

Acts #4: Name of the Lord Jesus in the Church

by Stephen Kaung

The sermon explores the profound significance of the name of the Lord Jesus in the life and mission of the Church, highlighting its power to heal and transform believers into true worshippers.

Duration: 1:09:53

Scripture: Matthew 6:33, Mark 16:15, John 14:6, Acts 3:6, Acts 4:5, Acts 4:10, Acts 4:12

Topics: "Salvation By Faith", "Gods Grace"

Description

In this sermon, the preacher reflects on the story of a young ruler who approached Jesus with a sincere heart for spiritual matters. Jesus tells him to sell everything, give to the poor, and follow him, but the young man walks away saddened. The disciples are surprised and wonder who can be saved if even a wealthy person struggles to enter the kingdom. Jesus responds by saying that with man, it is impossible, but with God, all things are possible. The preacher then shifts to the story of Zacchaeus, who willingly gives half of his possessions to the poor and promises to repay anyone he has wronged. The sermon emphasizes the grace and love of Christ, and encourages listeners to reflect on the beginning of the church in the book of Acts as the end of the age approaches.

Transcript

This Sunday evening, December the 3rd, 1972, in Richmond, Virginia, ministry is being given through Brother Stephen Kong. Thank God for getting us together here tonight. I wonder if some of you still remember what we fellowshiped together, I think just two months ago.

We mentioned that as we are approaching the end, this is the time that we should look back to the beginning. Because he is the beginning and... And this is the time that we shall see if the end will meet with the beginning. I do believe that when God begins, he has in view the end.

And the end shall meet with the beginning. And for this reason, we feel that we should, as we are approaching the end of this age, as we are approaching the end of the age of grace of the Church, this is the time that we shall go back to the Book of Acts and see how God began with his Church. So that's where we left off last time.

Now tonight, I'd like to read from the third chapter of the Book of Acts. Acts chapter 3. We'll begin with the first verse. And Peter and John went up together into the temple at the hour of prayer, which is the ninth hour.

And a certain man who was laying from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple, who, seeing Peter and John about to enter into the temple, asked to receive alms. And Peter looking steadfastly upon him with John said, Look on us. And he gave heed to them, expecting to receive something from them.

But Peter says, Silver and gold I have not, but what I have, this give I to thee. In the name of Jesus Christ the Nazarene, rise up and walk. And having taken hold of him by the right hand, he raised him up.

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

And they recognized him that it was he who set for alms at the beautiful gate of the temple. And they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people ran together to them in the portico, which is called Solomon's, greatly wondering.

And Peter seeing it answered the people, Man of Israel, why are ye astonished at this? Or why do ye gaze on us as if we had by our own power or piety made him to walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom he delivered up and denied him in the presence of Pilate, when he had judged that he should be let go. But he denied the Holy and Righteous One and asked that a man that was a murderer should be granted to you. But the originator of life he slew, whom God raised from among the dead, whereof we are witnesses, and by faith in his name.

His name has made this man strong, whom ye behold and know. And the faith which is by him has given him this complete soundness in the presence of you all. Chapter 4, verse 5. Chapter 4, verse 5. And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem.

And Annas the high priest, and Theophas, and John and Alexander, and as many as were of the high priestly family, and having pleased them in the midst they inquired, In what power or in what name have ye done this? Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders of Israel, If we this day are called upon to answer as to the good deed done to the infirm man, how he has been healed, be it known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom ye have crucified, whom God has raised from among the dead, by him this man stands here before you sound in body. He is the stone which has been set at naught by you, the builders, which is become the cornerstone, and salvation is in none other. For neither is there another name under heaven which is given among men by which we must be saved.

One afternoon, about three o'clock, this was the time of evening prayer for the Jewish people. You know the Jewish people, they had set times of prayer. Usually three times each day.

The morning prayer, the noon prayer, and the evening prayer. The morning prayer was at about nine o'clock. And you remember that was the time, in chapter two, when the Holy Spirit came down upon the hundred and twenty.

They were filled with the Holy Spirit. The church, the body of Christ, was born at the time of morning prayer. So when people mocked and said, these people were drunk.

Peter's answer was, this is not the time to be drunk, because this is the time of morning prayer. And according to the custom of that time, they will not drink or eat anything before the morning prayer. But here you'll find in this chapter, it was during the time of the evening prayer.

