

Voices From The Healing Revival No. 83

Three Keys To The Book Of Acts

by

T. L. Osborn

A Revival Library Publication



Three Keys To The Book Of Acts

by

T. L. Osborn

Voices from the Healing Revival Series

No. 83

Published by The Revival Library

www.revival-library.org

[email: librarian@revival-library.org](mailto:librarian@revival-library.org)

Copyright

In the US books that were published before 1923 are in the public domain.

Books that were published from 1923 to 1963 were required to have a copyright notice or symbol in the book to be granted copyright protection for a term of 28 years. This renewal could be extended for a further 47 years by registering with the Library of Congress Copyright Office. Failure to comply with this required formality automatically placed the book in the public domain.

For a book published from 1964 to 1977 the rules above still apply - the book was copyrighted for 28 years for the first term except that automatic extension was increased to 67 years for second term if registered with the Library of Congress Copyright Office. Similarly, failure to comply with this statutory requirement placed the book in the public domain.

This book was published in 1977 but its copyright was never renewed by registration with the Library of Congress Copyright Office. Therefore it is in the public domain due to copyright expiration.

These copyright terms can be viewed online [here](#)

<http://copyright.cornell.edu/resources/publicdomain.cfm> and here <http://www.unc.edu/~unclng/publicd.htm>

For books registered or re-registered before 1978, scanned copies of the Catalog of Copyright Entries can be searched at this web address

<http://books.google.com/googlebooks/copyrightsearch.html>

Table of Contents

[Three Keys To The Book Of Acts](#)

[Copyright](#)

[Contents](#)

[Foreword](#)

[Introduction](#)

[Part One: That I May Win](#)

[Part Two: I Saw No Altar](#)

[Part Three: A Greater Premium](#)

[Part Four: What A Revolution](#)

[The Revival Library](#)

Contents

Part One: That I May Win

Part Two: I Saw No Altar

Part Three: A Greater Premium

Part Four: What A Revolution

Foreword

Would you enjoy attending a meeting of the early Bible Christians?

Would you like to hear Peter preach?

Have you ever wondered what you would do if you were arrested and thrown into jail for your faith in Christ?

What is your mental picture of Paul casting the demon out of a fortune-teller?

Do you think you would have joined the multitudes in Samaria to hear Philip preach and do miracles if you had lived there?

How would you feel if Stephen was your own blood brother?
What would you do if they took him out and stoned him to death?

“**Three Keys To The Book Of Acts**” will make you feel as if you were living in the New Testament times again.

Introduction

I had often preached on the need for the miraculous.

I knew miracles were an essential part of the Gospel. But how to see them performed was a puzzle to me.

I knew Christ is a Healer. I knew if we could see miracles of healing, we could win the people to Christ.

I read about the lives of those who had been used in the healing ministry in past generations.

It made me so hungry; but I never knew how to believe.

Faith seemed to be some sort of special magic that some people were just specially endowed with.

I searched and searched. I could not find sound reasons for expecting miracles.

I was determined to find the answer.

I fasted and prayed. I read and searched.

Then I truly discovered **The Book Of Acts**. In its treasures I found **3 KEYS** which unlocked this spiritual quarry of foundation stones for faith.

There I was: my soul flaming with truths new and vital to me;

three sound reasons for believing; a firm basis for faith which could not be challenged.

But what was I going to do about it?

Should I study these things for a period of time? Should I ask others what their opinions were? Should I see if my church superiors would approve these facts?

Should I try them out cautiously?

No! No! A thousand repulsive “no’s!” resounded from my soul!

I must not consult with anyone. I must not waste time seeking more proof. I had found it in abundance. I must not worry about what others would think! I must not cautiously try them out.

I must plunge in! I must throw myself on these Scriptures altogether! I must **ACT** on these facts immediately! And now — I share them with you.

Prayer of the Early Church

Grant unto Thy servants that with all boldness they may speak **THY WORD** by stretching forth Thine hand to heal; and that signs and wonders may be done by **THE NAME** of Thy Holy Child Jesus.

And when they had prayed, the place was shaken where they

*were assembled together; and they were all filled with the
HOLY GHOST .*

Acts 4:29-31

Part One: That I May Win

There are three keys to the Book of Acts — three facts which unlock this treasure book of apostolic power.

The Book of Acts is the supreme example for us today.

We may read inspiring accounts of the ministry of Luther, Whitefield, Moody and scores of other great men of God, but the Book of Acts is our model.

The Book of Acts is the standard of what it means to be a Christian, a follower of Christ; it shows how men can be “*like-Christ*.”

The Book of Acts reveals the dream of the new creation in action.

The Book of Acts shows Christ at work in men and women who yielded themselves to Him.

Before His resurrection, Christ was *with* the disciples. The Holy Spirit came *upon* men, but after the Lord ascended to heaven and His blood had removed forever our sins, then man could become a new creature, without a sinful nature; it was then that Christ could come *into* the heart of man and live His life. This is the new creation, full of the Holy Ghost and power, at work — in action.

The Book of Acts is the ideal of the Holy Spirit at work in men of faith.

The Book of Acts is the history of the first 33 years after Christ ascended to the Father's right hand and began to minister there for us as our High Priest.

Let us not be content until our church matches the example of the churches in the Book of Acts; until our evangelistic ministry compares to that of Philip, Stephen, Peter and others in the Book of Acts; until our missionary program parallels that of the great example of our Brother Paul in the Book of Acts.

In the Book of Acts, man is not exalted. No personalities are haloed as super-sacred. Men who were active in this record were just common men who yielded all to follow Christ. They possessed no particular talents, no flashy methods, no personal magnetism. They were common men of like passion as you and I.

The Book of Acts does not shield their shortcomings. The sharp dissension between Paul and Barnabas is plainly recorded. Sharp differences arose about circumcision, eating certain meats and other legal technicalities.

The men who were used of God in the Book of Acts were indeed common men — quite natural men. Their distinction as instruments of God was not due to their studies or their background. It was not their eloquence or their schooling. Paul's background of education was concentrated (Phil. 3:4-6),

yet he said, “ *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ* ” (Phil.3:8).

What made the men in the Book of Acts outstanding men for God?

Every minister, evangelist, missionary and Christian worker who is consecrated and sincere, longs to follow the example of the Book of Acts, but somehow tradition has succeeded in convincing too many today that we are not supposed to be like those men were then; that we are living in another age.

Tradition claims that those Apostles were establishing the Church then; and therefore, they *had* to have the miraculous; but they tell us that when the Apostles died, miracles ceased — and they did for those who accept that idea. Yes, the days of miracles are past — that is, for those who believe that they are past.

But for those who have faith, Christ’s promise is: “*If thou canst believe, all things are possible to him that believeth*” (Mk. 9:23).

The Book of Acts is the example for the Church today. It is recorded for us to pattern after. God has never changed. The ministry of the Church has never changed. Jesus Christ has never changed. The purpose of miracles has never changed.

The world is waiting for the Church to return to the order of the Book of Acts in its fullness and in its glory.

What made the difference in those men whose ministries fill the Book of Acts? Why were they used of God? Why were their ministries so different from those of many modern-day preachers?

It was not that they were different in character.

It was not that God's purpose was different then than it is now.

It was not that they were either more educated or more simple.

Did they have a more special calling or a more divine commission?

