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Support the Name (vs. 5-8)

3 John 1:5-8: “Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. For they went out for the sake of the Name, accepting nothing from the Gentiles. Therefore we ought to support such men, so that we may be fellow workers with the truth.”

This wonderful epistle, as small as it is, really encourages me to love the brethren the way that I should. We’re brothers and sisters in Christ, aren’t we? What draws us together? Well, if I could put it as simply as possible, what draws us together is the mutual love and genuine sincere care for our Lord and Savior Jesus Christ. You love Him. I love Him. You want to serve Him. I want to serve Him. I see that in your eyes and your hearts, and it’s revealed in so many ways. We’re drawn together. We’re brothers and sisters in Christ for this reason. When you know that somebody loves the Lord with all of their heart, you have no problem wishing all good for them because you know that they’re going to use everything they have for the kingdom of heaven. It’s one of the statements that he makes in verse 2 of 3 John, “Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.”

In other words, I want you to have everything. It really covers all of the bases, but he knows that he can wish this for somebody that longs for and loves the Lord; grounded in truth.

If you look in the very beginning,

(3 John 1:1) “The elder to the beloved Gaius, whom I love in truth.”

Clearly, he’s the one that has been walking in truth because in verse 3 he says, “For I was very glad when brethren came and testified to your truth, that is, how you are walking in truth.”

It’s a way of life; something that you do. So, you can wish the best.

In a way, today we’re going to be talking about an extension of what we were talking about in the first service; which is that we have obligations to our brothers. I oftentimes think of a passage in Proverbs, it says, “A brother is born for adversity.” (Proverbs 17:17) I always think about that because you realize that one of the reasons why God produced the whole family aspect and siblings is that we would be responsible for one another. When someone has a problem, a brother would step alongside a brother and say, “I’m here for you”; especially in the

times of trials and troubles. You realize that's what the biblical brethren is all about. God has called us to minister to and support one another.

As we talked about obligations in the first service, we talked about the fact that we have a clear obligation to proclaim the Gospel to everyone. Scripture tells us that we have an obligation to do that. There was a chorus that we used to sing that made reference to this: "Jesus paid it all, all to Him I owe"; and it's true. We have an obligation according to Romans 1 to proclaim the Gospel to all people. Also, we have an obligation in Romans 8 to make sure that we live no longer according to the flesh. You've been bought with a price; you're no longer your own. You've made a commitment. So, in that obligation, we follow suit to that.

As we looked at the passage this morning, we understand that we have an obligation to make whatever we do clear that what we're doing is pointing to Christ and not to us. You have an obligation to make sure that your message and testimony is clear. It's not up to the other person to read it right; it's up to you to make it clear.

Now, when we come to this passage today, we're going to find out that it's up to us to support those who are doing the right thing. When we're talking about supporting them, it is important that you also understand the concept of the fact that we're to help the weak. So, we're not saying that you don't help anybody but the people that are really proclaiming the Gospel. We're saying that these are the ones that you're taking in and you're joined together with in helping them do that ministry that God has called them to do. You're bound together with them in that respect. Are there people that are weak and need help? Yes, and you are to help those.

1 Thessalonians 5 is very clear when it says to help the weak. Then, when you go into Romans 15:1, it's also very clear when it says, "You who are strong ought to bear the weakness of those without strength and not just please yourself." It goes on and says, "For even Christ did that for us". So, we know that we have that sense of obligation to the weak, but today we're going to be talking about are those that proclaim the Gospel and are not only doing it unapologetically, but with no strings attached. They are just literally called by God to do it. We have an obligation to support such men. In fact, the way the passage goes in verse 8 is "Therefore we ought to support such men, so that we may be fellow workers with the truth."