And Peter and John, they went to the temple to pray. You know they lived in a transitional period. It was a transitionary period between the old covenant and the new covenant.

The old and the new. So somehow they still kept the habit of going to the temple to pray at the set hours. Though at other times, you remember, they met together as the church to remember the Lord.

So it was during that evening prayer. Peter and John, they went to the temple to pray. And as they were entering into the temple area, they saw a man laying from birth.

He was carried there by his friends and put at the front of the gate called Beautiful. Asking alms from those who came in to pray. What a contradiction.

The gate was called Beautiful. But by the sight of the gate Beautiful was an ugly scene. A man laying from birth.

That is. This gate was called Beautiful because people told us it was a gate made of massive brass. Greatly adorned.

This was one of the three entrances to the temple. Now this man who was born lame. He was at the front of that gate.

By the side of that gate. He was not allowed to enter into the temple to pray, to worship, to serve God. He was kept outside of the temple.

All he could do, the best he could do was sitting by the gate and asking for alms. You know when people went into the temple to pray, this was the time that people's hearts should be soft, you know. So he was, in a sense, psychologically, he was at a good advantage because people who were going into prayer, surely, they would like to give some alms.

And there he was. Brothers and sisters, what is the temple? When Solomon built the temple, he prayed. He said, God, the heaven and the heaven of heaven cannot contain me.

How can I expect you to live in this temple? Even though this temple is made of massive stone, of gold, majestic, gorgeous, splendid, yet the heaven and the heaven cannot contain him. How can God live in such a small place? But, this temple was built that God may set his name. In other words, the temple was the place where God's name was placed.

The temple was different from all the other houses in one respect. Not because this was more beautifully built than might the other houses that are equally beautiful. The only difference between this house and all the other houses was in the fact that the name of the Lord was set upon this house.

And because the name of the Lord was set upon this house, the ears of the Lord were there listening to the prayers offered in that house. The eyes of the Lord were upon this house. And he saw everyone who came in.

In other words, the temple, the characteristic of the temple was in the fact that the name of the Lord was there. And because the name of the Lord was there, the Lord was there. Even though at that time Solomon's temple was already destroyed.

The temple at that time was rebuilt by the Jewish remnants who came back from captivity from Babylon. They rebuilt the temple. And then King Herod, he enlarged it, beautified it, spent 46 years on it.

So awkwardly, it was still a magnificent edifice. Beautifully adorned. And you remember, even towards the very last of the life of our Lord Jesus, the last time he left Jerusalem, his disciples pointed to the Lord, the stone, the precious stone that made up that temple.

A beautiful thing. Wonderful place. But, was the name of the Lord really there? This was supposed to be the place where the name of the Lord was placed.

If this was a fact, then the Lord was there. If the Lord was there, then every problem should be solved. There would be no need for the lame to be barred from entering into the temple to worship God.

He could go into the temple, experience the work of the Lord, and he could pray, and pray, and worship. The temple was there. By all professions, it was God's temple where his name was set.

And yet, there was no power, no reality. There wasn't a living presence of the Lord in that temple. On the contrary, it became a house of merchandise.

A robber's den. No wonder. All it could do to a lame person, to a person with problems, was giving him some alms just that he might live by.

That was all. This beggar was not expecting anything more than that from the temple. All that he received from the temple was a little money that he might live on.

And he didn't have any hope of anything better. That was the condition at that time. And here came Peter and John.

Brothers and sisters, in the preceding chapter, we find that the church was born on the day of Pentecost. Peter and John, when they entered into the temple, they represented the living house of God. The real temple.

The physical temple was standing there in name, but not in reality. But here you find two men, living stone, building to a living house. And the name of the Lord was there with them, in them.

So they came forward. And this beggar looked at them thinking that they were just another worshippers. So he was expecting some alms from Peter and John.

So Peter and John looked at him and said, Look on us. He looked. He was expecting something.

And Peter said, Silver and gold I do not have. But what I have I give to you. In the name of Jesus Christ of Nazarene, rise up and walk.

And he took hold of that man, got him up, and suddenly his ankle bone and leg became strong. He stood. He leaped.

He ran. He praised the Lord. He entered into the temple to worship God.

Brothers and sisters, what did Peter and John have? They do not have silver or gold. But they do have something. They have the name of the Lord Jesus.

That's what they have. And in the name of the Lord Jesus this name from a beggar he became a worshiper. Brothers and sisters, what is the meaning of the church? What is the church? The church is a spiritual house.