Did they possess more talent or authority than we have today?

Were people different then?

Was Christ any more with them than He is with us?

What makes the difference?

Three principles may be observed in their ministries which are either partly or altogether ignored today.

I. They preached the *Word*.

II. They were filled and anointed with the *Spirit*.

III. They knew the authority of, and used the *Name*.

The *Word* convicted and convinced.

The *Name* was their credentials and authority.

The *Spirit* confirmed and produced the miracles.

Those are the Three Keys to the Book of Acts.

Modern theology has entangled *The Word* in a web of traditional complications.

Up-to-date Christendom has limited *The Name* to a song, an ending of a faithless prayer or a ceremonial invocation.

Streamlined religion has minimized *The Spirit* to nothing more than a philosophical maxim.

Not so in the Book of Acts. These men proclaimed the *Word* with boldness until it convicted and convinced men to believe on the resurrected Christ who is alive to perform the same miracles and wonders which He wrought before they killed Him.

Those men preached under such anointing of the *Holy Ghost* that cities were shaken, the sick were healed, “multitudes” were saved and the dead were brought to life again — as Christ did.

Those men wielded an authority by using *the Name* against demons, diseases and impossibilities which caused godless

officials to tremble and fear.

The Word, The Spirit , and *The Name* are the secrets — the keys to their ministries and to the Book of Acts; in fact these three are the keys to world evangelization in this our generation.

Part Two: I Saw No Altar

Notice the place *the Word* holds in the early Church. It unveils the place the Word must hold in your life and in mine.

“They spake the Word of God with boldness” (Acts4:31).

After the miracle at Pentecost when *“they were all filled with the Holy Ghost”* (2:4), *“The multitude came together, and were confounded . . . and were all amazed and marvelled”* (2:6-7), *“saying... What meaneth this?”* (2:12). *“Peter, standing up with the eleven, lifted up his voice”* (2:14) and preached unto them Joel’s and David’s prophecies concerning Christ’s coming. The result: *“They that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls”* (2:41).

They didn’t receive “the doctrine,” “teachings” or “creed” of Peter; they received the “*Word*.”

After the miraculous healing of the cripple at the gate of the temple, *“all the people ran together unto them... and when Peter saw it, he answered unto the people”* (3:11-12) and preached the most dynamic message to that crowd on the resurrection of Jesus Christ. He preached from the *Word* concerning Abraham, Isaac and Jacob; from Moses and the prophets. The result: *“Many of them which heard the Word believed; and the number of the men was about five thousand”* (4:4). It wasn’t hearing “the preacher,” “the Apostle” or “the

argument” that caused them to believe; it was when they “*heard the Word*” that they believed.

After the revival in Jerusalem, persecution and torture were focused upon those early Christians. They were beaten, striped, imprisoned, stoned and beheaded. A move was under way to organize the care of poor people and the widows. “*Then the twelve called the multitude of the disciples unto them, and said, It is not reasonable that we should leave the Word of God, and serve tables*” (6:2). They learned the value and place of the *Word*.

Oh, my fellow Christians, I appeal to you: let nothing cause you to drift from the Word. We have no time nor energy to devote to other things. We cannot leave serving the Word of God.

Those men resolved: “*We will give ourselves continually to prayer, and to the ministry of the Word*” (6:4).

These were unlearned, untaught, common men; fishermen, carpenters, *etc.* But they successfully ministered to their generation because they gave the Word its rightful place.

The result of their resolution: “*The Word of God increased* (not their organization or their reputation, but the Word of God increased); *and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith*” (6:7).

Common men who preached *the Word* convinced “*a great company of the priests.*” These priests had studied for years but the Word was never given its rightful place in their lives.

During our great campaign in Santiago de Chile, South America, a scholarly Catholic priest attended. He was awe-stricken at the simplicity of everything, and was converted. He said, “*I saw no altar, no candles, no ritual, no ceremony, no beauty, no eloquence. All I saw was a crude wood platform, a mass of eager people, a simple uneducated preacher and the Bible — the Word of God.*” He was saved.

Educated men starve for reality. A highly trained generation is searching for simplicity.

Paul said: “*I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear; and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God*” (1Cor.2:2-5).

As a result of the “*great persecution against the Church*” (8:1), after “*they stoned Stephen, calling upon God*” (7:59), and while “*Saul made havoc of the Church, entering into every house, and haling men and women, (committing) them to prison*” (8:3), “*they that were scattered abroad went everywhere preaching the Word*” (8:4).

“Then Philip went down to the city of Samaria, and preached Christ unto them” (8:5). “ The Apostles which were at Jerusalem heard that Samaria had received the Word of God” (8:14). After “ they had testified and preached the Word of the Lord, they returned to Jerusalem, and preached the Gospel in many villages of the Samaritans ” (8:25).

The Samaritans were supposed to be unclean outcasts, heathen unbelievers. But Philip proved that the simple presentation of *the Word*, when confirmed by miracles, would cause even the heathen Samaritans to believe, so from that inspiring example, Peter and John took courage and repeated the order in *“many villages of the Samaritans”* with evident success.

The results which we have seen by proclaiming the Word to the heathen peoples of one land have been repeated in our own lives in over 40 foreign countries. God is in His Word.

God watches over His Word to perform it (Jer.1:12).

God’s Word cannot return unto Him void (Is.55:11).

God sends His Word and heals the sick (Ps.107:20).

God’s Word is quick and powerful (Heb.4:12).

God’s Word is God’s power to salvation (Rom.1:16).

God made and controls the world by His Word (2Pet.3:5-7).

Man partakes of God's nature by His Word (2Pet.1:4).

We are saved by the Word (Jas.1:21, 1Pet.1:23).

Jesus is called "*The Word of God*" (Rev.19:13).

We see God through the Word (Jn.1:14).

God's Word is as creative and as powerful as it was when "*God spoke and it was so.*"

God's Word wields the same power and force as God Himself, for God is in His Word.

We must give God's Word the same place we would give God if we could see Him physically in our midst.

If God said, "*I am the Lord that healeth thee*" (Ex.15:26) nearly 4,000 years ago, that Word is as much in force today — now, as His Word by which "*the heavens and the earth... are now... kept in store*" — "*by the same Word*" (2Pet.3:7).

Those men in the Book of Acts gave the Word its rightful place.

As a result: "*By the hands of the Apostles were many signs and wonders wrought among the people... and believers were the more added to the Lord, multitudes both of men and women*" (5:12-14).

"They which were scattered abroad upon the persecution that

arose about Stephen travelled... preaching the Word” (11:19).

The result: *“And the hand of the Lord was with them: and a great number believed, and turned unto the Lord” (11:21).*

They preached the Word; they were not setting up organizations. They were busy ministering the Word.

Paul preached during two years in the *“school of Tyrannus” ... “so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks” (19:10).*

Evidence abounds that godless men and Christ-hating officials burned with jealousy over the powerful influence these common men wielded by only speaking the *Word of God*.

Determined to equal this influence upon his people, Herod *“sat upon his throne, and made an oration unto them” (12:21).* It worked: *“The people gave a shout, saying, It is the voice of a god, and not of a man” (12:22).* Then it boomeranged: He was smitten before God, eaten of worms and died — *“But the Word of God grew and multiplied” (12:24).*

Personalities such as Herod, Hitler, Stalin, and innumerable other God-haters rise and fall, but *“The Word of the Lord endureth forever.”*

At the church in Antioch, after fasting and praying, Paul and Barnabas were sent forth to preach. Passing through the Isle of Cyprus they were delayed by *“the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and*

Saul, and desired to hear the Word of God” (13:7). He was not interested in hearing about the denomination or fellowship which Paul represented from Antioch; he “desired to hear the Word of God.”

