

Experiencing the Lord in His Name

ALL THAT IS IN THE NAME OF JESUS

*The Lord's person and work
are concentrated in His name*

Jesus! He is all in that wonderful name. Not only is the name all, but all of Jesus is in that name. Everything is in His precious name. We have to see that the concentration of all that the Lord is and all that He has accomplished is in His name. So regardless of what our need is, our need is Christ! Our need is Christ in what He is, and our need is Christ in what He has done — all this is to be applied to us.

Our need is Christ in every dimension. And it is marvelous to realize that all He is and all He has attained is now concentrated in the name Jesus. So when we say that name we drink Him, we partake of Him. He is available by that name and in that name. The Lord has made it so simple. He has put it right on the platter so that we can just enjoy and partake in a very simple way without complication, without having to do anything but breathe the name of Jesus. We can just open our mouth in the middle of whatever or in the middle of nothing, and there is pure enjoyment of this Person. In whatever we are passing through, we can speak the name of Jesus and know that in that name is Himself. He has concentrated Himself in His name.

In 1 Corinthians 6:10 Paul speaks of those who will not inherit the kingdom of God. Then in verse 11 he says to the believers, “And these things were some of you; but you were washed, but you were sanctified, but you were justified *in the name* of the Lord Jesus Christ and in the Spirit of our God.” So it is the name that qualifies us to inherit the kingdom. In the name we were washed. The washing is obviously based upon the precious blood of the Lamb, meaning that all He accomplished on Calvary is now being applied to us. “You were washed” means that the benefits of that precious blood and of that finished work are now in the name of the Lord Jesus. “You were sanctified and you were justified” refers to all that He accomplished for us in His finished work. Everything that He passed through is now concentrated in the name of the Lord Jesus and in the Spirit of our God. The name concentrates all the benefits and all the good of what He has passed through, and the name releases the Spirit and operates the divine resurrection life into our being and through our being.

Our vision when we call upon the name of the Lord

We have to see how precious the name of Jesus is so that we will have vision when we call on that name. What is in our spiritual vision is crucial when we call

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upon the name of the Lord. It is as Paul says, “How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one who proclaims Him?” (Rom. 10:14). Paul is saying that there is some speaking, and the speaking is about Christ.

Then in verse 17 he says, “Faith comes out of hearing, and hearing through the word of Christ” — the word all about Christ. Just tell me about Jesus, and faith comes out of hearing. So here comes faith. Faith is being given to me as a gift. I’m sitting here, and in a sense I’m passive. I haven’t done anything. I haven’t rectified myself. I haven’t changed my life. I’ve come just the way I am, and I’m just here and I hear. I hear the word about Christ. And as the word about Christ is being spoken or sung or testified or read — as the word about Christ is coming — there is something in my heart. There is something that has enlarged me to just believe into this One that I am hearing about. So what is happening is that as I am hearing there is something generated within my heart, and that something is called faith.

And then Paul says that out of the believing, out of that faith operating, issues the calling: “How then shall they call upon Him in whom they have not believed? And how shall they believe in whom they have not heard?” This indicates that there is a precious hearing, and out of this hearing there is an enlargement of our heart into this believing. So when we call “Jesus,” it is because we have been infused with the revelation of what He is and what He has accomplished. The revelation has come by hearing; it has come by the vision imparted to us through the Word. As the Word is infused into us, it imparts this vision. Then when we call “Jesus,” we are partaking of all that He is and all that He has accomplished. For example, at this moment in our calling we may be partaking of His resurrection life. At another moment it may be His crucifying life. And at still another moment we may be partaking of the very attitudes of Jesus and the love of Jesus that is infused into our being as we call.

Everything is concentrated in the precious name of Jesus. All the Christian books you have ever read, all the instruction about knowing your identification

with Christ — knowing that your old man has been crucified, knowing that you have been crucified to the world and the world to you, knowing that the enemy has been defeated and that we have all been raised up together and made to sit together with Christ in the heavenly places — everything that you know by knowledge in your mind is concentrated now in the reality that is in the name of Jesus. So now when we speak that name we get the good of that life. At a particular moment I need the putting to death of Jesus to something in my being. The crucifying life is in that name. When I am speaking that name, no one else may know it but I am drawing upon the putting to death of Jesus, putting to death this inordinate thought-life that wants to run wild and take its own thoughts and be independent from God. So when I am saying “Jesus,” I am saying the name that has the crucifying in it.