A holy habitation of God. The church is the place where the name of the Lord is placed. You know, the name is very important in the Scripture.

Now, what do you mean by name? If you look up Webster's International Dictionary, you will find in that dictionary it says what is a name? A name is a title by which a person or thing is known or designated. A distinctive appellation. And then he says a descriptive appellation.

In other words, a name is a title that identifies a person. A name is distinctive. Not only distinctive, but descriptive.

It describes that person. It expresses that person. The Bible emphasizes very much on the name.

Often times you'll find God changes people's names. For instance, Abraham to Abram. Jacob to Israel.

Simon to Peter. God puts great emphasis on names. And when we say we know God, how do we know God? We know God by knowing His name.

And you'll find in the Bible God reveals His name to His people in a progressive manner. He revealed Himself in that burning bush to Moses. Moses said, now what's your name? What's your name? I am that I am.

That's my name. And throughout the Scripture you'll find that He reveals His name gradually to His people. And as one name is revealed, His people know Him.

We know God by knowing Him. Of course, knowing Him is not just a mechanical thing, technical thing. This knowing is you really know Him.

When He reveals Himself in a special name that reveals Him. That reveals who He is and why He is. And in knowing that, you know Him a little bit more.

That's why God has so many names. Our Lord Jesus has many names. Even before He was born, a name was given to Him.

He shall be called Jesus. Why? Because He will save His people from their sin. He shall be called Emmanuel.

God is man. His name is wonderful. Counselor.

Prince of Peace. Almighty God. Father of Eternity.

He has many, many names. And we know His name. We know Him.

A name identifies a person. A name describes that person. It is the right name.

Especially when a person is absent. Then His name stands in for him. For his person.

Remember our Lord Jesus before He left His disciples? He said, He is told, You have not asked anything in My name. But now if you ask anything in My name, My Father will hear you. In other words, our Lord was leaving His disciples.

And in leaving His disciples, He left with them His name. And when His disciples prayed in the name, in His name, it was as if He was praying. His name stands in for Himself.

That's why His name is so powerful. It represents it. Brothers and sisters, this is the most precious thing that God, that our Lord has left with us.

Physically speaking, He is not with the Church today. But spiritually speaking, He has left His name with the Church. This is our heritage.

And using His name means that He Himself is involved. He Himself is involved. That's the importance of the name.

What is the Church? Where two or three gather together unto My name, there am I in the midst of them. That is the real meaning of the Church. When two or three are gathered together unto His name, out of all the nations, God has called a people unto Him.

In other words, this people is different from all the people of this world. In one sense, they have the name of the Lord Jesus. And having the name of the Lord Jesus, they have the Lord Himself.

If we measure the Church in this, with this measurement, where do we stand? Are we like the temple in Jerusalem, supposed to have the name placed with us and among us? And yet there is no reality, no reality, no power. All we can do is to give a little alms. We cannot bring them to be worshippers of the Father.

Or are we a people who really possess the name of the Lord Jesus? And because that name is there, He is there. And He manifests Himself as living. He is able to bring people into the very presence of the Fathers and make them worshippers.

Not just keeping them out, but bring them into the very presence of God. There is a story about this verse. One day, a famous theologian by the name of Thomas Aquinas, you know, in the Roman Catholic Church, Thomas Aquinas was one of the greatest theologians they ever produced.

And one day this great theologian was visiting the Pope, Innocent II. And while he was visiting with the Pope, the Pope showed him all the wealth of Vatican. And when the Pope showed him the wealth of Vatican, the Pope said to Thomas Aquinas, He said, Today we do not need to speak like Peter.

Silver and gold have I none. And Thomas Aquinas answered, Yes. But neither can we say, In the name of Jesus Christ, rise up and walk.

Which is better? What do you want? Do you want silver and gold? And give some pennies to the beggars? Or you want the name of the Lord Jesus? That will transform that beggar into a worshipper. What is the mission of the Church? What is the meaning of the Church? It is not on this earth just to do a little good social thing. By the grace of God we should.

But we should do more. The very existence of the Church on earth is to make people worship us in spirit and in truth. But do we have the power? Do we have the authority? Is the name of the Lord Jesus that living, that real among His people? In one sense, God has called us out of every nation, every tribe, every tongue and every people and gather us together unto His name.

