

**THE NAME OF JESUS**  
**January 22, 2017 morning service**  
**Acts 3:11-26**

Somebody say, "I'm redeemed." Amen. I'm not what I used to be. I'm not what I'm going to be. I'm not what I ought to be but I'm redeemed. Hey, choir, look right here. What does this mean right here? What does that mean, Jon? That means keep going fast. He was telling them to keep going fast. Amen. Do that some more. That's good. Hey, welcome. Ya'll doing alright? Aren't you glad we're not having church outside today? Amen. Thank God for a roof over here. Yeah, it's got holes in it and leaks a little but it's alright. Amen.

Well, welcome to all of you who watch by television, listen on radio, on the Internet. Thank you for joining us at Olive Baptist Church. I'm Ted Traylor. I'm the pastor here bringing the message today out of Acts chapter 3. I want to give a special shout out to WPNN that helps us on 103.7 and 790 AM. We're grateful for that local radio station who gives a gift to us by taking our service and broadcasting it for us. We have a radio station here that we broadcast and Internet and other things but this station takes that and just as a gift to Olive does for that us. We're grateful to God for them. The owners of that station are a part of our church. We're grateful for that family. We, from time to time, put in the worship guide as we did today about our broadcast and what we did but we didn't put them in there and so I thought, well, I'll just give them a shout-out as we begin today. We're grateful to God for them and for what they do.

I am preaching on these next weeks ten sermons about the sermons found in Acts. I find ten great sermons that are found in the book of Acts. We looked last week at chapter 2 and saw that sermon there at Pentecost with Peter's preaching and we come today to chapter 3 and we find the second sermon of Peter. Now to get the context, in the first ten verses Peter and John are walking up to the temple. It's 3:00 in the afternoon and there is a man that is there panhandling, begging. You see these panhandlers all over Pensacola. There at different corners but they're not at every corner. They're just at good corners. I have one that every time I come out of the bank there's a man who's panhandling right on the corner next to my bank. That's a good place to panhandle. People are taking money in and taking money out. That's a good place to ask. You see these folks all over our city. There are some that are professional at it. There are others that are legitimate and in need all across.

Well this man had been sitting at the beautiful gate for over 40 years. People would bring him and they would sit him – he sat at the beautiful gate of a dead religion. Peter and John were going up to the temple and a man asked for alms. Peter and John turned around and said, "Look at me. Fasten your eyes on me. Silver and gold I don't have but such as I do have, I give unto you. In the name of Jesus the Nazarene, rise up and walk." And the Bible says that his ankles were strengthened and his legs took power and he got up and the Bible says he went into Olive Baptist Church walking and

leaping and praising God. He had a spell. He was jumping and shouting. He'd been sitting there for 40 years and never took a step and God raised him up.

Do you know that's a parable of our lostness? We cannot walk before God because we are dead in our trespasses and sin until we are touched by the name of the Lord Jesus and then He raises us from the dead and causes us to walk in new life. He raised him up. You won't believe this but people were amazed at that miracle and as they come running to the portico at that ninth hour, 3:00 in the afternoon, the hour of prayer, Peter is there and we pick up the text in Acts 3 beginning in verse 11.

*While he [that's the man who was the beggar who came jumping and leaping and praising God, while he] was clinging to Peter and John [Now don't forget that word clinging because I'm going to come back to it when I get done today.], all the people ran together to them at the so-called portico of Solomon, full of amazement [They went to that porch if you would along the temple area]. But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk? The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses. And on the basis of faith in His name [You remember what Peter and John said to the man? Silver and gold I don't have but in the name of Jesus the Nazarene. Well here Peter is saying that it was on the basis of His name], it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all. And now, brethren, I know that you acted in ignorance, just as your rulers did also. But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.' And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."<sup>1</sup>*

I was taught early on as a preacher of the gospel that the most important thing you can know when you get ready to preach is your audience. Know who you're talking