A sorcerer “withstood them, seeking to turn away the deputy from the faith” (13:8). After he was smitten with blindness as a result of his arrogant refusal to obey the Gospel, “the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord” (13:12).

The Word of the Lord and the miracles which confirmed it caused the deputy to believe.

In the synagogue at Antioch, Paul’s message was the *Word of God*: “Men and brethren, children of the stock of Abraham... to you is the Word of this salvation sent” (13:26). His burden was to get the people to realize that salvation is in the Word, and that the Word is personally sent “to you,” individually.

Paul emphasized “the voices of the prophets” and repeatedly spoke of fulfilling “all that was written of Him” (13:27-29). He declared “how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children” (13:32-33); then he began to quote the “second Psalm” (v. 33) and “another Psalm” (v. 35). No wonder his message so “mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ” (18:28).

The result: “The next sabbath day came almost the whole city

together to hear the Word of God” (13:44), not to hear the Apostle, or to observe his eloquence, but “*to hear the Word.*”

How vividly this reveals the hunger of humanity to find reality and to know God. Man’s faith is built by the Word of God. Man’s fears, doubts, weaknesses and anxieties melt away under the power of God’s Word. This is what man searches for; he longs to find safety and peace; he seeks courage and freedom from fear. All of this, he discovers automatically, as he finds a preacher who will preach *the Word.*

One of the greatest revivals recorded in human history was the Billy Graham Crusade in Manhattan. Summing it all up, everyone agrees that it was not the eloquence of the man; not the depths of his message; nor the attraction of his program.

One thing will always stand out about this great Crusade: It was the hundreds of times — yea, thousands of times that Billy Graham said, “*The Bible says...*” That was the secret to Manhattan’s spiritual visitation. God found a man whose one consuming passion was to tell New York City — “*The Bible says.*”

This principle will produce revival anywhere on earth today. I have stuck close to “*Thus saith the Word*” in over 40 foreign countries. Mass revival has been the result every time without fail. “*Heaven and earth shall pass away, but my Words shall not pass away*” (Matt.24:35).

In Acts 15, “*certain men... came down from Judea and taught*

the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved” (v. 1). The outcome was “*no small dissension and disputation*” (v. 2). Peter (v. 7), Paul and Barnabas (v. 12), James (v. 13), “*the apostles and elders, with the whole church*” (v. 22) all agreed that the salvation of Christ was for every one regardless of race or practice.

Paul and Barnabas, who had helped deliver this message to all the churches “*continued... teaching and preaching the Word of the Lord*” (15:35).

The next verse reads: “*And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord*” (15:36).

Is it not amazing to think that in “*every city where they preached the Word*” during their first missionary journey, there were now “*brethren in every city.*” They left a church as a result of God’s Word being proclaimed. How is it that today a man may preach his theology year after year and still not produce a church? The difference must be in what is preached.

So often today religious groups impose upon their representatives the responsibility to create an extension of their organization in an area, to establish their denomination in a city, to create a branch of their “fellowship” and so many other things, instead of simply “*preaching the Word.*”

There is an endless hunger in the heart of humanity — God’s offspring, for a true knowledge of God’s Word. That hunger

must be satisfied.

Only the simple declaration of the Word of God will meet that hunger.

In Acts 16, being guided by the Holy Spirit, Paul and Silas went to Philippi. After casting out a demon from a woman, these men were thrown in jail. They “*prayed, and sang praises unto God*” at midnight (v. 25) and an earthquake shook the foundations of the jail so that “*immediately all the doors were opened, and every one’s bands were loosed*” (v. 26).

The keeper of the jail was so scared that he “*would have killed himself*” (v. 27), but instead fell down crying: “*Sirs, what must I do to be saved?*” (v. 30). Their answer was: “*Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the Word of the Lord,*” and “*all his house*” was saved (vs. 31-34).

An entire home was brought to Christ because men spake “*the Word of the Lord.*” A new church was the result.

In Asia where all they that dwelt there “*heard the Word of the Lord Jesus*” and “*God wrought special miracles*” (19:10-11) “*certain... exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth*” (19:13). The result was extremely embarrassing because the seven men who did so were overcome by the demons and stripped naked of their clothes. “*Fear fell on them all... and many that believed*

came, and confessed, and showed their deeds” (vs. 17-18). “Fifty thousand pieces of silver” worth of books and curious arts were burned — “So mightily grew the Word of God and prevailed” (vs. 19-20).

Thus we see the place God’s Word was given in the early Church.

First: “*The Word of God increased*” (6:7).

Second: “*The Word of God grew and multiplied*” (12:24).

Third: “*The Word of God... prevailed*” (19:20).

A. In the life of Christ, “*the Word was made flesh, and dwelt among us*” (Jn.1:14). That was the *incarnate* Word.

B. In the Book of Acts, “*they spake the Word of God with boldness*” (4:31). That was the *spoken* Word.

C. In the New Testament, the Epistles were “*written not with ink, but with the Spirit of the Living God*” (2Cor.3:3). That was the *written* Word.

1. The Word was preached, lived, acted and demonstrated by Christ as He went about recreating, saving, blessing, cleansing and helping humanity. He was the Word in action.

2. The Word was spoken by the Apostles and believers after the resurrection as they continued doing “*all that Jesus began both to do and teach*” (1:1). The Word produced exactly the

same results when believers acted upon it as it had produced when it “*dwelt among us*” in Christ — “*in the flesh.*”

3 .The Word was written by holy men of God, not “*by the will of man; but... as they were moved by the Holy Ghost*” (2Pet.1:21).

That Word, written for us today, is as creative and powerful when spoken on our lips as it was when it flowed from the lips of Christ and the Apostles.

“*I am the Lord: I will speak, and the Word that I shall speak shall come to pass*” (Ez.12:25). “*And He (God) hath confirmed His Words, which He spake*” (Dan.9:12). “*Heaven and earth shall pass away, but My Words shall not pass away*” (Matt.24:35). “*The Word of the Lord endureth for ever*” (2Pet.1:25). “*The promise (is) sure to all the seed*” (Rom.4:16). “*What He (God) promised, He (is) able to perform*” (Rom.4:21). “*No Word from God is void of power (ability)*” (Lk.1:37 R.V).

God’s Word must “prevail” over our minds and our thinking. We must train ourselves to think as God thinks, that is, think according to His Word.

Whatsoever things are true (God’s Word is true), honest (God’s Word is honest), just (God is just), pure, lovely, of good report, virtuous, praiseworthy (God’s Word is all of that), “*think on these things*” (Phil.4:8). “*Casting down imaginations, and every high thing that exalteth itself against the knowledge (Word) of God*” (2Cor.10:5).

God's Word must "*prevail*" over diseases, weaknesses, fears and doubts.

God's Word says: "*I am the Lord that healeth thee*" (Ex.15:26). That is true. Believe it. Affirm and confess it. It will destroy every disease in your life.

God says: "*Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness*" (Is.41:10).

