

Everything in the Name

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[0 : 00] All right, Colossians chapter 3 verse 17, and if you need it, there's a pew Bible there and you can find it on page 1170.

That'll be the same version that I am preaching from, and so if you want to use that, you can. We'll read the text and we'll pray and then we will get going, okay?

So here we go. Colossians chapter 3 verse 17, and whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Let me read that one more time. And whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Father, we thank you for your word. We thank you that you have given it to us. We pray that you would help us as we walk through this passage to understand what this means.

[1 : 03] We want to know what your mind is for our lives. So help us, we pray in Christ's name. Amen. When our son was about two or three years old, we lived in this little duplex and we had this sandbox out behind our duplex.

This sandbox was made from two by twelves, about four of them put together, had a lid on it. The lid was this big old frame with a tarp stapled onto it.

And we had bought all this sand and put it into the sandbox. And my son, when he would get into the sandbox, had a mind of his own. He was driven to do the things that he did inside of that sandbox.

And one of the times I remember watching him, he was just so intent. Nothing could distract him. Nothing could dissuade him. But he was sitting there and he got down on his knees and he would pack all the sand up next to him.

He would scoot back and go, wham, and blow all the sand to pieces. He would pack the sand, scoot back, wham. And once he made it to one side of the sandbox, he would turn around and go back across the other side of the sandbox.

[2 : 13] And I'm sitting there watching him trying to call his name. He's not hearing me. He's not listening to me. He's just packing sand, destroying sand, packing sand, destroying sand.

And over and over and over again. And I thought to myself, that's the way we are as humans. We're driven. We're driven people. It doesn't matter what it is.

There's something that we're all driven about. And we were made that way. We were made to be driven people. I have a tendency to be driven as a sort of a research weirdo because I have a tendency to get something in my head that I want to know about.

And I will spend hours and hours and hours chasing something out. Like I remember back in 1999 buying one of the very first digital cameras I'd ever seen in my life.

And I had spent six months trying to research it. I remember when we were going to buy a car spending almost six months trying to figure out which car we wanted to get.

[3 : 18] I remember when somebody told me a verse of scripture meant a particular thing. And I spent a ton of time trying to figure out, is it really what that verse meant? Because I get driven by these things.

I would say that we're all driven by things. And that's the way we are designed. But what we need to do, if we're going to live a life that Paul is talking about in Colossians, a life that recognizes and that lives on and rejoices in the supremacy of Christ, then we need to be driven by the right things.

And this passage gives us two things we ought to be driven by. And I want us to walk through this because I think it would be a great encouragement to you to know that these are things we ought to have in our lives.

The first thing we ought to be driven by is we ought to be driven by his glory. We ought to be driven by his glory. All right. Look at the phrase. It says, and whatever you do in word or deed, do everything in the name of the Lord Jesus.

So that very first part, whatever in word or deed, whatever you do in word or deed, you do in word or deed. Now, I know it would be tempting for us to go whatever and then expand that out to everything in the world.

[4 : 35] But this verse is in a context. Verse 17 follows verse 16, which follows 15 and all the way up to verse one and then the rest of the book. And so you have to take the context into consideration as you're thinking about what does it mean word and deed.

Indeed. Paul has been making the positive case to the Colossian Christians that in verses one through three, they should seek the things that are above where Christ is seated.

Right. He's seated at the right hand of the father. So don't set your mind on things on earth, but set your mind on things that are above. In verses five through 11, he talks about put to death the things that are earthly in you.

And he goes through four of the 10 commandments. Right. He goes through the sixth commandment. He talks about anger. Right. He goes through the seventh commandment. He talks about sexual sin.

He goes through the ninth commandment. He talks about lying and how we use our mouth. And he goes to the 10th commandment about covetousness and says we ought to avoid idolatry. But then in verse 12 through 16, he gives some positive things and says, listen, you need to have a life that's built on humility, a life forgiving one another of their sin.

[5 : 48] You need to have love for one another. You need to live in the peace of Christ and let the word of Christ dwell in you richly. Now, I say all of that to say that when Paul says whatever you do in word or deed, his primary target here are the things we've just talked about.

