

1 **Session 4: ACTS: MIRACULOUS POWER of JESUS (57 Mins)**

2 Welcome to lesson number four. Take a look at Acts chapter three, and I'd ask you to join me in prayer.

3
4 *In the NAME of the Father and the Son and of the Holy Spirit. Amen. Lord Jesus, we ask you now to teach us*
5 *as we open up your word, open up our hearts and minds to receive you, and to be transformed by your*
6 *word. We thank you, Lord, for the calling in our lives. You have given us a task and you've empowered us*
7 *to do it and we thank you for accompanying us. In Jesus NAME, Amen. In the NAME of the Father and*
8 *the Son and of the Holy Spirit. Amen.*

9
10 Acts chapter three is an exciting chapter. It is kind of a fulfillment of something that we've been waiting for
11 a while. For those of you that study the great adventure journey through the Bible, we studied the entire
12 Bible, and we looked for someone who would do what Adam failed to do in the Garden of Eden and Paul's
13 conclusion about Israel is that none are righteous, **no not one** and Jesus came 2000 years ago, and he
14 reconstituted Israel around himself. And he lived the life of Israel, and he was successful. And he
15 established his church, and then before he left, he said to *go to Jerusalem and wait for the promise of the*
16 *Father*, which was spoken of in Luke 24:49, **which is the Spirit**. And once they went to the upper room in
17 the book of Acts, they receive the promise of the Father. The Holy Spirit came into them and empowered
18 them to be witnesses; to give their life for the gospel, to go out and to do the works of Jesus, and no doubt
19 they remembered those words of Jesus, when He said that, *You'll do greater works than myself because I go*
20 *to the Father*, and that now is what we're seeing in chapter three. We're seeing the first time that the
21 APOSTLES are going out and doing extraordinary works in the NAME of Jesus, and in our lesson last time,
22 in Acts 2:17 - 21, Peter sees this Pentecostal phenomenon as the fulfilling of Joel 2:28-32. In fact, in verse 19
23 of Joel 2, he says, *and I will show you signs on the earth beneath*, (speaking of the Messianic age) *I'll show you*
24 *signs on the earth beneath*. In Acts 2 last session it said in verse 43 that, *many signs were done through the*
25 *APOSTLES* and in Acts 3:1-10, there is a concrete example of the APOSTLES doing the work of Jesus, of
26 going out into the world and extending the work of Christ through his body to those who are hurting, those
27 who are needy, and Luke has an interesting pattern. And it's a pattern that we see in other parts of
28 Scripture, Paul uses that also, and that is the **pattern of the double witness**. If there is a *double witness in*
29 *the presence of something*, a thing is established. In ACTS 3:1 - 11, we have God making a divine witness of
30 **His power and it's Jesus that's healing this paralytic and it's through His NAME that this paralytic is healed**,
31 and then ACTS 3:12 to 4:23, we have the witness of the APOSTLES. They're witnessing as to what
32 happened; they're adding their witness to what happened there. So, you have this double witness; Jesus
33 does His thing, you're healed, and the APOSTLES come and say, *let me explain this*, and that's a double
34 witness.

35 We see this in other parts of Scripture. For example:

- 36 • 1 Hebrews 2:3 -4. The writer of Hebrews, which some think is Paul, (some think it is Apollos) that
37 says, *How shall we escape if we neglect such a great salvation. It was declared at first by the Lord, and it was*
38 *attested to by those who heard Him*. So, there's a declaration of the Lord
- 39 • 1 Thessalonians 1:5: the witness of the disciples, *For our gospel came to you not only in Word, but*
40 *also in power, and in the Holy Spirit and with full conviction*. So, *for our gospel came to you not only in Word,*
41 *but also in power*, because there is a double witness going on there.
- 42 • 1 Corinthians 2:3-5: Paul's powerful statement says, *And I was with you in weakness and in much*
43 *fear and trembling, and my speech and my message were not in plausible words of wisdom, but in*
44 *demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men, but in the power*
45 *of God*. And so, there's the witness of the APOSTLES in the demonstration of God's power, God
46 demonstrating himself.
- 47 • Romans 15:18-19, *(For I will not venture to speak of anything except what Christ has wrought*
48 *through me too; win obedience from the Gentiles, by word and deed, by the power of signs and*

49 wonders, by the power of the Holy Spirit, so that from Jerusalem and as around as Illyricum I have fully
50 preached the gospel of Christ)

51 So, my point is that

52 1. The first half of the chapter is the **divine witness** the healing of the paralytic,

53 2. The second is the **witness of the APOSTLES** as to what has happened here.

54 It starts off in ACTS 3 and says that, *now Peter and John were going up to the Temple at the hour of prayer,*
55 *the ninth hour.* And that ninth hour, the **hour of prayer** is three o'clock in the afternoon. And that's also for
56 us a very special time as Catholics to pray, we call it the *hour of prayer*, and many Catholics will pray the
57 Divine Mercy at three o'clock in the afternoon. And one of the little tricks you can use is those watches that
58 you have with 18,000 alarms on it that you don't use any of them, you can set one of those alarms to go off
59 at **three o'clock in the afternoon** to remind you, **this is the hour of prayer**, this is the time where I can
60 just shoot a prayer off to the Lord or spend a few quiet moments with the Lord.

