

The Name of Jesus

by G.W. North

The name of Jesus is unique, powerful, and holds the key to salvation and power, and it is essential to call on his name to experience God's presence and power in our lives.

Duration: 1:57:30

Scripture: Acts 2:16-21, Acts 3:1-2, Acts 9:1-6, Acts 9:16-18, Acts 9:20-22, Acts 9:26-27

Topics: "Jesus"

Description

In this sermon, the preacher emphasizes the importance of bearing the name of Jesus. He highlights the example set by the Apostles in the Acts of the Apostles and encourages the audience to bless God for their actions and teachings. The preacher emphasizes that bearing the name of Jesus requires a personal decision and commitment, and shares the story of Saul's transformation into Paul as an example. The sermon also references a passage from the book of Joel, highlighting the pouring out of the Holy Spirit and the manifestation of spiritual gifts.

Transcript

You know, I think that then, about the name of the Lord Jesus, we sometimes sing that lovely chorus. I think we might just as well sing it before we start. Oh, how I love the Saviour's name.

All ready? Oh, how I love the Saviour's name. Oh, how I love the Saviour's name. Sing it then.

Oh, how I love the Saviour's name. Oh, how I love the Saviour's name. Oh, how I love the Saviour's name.

It sounds like music in my ear, the sweetest day on earth. Sing it then. Oh, how I love the Saviour's name.

Oh, how I love the Saviour's name. Oh, how I love the Saviour's name. The sweetest day on earth.

Jesus, Jesus. Because there's no one else like Jesus. Now, that's how the words go.

But what does your heart say? Jesus, Jesus. There's no Jesus. Of course, I suppose that history is an attestation to that.

And leaving out history, even in the present day, I don't suppose anybody has ever suggested there's ever been another person like Jesus. I've never heard it. I've moved amongst all kinds of people, but I've never heard anybody stupid enough to claim that there's ever been anybody else like Jesus.

Have you? No. Because the whole wide world knows, those that know anyway, that there's no one else like Jesus. Did I ever tell you the story, for instance? Oh, yes, I have.

I know in this room. It's one of the great favorite ones, and one of the great fundamental ones in my own experience of the Hindu Nepali that dragged himself down out of Nepal's hills and dying of leprosy, and came to a leprosarium where I happened to be visiting out there those years ago now. I shall never forget it.

Never. And how he came in, and the matron kept saying to me, he's never heard of Jesus, Mr. Moore. He's going to die unless Jesus heals him.

We can't do anything for him. He's never heard of him. He's come too late.

We can't do anything. Well, although he'd never heard of Jesus, never heard of the love of God, never heard of salvation, never heard of forgiveness, never heard of redemption through the alone precious blood of Jesus, never heard of the Holy Spirit, never heard of God the Father. He'd only heard of Vishnu and Krishna and Lakshmi and things like that, horrible things.

Rats that he'd worshipped, snakes that he'd worshipped, spirits that he'd worshipped and been afraid of. Never heard of Jesus. And yet when we prayed for him in Jesus' name, he was cleansed of his leprosy.

He'd never heard of a name like Jesus. I said that to the matron when she wanted to argue with me. Not that she was an argumentative sort.

She's too sweet for that. But she thought it was only proper he should know something about salvation before he should be prayed for for healing. So I pointed out that he might die before he heard, unless he was healed.

And so he was healed. Hallelujah. He'd never heard of a name like Jesus.

I said to the matron, well he knows all these other names he's been talking about haven't done him any good. Look at him. What do you think he's come here for? To be healed, to be helped, to be blessed.

Well he was in Jesus' name. There isn't another name like Jesus, but that's coming rather later. Let's turn first of all, shall we, to the gospel according to Matthew.

And you will know that in the opening part of this gospel, that is in chapter one, um, we come across this tremendous truth. Verse 18. Now the birth of Jesus Christ was on this wise.

When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband being a just man, and not willing to make her a public example, was minded to put her away priviledged. While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins. And then we're told in the next verse that this was done, that it might be fulfilled, which was spoken of the Lord by the prophet.

And so this name, this glorious one, had been prophesied about only by the prophets of ancient Israel, who alone knew anything about the one true and living God in their history. And they prophesied of the coming of this one. And he came, and he was called Jesus.

And the specific purpose is that he should save his people from their sins. That's why he was called Jesus. There was no other reason for his coming, deep in the heart of God, than that he should save men and women from their sins.

That's the greatest thing about the name of Jesus, as it's conceived in Old Testament prophecy. At last there was coming to this earth one who would really be a saviour, in toto, a wonderful saviour. And that's exactly what men need.

Well now, I can't stay on that aspect of it just too much at the moment. But if you pass on through Matthew's gospel, and you come to chapter 18, which is often called the children's charter, because it has so much in it about children. And in that lovely 18th chapter, we are told something by the Lord Jesus Christ himself, about his own name.

He says, verse 20, where two or three are, gathered together in my name, there am I, in the midst of them. Hallelujah. So it wouldn't have mattered if there was just John and you here tonight, brother.

Jesus would have been in the midst. You could have prayed for him, and you could have told you his testimony, and Jesus would have sent him forth from the midst. But there's ever so many more, there are ever so many more than two here tonight, and Jesus is right in the midst.

We are gathered together in his name. We're not gathered in the name of a fellowship, Debbie Road, or whatever you call it. Something like that.

And we're just gathered together in the name of Jesus. This is a nice, convenient place. Any place, as you know now, doesn't really count.

The time when places counted ceased. When Jesus opened his mouth, which is recorded in John, chapter 4, saying to the woman of Samaria, well, that when she said to Jesus, well, you say it's in Jerusalem we ought to worship, and we, our fathers worshipped in this mountain, and Jesus said, woman, believe me, the hour is coming, now is, when men are going to worship the Father in spirit and in truth. That's right.

Not in mountains, or in Jerusalems, or in buildings particularly. The day when buildings, especially the places for worship, passed away with the destruction of the temple, when God had it knocked down by Pompey, after the death of Jesus, and his resurrection, and his home going. Here we are then, anywhere, hallelujah, gathering in the name of Jesus, and he's here.

What a marvellous thing. Alright, you're not surprised then, if you turn with me further, we're going to keep going right on in the book. We're not going from end to end, but we're going to look and see.

In the Acts of the Apostles, and the 15th chapter, God at this juncture had poured out his Spirit upon the Gentiles. It was the first great Gentile outpouring of the Spirit, and it was a wonderful occasion, and all sorts of things had taken place. But the Jews were very short-sighted at that time, even though they had become saved by God's grace.