The name of Jesus is the continuation of Jesus

Not only is everything concentrated in His name, but everything that He is continues in His name. The continuation of Jesus Christ, who is the same yesterday, today, and forever, is in His name. The name is the continuation of Jesus. We see this in the book of Acts. Luke begins the book of Acts by saying, “The former account [the Gospel of Luke] I have made, O Theophilus, concerning all the things that Jesus *began* both to do and to teach” (1:1). So Acts is a continuation of Luke’s Gospel. The word “began” in this verse implies that now in the book of Acts Jesus is continuing. And how does He continue? In His name. It seems that all that is there in the chapters of Acts — all that the believers did — was based on the name of Jesus. They were doing things *in the name*. They were being commanded not to speak anymore *in that name* (4:17-18; 5:28, 40). And what they were being persecuted for was *the name*. So what dominates the scene in the book of Acts is that name.

In chapter 3 the man who was lame from birth was healed through faith in Jesus’ name. Peter boldly declared to the religious leaders, “By the name of Jesus Christ . . . by Him this man stands here before you whole” (4:10). Even on the day of Pentecost when

Peter was preaching the gospel, eventually it consummated in that pinnacle, “Whoever calls on the name of the LORD shall be saved” (2:21). So what we see is the continuation of the Lord Jesus in the book of Acts by the name. The disciples were all identified as those who called on the name of the Lord. Before the Lord captured Saul of Tarsus and defeated him, he was binding all those who were calling upon the name (9:14).

By all these passages we can see that the continuation of Jesus is in the name. How wonderful! And it is in that name that the whole covenant of grace, the whole economy of grace that we are now under in this new dispensation, is preserved in our experience. John 1:17 says, “The law was given through Moses; grace and truth came through Jesus Christ.” So the Lord’s economy is an economy of grace, which means it is an economy of supply after supply after supply. To begin with, it is receiving Him as a free gift. And then it is continuing to receive Him as His grace is being dispensed into us day after day, day after day, until one day we will sing, “When we’ve been there ten thousand years, bright shining as the sun, we’ve no less days to sing God’s praise than when we first begun.” Hallelujah! There is amazing grace in His name.

The name of Jesus and putting ourselves in a receiving position

All grace — this economy of grace — is preserved in our experience by His name. How? When you say “Jesus” you automatically put yourself in a receiving position. You are calling upon the name and you are drawing from His Person. You are expecting out of Him and being identified with Him rather than being under the stress and strain of your own energy and your own striving and your own rearrangement of your life — replacing your bad thoughts with good thoughts and making resolutions and arguing with your thought-life that you will be better next time. Calling saves us from all this.

But when you delay calling on Jesus, you remove yourself from the realm of grace. You spend needless time — moments and even hours — floating in that land where there is no hope. That is the wilderness. You wander and wander in the soul, and you leave the

economy of grace and get into another economy — the economy of the flesh; and it is works, it is exhaustion. But when you say “Jesus” you stay in the economy of grace. When you are about to react toward your husband, when you have those feelings toward your husband, you need the economy of grace right at that moment. You feel bad for those reactions. As a sister in the Lord you know you shouldn’t react in that kind of way. What are you going to do with yourself? You have to cast yourself, throw yourself, upon Him. And the way you can keep yourself in the grace is just by whispering “Jesus,” just “Jesus.” By that you are drinking of another life, another source, another feeling, another reaction. Hallelujah! It preserves us in this wonderful economy of grace. So everything is in this precious name. The continuation of Christ and the concentration of His Person is in His name.

The relationship between the Lord as the Spirit and His name

In John chapter 14 we see the relationship between the Lord as the Spirit and His name. In verses 16-18 the Lord says, ¹⁶ “And I will ask the Father, and He will give you another Comforter, that He may be with you forever, ¹⁷ even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. ¹⁸ I will not leave you as orphans; I am coming to you.” Here the Lord is talking about the Spirit coming, and in the next phrase He says, “I am coming.” So we know it is the Lord Himself who comes to us. Sometimes we say He comes *through* the Spirit, but more directly we can say He comes *as* the Spirit. When He says that the Spirit is coming and that the Spirit will be in you, He does not give all kinds of explanations. He just adds, “I will not leave you as orphans; I am coming to you.” This means the coming of the Spirit is the coming of Jesus.

