

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

The Gospel Driven Walk **Colossians 2:6-7**

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PowerPoint Presentation included: NONE

SermonAudio Blurb: How does a Christian grow? While this may seem obvious too often the answer is anything but the gospel. But that is deadly to the life of each Christian and must be remedied. Pastor Henry seeks to help his congregation to see that the gospel is not something believed and then forgotten; rather it is to define and instruct in all our walk. And only through applying the gospel throughout our life shall we live with true, abiding gratitude that frees us to serve our Lord.

I. Introduction.

- A. We continue in this series to consider what it means to engage others for the good news of Jesus Christ.
1. I am seeking to drive home two key points in all that I have been saying.
 2. First, that we be gospel-centered in all that we say and do.
 3. Second, we have a missional mind set as we go about our lives, both as individuals and as a church.
 4. Temptation: to think “What am I supposed to be doing?” vs. What am I supposed to be?”
 - a. It is first a belief and if it is grasped, then the “how” will take care of itself in many ways.
 - b. But if we first focus on the “how” then we will end up with window-dressing activities that are still driven by a wrong perspective.

B. Today we will be looking at Colossians 2:6-7.

Propositional Statement

In this passage we see again how the gospel is to be central in all our thinking and doing as a Christian. Paul makes it clear that the gospel must inform all parts of

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our lives. I will break this down in two key points: What is a gospel-centered life?
And how a gospel-centered life operates.

II. A Gospel-Centered Life vs. A Gospel-Started Life (6).

- A. A gospel-started life is my background.
 - 1. It is what I am most comfortable with. It continues to pop up time and time again.
 - 2. It views the gospel as something from the past. It was the way “into” Christianity, salvation, etc.
 - 3. But having trusted Christ I was then called to grow onward and upward— often through various methodologies and efforts. This view emphasizes ‘belief’ as the way to be saved, and ‘doing’ as the way to grow.
 - 4. Without meaning to do so, this view sees the gospel as the basics, Christianity 101.
 - 5. The result is that we fail to drive ourselves to see Jesus and the Gospel in all that we do or face.
 - a. Rather we become ‘principle driven.’
 - b. You have all heard it probably. “5 Steps to Holiness.” “13 Actions to Parenting.”
 - c. I find this consistently in when I give counsel to people. They want to have steps to follow to achieve their desired outcome. But they become frustrated when I press them to first consider how the gospel affects their problems, their goals, and even their desires in the situation.
- B. The Bible does not approach life with a series of bullet points and steps. Notice the command of this passage.
 - 1. It is to “walk in Jesus.”
 - 2. **But how?** How does a person walk in Jesus? How do you know you are walking in Jesus?
 - 3. And the answer is: “As you”

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4. And that is simply a call to a gospel-centered life.
 - a. “Walk” simply means our life. How we conduct ourselves in our lives.
 - b. It is the idea of going to school, talking to mom and dad, buying meat at the store, driving down the highway, and all other aspects of life.
 - c. And the command is to walk in Jesus Christ just like you received Jesus Christ.
5. So this begs the question: “How did the Colossian Christians receive Jesus?”
 - a. Colossians 1:3-6.
 - (1) Paul tells them how he is thanking God for them.
 - (2) vs 4, notice the vertical and horizontal.
 - (3) What **motivates** these two things? Vs 5.
 - (a) The gospel is a word of hope, of salvation, of grace.
 - (b) Oh that we can see this! It is the good news that God has intervened on our behalf!
 - (c) Romans 10:11-12 For the Scripture says, "Whoever believes in Him will not be disappointed." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him.
 - (4) Notice also it was something that was told to them—they heard it.
 - (a) Romans 10:14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

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- (b) It is a simple truth that none here can claim to be a true Christian except for the fact that someone brought Jesus Christ to them.
- (c) 1:6.
 - i) You see that? They heard it, meaning they were properly and carefully evangelized.
 - ii) They **heard** the gospel. That is first and necessary.
 - iii) But the key is that they **understood** it as a word of grace.
 - iv) Note also that this faith is something that increases overtime (6). It is something that is not static, but through sound teaching AND consistent reminding of God's grace in the gospel, it increases.
- (5) To walk in Jesus does not mean that you now come under a set of rules that you have to keep or you are "out." The command is to continue to walk daily in the same manner that you received Him.
- (6) We are to constantly keep in mind not so much what **we** are doing, but what **Christ** has done for us. The emphasis is that our walk is to be defined and motivated by the way we came to Jesus.
 - b. We must go back constantly to the gospel.
 - c. But we also must have the gospel constantly inform, instruct, encourage, and drive us in all ways forward.
 - d. In a little bit I am going to try to show you how this looks.
- C. So the gospel must be in our hearts at all times.
 - 1. The way we walk is a gospel-walk.