And there was a lot of argument about whether the Gentiles should take up Jewish forms of worship. Things that they'd inherited by tradition from their fathers. You know, Peter had to point out, you're not saved or redeemed by traditional things.

You say, my father worshipped here, or my father or mother believed this, and that's alright for me. He blotted out tradition, and all sorts of things of this nature were said. They'd had a big kind of discussion about it.

And then, at the end, James, who was the chief elder in Jerusalem at that time, rather like Brother Moffat would be here, if he stood up to speak, I would sit down. He's the sort of chief elder, I would think. And in Acts chapter 15, I mean that.

In chapter 15. Alright. Verse 13.

Verse 13 of chapter 15. When they'd held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.

And to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David which is fallen down. And I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord. And all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things, known unto God are all his works from the beginning of the world.

Wherefore, hear this great Jew, who've got a heart bigger than tradition. Listen. My sentence is that we trouble not them which from among the Gentiles are turned unto God.

We're not going to put yokes on their necks. We're not going to do this, that and the other. We're going to set them free from the bondage of traditional worship that we've been going through.

That's a marvelous thing. And so here then we have set before us this great fact. That so wonderful is this great name of Jesus.

That we are told here clearly that God is visiting Gentiles, that's you and me, to take out of them a people for his name. The name of Jesus. God gave the name.

The prophets prophesied about Jesus. They said so many glorious things about that name. That other lovely chorus that we sing at tides, you know.

His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Or, as you may read, thou shalt call his name Emmanuel, which is God with us. And so God into the name of Jesus has contracted all the other great names of God.

Jesus sums up all that's expressed in all the names by which God revealed himself of old. Jesus is the quintessence of them all. He's the glory of God, Jesus.

It's so wonderful. Everything concentrated into that lovely name. And God is calling out a people for that name.

People. It says so clearly, upon whom my name is called. And when God calls his name upon people, then those people are a people taken out of the Gentiles.

If you like, they are a particular or a peculiar people from the moment when God calls his name upon them. And it's so blessedly true, beloved, that this name, well, God has given everything for it. He wants to give you for that name.

I want then, proceeding from this moment, to set forth at least three things that you and I must know. You will know, for instance, that Jesus died on that cross of Calvary, and on him at that moment God placed the iniquity of us all. And there God, because he was moving in himself, and wasn't calling on anybody outside of himself, choosing in utmost love to afflict himself for sins that were not his own, your sins and mine.

Well, pause a minute, switch off, if there's something blubbering. All right, then, God has called us out to call his name upon us, beloved. He's called us out unto that name.

And as John has reminded us, I said that there were three points, three things at least, I said to him a little later, sotto voce, I hope, that we'll just take three points here. You will be aware that in the Acts of the Apostles we have the record of the outpouring, the first great outpouring of the Spirit upon the Jews that were gathered in Jerusalem. And as the day of Pentecost was moving on, and men and women had been baptized in the Holy Spirit, Peter stands up and he starts to prophesy, he moves in the great realm of prophetic ministry.

And this is how he speaks, verse fourteen, he stands up with the eleven and he lifts up his voice and says unto them, you men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words. For these are not drunken, as ye suppose, seeing it is but the third hour of the day, and this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy, and I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. Verse twenty-one, it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Then the first thing I want to say to you about the name of the Lord is this, that you must call upon it. The name of the Lord has been given, it is simple, it is Jesus. And when a man or a woman comes to the place of recognition in their life that they need salvation, that they need forgiveness of sins, that they need God to move on their behalf, they must first come to the place where they call upon the name of the Lord.

That's what the Holy Spirit was poured out for. Finishing up here, not particularly that men and women should speak in other tongues, not particularly that prophecies should be made, not particularly about anything of these other things that we read of, but that a man or a woman should know that the day of power has arrived and that that power is available unto men and women when they call upon the name of the Lord Jesus Christ. Have you ever done that? I have rarely known that the deepest, greatest things of a person's life have ever been dealt with until they get to a place of complete desperation.

When they perhaps have tried all sorts of other things, perhaps they have been very good people, very well behaved people. But there comes the time, beloved, when we have to pray and call on the name of Jesus. Have you ever done that? Really called out of need.

Do you know, Peter showed us the example. Do you remember the time in his life when he, along with others, on a very windy night apparently, strangely, were rowing across the lake after the feeding of 5,000 and Jesus had gone up into the mountain alone. He had sent them away.

He had reached a crisis in his life. For when those people saw that Jesus could take five loaves and two fishes and break them and feed 5,000 people, they at once wanted to make him their king. It would have solved their economic problems straight away.

I suppose some of them thought they need not ever go to work anymore. I don't know that he could take five loaves and two fishes and they wanted to make him king. It says, you could read it in John chapter 6, they wanted to take him by force.

Not this time to crucify him. They took him by force if it was necessary to crucify him later on. But they wanted to force him to be their king.

And Jesus dismissed the multitude, sent his disciples away. He didn't want to get them imbued with that idea, that stupid notion. He sent them away across the lake.

And he went up into the mountain alone with his father. And they were toiling and rowing, we're told, because the winds were contrary. Jesus came walking across the water from the mountain.

They were afraid. They thought it was a spirit. Peter, as usual, bold Peter, though I've discovered as I've read the Bible that his boldness covered a lot of weakness and fear underneath.

Have you discovered that? He called out to Jesus and he said, Lord, if it be thou, bid me come to thee on the water. And Jesus said, come. And he stepped out of the boat to go to Jesus, walking on the water.

And when he saw the winds boisterous and all the elements against him, he began to be afraid and he started to sink. And he called out and he said, Lord, save me. He called on the name of the Lord, Jesus.

And Jesus saved him, caught him, praise God, put him into the boat. And so the story unfolds. Peter had proven himself personally.

He wasn't just a mere observer. Bless God that he does not count anybody qualified to write books about him. Peter helped write the New Testament, as you know.

Neither does he count anybody qualified to speak about him and become a preacher of any sort, from apostle downwards, unless that man or woman has had personal experience of the saving power of Jesus Christ in their own lives. Jesus is on that line. Lord, save me.

Here's Peter. And Peter is not alone in this. Turn with me just for the moment into the first epistle that John wrote, himself also a contributor to the Holy Canon.

And when you turn to his first letter, that is, right at the end, not his gospel, his first letter in the New Testament, and you get to chapter 5. And in the fifth chapter, he's writing these words and he says in verse 13 of chapter 5, These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that you may believe on the name of the Son of God. Hallelujah. That's right.