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to before you decide what it is you're going to say. If Johnny Hunt came here on this Thursday night at a Kingdom Men's Rally and spoke on women's issues he'd mess up. His audience will not be women. His audience will be men. Peter is going up to the temple. Guess who's at the temple? Jews are at the temple. This is a Jewish sermon if you ever heard one or read one. He knew who He was speaking to and He is speaking straight into those Jewish people that are coming up to the temple that have seen this miracle of a man sitting 40 years and God raised him up and now Peter speaks a word unto every one of them. They're amazed and Peter lifts up one thing, the name of Jesus, the name of Jesus, the name of Jesus. Every Jew at the temple needed to hear the name of Jesus and every Jew in the world today needs to hear and understand the name of Jesus. For He is their Messiah. He is their prince of life. He is the appointed one. He is that that they look for. He is the Jewish fulfillment of all prophecy and what He is to the Jew, He is for you. The name of Jesus.

Peter said to that lame man, "In the name of the Nazarene, rise up." He said here in verse 16 on the basis of faith in His name. That is the name of Jesus. That is the message that he preached. It is my message to you today. In the name of Jesus. Three simple thoughts that we find in this text about the name of Jesus, first of all, is the uniqueness of the name of Jesus. There are six names given to Jesus in our text that I want you to see. First of all, He is called the Servant. Look in verse 13. *The God of Abraham, Isaac and Jacob, the God of our Fathers has glorified His servant, Jesus.* Over in verse 26, the very last word that Peter spoke, "*For you first, God raised up His Servant and sent Him to bless you [the Jews], by turning every one of you from your wicked ways.*"

Over in chapter 4 in verses 27 and verse 30 we find this. *For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel. Look in verse number 30. While You extend Your hand to heal, and signs and wonders take place through the name of Your holy [what?] servant Jesus.*" He is the Savior of the world but hear me. Jesus is the greatest servant the world has ever known. He came to seek and to save but He also came to serve. *Diakaneo*. Servant is deacon.

This afternoon all of our active deacons will gather at 3:30 today. Deacons, 3:30 today. We'll have a meeting and we will then question five new deacons and then tonight if they answer the questions correctly we will lay our hands on them and ordain them as *diakaneo*, as deacons.

I was in an interview this week with a secular television station and they asked me about some people and I said, "That's a deacon." The guy said, "What is that?" I said, "Well in the Baptist church that's a servant. Not a boss. It's a servant. It's what the word means." Jesus, you've never met anyone like Him. The greatest Servant. If you want to be like Him, learn to serve one another.

He's a servant. Secondly, He's the Holy One. Verse 14 says that you disown – Peter said to his own Jewish friends, "You've disowned the Holy One." II Corinthians

5:21 says: *He made Him [God made Him] who knew no sin [Jesus knew no sin] to be sin on our behalf, so that we might become the righteousness of God in Him.* The one, He never knew sin. Do you understand Jesus never sinned a sin? You've sinned sins. You've probably sinned sins today. Thank you. Amen. A bunch of self-righteous Pharisees. Why we've all sinned. Amen? But Jesus never, ever sinned. He was the Holy One.

He was also, verse 14 says not only was He the Servant, He was righteous. He was righteous. He had no fault. Now your momma may say about you that you're good. You might fool your momma. Many said about Jesus, He was righteous but listen. Pilate said when he washed his hands, Pilate said, "I find what in Him? No fault in Him." When you read the word of God in Luke 23:41 there were two malefactors, those thieves upon those crosses and one of those thieves said about Him, the dying thief said, "We sinned but this man has done nothing wrong." The King James says He has done nothing amiss. He has sinned not. Jesus was the Servant. He was the Holy One. He was the Righteous One. Verse 15 says fourthly, He was the Prince of life. The Prince of life. Notice what Peter said to them, "But you put to death the Prince of life." That word prince can also be the word author. He is the author, the beginning, the forger, the one who puts forth, who authorizes life.