This Word must "*prevail*" over every negative attitude; it must uphold us and make us as invincible as God is. Praise the Lord!

We must *yield* to God's Word .

We must *act on God's Word* ; we must *live in it*. It must control our thoughts, and feed our faith; it must be the only reason for our believing and for every word and act we say and do. Only then can God work His will in us and only then can He bring about the fulfilment of every blessing provided by Christ's death.

Part Three: A Greater Premium

The Book of Acts is the great example book in the New Testament — the example for the Church until Christ's return.

Beware of any voice which would lead you away from the Book of Acts; beware of any council or teaching which would entice you to believe we cannot have such ministries and miracles today as were commonplace in the Book of Acts.

Beware of the theologian who sceptically labels as “fanatic” any claim of the miraculous today; who have a “*form of godliness but (deny) the power thereof*” (2Tim.3:5).

The Christian world is at a critical stage. God has responded to faith around the world during the last few years “*by stretching forth His hand to heal and (by granting) signs and wonders to be done in the Name of His holy child Jesus.*”

God has placed a divine boldness within the hearts of men, to wax violent and take the Kingdom by force (Matt. 11:12).

While delicate theologians resigned themselves to the routine of orthodox traditions, humble laymen have arisen to the challenge of the Holy Scriptures and have shocked our generation with the results of simple child-like faith.

A wave of Healing Evangelism has swept across this old world that has brought millions to the faith of Jesus Christ.

So vast is the multitude of witnesses to the miraculous in our generation that only an irresponsible mind would attempt to deny the evidence.

Preaching the Gospel with signs, miracles and wonders is the order of effective Evangelism in our day. The example is laid down in the Book of Acts. That example is for us — today.

But the reason I say the Christian world is at a critical stage is that in spite of the hundreds of thousands of miracles which God has performed in our generation, there seems to be, at present, a wholesale luke-warmness invading the Church; a sort of resignation to circumstances; a shying off from rugged faith or any challenge which would call for the extraordinary — the miraculous.

This drawing back from the miraculous is blamed on the extravagances and carelessness of some who have engaged in the Ministry of Healing. But this is not the real reason. Rather, this is too often merely the excuse which men use in defending their own lack of the miraculous.

Many ministers who were fasting and praying a few years ago, asking God to use them in a more miraculous ministry, have allowed the devil to convince them that they are not called to that ministry; they have cooled off.

To fill the vacuum in their souls, they have returned to their book shelves of dead, traditional theology. As a result, the flame on their church altars has gone out; now the atmosphere has settled back into the ritual of “*regular*” services and instead of flaming altars, the smouldering embers are hardly ever stirred; the “*dismissal prayer*” and the friendly handshake have taken the place of burning altars.

No, this is not true everywhere, but it is true in too many places.

Multitudes of Christians today have forsaken their prayer closets.

Many Gospel ministers have so crammed their minds with dead theology and the doctrines of men who teach that the days of miracles are past that they sincerely doubt the miraculous themselves.

There are Bible Schools today where the ministries of men who preach miracles are curiously depreciated.

Our youth seldom preach, cry, sweat and pray on the street corners calling drunkards and delinquents to repentance. Television and church socials have been given the pre-eminence.

I am very much of the opinion that television has done more to project the world into the church and to absorb the precious time which should be given to the family altar, family

counselling, family fellowship and family Bible study in the home, than any instrument generally approved by Christendom — it has precipitated a general breakdown of spiritual standards in the home.

It is a tragedy that luke-warmness and worldliness should be smothering out the flaming altars of the church and home today.

One would think that after such mighty miracles as have been witnessed across our nation, our churches would be in the midst of flaming revival.

What is the difference in the Church of the Book of Acts and the Church today?

There are three keys to the success of men in the early Church:

1. They preached *The Word*.
2. They were filled and anointed with *The Spirit*.
3. They knew the authority of and used *The Name*.

They gave *God's Word* its place in their ministries.

They depended on and yielded entirely to the *Holy Spirit* at work in their lives.

They wielded an authority by speaking in the *Name of Jesus*

that caused Roman officials to tremble.

In *Part Two* of this book, I took you through the Book of Acts pointing out the Early Church's regard for the Word; showing you how the Word filled the lives and ministries of the Apostles.

Now I call your attention to the operation of the *Holy Spirit* in this book of Apostolic example; to the place they gave the *Holy Spirit* in their ministries.

Luke wrote two books: (1) His Gospel "*of all that Jesus began to do and teach*;" (2) the Acts — and we could say it covers the subject "*of all that Jesus continued to do and teach*" through the Holy Ghost at work in those whom He appointed.

Here is unveiled one of the three Keys to the Book of Acts; one of the secrets. It is this:

If men were to "*continue*" the ministry of Christ which He "*began*;" if they were to act representatively in His Name and continue doing His works, following His example, they must be anointed with the same Spirit; *they must be filled with the same Holy Ghost He was anointed and filled with.*

Jesus said plainly: "*The Spirit of the Lord is upon me, because He hath anointed me*" — (then He unveils the purpose and results of being anointed with the Holy Spirit) — "*to preach the Gospel to the poor; ...to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to*

the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord ” (Lk.4:18).

This vividly sets forth the ministry of deliverance; the healing ministry; the ministry of proclaiming the Word.

This is the purpose and result of any ministry truly anointed of the Holy Ghost today.

Look at Acts 10:38: “ *God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.* ”

There *again* is set forth the ministry for which God anoints anyone with the Holy Ghost.

Thus we note the significance of the first few verses of the Book of Acts. They set forth the foundation upon which Apostolic ministries and the Church of Jesus Christ was built: *the foundation of Holy Ghost anointing.*

Christ told them: “ *Ye shall receive power after that the Holy Ghost is come upon you: and (then) ye shall be witnesses (evidence producers) unto Me*” all over the world (1:8).

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (2:4).

The result: Unprecedented revival accompanied by shocking miracles of healing and “*multitudes (being) added to the Lord*” (5:14).

Such revival in the Book of Acts is our example today.

Revival under Finney, Wesley and Moody was great, but the Book of Acts is our pattern.

Paul, who could have waxed eloquent in speech; who could have enraptured multitudes with skilled oratory, did the opposite. He said, “*When I came to you, (I) came not with excellency of speech or of wisdom... my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power ,*” (Why?) “*That your faith should not stand in the wisdom of men, but in the power of God*” (1Cor.2:1-5).

There is the testimony of a man who had “*made havoc of the Church, entering into every house, and haling men and women, committed them to prison*” (8:3), “*breathing out threatenings, and slaughter against the disciples of the Lord*” (9:1). But he was converted; he saw the Lord and surrendered his entire life to follow Christ.

“*The Lord said (of Paul)... he is a chosen vessel unto Me, to bear My Name before the Gentiles (heathen), and kings and the children of Israel*” (9:15).

This distinction of being converted through a vision of Jesus

Christ was not enough though. Before Paul could effectively bear the Name before heathen people, kings and Jews, *he must be filled and anointed with the Holy Spirit, as Jesus Christ was.*

Thus, the Lord spoke to “*a certain disciple at Damascus, named Ananias*” (9:10) and told him to go visit the newly converted Paul.

As Ananias entered the house where Paul was, he said, “*Brother Saul, the Lord, even Jesus . . . hath sent me, that thou mightest... be filled with the Holy Ghost*” (9:17).

