Father, as we step out of this building into the world, give us grace to carry that aroma of Christ - that we would live with a Tetelestai mentality. That we fight not for freedom, but from freedom. Not for victory, but from victory because “It is finished!” Lord, we love You and we honor You as we live out of that finished work. In Jesus' name. Amen*