In other words, he wants you to obey the sixth commandment. He doesn't want you to murder someone. He doesn't want you to get angry and have the murderous, sinful anger that we almost all have.

Right. He doesn't want you to have that. For what reason? He wants you to be driven to obey that commandment by the glory of Christ.

He doesn't want you to obey that commandment because that's what your mama would like you to do. He doesn't want you to obey that commandment because that's just tradition. He doesn't want you to obey that commandment because otherwise you're going to end up in jail.

He wants you to obey that commandment for the glory of Christ and the glory of Christ ought to drive how you obey that commandment. That's what Paul's getting at.

[6 : 51] So you can look at the seventh commandment. You can look at the sins of the mouth. You can look at idolatry and he wants you to avoid those sins. He wants you to live in such a way of humility and peace and love so that Christ is glorified so that who he is in the name of the Lord Jesus drives your behavior.

That is the difference between a Christian and a non-Christian because you all know you all know people who they're not believers. They don't trust the Lord, but yet they haven't really murdered anybody, but they are not avoiding that because they want Jesus Christ glorified.

Do you understand what I'm saying? We need to do so for the glory of Christ. Then he goes on after he says that phrase and he says do everything. So it's like he centered in and kind of narrowed in and targeted in a particular behavior, right?

These things in the context. And now he's just ballooning this thing out and is going everything, everything. We're to do everything in the name of the Lord Jesus.

What is what does he mean by everything? Is it everything at anything? Well, let me give you one passage. That's a parallel passage. It's first Corinthians 10 31. He says, whether you eat or drink.

[8 : 19] Or whatever you do, do all to the glory of God. You can eat to the glory of God. You can drink to the glory of God.

Okay, we time it right now. It's 11:24 by my watch. Okay, I've got an hour left. Okay, so not really. But when we're done, you're going to go eat.

Right? Unless you're fasting for some reason, which on Sunday, the Lord's Day, don't ever fast. It's a great rejoicing day of abundance. Right? Anyway, that's a whole nother thing. But you're going to eat and you're going to sit down at that meal.

And even as a Christian, you're going to have an opportunity to eat that meal either to the glory of God or in sin. This is a command.

Do everything to the glory of God. Whether you eat or drink, do all for the glory of God. And you and I will have an opportunity today to live that out when you go sit down and eat your lunch.

[9 : 21] This is a broad, expansive kind of thing. As Paul's saying this then, not only is he looking at how we obey God from verses 1 through 16, but now he expands it so that it includes everything.

Like, think about this. It's not only your eating and your drinking, but it's your sleeping, your working, your hygiene, your vacations, your reading, your movie watching, your phone usage, your mowing the yard, your washing the dishes, your changing diapers, your schoolwork, your effort on the football team, your service in the military, your drive to work, your training a dog to shake hands, you're riding a horse, you're fishing for trout, you're selling your house, you're listening to your doctor, you're reading your Bible, or peeling potatoes.

It can all be done in the name of the Lord Jesus Christ. And that's what he wants us to do. He wants our lives driven so that everything we do, we're doing it for the glory of Christ.

Amen. Oh, me. Either way, like I just put you to sleep or something. Like, wake up. Because this is something we know. I mean, I'm not telling you anything you have not heard before.

But this is the stuff of the Christian life. This is where the rubber meets the road. You want to talk about something that is extremely applicable in your life.

[10 : 45] This is tomorrow morning, 6 a.m., when you got to go back to work. This is Tuesday afternoon when you get the phone call that now a new wave of suffering is coming to your life.

This is the stuff of life. You're to do everything to be driven by the glory of Christ in all that you do. Now let's talk about what it means in the name of the Lord Jesus. Because there's more to it than just glory. But I think you'll see what I'm saying here in just a second. One of the things that in the name of the Lord Jesus does not mean.

It does not mean that as you do the things you do, you have to say, In the name of Jesus, I am peeling these potatoes. Okay? It doesn't mean that. Okay? We're not going to be weirdos.