Note: “*The Lord, even Jesus*” was giving special attention to see that Paul received the Holy Ghost and was anointed to minister in His Name.

It is of great concern to the Master that men who “*bear His Name*” be “*filled with the Holy Ghost.*”

When Paul was called “*as... one born out of due time*” (1Cor.15:8), he had not heard the command of Jesus to be filled with the Spirit, so the Lord took a specific step and sent Ananias to Paul with the positive message: “*The Lord, even Jesus... hath sent me, that thou mightiest... be filled with the Holy Ghost*” (9:17).

The message is: Men who are to bear His Name, who are to use His Name and act representatively in His Name as ministers of the Gospel, must be filled with the Spirit; they must be anointed

with the Holy Ghost.

Furthermore, the message is: When men are filled and anointed with the Holy Ghost, they will preach “*in demonstration of the Spirit and of power;*” they will preach “*deliverance to the captives;*” they will “*open the eyes of the blind;*” they will “*set at liberty them that are bruised;*” they will “*heal all oppressed of the devil;*” they will “*preach the acceptable year of the Lord*” — that means they will preach that today God’s promises are good; today is the day our Lord chooses to confirm His Word; “*today is the day of salvation (deliverance);*” today is the “*acceptable*” time for God to work miracles, signs and wonders as He confirms His Word.

Why the difference in the Church in general today and the early apostolic church? Why the difference in ministers of the Gospel in the Book of Acts, and those in general who fill our pulpits today?

The Church in Acts placed a *greater premium* on the power of the Holy Ghost.

They made no attempt to become skilled in human knowledge; they prayed and were filled with the Holy Ghost.

They did not rely upon what the human intellect could provide; they relied upon the power of the Holy Ghost.

When the Early Church needed some men “*to appoint over... business their choice was to select “men of honest report, full*

of the Holy Ghost” (6:3).

They chose such men as “*Stephen, a man full of faith and of the Holy Ghost*” (6:5) . . . who “*did great wonders and miracles among the people*” (6:8).

Another member of the committee whom they appointed over the *business* (6:3) was Philip, a man who “*went down to the city of Samaria (a heathen city) and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did .*”

Think of a church selecting a group of men to “*appoint over the business,*” then think of Philip and Stephen being appointed to serve on that Committee.

There are 45 references to the Holy Ghost in the Book of Acts, and 12 to the Spirit.

In the Early Church, “*they were all filled with the Holy Ghost*” (2:4).

It is God’s will today for all believers to “*be filled with the Holy Ghost,*” “*for the promise is unto you, and to your children, and to all that are afar off (the Heathen), even as many as the Lord our God shall call*” (2:39).

Peter based his first message on the Day of Pentecost on Joel’s prophecy in which the Spirit promised at least three blessings:

(1) *“I will pour out of my Spirit upon all flesh,”* (2) *“I will show wonders in heaven above, and signs in the earth beneath,”* and (3) *“whosoever shall call upon the Name of the Lord shall be saved”* (2:17-21).

Here the Spirit promises a full ministry for the Church: (1) Salvation for *“whosoever”* shall call, (2) The outpouring of the Holy Ghost for *“all flesh,”* and (3) *“Signs and wonders.”*

All of these blessings were experienced in the Early Church.

In Acts 4:31, *“They were all filled with the Holy Ghost.”* The result: *“With great power (they gave) witness (evidence) of the resurrection of the Lord Jesus”* (4:33).

The only convincing *“evidence”* or *“witness”* or *“proof”* of the resurrection is when the same miracles are performed in His Name as Jesus performed before He was killed. That evidence alone will convince the world that He is risen.

The Holy Ghost gives power to produce such evidence.

Men must be filled with the Spirit if the ministry of Christ is to be continued.

The ministry of Christ must be continued because He said, *“He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father”* (Jn. 14:12).

Barnabas “*was a good man, and full of the Holy Ghost and of faith.*” The result of his ministry was “*and much people was added unto the Lord*” (11:24).

There is not much about Barnabas, but being full of the Holy Ghost, he left his testimony of a Spirit-filled ministry... “*much people was added unto the Lord.*”

In the Book of Acts, every man who was full of the Holy Ghost gave evidence of (1) a *miracle-ministry*, (2) of a *soul-saving ministry*, (3) of a *healing ministry*. The Early Church had no other kind of preachers.

Hear me, ministers of the Gospel: “*Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood*” (20:28).

It is *the Holy Ghost* who has set us apart in the ministry. We must obey and yield to Him. He must be allowed to anoint us, as He anointed Jesus — to heal the sick, to cast out devils, to open the eyes of the blind, to deliver captives, to preach the Gospel (Lk.4:18, Acts 10:38).

It was *the Holy Ghost* who spake by Esaias the prophet “*unto our fathers*” (28:25).

It was *the Holy Ghost* who “*by the mouth of David spake*” (1:16).

“*Peter, filled with the Holy Ghost*” (4:8) preached to those who persecuted the Early Church.

Stephen said that those who have opposed truth “*do always resist the Holy Ghost*” (7:51).

It was the *Holy Ghost* who said, “*Separate me Barnabas and Saul for the work whereunto I have called them*” (13:2).

It was “*the Spirit*” who bade Peter go to the heathen people at Cornelius’ house, “*doubting nothing*” (11:12). In response to his obedience, he testified: “*As I began to speak, the Holy Ghost fell on them*” (11:15).

It was the *Holy Ghost* by which Paul and Silas were “*forbidden... to preach the Word in Asia*” (16:6) but were directed rather to Macedonia (vs. 9-10) where such hunger existed for the Gospel. In obedience to *the Holy Ghost*, they went “*with a straight course*” (v. 11) as they had been directed and those strong churches of Philippi, Thessalonica, Berea, Athens, Corinth and others in the area of Macedonia were the result.

“*And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost... And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied*”

(19:1-2,6).

The early Church was a Holy Ghost-filled Church. Just twelve people received the Spirit in Ephesus, but it warranted recording for our example today.

Christian, “*Have ye received the Holy Ghost since ye have believed?*” (19:2).

Minister of the Gospel, are you “*full of faith and of the Holy Ghost, and power?*” (6:5, 8).

Deacons and business men, are you doing “*great wonders and miracles among the people*” because you are “*filled with the Holy Ghost?*” (6:8, 4:8).

Jesus commanded: “*Receive ye the Holy Ghost*” (Jn. 20:22).

Paul said: “*Be filled with the Spirit*” (Eph.5:18).

“*God anointed Jesus of Nazareth with the Holy Ghost*” (Acts 10:38).

The anointing empowered Him to heal the sick, to cast out devils, to deliver the captives, to recover sight to the blind, and to minister to humanity, fulfilling God’s will on earth.

Thank God, He still anoints His called-out ones with the same anointing.

Paul says: “*He which . . . hath anointed us is God*” (2Cor.1:21).

John says: “*The anointing which ye have received of Him abideth in you*” (1Jn.2:27).

The reason God anoints His people today with the same anointing with which He “*anointed Jesus,*” is because it is His will that we *continue* doing the same miracles and teaching the same truths as “*Jesus began both to do and teach*” (1:1).

The development of human talent in the ministry can never substitute for the life-giving power and anointing of the “*Holy Ghost sent down from Heaven*” (1Pet.1:12).

