

# His Name Shall Be Called Jesus

by Mack Tomlinson

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**Scripture:** Matthew 1:21, Isaiah 7:14, Acts 4:12, Philippians 2:9, Acts 2:38, Acts 9:16, Acts 16:18, Acts 21:13

**Topics:** "The Power of Names", "Salvation through Jesus"

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## Description

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## Transcript

Lee, guess what my sermon is titled? What's in a name? I did not know what he was going to be sharing. He did not know what I was going to be preaching on. What is in a name? When I say the name Solomon, what comes to your mind? There's meaning in a name.

Samson. Zacchaeus. There's meaning in every name, right? When you hear the name of Jesus, what comes to your mind? Somebody testify right now, out loud, one word.

The name of Jesus. Sorry? Someone else? Anybody else? I want you to turn to Matthew 1, 3 verses, verses 21 through 25. The name.

Matthew 1, 21. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.

Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, of course here he quotes from Isaiah, Behold, a virgin shall be with child, and shall bring forth a son. And his name, they shall call his name Emmanuel, which being interpreted, God with us. Let's pray.

Father, we thank You this morning that we can sing the praises of God. We can sing about the glories of Jesus Christ. We can worship You in spirit.

We can rejoice that the Lord has come, that You are here, that You died and rose and ascended. You're reigning, and one day You're coming back. We rejoice today in the name that's above every name.

So Lord, open our hearts and speak to us now for the glory of Your name. Amen. Here in Luke 1, really even through the end of the chapter, Matthew documents in the prophecy that his name would be called Jesus.

And in verse 25, Matthew records that he, that is Joseph, after he was born, he called him Jesus. Well, Luke documents the same thing. Not to turn there, but back in Luke 1, it's confirmed more than once.

But the angel said to Mary, Mary, you will conceive in your womb and bear a son, and you will call his name Jesus. So Mary didn't get to name him. Joseph didn't get to name him.

The angel, the messenger of God, named him Jesus. And then in Luke 2, it says after eight days when he was circumcised, he was called Jesus, the name given by the angel. That's how Luke states it.

So today, the great reality is, we are about, when you think about the coming of the Lord Jesus, for you, for me, for the world, the Savior of the world, it's all wrapped up in this name. And it's a joy for the children, through Brother Lee's thoughts with them, to think about this name, this exclusive, glorious, saving, powerful, mighty name. Every Christian feels what the hymn writer said, says how sweet the name of Jesus sounds in a believer's ear.

It has big meaning, doesn't it, Brother Jim? You shall call His name Jesus. God has given Him a name, Paul says, that is above every name, that at the name of Jesus, what? Every knee should bow, and every tongue confess that He is Lord, to the glory of God the Father. So what's in a name? Well, His name, let's just meditate on this this morning, let's soak it in, and let's appreciate.

It's so easy for us to get used to His name. Often when believers pray, they just tag on at the end, in Jesus' name. We shouldn't tag it on, should we? It ought to hold meaning in our hearts.

When we say in Jesus' name, in prayer, we are saying from our hearts, Father, we're coming to You only in enthrone His mediation, His righteousness. He makes this prayer acceptable. I'm coming in all that He is, in His name.

His name began in Old Testament prophecy. Remember Isaiah 7.14. The Lord Himself will give you a sign. The virgin will conceive and bear a son, and will call His name Emmanuel, meaning God with us.

Now, a wise man once said, I heard him say this, and it stuck with me, what Jesus was to the apostles, the Holy Spirit is to us today. So in one sense, though the Holy Spirit's not called Emmanuel, He is Emmanuel now. Christ is at the right hand of the Father.

The Spirit of God is among us and with us and in us. He's Lord of the church, so the Spirit of God is now Emmanuel. But historically, the Lord Jesus Christ was given the name Emmanuel, title if you will, and Isaiah two chapters later says this, For to us a child is born, a born baby.

To us a son is given, a given son. And the government will be on His shoulders, and His name should be called what? Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. So what's in His

name? Well, Lee said it to the children.

Jeshua, Jehovah is salvation, is the Old Testament meaning. His name in Scripture, let's unpack this. You shall call His name Jesus, for He shall save His people from their sins.

His name in Scripture means, first of all, a supernatural conception. We talk about the virgin birth. The birth wasn't supernatural.

It was like any other birth. What was supernatural was the conception, the incarnation. God manifested in the flesh.

A virgin shall conceive. There's the miraculous nature of it. In Christianity, think about this.

Let's just think about the conception of our Savior. In eternity past, God the Son, uncreated, one with the Father, one with the Holy Spirit, forever existing, and in the fullness of time, God sends forth His Son, born of a woman, born under the law, made of a woman. And so, when the Lord Jesus Christ leaves heaven as the Eternal Son, not as Jesus of Nazareth, He didn't have that name then, did He? The Eternal Son comes and the Holy Spirit takes the second person of the Trinity, God the Son, and as a seed, supernaturally, implants Him in the womb of the virgin young lady.

