

CALLING ON THE NAME OF THE LORD
Message One
The Glorious Name of the Lord Jesus

WEEK 1—DAY 1

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Exo. 3:14 footnote 1

Or, I will be who I will be; or, I will become who I will become. The divine title *I AM* denotes that God is the One who is self-existing and ever-existing and who depends on nothing apart from Himself (cf. John 8:24, 28, 58 and note 241). As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His called and sent ones need.

I. God bestowed on Jesus “the name which is above every name”—Phil. 2:9:

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name

- A. The highest name in the universe, the greatest name, is the name of Jesus—Eph. 1:21; *Hymns*, #73, #77.
- B. The name is the expression of the sum total of what the Lord Jesus is in His person and work—*Hymns*, #78.

II. “Jesus”—Matt. 1:21:

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

- A. The name Jesus was given by God; the angel Gabriel told Mary that the child she would conceive was to be called Jesus—Luke 1:31.
- B. “Jesus” is the Greek equivalent of the Hebrew name Joshua (Num. 13:16), which means Jehovah the Savior, or the salvation of Jehovah:
 - 1. The name Jesus includes the name Jehovah:
 - a. “Jehovah” means I Am; only God is the eternal One; from eternity past to eternity future, He is the I Am—Exo. 3:14; cf. Psa. 90:1-2; 102:24-27.
 - b. We need to realize that Jesus is the I Am and believe in Him as the I Am—John 8:24, 28, 58; 18:5-6.

- c. The Lord Jesus is whatever we need; He is life, light, power, wisdom, righteousness, holiness—everything we need is found in Him—6:48; 8:12; 10:9, 11, 14; 11:25; 14:6; 15:1.

Excerpts from the Ministry:

The name Jesus was given by God. The angel Gabriel told Mary that the child she would conceive was to be called Jesus (Luke 1:31). Later, the angel of the Lord appeared to Joseph and also told him to call the child Jesus (Matt. 1:21). Hence, “Jesus” was a God-given name.

Luke 1:31 says, “Behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.” “Jesus” is the Greek equivalent of the Hebrew name Joshua (Num. 13:16), which means Jehovah the Savior, or the salvation of Jehovah. Therefore, Jesus is not only a man but also Jehovah, and not only Jehovah but Jehovah becoming our salvation.

The name Jesus includes the name Jehovah. In Hebrew “God” means the mighty One, and “Jehovah” means I Am (Exo. 3:14). The verb “to be” in Hebrew refers not only to the present but also includes the past and the future. Hence, the correct meaning of Jehovah is I Am That I Am, the One who is now in the present, who was in the past, and who will be in the future and in eternity forever. This is Jehovah.

Only God is the eternal One. From eternity past to eternity future, He is the I Am. Because the Lord Jesus is God incarnate, He could say of Himself, “Before Abraham came into being, I am” (John 8:58). Furthermore, He could say to the Jews, “Unless you believe that I am, you shall die in your sins,” and, “When you lift up the Son of Man, then you will know that I am” (John 8:24, 28). We need to realize that Jesus is the I Am and believe in Him as the I Am. The Lord Jesus is whatever we need. If we need salvation, He Himself will be salvation to us. Whatever we need, He is. He is life, light, power, wisdom, righteousness, holiness. Everything we need is found in Him. (*The Conclusion of the New Testament*, msg. 26, pp. 284-285)

WEEK 1—DAY 2

Josh. 1:1-2 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying, Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:2 footnote 1

God's charge to Joshua was that he should enter into God's promised land. The land of Canaan with all its riches typifies the God-given Christ with all His unsearchable riches (Eph. 3:8; Col. 1:12-13). For the carrying out of His economy, God needs a people to be His genealogy to bring Him into humanity. For Christ's kingdom, there is the need of a land. Although the earth was created by God, it has been usurped by Satan. Thus, God uses His people to gain a part of the Satan-usurped earth to serve as a base for Him to set up His kingdom.

II. "Jesus"—Matt. 1:21:

- B. "Jesus" is the Greek equivalent of the Hebrew name Joshua (Num. 13:16), which means Jehovah the Savior, or the salvation of Jehovah:
2. The name Jesus means Jehovah the Savior, or Jehovah our salvation—Matt. 1:21:
 - a. Jesus is Jehovah-Savior, the One who saves us from everything God condemns and from all negative things.
 - b. He saves us from our sin and sins, from all the besetting sins in our daily life, from the evil power of Satan, and from every bondage and addiction—v. 21; *Hymns*, #1065.
 - c. He Himself is our salvation; He does not simply give us salvation; He comes to us as our salvation—Luke 1:69; 2:30; 3:6; 19:9.
Luke 3:6 And all flesh shall see the salvation of God.
 - d. When we call upon Him to save us, He is our salvation; whoever calls on the name of Jesus will be saved—Acts 2:21.
 3. Jesus is also the real Joshua—Josh. 1:1-2, 6:
 - a. Moses brought God's people out of Egypt, but Joshua brought them into rest; as our Joshua Jesus brings us into rest—21:43-44; Matt. 11:28-29.

