

25-1012p Transcript

25-1012p - Says Who?, John Nousek

Bible Reader: John Nousek

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Says Who?

Scripture Reading

Scripture Reading (0:04 - 1:28): John Nousek Colossian 3:12-17: (0:04) This evening's reading, God's Word, starts with and is Colossians 3, chapter 3, verses 12 through (0:13) 17. And God's Word says, Therefore, as the elect of God, holy and beloved, put on tender mercies, (0:26) kindness, humility, meekness, longsuffering, care with one another, and forgiving one another, (0:34) if anyone has a complaint against another, even as Christ forgave you, you must also do. (0:44) But above all these things, put on love, which is the bond of perfection, and let the (0:53) peace of	continued God rule in your hearts, to which also you were called in one body, and be thankful. (1:01) Let the Word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another (1:07) in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (1:16) And whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God, (1:25) the Father, through Him. Amen. (1:28)
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Transcript (0:04 - 34:27), Preacher: John Nousek

(1:33) So, I want to ask a few questions. (1:39) First question would be, who's writing this letter? And to whom is it written? (1:48) That's an easy softball question, because it's given to us in the very first verse of the first (1:55) chapter, which reads, Paul. Yes, that's right there.

Paul, he's the writer. Paul, an apostle (2:05) of Jesus Christ by the will of God, and Timothy, our brother, to the saints. That's who it's being (2:16) written to.

Paul, through the inspiration of the Holy Spirit, is writing to the saints, (2:25) and the faithful brethren in Christ, who are, as the name of the book implies, in Colossae. Colossae (2:34) is one of many specific cities that are named, books of the Bible in the New Testament are named (2:41) for. We have Colossae for the Colossians, we have the Philippians, that's Philippi, Galatians, (2:54) Galatia.

I think you've heard of a city called Rome, the Romans, Ephesus, Thessalonica. There's (3:04) a couple of letters written to them. So, this one is written to those in Colossae.

But what does it (3:13) to say in that last verse, verse 17, in the name of the Lord Jesus. (3:27) So, the phrase, in the name of, makes me think of the phrase, and you might have heard this before, (3:39) hopefully not very often, stop. In the name of the law, hopefully it's been infrequent.

(3:50) And it means you either stop or you're about to be stopped. Stop, and I want to read this, (3:57) this is a little search I did online, seemed to make sense with what we're talking about right

(4:05) here. But the term stop in the name of the law came into being in England when the first police (4:11) force was formed by Sir Robert Peel.

He was called the Home Secretary in 1829 in London. (4:21) Initially, it consisted of 1,000, they called them Bobbies or Peelys, get it, Robert, (4:30) Peel, Peelys, who maintained law and order in London, and their success soon prompted other (4:35) parts of the UK to set up their own police forces. So, in approaching a suspected criminal, (4:44) these policemen, these Bobbies, could command them to stop by saying stop in the name of the law.

(4:54) If the person tried to run off, the police could chase them, (4:57) blowing their whistle, and eventually capturing the suspect. (5:04) See, the name, or in the name of, demonstrates an authority, (5:09) which has been given to one by another for specific desires of the one giving the authority. (5:22) It's not as though we say, well, now I'm a policeman, so I get to do, no, no.

You get to (5:29) do police stuff. You get to enforce the law, and that's all you're authorized to do. So, as (5:39) Christians, we are to put on Christ, and then act in the name of the Lord Jesus, (5:48) in accordance with God's will and desires.

That's what we're instructed to do. (5:57) Consider Romans 13, chapter 13, verses 13 and 14. It reads, (6:07) let us walk properly as in the day, not in revelry and drunkenness, not in lewdness and lust, not in (6:15) strife and envy, but put on the Lord Jesus Christ, and make no provision for the flesh (6:24) to fulfill its lusts.

So, bring you back to Colossians chapter 3. Chapter 3 begins with (6:40) who is being spoken to. I said, to the saints. We know that from the very first verse.

(6:49) So, he says to the saints, if then you are raised with Christ, raised being, (6:57) he's referring to the earlier chapter 2, which is talking about baptism, (7:02) if then you are raised with Christ, seek those things which are above where Christ is. (7:10) Sitting at the right hand of God, set your mind on things above, not on things on the earth, (7:18) for you died. Referring again to the death we experience through baptism.

(7:30) For you died, and your life is hidden with Christ in God. When Christ, who is our life, appears, (7:38) you also will appear with him in glory. And continuing, therefore put to death your members (7:47) which are of the earth, fornication, uncleanness, passion, evil desire, and covetousness, (7:54) which is idolatry.

That's an interesting word, passion. So, I looked it up. The original Koineia (8:07) word is pathos.