61 Well, in the Jewish life back in the first century, twice a day they had liturgical services where they would
62 pray and make offerings to the Lord, and once in the morning and once in the evening. **The evening**
63 **sacrifice started at three o'clock in the afternoon.**

64 Now later on in chapter 10, we're going to see this with Cornelius¹, who at three o'clock in the afternoon is
65 offering up prayers to the Lord and the Lord receives Cornelius, this **Gentile's** prayer, as an acceptable
66 offering. And **that is the important part of that verse and it's taking place at three o'clock in the**
67 **afternoon.**

68 What immediately follows this miracle that takes place with the healing of the paralytic, is an attempt by
69 the APOSTLES to interpret the sign, and an effort by the authorities to come to terms with it. In the next
70 lesson of chapter four, we'll see the authorities trying to come to terms with this miracle that took place.
71 Now I want to read on here a little bit because the focus of our teaching today is going to be on one specific
72 thing, and **that is the NAME of Jesus**, because that's what this chapter is all about. It says in verse two *and*
73 *a man, lame from birth was being carried whom they laid daily at the gate of the Temple which is called*
74 *Beautiful to ask alms of those who entered the Temple.* Now this was a gate, called **Beautiful**, was most likely
75 between the area of the Gentiles and the women's area, and it was a huge, beautiful gate with Corinthian
76 gold and just a beautiful, beautiful gate, and the poor would gather outside of it and when you would go
77 into the city, you would oftentimes give them a few coins. Rabbinic law in the first century prohibited the
78 bringing in of wallets into the Temple, or any kind of open bragging of money, you know, big wallets or
79 money hanging out of your pocket. Most of the time they would only have a little bit going into the Temple,
80 but it wasn't unusual for the poor to gather there, and when we go to Israel on our tours and you come with
81 us, we'll be going through the Damascus Gate, which is a gate towards the north of the city towards
82 Damascus, and you will see many of the poor gather there and wait for alms. So, they're going to the
83 Temple, which is the center of worship, for help. That's what the poor do they go to the Temple. It's the
84 center of worship and notice that the disciples are also going to the Temple to this beautiful gate. He'll see
85 John about to go into the temple and he asks for alms. Now when you're studying this, you have to keep in
86 context all that we studied in Matthew. Remember to study the Bible as a Catholic is to take into
87 consideration Matthew, and all the Old Testament and the New Testament. And what was the **center of**
88 **Israel life?** It was **The Temple**, that's the center, and what was **Jesus' message?** He's now the center. **He is**
89 **now the center of worship and life.** So, this poor man, this paralytic is going to the epicenter of Jewish
90 life the Temple and he's expecting to receive something. He's going to receive something, but it's going to
91 be even greater than the Temple. It's going to be greater than everything he's ever, ever witnessed or
92 experienced at the Temple. Seeing Peter and John about to go into the Temple, he asked them for alms and
93 Peter directs his gaze at him with John and said, **Look at us**. I like that boldness, **look at us** and that kind of
94 speaks to me about the fact that we as Christians are not to be hidden off somewhere but that in our lives,
95 we should be able to say, *look at us, look at our marriages, look at our homes or children, look at the way we*
96 *spend our money look at our peace in our lives. Look at all of this. Look at the way we love one another.* **Look**
97 **at us.** And this paralytic fixed his attention upon them, expecting to receive something from them but Peter

98 said, *I have no silver and gold, but I give you what I have in the NAME of Jesus Christ of Nazareth, WALK. And*
 99 *he took him by the right hand, raised him up and immediately his feet and ankles were made strong and*
 100 *leaping up, he stood and walked in and entered the Temple with them, walking and leaping and praising God. I*
 101 think this is absolutely a beautiful picture of the early church doing the work of God, and God ministering
 102 and healing people through the APOSTLES, and it's in the NAME of Jesus.

103 Now, to unpack a few things here before we really dive deep into the NAME of Jesus. A couple of
 104 observations:

105 1. Peter and John didn't have any money with them. One reason may have been the rabbinic law about
 106 carrying wallets around in the Temple area but, most likely back in ACTS 2:44-45, it says *they had all things*
 107 *in common*, their wealth was held in common. And so, most likely, they didn't have this big amount of
 108 money with them when they went into the Temple, but I like the boldness of Peter and John, he's saying to
 109 him, *I don't have any silver and gold, what you're expecting. I don't have but I will give you what I have.* And
 110 that's the centerpiece of Chapter Three. What does Peter have? What does John have? Well, they have the
 111 NAME of Jesus, and they walk in the NAME of Jesus, but what does it mean? You know there were years
 112 where I didn't even know what that meant when someone would say, *Well, what does it mean to pray in the*
 113 *NAME of Jesus, or what does it mean to walk in the NAME of Jesus or to do something in the NAME of Jesus?*
 114 *What does that mean? Does it just mean that you're sort of attached to him or what does it mean?* That's I
 115 want to take a look at that here. Now, he(Peter) said, *I don't have silver and I don't have gold but what I do*
 116 *have. I'm going to give you in the NAME of Jesus, stand up and walk.* And he grabs him, lifts him up, and
 117 there's this unbelievable healing with his ankles, and he has completely healed and everybody standing
 118 around is blown away, and the natural tendency would be to give the APOSTLES credit for it, like, *whoa you*
 119 *guys really did an amazing job* but then we see later on here that Peter in verse 12 is going to give this
 120 explanation as to what happened here. And he said in verse eight, *they were leaping up and walking into the*
 121 *Temple with them walking and leaping and praising God.* That is interesting because in the Old Testament,
 122 for example in **Isaiah 35**, **one of the signs of Messianic times is that the lame will leap and walk.** And
 123 so, Isaiah 35:6 and Malakai 4:2, both talk about this, *a sign that the lame will leap for joy*, and this is exactly
 124 what is happening here.

