

Breath Out the Gospel to One Another

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[0:00] Colossians chapter 3. We're reading verses 12 to 17. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience.

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues, put on love, which binds them all together in perfect unity.

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.

And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Well, is the gospel the blood in your veins, or is it merely a shirt that you put on and take off as you see fit whenever you feel like?

[1:26] Let me repeat that question. Is the gospel the blood in your veins? The blood you bleed? Or is it just a shirt that you take on and off and throw away in the dirty laundry, put in your dresser, sometimes wear, sometimes not?

Well, it's a very important question. And the reason it's important is because we're being called on all the time to encourage one another, to help each other, to talk with each other, to warn and teach each other.

So you have, we'll just put this into context. So you're talking to a brother or sister after church. And you guys do that here, and it's wonderful to see.

You're talking to this brother or sister after church, and you have a pretty good relationship with them. You can express yourself. You can share your hearts with each other.

And as you two are talking, it becomes clear that your brother or your sister is really struggling. Really struggling. And she's talking like Jacob.

[2:40] Everything is against me. And they can't see God in their circumstances. And if they were to be totally honest with you, they would tell you, I just don't see the point of this.

I don't know why I'm doing this. I don't know what good this is doing me. Why is God so hard to live with? Why does he talk so much in his word and yet do so little in my life?

So that's the scenario. And it's not far from the truth. We've all been there, and we've all seen people be there. Husbands, you've seen your wife there. Wives, you've seen your husbands there. Brothers, you've seen your sisters in Christ there. Sisters, you've seen your sisters in Christ there. So that's the scenario. And that's really to underline something.

That underlines the fact that we need each other, don't we? We were never meant to live this Christian life all alone and carry all those burdens all by ourselves. We do need each other. And so now, what do you say?

[3:49] What do you say to your sister? And that's where the question comes in. Is the gospel a shirt you wear or is it the blood you bleed? Do you have something to say that is connected to Jesus Christ in the gospel?

Do you have something stored up in your heart to say to them? Is the gospel something you're only familiar with at arm's length? Where you kind of understand the facts of it, but you don't understand really how they apply here.

Or is it something you've worked through again and again in your life, and so now you know how to use it? You know what to say. You know at least some direction to go.

Paul in Colossians 3 says, Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom. And so, brothers and sisters, this is for you.

He's not here talking to pastors. He's talking to the entire congregation. Now, certainly it applies to us. But it's not just for pastors. That's not the point here. The Holy Spirit is talking to you, and he says to you, Let the word of Christ dwell in you richly.

[5:05] And that's what living in the body of Christ looks like. That's what this whole section in Colossians is about, and this is what it looks like. It looks like the word of Christ dwelling in my heart, and then as I speak, it comes out, and you hear it.

As I breathe, it breathes out onto you, and it's out of you into me, and out of me into you. And so when we are squeezed and we're put into those situations, Now, we have something to say.

Something connected to Jesus Christ. So when we breathe, we breathe out the gospel to each other. Now, Paul is challenging us here to a more Christ-centered life together.

What does a church really, how does it really function? What does a real functioning church, healthy church look like? What does more Christ-centered helping of each other look like?

That's what he's talking about here. That's been the point all along in Colossians. And so Paul is getting us to the main thing. And he's getting us to the main thing as we speak to each other.

[6:18] And what is the main thing? Well, it's the same main thing that has been all along in Colossians. It's Jesus Christ. Christ is all and in all.

So when you are dead in your sins and in the uncircumcision, that's the uncleanness of your flesh, God made you alive with Christ. So then just as you receive Christ Jesus as Lord, continue to live in him.

Christ, in whom are hidden all the treasures of wisdom and knowledge. We proclaim him admonishing and teaching everyone with all wisdom. So Paul is calling us to do something that he did.

So that we may present everyone perfect in Christ. So Paul has this mission to present everyone perfect in Christ. And now he invites us as the whole body to participate with him in helping each other.

Christ in you. The hope of glory. Paul has talked about. Colossians 1. He is the image of the invisible God.

[7:26] The firstborn over all creation. He is the head of the body, the church. He is the beginning and firstborn from among the dead. So that in everything he might have the supremacy. So now what is Paul saying here in Colossians 3?

He is saying everything that I have said so far in Colossians. All of that doctrine about Jesus Christ. All of that is to dwell in our hearts richly.