I want you to know, and he's the great apostle of love and he wrote with great heart of love and he said, I'm writing to you to let you know that it works. That's all that John was concerned about when he wrote his epistle. He wasn't just wanting to fill our heads up with knowledge.

He was a great practical man. Either it worked or it didn't. And he said, I want to tell you that it works.

I'm writing to you that you may know that you may call. You can call. Oh, he says, you should call.

And if you'll call on the name of the Lord, why, it'll work all right for you. Hey, it wasn't just for the early apostles. I expect if you reached out your hand, you could touch someone who's worked for them too.

There, you're sitting there where you are. It works, beloved. Oh, the testimony of everyone who's called upon the name of Jesus.

This glorious testimony. Amen. It hastens to our lips, this blessed, blessed testimony.

It works. You may. A testimony of assurance.

It's all perfectly true. It wasn't just that there came a man on the earth, Jesus, and he preached his preachments, and he prophesied his prophecies, and he parabolized everything, and he did all the wonderful things he did and said, believe on me, believe on me, believe on me. And he wrote a big book or did something else.

It's amazing that he never wrote a word. Isn't that an amazing thing? Never. It was those that heard him that wrote in testaments.

It isn't just what he says. It works. That's it.

That's what the Gospels and the New Testament's about. The testimony of people that says, he is Jesus, he does save, it works. Amen.

And that's why though the devil's tried to destroy this book, God has quite seen that he's never been able to. We've got the testimony in our hands. Look at these precious things a little higher up in that same fifth chapter.

It's wonderful. Oh, says John in verse 8, there are three that bear witness in earth. Hallelujah.

These were right down on the earth. These weren't voices speaking from angels. Listen.

The Spirit, the water, and the blood. And these three agree in one. And what's their agreement? That there was a man born of the Spirit through Mary, who hung on a cross laterally, and he died.

And out of his side there poured at the spear thrust, water and blood. This broken hearted man, this great lover of humankind, this Jesus. And they're here to bear witness now.

He goes right on. He's very keen on this witness. Listen.

If we receive the witness of men, the witness of God is greater. For this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself.

He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life. This life is in his Son.

He that hath the Son hath life. He that hath not the Son of God hath not life. He's sorted us all out, hasn't he? He's sorted us all out.

We may be gathered in this room, and I say we're gathered in the name of Jesus, but we're already sorted out. If you've got the Son, then you have life. If you haven't got the Son, then you haven't got eternal life, and you're dead on your feet, or on your seat, whichever way it is.

And if you don't believe the testimony that God's given of his Son, you've made God a liar, and you're a blasphemer. Terrible, isn't it? You may not have given it that deep consideration, but it's as clear cut as that. Praise him.

God did not send his Son into the world for people to ignore him. There's one thing about Jesus, once you know about him, you've either got to join with those that say, crucify him, or with those that say, come into my heart, Lord Jesus. One of the two.

There's no middle ground. And it's so wonderful, isn't this glorious thing? And I've written unto you these things, he says in verse 13, you that believe on the name of the Son of God, that you may know that you have eternal life, and that you may keep on believing on the name of the Son of God. Keep on believing.

You know, I can remember, and I'll have to be careful now, I said I didn't qualify for one of these lovely cars that young people have, but I didn't quite tell you how old I was, but my mind goes back now to the war, I mean the First World War, not the Zulu War or anything like that. But I can remember in the First Great World War, when the first zeppelins came over London, I lived in London at that time. I can remember seeing like great silver fish floating up above my head.

Out there, I suppose I ought not have been looking because all sorts of people were running for shelter, but there it is, I suppose I was ever inquisitive. I would think so. It must have been my make-up.

And I can remember too, we used to be woken up in those days by air raid warnings, and I remember that I could sleep in those days, I used not to hear them. But my people used to wake us up, and we used to go round to a friend, a spirit-filled friend round the corner, as I think back now, one of the real old Methodists. They were really filled with the Holy Ghost.

And we used to go down, they had an underground kitchen. And I can remember they used to put a palais, I suppose it was, because you'd have lovely slumberland now, but there it is, down in the corner, and we kiddies used to be put down on here. I won't tell you how young I was, I never said how old I was.

It's amazing you can remember those things that happened in your early childhood so vividly, clearly. And I can't always remember your name. If you tell me tonight, I might forget it by tomorrow.

But I can remember those things. And I remember we sat down there, and Blind Charlie used to come in and play the little harmonium, and people used to drift in one by one, running in for shelter, not only for shelter, not truly for shelter either, because it wouldn't have stopped a bomb. It wasn't one of these pucker air raid shelters that you had for shelter in the last war.

It was just a cellar sort of thing. And there they used to sing the songs of Zion. They used to sing and pray and praise the Lord, and people used to come in.

And I can remember going through the streets one night, I was being pushed in a push chair, that's how young I was. You can't imagine me in a push chair. I can remember it, sitting in a push chair.

It wasn't one of these lovely tense things either. Remember, I'm talking about the First World War. And we were, I remember being pushed through the streets, and near where we lived there were a lot of great big railway arches, and the crowds used to stream down these streets, and dash for these arches, and we used to be going against the tide, because the place where we were going was a little old house round the corner.

And they said, you're going the wrong way, you're going the wrong way. And I remember looking up to my old mum, and I said, God won't let them hurt us, will he mum? And then we used to go down the steps into this kitchen, and we used to sit there. And my sisters and I, I was the baby of the family, I told you they pushed me in a push chair.

And they used to sing, keep on believing, Jesus is near. Do you know it? Oh no, you only know those things that go plinky plonk. Jesus.

Keep on believing, there's nothing to fear. Keep on believing, this is the way. Safe in the night, as well as the day.

Yes, that's what I used to sing. I can remember it now. I can remember old blind Charlie, playing away on the little harmonium till it fairly jumped.

My mother, who had a voice that could sing easily two octaves higher than I pitched that one, singing away, keep on believing, glory be to the name of the Lord. The best thing that could ever happen to you if you get disintegrated by a bomb, is to die believing. Well, what if you die unbelieving? Life's so short, there's a great eternity out ahead.

You haven't lived long if you live to be a hundred. And out there, there's no annihilation. Wicked men would wish it.

God ignorers would wish it. Jesus Christ came to show us there's no such thing who died and rose again and lives. Everything is proven by Jesus Christ.

This is why the atheists must get rid of him. Because he proves everything. They needn't bother to try and get rid of Vishnu and Krishna and all those fanciful things.