125 Now, right after this, Peter said in verse 11,

126 *When he clung to Peter and John, all the people ran together to them in the portico called Solomon,*
 127 (that's the eastern side of the Temple the colonnade).

128 *And they were astounded, and when Peter saw it, he addressed the people, Men of Israel. Why do you wonder*
 129 *at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of*
 130 *Abraham and of Isaac and Jacob, the God of our fathers glorified his servant Jesus whom you delivered up and*
 131 *denied in the presence of Pilate, when he had decided to release Him. But you denied the Holy and Righteous*

132 *One and asked for a murderer to be granted to you and killed the author of life whom God raised from the*
 133 *dead. To this we are witnesses, and his NAME, (by faith in His NAME, has made this man strong ...)*

134 This is the point verse 16 and his NAME,

135 *By faith in His NAME has made this man strong, whom you see and know, and the faith, which is through Jesus*
 136 *has given the man, this perfect health, in the presence of you all.*

137 So, earlier it was, *we don't have silver and gold, but we have we will give to you in the NAME of Jesus, stand up*
 138 *and walk.* And then the description **that it is by his NAME, that this man stands healed. It was by the**
 139 **NAME of Jesus.**

140 Now I've had just a couple of experiences that we're going to dig down deep into this NAME thing, but I've
 141 had a couple of experiences over the over the years that I wanted to share with you. I don't know about
 142 you, but I believe that Jesus still heals people today. I believe he's still healing people today, and I also
 143 believe that people die, and that people suffer, but **that suffering can become redemptive if united with**
 144 **Christ**, and then there's others that have been healed. I remember years ago before I came into the Catholic
 145 church, I was a Protestant minister, and after the service we had a time where we were praying for people
 146 and I was a young pastor I was about 25, 26 years old as a senior pastor, I invited people to come up and

147 pray afterward and as a young pastor, I'm hoping that things like colds and hangnails come up; no big-
148 ticket items you know. So, I walked out and there's a new family there that Sunday, they were invited by a
149 family member of our church, and they came up and I walked down to them, and I said, *How can I how can I*
150 *pray for you.* And the lady started crying. And she said *I have pancreatic cancer.* As many of you know
151 pancreatic cancer once it is diagnosed oftentimes there's only three to four months for the person to live.
152 It's a very aggressive cancer. And I looked at her husband and he just began sobbing, just sobbing with two
153 little kids by their side. And I thought, *Wow,* I said, *Well, I'll pray for you.* And so, I put my hands out on the
154 side of her head, and all I could say was, *In the NAME of Jesus* (I was going to begin my prayer and I was
155 trying to think of something eloquent, you know, but Jesus said, *Lay hands on the sick and they'll recover;* he
156 didn't even say pray and lay hands on the sick, and they'll recover. So, I put my hands on her and I said, *In*
157 *the NAME of Jesus* and she just went down. Now she was a Lutheran woman who had never been to a
158 meeting like this before, so she didn't know how to fall. She just went down like a totally melted stick of
159 butter. And I looked down and my first thought was, *I killed her. I killed her.* I was scared. Okay, because the
160 way she fell, and her husband was sobbing at her side, and I thought everybody got kind of composed after
161 a while. About three weeks later, they came to our church again. She came with a manila envelope, and the
162 long and short of it is that she went back to the doctor and the doctor was completely dumbfounded that
163 she had no cancer in her system whatsoever, no cancer. And needless to say, they became very good
164 members of our church after that. and she had no cancer two years ago,
165 At this Bible study at Our Lady of Grace, a woman had liver cancer, metastasized to the bones and a few
166 other organs. Her husband came up, he used to sit right in the front row at the other church, and he came
167 up; he was crying, and he said, *so can you do something for my wife? He said that she's going to die. They've*
168 *only given her so long,* and he told me the condition and I thought *wow,* I said *let's pray for her right now in*
169 *the NAME of Jesus,* and his small group prayed for his wife, and they all prayed in the NAME of Jesus for his
170 wife. And it was just a few weeks later, he came back to the Bible study; he was crying, and he asked if he
171 could give a testimony, and he gave a testimony that his wife went back to the doctor, and there is not one
172 trace of cancer in her entire body in a matter of just a few weeks, a couple of weeks after that group prayed.
173 So people say, *Well, you a believer in prayer; I believe in prayer; I believe Jesus heals people, and this is one*
174 *of the ways that he extends his kingdom and his love and grace to people is through healing because*
175 *healing is a sign of a deeper healing of the heart of forgiveness of sin, and the real restoration that takes*
176 *place.*
177 Now I had another really interesting thing that was very similar to this story right here. That happened a
178 number of years ago, then we'll get into this NAME of Jesus. Why the NAME of Jesus? **Because remember**
179 **the whole study is the kingdom of heaven; it's on earth, and the expansion of the kingdom. We're**
180 **out there, we're doing things in Jesus' NAME, we are the body of Christ, we're not just coming in**
181 **learning, but we're coming and learning so we can go out and do.**
182 One day I was coming back from Rochester, Minnesota. I don't remember what road it was on, but I was
183 coming back, and it was winter, and there was a huge ice storm, and I was going up this big hill. And I mean,
184 it was ice. It was an ice storm, and I don't know anything about cars and if you ask my wife about me and
185 cars, she'll laugh because I don't even know how to change the oil on cars; I'm just ignorant about cars. So,
186 I'm driving up the hill slowly and I noticed on the other side coming down there's a car that stopped with
187 the hood open, and there's a lady outside of this car in this ice storm looking underneath the hood, and I'm
188 thinking if that was Emily, I would want some nice guy to stop. So, I thought *well I want to be that nice guy*
189 *for somebody else's Emily,* so I pulled over on the side of the road. I've got my jacket and, and I ran across the
190 road, and I went over and asked *what I can do for you or what's the problem* and she said, *I don't know it just*
191 *stopped; my car just stopped, and I can't get it to do anything* she would click you know the, what do you call
192 that thing. What is it? Ignition? She clicked the ignition, and nothing at all? And she said, *Can you help me*
193 *get it going.* I'm thinking, *I don't even know what the ignition was.* And I said, *Well, I don't know anything*
194 *about cars,* but I'm thinking, *she can come with me to a gas station, whatever.* And I said, *You know I don't*
195 *know anything about cars, but I'll tell you what though, I don't know if I can't do anything for you. But I know*