Extravagantly. Not as a guest in your house. In your heart. But living there. At home there. Now you know the difference between being a guest and actually living in someone's house.

A guest has certain rights and privileges. And someone living there has certain other rights and privileges. Don't they? If you live at your house.

Well you can do things. And you can say things. And you can have your way in ways that a guest cannot. Isn't that right? So for example. Let's say I come over to one of your houses.

[8:32] And I'm a guest. Now. Let's just say I'm a very rude guest. In real life I'm not. But I was a very rude guest who didn't know when to keep his mouth shut.

And I started telling you what I thought you should do with your house. What I thought you should do with the paint on the walls. I think you should paint these walls a different color.

And this furniture. It doesn't really fit. I don't really like how that goes together. And you need. To be honest. You guys are too cramped here. You need to dig a basement. You need to add a second story.

This place is all wrong for your family. And I don't like any of it. And. Ladies you would say. Well this isn't your house. This isn't your house.

I don't know if you'd say it or not. But you would at least think. This guy just needs to be quiet. Zip it. Because he has no business talking. Because a guest doesn't have the right to tell you what to do in your house.

[9:33] But Paul is saying though. Don't let the word of Christ be a mere guest in your house. That comes by every now and then. And that doesn't have access and rights to you.

He says. Let it dwell in you richly. Extravagantly. Give it full access to everything. All of your heart. All of your mind. Your feelings.

Your priorities. Let it change your mind. Let it change your priorities. Let it change your life. Not a little but a lot. Let it organize your heart. Let it shape you. C.S. Lewis has this wonderful illustration of.

When someone is born again. They think God is just going to do a little bit of superficial changing. And they'll repaint the walls. That's what they think God is up to.

But then they're surprised. When all of a sudden he starts knocking down the walls. And adding stories. And doing all sorts of amazing renovation. Things they never wanted.

[10 : 35] They never asked for. But now he has come in. And he's going to make this house what he wants it to be. And that's sort of what Paul is saying. This. The word of Christ is to dwell in us richly.

The gospel. Is to dwell in us richly. Now have you ever. It's funny. After a while. If someone has lived in a house for a long time. That house begins to look sort of like that person. Doesn't it? It starts to fit them anyways. One time I was in this 70 year old lady. Single lady's house. And all over her. Like furniture. All over her. The end tables. And coffee tables. There were all these little statues.

And statues. And trinkets. And then the furniture. Was probably from the 50's. And it sort of was just like. It had grown on her. And she had never changed it. And she just fit perfectly.

[11 : 34] In this house. She had lived in her house richly. Extravagantly. She had filled it up. And it was full of her. And it fit her perfectly.

Paul is saying. Let the gospel be like that. Let it fill you. Let it change you. Let it shape you. The gospel is to be like that.

And he's not talking just about. Here about individuals. The you here is plural. He's talking about the whole body there. Let the gospel have its way here.

At Grace Fellowship Church. And so. That when people visit. They visit with us. They're with us. You know.

They should smell. The gospel on us. They should feel the gospel. They shouldn't be smelling the world. Or hearing the world. They should. They should be saying. No. Christ is there. When those people talk.

[12 : 31] They're about Jesus Christ. When they. When they look at problems. And they look at situations. And they look at people. They're thinking in gospel lines. And so there's this breeze. From a.

From a far country. It's not from this world. That's what he's saying. So. Let's go back to our brother. Our sister. Who's hurting. Our husband. Our wife. Who is discouraged.

And so. Your sister there. Is. Is pouring out her heart. And sometimes. It doesn't pour out. You know how it is. Sometimes. It just oozes out. Around the edges. She only can say so much.

And now. What do you say? What do you say to her? Now. Do you give her some. Kind of. Sort of. Biblical advice. Bible says. Don't live for the things. Of this world. And. And we live in a fallen world. You're not thinking about that.

[13 : 27] You need to think about that. Do you give her some sort of. Biblical-ish. Advice. That's taken out of. Context. We can do that.

Where we can kind of. Take a truth. And. And change its meaning. And. And change the real purpose of it. And take it out of. The. It's gospel context. And. And we just sort of.

Give it to them. So. As you look at Colossians. What is the. The context. What is the context.

Of every truth. Where does every truth. Find its proper place. And. And proper expression. What is the theological context. Of every truth. If you've looked at Colossians.

Then you know the answer. And. We're going back to this. The answer is Jesus Christ. Paul again. And again. Is saying. You. You need to understand.