But they must get rid of Jesus Christ. Because he proves it all. And he's got to come in, you see.

You've got to believe. You've got to call on his name. He's got to come right inside.

There, you've no proof, you've no ground, you've no substance, you've nothing but your sin, your misery, your loneliness. Nothing. Until you come to the place where you call on Jesus as your only saviour, your only hope, the only light in the darkness, the only true way for the soul of man.

Jesus, the ever-living one. You call on his name because you may call on his name. There's not another name you can call on.

Call on them all. Call on Dickens. Call on Churchill.

Call on King George VI. Call on Kennedy. Call on them.

You don't, do you? You don't call on Plato. You don't call on Aristotle. You don't call on Lord Russell of Liverpool.

Neither do you call on D. H. Lawrence. There's no name to call on because there's no one there. A name on a tombstone.

Bones rotting in the ground. Or ash blown in the wind. No one.

But call on Jesus and he's there. Hallelujah. That's the glory of it.

Try it. Prove it. In the days of the outpouring of the Spirit of God, thou shalt call upon the name of the Lord and thou shalt be saved.

That's right, isn't it? Who calls on Richard Coeur de Lyon? Who calls on King Canute? Who calls on any of those? They call on Vishnu. They call on Krishna. They call on Mohammed.

They chop off their hands. They cut their bodies. They do all sorts of devilish things.

No one's there. They call for their mothers and they're not there. They call for their fathers and they've gone.

You call on Jesus and he's there. He's here. Where two or three are gathered together in my name, he says, there am I in the midst of them.

Isn't it wonderful? Hallelujah. Hallelujah. I've got a sister in Australia.

It's no good me standing here tonight and saying, Renee. She's thousands of miles away. I call on Jesus and he's here.

He's here. Bless him. Bless him.

Glory to God. I want you all to jump up in your seats. He's here.

Now that's the first thing. You must call on the name of the Lord. The next thing about this wonderful man is told us in this same book of the Acts of the Apostles.

It's concerning this great apostle Paul, Saul of Tarsus, as he was originally named by his parents. Tarsus being the city where he was born. And he was on his way to Damascus.

He was going there to kill everybody that called on the name of Jesus. He was determined to stamp out what he called the sect of the Nazarenes. He was determined to stop this heresy that had risen up around this Nazarene carpenter who had been crucified and his disciples had stolen his body away.

And they were telling people that he was alive and of course he wasn't alive. And he's going to stamp out this heresy. And as he goes along the road, in verse 3, he came near Damascus and suddenly there shined round about him a light from heaven.

And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus. And he came to the greatest realization of his life, that Jesus was alive. Hallelujah.

I am Jesus. It was the most astounding thing that Paul had ever come up against. Saul, he was there.

Hallelujah. I am so thrilled. What are you persecuting me for? He said, I am Jesus, whom thou persecutest.

It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee there what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth, and when his eyes were opened, he saw no man. But they led him by the hand and brought him into Damascus. And he was three days without sight, neither did he eat nor drink.

And there was a certain disciple at Damascus, named Ananias. And to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

He was quite used to Jesus calling unto him. It wasn't a surprise to him. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus.

For, behold, he prayeth. And he hath seen in a vision a man named Ananias coming in, putting his hand upon him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem.

And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for my name's sake.

Amen. And the next thing you have to do after you've called on the name of the Lord is bear the name of the Lord. It's got to be called on you as we read in the 15th chapter.

First you call on that name, and you're being called out when the Lord starts to speak to you. And this is where the great tragedy is. When God in his mercy and grace comes to a man or a woman, they hear the gospel.

It may be through him or her, wife or husband, preacher man, over the air. I don't know what. You can hear the word of God anywhere.

I know a woman, for instance, when God was moving in those early days and pouring out his Spirit so many years ago. And I happened to be in the blessing of the Lord at that time. And she was being exercised by God, and she was a nurse, and she was working in a private nursing home.

And in this nursing home they had a, what would you call it, a broadcasting system. And they played the wireless through all the little rooms. And she was going about in the room, and some crooner got on the air, and he started to sing, Just a Wearing for Thee.

And God spoke to her. That was just her heart. And he was a paid crooner, some johnny that was crooning away for money.

Thinking about God as much as a rat thinks about God. He wasn't thinking about God, he was earning his money. But she heard this.

God started to talk to her through the voice of a crooner. She went and found a place in that, and she did business with God. You can't tell the way God speaks to people.

Sometimes through the unlikeliest. But when God starts to talk to a man or a woman, and he engages with them to forgive them their sin, and cleanse them whiter than the snow, and make them fit for his glory eternally, then know this. He's calling you out ultimately not just to be a forgiven person, but that you may bear that name.

Bear it. Hallelujah. And this is where the contest comes in.

There are people, they want to make sure they're going to go to heaven, they want to make sure their sins are forgiven, but they don't want to yield up their lives under God that they may bear that name of Jesus. That's what they don't want. You'll find women giving themselves up to bear the name of a man, but how many Christians are wanting to give themselves up to bear the name of Jesus? Do you? Have you done it? Have you seen the claims of God? Do you realize that Calvary is not a moral lavatory to get rid of your filth? Do you see it's the claims of God? God extending mercy and grace and love towards you.

God becoming a man, a man bearing the name of Jesus, calling you to take that name sacred into your heart, bear it upon your lips. Speak of it everywhere. He had to bear this name before Gentiles, before kings, anywhere, everywhere.

Amen. Did you realize what it was all about? That you've got to bear the name of Jesus in your home, in your office, in your school, in the place where you work. It's got to be like Jesus walking in there, Jesus living in there, Jesus working in there, Jesus speaking there.

These are the claims of God. God claims you utterly, spirit, soul and body. All you are, all you will ever be, he's claimed you.

As for me, I'm thrilled he ever wanted me. Rotten, twisted, hypocritical, I can't tell you. Oh, you know I've never smoked or gambled.

I only ever once remember tasting alcoholic liquor. Talk about a white hen's chicks. I never always had white hair.

But I certainly was. What did I need? I used to go to church. I did everything.

I never played cards for money. I never gambled. I never backed horses.

I never did anything like that. Never. Wasn't I good? No, she shook her head.

I was as rotten as the next man. It's what you are inside. That's right.

It's what you are inside. Hallelujah. And every man's heart, through Jesus Christ, claims it and changes it as a sinkhole.

So does every woman's. That's why God gave his Son at the cross. There was no other way of taking away from man his own innate rotten nature.