196 *what Jesus said and I'm a Christian. So why don't we do this, I'll lay my hands on the car and then when I tell*
197 *you, you turn the ignition. She looks like, Okay. I can tell she wasn't a part of my Bible study that I was in,*
198 *and she said, Okay, so she went back into the car and I'm back there thinking, Alright, Lord, I don't know*
199 *anything, but I'll give her what I have; this is all I have. I know you so, Lord, do something in her life, do*
200 *something in her life. So, I put my hands on the car, and I yelled. All right. And she turned it on, and it went*
201 *right up, just perfect. I just went WHEW! It's like, Wow. I was amazed. you know that Lord you see through*
202 *this as wonderful as much for me as it was for her. She came out, she was so excited, so she said, Oh thank*
203 *you, thank you! I said, Praise the Lord, she goes, Yeah. And, and I don't know what happened to her after*
204 *that, but I do know this, that she'll never ever forget the day that Jesus started her car in the middle of an*
205 *ice storm, and all I did was I said, In the NAME of Jesus. That's all I have. Mechanics knowledge in oil and gas.*
206 *I do not have. But what I do have I give to you in the NAME of Jesus Christ of Nazareth, turn the ignition, and it*
207 *happened. And I thought that was a wonderful thing.*

208 So, what about this NAME of Jesus? One of the prayers of Jesus in John 17:1-10 is called the **high priestly**
209 **prayer**, and the *high priestly prayer* is this wonderful prayer of Jesus with the Father and in verse six he
210 says,

211 **Father, I revealed your NAME to those whom you gave me out of the world; they belong to you,**
212 **and you gave them to me, and they have kept your word.**

213 I love the beginning of that prayer; *I revealed your NAME to them.* Why is that so important, that Jesus of all
214 things you could say in prayer, you say, *Father, I did it, I revealed your NAME.* Why would it be so important
215 for Jesus to reveal the NAME of the Father to the people? Well, the Catechism of the Catholic Church says in
216 article 203 in 203 that,

217 **a NAME, expresses a person's essence and identity, and the meaning of this person's life.**

218 God has revealed Himself through His NAMES down through the years². And if you look at the Old
219 Testament, you will see that from the beginning to the end, God has revealed himself piecemeal in his
220 NAMES. And there's a lot of different NAMES for God in the Old Testament. And I want to go through that,
221 just for a little bit here and talk to you about the meaning of names in antiquity in ancient cultures, pagan
222 cultures, and within Israel. Way back in Exodus, you may remember that Moses was raised in Pharaoh's
223 court for 40 years and then for 40 years he was in the desert. At 80 years old in the desert, God comes to
224 him in a **theophany**³ a burning bush, and says, *Moses, and take off your shoes, the ground you're standing on*
225 *is holy.* And God says I want you to go to Pharaoh and say, *Let my people go; I've heard the cry of my people*
226 *who've been in prison now for 400 years in Egyptian bondage. And Moses said, Well, if I go back there to my*
227 *fellow Hebrews, and they will ask me, Who is this God what is his NAME? What should I say? And at that point*
228 *in Exodus 3:1-14, God reveals His NAME to Moses, and he said, Tell them, I Am that I Am. I Am that I Am,*
229 *and the NAME of God is revealed. The NAME of God is very precious to the Hebrew people, they would not*
230 *utter the NAME of God, they would find evasive synonyms to describe God rather than saying the NAME of*
231 *God; NAMES like Heaven, or simply Baruch Hashem, blessed be the NAME. And this NAME that is revealed*
232 *to Moses in Hebrew is, I am who I am, and to the Jews is a tetragrammaton (YHWH), in Hebrew it is the*
233 **un-pronounceable NAME**, and only the high priest once a year would go into the Holy of Holies and utter
234 the NAME. And the reason is because that NAME was very, very special. And even today in the Orthodox
235 and the Jewish community, you'll see that even when they write a book and they say "God" in the book is g-
236 D, they won't even put the "O" in there, they will not pronounce that NAME, they don't want to take the
237 NAME of the Lord in vain, and that NAME, the NAME in the Old Testament is **Yahweh** in Hebrew, we would
238 say, **YHWH**, that would be the God's NAME in Hebrew from right to left. And what happened in German
239 scholarship is they took the vowel markings of another NAME, Lord, Adonai, and they took out the vowels
240 and put them on here and came up with Jehovah. So, when we hear Jehovah that's **Yahweh**, and so this is
241 the NAME that you do not pronounce, and the high priest would go in.