Hebrews chapter 2, verse number 10 says: *For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.* Jesus is the author. The Jews killed Him but He is the author of salvation. The writer of Hebrews goes on to say in chapter 12 and verse number 2: *fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.* Jesus is the Servant. He's the Holy One. He's the Righteous One. He's the Prince of life.

Number five. He is the one God raised in verse 15. He says, Peter does, "You put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses." Let me tell you, friend, no one, no one, no one else in this world has ever died and been raised out of death and never died again. He's the only one. The uniqueness. God raised Him up. Somebody said, "Peter, how do you know?" Peter said, "I'm a witness. I saw Him. I saw Him." He is indeed the Servant, the Holy One, the Righteous One, the Prince of life. He is the one God raised.

Then verse number 20 says that He is also the Christ. The Christ. Look at it. That He may send Jesus the Christ appointed for you. Peter's preaching right to the Jews. He's saying, "Listen, here's the one you've been looking for. Every time as a little boy you got up and read the Bible in the Old Testament over here in the temple and you read about the prophecies, the one to come, this is the one. This is Him." To all my Jewish friends who watch this broadcast and won't tell anybody that you do, Jesus is the Messiah. Friend, that's not bad news. That's good news. You don't have to wait on another. He has come. Bow before Him as Peter did and as many of these

did that day. The uniqueness. There's no one like Jesus. He is the Messiah. He is the Christ come that all might be saved. The uniqueness.

What happened after Peter preached? You go on to chapter 4 and the people got mad and the priest and the captain of the guard and the Sadducees came to him. They were disturbed because they were preaching that Jesus had resurrected and they put them in jail. Verse 3 says that Annas, the high priest, in verse 6 and Caiaphas, John, Alexander, and all who were of high priestly descent and placed them in the center and they came out and said, "Now we want to talk to you," and got them out of jail. Peter, who was filled with the Holy Spirit said, "Rulers and elders of the people," over in chapter 4, *"If we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified."* Peter had a problem being religiously correct. He said, "You crucified." Friend, he skinned them alive standing right in front of them. "You killed Him but God raised Him from the dead by this name. This man stands here before you in good health." Verse 12. *"For there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."*

Many believed but some did not and they threatened them and sent them away. When we get over to chapter 4, verses 21 and 22 he said when they had threatened them further, when they had threatened them, they let them go finding no basis on which to punish them on account of the people because they were all glorifying God for what had happened for the man was more than 40 years old on whom the miracle of healing had been performed. That old boy was still shouting and jumping and they were saying, "You can't do this." He said, "Look at me. Look at me. Look at me. Here I am. I'm evidence."

Friend, there is no other name given among men whereby you might be saved. I don't know who you are in this room today, Jew or Gentile, but if you'll come and bow your life before Christ, He'd save you. You can go bow anywhere else you want to. You can't get saved anywhere else. I don't mean at Olive Baptist Church. I'm talking about you can't get saved at the feet of any other man but Christ is sufficient. He's sufficient. He's sufficient. He is enough. He is the Savior. He is the Servant. He is the Holy and Righteous One, the Author of Salvation. He is the Christ. He is the only name given among men whereby you might be saved. I'm telling you, you can get saved today.

In just a minute when I give the invitation, if you'll walk down here and take me by the hand, I'm telling you, you can get saved today. I preached two weeks ago and three young girls came and got saved. Some of these people were baptized this morning. We're going to baptize three more in the second service. They came last week and gave their heart and life to Christ. I'm telling you, if you'll come to Jesus, He'll save you. The uniqueness, the uniqueness of the name of Jesus. Secondly, we see in this text not only the uniqueness, we see the promise, the promise of Jesus. That promise is found in verses 18, 19, and 20 and in the sermon that Peter's preaching. *"But the*

*things which God announced beforehand by the mouth of all of the prophets, that His Christ would suffer, He has fulfilled. Therefore, repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you."*