Matt. 11:28-29 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

- b. Jesus as the real Joshua brings us into the rest of the good land; whenever we call on His name, He saves us and brings us into the enjoyment of Himself.

Excerpts from the Ministry:

We have pointed out that the name Jesus means Jehovah the Savior, or Jehovah our salvation. Jesus is Jehovah-Savior, the One who saves us from everything God condemns and from all negative things. He saves us from our sin and sins, from all the besetting sins in our daily life, from the evil power of Satan, and from every bondage and addiction.

Jesus is not only the Savior—He Himself is also our salvation. He does not simply give us salvation; He comes to us as our salvation.

When we call upon Him to save us, He is our salvation. When we call on Jesus we are not simply calling the name of a man. Jesus is not simply a man—He is Jehovah our Savior, Jehovah our salvation. When we call on the name of Jesus, we are calling on Jehovah as our Savior and as our salvation. Whoever calls on the name of Jesus will be saved.

Jesus is also the real Joshua. Moses brought God's people out of Egypt, but Joshua brought them into rest. As our Joshua, Jesus brings us into rest. Matthew 11:28 and 29 indicate that Jesus is rest and that He brings us into Himself as rest. Hebrews 4:8, 9, and 11 also speak of Jesus as the real Joshua who brings us into the rest of the good land. He is not only our Savior saving us from sin; He is our Joshua bringing us into rest, which is Himself as the good land. Whenever we call on His name, He saves us and brings us into the enjoyment of Himself. (*The Conclusion of the New Testament*, msg. 28, pp. 285-286)

WEEK 1—DAY 3

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Acts 2:36 footnote 1

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. And as God's sent and anointed One, He was Christ from the time that He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension.

The Lord was made Lord, the Lord of all, to possess all; and He was made Christ, God's Anointed (Heb. 1:9), to carry out God's commission.

III. “Lord”—Acts 2:36; Phil. 2:11:

Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)

Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

A. God made the Lord Jesus, as a man, the Lord in His ascension—Acts 2:36:

1. *Lord* refers to His lordship; Jesus became the Lord after His ascension to the heavens; this means that a man from Nazareth named Jesus has been made the Lord of all—10:36.
2. This lordship is now in the Spirit; in the Lord Spirit we have the elements of ascension and lordship—2 Cor. 3:18.
 - a. Whenever we touch the Lord Jesus, we touch the One who is above all, and we also are above everything; the attraction of the earth, the demons, and principalities and powers, and all negative things have been overcome by Him; we need to experience this Christ—Eph. 1:19-23; 4:10; Heb. 4:14; 7:26.
 - b. When we call on the Lord, we are in our spirit, and our spirit is in the heavens with the throne of authority, the throne of grace, and God sitting on the throne—4:14.

Excerpts from the Ministry:

According to [Romans] 1:3-4, the One who is the seed of David and the Son of God is “Jesus Christ our Lord.” His name is Jesus, His title is Christ, and He is our Lord...*Christ* is the title of the Lord according to His office, His mission. *Christ* is the anglicized form of the Greek word *Christos*, which is equivalent to the Hebrew *Messiah*. Both *Messiah* in Hebrew and *Christos* in Greek mean “the anointed One.” Christ is God's Anointed, the One appointed by God to accomplish God's purpose, His eternal plan. His appointment is related to the Lord's commission. His commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent. When this anointed One was crucified, He was carrying out His function as the Christ. Not only His death but also His resurrection and ascension were part of His function. Therefore, Christ, the anointed One, carried out His function through crucifixion, resurrection, and ascension so that God may dispense Himself into us for the producing of the church.

Our Lord refers to His lordship. Jesus became the Lord after His ascension to the heavens (Acts 2:36). This means that a man from Nazareth named Jesus has been made the Lord of all (10:36). Thus, the man Jesus Christ is our Lord. This lordship is now in the Spirit. In the Lord Spirit we have the elements of ascension and lordship (2 Cor. 3:18). Whenever we turn to our spirit and call upon the name of the Lord, we should enthrone the Lord, giving Him the lordship in us. We must repent to the Lord and say, “Lord, forgive me. I am not under Your lordship, Your authority. Lord, I confess that I have been ruled only by myself.” We need to allow the Lord to be on the throne within us, honoring Him as our Lord. (*The Conclusion of the New Testament*, msg. 295, pp. 3015-3016)

WEEK 1—DAY 4

Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Rom 10:12 footnote 1

This shows that God selects us, redeems us, justifies us, sanctifies us, conforms us, and glorifies us in Christ in order that we may enjoy His unsearchable riches in Christ (Eph. 3:8). The secret to this enjoyment is to call on His name.