242 Something interesting, years ago I had an opportunity to spend some time with Leonard Nimoy from Star
243 Trek and got to talking and he was telling me about being a Vulcan on Star Trek. And he was telling me he
244 was raised in a Jewish home, fairly orthodox, and he was talking to me about the Vulcan hand side⁵, which

245 is this “v”. And he said that that is the leg that is the finger position that the high priest, puts his fingers in
 246 and stands up and pronounces the NAME and the finger position is the letter S, or in Hebrew *El Shaddai*,
 247 *Almighty One*, and they would stand up like this and that's where he got the Vulcan handshake was from the
 248 NAME of God, and Shaddai; kind of an interesting little bit of trivia.

249 Pagan religions believed that the gods had **public NAMES**, but they also believed that the gods had **private**
 250 **NAMES or real NAMES** that the NAMES that were out there in the public were not the real NAMES of a god;
 251 their real NAMES were kept (secret) by Temple priests and we're talking about pagans, they were kept by
 252 Temple priests as guarded secrets, what the real NAME of god was through those NAMES. In antiquity, **the**
 253 **priests would have access to the supernatural realm and have access to God's NAME was to have**
 254 **access to the Gods power and presence.** So, in order to have access to his power and his presence, you
 255 had to know his NAME. He (Moses) had to know His NAME to tell the Israelites. They believed that calling
 256 upon the NAME of the of the Lord, calling on the NAME of God, invoked His presence; the NAME expressed
 257 and represented the person. God was present in a special way wherever the NAME of Yahweh was. God was
 258 present in a special way. In Exodus 20:24 God tells Moses,

259 *An altar of earth you shall make for me, and upon it you shall sacrifice your holocausts and*
 260 *peace offerings, your sheep, and your oxen, in whatever place I choose for the remembrance of*
 261 *my NAME, I will come to you and bless you.*

262 Now this is where it gets really interesting, and you got to kind of follow along with me. The Temple is built
 263 on Mount Mariah. That's where the Temple was built back in Deuteronomy 20:12. God had promised a
 264 place in Jerusalem where the Temple would be built, which is Mariah, and that the Temple had a specific
 265 place it was going to be built, and that God's NAME would be present there. That's where God's NAME
 266 would rest. And so, this Temple is really important.

267 And this paralytic is coming to the Temple. Why? Because **that's where the NAME of the Lord is, that's**
 268 **where the presence of God is in the Temple.** That's where his answer to his problem is, near the Temple.
 269 They believed that before Israel settled in Canaan, God told Moses that there would be this place to put his
 270 NAME. You can read about it in **Deuteronomy 12:5-11**. The Temple is a place of God's presence Yahweh's
 271 NAME is a sign of His presence and that when you say, Yahweh, He is present, you have access to His
 272 power. and He is present. It's a real powerful idea here, by giving His NAME to Moses, God was not only
 273 making Himself present, but as the Catechism says in **Article 203, God was making Himself accessible by**
 274 **giving His NAME.** This is so important because when we see that Jesus has given us **His NAME. He has**
 275 **made himself accessible, not only powerful, but accessible in our midst.** And that's why when we pray,
 276 **we pray in the NAME of Jesus.** We don't come up to someone and say, *I pray for you in the NAME of Barnum*
 277 *and Bailey.* That doesn't make Barnum and Bailey present or accessible, but when we say we pray in the
 278 NAME of Jesus, He is present and accessible. At that point, listen to Psalm 91:14 in light of this quote,
 279 *because he cleaves to me in love. I will deliver him, I will protect him, because he knows my NAME.* Psalm
 280 91:14, *Because he cleaves to me in love.* (This is God talking because *he cleaves to me in love, I will deliver*
 281 *him., I will protect him.* Why? Because he knows my NAME. I am accessible. There's power there throughout
 282 salvation history where God was revealed through what are called **CONSTRUCT NAMES**, meaning aspects
 283 of His personhood.

284 For example, and you know what I mean by CONSTRUCT NAME, and we YHWH and then the construct
 285 Yewei, meaning something God might provide; God, my shepherd; God, my righteousness; God, my banner,
 286 God, my peace; God, my is present and so on. All throughout salvation history you have it moving from the
 287 beginning in Genesis 20 to where Abraham is going to sacrifice Isaac, and Isaac says, *Father, we have the*
 288 *fire, and we have the wood but where's the lamb.* And Abraham said, *God will provide for Himself the lamb.*
 289 And then he gets ready to sacrifice Isaac, and God stops him, and we hear a ram in the thicket, and the
 290 Scripture says that place was called

291 • **Yewei-jirey: My Provider.** (Gen 22:14) Or Jehovah Jirey in the Jota German in there, Jehovah, God
 292 will provide. So, we know something about God in His NAME, that he will provide. *His grace is*

293 *sufficient for me, for me.* Remember singing that song? Either do I. That's a famous song we sang for
 294 years at conferences and things.

- 295 • **Yahweh-rapha: My Healer.** (Ex 15:26) And then after that Exodus 15:26 at Mara is there traveling
 296 from Egypt down to Sinai admira.
- 297 • **Yahweh-nissi: The Lord, My Banner.** (Ex 17:15) When they're fighting it Rephidim. Remember
 298 when their hands are up and they're being held up they're winning the battle but when their hands
 299 go heavy and down there lose the battle their God revealed Himself as Yaweh-nissi, which means
 300 *The Lord, My Banner*, that in war the Lord will fight for us, He is my banner.