It means an inordinate affection, lust, inordinate, what does not conform to the (8:17) expected or desired order of things, synonymous with disorderly or unregulated. (8:24) You know, I want to draw attention to that because often I hear the word passion, (8:30) and I hear it where I work, at core values. And the companies decided they have core values, (8:40) four of them, and one of them is passion for excellence.

That's not the passion we're talking (8:45) about here. This is an ungodly passion, out of order, completely backwards from what God designed. (9:00) Then he says on in verse six, it continues, (9:05) because of these things, the wrath of God is coming upon the sons of disobedience, (9:10) in which you yourselves once walked when you lived in them.

I know that. (9:23) I know that personally, and I do what I can not to be that. (9:31) Verse eight, but now you yourselves are to what? Put off all these, anger, wrath, malice, blasphemy, (9:42) filthy language out of your mouth.

Do not lie to one another since you have put off the old man (9:50) with his deeds, and have put on a new man who is renewed in knowledge according to the image of him (10:00) who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, (10:08) Scythian, slave nor free, but Christ is all and in all. Therefore, as the elect of God (10:21) and beloved, put on, put on what? Put on tender mercies, kindness, humility, meekness, long (10:32) suffering, bearing with one another and forgiving one another. If anyone has a complaint against (10:41) another, even as Christ forgave you, so you must, but you also must do.

And this passage concludes, (10:54) drop down to verse 17, and whatever you do in word or deed, do all in the name of the Lord (11:04) Jesus, giving thanks to God the Father through him. (11:09) So, does that mean that as believers, as Christians, (11:22) as those that desire to follow Christ in all respects, does that mean that we get to do (11:32) whatever we want to do all the time? If we just say, I'm doing this in the name of Jesus, (11:40) well, guess what? The answer is no, because often what we want to do is in conflict with what God's (11:51) word says. That's just how it is.

Every one of us has that inside of us. Desire one thing, (12:01) God says no, but we must follow God's word. That's his instruction to us.

(12:10) Let me tell you, 2 Timothy chapter 3 says, (12:15) all scripture is given by inspiration of God and is profitable for doctrine, for reproof, (12:20) for correction. That's the part I'm talking about, for correction, (12:25) for instruction in righteousness, that the man of God may be complete. Remember in Colossians, (12:33) we're writing to the saints, that the man of God may be complete, thoroughly equipped (12:41) for every good work.

So we put on Christ as a believer, as a Christian, biblical Christian, (12:58) we are to do these things and we are to do them in the name of Jesus Christ. And what if we don't? (13:09) Let me give you an example of what can happen when we choose otherwise. (13:20) You know, I read this past week, I read Leviticus chapter 8. And in Leviticus chapter 8, (13:31) it describes the atoning sacrifice.

There's the burnt offering and then there's the (13:41) second ram or the ram of consecration. Okay? And there's a certain method to how it's to be (13:50) handled and how it's to be prepared. And God's word says this in Leviticus 8, 31 and 32.

(14:01) And Moses said to Aaron and his sons, boil the flesh at the door of the tabernacle of meeting (14:09) and eat it there with the bread that is in the basket of consecration offerings. (14:15) As I commanded, saying, Aaron and his sons shall eat it. What remains of the flesh and of the bread (14:24) you shall burn with fire.

Well, let me tell you something. That's what God's word says (14:32) how we are to act. Except we have in 1 Samuel, we have the wicked sons of Eli who abused that (14:48) authority.

They were doing things, they say, in the name of the Lord Jesus Christ. Well, (14:55) they were doing things in the name of God, but the scriptures describe what was going on at that (15:04) moment. And 1 Samuel chapter 2, verses 12 through 17.

And you'll see a little cartoon image up there. (15:19) A little scary guy, three-pronged fork. Now the

sons of Eli were corrupt.

They did not know the (15:29) Lord. Stop right there. Sons of Eli, Hophne and Phanehas.

Those are the two gentlemen we're (15:36) talking about. And I say gentlemen generously. Those two guys were Eli's sons.

They were to be (15:48) their Levites. And so their job is to take care of things at the tent of meeting. They're to (15:53) accept the sacrifice.

They're to do all sorts of things that are spelled out in scripture that (15:58) the Levites take care of. And in exchange for that, they get to eat the sacrifice. (16:05) Keeps their stomach full.

Everybody's got to eat, okay? That is, that's the deal. Well, (16:13) sons of Eli were corrupt, verse 12 says, and they did not know the Lord. (16:21) And so they're fulfilling the role of the Levite priests.

Verse 13 says, and the priest's custom (16:29) with the people was that when any man offered a sacrifice, the priest-servant should come with a (16:37) three-pronged flesh hook in his hand while the meat was boiling. (16:45) So here we are. Sacrifice has been made.

It's been being prepared. (16:52) Pot's warmed up. Water's in there.