Thank God for that. We are those who call upon the name of the Lord. And are saved.

There is no name other than the name of the Lord Jesus whereby one can be saved. Because no other name is given. In one sense, yes.

We who believe in the Lord Jesus, He has given His name to us. We are called by His name. That's true.

By the way, are you satisfied by being called with His name? You know, one problem that really is a problem. I don't know whether you have such embarrassing experience or not, but I had many times. In many places that I go, people will come up to me and say, now, are you a Christian? I say, yes.

But they are not satisfied. They say, what denomination? In other words, the designation of Christ is not enough. You have to be designated something more in order to be recognized.

When I answer and say, well, I said, I don't take upon myself any other name. I'm just a simple Christian. They shake their hands and say, that cannot be.

Now, this may be a very small thing, is it? But it speaks a lot. What is our attitude towards the name of the Lord Jesus? Is His name sufficient for us? Or do you need some more names in order to be something? You know, it's like in a marriage. Our brother and sister are newly married, so let me use them as an illustration, you know.

It's good, so. When a man and a woman are married, you know what happens. We say they are joined into one.

Yes. But how do you express that oneness to the world? Something tremendous happened on the day you are married. Before you are married, each of you has your own name, your family name, your surname.

In other words, you belong to a certain family. That's where you belong to. You are under a certain name.

That designates you, identifies you. You belong to that family. But when a man and a woman are married, what happens? Now, according to Chinese custom, after a woman is married to a man, he takes the name of the husband upon her.

She is no longer called Miss So-and-So. She is called Mrs. So-and-So. In other words, her name was submerged in under the name of her husband.

So our sister is now Mrs. Wood. In other words, the woman, when she wants to get married, she voluntarily gives up her name and puts herself under the name of her husband. That makes them one.

From now on, your husband's name is yours. It's your possession. Other people cannot use your husband's name, but you can.

You have a right to your husband's name. Everything that belongs to your husband is yours. Even his death.

You are now one. That's the importance of the name. And when you go out and do something in the name of your husband, the world recognizes it, as if your husband has done it.

And sometimes even when your husband tries to explain, now I haven't told her to do that, but no matter how the husband explains, it's done. As if the husband himself has done it. Now is it all right? That's the importance of a name.

Brothers and sisters, when we believe in the Lord Jesus, do you know what happens? When we call upon His name and He gives His name to us, from now on, He is identified with us. We are identified with Him. We are one.

Whatever we do, He is involved. And many times I think the Lord in heaven will say, Farewell. You're really involved.

Brothers and sisters, is the name of the Lord Jesus enough for you? Isn't it a tremendous privilege that we have the name of the Lord Jesus? All the named Christians, Christ, man. We belong to Him. He belongs to us.

That's a wonderful name. Isn't that enough? You know, in the book of Revelation, chapter 3, of the seven churches in Asia, one church was praised by God, by the Lord. Only praise.

No reprimand. It was the church in Philadelphia. And do you know why the Lord commanded the church in Philadelphia? For several reasons.

First, the brotherly love there. They really love one another. If you love one another, the world will know that the Father has sent you.

Second, they keep His word. They keep His word. In spite of all the circumstances and environment that seem to speak differently, they keep the word of God.

The word of His patience. Third, they do not deny His name. In other words, no matter what happens, His name may be persecuted, rejected, despised.

They do not deny His name. They go along with Him. They declare that they belong to Christ.

They keep on to His name. They will not deny His name. Dear brothers and sisters, is there not a lesson for us? He has given us His name.

Should we not honor that name? But, on the other hand, it is true that He has given His name to us. We have a right to His name. That's true.

But on the other hand, sometimes you may use His name and it doesn't work. You involve Him, yes, but somehow He does not respond. Now, if that should happen, then you are really in a narrow place, you know.

This is not something automatic or mechanical. Not because He has given His name to us, therefore we can use His name carelessly. You know, the third commandment is do not utter the name of the Lord in

vain.

You will not be considered innocent. You will be guilty if you utter His name in vain. Well, what does that mean? It means that you use His name, but in vain.

Because His name represents Him. To have His name is to be under His authority. Where two or three are gathered together unto my name, spiritually, if we really want to use His name, and when His name is used, He honors it, there is a condition.

Now look at Peter and John. They say silver and gold we do not have. But what we have we give to you.