All right? You and I both know that almost all of us, when we pray, one of the things that we do is we all end our prayers in the same way. Right? What do we do? We say, In the name of Jesus.

[11 : 46] Did you know that you can pray in the name of Jesus without saying those words? Like, that's not a magical incantation that makes your prayer all of a sudden more acceptable.

In the name of Jesus has more to do, has little to do with what we say, and more to do with the attitude in which we do it. Let me give you a couple of things. First of all, to be in the name of Jesus means it's by his authority, by his power.

You can think about the Great Commission and how people are baptized in the name of the Father, the Son, and the Holy Spirit. That signifies his authority over them. Right? So you can do it by their authority.

Secondly, you can do it in conformity to the character of Jesus. In conformity to the character of Jesus. Jesus talks about that there's coming a time when we, who try to follow him, we will suffer for his namesake.

When we suffer for his namesake, it's because we're living the way he lived. We're living in conformity to his name. And because of that, persecution will come. So when we do things in the name of Jesus, we're doing things in conformity to his character.

[13 : 02] Which means that you can't, like, you know, break one of the commandments in the name of Jesus. Right? Because when we say do everything in the name of Jesus, that obviously excludes the things that Jesus doesn't want us to do.

Such as breaking his commandments. But the final thing is that it is for his glory and honor. In Philippians chapter 3, verse 7 and 8, Paul says that whatever gain I had, I counted as loss for the sake of Christ.

Indeed, I counted everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. In other words, he wants us to do what we do. And in this case for him, it was counting his past as loss for the sake of the name of Christ.

For the glory that it might be exalted. And so we have these three things that what we are after is we're after being driven by the name of Christ in all that we do.

So what does that look like? What that looks like is it looks like a man who has a job. And he does his job with excellence in the name of the Lord Jesus Christ.

[14:08] Now, why does he do that? How is it that he's doing it to the glory of God? How is that driving him? Because he knows that Christ has told him that it's his duty to provide for his family.

So he does his job excellently, not so that he can get a paycheck only, but so that he can provide for his family because Christ told him that's what he ought to do. He knows that his employers paying him means that he must not steal.

Right? That whole payment situation, this means that not only is he not going to go out there and steal to provide for himself, but he's going to take the paycheck, but also as he works, he's going to give every ounce of himself for that paycheck because otherwise it's stealing.

Right? And so he's not going to do that. Why? Because he doesn't want to get caught? No, because he wants to do it for the glory of Christ. He knows that his actions and his good deeds will be seen by men and can be used for the glorifying of his Father who's in heaven.

In other words, he does this excellent job in his job because of the name of Christ. You see, doing things in the name of Christ is not about trading out the duties that you have now for new duties.

[15:22] It's about having the right attitude in the duties that you already have. Are you a wife? Are you a husband? Are you a child?

Are you a parent? Do you still work in the workforce? Have you retired? Are you a grandparent? We're not saying do things differently.

We're saying be driven in what you do, not for the sake of family, not for the sake of tradition, not for the sake of kindness, but for the sake of the Lord Jesus Christ that he would be exalted.

Are you driven by the name of Christ? Do you do all that you do for the sake of Christ, for the sake of the glory of his name?

Do you read your Bible for the sake of Christ? Do you fight against your sin for the sake of Christ? Do you love your spouse? Do you care for your children? Do you take vacations for the sake of Christ?

[16:22] Some people are like, take vacations for the sake of Christ? Yeah. Whether you eat or drink. Your vacations are not about you. Man, that's hard because I just caught a big old trout on our vacation, you know?

And it's like, Lord, did I catch that trout in the name of you? Like, I don't know. Like, do I need to repent? But here we are. What we've got to do is we've got to say we need to do everything and be driven by the glory of Christ.

That includes all the extracurricular activities that we put our kids through. And when we do so, we are doing so in conformity to the character of Christ, by the authority and power of Christ, and for the glory of Christ.

Are we driven by the name of Christ? This becomes a thing in which those around us can begin to see the aroma of our lives as we are driven by Christ because they will come to understand that Jesus means more to us than them.

