

THANKSGIVING IN FEBRUARY —CHRISTUS VICTOR WEEK 21—

Colossians 3:15-17 (NIV)

I. _____ IN _____ (AND _____)

¹⁵ Let the peace of *Christ* rule in your hearts,
since as members of one body
you were called to peace.

And be **thankful**.

II. _____ IN _____ (AND _____)

¹⁶ Let the message of *Christ* dwell among you richly
as you teach and admonish one another
with all wisdom
through psalms,
hymns,
and songs from the Spirit,
singing to God
with **gratitude** in your hearts.

III. _____ IN _____ (AND _____)

¹⁷ 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*.

THE BOTTOM LINE

_____ and _____ in _____.

Start by choosing one way to obey this passage this week:

1. Using the goal of _____ in relationships to guide _____.
2. Filling yourself with _____ via teaching and song.
3. Using Christ's _____ to guide your _____.
4. Matching every _____ with a "_____" to God.

This week I will choose to focus on : _____ To practically make this happen I will: _____

On Acting "in the name of the Lord Jesus"

(Bruce, *Colossians*, 160)

The Christian (whether of the apostolic age or any other generation), when confronted by a moral issue, may not find any explicit word of Christ relating to its particular details. But the question may be asked: "What is the Christian thing to do here? Can I do this without compromising my Christian confession? Can I do it (that is to say) 'in the name of the Lord Jesus'—whose reputation is at stake in the conduct of his known followers? And can I thank God the Father through him for the opportunity of doing this thing?" Even then, the right course of action may not be unambiguously clear, but such questions, honestly faced, will commonly provide surer ethical guidance than special regulations may do. It is often easy to get around special regulations; it is less easy to get around so comprehensive a statement of Christian duty as this verse supplies.

(Dunn, *Colossians*, 240-41)

The naming of Christ's name by a group of people in the ancient Mediterranean world was a way of identifying themselves as much as him; they were thereby confessing their readiness to be known by reference to this Lord Jesus. And this was no light manner of labeling. The "name" was one of the chief ways in the ancient world by which a person could be known, by which her or his character could be disclosed, by which one could (as we might say) "get a handle" on another.... To identify oneself by reference to the Lord Jesus was therefore to stake all on his reputation and power. The particular formula here, "in the name of," elsewhere in the New Testament illustrates what this meant in practice—in exorcism or healing (e.g., Mark 9:38; Acts 3:6; 4:10), in baptism (Acts 2:38; 10:48), in preaching (Acts 9:27-28), or in formal discipline (1 Cor 5:4; 2 Thess 3:6). Exorcism, healing, and baptism presumably involved a formal invocation of the name, preaching and discipline more a consciousness of commission, of acting on behalf of, in the power of. At all events, both here in Eph. 5:20 the thought is of those who have put themselves under the name of Jesus as Lord and who seek to do everything in consciousness of his commissioning and enabling.