This epistle is a letter that John is writing to one that he seems to have led to the Lord. He calls him his child. So, we understand that it's making reference to the fact that he brought him to the Lord. His encouragement is that he has seen Gaius, and he has continued to walk in the truth. The very fact that his name is Gaius tells us that it's a Latin name and that he is Roman. So, what is it that joins them together? Obviously, it's not because John is a Jew and he's a Jew. It's because of their faith in Christ and their focus and zeal for the truth. So, he says, "I have no greater joy to than to know that the ones that I lead to Christ are walking in that truth; and continue in the pattern of truth." He turns to Gaius, and he says, "Now, you and I both know that you have an obligation to help people that are proclaiming the truth as well." So, he's

taking it a step further. It is that obligation that we're going to latch onto today. What does God want us to do? How does He want us to support people? Who exactly is it that He wants us to support?

In 3 John 1:5 he says, "Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers".

That's an interesting introduction, isn't it? "Especially when they're strangers." Now, the word that he uses, "*xenos*", is making reference to the fact that here's somebody that is really, really different than you. When you think about it, it's really easy to help somebody that's a familiar friend or "Mr. Congeniality". The thought is "here's somebody I like helping. I mean, he's affable. That is to say that there are some people that are more polite and approachable than other people; and because of that, you say, "I'm going to help him." And then some others you're going, "They think so strangely. They're strange people." We have quite a few strange people also, but to be drawn to people that are charismatic, magnetic or appealing to us; there's no problem with that. Perhaps in some way they're even impressive or famous. Sometimes we're drawn to them, but the text doesn't read that way. It doesn't say, "help those people that in some way make you feel good about helping them." It begins to define the person as somebody that is strange; which is sometimes translated as kind of alien like. So, what is it that causes me to help this person? We're going to find that there's only one reason: because they love the Lord and proclaiming His message. Wow, that's sort of like Paul. He says, "You know what? We recognize no man according to the flesh anymore. So, you're not worried about the color of their skin; you're not worried about how they look. Within the passage, he's saying that if you want to be a good steward; he's talking to this one that he led to the Lord, and he says, "I want God's blessing on you so that you can do wonderful things, but you and I have a stewardship and the stewardship is this: we're going to help those who love the Lord regardless of how we might relate to them personality wise or anything like that; but simply because they love the Lord and they're proclaiming the word of God unapologetically. They have that love for His truth and they're walking in that. These are the kind of people that we want to support.

The way that he phrases it at the beginning of this verse, "Beloved, you are acting faithfully" is telling us that he has a stewardship. The very phrase is dealing with being trustworthy or worthy of trust. What makes you worthy of trust? Once again, I want to emphasize that what makes you worthy of trust is you're somebody that is unbiased; you're without prejudice; you're not a respecter of persons. See, God has given us this message and He says that you need to proclaim it to everybody. You go, "Well, there's some people I don't want to." He says, "You don't have that option. If I'm going to give this to you; if I'm going to entrust this to you, then you're going to have to be a good steward and do what I tell you to do with it. This is an interesting picture because we oftentimes pick and choose the people that we want to help and support. We don't think in terms of who really loves the Lord; that should be the criteria. It literally wipes out the whole respecter of persons thing because anybody can love the Lord; but

that's the kind of person you want to support. He says, "Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers".

When you look at the life of Paul, you see this individual that God called in a remarkable way. I think at first, he was scary because he was trying to kill all the Christians and was a Sanhedrin. Paul was a very dignified man, but then as time goes on, he begins to minister. He gives up and says, "I've been rich, and I've been poor. I have no problem with either." We know as time went on that he went through a lot of problems. We know he was shipwrecked. So, he spent time in the ocean treading water throughout the night and day. Also, we know that he was beaten a number of times. So, he gives this interesting list to the Corinthians. By the time he's stoned, and all these horrible things happened to him, he's probably not very attractive. Now, it's interesting that he's going to be ministering largely to the Greeks who are very much into physique and appearance. You can just see him and people saying, "Why is your lip dragging?" "Well, I got hit by a stone." He has trouble with his eyes. We know that because he goes to the Galatians and asks, "Who is that?" You look at the guy and you go, "This is Paul? Really?"

