

Do All In His Name

Colossians 3:17

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Joshua Koura

Camden Valley Baptist Church

www.cvbaptist.org.au

Let's turn together in our Bibles this morning to the book of Colossians chapter 3, and we'll read Colossians 3:12-17:

"Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

Lord, we come before You now, asking that You would send Your Holy Spirit to open the eyes of our understanding, the ears of our hearing. And Father, that You would give grace and strength to both preacher and people, that we would come to know You who is true and to do all things in the name of the Lord Jesus. Help us, Lord, to understand these things and may they become realities in our lives as we go from this place. In Jesus' name, amen.

Well, last week we looked at verse 16 about the centrality of the Word in Christian worship, that we are to let the Word of Christ dwell in us richly in all wisdom and teach and admonish one another in psalms, hymns, spiritual songs, singing with grace within our hearts to the Lord. We considered the importance of the Word of God richly dwelling within us and how that should lead to the praise of God. But that's not just any praise; that's the Word-centered praise, the Word of God filling and overflowing in the praises of our God.

But not only did we consider that as worship in the church, worship in the community, but verse 17 takes us a bit further than that, not just to worship in the church but to worship in all of life, to do all things in the name of the Lord Jesus Christ. And we see in this passage today, which we're to be taking a look at, the importance of understanding that in the

world and the life in which we live, there should be no compartmentalization of sacred and secular but recognizing that Jesus Christ, to whom Colossians so wonderfully exalts, is Lord of all. And therefore, we as His people are called to do all in His name.

We'll consider these things today as we look at this passage together, but before we do that, I want us to understand that as we think about this compartmentalizing of our lives between the sacred and the secular, there are usually two extremes that people fall on or fall into in regards to these two things.

There are people that look at their lives as divided and so divided, so dualistic, that they simply are nominal in their worship of God. They're nominal in their life that they live as Christians. They are basically relaxed and careless. They have compartments, so they give God their Sundays, as it were, but when it comes to Monday, Tuesday, Wednesday, off limits. "We gave You our Sundays; don't take our Mondays now." They are the kind of people that say, "Okay, Lord, we'll divide this much of our wages to You per week, but don't dare ask us for anything more." They're the kind of people that would say of the Lord, "Look, we'll go this far with You, but not all the way." That's the kind of way that people can divide their lives up into the sacred and the secular. They basically say, "This is the sacred which belongs to God, but this is the secular which belongs to me. Therefore, God, don't put Your hand in my part of the pie, and I'll give You Your part of the pie," not realizing that the whole pie belongs to God, that it's all His.

That's one extreme by which some people can divide their lives into the sacred and the secular, but there's another dangerous extreme which shows itself not in a relaxed, nominal kind of Christianity, but it shows itself even in a serious and type of legalistic Christianity. I'm not saying it's wrong to be relaxed, and neither am I saying it's wrong to be serious. Get those words together: it's the serious legalistic, it's the relaxed nominal. That's what I'm referring to here.

But the idea is simply this: there are those that also divide their lives into secular and sacred, in that they reduce the kingdom of God to a handful of commandments or a handful of spiritual disciplines. They might say the kingdom of God and those that live for the kingdom of God are to do these things, and yes, we are to do these things, but understand what I mean: personal devotions, evangelism in a confrontational way, church life, and then holy living in the sense of abstaining from bad things. That is the sum and total of Christian living.

What they do is they basically divide their lives into the sacred and the secular. They basically say, "This is what it means to be a Christian," but

they don't realize that God has some very specific commandments that extend not only in those things that I mentioned but into other areas of their life, like the way they relate to those who treat them harshly, or the way that they behave to their neighbors, or the way that they conduct themselves as honest people in the workplace.

There are some people that reduce the work of the kingdom of God just to the activities that are in direct relation to the kingdom of God, not realizing that God's kingdom and us being obedient to Him as subjects of His kingdom involves a comprehensive life to the glory of God, worship in all parts of our lives to the glory of God.

And so then, for these people, they struggle in this area. When God gives them some ordinary or human things to do, they look at those things as hindrances to the fulfillment of the work of the kingdom. For example, raising your family, or going and spending time with your wife, or perhaps cooking, cleaning, doing those things. They're like, "These things are just a waste of time, and God is so patient with us that He has to just put up with us as we do these ordinary duties. But really, the real thing, the real thing that we need to be doing is this or that."