[14 : 24] Who this person is. He's Jesus Christ. So Christ is. What the Old Testament. Is about. Christ is what the wisdom. The Proverbs.

And Ecclesiastes. And Psalms. And Job. That's. That's about him. And Christ is what the historical books. Are about. All those stories about kings. And. Countries.

And all that. You know what that's leading to. One person. Jesus. Christ is the theological context. For everything. So. When we think about God.

What is the lens. That we need to look at God through. And come to understand him through. Well. Paul says. He is the image. Of the invisible God. He is the mystery of God.

He says in Colossians. And that word mystery means. It's. It's his final. Last day's. His disclosure. Of who God is. So do. Do you want to know who God is? Look to Jesus Christ.

[15 : 21] Look to his life. Death. Resurrection. Ascension. Reign. Look to Jesus Christ. And you will begin to understand. Something of. Not only of what God is like. But what his heart is like.

So what is the heart of soteriology? That is. What's the heart of the study of salvation? What is salvation all about? It's about Jesus Christ. What about eschatology?

The study of the last things. In the last days. Well it's about Jesus Christ. Justification. Is about Christ. Sanctification. Christ is at the center.

Ecclesiology. The doctrine of the church. You know who's at the center here? Jesus Christ. So the whole Bible. Paul is teaching us to think. The whole Bible.

Is Christa form. That means. It's shaped like Jesus Christ. Christ. It's Christ shaped. And that's why you just.

[16 : 19] Can't. Say to your brother. Or give to your brother or sister. Just some. Sort of. Biblical theology. Or biblical advice. That doesn't have anything to do with Christ.

Random. Extracted truth. From Jesus Christ. Is what churches are full of today. They're sort of. Full of. Biblical. Ideas.

And thoughts. But have been. Extracted. Taken out. And disconnected. From the big story. Of Jesus Christ. And. That is better.

Than just down and out lies. But no church. Thrives on it. No church. Grows. When there's just sort of. Random. Disconnected.

Theological truth. Without Christ. At the center. Because there's nothing supernatural. Without the good news. Of Jesus Christ. Filling the pulpit.

[17 : 17] Filling the mouths. Of the people. And the hearts. Of the people. So what do you give. To your sister. Do you just give her. Advice. Do you just.

Do you give her sympathy. I know how that feels. And I'm with you in that. Now does sympathy have a place. Definitely.

Yes. Yes. Yes. Yes. Yes. Yes. There's definitely a place for that. You know Job's friends were doing really well. Until they opened their mouths. And started talking. And then it went south.

Really quick there. They were good. While they were giving him sympathy. But what I want to say here is. That sympathy is not the word of Christ.

God's answer to our problem is Jesus Christ. Not sympathy. When we have a problem. When. What was our biggest problem?

[18 : 15] It was our sin. And so how did God meet that biggest problem? It was more than sympathy. It was Christ. So what we need to start to do is.

We need to ask ourselves. What do our brothers and sisters need? So here's my. My husband. Or my wife. Or my daughter. Or my brother or sister.

And they're discouraged. Or they're out of sorts. And now they're in front of me. And I need to say something to them. I need to teach them. I need to warn them.

I need to correct them. I need to say something to them. So what. How do we need to think about that situation? Well. We need to.

Speak to them. The word of Christ. That's what Paul is saying. And so what we need to do. Is give them the whole Bible. Seen through the lens of Jesus Christ. So.

[19 : 13] We talk about Proverbs. But we put it in the context of Christ. Christ. And we talk about the law. But we put it in context of Jesus Christ.

So now the law becomes the law of Christ. And we talk about the things that we find in the epistles. And we talk about the things that we find in Revelation and prophecy. And we put it through Jesus Christ.

And so that means we look at their problems. Through Jesus Christ. Christ. And so what did Christ come to do? What did Christ come to do?

Did he come as an educator? Did he come as an economics professor? Did he come as a psychologist? Or a doctor? Did he come treating people's physical conditions?

As if that was the end of his mission? No. He was given the name Jesus. Because he would save his people from their sins.

[20:11] He didn't come as a professor. He didn't come as a doctor. He came as a savior. And so. When God looks at us. And the point here is.

When we look at each other. When God looks at us. He doesn't say. Here's some people. Here's some people that need some. Just some sort of spiritual direction. Or they need some sympathy. I mean. We do. Obviously. But he doesn't stop there. Instead. He gives us a savior. He gives us Christ. And so the son of God is.