I'll just give you a couple of passages that make reference to this because they really didn't have many cameras back then. So, we don't have too many pictures. I don't know how they got along without a cellphone. In 2 Corinthians 10:10 Paul says, "For they say, 'His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible.'" Now, we know that his speech isn't contemptible because he wasn't smart. So, there's got to be another reason why his speech is contemptible. There's been damage to something and when he talks, they're going, "Ok, we're really looking for an orator." It's one of the reasons why they would gravitate towards Apollos. You realize that God really does use the weak and the foolish things to confound the wise and His strength really is made perfect in our weakness. So that oftentimes, even if we started out strong, God may do a little knocking down in order for us to be a better speaker. You say, "That doesn't make him a better speaker." Yeah, it does because now he doesn't trust in his ability to speak, but he trusts in the message that's being proclaimed. So, it's an interesting picture that is given. I would say that if you pulled the Corinthians together, and you would say, "You need to support this guy." They're going, "Why? He's not that impressive and he doesn't speak well." Another interesting thing is that the Corinthians didn't end up supporting him; the little church at Philippi did. In fact, he'll go on to say, "I didn't receive anything from you."

As you go through Scripture, if you look in 1 Corinthians 16 it will show you some interesting pictures of this. Paul is talking to the Corinthians, and he says, "I'm going to send Timothy to you." Now, we have a little concern about Timothy because he's a little timid in some cases. He has good reason to be because he's young. He has another good reason, maybe he's not as wealthy as the people he's going to; because he's going to the Ephesians who are very well off and extremely bright in the things they do.

(1 Corinthians 16:10) "Now if Timothy comes, see that he is with you without cause to be afraid..."

Why would he be afraid? Because they're going to intimidate him.

"For he is doing the Lord's work, as I also am.

(1 Corinthians 16:11) So let no one despise him..."

The text is saying that Timothy doesn't come across as being that authoritative. So, he comes in and begins to talk about the message. Maybe he's looking down the whole-time while talking and can't look up at everybody; but he's not ashamed to say what he is saying. Timothy is willing to go into a place that he had already seen Paul being stoned and he still latched onto Paul. If you're hanging in with somebody that's already a target, then you must have some real bravery to you in that sense and real convictions that you're going to be there.

Paul makes an interesting statement if you look with me in 1 Corinthians 4. Sometimes we get in our minds "Paul and Timothy", but they were just average guys. Some of them just had a hard time talking too. So, you can't use that as an excuse. "I can't share the Gospel with somebody. I don't talk well." Jeremiah already tried to use that excuse, "I'm too young. Nobody is going to listen to me." Ok, that's not going to work. It didn't work with Jeremiah. it's not going to work with you.

Paul says this in 1 Corinthians 4:9, "For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

(1 Corinthians 4:10) We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor."

You don't think of Paul that way, do you? The passage goes on to say, "when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now."

There's nothing magnificent about scum or dregs. It's saying that maybe externally these men don't look that great, but they had the message. John will be saying to this one, Gaius, "Support him."

When you go all the way to 2 Timothy 1, Paul will write to Timothy and he'll say, "Timothy, I know that sometimes you might be ashamed of me." Have you ever read that in the beginning of the chapter? "Don't be ashamed of me being in prison." See, there are times that God's people have to suffer loss and they become a lightning rod for all kinds of problems. The tendency is to want to push away from them because if you associate yourself with them, then maybe you're going to be arrested too; but he turns to Timothy, and he says, "But don't be ashamed of me. You've got to walk with me." According to 2 Timothy 4:6, Paul wasn't just in prison, he was on death row in prison. My point being support such men. They may seem like strangers. They may seem like somebody you want to be estranged from, but because they are of the truth, support them.