And so, what they're doing there is simply saying that there's no fulfillment in those things which God has given us to do in an ordinary sense. And that's another extreme whereby they compartmentalize their life and don't fulfill all righteousness in the things that God has given them to do.

Both of these extremes have the same problem. And the same problem is simply this: they see personal holiness as an end in itself. And basically, beyond that, they both fail to see that personal holiness is marked by an obedience to all the commandments of God, which stretch out and reach into all the spheres of life. Let me say that again: they see personal holiness, they don't see it as it should be. They fail to see that personal holiness is marked by an obedience to all the commandments of God, which stretch out into all the spheres of life, that Christianity is all comprehensive, that it involves practical areas of all of our lives.

And this problem is a major problem within Christendom today, both extremes. And both of these extremes deaden the witness of God in the world, or the witness for Christ in this world. Both extremes diminish the witness of Christ in the world, and they contribute to a kind of hypocrisy whereby the world looks on and sees such active people in the duties of Christianity. But when it comes to loving their neighbor as themselves or raising their children for the glory of God, they say, "Oh, don't look to the Christians for doing that because they've missed that one. But they know how to do this, this, and that, and go to church on Sunday."

On the other side, on the nominal side, it's the same problem where they say, "Okay, well, you know, we tick our boxes, we do our things." However, they say, "Is that all your Christianity is? That's hypocrisy. If this Jesus is Lord of all, and you claim Him to be your Savior, is that only what He gets, your Sundays?"

So you can see both of these things affect the testimony of Christ in the world, and both of them need to be remedied. But the question simply is, how are these things then remedied? Well, verse 17 is the remedy for these things. It says here in verse number 17 of our passage, "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." The answer is found right there.

Now, before we look at this answer in detail about doing all things to the glory of God, doing all things in His name, we have to ask ourselves, what does that mean? "Whatsoever you do in word or deed, do all in the name of the Lord Jesus." What on earth does that refer to?

Well, the idea of names in the New Testament is not like our Western civilization currently. Most parents choose names for their children that just sound good. They simply just think it's got a nice ring to it or it has some sentimental value to them, and therefore they choose a name, but not really usually giving much care to the meaning of the name.

In the New Testament, in the Old Testament, in the Scriptures, that was not the case. The choosing of names was deliberate, and in many cases, even prophetic, and the name of a person really was the revelation of themselves. Now, in God's context, God reveals Himself by the name of Yahweh. He says there in Exodus 3, when Moses was there at the burning bush, He says that "I am who I am." "Who should I say," Moses said, "that sent me to them?" He says, "Tell them that I am that I am has sent you to Israel."

And God basically revealed Himself as the self-existent, eternal One to Moses, and that gave Moses, I guess, the confidence and the assurance of who his God was, the One who made man's mouth, the One who made men's hands, to give Moses that courage to go and do what God had called him to do. And so, God revealed Himself in the name Yahweh, or the name "I am that I am."

That's so true also of Jesus. "You shall call His name Jesus." Why? Just because it sounds good? A lot of people were called Jesus then, but "for He shall save His people from their sins." The name was prophetic. It was directed to show that Jesus is the Savior. Isaiah 7, "You shall call Him Emmanuel," which means, He interpreted, "God with us."

You see, the Bible uses names with a very specific intent to reveal. And God says to Abraham, "No longer shall I call you Abram, but Abraham, for you will be a father of many nations," and "no more Sarai, but Sarah." God, when it was Jacob, the supplanter, that wrestled with God there, God wrestled with him, touched the hollow of his thigh, and "no more shall your name be called Jacob, but Israel." Why? Because they had peace with God and had prevailed. The name carried with it the revelation of the person or the prophetic aspect of what they were to live up to, and that was what the name entailed.

So when we think of the word "name," we're talking about reputation, but beyond that, we're talking about not just revelation, but also authority and reputation. A person's name has with it a certain authority and a certain clout or a certain reputation. And when we think of names, we talk about people that are authorities in certain fields. They're maybe in the medical field or maybe even in biblical scholarship. We might mention the name of a person, and their name carries with it a sense of reputation, that they are an authority in this area, that they are people that can speak to this issue because they have a good handle on it or a grip on it.