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2. And it will affect how to talk, love, argue, invest, spend, and all other activities.
- D. Finally, notice exactly what is written in 2:6, “received Christ Jesus the Lord. . . .”
1. Very important words for they help us see what it means to become a Christian, to receive Jesus.
 2. Lord here is to see Jesus as God, the one true God. It is to therefore see Him as your master. He defines what you are and what you do. You lose your will and life in Him.
 3. Calling a person to believe in Jesus Christ is not merely a short prayer. It is calling them to see Jesus for who He is and what He has done. To therefore follow Him as Lord.

III. A Gospel-Centered Life Remembers and Gives Thanks (7).

- A. Review: what we are to do is "Walk as we received Christ."
1. Why we can't do it?
 - a. Because we are in the midst of many competing expectations on how to live (philosophies of man of vs 8 and 16).
 - b. Our tendency is to go toward them rather than as we received Christ.
 - c. It is often subtle and slow, but the effects eventually begin to show.
 2. How God did it for us through Jesus.
 - a. Note all of the blessings that are attached to the command.
 - (1) Key point here. What vs 7 lists is **not how** we walk, but rather **the reality** in which we walk. (Repeat)
 - (2) Let me get a tad technical here to show you something.

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- (a) “rooted”, “Built up,” “Established,” “instructed.” They are all passive voices. Not things you have done, but things done for you.
 - (b) We are not told to be rooted in Jesus, it is simply a fact. We have already been rooted.
 - (c) We are not to be building up ourselves, but the fact is that God is building you up in Jesus. It is a present passive.
 - (d) We are established in our faith because of faithful instruction.
 - i) Here we have a strong encouragement to stay connected to a solid church.
 - ii) We do not grow by ourselves. We grow as we are instructed.
 - (e) **So in all these things we are not being told to do anything. What we are to be doing is remembering that they are our present and real blessings because of the gospel.**
- b. The only thing we are expected to actually do is to have gratitude! Everything else is done on our behalf by the grace of God through Jesus Christ.
3. Through Jesus and the gospel we can now walk.
- a. We remember, we wash ourselves again and again with the truths of the gospel.
 - b. We realize that our stumblings and failures that so often paralyze us have no power over the gospel. Nor can they negate the power of salvation that is in the gospel.
 - c. And when that grips us we find ourselves truly free and full of gratitude.

IV. Conclusion—how this works out at Missio.

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- A. There are two thieves to the gospel.
- B. The first thief is **moralism** and the second thief is **relativism**.
 - 1. Other ways to say these: Religion and irreligion; or legalism and hedonism.
 - 2. Moralism:
 - a. This thief steals life from you by telling you that you can be acceptable by God by doing certain good things, or not doing certain bad things.
 - b. It is all about achievements, things that you have done or are doing.
 - c. They tend to be religious people who are working very hard at doing the right things, whatever those might be.
 - d. They tend to be quite conservative in their lives and thinking.
 - e. This thief leads you down one of two paths:
 - (1) Either you end up being very puffed up and proud of yourself.
 - (2) Or you are hating yourself and filled with guilt.
 - (3) Both come from the same thief.
 - f. For the moralist, God's love, if that is what they are pursuing, is something very costly to them, they must earn it.
 - 3. The other thief, relativism looks like this:
 - a. They are people who have little to do with religion. Especially that form of religion that is all about rules and doing the "right thing."
 - b. If they are part of a religion it is a liberal religion.
 - c. They like to see themselves as quite tolerant and giving people. They are proud of their non-judgmental lifestyle.