1 Cor. 1:30 footnote 2

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, i.e., transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), i.e., the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves.

III. “Lord”—Acts 2:36; Phil. 2:11:

B. According to the New Testament, the title *Lord* is all-inclusive—Phil. 2:11:

1. This title applies to the entire life and ministry of the Lord Jesus.
2. As the incarnated, crucified, resurrected, and ascended One, Jesus Christ has been made the Lord of all; all this process and everything related to it is implied in the title *Lord*—Acts 10:36; Rom. 10:12.

C. When Jesus Christ becomes our Lord, we are in Him, organically united to Him—1 Cor. 1:30; 6:17; John 15:5.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Excerpts from the Ministry:

Philippians 2:9 says, “Wherefore also God highly exalted Him and bestowed on Him the name which is above every name.” The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak. The name referred to in this verse is the name of Jesus, as indicated in the following verse. From the time of the Lord’s ascension, there has never been a name on this earth above the name of Jesus. God has exalted Jesus, a real man, to be the Lord of all. Therefore, it is altogether right for us to call, “O Lord Jesus.” We need to confess the Lord’s name openly. What a glory it is to worship the Lord by calling on His name! Actually, in the New Testament we are not told to worship Christ, but there is the clear indication that we are to call on the Lord’s name.

When Paul was Saul of Tarsus, he received authority from the chief priests to bind those who called on the name of Jesus. Today we are opposed for calling on the name of the Lord Jesus. But the more we are opposed and attacked, the more we should call on His name. By His exaltation, the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus.

In verses 10 and 11 Paul goes on to say, “That in the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.” The name is the expression of the sum total of what the Lord Jesus is in His Person and work. The words in the name mean in the sphere and element of all the Lord is. It is in this way we worship the Lord and pray to Him.

We should not only call on the name of the Lord Jesus, but also bow our knees in His name. This is to worship Him.

In verse 10 we see three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God (Acts 2:36). Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. The Greek word rendered to means “resulting in.” Our confessing that Jesus is Lord results in the glory of God the Father. This is the great end of all that Christ is and has done in His Person and work (1 Cor. 15:24-28). (*Life-study of Philippians*, msg. 11, pp. 97-98)

WEEK 1—DAY 5

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved.

1 Cor. 12:3 Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.

1 Cor. 12:3 footnote 1

The apostle's thought here was that the dumb, voiceless idols in v. 2 make their worshippers dumb and voiceless. But the living God causes His worshippers to speak in His Spirit. This kind of speaking is related to the spiritual gifts. No one who speaks in the Spirit of God would say, "Jesus is accursed"; he would like to say, and he is able to say, "Jesus is Lord!" No worshippers of God should be silent; all should use their voices to speak forth "Jesus is Lord!" in the Spirit of God. This—to speak "Jesus is Lord!"—is the main function of all the spiritual gifts.

IV. The Lord's name denotes His person—1 John 5:13; 3 John 7; 2 Thes. 1:12:

2 Thes. 1:12 So that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

2 Thes. 1:12 footnote 1

The grace of our God and the Lord Jesus Christ is the Lord Himself within us as our life and life supply that we may live a life that will glorify the Lord and cause us to be glorified in Him. See notes 17¹ in John 1, 10¹ in 1 Cor. 15, and 14¹ in 2 Cor. 13.

A. Jesus is the Lord's name, and the Spirit is His person—John 4:24a.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

B. When we call, "Lord Jesus," we receive the Spirit—1 Cor. 12:3:

1. The Spirit is the Lord Himself as the breath (John 20:22) and the living water (4:10, 14) to us.
2. Lamentations 3:55-56 indicates that our calling on the Lord is our breathing, and Isaiah 12:3-4 indicates that our calling on the Lord is our drinking.
3. Hence, to breath Him in as our breath and drink Him as our living water, we need to call on Him.
4. When we exercise our spirit to call on Him, breathe Him in, and drink Him, we enjoy His riches; this is the real worship to God.

C. The Greek word for *call on* in Acts 2:21 is composed of *on* and *call* (by name); thus, it is to call out audibly, even loudly, as Stephen did—Acts 7:59-60.