Here's the promise, friend. When you know that Jesus died for you and was raised for you, if you will repent and return to Him, the Bible says He will wipe your sins away. The King James says He will blot them out. Now we've just walked through a very unique time in the history of America. It happens every four years, eight years when we inaugurate a new president. Every president does this. Every president that's on the way out, as long as I can remember, the last two or three days, they start signing papers letting people out of jail. Every one of them. President Obama – you heard two words. For some people he commuted their sentences and for others he pardoned them. What's the difference in that? Well when you are pardoned by a president that means the conviction is wiped away. It's like you've never done it. It's wiped away. But when a president commutes your sentence the conviction stands. It's just that the punishment is wiped out.

Let me tell you what Jesus does for us. Both of those things. He not only takes your sentence and says, "You don't have to go to hell and you can go to heaven," He pardons you as if you had never done it and you stand before Him righteous by the blood of Christ, having been pardoned. You say, "Preacher, I want some of that." How do you get it? Repent and return unto Him. That is the promise of the name of Jesus. Let me tell you, friend, if you do wrong for me I'm going to lock you up somewhere and burn the key. I don't have a real pardoning spirit, do you? Well no, none of us do. We have a get even spirit. Oh but the uniqueness of Jesus says because of His blood, He pardons us. Now notice. He says to these Jewish people, not only if you will repent and return will your sins be wiped away but times of refreshing. This is the only time this word is used in all of the Bible. Times of refreshing. Peter used a word here no one else uses. It means to take the heat and do away with it as with a drink of cool water, a time of refreshing.

Now he is speaking here about the millennial reign of the Lord Jesus Christ. He's saying to his Jewish friends, if you will repent and return, the ancient purpose of the Jewish nation remains unchanged. Restoration awaits the Jew and a recovery of Israel. Friend, you be very careful how you stand on Israel. God has a plan and the day comes when they will repent and return and there will be a refreshing and where will it come from? Friend, it won't come from some Jewish priest. It will come from the High Priest of the Lord Jesus Christ in the presence of the Lord. He's King of kings. He's Lord of lords. He's a God of promise and when you repent and return to Him, He wipes your sin out.

One of my good friends that I went to high school with has a son who's 39 years old and he posted this weekend on Facebook. He said, "I have become an adult and I now have children and I confess that pitching a hissy fit has never benefited anyone." One of our other friends put, "The only benefit you get from a hissy fit is that you cannot

sit down for a little while.” If you had the right kind of momma and daddy, Amen. They’ll blister your backside. Everybody in here has pitched a hissy fit and Jesus took your blistering for you. Calvary’s old cross, He died for you and if you’ll repent and return He wipes your sin away. He pardons you. Anybody here been redeemed? Amen. I mean it’s paid in full. Hallelujah for the Lamb of God, the redeeming Lamb of God.

There’s the uniqueness of the name. There’s the promise of the name but in this text, thirdly, I would not be a preacher of the gospel if I did not tell you there is the warning of the name. Verse 23 says Peter looked them right in the eye and said, “And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.” Friend, if you don’t repent and return you will go to hell when you die. No one can light a candle and get you out. No one can pray a prayer and get you out. You will be in utter destruction if you do not come and heed what the prophet has said.

Deuteronomy 18 and verse 19 in the decalog says: *It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.* If you don’t listen to what I’m saying and you don’t listen to what Peter says and you don’t listen to what Jesus has done, one day you’re going to have to answer for yourself at the judgment seat and you will not have answer enough and He will say, “Depart, I never knew you.” Be warned today. There is a judgment to the gospel. You’ve got to know bad news before you can know good news.

I’m reminded of the little boy that came forward in a church service I heard about. When he came forward he said he wanted to join the church and they said, “Well have you ever trusted Christ?” He said to the preacher, “Yes, I’ve done my part and Jesus has done His part.” Well hear me, friend, we don’t have a part. There’s nothing we can do to save us. They asked the little boy, they said, “Well tell us a little farther about it.” He said, “Well I did the sinning and He did the saving. I did my part.” He did his part. Amen. He was ready. He got it. I did the sinning. Jesus did the saving. I did my part. When I repent and return, He does His part.