Amen. If praying could have done it, Saul would have had it. If praying could do it, I want to tell you some of these people out in the East, they're going for transcendental meditations and prayings.

I don't know what they'd have it, but that can't bring it. It's when a man comes to call upon the name of the Lord, whether he be Liverpoolian or Malaysian, that's when it all begins to start to operate. It starts there, but it doesn't end there.

God's called you that you may bear his name and bear it in holiness and righteousness and bear it in sweetness and perfect love and bear it in exclusiveness unto him and for his glory, whether you live on the edge of hell or whether you think you live on the borders of heaven. Whether you live in comfort or discomfort, whether one day you have to occupy a prison cell for your faith, as many are tonight there behind those curtains they talk about, bamboo and iron or velvet makes no difference to God. The tremendous truth about it is that you've got to bear that name.

Are you prepared to bear that name? Hallelujah. Are you? You've seen that God bought you with the blood of Jesus Christ. Do you see you don't belong to yourself? This was the thing that Paul kept saying to those Corinthians, you are not your own.

You are not your own. And until a man's will, self-will has been slain, until his heart's been changed so that the direction of his life is changed, until everything's been reached in him by God's grace and power, he cannot bear that name as God wants him to bear it. Can you bear that name? Will you bear that name? Will you let that name under which you came into the world, north, south, east or west, will you let that name, whether it be Jack or Jill, that name by which you came into the world, are you prepared to say, I want that name in heaven when it stands for sin and sinner? Doesn't it? And Jesus stands for holiness, purity, power, salvation, God.

Your name stands for man. You've got to bear the name. I'll show you this.

I'll show you. Listen. Verse 15.

Let's read it again. Hallelujah. Jesus bore it honorably, gloriously, triumphantly, through life, through death, through the skies, up to heaven.

That's what you have to do. This is the call of God. Is there anybody here with an ear to hear it? Chosen.

This is the choice that comes in the call. Chosen to bear a name. Jesus.

Jesus. Let's read on. I'm sure they're familiar words to so many.

He's going to bear my name before the Gentiles and kings and the children of Israel. Listen, beloved. Will you hear? Could God be so confident about you? If He put His finger on you tonight, He'll bear my name.

He'll do it. I'll not be ashamed. Thou not shame my name.

Put His finger on you. He'll do it. He says to Ananias.

Ananias says, Lord, he's a murderer. But Lord, he's breathing out threatening and slaughter. This is what's written of him.

He says of himself, he was a murderer. He says he was a blasphemer. He said he did ever so many things ignorantly in his unbelief, bless God, that when he knew, he changed.

That's what God's expecting of you. Ignorance will cease after tonight for every one of you. But unbelief may continue.

But Paul only spoke of what he did ignorantly in unbelief, not deliberately. Continuing stubbornly. When God spoke to him, he responded.

And he was about the wickedest man hung crucified on the earth at that day. But oh, he fled to that general cross. He fled to the cross for all mankind.

And he got his whole life nailed up on it and finished with it. And he came forth a new man bearing the name of Jesus. Let's read how it happens.

The secret's all laid bare upon the sacred page. It says, I'll show him, verse 16, how great things he must suffer for my name's sake. And Ananias went his way, entered into the house, putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost.

And that's the only way you can bear the name of Jesus, to be filled with the Holy Ghost. Nobody else bears the name of Jesus. They may call on the name of Jesus, but if you haven't called on the name of Jesus to reception of the Holy Ghost, you're not yet bearing the name of Jesus.

The early church knew. I wonder if the 20th century church knows. There's no excuse for them not to know.

It's written in the book. This book wasn't written by theologians of the 20th or the 19th or the 18th or 17th, 16th, 15th, 14th, 13th, and you go right down centuries. It was written by people that lived, walked, slept with Jesus.

And those that immediately knew him, they knew, if he's got to bear the name of Jesus, it's only one thing to do, it's to receive the Holy Ghost. He received the Holy Ghost, and he was filled with Jesus. And from that moment, he bore the name of Jesus.

Nobody else can do it. Of course they can't, you know, before our country got so desperately heathen as it is today. And it is getting worse.

They used to talk about surnames and Christian names. Have you noticed now they don't? Surnames and forenames, you see, the subtle influence, the psychological thing. They're not going to put us all in prison like they have in Russia, so many of us, but they're just gradually psychologically withdrawing.

Nobody has Christian names now, you just have forenames. Did you see? We don't want this word Christian anymore. And the nurse went and put his hand on that man, received the Holy Ghost.

And from that moment, he became a Jesus man. Jesus is man, he became. He bore that name, and oh how he bore that name.

Why, he lived in it, lived in it, and died in it, when his head latterly rolled off the executioner's block on the Appian Way. He bore that name honorably, powerfully, gloriously. Wonderful Paul, but more wonderful Jesus that could do it.

It can be done. You can bear the name of Jesus. You can receive it as the gift of God.

You can receive it from a heavenly Father who's chosen you to receive it and bear it. Oh, glory, glory. That's the second thing about the name of Jesus.

You've got to bear it. But if you bear it, you've got to bear what goes with it, suffering. For instance, in certain parts of Europe now, you young people, you wouldn't have had a chance for university if you'd have said you were a Christian.

You understand it, do you? Would you be prepared to take the name of Jesus, lose your education, lose your opportunity in the world? Behind those curtains now it's happening. In Hitler's day, in the whole of Germany, if they professed the name of Jesus instead of joining the Hitler youth, they lost all social positions. Are you prepared to let society go? Are you prepared to let the world go? Are you prepared to let the things that men idolize go? For the real God, instead of your idolatry, are you prepared? They lose everything.

He's going there. We prayed about him last night with dear Archie. They're going there.

They'll have to stand and preach against the power of politics, against the power of the government, against the wishes of a hierarchy that rules in deadliest bitterness and hatred against God from that far country of the snows. Don't you see, beloved, what it is to bear the name of Jesus? Saul of Tarsus bore the name of Jesus and he was called mad. Of course he'd thrown away all his opportunities.

All that his mother and father had laboured for to make him, he let it go. All that the church was backing him up in, he let it go. All that stood, he wrote for gain, he said, all things that were gain to me, those I counted lost for the excellency of the knowledge of Christ Jesus my Lord.

Yeah, and I count them all to be dung. The Greek word is awful. That which throws them, let the dogs have those.

The dogs at the awful. Let them. He called that great positions, large income, wonderful social standard.

He called it awful. Let the dogs have it. I've been called by Jesus.

I've got to know Jesus. Amen. Glory.