I just want to emphasize the phrase because it's in what we call the demonstrative pronoun within the passage; in which we define "especially the stranger". Clearly, his emphasis is "Why would you support these people?" There is literally no other reason why you would support them except that they love God; which rules out all the other reasoning. The motivation has to be pure, right? Especially these that are doing that.

As he goes on in verse 6, he begins to talk about the fact that we should do this in such a way that is obvious to the body of Christ. He says, "We hear, and the church bears witness to that you are doing it that way." So, he's affirming that.

(3 John 1:6) "and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God."

There are two points within this small verse. That is that the way he's doing what he's doing is open and unapologetic in his love for them. In other words, the church is seeing a great affection that he has for this stranger. Why? Because that person loves the Lord. He says, "The fact the church is seeing that in you is a testimony that your heart is right; that you're walking in the right way." When you and I support people, we need to support them in a way that people can actually see that we're charitable and demonstrate an unmerited love towards that person. Also, having an affection and concern for them that is really overt in the sense that "I really love this person because they love the Lord so much." Sometimes people will step back, and they go, "What's so special about them?" If they love the Lord, they're somebody special. It's a wonderful thing to find somebody that really loves Jesus, don't you think? When Scripture says that there are few that enter the gates and there are many that go to destruction, it's a miracle. God has called us to support such men as this; especially if they're strangers. He has called upon us to be open and unapologetic in our love for them. Then, if you look with me, not only is the church bearing witness of this great love that you have, but as the text goes on and says that you must do it in a way "worthy of God".

I think of that passage in John 13 where Jesus begins washing the feet of the disciples. Sometimes we think in just monetary ways. So, "Ok, you're talking about giving a lot of money." Well, not necessarily, we're talking about honoring them in a way that they would perceive they are special. He says, "Do this in a way that not only you would do it for God, but in the way that God would do it. Jesus says in John 13, "I'm your Lord. So, if I'm your Lord and I do it this way, what do you think you ought to do?" You realize that you and I have an obligation to not only support people but treat them as worthy of God.

A number of years ago, somebody had invited me over to their house, and I could tell that it was strictly obligatory. Maybe they were trying to do a favor for somebody else. Somebody said, "You need to invite them over." Anyway, they invited me over and fixed a meal. They said, "Where do you want to sit?" and I said, "Anywhere would be fine." Then they started serving the table, and I watched as they were doing it. They plopped the food onto the plate, shoved it, and said, "Do you want anything else?" I said, "Uh, no, no, it's fine." I can tell you that I didn't

feel worthy at that particular point, and I'm pretty sure that they really didn't want me there. The point of the matter is "worthy of God".

The book of Malachi asks how you would treat your dignitaries, and why wouldn't you treat God and His people that way? Why wouldn't you see them as dignitaries? Why wouldn't you elevate them? Even when you go back as far as Abraham, when he gets caught up in an embarrassing position; and the same thing happens with Abimelech; but God turns to the Pharaoh and says, "Ok, Abraham is My guy. So, you better send him away really good." They're like piling stuff on, "Please leave, please leave!" So, they keep giving him stuff. Abraham becomes very wealthy just by virtue of making a wrong turn, but God really stacks it upon him. The point of the matter is that when God says, "This is Mine", you better pay attention to that. Treat them in a way that is worthy of God.

In 1 Peter 3 it reminds us as husbands, that you have this wife that is a child of God; treat her like she is a joint heir of God. If you mistreat her, God says, "I'm not listening to anything you have to say." She's joint heirs. So, you better treat her with dignity and respect and bring great honor to her. The point of the matter is that we should care and provide in a way that is worthy of God. Clearly, that passage just jumps off of the page to me.

As we come down in this passage, he goes on and talks about why we're supporting the person. It really focuses on that "Name".

(3 John 1:7) "For they went out for the sake of the Name..."