Now I want you to turn in your Bible back to verse 11 and I want you to see something. Sharon, can you put verse 11 up there? I didn’t ask her to do this. She probably can find it right quick. Now this old boy, we don’t know his name but we know he’s over 40 years of age because we found that in the text. They’ve been setting him there for 40 years and asking alms and asking alms. In the name of Jesus, rise up and walk. Oh the old story that we heard from one old prophet that went to see Pope Clement. Clement had a great offering and the prophet said to him, to the pope, “You’ve been blessed.” He said, “Oh yes. No longer, no longer does the church have to say silver and gold, have I none.” To which Tertullian said to him, “Yeah, but no longer can you say rise up and walk in the name of Jesus.”

If you trust your gold you’ll miss God. This old boy had been asking for gold but Peter said, “I don’t have any gold but what I’ve got I give to you. In the name of Jesus the Nazarene, rise up and walk.” God saved him and started as I said shouting and

jumping and leaping and going on like a crazy fellow. Then I want you to notice in verse 11. While he was – what's that word? Clinging. Clinging to Peter and John. You ever have one of your children cling to you? You have kids that'll do it, won't they? Boy, they get scared and they grab hold. Well this man was clinging to Peter and John. The people ran together at the portico and they were amazed. Why was he doing that?

I want you to hear me, church. As Baptists, we do not cling enough. When somebody gets saved, they need someone to cling to. When you're in this church, you need somebody to cling to. Yeah, Jesus is sufficient but you understand there are times you need to be disciplined and brought along and you've got to cling to one another. I believe he was physically clinging saying, "Oh, Peter and John, don't leave me." We need to cling to one another. That's why you're in this room today. You need a church. There's a young generation growing up today that they don't believe in the church like I believe in the church. They'll say, "You know, well, I can just be in a tree stand or I can love God." You can. But now when your momma dies, call Bullwinkle. Ask Bambi if she'll come help you. You say, "Well, you know, I don't really need the fellowship." Oh yes you do. You don't just need it to get it. You need it to give to others when you've got it all together.

Rarely a week goes by that I don't deal with in this church a family where death has come. I don't do all the funerals but I did one this week. There's a daughter and two sons, their momma's died. The first thing I ask, if they want me to do your funeral I'm going to ask somebody to bring me your Bible. I want to see your Bible. Some people don't write in their Bible and they just really treat it gingerly and that's good. That was the way this lady was but she wrote a lot of notes – she wouldn't underline scripture but she wrote in the front and the back. She made prayer lists in the front and the back. I find most of the time when your Bible's falling apart, you're not. That lady loved God and loved the church. Those children said to me around the table, they said, "You know, pastor, we've been away." They came to the church for help and said, "You know, we've been away but momma, one thing momma taught us is that we need the church." They said, "We're coming home." We need. They needed to cling. They need somebody to put their arms around them, weep with them. Rejoice with those that rejoice and weep with those that weep.

Can you imagine this old boy hadn't walked ever in his life? He was either born that way or maybe he was like Mephibosheth that they dropped him when he was a baby and his legs wouldn't work and he couldn't get up and go. I mean for the first time he was skipping to church. We just take that for granted. He's leaping. I'd jump if I could. He was praising God. Hallelujah. He's using the word Jesus. Amen. Because He's the Savior of the world. Peter and John, they're getting ready to leave and he said, "No, no, no, no." Then Peter and John went to jail. Who took care of this guy? I guarantee you – it's not in the text but I guarantee you this, the church came and got him. They said, "Let us teach you and help you. Let us give you a copy of what is being written. Let us show you the way of faith." Friend, you need the church. Some of you need to join the church today. Some of you need to get right with God and get in the church today. You need to cling one to another.