This is what you're called for. Are you ready to bear the name of Jesus? You're ready to say, I'm walking out of this room to the Lord and tonight, Lord, by thy grace, bearing that name. And you may be going home to a home beloved.

Best not spoken about. Are you ready? Did I tell you the story of the girlie in Cyprus? If I have, doesn't matter. I'm going to tell you a story that's come to my mind.

I was out there not so long ago. Cyprus there. Oh, did I tell you the story of Cyprus? Did I tell you again? You know, when the Turks invaded, they intended to come right down from that north east corner and absorb the whole island from Thamagooster, swallowing up Paphos, the great and Salamis, the great

Bible names, which you read about where Paul went and Barnabas right across, taking in Nicosia, the capital up onto the north coast.

That's what they intended to do. And that's what they did. They got down as far as down here to Thamooster, just beyond Limassol actually, intending to link up with a force that was moving down from the north coast to Nicosia.

See, they were going to come this side of Nicosia, Nicosia there. You see, that's what they were going to do. But somehow, neither they nor the Greeks have an explanation for it.

They say so quite commonly. When they got to Nicosia, they looped up like that and continued down like this. They don't know why, but I know why.

Because in that portion of Nicosia is the church that Jesus founded there. And the lion couldn't shut his mouth on it. They gather in the name of Jesus, just there.

John Photiades, Sotus Photiades, Theo Photiades, and all these dear ones. And one of these precious girlies came. She was a bank executive.

I call her a girlie. She'd like to be called a woman. You know what I mean.

She came in, lovely looking child. She comes in, into the meeting. And she said she'd like to talk to me.

I said, why do you want to talk about that? Well, she said how that she'd come to Jesus and Jesus had come to her and it was all so wonderful. And she said, I went home. She said, my mother went mad, Mr. Norton.

My mother went mad. She got hold of me. She forced me back upon the wall.

She got hold of those lovely black heirs of hers and she banged her head against the wall. I said, what happened? She went mad, Mr. Norton. I said, what happened? She went mad, Mr. Norton.

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I said, what happened? She went mad, Mr. Norton. I Are you prepared to bear the name of Jesus, on those grounds? Are you? Ever heard of a woman called Corrie Ten Boom? If not, get hold of her books and read them. Have you ever heard of these people? Will other people ever hear about you? Not that that's the important part.

It doesn't matter whether people hear of you, for we only hear of one or two of the many. It isn't that somebody publishes a biography of you. It's whether your name is known in heaven, and God's heard of you, and the devil's heard of you, and your neighbors have heard the gospel, and your office companions have known it, and they've seen what at first they don't want to believe.

I was talking to somebody this morning. She's in the room tonight. She said, I'm not going to look at her, see, and she said, I've met a company of people.

They were all talking about being Christians, but she said, I saw about two or three who had something. That's right. As soon as you've got it, everybody sees it.

I want to tell you that what they can't see doesn't exist, except in your fantasy. It's got to be seen. Did you hear that precious little Malaysian brother? Did you hear him? He hasn't got a skin like yours.

He can't speak your beautiful Liverpoolian language. Do you know what's likely to happen to him when he goes out there? Do you? Yeah, you do, don't you? I needn't say any more. He's all going to a comfortable, bevy road.

He's going out there where he's liable to have an accident and they'll find him dead. Did you know that? But he didn't cry and tears running down his face when he said, pray for me. His knees weren't knocking.

It ought to be yours for the knocking. And bending and holding him there. I saw little Prem Patel.

I had a word from him at Christmas time. I spend my Christmas between sleeping and writing letters. Well, I have a game of Scrabble or two.

And eat a fig or something like that. If my wife, well, I won't say it. But there it is.

And write air letters. So-and-so, so-and-so, so-and-so. Prem Patel.

Precious little boy. Heir to a fortune in India. Hindu.

Set for the highest. Brahmin. You can't go higher than that in Hindu religion.

Schooled for the false gods. He heard about Jesus. Hallelujah.

He heard about Jesus. He turned his back on everything. He turned his back on marriage.

For he'd already got a marriage arranged. You get that arranged for you nearly after you're born out there. He turned his back on money.

He turned his back on priesthood. High caste position out there. Terrible.

It's all wrong. But still it exists. There it is.

He turned his back on it all. And went and lived as you might have thought a beggar boy might have lived. Went at all.

As the Prodigal said, there was bread enough and to spare. And hired servants of the Father to wait on him. But no.

He's out there preaching the gospel. Pray for me, he says. Bearing the name of Jesus, brother.

Hallelujah. Oh, I've got to stop. I'll go on and on and on and on.

Along this precious, precious line of everlasting truth. Men and women who've borne the name of Jesus. I think of them.

I think of that apostolic missionary to the North American Indians. Who was engaged to be married to the daughter, the pretty daughter, the beauty of Jonathan Edwards. See in America.

And he heard the call of God. And he went north to preach to the North American Indians. And he got into the snows and he caught consumption.

And he used to kneel down in the snow Oh, so the testimony of him goes. I'm not as old as that. But praise God for records.

And he'd kneel in the snow in high fever. And he'd pray till the perspiration ran off him. And he spat out his lungs like red roses in the snow.

For the North American Indians. And the Spirit of God came on them. Because he bore the name of Jesus above everything else.

And he finally went home and died in his fiance's arms. But how many of those North American Indians are going to stand in that day. And bless God for a man that bore the name of Jesus.

And moved and lived in the power of Jesus. And how many people are going to thank God for you. And some people can't bear one wind of criticism.

One blast of mockery. They can't stand it. They want to fold up.

They tell me that they're Christians. I wonder. I wonder.

You know what you need? You need to be filled with the Holy Ghost. You need to be baptized in this mighty sea of power and love and grace. You need to let the crucified hands get hold of you.

And they're the only hands that value you as what you are. An undying soul that's got to live somewhere in eternity. You want to let him get hold of you and immerse your total self in the precious Holy Ghost.

So that you come up filled with his nature. And filled with his light. And filled with his power.

And shine with his glory. And bear that name. Oh, glory be to God.

You might be called upon to bear it. To the highest realms or the lowest. If I may just give a little personal testimony here.

It's been my privilege to go into what are called the moral drains of England. And preach to them there. It's been my privilege to go up to the ducal families of the land.

And talk about him there. It's been my privilege to talk about Jesus to the boffin boys that work in Harwell. It's been my privilege to talk about Jesus to little naked blacks sitting on the floor there.

Listening by interpretation laughing at the strange white man. It's been my privilege to talk to the high and the low. It's been my privilege to talk to the wealthy and the poverty stricken.