Sacrifice is in there. It's boiling. (17:00) Then referring to the priest again, verse 14, then he would thrust it into the pan or kettle (17:06) or cauldron or pot.

It sounds fun to say that. And the priest would take for himself all that (17:14) the flesh hook brought up. So they did in Shiloh to all the Israelites who came there.

(17:20) So it wasn't boiled yet. It's still boiling. And Hophni and Phanehas, the Levites, they come along.

(17:29) Give me a fork. I want the food. These are sacrificed to the Lord.

And they get the food because (17:40) they're Levites who are working at the temple. And it gets a little worse. Verse 15, (17:49) also before they burned the fat, the priest-servant would come and say to the man who sacrificed, (17:56) give meat for roasting to the priest, for he will not take boiled meat from you, but raw.

(18:03) So not only are they taking the meat that's being boiled before it's ready, now it's just give it (18:10) to me now while it's raw. I'm not even waiting for that. What are you, crazy? Step aside.

(18:21) Makes me think of the phrase that you may have heard before, fork it over, taking the fork (18:31) into the petal or cauldron or pot and just give it to me. If you won't, I'll take it by force. (18:41) So now in verse 15, also before they burned the fat, the priest-servant would come and say to the (18:50) man who sacrificed, give meat for roasting to the priest, for he will not take boiled meat from you, (18:56) but raw.

And if the man said to him, they should really burn the fat first, (19:07) then you may take as much as your heart desires. He would then answer him, no, but you must give (19:19) it now, and if not, I will take it by force. Therefore, the sin of the young man was very (19:30) great before the Lord, for men abhorred the offering of the Lord.

You know, we are to do (19:41) things in the name of the Lord, often in Phinehas tried to do that, but they didn't do it in (19:48) accordance with what God desired, what he decreed, what he said, how to do it. So once again, (19:59) does that mean we can do anything in the name of Jesus and we're just fine, good to go? Of course, (20:05) the answer is no, not at all. In the New Testament, in Hebrews, first chapter of Hebrews, (20:16) I'll read the first four verses.

God, who at various times and in various ways (20:23) spoke in time past to the fathers by the prophets, that's the Old Testament, has in these last days (20:34) spoken to us by his Son, whom he has appointed heir of all things, through whom also he made (20:41) the worlds, who being the brightness of his glory and the express image of his person (20:48) and upholding all things by the word of his power, when he had himself purged our sins, (20:59) sat down at the right hand of the majesty on high, having become so much better than the angels, (21:06) as he has by inheritance obtained a more excellent name than they. So Jesus Christ (21:20) is the name under which we are to do these things, the things that we have been authorized to do, (21:28) but only those things that we are authorized to do. But you know, sometimes I look around and I see (21:36) folks that are just doing great and they're floating along, thinking nothing, and I run (21:43) into these people where I work.

They couldn't care less about scriptural things. They couldn't (21:51) care less about what goes on in the afterlife, what goes on. Are there any real consequences (21:58) to anything? I just do what I do.

Why should I be told any wise, any differently? (22:05) And sometimes you have to wonder. One of the things that I think about is, (22:12) dear, these, how, why does God let these things go on? These people, they just continue as if (22:20) nothing is, nothing they're doing is wrong, even though God's word says very specific (22:28) instructions about our behavior and what is right and what is wrong. I tell you right now, (22:35) don't be discouraged or even envious in some cases when you see the wicked prosper.

(22:41) Instead, ask yourself now, what will I do the next time I'm faced with the decision between (22:47) what I want to do and what God's word says I am to do? And it's important to decide now. (22:57) I'm speaking to both those that are baptized believers, Christians, as well as if those (23:05) who are not would hear this, because now is the time to make a decision. Not when life is over, (23:16) it's too late.

Not when you're faced with a tough decision and you haven't even thought about what (23:24) if, because big decisions are going to come, you live long enough, there's going to be stuff that (23:29) you have to make tough decisions about. And am I going to do it according to my will or am I going (23:35) to do it according to God's will? Wow, feels good to do it according to my will in the moment. (23:50) So I'll give you a good quote referring to when the best time to make that decision is.

(24:02) From Teddy Roosevelt. We heard a quote from Teddy Roosevelt this morning. (24:09) Isn't this interesting? But I had it written down before I heard it this morning, trust me.

(24:17) Just saying. So he says, one of his famous quotes is, (24:22) in any moment of decision, the best thing you can do is the right thing. Sounds pretty easy.

(24:32) The worst thing that you can do is nothing. Nothing. Sit there.

Don't do that. That's bad news. (24:44) Make a decision.

Left or right, up or down, just decide. Now is the time to decide, not when the (25:01) This is a version of the World English Bible. Psalm 92.