301 So, we learned something about God. We know that He's a provider. We know that He's a healer. We know
 302 that He is there to fight with us and fight for us in battles. In the book of Judges, Gideon was fighting, and
 303 God revealed to Gideon in Judges 6 that, **I am**

- 304 • **Yawei-shalom: the Lord of peace.** His stories reveal something more about His character. King
 305 David in Psalm 23 reveals that God is

- 306 • **Yawei-raah: The Lord is my shepherd.** And so that's a NAME that's placed at that point.

- 307 • **Yawei-tsidkenu: The Lord is my Righteousness.** Jeremiah 23:6, speaking of the coming Messiah,
 308 Jeremiah reveals that God is our righteousness.

- 309 • **Yahweh-shamma: The Lord Is Present.** Ezekiel 48, talking about the city of the Lord,

310 So, just in His NAMES you get an idea that the Lord is *my provider, He's my healer, He's my banner, He's my*
 311 *peace, He's my shepherd, my righteousness. He is present*, and we could go on and on, many times over 2050
 312 times God has **Elohim** in the Bible, and over 5500 times, God has called Yawei in the Bible. He's also called

- 313 • **El Shaddai: The Almighty One**

- 314 • **El Elyon: The Most High God**

- 315 • **El Hai: The Living God.**

- 316 • **El Shaddai: The Almighty God**

- 317 • **El-sabaoth: The Lord of hosts.**

318 And so, there's all these different NAMES. Now listen to Psalm 91 verses one and two. With this rich
 319 understanding of the NAMES of God in the Old Testament, it says in Psalm 91:1-2.

320 *You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty*
 321 *say to the Lord My refuge and fortress, my God, and whom I trust.*

322 Now listen to it with the Hebrew in there, I'll put the Hebrew NAMES of God in,

323 **You who dwell in the shelter of El-elyon, who abide in the shadow of El Shaddi, say to Yawei,**
 324 **my refuge and fortress, my Elohim, in whom I trust.**

325 It's very rich, using four major NAMES of God in one sentence, and you and I would read it as just kind of
 326 different ways of expressing the same thing, but it's so full and so rich, and he expresses himself in his
 327 NAME.

328 Now the Old Testament speaks of a new NAME for the Messiah, that the Messiah is coming, and that you
 329 have a new NAME and in Proverbs 30:2-4 it goes through this whole thing *of who has ascended into to*
 330 *heaven, and down come down to earth*, and it ends with this question. *What is His NAME, powerful, what is*
 331 *His NAME, and what is His son's NAME?* Now in the Old Testament, particularly in Isaiah, I know I'm giving
 332 you a lot of scriptures, but, this is one of those lessons where we're digging deep down and getting some
 333 meat here because **we want to know what it means to go out in the NAME of Jesus in the book of Acts,**
 334 **and lay hands-on people((and on cars) in the NAME of Jesus.**

335

336 In Isaiah 12:2, Isaiah said,

337 *Behold God Is my salvation I will trust and will not be afraid,*

338 *for the Lord God is my strength and my song, and He has become my salvation.*

339 Isaiah 52:10 says,

340 *The Lord has buried His holy arm before the eyes of all the nations and*
 341 *all the ends of the earth shall see the salvation of our God.*

342 That's the promise of Isaiah that *all the nations shall see the salvation of God*, they're going to see the
343 *salvation of God*.

344 Now, when we move up to the New Testament and most of you are familiar with Luke 1, the Annunciation,
345 where our Lady hears about Jesus, and we learn that God will take on flesh. At the end of the entire Bible
346 timeline, God comes as a man to fulfill all righteousness. He **takes on flesh**, but he **will also take on a**
347 **NAME**, a new NAME, **Jesus**, or as in the first century they would say, **Yeshua**. Why Yeshua? What Yeshua
348 mean? It means, God Saves, the salvation of God. God's saves. And so, it was very direct to Our Lady about
349 the NAME of Jesus that His NAME will be God Saves and in the Old Testament they're waiting, you know, *He*
350 *shall become my salvation. I shall see the salvation of God*. In the old covenant, God revealed His NAME at the
351 burning bush; the **tetragrammaton, I am who I am**, Yahweh. He reveals His NAME at the burning bush,
352 but now in the new covenant, God reveals His NAME as the new and greater burning bush. The Church
353 Fathers call the new burning bush Our Lady, Mary. So just as God revealed His NAME at the burning bush in
354 the Old Testament, God will reveal His ultimate NAME here. That *at the NAME of Jesus every knee should*
355 *bow, and every tongue confess that He is Lord*. He'll reveal the NAME of the new burning bush, Mary and you
356 can read about that in the catechism and article 724.

357 Now, in Matthew 1:21 it says, *She will bear a son, and you are to NAME him, Yeshua (Jesus) because he will*
358 *save his people from their sins*. In Hebrew it would sound like this.

359 *She will bear a son, and you are to NAME him Yeshua because he will (save) his people*. Is his NAME being
360 God's saves and He will save His NAME will be a shall because he will Yeshia (live) with his people. Now,
361 remember Simeon, in Luke 2 in the Temple? Marvelous dialogue that goes on there in Luke 2:22 with
362 Simeon, starting it says, And when the time came, this is for the presentation of Jesus the dedication of
363 Jesus.