And then the Spirit of God takes of her substance, her body, her DNA, her human nature, and forms a true human nature and a true human body to join the divine nature of Jesus Christ. And in the womb, He is conceived as the God-Man. Two natures.

Not mixed up. Not diluted. Two natures in one person.

The Lord Jesus Christ. The God-Man. Born, conceived, in the womb of a virgin.

The God-Man is an infant born. Great is the mystery of godliness. God was manifested in the flesh.

So, think of the names the Bible attributes to the Lord Jesus Christ. His real given name is not Christ. It's not like His last name, Jesus Christ.

That's Messiah. Jesus who is the Christ. Jesus who is the Messiah.

But think of the names. Just think of them. Some of them throughout the Scriptures that are attributed to our Lord.

He's the First and the Last. He's the Alpha and the Omega. He's the Beginning and the End.

He's the Ancient of Days. He's King of Kings and Lord of Lords. He's the Anointed One.

He's the Wonderful Counselor. We heard those earlier. He's the only wise God.

He's the Lamb of God. He's the Bishop of our souls. He's the Door.

He's the Good Shepherd. He's the Redeemer. Throughout Old and New Testament, the Lord Jesus Christ is front and center.

He is the central reality. And He's described by names all the way through the Bible. And He's set forth to us in salvation as His name shall be called Jesus.

So His name means the supernatural conception. But His name also means right from the text, His name shall be called Jesus for He shall execute and bring about all social justice. No.

Make many nations to be Christian nations where all nations live by biblical law. Theonomy. No.

He came to do one thing. He came to save. He came to redeem.

He came to deliver. And Isaiah especially brings this out. And Matthew here says it, for He shall save.

This is redemption language. This is atonement language. This is cross talk.

This is Calvary language. Reconciliation language. His names mean salvation from one thing, that is from sin.

He shall save His people from their sins. He not only saves His people in their sins while we were yet sinners, Christ died for us. He saves us in our sins.

He brings us out of our sins and saves us from our sins. And every Christian is now being saved from sin progressively, truly, or they've not been saved at all. He shall save His people from their sins.

Wounded, Isaiah says, for our transgressions. Bruised, crushed for our iniquities. And Isaiah said, the Lord has laid on Him the iniquities of us all.

He was stricken for the transgressions of my people. We sang it a minute ago. Come, thou long expected Jesus, born to set thy people free.

Born thy people to deliver. Born a child and yet a King. Born a child and yet a Savior.

Psalms 130 prophesied it. And He will redeem Israel from all His iniquities. And it's fulfilled in the coming of the Messiah.

He will save His people from their sins. The question this morning is, who needs saving from sin? All of us. There's two kind of people in this room.

Those who've been saved from their sins and those who need to be saved from their sins. It's that simple. You're either in sin or you've been saved from sin.

You're either in the realm of sin and death or you've been brought out of the realm of sin and death, transferred to another realm of freedom and forgiveness and righteousness. He shall save His people from their sins. And it also says clearly here that it's for a certain people.

He shall save His people. Isaiah 53, 8-12 confirms it several times. Stricken for the transgressions of My people.

By His knowledge, He shall make many righteous, for He will bear their iniquities. Christ loved the church and gave Himself for her. So Matthew 1 opens the New Testament.

He will save His people from their sins. The name of Jesus means this. Salvation is only found one place in one person.

Paul Washer said to me one time, what's going to bring persecution on the church in the 21st century is not Reformed truth or any particular little nuance of doctrine. He said it's going to be the exclusivity of Christ. It's going to be the church saying there's salvation only in one name.

Only one person. Only one way to get to heaven. That's what will bring persecution.

He said then, believers, Reformed or charismatics or similes of God, true believers, it doesn't matter how their theologies may be imprisoned together, rejoicing in the name, praying in the name, worshiping the name, the exclusive name of Jesus Christ. The name above all names. Because Peter said in Acts 4, verse 12, there is salvation in no one else.

For there is no other name under heaven given among men whereby we must be saved. And I want you to think about this. If you love reading the book of Acts, I'm reading it right now in my daily readings.

It's astounding how much the name is mentioned. The name. Acts 2.38 Repent and be baptized in the name of Jesus Christ.

Acts 3.6 Peter said to the beggar, silver and gold I have none, but what I do have I give to you in the name of Jesus Christ of Nazareth. Rise and walk. Later in that same chapter, the lame man, Peter says, this man is here well through faith in His name.

And Peter said later in chapter 4, let it be known to all of you by the name of Jesus Christ is this man standing here whole. Later, the authorities, the name's threatening, it's offensive, it's the tag. They're people of the name.