Is born a man. He's humbled. And he's born under the law. That means he's responsible to the law. And that's why Paul talks about it. As if that was so humiliating.

Or humbling to him. Because he is the lawmaker. And now he's born responsible. For the very law that he made. And he's bound to obey it. Just in the same ways. That we are bound to it.

[21:07] And so. We are born under the law. We are born required to obey it. And now Jesus comes. And he's born and connected to the law. In the same way.

The same way that I am. The same way that you were. The same way that our brother and sister was. And the only way was obedience. When Jesus became a man. And the only way out. Was through obedience. And so. In our place he obeyed. And in his last. Great act of obedience. He gave himself.

He obeyed. And he went to the cross. Isaiah 53 says. He bore our sorrows. And what grieves us. More than sin. A lot of things grieve us. But when you become a Christian. You grieve for sin. And you would rather die than sin.

[22:04] Isaiah 53. He took up our infirmities. And what is a greater sickness than sin? What weakens us more than sin does?

And he was led like a lamb to the slaughter. Because that's what he was. And so if you go into the temple. Of the Old Testament.

Or the tabernacle. And. It was lamb. After lamb. Being led to the slaughter. And so picture that in your mind.

The lamb is going to the altar. And he's not locking his legs. He's not trying to get away from it. He's not saying a word. There's no slowing or halting.

No backing away. Jesus Christ goes to the altar. And he went to the altar. With my sin on his head. And so my sin became his.

[23:04] And he died in my place. This is what God is doing for sinners. And because he died. Our sins are forgiven.

They're washed away. See that's God's great answer to our problem. And I know this is nothing you haven't heard. But the point is.

This is what has to live in us. And begin to work out. As we talk to people. This is God's great answer. It's not education. It's not a more equitable society.

It's not therapy over a broken childhood. It's forgiveness. And God really forgives us. So God breaks the chains that tied us to our sin.

Because if my essential problem is not economics. It's not a bad childhood. That it's not food or eating. Or something like that. My essential problem.

[24:09] Is that my relationship with God is broken. Then what I need more than anything. Is to have that relationship fixed. And restored.

And that's exactly what Christ did. Because Christ died. Receiving the penalty of my sin. My sins are all forgiven. And the guilt went to him.

And so the guilt is not yours anymore. So your sins were tied to you with an iron chain. Their great power is their guilt.

We can't get an escape from them. So our sins are tied to us with these iron chains. But Christ sets us free by dying in our place.

And so God was so pleased with him. That he said he will see the light of life. And yet he died. But he's going to live again.

[25:03] And he's going to share the spoils with the strong. He's going to be victorious over all of his enemies. And so bursting forth in glorious day. Christ rose to be our life.

Now this is the great truth that we can give our brothers and sisters. That he not only died for us. But he rose again for us. And so he died to be our life.

To put that old creation. That old fallen creation. That old fallen man behind us. And to walk into a new creation. With a new humanity. With a new creation in here.

New men. That's the word of Christ that is to dwell in us richly. It's the whole Bible seen through Jesus Christ. And it's the birth, life, death, resurrection of Jesus Christ.

That we are to be speaking to one another. That we are to use to teach each other. To warn each other. That means to be admonished.

[26:05] Means to warn, to rebuke, to correct. Now that's the one big story that Paul wants to live. Wants to live in your life. Live in your heart.

Extravagantly. Powerfully. Beautifully. And so our hearts are meant to be these rainforests. Where the rain is the gospel. And we're producing the fruit of it.

And it's coming out of us. And where our whole world is Christ colored. And when I look at you. I'm looking at you through the lenses of Jesus Christ and his salvation.

And when I'm looking at me. I'm looking at myself through the lens of Jesus Christ. Now the point is. Is so that when we speak to our brothers and sisters.

This is what we talk about. This is how we help them. This is what does them good. See what we are doing here. Is we are standing beside God.

[27:08] God says the problem is sin. The answer is Jesus Christ. And what we are doing is. We're saying. Your biggest problem. Has been sin. But look what God has done for you.

He has met your need. Head on. And now he is all together for you. He loves you. He's working in you. He's working for you. Every promise is yes and amen.

Because of what Jesus Christ has done. See we can talk about the promises of God. But we really can't own them. Until we have found forgiveness in Jesus Christ. Isn't that true? As long as I'm feeling guilty and unworthy.