And so, a name not only entails a revelation of oneself but it also entails the reputation of a person and the authority of a person. I mean, your reputation, your authority, and your name are all tied up in the same thing. The reason why I'm breaking it down is to help us realize that when we think about the name of Jesus, we're not talking about just one aspect of these things, but there's a sense in which all these things come together.

And so, we see that the name is not only an idea of revelation but of authority and of reputation. So, what about this name, the name of Jesus? If you want to turn there, you can, but I'll read you a passage which tells us about this name. And it's Philippians 2:5-11:

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here we are told that this Jesus, who was humbled, has been exalted and

given the name which is above every name. And Paul then explains to us that name. And he draws upon an Old Testament passage found in Isaiah 45, where it says that every knee should bow and every tongue should confess. But who are they confessing to in Isaiah 45? They are confessing the name of Yahweh, the name of the Lord, the name of the self-existent one. And he says that every tongue should confess in this passage that Jesus Christ is Lord, that He is Yahweh, that He is the one whose name is above every name, the name to which every knee should bow.

Jesus, the Lord Jesus Christ, Jesus Christ is Lord. And it was said the same thing of John the Baptist, that he was to go and prepare the way for Yahweh, who was Jesus come in the flesh. And so, we see here that this name is not just any ordinary name, but it's the name that has been exalted and lifted up to the name which is above every name, to the name of very Yahweh, the self-eternal existent one Himself. Jesus Christ is Lord, the Bible teaches.

And so when we're talking about doing something in His name, we are not talking about the name of an ordinary individual. We are talking about the name which is above every name, the exalted name of God manifest in the flesh, Jesus Christ, Yahweh. Now, this is the name of Jesus, but what does it mean to do something in His name, like the passage says?

Well, let me just tell you, firstly, just for one example, what it is not. What it is not is not a magic formula whereby you tack on the end of everything that you want to do, and it's like an abracadabra, and it happens. That is not it. There are people today that come in the name of Jesus and do things in the name of Jesus that are utterly blasphemous, thinking that by their words, the word of faith movement, they think by words they can produce that if they just say the name Jesus, it will be automatic and that things will just happen because they use that name. Nothing can be further from the truth.

What they are simply saying is that God is like a genie that is wearing shackles, and that when they rub the lamp and mention the name Jesus, He does their three wishes. Nothing could be further from the truth. Nothing has distorted that name more, really amongst Christianity, than that itself. And we have to be mindful of that, that we're not thinking here of a magic formula, we're not thinking here that God is a genie, and that those words will produce something. It means much more than that.

It actually has much more richness to that and much more depth to that, and something that we need to realize. So, what does it mean to do something in His name? What it means to do something in His name is, first and foremost, to act as His representative. It is to act as the representative.

It's in harmony and in accordance with the revelation of His name. If His name is Jesus and His name is the Lord Jesus, and He is in the doctrines of Christ and the truths of Christ, and all that we know about Christ represent His name.

And when we go in His name and do something in His name, we are doing it as representatives of the name itself, as a people that are then submitted to His will and in accordance doing things in accordance to the revelation of His character and of His person. And so, therefore, we see ourselves not as people that have been given authority that's apart from Him, but a people that are yielded to Him in the exercise of the authority of the name of Jesus Christ.

Secondly, the issue of what it means to do something in His name is to act in the authority of His name. If you speak in somebody's name or you do something in somebody's name, not only are you representing them, but you're simply saying that you have a derived authority from them. Now, let me just argue this point just for a moment. The fact that you have a derived authority means that you are under authority. The fact that you have a derived authority means that you're under authority. To use Jesus' name indicates that you are under His name, you are under His authority, you are under Him as a representative of Him.

And thirdly, what this also means is to act in the strength of or in dependence upon the name, the name of the Lord Jesus. And so, we have the representation of His name, we have acting in the authority of His name, and we also have acting in the strength of and dependence upon His name. And by authority, I simply mean that we are acting under His sanction, and we are acting under His authority, and we are acting with the conviction of His approval. And that's what it means to do things in the name of Jesus Christ.

And the scriptural examples are broad. There were baptisms in His name, there were exorcisms in His name, there was preaching in His name, there was prayer happening in His name, there's giving, even things like a cup of cold water in His name. You see that the range of all the things that were done in His name are wide and broad, and every one of those things have a certain emphasis as to either the representative factor, the authority factor, or even the other idea of the dependence aspect as well. And in some cases, it's all together.