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- d. For the relativist, truth is not absolute and we should not act like it is.
 - e. They might talk about God but it is usually in terms of God's love and little or nothing about sin and wrath of God. But usually God becomes merely a driving force, an impersonal energy of some sort.
 - f. Or they simply deny him all together.
- C. What do they have in common?
- 1. They are different, but only in the sense that they are different sides to the same coin.
 - 2. Both of them teach the same lie because both of them teach you that you can keep control of your life and Jesus is either eliminated or downplayed as your only savior.
 - a. Here is how that looks:
 - (1) The moralist sees himself as the real savior. He is doing the right things, he is earning God's acceptance and pleasure. He will have a sense of having God owe him heaven and such.
 - (2) The relativist does one of two things:
 - (a) Either completely rejects Jesus Christ .
 - (b) Or makes him only an example to follow and admire.
 - b. But both of them are simply people who are trying to keep control of their lives and destiny.
 - 3. Both of them have a false view of God.
 - a. The moralist sees the holiness of God and loses sight of the mercy and grace and love of God through His Son Jesus Christ.
 - b. The relativist sees the love of God and loses sight of His holiness and His wrath against sinners.

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- c. The gospel tells us that at the cross of Christ God's wrath and holiness was satisfied and it was the greatest and most perfect demonstration of His great love.
 4. And lastly they both deny the reality of sin and the need for grace.
 - a. The relativist may say that God is love but since there is really no issue of sin and punishment it means nothing.
 - b. Meanwhile the moralist may spend a lot of time being sorry for things they have not done rightly, they are still focusing on the fact that they are failing to live up to standards that they have set.
- D. The Christian's response to the good news.
 1. This is very different from what I have just described.
 2. The Christian is not trying to avoid Jesus Christ and His cross, those become the very essence of life for him.
 3. If they were once moralist, they now reject it because they realize that the problem was not that they were having a hard time obeying these rules of theirs, but that there was a much deeper problem—the fountain of sin in their hearts.
 4. If they were once a relativist, they now reject that because they realize that God is holy and just and He demands certain things from His creatures. They realize that there is only one way to God that God has given us, and that is through Jesus Christ.
 5. The relativist doesn't repent of anything since there is nothing to repent of. The moralist will repent of their sins, but that is all. But the Christian! He repents of his own righteousness and goodness.
- E. How These Thieves Affect Life Compared To The Gospel.
 1. This is to show you how the gospel truly is good news in every aspect of life. Why it is not just a "get out of hell" thing. The gospel makes everything become new and changes our relationship with everything.

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2. Depression/Discouragement:

- a. The moralist says that you have done something wrong, you need to fix it. They will focus on behavior changes.
- b. The relativist says that you just need to love and accept yourself. You are what you are. They will focus on the emotions and feelings.
- c. The gospel tells us that we have allowed something else to become too important in our lives.
 - (1) We have traded in our hearts a false savior over the true one.
 - (2) The gospel points us back to repentance in all things to bring us joy other than Christ.

3. Suffering:

- a. The moralist will usually approach suffering as the result of you not doing the right things. In various ways they will say to themselves that they must have done something bad to deserve this. And then go about trying to fix it.
 - (1) They tend to be angry or bitter toward God.
 - (2) Why? Because they think that they deserve better. They have done the right things and therefore God is in their debt (though it doesn't usually come out that bluntly).
- b. The relativist says that suffering is to be avoided in every way. Do whatever you need to do to not suffer.
 - (1) The man who says he will do anything to keep his wife.
 - (2) The relativist will lie, cheat and steal to keep from suffering.

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- (3) When they end up suffering anyhow they too will end up blaming God because they see him as unloving or impotent.
 - c. The gospel, however, shows us that the way God has redeemed us is through suffering.
 - (1) It redefines suffering in a whole different way.
 - (2) Jesus suffered the truest and fullest way so that those who believe in Him will never truly suffer.
 - (3) Not only this, but the gospel tells us that when a Christian suffers it is to be more like Christ, and that is the greatest desire of a true Christian, so they endure it with a sense of joy.
4. Peter tells us to be always ready to give an answer for the hope that is in us. It is a hope that comes only because of the promises attached to the gospel.
 - a. It assumes you deal with life differently.
 - b. It assumes your hope is bound up in a totally different set of realities.
5. “Therefore as you have received Christ Jesus the Lord, so walk in Him.”

Small Group Questions

- **What is beginning to change in your mind regarding the place of the gospel in your life?**
- **How have you allowed moralism or relativism to creep in to replace the gospel as you share it to others.**
- **How does your life reflect a hope that is beyond this age? How can the others in your CG encourage you and pray with you towards this goal?**