364 *And when the time came for their purification according to the law of Moses, they brought him to*
365 *Jerusalem to present him to the Lord. As it is written in the law of the Lord. Every male that opens*
366 *the womb shall be called holy to the Lord, and to offer a sacrifice according to what is said in the*
367 *law of the Lord, a pair of turtledoves or two young pigeons. Now there was a man in Jerusalem*
368 *whose NAME was Simeon, and this man was righteous and devout, looking for the consolation of Israel.*

369 Does anyone remember what the consolation of Israel is? Remember Isaiah prophesied in the Old
370 Testament, chapters one through 39 in the Book of Woes, *you're going to go into exile*. Chapter 40 to 55 of
371 Isaiah is the Book of Consolation, there'll be restoration, God will come for you. They've been waiting for
372 this all the time since they went into Babylonian captivity. They've been waiting for Isaiah 40. And Simeon
373 is here in the Temple, and he is waiting, looking for the consolation of Israel when they'll be restoration,
374 and the Holy Spirit was upon him, and revealed to him that he should not see death before he had seen the
375 Lord's Christ. Inspired by the Spirit, he came into the Temple, and when the parents brought in the child
376 Jesus to do for him according to the custom of The Law, he took him up in his arms and blessed God and
377 said, *Lord, now, bow down thy servant to depart in peace according to thy word for my eyes have seen (?)*.
378 John the Baptist said in Luke 3:6, *Repent, then all flesh shall see the salvation of God*. And you remember
379 Zacchaeus in Luke 9:19? Remember that when Jesus went down to Jericho, and he went down there and
380 Zacchaeus a wee little man went up in the tree so that he could see Jesus when Jesus came through Jericho?
381 He looks up at Zacchaeus, in Luke 19:9 and said, *Zacchaeus, I'm going to be eating at your house tonight for*
382 *salvation has come to your house*. What are we talking about? The NAME of Jesus, *salvation has come to your*
383 *house?* Jesus saves. Jesus, in Hebrew, is literally Joshua, that's the Old Testament Joshua, it means *Yehweh*
384 *saves*. In the incarnation, **the unpronounceable NAME is humbly made incarnate**. In the NAME of Jesus.
385 This is divine accommodation, where God comes down to our level, and He tells us, *you can pronounce my*
386 *NAME. You can pray in my NAME, you can minister in my NAME, you're my body, you're my family, you're the*
387 *church*. In the document *Tertio Millennio Adveniente*, John Paul II wrote, and I quote:

388 *Christ is thus the fulfillment of the yearning of all the world's religions, and as such, He is their sole and*
389 *definitive completion. Just speaking the NAME brings about God's saving presence.*

390 ...by just speaking The NAME. That's why many of the monks in church history came up with the **Jesus**
 391 **Prayer**. All day long, they would utter the NAME of Jesus with their breath, with the pattern of their breath,
 392 Jesus, Jesus, and they would just live in that NAME in the presence of that NAME. Many of the great mystics
 393 with utter the NAME of Jesus, all day long.

394 I've often said to my daughters, if you ever find yourself in a tough situation like in a parking lot and things
 395 don't feel right and you think that someone might be following you, what you need to do is just start calling
 396 out Jesus, Jesus, Jesus, Jesus. I've heard so many testimonies of women who have been abducted, who
 397 talked to their abductor about Jesus, and uttered the NAME of Jesus, and they kept saying Jesus, and it
 398 changed the whole atmosphere in that situation.

399 A couple of other things before we conclude in Mark 16:17 gospel Jesus said, *And these signs on the Great*
 400 *Commission will accompany those who believe. In my NAME they will cast out devils, they will raise the dead,*
 401 *they will lay hands on the sick and they will recover.* In

402 **John 14: 13-14:** Jesus said *whatever you ask in my NAME, I will do so, so that the Father may be glorified in*
 403 *the Son, if you ask anything of me in my NAME, I will do it.*

404 **John 16:23-24:** *On that day you will not question me about anything. Amen, amen, I say to you whatever you*
 405 *ask the Father in My NAME, He will give you. Until now you have not asked anything in my NAME. Ask and you*
 406 *will receive, so that your joy may be made complete*

407 **Luke 10:17:** The 70 returned with joy, saying, *Lord, even the demons are subject to us in Your NAME.*

408 **Acts 16:18:** This woman was bothering Paul, harassing Paul, she did this for many days and Paul became
 409 annoyed, turned and said to the spirit, *I command you in the NAME of Jesus Christ to come out of her. And*
 410 *then it came out, at that moment. It was the NAME of Jesus, that was the presence and the access to God, the*
 411 *NAME of Jesus. **Father, I have revealed your NAME to them.*** And now He wants us to go out into the world
 412 and bring glory to His NAME. Because the people have **the NAME**. And so, we are ambassadors, we are
 413 witnesses, and **He has given us authority to go in His NAME**, and what the world needs now is Christians
 414 who walk in the power and the authority of the NAME of Jesus.

415 ***Oh, may our hearts, our hearts be such that they would want to bring honor to His NAME***
 416 ***and that's why we don't use the NAME of the Lord in vain.***

417 We are not like in the Old Testament where we can't say it. We can it! We are all a nation of priests, and he
 418 has given us access to His NAME and He says go out into the world, in my NAME and so when we pray, we
 419 pray, how do we pray we in dinnertime. We pray in the NAME of the Father and the Son and the Holy Spirit
 420 in the Trinity, we're praying in the NAME of the Trinity, and the Trinity is present with us, God is present
 421 with us when we pray for someone we pray in the NAME, and we gather in the NAME, and that's why when
 422 we gather at Mass for the liturgy, the very first thing that the priest says in most places is not *Good Morning*
 423 *but, **In the NAME of the Father and the Son and the Holy Spirit** and at that point, this place is different.*
 424 God's presence is with us in a unique way; it means **He is everywhere, Yahweh-shamma**. Where is he, is
 425 he there? Yes. There? Yes. Is he there? Yes, but He is really present with us in a special way, when we gather
 426 in his NAME. We gather in His NAME and the NAME of the Father and the Son and the Holy Spirit. And I
 427 wish I could go on and on and tell you stories about the times where people prayed in the NAME of Jesus.