So, turn with me to Acts chapter 3 before we draw some conclusions here. In Acts chapter number 3, as was read to us, we see the case where the name of Jesus is used in the raising up of this lame man who was lame from his mother's womb. And in Acts chapter number 3, verse number 6,

the Bible says, "Then Peter said, 'Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.'"

And jump down then in verse number 12, it says, "So when Peter saw it, he responded to the people, 'Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we made this man walk?'" And look at verse number 16, "And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all."

I want you to see there that when they used the name of Jesus, there was a sense in which they were depending upon His name, and in the authority of His name, they were saying to this man, "Stand up and walk." And so, when the people looked on, he says, "Why do you think that we have done this? What, in our power or in our ability? This is not our ability; this is God's ability. This is done in the name of Jesus Christ, with the strength that Jesus Christ provided when He led the disciples to the man there at the gate."

It was one man who said this; the power was Christ's, but the hand was Peter's. And the idea is here that there was a strength and an enabling given by God in this text, and an authority to this man, "Rise and walk," and there was that result.

But then, jump with me down to chapter number 4 and look at verse number 7 and verse number 10. The Sanhedrin are not happy; the Sadducees aren't happy, and they come and they say, "What's going on here? There's all this commotion." And look what they say in verse number 7, "And when they had set them in the midst, they asked, 'By what power or by what name have you done this?'" They wanted to know the power, which was the ability, but they also wanted to know the authority, by which name they had done this miracle.

And then Peter, filled with the Spirit, said to them, "Rulers of the people and elders of Israel, if we this day are judged for a good deed done to a helpless man, by what means has he been made well? Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole."

Just understand that every time the word "by" is used here, it's the same Greek preposition translated as "in" or "in the name of Jesus" or "by the name of Jesus" or "in the name of Jesus." And here, what we see is that the disciples were doing things as representatives of Christ, in the power

of Christ.

And they were doing things not only as representatives and in the power of Christ, but in the strength of Christ and according to the authority given to them by Christ. And they, therefore, were doing things in His might. So, what does this mean? What it simply means is this: that if we are to act and to behave and to do all things in His name, we are to do all things as His representatives, dependent upon His power, under the conviction that He has given us this work to do, and therefore He has given us authority to do it.

This is the combination of those three truths coming together right in this passage, which applies to us in our lives. So, what does this mean? Well, this means when we come to pray and we pray in Jesus's name, amen, what we mean by that is that we are only standing before the presence of the throne of the God of all grace, before the throne of grace, because of the blood of Jesus Christ. He has given us authority to approach. He has given us access to approach, and we come to Him in His strength, to God in prayer.

This is not the demanding of God to do things for us. This is the understanding that I stand before the throne of grace by Jesus Christ, and I come and ask these things in His name because He has asked me to come, and I come in that authority, pleading that things will be done according to His will, in harmony with His glory.

In preaching, what does that mean? That means every time you declare the message of the gospel, you do it in His name. That means you preach with an authority given to you by God to declare the truth of Jesus, that He is Lord, that He is risen. Do you remember what Jesus said in Matthew 28:18? He said, "All authority, all power is given unto me in heaven and on earth." And He said to His disciples, "Go therefore and make disciples of the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

You know what He was simply saying to them? This authority, which I have received from My Father, which is entirely comprehensive, in which I am Lord of all, this authority I command you to go in My name, doing My work for the glory of My name and My kingdom. And therefore, we understand that Jesus Christ promised to be with them as they did those things, to help them and enable them in the tasks as He had called them to do.

And so, to do something in His name, in this context, is also the same. That we are representatives of Christ, under His authority, doing it in His strength. So, what are we to do in His name? We look at the text in Colos-

sians 3:17, "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

Paul uses the words "word" or "deed" not to be viewed in a particular sense, whereby if I can do something that's not a word or a deed, I don't have to do that in the name of Jesus. He's not saying that. These are words of spectrum. Just like it says, "Whatever you do, whether you eat or drink, do all to the glory of God." So, you can't say, "Well, if I'm not eating or drinking, I don't have to do it to the glory of God." That's not the idea of his statements here.

The statements are comprehensive, and they are a spectrum. What it's simply saying is, whether word or deed, whether it's eating or drinking, whatever you do, you do all in the name of the Lord Jesus Christ. Meaning, there is no area of exception whereby we do not do things in His name. No exception. All must be done in His name.