The way, that group, the way, the Jesus cult. And by the way, Christianity is a cult. Why? You know what cult means? Undivided, unlimited devotion to one man.

We got it. We're the only right true cult though. But we don't, Christianity doesn't call itself a cult, but it's all in His name.

Everything is in His name. The authorities said, let's warn them to speak to no one anymore in this name. And then they charged them not to speak or teach at all in the name of Jesus.

You see, the name will mark you. The name will offend people. It will divide.

It will make people uncomfortable. You can use the word God all day long. And it's not going to bother anybody.

You start using the name of Jesus Christ, people will back off. They will be uncomfortable. They'll get nervous.

Acts 8.12 But when they believe Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ. Think about that. Phillip was preaching things concerning the name of Jesus Christ.

Unpack that. Acts 9.16 When Paul is converted, God says, I will show him how much he must suffer for the sake of the name. Acts 9.27 After that, Saul was preaching boldly at Damascus in the name of Jesus Christ.

Do you glory in the name of Jesus Christ or are you ashamed of the name? A lot of people professing Christians are ashamed of the name. They wouldn't use it publicly. They won't identify publicly with it.

In Acts 16.18 Paul was dealing with a demonized girl. Remember? She was following him around. And Paul finally had had enough.

He got fed up with it. He was grieved. And in a moment, the Spirit of God came on him.

And he turned and he said to the demon, I command you in the name of Jesus Christ to come out of her. Guess what happened? The demon came out of her. One time Conrad Murrell was preaching in a church in Mississippi and there was this big horsefly flying around people and it was disrupting the sermon.

And finally it started buzzing around him up in the pulpit. He finally stopped and he said, you demonized fly, stop in the name of Jesus! And everybody there saw that fly go straight up the ceiling and stick on the ceiling and it never moved again. And after that, every year when he would come, the children would say, is that the preacher that put the fly on the ceiling? There is power in the name of Jesus Christ if it's used for the glory of God.

Paul in Acts 21 says, I am ready not only to be bound, but to die for the name of the Lord Jesus. The history of Christian hymns has made much of His name. All hail the power of Jesus' name.

Isaac Watts, the whole creation join in one to bless the sacred name. Come ye that love the Savior's name and have joy to make it known. John Newton, how sweet the name of Jesus sounds.

Charles Wesley is the master at this. How many times in his thousands of hymns he speaks of the glory of the name. Jesus the name high over all in hell or earth or sky.

Angels and men before it fall and devils fear and fly. Jesus the name to sinners dear, the name to sinners given. It scatters all their guilty fear.

It turns their hell to heaven. Happy if with my latest breath I may but gasp His name. Preach Him to all in cry and death.

Behold, behold the Lamb. Isaac Watts did it as well. Great prophet of my God, my tongue would bless Thy name.

Well, I could go on and on. But there's one I love. Gerhard Terstegen.

I think I got it right. Eighteenth century hymn. Name of Jesus, highest name.

Name that heaven and earth adore. Name of Jesus, living tide. Days of drought for me are past.

Now, much more than satisfied. Name of Jesus, dearest name. Bread of heaven and balm of love.

Only Jesus, fairest name. Jesus evermore the same. So, you think of this great reality that a Savior is born.

His name should be called Jesus. Savior. Deliverer.

Jehovah is salvation. His name means this is supernatural. Christianity is supernatural.

His name means salvation from sin. Certain salvation from sin. Because He delivers.

He saves His people from their sin. So today, this season, every Christian today, from their heart, should rejoice in His name. Should speak His name in prayer.

Should speak His name in prayer. Should encourage one another. Greeting one another in the name of the Lord.

We rejoice in His name. We worship Him. We trust Him.

We seek Him. We celebrate Him. What child is this who laid to rest on Mary's lap lay sleeping? Whom angels greet with anthems sweet while shepherds watch are keeping? This, this is Christ the King.

Haste, haste to bring Him, Lord. Bring Him love. Bring Him your heart.

Bring Him your sins. Come freely. The Savior has come.

He's been born. He's alive. And He's available.

This, this is Christ our King. Haste, haste to bring Him your heart. Thou shalt call His name Jesus, for He shall, He will save His people from their sins.

Amen. Let's pray. Father, we thank You this morning for the simple reality that is beyond comprehension, that's beyond our ability not only to take it in, but to give full appreciation to it.

We thank You that in the fullness of time You sent forth Your Son. We thank You, Lord Jesus, that You chose to come on a mission of mercy to die on a cross to bear our sins that we might be delivered, that we might be reconciled to God the Father. Thank You, Lord Jesus, today.

We do honor You. We worship You. We love You.

We yield our hearts and our lives afresh to You today as Lord, as King. We bless the sacred name. Father, receive our thanks in and through the name that's above every name, the name of Jesus Christ our Lord.

Amen.

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