The Bible declares: “*The yoke shall be destroyed because of the anointing*” (Is.10:27).

Thus we see how one of the significant keys which opens the Book of Acts is the Holy Spirit.

Part Four: What A Revolution

One day a preacher was speaking on the subject of the power of the Name of Jesus Christ. He was using as his text the Scripture, “*If ye shall ask any thing in my Name, I will do it*” (Jn.14:14).

A lawyer was sitting in his audience. Upon hearing the preacher’s opening remarks, the lawyer became very interested in the legal aspect of the message. He interrupted the preacher with the question: “*Do you mean to say that Jesus has given man His power of attorney to use His Name?*”

The preacher wisely returned the question with these words: “*Sir, you are a lawyer — I am a preacher. Let me ask you that question. Did Jesus give us His power of attorney to use His Name?*”

The lawyer replied, “*If language means anything, He did precisely that.*”

Then the preacher asked, “*And could you explain just what that power of attorney actually means?*”

The lawyer answered, “*That depends upon how much there is back of the Name; how much authority; how much power that Name represents.*”

When I heard that story, I decided that the most important thing for me to do was to search out just what is back of Jesus Christ and His Name.

I have been amazed at what I have discovered. God is back of that Name. All of the Godhead backs up the Name. God's person, His integrity, His throne, His existence and all that God is, is back of the Name which He gave to His Son, Jesus Christ.

“ Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father ” (Phil.2:9-11).

What a revolution would take place in the Church if she could begin an exhaustive study on *what is back of the Name Jesus Christ!*

What a revolution would sweep the world if every Bible school would concentrate their studies on *the person and Name of Jesus Christ.*

All that Jesus is, is in His Name.

All that God is, is back of the Name.

One of the keys which unlocks the great Book of Acts is the regard for and use of that Name.

They cast out devils in the Name.

They wrought miracles by the Name.

They healed the sick in the Name.

They performed signs and wonders through the use of the Name, astounding multitudes and shocking the Roman Empire to its foundation.

The Book of Acts is the record of the first 33 years of ministry after the Lord ascended and sat down at the Father's right hand. It is proof that the same ministry which "*He began to do and to teach*" in the Gospels was *continued* both in word and in action throughout the Book of Acts as men and women followed His example and *used His Name*.

Many voices today would have us believe that when Christ ascended to the Father, miracles ceased. The Book of Acts is proof to the contrary.

There are many who would have us believe that when the Apostles died, miracles ceased. This again is not true. Since that day the ministry of every man or woman who has been bold enough in faith to follow the example laid down in the Book of Acts, has been confirmed by signs and wonders through the power of *the Name of Jesus Christ*.

There are many voices which would have us believe that miracles were wrought only to establish the Church. This again

is not true. What good is a Church established by miracles, if it ceases to perform miracles today?

The blind today are not interested in His power to heal the blind only in Bible days. They need His healing *today*.

Let us never depart from the example of the Book of Acts.

The ministry of those men was distinguished, but not because of their education, their background, their eloquence or their studies. Their ministries were marked by signs, miracles and wonders. These effects were the result of their preaching the *Word*, of their being filled with the *Spirit*, and of their regard for the use of the *Name*.

Man today has reduced the *Word* to a theological interpretation.

Man has diminished the *Spirit* to a controversial doctrine.

Man has restricted the *Name* to a beautiful subject for song, the ending of a prayer or the phrasing of a formal ritual.

Tradition blinds men to the power that is back of that Name. They do not realize the authority that a believer wields by invoking that Name above all names. Preachers use that Name who don't even believe in miracles today.

The Name of Jesus Christ permeates the whole Book of Acts .
The entire ministry of the Early Church evolved around the

person and Name of Jesus. The Name is one of the very significant keys to the Book of Acts. The results recorded in the Book of Acts can be attributed largely to the early Christians' regard for that Name.

Did you ever stop to think of the shock it was to the city of Jerusalem when Peter commanded them to be baptized in the Name of Jesus? (2:38).

Hardly fifty days after the Lord's crucifixion, simple men and women were gathered together in Jerusalem in the upper room. They all received the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. The crowd gathered, curiosity soared. Fear settled over them as Peter preached on the resurrected Christ. They had murdered this man in public.

As Peter preached, *"They were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?"* (2:37).

Then Peter said unto them, *"Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"* (v. 38).

This meant a break with Judaism. And thus the Early Church began her ministry. The Book of Acts is a record of the constant stream of miracles which flowed from the hands of those believers *who used that Name in the full realization of the power and authority behind it.*

So great was the conviction that gripped the hearts of those people as Peter preached to them, that it is written, “ *They that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls*” (2:41).

Then the third chapter of Acts opens with the account of one of the greatest miracles in the Early Church.

After the meeting in the upper room, those who left that sanctuary were full of the Holy Ghost. The same Spirit that had anointed Jesus of Nazareth had now come to fill them. And they departed and -went everywhere having one main mission — to testify that Jesus Christ had risen from the dead and that His ministry was unchanged.

These people remembered the words of the great commission and were determined to act on them.

“*Now Peter and John went up together into the temple*” to attend a prayer meeting (3:1).

En route they passed a crippled man “*lame from his mother’s womb... whom they laid daily at the gate of the temple*” (v. 2).

“*Peter said, Silver and gold have I none; but such as I have give I thee: In the Name of Jesus Christ of Nazareth rise up and walk*” (v. 6).

The man was instantly healed. He rushed into the temple

leaping and praising God.

Finally, he turned and grasped Peter by the hands while the multitude gathered about them, “*filled with wonder and amazement at that which had happened unto him*” (v. 10).

Peter said to the people, “*Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*” (v.12).

Then Peter’s second sermon followed in which he preached (in substance.) this message: “*You killed Jesus who was the Son of God. But the God of Abraham, Isaac and Jacob raised Him up from the dead and He is alive now. If He were dead He could do no miracles. But since God has raised Him up from the dead, He is doing the same miracles as He did before they killed Him. He is doing them as we speak in His Name. If He were dead, His Name would have no power. Since He is alive, His Name has the same power as He had before He was killed*” (3:12-18).

Peter then makes his application and demands that they repent of their sin (v. 19). Again it is written, “*Many of them which heard the Word believed; and the number of the men was about five thousand*” (4:4).

Their arrest followed. Being drawn before the Sanhedrin, the high priest demanded of them an answer: “*By what power, or by what Name, have ye done this?*” (v.7).

Peter's third sermon followed. **Again it revolved around the Name of Jesus.**

“ Be it known unto you all... that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole ” (4:10).

This time Peter pressed his message further with emphasis on *the Name of Jesus* for salvation. *“ Neither is there salvation in any other: for there is none other Name under Heaven given among men, whereby we must be saved ”* (v.12).

This message pricked the Sanhedrin deeply. The issue was so obvious that thinking men could not avoid it. The accusation was straight. They had crucified a good man; a man who claimed to be the Son of God. God had raised Him from the dead. Being raised from the dead, *His Name* was being invoked by men and women who followed Him. Miracles were taking place. The Sanhedrin obviously was faced with serious complications. They had to do something.

They said, *“ What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it ”* (4:16).

How the devil hates a miracle which cannot be denied!