Acts 7:59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

Excerpts from the Ministry:

In our preaching of the gospel we need to tell others that Christ is the life-giving Spirit. We need to tell them that Christ was pressed on the cross to become the Spirit. Now if sinners repent, believe in Him, and call on Him, they will receive the Spirit. Whenever a person calls on the Lord Jesus, he receives the Spirit. This Spirit is actually the reality of Jesus Christ as the all-inclusive life-giving Spirit. In Acts 2 we have the outpouring of the Spirit. In Acts 2:17 Peter quotes Joel's word about the pouring out of God's Spirit upon all flesh and his word that "whoever calls on the name of the Lord, shall be saved" (Acts 2:21). Since God has poured out His Spirit, what people need to do in order to be saved is to call on the name of the Lord. Whoever calls on the Lord's name will be saved, and to be saved is actually to receive the Spirit. This is what it means to be saved. Some Christians oppose this matter of calling on the Lord. They say falsely that this is mere shouting or vain repetition. However, calling on the Lord's name is not vain. When we call on the name of the Lord Jesus, we call on the name of the dear, all-inclusive One, the One who is above all. God has given this One a name that is above every name (Phil. 2:9).

We can testify that when we call on the name of Jesus, the Spirit comes. Jesus is His name, and the Spirit is His person, the extract of His being. The reality of a person's name is the person himself. For this reason, when we call the name of a particular person who is present, the person responds. The principle is the same with calling on the name of Jesus. Whenever we call on this name, we get the person. Since the person is the Spirit, when we call on the name of Jesus, we receive the Spirit. From experience we know that when we believe in Jesus and call on His name, the Spirit comes as the all-inclusive Person to be our life. (*Life-study of Luke*, msg. 62, p. 531)

WEEK 1—DAY 6

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

2 Tim. 2:22 footnote 4

See note 5³ in 1 Tim. 1.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

1 Tim. 1:5 footnote 3

A pure heart is a single heart without mixture, a heart that seeks only the Lord and takes the Lord as the unique goal. A good conscience is a conscience without offense (Acts 24:16). Unfeigned faith, related to the faith mentioned in v. 4, is faith without pretense or hypocrisy, faith that purifies the heart (Acts 15:9) and operates through love (Gal. 5:6). In the trend of the church's decline and in dealing with the different teachings, all these attributes are required for us to have a pure, true, and genuine love.

V. We all need to be simplified to enjoy the Lord by calling on His name:

A. In our contact with the Lord, we need to be simple; however, many believers are complicated instead of being simple—2 Cor. 11:3; Acts 2:46:

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

1. Because many of us have been believers for some time, we have learned many things, and as a result, we have become complicated.
2. Today we need to be unloaded of all the frustrations from our Christian knowledge so that we can enjoy Christ.

B. The more we call on the name of the Lord, the more we enjoy Him as our life, food, air, and everything we need, and the more we are saved in His life, with the result that we grow in life.

C. We should not be satisfied with mere knowledge concerning Christ; rather, we need to enjoy Him by calling on His name.

Excerpts from the Ministry:

In our contact with the Lord, we need to be simple. However, many believers are complicated instead of being simple. Because many of us have been believers for some time, we have learned many things, and as a result, we have become complicated. Today we need to be unloaded of all the frustrations from our Christian knowledge so that we can enjoy Christ.

I have been a Christian for many years, and the more I spend time with the Lord, the more I realize that I need to be simplified. Because they have acquired a great deal of biblical knowledge, many believers have lost their simplicity and have become complicated. When they attend Christian meetings, because of their familiarity with certain topics, as soon as the speaker utters one word, they immediately know everything that he is going to speak. This proves that many believers are full, overloaded, and complicated. We all need to be unveiled by the Lord to see that the Christian life is not a matter of acquiring knowledge but a matter of enjoying Christ. We may have gained much knowledge concerning Christ, but how much do we enjoy Him? We may have read many spiritual biographies, listened to many messages, and studied many spiritual books, but we all need to ask ourselves, "How much do I contact the Lord? How fresh is my enjoyment of Him?" We all need to be simplified to enjoy the Lord by calling on His name.

By calling on the name of the Lord, we not only enjoy Him but also enjoy salvation in His life. As we call on Him, we are delivered from many things. Many saints have testified of being delivered from the love of vain things, from the lack of patience, and from many other things by simply calling on the name of the Lord. As they called on the Lord in the middle of their circumstances, they were instantly saved in His life. The more we call on the name of the Lord, the more we enjoy Him as our food, air, and everything that we need, and the more we are saved in His life, with the result that we grow in life. We should not be satisfied with mere knowledge concerning Christ. Rather, we need to enjoy Him by calling on His name. (*CWWL, 1969, vol. 2, p. 130*)