It's been my privilege to walk round in prisons with them. It's been my privilege to sit in places where I hope I looked at home but certainly didn't feel it. No more at home in their gilded palaces than I felt behind bars in a prison.

Beloved, you've got to bear the name of Jesus. You've got to. You've got to.

Do you understand? It's right up against your will. That's where the contest lies. You either will or you won't.

God finally rests it there in every man's heart. Whether he will or whether he won't. Saul, the dragon, the murderer, the organizer of Stephen's death, breathing out threatening and slaughter, said, I will, Lord, I will.

Hallelujah! I will! Will you? I've seen them sit under lamplights, under hastily stretched tarpaulins, gathered from the Gurkha army, up on the northwest frontier as it used to be called. I've seen them sit on straw with the lights going out and flickering candles. I've seen them sit there and drink in the glory of God.

I've seen them sitting there till you can't distinguish black face from black night. Yeah. Listening to the gospel.

Seeing them come out and God fill them with His Spirit. Hallelujah! What have you been filling yourself up with? Do you see that eternity hangs in the balance for men and women? Do you see what it's all about? Some of you, some of us can hardly sustain a day of 24 hours. And in the name of Jesus you can sustain the sufferings of a lifetime.

In the name of Him who upholds the universe and can hold you. Who can send a flashing message of light like a meteor across the sky. But would rather speak one word through your tongue.

Jesus. That's what it's all about. To bear that name.

And when you bear that name you'll not bear shame. Though people may mock you. You'll not bear sin.

Though people may curse you. You'll not bear malice. Though people may have wronged you.

You'll not bear bitterness. Though people may have heaped acid upon you. You'll bear mercy.

You'll bear love. You'll bear tenderness. You'll bear sweetness ineffable.

You'll bear the fragrance of heaven. God knows that this world stinks. The moral ecological problem is greater than the physical one.

Contamination, pollution, dying of filth. Are you ready to bear the name of Jesus? And when you bear the name of Jesus. Sorry to remind you that time's going.

You can then use the name of Jesus. You call on it first. You bear it next.

You use it third. Let me read a story from the back. I've taken my watch off.

I promised not to look at it for some while. The Acts of the Apostles still. Bless God for the Acts of the Apostles.

Bless God for what they did. Bless God for what they wrote. Bless God for the lives they lived.

Bless God for the example they set us. Bless God while we'll be blessing God all night. Yes, I will bless thee, O Lord.

That's right. You can't stop it once it's real in there. But men won't understand that until it's real in there.

Then they will. Then you'll have to watch it, or they'll outdo you. And in this third chapter of the Acts of the Apostles, Peter and John, verse 1, go up together into the temple at the hour of prayer, being the ninth hour.

Well-known stories, aren't they? I expect one of these days you'll get too tired to come and listen to me, because I go over the ground again and again. Why not? Hasn't this name been preached throughout the ages? Eh? Hasn't it? The centuries bear testimony. Hasn't the book stood the test of the preachings of men since it was written? Haven't these incidents come to have life and power among us? And isn't it the word of God written down for us? And who shall tire of that so long as a man doesn't mask it with words, but comes out in the spirit and truth of it, it will ever live? And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple, which is called beautiful to ask, arms of them that entered into the temple, whom, seeing Peter and John about to go into the temple, asked an arms.

And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then his heart must have sunk when Peter started to speak.

He said, Silver and gold have I none. Perhaps he thought I've picked the wrong men. But listen.

But such as I have, give I thee in the name of Jesus Christ of Nazareth. Rise up and walk. And he took him by the right hand and lifted him up.

And immediately his feet and ankle bones received strength. And he, leaping up, stood and walked and entered with them into the temple, walking, leaping, praising God. And all the people saw him walking and praising God.

And they knew that it was he which sat for arms at the beautiful gate of the temple. And they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us? As though by our own power or holiness we had made this man to walk. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers. Oh, I wish I could shout it as I recognize Peter shouted that day.

What an audience in the temple. Bless God. He says, He glorified his son, Jesus, whom you delivered up and denied him in the presence of Pilate when he was determined to let him go.

But you denied the Holy One and the just and desired a murderer to be granted unto you. And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And His name, hallelujah, His name, through faith in His name, hath made this man strong, whom ye see and know.

Yea, the faith which is by Him hath given Him this perfect soundness in the presence of you all. Peter did not keep talking about power. He kept saying, It is His name and faith.

Oh, but haven't you received power to be baptized in the Spirit? He said, It is not by our own power or holiness. It is His name. Glory to God.

His name. Through faith in His name. Hallelujah.

Oh, glory. That is the way to use the name of Jesus. When you bear it, Peter bore the name.

Therefore, he could act in that name. He believed he bore it. He says, I give unto you in the name of Jesus Christ of Nazareth.

He says, I am giving you anything in Peter's name. Nothing. I am doing, living, giving everything in the name of Jesus.

I am using the name of Jesus. Hallelujah. Praise God.

Did you think that the name of Jesus was something you could tack on at the end of your prayers? In Jesus' name, Amen. I am not being anything other than very serious about this. For you are to ask in Jesus' name.

And you can ask in Jesus' name. When you bear it, can't you? I'll let you into a secret. I'm sometimes allowed into offices.

And I've been allowed to go into the office upstairs. And when I got in the office, being ever so nosy, I looked around on the desk, and I saw a check lying there. And it had got so much money.

It's alright, it's going to a missionary abroad. It's from you, dear people. You little, you dirty people.

Don't do this. But it's lying there. And it's a check written out.

You see? To somebody abroad. It wasn't my name on the check. I hadn't got it to give.

If I, if dear brother Mother, it's all, Paul said, here's a checkbook, brother, you sign it. And I signed in five thousand pounds. To so and so and so and so.

You know what happened to the check, don't you? Bounce. Right back at me saying, North, who's this named North? Never heard of him, they said. Nothing passes, nothing real in my name.

Oh, but I'm so and so. I'm so and so and so. We've never heard of you.

You can't handle this treasure. Nothing to do with you. Do you see what I'm talking about? If you bear a name, you can use it, can't you? I came back from Cyprus.

I took some traveller's checks out with me. My wife's listening for this one now. They were so dear to us, we never had to spend any.

I took out fifty pounds worth of traveller's checks. It was marvellous. Oh, the grapes.

Oh, the figs. Oh, the pomegranates. Oh, the... I won't go too far, my wife.

Anyway, black grapes, red grapes, green grapes. Marvellous. Driving under bowers of grapes, stretched across the road.