The Sanhedrin well realized that such miracles were a threat to their religious system. *What would be the outcome if these men*

continued working miracles in the Name of the man whom they had crucified? Obviously, multitudes would believe on Christ and desert Judaism in wholesale lots. After all, at least 8,000 had deserted on just two occasions. It is clear that they had a very serious problem facing them.

The Sanhedrin had to take action.

This was their decision: They could not deny the miracle, “*but that it spread no further among the people,*” they said, “*Let us straitly threaten them, that they speak henceforth to no man in this Name. And they called them, and commanded them not to speak at all nor teach in the Name of Jesus*” (4:17-18).

They feared the power of that Name, so they charged them not to teach or preach in that Name and sent them away.

They returned to their company and rehearsed the story. Following their rehearsal, we have the record of their simple prayer.

“*And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the Name of Thy holy child Jesus*” (v. 29-30).

The disciples expected signs and wonders to be done when they preached in the Name of Jesus.

“ The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness ” (v. 31).

“And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (v. 33).

“ And by the hands of the Apostles were many signs and wonders wrought among the people... And believers were the more added to the Lord, multitudes both of men and women... There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one ” (5:12, 14, 16).

Seeing that they did not obey their orders, the Sanhedrin ordered their arrest and they were put in jail.

“ But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the Words of this Life ” (v. 19-20).

In the morning they were apprehended and brought before the council again.

These were the words of the priest at this trial: *“ Did not we straitly command you that ye should not teach in this Name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us ” (v. 28).*

It is obvious that the Sanhedrin was on the defensive. They actually realized that they had murdered the Son of God. They were tormented lest His blood be upon them.

It is easy to understand why they were determined to *stop the mentioning of this Name* in Jerusalem.

No one can read the second to fifth chapters of the Book of Acts without being impressed with the significant place the Name of Jesus held in the estimation of these disciples of Christ. They knew what was in the Name. They realized what was back of that Name.

They wielded an authority *by speaking the Name* that brought fear upon all who heard them.

Persecution followed their ministries wherever they *exalted the Name of Jesus*. The disciples were beaten and charged again not to speak in His Name. Then they were let go again.

Having been commanded that they should not speak in the Name of Jesus, “*they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ (5:41-42).*

Not long afterward, Stephen suffered a martyr's death at the hands of cold-blooded men of the council.

After Stephen's death follows the outstanding record of Philip's ministry in Samaria. We observe this significant statement: "*They believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women*" (8:12).

Philip not only preached the kingdom, but the power of the Name of Jesus Christ: "*the things concerning the Name of Jesus.*"

He must have preached what was back of that Name; what that Name represented. He must have understood what it meant to use the Name of Jesus.

Today modern religionists sing the hymn, "*All hail the power of Jesus' Name*" and then invoke that Name in ritual and ceremony as though it were just a line in a poem.

It was not so in the Early Church.

The Name of Jesus was the battle-axe in the ministry of the Early Church.

That Name to those Apostles was what the rod was in the hand of Moses. If the Egyptians could have stolen that rod, that would have stripped Moses of his weapon.

If Judaism could have stopped the Church from speaking and ministering in that Name, they would have robbed the Church of its supernatural power. And like Samson with his hair cut,

those Apostles would have become common men.

The modern Church, having lost the power of the Name of Jesus, has been reduced to the position of the shaven Samson.

The Early Church used the Name in connection with the healing of the sick. It seems they did not particularly pray for the sick, so much as they commanded them to be healed in His Name.

In every aspect of the Early Church, the Name of Jesus was outstanding.

Opposers of those followers of Christ in the Book of Acts exerted every effort to stamp out the use of that Name.

A vivid example is how the opposer, Saul, had “*authority from the chiefpriests to bind all that call on Thy Name*” (9:14). Paul himself testified later: “*I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chiefpriests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities*” (26:9-11).

When Paul was converted, God sent Ananias to bring him these words: “*Go thy way: for he is a chosen vessel unto Me,*

to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name's sake ” (9:15-16).

Again, we can see how the Name was the real issue in the ministry of the Early Church.

Later, Paul “ assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas . . . brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus ” (9:26-27).

Here again we see the significance which they attached to the Name of Jesus. *This was more than a recommendation of just preaching the Gospel. This was a recommendation that this man, Paul, knew the authority of the Name of Jesus and was ministering and speaking boldly in that Name.*

It all gives evidence to the fact that the ministries of these men in the Early Church were distinguished by their regard for and use of *the Name of Jesus*.

They mastered the significance of that Name above all names. They knew what it meant to speak and teach in that Name. *They knew that the power to cast out devils, to raise the dead, to heal the sick, to bless the poor, to raise the cripples was all in the Name of Jesus Christ.*

Later, in the Book of Acts, referring to the ministry of Barnabas and Paul, it is written: “*Men that have hazarded their lives for the Name of our Lord Jesus Christ*” (15:26). And again, in Acts 21:13, Paul testified that he was “*ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.*”

These words certainly pay tribute to such men as Paul and Barnabas. It is easy to see why Paul admonished the Colossians: “*Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus*” (Col.3:17).

I shall never forget what took place in my own life the first time I ever saw the power in *the Name of Jesus Christ* demonstrated.

I was sitting in the third balcony of the Civic Auditorium in Portland, Oregon. Rev. William Branham was preaching. I was a visiting pastor.

Following his sermon, a long line of people passed before him for his prayers for healing.

He stopped a deaf and dumb child and, placing his fingers to her ears, said: “*Thou deaf and dumb spirit, I adjure thee in the Name of Jesus Christ, leave the child and enter her no more.*”

He spoke so calmly, but with such absolute certainty. The child was perfectly healed.

How those words rang in my soul! “*I adjure thee in the Name*

of Jesus Christ!”

I had never heard a man pray like that. He had no question. He spoke softly, yet with such irresistible force. There was indisputable authority in his voice.

He invoked the Name of Jesus and a demon was compelled to obey.

I saw the Name of Jesus demonstrated! It changed my life!

Jesus was alive. He was on that platform. I could not see Him but *when Brother Branham invoked His Name, He was there!* He backed up that command.

I saw Jesus in His Name that night!

A thousand voices whirled over my head as I sat there weeping. They said: “You can do that! You can do that! That’s the Bible way! That is what Peter and Paul did! That proved that the Bible is good today! Yes, you can do that!”

“Yes!” I said, “ I can do that! Jesus is alive! He is here! He is with me! I can use His Name! I can cast out devils! Yes, I can do that!”

I walked out of that auditorium a new man. Jesus and I were walking together. I would use His Name and compel devils to come out and diseases to die. I would speak in His Name. Jesus would do the miracle. No demon or disease would resist His

authority.

I was in a new world — a child of the Kingdom. I had full authority. Back of me was Jesus. When I would speak in His Name, no demon or disease would resist my order because they would be under His ultimatum when I would use His Name.

For over two decades, I have proclaimed His Name in over 40 countries. Around the world I have beheld the glory of Jesus Christ by exalting His Name among the heathen.

In every campaign we have conducted overseas, the Lord Jesus Christ has appeared at least once, and oftentimes repeatedly.

Demons, diseases and circumstances are all subject to that Name.

That Name of Jesus is the majestic Name above every name. The Father has willed it. The Holy Ghost bears witness to it. And countless miracles give testimony to the dominion of that Name.

Some years ago, a group of hymnbook publishers selected the hymn, “*All Hail the Power of Jesus’ Name*,” as the *Grand Anthem of the Church*.