Now, I want to emphasize that it has the definite article in front of it; which means "only one". There's "only one Name" given among men, Acts 4. So, it's *the* Name, and he will go on to talk about in verse 8, "fellow workers of the truth"; definite article as well. There's only one truth. So, we're very selective in the people that we receive in the sense of we're going to really support these people. Once again, it has nothing to do with their charisma; it has everything to do with their love for God and His people. Whether they can play the banjo and have slideshows or not, it doesn't really matter to me. I remember telling that to one missionary. He goes, "I have a slide with a lot of pictures and everything." I go, "I don't care. If you want to give them, that's fine with me, but that's not why we support you. We support you because you love the Lord. If you love the Lord and proclaim the Gospel, that's enough. You don't have to earn support." I think a great fallacy of the church is when these missionaries come back, and they feel like they somehow need to earn their support back. If they're proclaiming the word, that's enough. You don't have to visit me. It's such a wonderful thing.

"They went out for the sake of the Name". I just want to emphasize within the passage this clear point. It's only if they go out for the Name and only if they're walking in this truth. I'm not going to support people that I don't believe are doing that. There is a tag on in verse 7, that to me, quite frankly, I could make it a soap box in and of itself,

“For they went out for the sake of the Name...” Watch the phrase, “accepting nothing from the Gentiles.”

Actually, the best way it would be described for us to understand it would be “accepting nothing from the nations”.

The point of the passage is that believers not only have a responsibility to support other believers that are doing what they’re doing, but those believers that are going out for the Gospel have an obligation not to receive anything from the world. I know that this is a strange thought because we live in a world full of garage sales and fundraisers. The thought is “Look, if we could get more money, we could get a better ministry”, but that is highly erroneous according to Scripture. There’s a number of passages that I could show you, but we’re just going to touch upon a few.

One is found in Genesis 14. You would probably remember this particular scenario in which Abraham, wanting to protect his relative Lot, goes to battle to rescue him. In the meanwhile, he not only rescues Lot, but he rescues the king of Sodom as well. When all is said and done, the king is grateful that he is alive and was rescued by Abraham. So, his thought is that “Hey, maybe we can join forces and work together. You give me some money; I’ll give you some money. We’ll work together on this.” The passage reads this way in Genesis 14:21,

“The king of Sodom said to Abram, ‘Give the people to me and take the goods for yourself.’

(Genesis 14:22) Abram said to the king of Sodom, ‘I have sworn to the LORD God Most High, possessor of heaven and earth,

(Genesis 14:23) that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, ‘I have made Abram rich.’”

What an interesting passage that is. “Oh, come on, we could get more money.” It’s not about money; it’s about identification and who gets the glory. It’s all about that because does God really need the money? Wouldn’t it be possible for Him to do anything?

You can see this in a number of passages, but one is found in Ezra 4. If you remember, they’re rebuilding the temple. You would think that the world wouldn’t have any tie with somebody building a temple that’s not like theirs; but maybe if they are able to somehow come into working together with you then maybe they could take some credit and part of the temple could be theirs. Anyway, the way that it goes in Ezra 4 is

(Ezra 4:1) “Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to the LORD God of Israel,

(Ezra 4:2) they approached Zerubbabel and the heads of fathers’ households, and said to them, ‘Let us build with you’...”

Do you remember how he responds? Well, it's fortuitous that it actually tells us in the text. If you drop on down to verse 3, the way that Zerubbabel and Jeshua and the rest of the heads of fathers' household was, "You have nothing in common with us". "No, you can't help build." That's pretty mean, isn't it? No, we have nothing in common with them.

You see the same thing if you look with me in 2 Samuel 24. David has this wonderful opportunity to at least buy the property on which the temple is going to be built; to buy back the Moriah of Abraham, so to speak. At this time, Araunah the Jebusite owns the property and David says, "I need to buy this." He goes, "Hey, you're king; you can have it." How does David respond?

(2 Samuel 24:23) "Everything, O king, Araunah gives to the king.' And Araunah said to the king, 'May the LORD your God accept you.'