And we can't compartmentalize our life into the sacred and the secular and say, "I'll do this in His name but not that in His name." He's saying everything, whatever you do, the spectrum is all comprehensive because the rule of Christ is entirely comprehensive. Do all in His name.

You know, it says in this passage, whether it's putting to death the flesh, whether it's putting off the old man, whether it's putting on the new man, whether it's living in harmony with the church of God, whether it's letting the peace of Christ rule your heart, whether it's letting, in Colossians 3:16, the idea of the word of Christ dwelling within you richly and singing and praising and honoring His name, whatever you do in word or indeed, do all to the name, in the name of the Lord Jesus Christ, giving thanks unto God by the Father through Him.

And beyond that, He moves beyond that into another sphere of life. Not only in your fight against sin and for seeking the things that are above, as we put it, but He also says here in verse 18 and onward, in your family life with husbands and wives, and wives and husbands, and fathers and children, and all that, in your work life, whether it's masters and your servants or whatever it may be, you do all in the name of the Lord Jesus Christ.

We don't say, "Lord, I'll invite You and do things in Your name as a representative of You when I'm fighting sin. But when I go to work, that's not Your sphere." We say no, everything, whatever you do, everything you do, you do it in His name. This is consistent with His rulership. This is consistent with His reign.

And there's a quote that Abraham Kuyper said, and he said this: "There's

not one square inch in all the universe over which Jesus Christ does not say, 'Mine.'" Not one square inch over an entire universe of which Jesus Christ does not say, "Mine." He owns the cattle on a thousand hills. The earth is the Lord's and the fullness thereof, and everything that dwells in it. Therefore, His reign is comprehensive. Therefore, our submission ought to be comprehensive. That whatever we do, we do all to the name, in the name of the Lord Jesus Christ.

We must never forget Colossians 1:16-17. If you turn there just for a moment and have a look briefly, here it says, "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers; all things were created through Him and for Him. And He is before all things, and in Him all things consist." Everything was made by Him and for Him, and everything is upheld by the word of His power. Therefore, we ought to do everything in His name. Everything in the name of Jesus.

Now, can I just say this? It's too easy to tick boxes. It's too easy to compartmentalize your life, whether it's on either extreme. It's too easy. When I say it's too easy, it's not the way that God's called us to live. Listen to a guy by the name of John Edie, a commentator here, and he makes a very good point, very challenging thoughts as we come to the application here.

John Eadie says this: "It is comparatively easy to engage in religious discourse, but far more difficult to discourse on everything with a religious spirit. It is comparatively easy to do a professedly Christian act, but far more difficult to do every act in a Christian spirit. Men may, for the occasion, solemnize themselves, and word and act may be in direct homage to Christ, but the season of the necessity passes away, and the sensations it had created lose their hold. Thus, the associations of the Sabbath fade during the week, and the emotions of the sanctuary lose themselves in the marketplace."

You know what he's simply saying? It's easy to speak the name of Jesus, but it's hard to do or talk about other things with the spirit of Jesus Christ.

You know, sometimes we very easily have a conversation with somebody, and when we're talking about something that we like to talk about, even if it's a good and Christian thing, we get excited. But as soon as it's about the things that they're struggling with in their life or something that they're going through and they need to be heard and spoken to, all of a sudden our spirit can change and be like, "I was happy and joyous when you were talking about the Lord, but now you're telling me about your problems." But what about the spirit of Christ?

You see, the comprehensive rule of Christ is not only in the conversations that are directly speaking of His name, but even in our social engagements day to day, we must have the spirit of Christ in how we do and how we comprehend and act with people. That's the idea of letting Him rule over all.

And he continues, "It is not necessary to preface every word or action with a conscious acknowledgement of 'in His name.' However, there should be a habitual conviction respecting Christ's approval and influence upon all that we do. The merchant is not to digress in polemic disputes when he is concluding a sale, and the love of profit is not to supersede the rectitude or the correct thinking or behavior. Nor is the maxim, which is a principle statement, that there is no friendship in trade ever to lead him to take undue advantage or accomplish by dexterity or by ability what equity or fairness would scarcely permit. The tradesman, as he lifts up the tool, is not to say, 'In Christ's name, I strike,' but in the spirit of Him who was among His disciples as one that serveth, he is faithfully to finish the labor assigned to him, ever feeling himself to be under the great Taskmaster's eye. Arts, science, literature, politics, and business should all be baptized into the spirit of Christ."