All since our first kid was born, I have prayed for every one of my kids.

[17:36] And I have prayed and prayed. Even to this day, I still pray for them. And my prayer for them and their future spouses, my prayer has always been, Lord, bring them a godly spouse that will love you more than they love my kids.

Because Christ ought to be first. So then what do we do with this?

What do we do with this? Well, let me just give you a couple of things and then we're going to move on. The first thing is this. If you find yourself saying, you know, I'm not sure that I'm doing things and being driven by the name of Christ.

Then let me just call you and encourage you to come and repent to the Lord Jesus Christ. Repent of where you have failed and run to the cross.

Because in the cross, he died upon the cross because he knows that we're split in our loyalties. He knows that we have a tendency to be driven by things that we ought not be driven by.

[18:34] And that's the reason he died upon the cross because we're sinners. And if we will come to him, if we will come to him and we will turn away from our sins and run to him.

As Christians, as Christians, we turn away from where we've been driven by other things and we turn to him. He says to us, he will in no wise cast us out.

Repent of that and turn to him. Secondly, the second thing that you as a Christian ought to do as you're thinking about I need to be driven by the name of Christ is that you need to look at how doing things for your own sake.

Is what bloodied Christ upon the cross. And that's how wicked. That is. When you think about the horrors of crucifixion and you think about what Jesus went through.

As a Christian, the idea of I'm going to do this for me. It's wicked. But the only way you're going to understand it being wicked is by looking at the cross.

[19 : 43] So not only am I saying repent, but I'm also saying look at the cross. And the third thing is remember the very nature of sin. The very nature of sin is in Romans 3.23 that all have sinned and fall short of the glory of God.

But the nature of sin is shortchanging God the glory that he deserves. And fourth. Start every part of your day.

Right. There's three times a day. Morning, noon, and night. And start every one of those with a prayer like this. Lord, help me to live the next few hours driven by your glory.

Help me to live the next three hours driven by your glory. Now there's going to be some who hear this. That the idea of doing things for the glory of God.

It sounds esoteric. It sounds intangible. Maybe it's just confusing altogether. Because you think to yourself that doesn't make any sense to do something for somebody. That you can't see.

[20 : 42] And maybe that's because you're not really a Christian. The truth of the matter is. Is that. If you've sat under this preaching for any length of time.

You've heard the gospel. You've heard the truth that we are all sinners deserving nothing but death and hell. And yet. God the Father and his great love sent his son into this world to take that punishment for us.

And it's time for you to come to the Lord Jesus Christ. Remember what Christ has done upon the cross.

But you're going to have to admit that you're a sinner. You're going to have to admit that you're not all that. James tells us that God gives grace to the humble but opposes the proud.

And just because. Just because. Someone has all kinds of spiritual activity going on in their life.

Does not mean that they are a Christian. And it doesn't mean that you are. You know what Jesus said in Matthew 7.

[21 : 44] I find this so fascinating. He says. Not everyone who says to me. Lord Lord will enter the kingdom of heaven. But the one who does the will of my father who's in heaven. And on that day many will say to me.

Lord Lord did we not prophesy in your name. Massive spiritual activity. And cast out demons in your name. Massive spiritual activity.

And do many mighty works in your name. Massive spiritual activity. All in the name. And then I will declare to them.

I never knew you. Depart from me. You workers of lawlessness. But you do not have to have this said about you.

Today. You can trust in the Lord Jesus Christ. Today. You can be saved. Where you're sitting. You can just right there where you're sitting.

[22 : 41] Call out to him and say. Lord I am a sinner. And I admit it. And I deserve nothing but death and hell. But would you please by your grace. With what Christ has done. Would you please save me. And where you're sitting.

He will save you. The second. Thing that we need to be driven by. Is his mediation. His mediation. Now I've tried to give you a definition on the handout.

So if you don't understand the word. You can look at that. But mediation. I want to. I want to get to this word mediation. By looking at the phrase as a whole. And think about it.