Glorious. It was really lovely. You could have lived on fruit anyway.

When I came there, we came back with what we stood up in. So would you if you'd have been there. A third of the Greek population in Cyprus lost everything.

They're refugees, a third of them. So we left everything behind, except clothes that we could come home in and still look decent. I came home in a woolly waistcoat.

I never came home with a jacket. When we came home, I came home with fifty pounds and lost it. Got my name on the check.

You know how to establish checks. See? Well, I had to go to the bank and stop it, you see. I got reported to the police.

What are you doing about that money? I said nothing. They said what? Well, I had to tell the bank. And I had to tell the police because the bank won't let you tell them if you don't tell the police, you see.

It works that way. Aren't you going to do anything else? I said no. Told father.

Father knows we've lost it. And that was that. And for a lovely Christmas box, I had a phone call.

Just succeeded in tracing you, sir. So-and-so, so-and-so, so-and-so. I speedily identified you.

I went back to the bank. The bank were aghast. Turned up.

They thought it was a bit of luck, you see. They don't know Jesus. I simply used the name of Jesus.

We just simply talked to father. That was it. Hmm? Rather good, isn't it? I know which time my bread's puffed, you know.

Not only for this life, but for the next. You can use the name of Jesus. Hallelujah.

Oh, what you can do in the name of Jesus. Let's turn to the end of Mark, chapter 16. Let's get Jesus' own words about this.

Praise God. I read at the end of Mark. And this is what I read.

Verse 15 of chapter 16. Jesus said to them, Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.

But he that believeth not shall be damned. And these signs shall follow them that believe. In my name they shall cast out devils.

Glory be to God. Ever seen that happen? Oh, in the name of Jesus. Devils have to go.

They're afraid of Him. Absolutely afraid of Him. Devils? I was in a meeting.

Now, I must stop. Soon. We're really starting a night of people going all night now because I'm on personal things.

I know. I was there. I'm not just talking about the Bible now.

This is the gospel according to GW North. You've got to have a gospel according to you. You haven't got to add it to the Bible.

That's sin. But your flesh and blood's got to see the gospel according to you. He can take a human being and cleanse him utterly and come and live in him and rename him and let him bear the name of Jesus and let him live in the name of Jesus and let him use the name of Jesus and see the demons fly and see men and women healed.

One more story of Cyprus. God, before I stop. I'm not talking about years ago now.

Only recently we came back. I could even tell you about today, but I won't do that. I should talk about today next week, see, when I'm not here.

So get the tapes I preach next week. She came into the meeting. Tears running down her face.

Her face was all swollen up like this. Red and inflamed. I said, what's the matter? She was poor, poor, poor thing.

She sat in the meeting. Every now and again tears would burst out of her eyes. She dashed out in her agony.

Came back. Somebody gave her a Viginin pill. It stuck for about ten minutes and she was raging again.

This time when she came in, something in me went, I don't know what happens. I know how the compassions of God come up when you read in the script about bowels of compassion, that poor, educated, 20th century people don't like this word bowels. So they alter it.

Poor things. They don't like primitive talk. We're so educated, you know.

Bowels of compassion. The Bible is not vain when it talks about bowels of compassion. Something rose and she said, I said, are you in pain, love? Absolutely ashamed that she should be crying.

I said, do you believe God wants to take your pain away? She said, it's all right. And the face went down. And the flush went away.

As she walked her eyes, it was God. In Jesus' name, it went. Yeah.

Listen. You can be healed. You can be delivered.

You can be forgiven. You can receive the Holy Ghost. God will reach you tonight.

If you will be honest. And come to reality. You call upon the name.

We'll use the name. We're gathered in the name. Faith in that name.

Jesus is calling you out for his name. He's prepared to demonstrate the force and power of it to you. He's prepared to confer it upon you.

He's prepared to fill you with everything that goes with the name. The sweetness. The righteousness.

The loveliness. The glory. The power.

The peace. The eternal life. The comfort.

The strength. Jesus. Jesus.

Are you ready to do business with him? Are you prepared to step out of everything else tonight? It's not worth it. What you've been doing. You've been wasting your life.

You're too precious to God too. But he should allow you to continue. That's why he's brought you here.

That's why you're here. That's why. Listen.

Doth God take care of oxen? There's a question. I saw Jesus heal a horse once that was blind and decrepit and dying. I saw Jesus heal it.

Does God take care of oxen? You know where that question is found in the Bible? He takes care of oxen so that you should know. His profound love to you. Does father go with the sparrow that falls from the air? Jesus says he does.

That you may know that you're of more value than sparrows. They used to be sold five for a farthing. The government will have had an economic problem about that today.

Five sparrows for a farthing. And he said he'd go with everyone that falls. Hallelujah.

And he's prepared to love you. Love you. Love you.

Jesus. Savior. Healer.

Deliverer. All powerful. Sweet forgiving.

Wondrous cleansing. Jesus prepared to gather you right up into his bosom without nostalgia or regrets. And kiss away your fears.

And lull you off into that glorious rest that your soul's been sighing for these decades. He understands. He wants you.

He'll rid you of everything. He'll go off like a discarded clout. A garment left behind.

When you let Jesus come on you, call his name. He'll meet you. Are you prepared to do business with him tonight? Real, deep, eternal business.

No going back to sin. No going back to self-living. No going back to these twisted, self-centered, self-exalting, really self-debasing things.

You come up noble. You come up true. You come up in the life of God.

There'll be a shout one day. Jesus is coming! And he'll be coming for you. Let everyone that names the name of Christ depart from iniquity.

The Lord knoweth them that are his. Are you ready to do business with him? Isn't that wonderful? He's here. You know he's here, don't you? He's right here in the midst.

If you have on God or even reach out a hair, call on his name. Jesus. Call on it.

In truth. If you're going to do business with God, here's an invitation. Stand up in your seat where you are.

And we'll pray for you. Stand up where you are now. Think of the man that hung on a cross for you.

Think of a man that afterwards stood up out of the grave for you. You know what your need is. You ought to bear that man.

Serve I. That sniveling, twisting, perverted thing. That thing that's borne your name's got to die. It's got to finish.

You're doing business with God now. Hallelujah. I can't do it for you.

I will go through it with you. Blessed be the name of the Lord. Jesus.

Whatever your need is now. Whatever God has spoken to you about. Do it now.

If you're here to call on the name of the Lord because you've never properly done it before, do it now. If you've never done it really. From your primitive self.

Your real self. You call on him now. Jesus.

Jesus. Jesus.

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