In the name of the Lord Jesus, rise up and walk. And the lame rose up and walked. Why is it when they use the name of the Lord Jesus, the Lord honors, and things happen? Why? You see, it is not a mechanical thing.

It is not a technical thing. It is a spiritual thing. Why? Because these two men, before they used the name of the Lord Jesus, they were first wholly committed to that name.

Read their history. They were not only believers of the Lord. They were followers of the Lord.

One day the Lord walked by the Sea of Galilee. He saw Peter there, casting the net. And the Lord said, Come, follow me.

He left everything and followed the Lord. The Lord went a little distance, and he saw John there, mending the net. And he said, Come, follow me.

He forsook everything. Silver and gold have I none. If you have too much, you may not be able to use his name so effectively.

In order to use his name, they give up everything. They give up everything for that name. They give up everything to put themselves under that name.

They were fully committed to that name. And because of their commitment to that name, the Lord committed himself fully to their using his name. Brothers and sisters, the reason why today, there isn't that power when his name is mentioned, when his name is used.

One reason is, we who are the Lord, we have too much of other things. We are not fully committed. Put it in another way.

We forsake too little. Therefore, we possess very little. Now that is a bargain.

No, it is not a bargain. It is not a bargain. But it is a spiritual principle.

You know, to really be under his name requires that we forsake everything. We deny everything, even ourselves. Otherwise, we cannot say we are really under his name.

You remember the Lord said, if anyone wants to be my disciple, let him deny himself, take up his cross, and follow me. One day, a young man came to the Lord. This young man was very serious.

Very serious. He ran to the Lord. And he was a ruler, a wealthy man.

But he was so serious. He ran to the Lord. And before the crowd, he knelt before the Lord and said, Teacher, what should I do to inherit? Now this was unusual, you know.

For a young man, a ruler, a wealthy person, to run and to kneel before the Lord, before the crowd, that was unusual. No wonder the Lord looked at him and loved him. And loved him.

But you know what the Lord said? Go. Sell everything. Give to the poor.

Come. Come and follow me. And that young man, when he heard that, he ran away serious.

And the Lord said, It is more difficult for a rich man to enter into the kingdom than for a camel to go through a needle's hole. So the disciples were surprised and said, Then who, who can be saved? So the Lord said, With man it is impossible. With God all things are possible.

Now brothers and sisters, do you think our Lord is a little bit too hard on that young man? This young man had a real heart for spiritual things. Do you think that our Lord should be a little bit more tactful or... Sell all. Give to the poor.

Come and follow me. Not because he was rich. But because he trusted in his wealth.

I remember our brother said, Is there anyone who can really sell all? Forsake all? Is there anyone who can do that? You may think that young man, because he had so much, he was difficult. Well you don't have that much. It shouldn't be that difficult.

But you try. Is there anyone who really can sell all? Give away all? And follow the Lord? So our brother said, The problem with this young man is not that he cannot do it. The problem with that young man is he went away sadly.

In other words, what he should do. The Lord knows with men it is impossible. The Lord knows with men it is impossible.

The Lord is asking something impossible from that man. He knows that man cannot do it. But why? Why should he ask that question? The reason is, with God all things are possible.

If only that young man would say, Lord you know I cannot do that. I cannot. But if you want it, you have to do it in me and for me.

And if he did, the Lord would do it in him. He did not need to go away sad. No.

If he only trusted the Lord, if he only committed himself fully to the Lord, the Lord would commit himself fully to him. And great things would happen. If you don't believe that, read the next chapter.

You know in Luke, these two chapters come together. You read the next chapter and something happens. Another rich man.

Probably this man was richer than the other man. Why? Because he was the chief of tax collectors. That is, he was an older man, and a young man might inherit his wealth.

But an old man, he worked hard to get his wealth, you know. Humorously speaking, it was more difficult for Zacchaeus to part with his wealth. But here was Zacchaeus.

The Lord said, I will go to your house tonight, today. And Zacchaeus came down happily from that tree, you know, ready to receive the Lord, and the crowd began to murmur. The Lord didn't say anything.

The Lord didn't preach to him. The Lord didn't tell him what he should do. Not like what he did to the young man.

He told the young man what he should do. But with Zacchaeus, the Lord didn't say anything. The Lord said, I'll go to your house.

That's all he said. And you know what happened? Zacchaeus said, I'll give half of all that I have to the poor. And if I have extorted anybody, I'll repay four times.