And this is what it looks like to live a life under the rule of Jesus Christ and to do everything in His name, not just tacking it on the end. But you know what, dear people, don't we find ourselves falling at this very point? Don't we see that at this very point, we fall short, that somehow or another, we give God certain parts of our day, certain areas of our life, but not the whole? We're happy to discourse about spiritual things, but not always happy to carry the Christian spirit in all our discourse.

How often is it, dear people of God, that we use His name deliberately but do not live under the shadow of His rule? We give Him our Sundays, but what about our lives? We open the lounge to Him, but we don't give Him the bedroom. We live in a way that gives Him some aspects, not all. We say, "God, come with us to church, but don't please come to me to work because I want to do a shrewd business deal on Monday, and if You're there, You're going to cramp my style."

Well, that is not living and doing all things in word and in deed in the name of Jesus Christ, is it? That's living in a way that compartmentalizes our life.

You see, if we were to think of Jesus of Nazareth as the carpenter that He was, we could acknowledge and understand that He would have been the world's best carpenter. Jesus of Nazareth would have never shortcut His work that He was asked by a customer to do because He had to make it to the conference or He had to go down to a meeting. He wouldn't shortcut

and not pay His taxes. Even Jesus, who said to Peter, "The children are free to pay the temple tax," said, "Let's pay the temple tax." His testimony was above reproach. He was doing all things in the name of His Father. Whatever He did, He did to the glory and honor of His Father. He did all things in His Father's name. He did all things as a representative of His Father. He did all things under the authority and watchful eye of His Father. He did all things in the power of the Father that He gave to Him through the Spirit.

And so, Jesus sets forth an example here that we should also follow in His steps. As representatives of Him, under His authority, and in His power, we are to conduct all our business. We are to conduct our entire lives. Jesus would have never been distracted with so-called higher things in order to cheat the person that He would have been doing a job for, as it were, and said, "Oh well, I have to do this and I have to do that. And those really are the spiritual things; therefore, I'll just shortcut this guy and do a dodgy here on this edge." No, Jesus wouldn't have done that. Jesus wouldn't have cheated His boss. He would have been honest in all His dealings with all the people that He worked under because He worked under the watch care of His Father.

But what of us? Have we become hypocrites? Or is the totality of our lives done in the name of Jesus Christ? You know, Spurgeon says this: "Do not draw any line of demarcation and say, 'So far is secular and so far is religious.' And if there is anything proposed to you in which you cannot glorify God in it," he says, "don't touch it."

And this brings us to the other side. The other side of this is very clear, is it not? Positively, can you do anything in the name of Jesus Christ? That's a good question to ask ourselves, isn't it? Can you watch that film in Jesus's name? Can you go to that place in Jesus's name? Can you partake of that substance in the name of the Lord Jesus Christ? Can you do things as thanking Him? Can you support that thing at your workplace which dishonors the Lord, and can you do that in His name? Can you sign that document in His name? Can you strike that business deal in His name?

You see, we should all ask the question: Can I do this in the name of Jesus Christ? If I cannot, therefore I cannot do it in clear conscience before Him; I should not touch it. The social pressures that are increasing against the Church of God today are ever rising with the agendas that are before us, with the LGBT and all these other things. And Christians will be more and more increasingly come to a place in their lives where they have to ask themselves these questions more frequently: Can I do this in His name?

And unless we get back to that, we're going to have churchianity and reli-

giosity. And until we get back to doing all things in His name, we're going to end up compartmentalizing our life and either being ascetic and not engaged in the world around us, doing everything to the praise and honor of His name, or we're going to go the other extreme and be nominal and say, "Well, my workplace doesn't belong to God, and this doesn't belong to God, and that doesn't belong to God, and my business transactions don't belong to God, and how much I spend my money doesn't belong to God. What belongs to God is church, and I'll give Him that, but don't touch anything else."

Remember that Jesus is not only Lord of your church life or your spiritual life; He is the Supreme Lord of the universe, and therefore He demands total allegiance to Him in all things. And so, let us think and ask ourselves the question: Am I doing everything in His name? Am I doing everything under His authority as representatives of Him who redeemed us and died for us? Let us pray.