It says giving thanks to God the Father through him. Giving thanks to God the Father through him. This idea of giving thanks. It's. It's. It's on the same playing field. As the idea of doing everything in the name.

And. Whereas verse 16. Told us to sing with thankfulness in the heart. That was sort of a hard attitude that not everybody got to see. This particular word giving thanks.

[23 : 38] It's Eucharisto. It's the idea of good grace. It's a verbal expression. It's an out loud verbal expression of thanks to God. And if we're not saying out loud to the Lord.

Thank you. This is what it's talking about doing. And it's to give thanks to God the Father. That's who this Thanksgiving is to be directed to. Now you remember.

We believe in the Trinity. The triune God. And let's just. Let's just remind ourselves what we're talking about here. The triune God. We believe that there is one being God. Who exists eternally in three distinct persons.

Father, Son, and Holy Spirit. The Father is not the Son. The Son is not the Father. And the Spirit is not the Father or the Son. Yet there's one God.

And God the Father is the initiator. He initiated creation. Which was carried out by the Son and the Spirit. He initiated redemption. And it was carried out by the Son and the Spirit.

[24 : 37] So all that we have in this life and blessings from the Lord. Come initiated by the Father. And carried out by the Son and the Spirit. So for us to give thanks to the Father.

Is a good and right thing to do. But we're to give thanks to the Father through Him. Through Him. That's through Jesus.

Our thanks are not supposed to be given right directly to God the Father. But they're to come through the Son. What does it mean to come through the Son?

There's a lot of things in the Bible that speak about things being through the Son. For example, the Father reconciled us to Himself through the death of His Son.

He reconciled us to Himself through the death of His Son. That's Colossians 1.22. No one can come to the Father except through the Son. That's John 14.6.

[25 : 33] We have peace with God through Jesus. That's Romans 5.1. We give an offering of praise to God through Jesus Christ.

That's Hebrews 13.15 and 16. What we're saying here is that the Son mediates the relationship between us and the Father.

Because we were at odds with one another. We were enemies of God the Father. We were His enemies because we broke His law. But in His great love, He sent His Son to be the mediator between us to settle the dispute that was between us.

We were at disagreement with each other because the Father demands perfect law righteousness. And all we have is perfect law breaking. And so the Son takes on human flesh, comes into this world, dies upon the cross after obeying the Father perfectly, having perfect law righteousness. And if we trust in the Son, He covers us with His righteousness. And now we can be brought near to the Father because we're covered in the righteousness of Jesus.

[26 : 40] He mediates the relationship between the Father and us. And so as we come to bring thanks to Him, we're not coming by some other way.

We're still coming by the righteousness of Jesus Christ. We're still coming because He's made a way for us to come. And this is important for two reasons that are like the two sides of one coin. Right? And that is that Jesus makes all that we do acceptable to the Father. And the Father accepts nothing from us except by way of the cross. So we don't come to Him in prayer because He's nice and we're nice.

We don't come to Him in prayer because He's kind and we're needy. We come to Him in prayer because He's no longer wrathful towards us because His Son has covered us in the righteousness of Himself.

And as a Christian, then we are to come to Him in thanksgiving by way of the cross. Let me see if I can illustrate it this way.

[27 : 50] How many of you have ever had that sort of feeling where you pray and you feel like your prayers stopped at the ceiling? Raise your hand.

You know what I'm talking about? If you came to pray to the Father because you know that your sin was forgiven and you were covered with the righteousness of Christ, then when you come to pray and your feelings and your emotions are going like, I don't feel like I'm connecting with God, here's what you do.

Take your feelings and drop kick them. Boom. Boom. Because all that matters is that the Father has promised. Jesus says, if you pray in My name, you have your request.

They have been heard. So no matter what we feel like, if we come by Christ, the Father has gloriously accepted it. If we come and we worship Him and we kind of feel that sort of ooze where it's like life has been terrible, my heart is not connecting.

I don't feel anything with God today, but you still come because by the righteousness of Christ, I'm here. Then your worship is accepted to Him no matter how you feel about it.