And that promise isn't for me. Then that promise does me no good. But once I found peace and forgiveness. And life in Jesus Christ. Then all the promises of God open up to me. And I can say yes. Those are for me.

They belong to me. So what do you do for your sister? You take her to the cross. You show her a savior dying.

[28:04] You take her to the resurrection. You show her a savior rising. You trace out the story. You take her to the Psalms. You take her to the Proverbs. You take her all over the whole story. But the whole time.

You're again and again. From different directions. In different ways. Going to Jesus Christ.

Sometimes this way. Sometimes that way. But you're always getting back to the main story.

About how Jesus Christ saves sinners. And that's what we need. Isn't it? That's what encourages us. That's what helps us.

And that's what we long for. Our hearts have been made new. And so now we cry. Give me Christ. Give me Christ. Nothing else will do. Listen to Spurgeon.

Send one of Christ's people. To hear the most noted preacher of the age. Whoever that may be. He preaches a very learned sermon. Very fine and magnificent.

[29:03] But there is not a word about Christ in that sermon. Now suppose that to be the case. Suppose that happens. And the Christian man will go out and say.

I did not care a farthing for that man's discourse. Why? Well because they have taken away my Lord. And I know not where they have laid him. I heard nothing about Christ.

Now send that man on the Sabbath morning. To hear some hedge and ditch preacher. Someone who destroys the king's English. But who preaches Jesus Christ.

You will see the tears rolling down that man's face. And when he comes out he will say. I did not like that man's bad grammar. And I did not like the many mistakes he made.

But oh it has done my heart good. For he spoke about Christ. Or this one from Spurgeon.

[30:03] A sermon without Christ at its beginning. Middle and end is a mistake. In its conception. And it's a crime. In its execution.

However grand the language. It will be merely much to do about nothing. If Christ be not there. And I mean by Christ. It's not merely his example. And the ethical precepts of his teaching.

But his atoning blood. And his wondrous satisfaction made for human sin. And the grand doctrine of believe and live. That's what does a man good.

So grace fellowship. That's the story. It's his atoning blood. His satisfaction. The grand doctrine of you believe this. And you live.

So let that gospel live in you richly. Let Jesus Christ come out as you teach each other. As you say. Now you need to remember this. But wait. I think you're forgetting this.

[31:05] You need to be careful. When you're warning each other. When you're teaching each other. When you're encouraging each other. When you're getting in each other's faces. Let this be the message about Jesus Christ.

Now in the second part of our verse. Paul says. Let it come out as you sing. As you sing. In our translation.

It kind of separates it a bit. And it says. As you sing psalms, hymns, and spiritual songs. With gratitude in your heart. Originally it says. Teach and admonish one another with all wisdom. Singing psalms, hymns, and spiritual songs. You know one of the best ways that we teach and admonish each other. Is by what we sing to one another. By what we sing.

We do some of our best teaching. Some of our best warning and correcting. When we are all standing here singing together. And have you found it like I have.

[32:04] That it does my heart such good when we sing together. And every one of you should be jealous of me. Because I have the best place on Sunday morning.

So how many times have we been like Asaph. Psalm 73. And the week has gone by. And now we are miserable. And sad.

And discouraged. The whole world is dark. And everything is confusing. And I feel like giving up. And I feel like God doesn't care. And he's not listening. And I'm frustrated. And I'm tired of hearing my own words.

And I'm tired of hearing my own voice. And it feels like I can't escape that. And then. We come. And we sing together. And Asaph said.

It was oppressive to me. Until I entered the sanctuary of God. God. Now. Do you remember what Asaph's job was? He was the lead singer in the sanctuary.

[33:06] David appointed him to lead the singing. And so. He was probably at the temple. Or at the tabernacle. Leading the singing. Hearing the song.

Singing himself. And suddenly. Everything made sense. It snapped into focus. And he knew exactly where everything stood. And the glory of God.

The promises of God. The gospel of God. As he sang them with God's people. It reminded him. It encouraged him. It taught him. It set his heart free. It was oppressive to me.

Until I went into the sanctuary. But when I came to the sanctuary. And started to sing. I was set free. It was no longer oppressive to me. So. Hasn't that been true for you? I hope it has been.

I hope it has been for you. That's why we want our songs here. To be full of truth. Full of the gospel. Full of solid. Powerful theology.

[34:06] Because singing powerful theology. Singing truth. Does wonders to people. Not only who are happy. But those who are hurting. Who are discouraged. And frustrated.