There's two verses. Verses 6 and 7. (25:16) A senseless man doesn't know, neither does a fool understand this. Though the wicked (25:21) spring up as the grass, and all the evildoers flourish, they will be destroyed forever.

(25:33) So it might look like all fun and games in the moment, but it's not. (25:43) And the wicked will be destroyed forever. You need to make a decision, either follow Christ (25:50) or not.

And consider this, even if you think, oh, I have plenty of time, which we do not. (26:00) We are not guaranteed even a second. James 4.14 says, while you do not even know what will happen (26:10) tomorrow, what is your life? You are a mist that appears for a little while and then vanishes.

(26:18) It happens so fast. You think you have plenty of time. You don't.

And in Philippians 2, (26:31) verses 10 and 11, that at the name of Jesus, there we are again, back to at the name of Jesus, (26:41) every knee shall bow of those in heaven and of those on earth and of those under the earth, (26:48) and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (26:57) So we must decide. We have, our time is short.

I think, no, I've got years and years. And before (27:06) you know it, years have gone by. Consider this, the sons of Eli, Hophni and Phanehas, (27:17) those two that just took the fork and I'm going to take the food and step aside or else, (27:23) they rejected the truth.

They wanted what they wanted. They decided what they wanted. (27:30) Even though they were God's priests, and I'll tell you, they've been dead a long time now.

(27:44) Unfortunately, just like each one of us will eventually reach the end of our life, (27:50) it's going to happen and there's no do over. I know there are some, and I've spoken to people (27:59) who believe that, oh, you can just come back as a grasshopper or a worm or this or that. Stop.

(28:05) There's no do over. That's a separate sermon, but I'm telling you right now, (28:11) that doesn't happen. Second Corinthians 5.10, and that life is over.

It says, (28:26) for we must all appear before the judgment seat of Christ that each one may receive the things done (28:33) in the body according to what he has done, whether good or bad. That's the truth. We're going to stand (28:43) before Christ and it's time to be judged.

What did you do with the years that you were given? (28:52) What did you do with the few little bits of time that we were given? Our judgment will happen. (29:02) Fortunately, for those in Christ, as described in the Bible, as described in Colossians, (29:12) we have assurance. So I'm going to read two more little sections for you, (29:21) and I want you to consider this.

They're both found in the book of Hebrews, (29:29) starting with Hebrews chapter 4. Three verses. Hebrews 4.14-16. (29:41) Therefore, since we have a great high priest who has ascended into heaven, Jesus, the Son of God, (29:49) let us hold firmly to the faith we profess. Even the believers are told, hang on.

For we do not (30:00) have a high priest who is unable to empathize with our weaknesses. We have one who has been (30:07) tempted in every way just as we are, yet he did not sin. Let us then

approach God's throne of grace (30:16) with confidence so that we may receive mercy and find grace to help us in our time of need.

(30:28) Yes, that is good news. On the other hand, chapter 10. Hebrews chapter 10, (30:44) verses 26 and 27.

If we deliberately keep on sinning after we have received the knowledge of (30:54) truth, no sacrifice, meaning no covering, no atonement, no sacrifice for sins is left, but only (31:11) a fearful expectation of judgment and of raging fire that will consume the enemies of God. (31:22) That's dark. That's not a good place to be.

That's why I say the time to decide is now. (31:33) Always now. But see, the title of the sermon, it says who? (31:47) And in this case, wow, follow this.

In this case, it's you and me. (31:59) It's you and me that gets to make the ultimate decision. (32:05) Because we get to decide which way we want to go.

Only because God opened the door for us (32:12) through his sacrifice, through his son, proving who he was by raising him from the dead. (32:20) The only person ever to claim, I'm going to die, I'm definitely going to die. (32:28) And then, I'm definitely coming back.

He told us he's definitely coming back again. (32:37) He's the only one that did that. That's how he proved, among other things, (32:42) including the miracles he performed, but that's how he proved who he was.

So says who? (32:54) That says me. I get to decide. You get to decide which way of the two options.

(33:03) You don't get to decide the method. God spelled out very specific things, how to become a Christian. (33:12) And those are the things that we need to follow if we intend to be a Christian.

(33:21) And so, and when we do that, then we can act in the name of Jesus Christ. (33:38) Then he's given us authority to do certain things, as spelled out in the Scriptures. (33:48) That's the way it works.

That is the objective truth written to us in the Bible, (33:55) and we can know that because the Scriptures are supported by manuscripts, archaeology, (34:01) prophecy, and scientific foreknowledge, amongst other methods. We know that that's God's Word, (34:08) and he's specific about a lot of things, but we need to read it to understand his will, (34:14) so that when we act in the name of Jesus Christ, we must do it in accordance to his will. (34:21) So if there's anyone that needs anything this evening, please step forward.