



EXPLORE THE BIBLE.

Philippians, Colossians, Philemon Sermon Series
Supports Session 8: The Gospel's Goal
Sermon Title: Investing in the Gospel
Passage: Galatians 6:17-18

Connection to Colossians 1:24–2:3

Paul asserted that his persecutions for the gospel completed the suffering of Jesus. While Paul added nothing to the atoning sacrifice of Jesus, the investment of Paul in the gospel resulted in persecutions by those opposed to the kingdom of God. Paul was grateful for his wounds. As we invest in the gospel, we enjoy obedience to Jesus while experiencing hostility from the world.

Introduction/Opening

If we have no investment in the stock market, we could care less about valuations of the various market indices taking a sizeable dip. We don't care because we have "no skin in the game." If we are detached from the gospel of Jesus, we have no joy when someone comes to faith in Jesus Christ, nor are we concerned if millions remain unaware of the salvation offered through faith in Jesus. Paul invested in the gospel as an active witness of Jesus. Paul closed his letter to the churches of Galatia by referring to the scars of his body as evidence of his authenticity as a minister of Jesus Christ.

Outline

1. The suffering atonement of Jesus
 - a. Paul's reference to suffering for the gospel as completing the sufferings of Jesus (Col. 1:24) refers only to his obedient participation in preaching the gospel. His scars do not add to the perfect atonement provided by Jesus Christ. Paul's acceptance of the sufficient sacrifice of Jesus is clear (Rom. 5:8-9; 1 Cor. 11:23-25; Gal. 6:14; Eph. 2:5-8).
 - b. The commands from God about atoning sacrifices are precise.
 1. The sacrifices were to be perfect young lambs offered at the tabernacle or temple site chosen by God. Sacrifices were not to be offered at any other location by self-appointed priests.
 2. In the New Testament there is a *fulfilled* precision. Only Jesus is Savior (John 14:6; Acts 4:12)—an exactness that is repulsive to a lost world.
 3. As God's only unique Son, Jesus became *the* Lamb of God to take away the sins of the world (John 1:29).

4. After Jesus' death, priests only briefly continued the Levitical offerings stipulated in the Law of Moses. After Jerusalem's destruction by Rome in 70 A.D. there was no site for continued *superseded* Levitical sacrifices. In God's providence, the sacrifice of Jesus served as the only legitimate sacrifice for sin.
 - c. As God in the flesh, Jesus' life and death are of *eternal* value. His life as an offering for sin has *unlimited* value, saving all who come to Him for forgiveness and life.
2. The suffering of saints
 - a. Paul signed his Letter to the Galatians as a mark of authenticity (6:11). His conclusion indicates that none of his detractors should question his motives in sharing the gospel because his body bore the marks of Jesus. These scars did not add to the effectiveness of the gospel but indicated that his appeals were genuine. Whereas the false teachers "hypnotized" (HCSB) the Galatians (3:1) and sought to "isolate" them for unknown selfish motives, Paul sought their good as a spiritual father (4:19).
 - b. Jesus warned that His followers would face persecution as they served as His witnesses (John 15:20). However, there was a blessedness that would flow into their lives as the prophets living authentically before God had faced similar plights (Matt. 5:11-12).
 - c. Jesus commanded His followers to go into all the world (Matt. 28:19). They were not to be detached from the gospel but embrace the gospel. Our active involvement in sharing the gospel keeps our "feet on the ground" and gives us traction in spiritual battle.
3. The believer's service with Jesus
 - a. A church may lose its love for the gospel and become detached like the church at Ephesus (Rev. 2:4).
 - b. When Jesus encountered Zacchaeus, Jesus emphasized that His mission was to seek and "save" that which was "lost" (Luke 19:9-10). Believers must see the "lost" in our communities and feel a loving concern for the eternal states of the lost.
 - c. Paul felt a burden for the lost. He ached for his fellow Jews (Rom. 10:1). He was eager to preach the gospel in places that had yet to hear (Rom. 1:15; 15:23).
 - d. Our investment in the gospel may begin with a simple "lost list." By listing the name of family members, friends, and neighbors we think are lost, we can begin our gospel involvement. We should pray for their salvation regularly.
 - e. As we witness, we will experience rejection along the way. These rejections should not keep us from sharing the gospel but should help us identify with Paul as he endured his physical wounds.

Conclusion

Parents become invested as they watch their children participate in high school sports. They may go to great lengths to never miss a game. After their child graduates, they may attend a high school basketball game, but they are not nearly as enthusiastic. We have similar emotions about the gospel. If we are detached from witnessing, we will drift to the point where we don't care

about the acceptance or rejection of the saving power of Jesus. When we are obedient to the command of Jesus to be His witnesses, we begin to experience the joy the angels feel in heaven when a sinner repents (Luke 15:10).

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