And oppressed like Asaph. Who are dealing with guilt. And dealing with shame. And dealing with just heartache. They give us ways of expressing that. They give us ways of getting outside of ourselves.

They give us a way of saying thank you. When our words are so paltry. Aren't you so thankful that we have men. That can write beautiful hymns for us. Because I never in a million years.

Could do what they do. So they help us. When our hearts are pent up. Behind a wall of stones. And it's like we can't get it out.

There's something in there to give to God. And I don't have the words to express it. Or there's something in there. And I can't get to it. There's love in there. But I need music.

[35:04] And I need poetry. And I need a song. To get past the wall. And give God my heart. So I am thankful for the eloquence. That God has given so many.

Wonderful songwriters. And so when we sing. In Christ alone. The truth rushes in on us. There in the ground. His body lay.

Light of the world. By darkness slain. Then bursting forth. In glorious day. Up from the grave. He rose again. And as he stands in victory.

Sin's curse is lost. It's grip on me. That powerful truth. And then we sing. How sweet and awful is the place. And I'm reminded that.

You know what? It was sheer grace. That I'm here. While all our hearts. And all our songs. Joined to admire the feast.

[35 : 59] Each of us cry. With thankful tongues. Lord why was I a guest? Why was I made to hear thy voice. And enter while there's room.

When thousands make a wretched choice. And rather starve. Than come. And we sing the deep, deep love of Jesus.

Vast, unmeasured. Boundless, free. And it takes us to this ocean. And it throws us into the ocean of his love. And underneath me. All around me.

Is the currents of thy love. And that love. That song. It has a way of cleaning out my soul. Of filling me with hope again.

Of saying. What have you been doing? What have you been living for? Why are you living for such tiny joys?

[36 : 53] When I'm here to give you life. We do some of our best teaching. And our best reminding. And our best correcting. When we're singing together.

As we take in the gospel. And as we say thank you to God. In our hearts. For what he's done for us. It puts us right. Now.

Here's where we're going to conclude. Brothers and sisters. To some degree. We have all of this here. Don't we? We have beautiful songs. We have good songs.

All the conversation that goes on here. Is wonderful. I think it. I don't have a vast amount of experience. But. It's not. Altogether.

Very common. For people to stay so long. And talk with each other. Like you do. And that is wonderful. And so. The word is just simply this.

[37 : 47] You have all that time to talk. Make it good. Use those opportunities. To encourage. And to warn. To help. To talk about Jesus. In all your talking.

Don't miss Jesus. He's the thing that. Is our unity. He's the reason we're here. So don't miss Jesus. And don't skip Jesus. And many of you are doing great.

And so. Just keep it up. And then. There's further to go. I would hate for us to think. Oh yes. We've arrived. That's the one place that we don't want to be.

To have arrived. To know more improvement. We sing as good as we can. We talk as much as we can. That's not some place where we want to be. We want to go further.

At the end of the Chronicles of Narnia. There's judgment. And there's heaven. And heaven is the real Narnia. And everyone starts running. Running and running and running.

[38 : 46] As fast as they can. To go into the center of everything. And Aslan is there. And he is saying with joy. Further up. Further in. And he keeps saying that. Further up.

Further in. Because they were just on the edges of things. There was more up ahead. And there were greater things. Further up and further in. And so. Those are my words to you.

Let the word of Christ dwell in you richly. As you teach. As you admonish. As you sing. That is going on here. Praise the Lord. It is him. Praise the Lord. It is all of him.

But further up. Further in. That's where we need to go. Let's keep running together. Let's pray. Heavenly Father.

Thank you for what we do have here. You have been so good to us. Thank you for what we do have to do with you. Thank you for what we do have to do with you. A million miles away from where we would be if you had left us alone.

[39 : 46] So thank you. Thank you that you have revealed your truth to us. And that the gospel is precious to us. But. Oh.

So it's our desire for Christ to be even more glorified and magnified here, that in glorifying him, we would also glorify you.

Thank you that the Holy Spirit was given to show us and to teach us about Jesus Christ. So I pray that you would please take us further up, further in, into who you are and what you want us to be as a church, that we would not be satisfied with what we have and content and proud, but we would humbly seek to do more, seek to do better, to put off the old ways of talking, to put off the old cares and the old desires and make Jesus Christ our central love.

For he is our husband. We want to leave everything for him. We ask this in Jesus' name. Amen. Amen.