You know, according to Mosaic law, all you need to do is add one-fifth as interest. If you want to be legalistic, just add one-fifth. And you'll pay.

But here you'll find the grace of God, or the love of Christ has so constrained him. When Christ came in, money went out. He said, I give half to the poor.

And what I did to others wrongly, I repay four times. In other words, he became poor. By believing in the Lord Jesus, he lost everything.

But he gained Christ. With God, all things are possible. Brothers and sisters, we are not suggesting that you should go to your home tonight and sell everything.

We are not suggesting that. But in spiritual principle, this is what it is. If we want to use the name of the Lord with power, there is a condition.

We must be fully committed. That name must make us poor of everything. Not only our wealth, our opinion, our ideas, everything.

We must lose everything. We must be able to say like Peter, silver and gold I do not have. It's all gone.

It's not mine. It's all yours. I have no right over anything now.

I'm yours. I'm under your name. Brothers and sisters, if we are so fully committed to his name, then he is fully committed to us.

And when we use the name of the Lord Jesus, you will find there is power. His name is power. His name is authority.

So when the council, you know, they brought Peter and John in and they began to inquire, they said, in what name and by what authority have you done this? They know. The name is authority. Oh, the wonderful thing is that name once represented humility, even humiliation.

Jesus of Nazareth. That's a humble name. But one day, God has given him a name that is above everything.

And in that name, every knee shall bow and every tongue confess that Jesus is destiny. That name has power. That name has authority.

And that name is placed in the church. It's meant for the church to use that name with the right. It is not just a nominal name.

It is real. He is behind his name. His power is authority.

He is behind that name. And whenever that name is used by the church, things happen. Why? Because the church in the early days was fully committed to that name.

Dear brothers and sisters, we have the name of the Lord Jesus. But why is it that name doesn't seem to carry that power and authority that it has? One reason is today we are not that fully committed. That's the problem.

We have not given up everything to that name. We have not given up our name and come under his name, under his authority. If we do, you'll find the same thing as in the third chapter of Acts.

One thing more. Having that name is such a privilege. There is such authority and power in that name.

But of course, great responsibility as we have mentioned. But there is another thing. We have to suffer.

Why? Because today that name is still despised and rejected by the world. Anyone who follows that name, who is serious with that name, must suffer for that name. And when the apostles suffer for that name, what was their attitude? They thanked God that they were considered as worthy to suffer for that name.

Is that our attitude today? Apostle Peter said, now do not suffer because you have done something wrong. You know? But if you suffer because you are a Christian, you are called by his name, do not be ashamed because the glory of the Lord is upon you. Oh dear brothers and sisters, anyone who is fully committed to that name will have to suffer.

Do not think that the day of suffering and persecution is over. Do not think that we who are in this country is spared from suffering. That our brothers in other part of the world, it may not be physical, but if we really mean business with that name, you will find there will be suffering.

But our attitude is we are not worthy. That name that is above every name, we are not worthy. If we are counted worthy to suffer for that name, it is an honor.

It is an honor. Now that should be our attitude. And the Bible said, if we suffer with him, if we endure with him today, one day we shall reign.

You know in the book of Acts, there are about, I think, 26 times when the name, his name, or thy name are used. Maybe more. It shows that what a place the name of the Lord Jesus had in the early church.

And because of their respect for that name, when they prayed, when they used the name, the Lord honored it. It's all real. It's all living.

So dear brothers and sisters, tonight this is the only burden in my heart. One burden in my heart. As we are approaching the end, the name of the Lord Jesus should be recovered in the church.

There should be the due honor and respect to that name. And to due respect to that name, it demands that we really surrender our all and put ourselves under his name, under his authority. And if we do, we shall find his presence with us.

We shall find his power and authority because he is the same, yesterday, today, and forever. Shall we pray? Our Heavenly Father, how we praise and thank thee that we are a people called by his name. How we praise and thank thee that thy name is not nominal.

Thy name is real. There is authority. There is power in that name.

Oh, that we may honor thy name. We may see what thy name means. That we may really put ourselves under thy name.

Fully committed to thy name. And Lord, may thy name be so real among thy people that there may be power and authority manifested when thy name is used. Oh Lord, thou hast put thy name in the church.

May thy name be hallowed. We ask in thy exalted name, the Lord Jesus.

Audio: <https://sermonindex1.b-cdn.net/0/SID0808.mp3>

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