

# 25-1116a - Detailed Summary

## 25-1116a - *Names*, Mike Mathis

**Bible Readers:** Mike Mathis and Roger Raines

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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# Names

## Scripture Readings

<p><b>1<sup>st</sup> Reader</b> (0:04 - 0:22): John Nousek</p> <p><b>Matthew 1:21-23 (NASB):</b> John begins the service by reading from Matthew chapter 1, verses 21 through 23, where it is prophesied that Mary will bear a son named Jesus, who will save his people from their sins. This fulfills the words spoken by the Lord through the prophet, stating that a virgin shall be with child and bear a son called Emmanuel, meaning God with us. The reading concludes with an amen, and John greets the congregation good morning.</p>	<p><b>2<sup>nd</sup> Reader</b> (0:27 - 1:26): Roger Raines</p> <p><b>Romans 2:5-10 (NASB):</b> Roger then reads from the book of Acts, chapter 4, verse 12, emphasizing that there is salvation in no one else, and no other name under heaven given among men by which people must be saved. This scripture highlights the unique saving power associated with the name of Jesus. The reading is concluded formally.</p>
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## Summary of Transcript (0:04 - 26:03), Preacher: Mike Mathis

### (1:25 - 6:11) Introduction to the Sermon and Challenging the Idea of Names

Mike greets the church, welcoming those present in the building and on the conference line, noting it is his turn in the rotation to speak. He expresses pleasure in the opportunity and ties the first and last songs sung to his lesson entitled "Names," mentioning how a certain name frequently appears in YouTube videos. He argues against the notion that there is nothing in a name, particularly regarding the one church and the name Christians ought to wear, as some people differ from biblical teachings.

Mike challenges the idea that names are insignificant by referencing the saying that a rose by any other name would smell as sweet, but insists on calling things by their proper names, not intending to rename a rose. He suggests that those who claim names mean nothing should learn a lesson from trying to cash a check without a proper name or signature at a bank or financial institution. He recounts occasions where checks were refused due to missing signatures, emphasizing that a person's name authorizes the transaction.

If there is nothing in a name, Mike questions why women displaying arrogance are labeled "Karen" after an original woman named Karen who showed such behavior, as seen in YouTube videos and stories. These stories depict women with ugly tendencies called Karen, even if their given name is different, because the original displayed arrogance. Mike notes that people prefer hearing their own names rather than being addressed as "hey you," and stresses the importance of using someone's name when addressing them, as names have meanings evident early in the Bible.

## **(6:12 - 12:56) Examples of Names and Their Meanings in the Bible and Culture**

Mike explains that in Genesis, Adam is named because he was taken from the ground, Eve means life or life-giver, Cain means acquired as his mother said she acquired a man child, and Abel means transitory or fleeting according to Young's analytical lexicon. Abel's life was cut short by his brother Cain, who was displeased with God's rejection of his sacrifice, underscoring that names carry significance. Mike encourages looking up the meaning of one's own name, sharing that he researched "Karen," which comes from a Greek word meaning pure.

In the Old Testament, a related Hebrew word "K-E-R-E-N" means power, strength, or horn, as in Psalm 18:2 attributing divine deliverance and fortification to God, and it is also associated with light and radiance. However, the real Karen in the stories showed a lack of purity and light, while other women in fictional narratives behave badly, some committing criminal acts, yet are labeled Karen. These stories become obvious as fictional if examined further, but the point is that the name Karen is attached due to the original's behavior.

Mike transitions to discussing true persons, starting with Jesus, whose name is actually Yeshua, meaning deliverance, salvation, or saving. It is given because he will save his people from their sins, as stated in the scripture. Another name, Emmanuel, translates to God with us, reinforcing that names have profound meanings.

## **(12:58 - 19:46) The Significance of Jesus' Name and Philippians Passage**

Mike points out that there is no other name under heaven by which we must be saved, as per Acts 4:12, emphasizing salvation solely through Jesus. He then reads from Philippians 2:5-11, urging to have the mind of Christ Jesus, who, being in the form of God, did not cling to equality with God but emptied himself, taking the form of a bond-servant in human likeness. Found in appearance as a man, he humbled himself to obedience unto death, even on the cross.

Therefore, God exalted him and gave him a name above every name, so that at the name of Jesus every knee should bow in heaven, on earth, and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Mike notes Jesus was in heaven but came down to become flesh, in the form of man and a bond-servant, humbling himself to death on the cross.

Jesus kept every command perfectly without sin, yet died a violent death as if a sinner, the worst for the best, and by this, God exalted his name above all. Those who think nothing of names should note this exaltation, and a time will come when every tongue confesses Jesus is Lord, but for some deniers now, it will be too late. The name to wear is Christian, simply Christian, not hyphenated.

In Acts 11:26, disciples were first called Christians in Antioch, not the first Christians but first so named, and Mike believes this is a divinely given name, though ridiculed by some.

## **(19:47 - 26:03) The Name Christian and Invitation to Wear It**

Mike references Acts 26:28 where Agrippa tells Paul he almost persuades him to be a Christian, questioning if one should be almost or fully committed. In 1 Peter 4:14-16, if reproached for Christ's name, one is blessed with the spirit of glory and God resting upon them; on their part glorified, though blasphemed by others. None should suffer as murderers, thieves, evildoers, or busybodies, but if suffering as a Christian, not be ashamed but glorify God in that name.

The name Christian has become the designation for followers of Christ, and one should be proud, not ashamed, willing to wear it because Christ gave his life to redeem from sin, as discussed in Bible class. He died for us, so we ought to wear his name and be Christians.

The invitation asks if one is wearing his name proudly, if a Christian; if not, to come and wear Christ's name, even if suffering for it. In Peter's and Paul's days, and even today in foreign lands, Christians face persecution for the name. Thus, wear it proudly even unto suffering. There is something in the name; Christ's name means much, as all names have meanings, liked or not.

Christ's name means a lot, so come and be ready to wear it proudly, inviting while standing and singing.