428 But ***when we say that NAME, the NAME of Jesus, and we go out, it will be as people who have been filled***
 429 ***with the Spirit and give them the freedom to walk in His NAME, in His presence, His authority we have***
 430 ***access to them, and that's what makes us special.*** As Christians, is it that we're eloquent? It isn't that
 431 we're educated and smart. ***It's that we have access to the NAME of God and the power of the Holy Spirit,***
 432 ***and wherever we go, we change the atmosphere, we change it. And that's what makes us different.***
 433 ***That's what makes us desirable.***

434 And that's what later on we'll see that a magician wants to buy. (ACTS 8:9-24) Remember he wants to buy
 435 this power; there's something about these people. When they pray in the NAME of Jesus, things happen, the
 436 Holy Spirit acts. Incredible.

437 Well, there's so much more we could say about it, but I want to draw your attention to verse 19, that after
 438 the his speech, Peter said, *Repent, that times of refreshment may come from the presence of the Lord, and*

439 that's what happens when we repent is *times of refreshment comes from the presence of the Lord* and
 440 certainly times of refreshment came for this young man, this person who was a paraplegic, his life changed
 441 forever; he rejoiced and danced to give glory to God but it started with the NAME of Jesus, and the
 442 obedience of the APOSTLES to walk in that NAME. *In the NAME of the Father and the Son of the Holy Spirit.*
 443 *Lord Jesus, we do thank you for giving us access to your NAME you have fully disclosed the Father, we know*
 444 *something of you in the Old Testament. And now we know about you fully and all divinity, because in you, and*
 445 *you have given yourself to us and disclosed Yourself to us. And you've given us the NAME above every NAME,*
 446 *that at the NAME of Jesus, every nation bow, and every tongue confess that you are Lord. They we walk in your*
 447 NAME, and in Your presence, we pray in Your NAME, the NAME of Jesus. Amen.

448 ¹**Cornelius:** Cornelius was a centurion in the Cohors II Italica Civium Romanorum, mentioned as Cohors
 449 Italica in the Vulgate. He was stationed in Caesarea, the capital of Roman Iudaea province. He is depicted in
 450 the New Testament as a God-fearing man who always prayed and was full of good works and deeds of alms.

451 ² **NAMES of God in the Bible**

- 452 • Adonai (Lord, Master)
- 453 • El Shaddi (The Almighty One)
- 454 • El Elyon (The Most High God)
- 455 • El Gibor (The Almighty)
- 456 • El Hai (The Living God)
- 457 • El Olam (The Everlasting God)
- 458 • Elohim (God)
- 459 • Qanna (Jealous)
- 460 • Yahweh (Lord, Jehovah)
- 461 • Abba (Father) New Testament NAME

- Yahweh-nissi (The Lord My Banner) Exodus 17:15
- Yahweh-ra-ah (The Lord My Shepherd) Psalm 23
- Yahweh-rapha (The Lord My Healer) Exodus 15:26
- Yahweh-shammah (The Lord Is Present) (Ezekiel 48:35)
- Yahweh-tsidkenu (The Lord My Righteousness) Jeremiah 23:6
- Yahweh-mekoddishkem (The Lord Who Sanctifies You)
- Yahweh-jirey (The Lord Will Provide) Gen 11:14
- Yahweh-shalom (The Lord Of Peace) Judges 6:24
- Yahweh-abaoth (The Lord Of Hosts)

462 ³ **Theophany:** a visible manifestation to humankind of God or a god.

463 ⁴ **Leonard Nimoy** first saw what became the famous Vulcan salute, “live long and prosper,” as a child, long before “Star
 464 Trek” even existed. The placement of the hands comes from a childhood memory, of an Orthodox Jewish synagogue service
 465 in Boston. The man who would play Spock saw the gesture as part of a blessing, and it never left him. “Something really got
 466 hold of me,” Nimoy said in a 2013 interview with the National Yiddish Book Center.



Mosaic in the
 synagogue
 of [Enschede](#)

The **Priestly Blessing** or **priestly benediction**, (Hebrew: ברכת כהנים; translit. *birkat kohanim*), also known in rabbinic literature as **raising of the hands** (Hebrew *nesiat kapayim*)^[1] or **rising to the platform** (Hebrew *aliyah ledukhan*)^[2] or **dukhanen** (Yiddish from the Hebrew word *dukhan* – platform – because the blessing is given from a raised rostrum) or **duchanning**,^[3] is a Hebrew prayer recited by Kohanim (the Hebrew Priests, descendants of Aaron). The text of the blessing is found in Numbers 6:23–27. According to the [Torah](#), Aaron blessed the people, and [YHWH](#) promises that "They (the Priests) will place my name on the Children of Israel (the Priests will bless the people), and I will bless them" (the Priests, in turn, will receive G-D's Blessing.). The [Jewish Sages](#) stressed that although the priests are the ones carrying out the blessing, it is not them or the ceremonial practice of raising their hands that results in the blessing, but rather it is God's desire that His blessing should be symbolized by the Kohanim's hands. Even after the destruction of the second Hebrew Temple in Jerusalem, the practice has been continued in Jewish [synagogues](#), and today in most Jewish communities, Kohanim bless the worshippers in the synagogue during special Jewish prayer services.