We can all “*hail the power of Jesus’ Name*,” because it is through His Name that we have (1) *Salvation* for our souls, (2) *Healing* for our bodies, (3) *Victory* over the forces of Satan,

and (4) *Access* to the Father in prayer.

It is the one Name through which the sinner approaches the great Father God; it is the one Name that gives him a hearing; it is the one Name that unveils the mediatorial ministry of Jesus.

Multitudes have received the new birth *by simply calling on this Name*, for “*Whosoever shall call upon the Name of the Lord shall be saved*” (Rom.10:13).

It is the healing Name. Thousands of times I have seen the power of the living Christ manifested in miracles as I have commanded diseases to die and demons to come out *in that Name of Jesus Christ*.

What a blessed sight it is to watch cripples rise and walk, to see lepers rejoice as new life comes to their flesh, to see the blind receive sight, the deaf hear and the demon-possessed delivered! I have watched these miracles take place before my own eyes around the world for over 13 years. How blessed it is!

A very great example of the power in the Name of Jesus is set forth in the 16th chapter of Acts when a certain damsel possessed with a spirit of divination followed Paul and Silas, “*and cried saying, These men are the servants of the most high God, which show unto us the way of salvation*” (v. 16-17).

After several days of this annoyance, “*Paul being grieved, turned and said to the spirit, I command thee in the Name of*

Jesus Christ to come out of her. And he came out the same hour” (v. 18).

The girl was delivered and the Apostles were arrested. Then came the mighty miracle of the opening of the jail at Philippi when the jailer fell at the feet of Paul crying, “*Sirs, what must I do to be saved?*” (v.30).

Paul answered: “*Believe on the Lord Jesus Christ, and thou shall be saved, and thy house*” (v.31).

This same Name that had liberated the girl from the power of demons in the afternoon, now had enabled this man to be saved.

The Name of Jesus is inseparable from salvation .

The angel said to Joseph concerning Mary: “*She shall bring forth a son, and thou shalt call His Name Jesus for He shall save His people from their sins*” (Matt.1:21).

Peter, preaching on the day of Pentecost, affirmed “*that whosoever shall call on the Name of the Lord shall be saved*” (2:21).

Again Peter announced the significance of that Name in regard to salvation when he said: “*Neither is there salvation in any other: for there is none other Name under Heaven given among men, whereby we must be saved*” (4:12).

Again Peter expounded the power of this Name in reference to salvation when he was preaching at the house of Cornelius: “*Through His Name, whosoever believeth in Him shall receive remission of sins*” (10:43).

No wonder the song writer wrote, “*Precious Name, oh how sweet, hope of earth and joy of Heaven.*”

Paul’s use of the Name in casting out devils evidently stood out with great prominence. Because when the seven envious sons of Sceva, moved with jealousy, undertook to imitate his ministry, they scrupulously copied his prayer with the words: “*We adjure you by Jesus whom Paul preacheth*” (19:13).

Being unconsecrated vessels, the attempt backfired on these evil men when “*the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks... and fear fell on them all, and the Name of the Lord Jesus was magnified*” (19:16-17).

So we see that the Name of Jesus meant more to the Early Church than it seems to mean to the Church today . It had a place in their ministry that the Church today has failed to give it.

Have we anything to take its place?

They tell us that education will take its place; that the Church no longer needs the supernatural power of God. The reason:

we are supposed to have outgrown the teaching of the Holy Spirit. The wisdom of man is supposed to have taken the place of the power in the Name of Christ. That Name has consequently been stripped of its power because men today, through their great intellectual accomplishments, have thought themselves to have graduated from needing God. They can today perform their mental miracles so great that God's miracles are not supposed to be necessary.

My friends, nothing but the supernatural God, nothing but faith in the supernatural Name of Jesus Christ will ever bring deliverance to this needy generation.

Vain is the preaching and empty is the teaching that is void of the power in the Name of Jesus.

One mighty miracle in the Name of Jesus is of greater value than a lifetime of the modernistic theories being preached today.

Have we a record anywhere of God telling us that the Name of Jesus is no longer necessary to work signs and wonders?

It is time that believers are led in an all-out, concentrated investigation of the power that lies in the Name of Jesus Christ.

If we were to draw a conclusion from the use and place of the Name of Jesus Christ in the Book of Acts, what would we say?

The Name of Jesus actually took the place of the ascended

Lord . Everywhere that Jesus would have been glorified by His personal presence, His Name took His place.

That Name has not lost any of its authority, none of its power.

The Name of Jesus belongs to us now.

It is our legal right. We have been given the power of attorney to use that Name as we minister to our generation, *acting representatively in that Name.*

In these words I have tried to alert you to the significance of the Name of Jesus in the Book of Acts.

That Name is one of the indispensable keys to this book of apostolic example today.

Those men gave that Name the place Jesus intended that it be given.

“ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it ” (Jn.14:12-14).

AMEN !

The Revival Library

The Revival Library is a British-based collection of revival and Pentecostal source materials. Tony Cauchi, the Librarian, says ‘Our intention is to promote passion and prayer for authentic revival by making accessible, at affordable prices, biographies, histories and teachings about great moves of the Spirit across the centuries.’

The Revival Library has produced over twenty CD’s and DVD’s which hold collections of original books, periodicals and related teaching materials for worldwide distribution. They include materials on Evangelical Revivals and more recent Pentecostal and Healing outpourings.

Many of these books can be found on Amazon and many more will be added in due course. Any of the materials we publish on Amazon or elsewhere can be easily found by searching for "Revival Library" (exclude inverted commas) in your ebook providers website.

Alternatively, we have lots of other materials which are in other formats such as Word.doc and .pdf, as well as collections of books and magazines on CD's or DVD's at shop.revival-library.org or via the main website at www.revival-library.org

The Pentecostal Pioneers Series

This series includes materials by or about Maria Woodworth-
Etter, John Alexander Dowie, Frank Bartleman, The Azusa
Street Revival, Aimee Semple McPherson, John G. Lake, Smith
Wigglesworth, Alexander Boddy, Thomas Ball Barratt, George
and Stephen Jeffreys, and a host of other lesser-known, but
equally courageous and effective pioneers of this great
worldwide movement of God. We plan to include biographies
and teachings that will educate and inspire a new generation of
pioneers in our day.

The Evangelical Revival Series

These are a host of materials from church history, particularly covering the six major waves of Worldwide Revival that broke on the shores of this world from the Reformation to the Welsh Revival. At the moment these materials number over 80 and we will add more to them as time proceeds. They include biographies, teachings, methodology, theology, overviews and everything revival-related.

Voices From The Healing Revival Series

This Revival which occurred in the 1940-50's was the most powerful and fruitful move of God in the entire history of Christendom. Despite extreme criticism and controversy Pentecostalism was revitalised, new evangelistic initiatives circled the globe and the multifaceted charismatic movement was brought to birth.

Today the worldwide Pentecostal/charismatic community numbers over 550 million members and is the fastest growing branch of the Christian church across the nations.

We pay tribute to the pioneers who paid such a great price to return the church to its New Testament foundations and who presented Jesus Christ as the same yesterday, today and forever!

We have included biographies and teachings by William Branham, Jack Coe, A. A. Allen, W. V. Grant, Gordon Lindsay and others.