(2 Samuel 24:24) However, the king said to Araunah, 'No, but I will surely buy it from you for a price, for I will not offer burnt offerings to the LORD my God which cost me nothing.'..."

The text is actually saying that it's giving that is a privilege to us. So, why would we think about fundraisers? You see, they went out for the sake of the Name, literally receiving nothing. I'm sure there were people that go, "Let us help you". Nope, sorry. I cannot receive it from you. If people in ministry would say that then the world would get the message that it's not about money to them. It's about the message. Unfortunately, the way that much of ministry is going, it's all about the money and people walk away with that message in their head.

Psalms 50 conveys the same truth in a very unique way. I like the way that this particular Psalm reveals this. The passage is about bringing God's people together. It says, "Gather My godly ones to Me" in verse 5. Then it says in verse 7, you could just hear God saying this, "Come on. I'm going to talk to you." That's verse 7, "I'm about to talk to you." The question is, what is He going to say? I think a lot of times people in the church are going, "We just need more money...We just need more money", and God goes, "Let Me have a word with you here about the whole money thing. Here's the deal, I don't need it."

Here's the way it reads, (Psalm 50:8) "I do not reprove you for your sacrifices,
And your burnt offerings are continually before Me.

(Psalm 50:9) "I shall take no young bull out of your house
Nor male goats out of your folds.

(Psalm 50:10) "For every beast of the forest is Mine,
The cattle on a thousand hills.

(Psalm 50:11) "I know every bird of the mountains,
And everything that moves in the field is Mine.

(Psalm 50:12) "If I were hungry I would not tell you,
For the world is Mine, and all it contains."

See, we go out there, and we start begging around the world, and the world goes, "Ok, so, you need our help." Then we say, "Yes." What we've just told them is the God that owns everything can't supply all of our needs according to His riches and glory. If we're walking according to truth, we're going to say, "No, it's not your money we want; God wants your heart." It's interesting that the text shows that God goes on and says in verse 14, "Offer to God a sacrifice of thanksgiving and pay your vows to the Most High". What is God saying? Well, part of the giving process is God wanting to get you to acknowledge that everything you have is something He gave you. So, that's why it says, "sacrifice of thanksgiving". Isn't that what it says in verse 14? "Offer to God a sacrifice of thanksgiving". In other words, why are you giving to God? "Because He needs it." No. The reason why you're giving to God is you're saying, "Thank You". It's a tangible way that you say, "Thank You. Praise God from whom all blessings flow. Thank You for giving me these things." If you look at the next one, "And pay your vows to the Most High". It's to cause you to remember your promise to Him. It's a vow, right? The promises that you make. If you were to walk up to your wife, and you were to say around your anniversary time something like, "Well I know it's our anniversary and I know I need to get you something." I'm sure that going to make the whole day romantic, but really what she wants to hear is "I remember my promise to you, and I want to give this to you." That's why we give. It's a whole different way of thinking, isn't it, when you go through that passage? The text is saying that these are the kind of people that you need to support. They receive absolutely nothing from you.

I have something I have to read to you. Are you sitting down? Ok. I hope you are. So, churches and ministries had a paycheck protection program on loans from the government totaling 7 billion dollars. The church received 7 billion dollars from the government.

Churches and Christian ministries accepted more than 7 billion dollars in paycheck protection program loans of the Coronavirus Aid, Relief, Economic Security CARES Act. Wow, if you have to have a title that long it's probably significant. According to research, you're going to get a kick out of this, it says that about 1/3 of the churches in the United States accepted this. It goes on and says that almost all of these were forgiven; never paid back. Of course, what has already been mentioned, both Crown Financial Ministries CEO Chuck Bentley and a well-known financial advisor; obviously we're not dealing with necessarily church leadership, although, probably godly men, Dave Ramsey, advised churches against accepting these funds basing their concerns on the potential interference by the government in the ministry. "Let us help." Um, I don't think so. The ignorance of churches that just make it all about money are sending that message to the world and are tying themselves to unbelievers. Scripture says don't be unequally yoked with unbelievers. Well, when you accept their money, you tie yourself to them. So, in all aspects, how wonderful it is that when those go out, they receive nothing from the Gentiles. The only thing they do is they are ambassadors and agents for the Name, and the Name is Jesus. He supplies all of our needs. What signal are you sending?

If you look with me in Acts 4, it goes to that wonderful passage that's comforting to me. It's probably the most comforting Scriptures that I've ever read. As Peter was asked while he was doing great signs and wonders, "What power do you have? What is the name? What's the authority of the name?" It reads this way in verse 7,

"When they had placed them in the center, they began to inquire, 'By what power, or in what name, have you done this?'"

(Acts 4:8) Then Peter, filled with the Holy Spirit..." I like the fact that Scripture prefaces everything by letting you know that when Peter is talking right now, this is the Spirit of God talking. Now, why was he wanting to emphasize this? Scripture is going to reveal to us when you're filled with the Holy Spirit because there are a lot of people that say, "When you're filled with the Holy Spirit, you do the gyrations or whatever. I don't know, but Scripture says, "When you're filled with the Holy Spirit, this is what happens." What happens is you begin to proclaim Jesus because it's the Spirit of God, right? What does God want? "This is My beloved Son in whom I am well pleased, listen to Him." So, what will the Spirit do? As Jesus says, "the Spirit of God will teach you all things that I've said to you and will cause you to remember everything about Me." So, what's the purpose of the Spirit of God? To point to Christ. There's no doubt about that. When you're filled with the Spirit of God, you're bold about it. In fact, the people around these men are amazed, "Where did these people come from? I thought these were like people from Galilee." It goes on and says in verse 13,

"Now as they observed the confidence of Peter and John..." So, the confidence is directly connected to the Holy Spirit. We see that at the end of Acts 4 as well. It says in verse 29, as they began to pray, "Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence".

Now, watch verse 31, "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit..."

What's the result? They "began to speak the word of God with boldness."

So, what's the sign of being filled with the Spirit? You speak the word of God with all boldness; you point to Christ with all boldness. So, what he's declaring within the passage is, verse 10, "let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene..." They're purposely doing that because "Can anything good come out of Nazareth?", right. "...whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health."

(Acts 4:11) "He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone."

(Acts 4:12) "And 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."

As John so aptly puts it, “Therefore you ought to support such men as these.” They went out for the Name. God has given us these wonderful pictures of what you and I should be doing and how we should be doing it. I would just encourage you, support those who love God.

There is a passage I want to share in closing and it's going to perhaps seem a little bit off the path, but believe me, it's not. It's found in Luke 10, if you'll look there with me. This is a great chapter for many reasons, but if you'll look with me at the end of the chapter, verse 38, Jesus is traveling along, and He is invited into a house. As we know according to the gospel of John, He loves His family, He loves His household, Lazarus, and his sisters. It reads this way in verse 38,

“Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

(Luke 10:39) She had a sister called Mary, who was seated at the Lord's feet, listening to His word.

(Luke 10:40) But Martha was distracted with all her preparations; and she came up to Him and said, 'Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.'

(Luke 10:41) But the Lord answered and said to her, 'Martha, Martha, you are worried and bothered about so many things;

(Luke 10:42) but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”

Closing Prayer:

Father, I give You thanks for those that are in our body. As we come before You today, we just ask that You would stir our hearts to support such ones as these; to find somebody that loves You; to find somebody that embraces Your every word. How magnificent is that? How wonderful that is. Lord, You've given us truly a treasure within our body. May we not take it for granted. May we encourage one another as the day continues for You know that the world beats us up when we're out there. Here is a wonderful place where we can get bandaged back up again. May we do well to strengthen the body. We give You thanks in Jesus' name.