Here we see the divine economy of the Lord, with Him being so intimate to us and so close to us. He was telling the disciples, “Don’t be bothered. Don’t be troubled that I’m going away. If I’m going away I’m coming back again, and I’m coming back in the

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Discovering Your Human Spirit

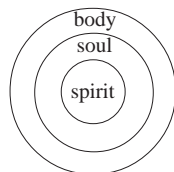
As new Christians we long for one thing — that we may always maintain our enjoyment of the presence of Christ. We do not want the initial joy of salvation ever to wane. We desire to have continual access to Christ at any time and in any place. And yet, as we meet other believers who have been saved for several years, we sometimes notice that the freshness of the Lord’s presence seems lacking, or even absent. It seems that some believers have not grown in Christ. They have accumulated more knowledge about Christ, but have not grown in the life and grace of Christ Himself. And perhaps we wonder if ultimately this will also be our lot.

The answer to this is emphatically, No! This does not need to be our lot! The Word of God reveals that we are to continually grow in His life and grace. The Christian life is not a stagnant life. It is not just an initial meeting of Christ, getting “a ticket” to go to heaven, and leaving it at that — never progressing in our experience of knowing and enjoying Jesus. Rather, the Christian life is just that — a life! Whose life? *The life of Jesus Christ*. And His life is a dynamic life that normally should grow in us all the days of our life.

Knowing That We Have a Spirit

One factor that is crucial for us to grow in Christ is to personally discover our own human spirit. Many of us today, even as believers, do not know that we have a spirit. We are well familiar with our body. We experience the physical world every day through our five senses. We are also very familiar with our soul. We experience the psychological world of thinking, feeling, and choosing every day. But many of us are totally unfamiliar with our own spirit. We are not aware that a spirit exists within us. Yet the Bible reveals that the human spirit is the third basic part of man. And as we shall see, the spirit of man is absolutely key to experiencing the Spirit and growing in the life of Jesus Christ. So we all need to make a very important discovery! We need to discover and locate our human spirit. The diagram to the right is helpful to illustrate our human makeup.

The Bible tells us that God created



man with three parts: a body, a soul, and a spirit. As the diagram shows, the body is the outermost, physical part; the soul is the inner, psychological part; and the spirit is the deepest and innermost, spiritual part. God created the spirit of man as the place for Him to indwell man. In other words, He created our human spirit to correspond to His Spirit in order that our spirit could receive and be indwelt by His Spirit. So when we receive Jesus Christ, He comes into our spirit. Our spirit, regenerated by His Spirit, is filled with His life and glorious presence. This is why the spirit of man is so key for practically experiencing Christ.

Locating Christ Within

Your spirit is the precise location of Christ Himself. Yes, Jesus Christ is seated at the Father’s right hand in heaven, but He is also living within every true believer. But where? Specifically, where does Christ live in me? What is His “address”? Knowing the precise address of someone is important if you want to quickly find him. If you know the address you can proceed directly and immediately to visit him without any wandering or waste of time. Praise the Lord that the Word of God tells us His address within us — it is our spirit!

Many of us seek to find Christ within our mind. We study about Christ, think about Christ, and contemplate what Christ would have us do in a situation. Others of us look for Christ in our emotions. In fact, we often measure our spiritual condition by our emotion. If our feelings are high and elated, we then conclude that the Lord is really with us. However, if our feelings are flat and depressed, we conclude that He has left us.

Yet, God never intended that we would have such a roller-coaster Christian life, following the ups and downs of our emotions or the meandering of our mind. The mistake here is to look for Christ in our emotions or mind. We must see that the emotion and mind are faculties of the soul, which is different from the spirit. The address of Jesus Christ is not your mind or emotion. It is your spirit. It is true that when we are enjoying the Spirit, He fills our emotion and mind with joy, love, and peace. But, the mind and emotion are not His permanent and constant address. His permanent and constant address is our spirit. Today I might be filled up with the Lord so that He has overflowed into my feelings. But tomorrow I might not be so filled up, and my feelings might be quite deflated. His filling of

my emotion is temporary. Yet all the while, His dwelling within my spirit is constant and permanent. For eternity He is joined to my spirit.

Far-Reaching Consequences

The fact that Christ indwells our spirit has far-reaching consequences! First, it means that Jesus Christ is never far away from you. He is always right inside. You need not search for Christ as though He were far, far away somewhere. You need not go here or there, hoping for an occasional encounter with Christ. Jesus Christ Himself lives within you. He indwells your spirit.

Second, it means that you need not wait to enjoy the presence of Christ. Of course, there is the aspect in the Christian life of waiting on God for direction in a certain matter or in answer to prayer. But in terms of contacting Him to have fellowship with Him, we never need to wait even one moment. You can have immediate fellowship with Jesus because He continually lives within your spirit.

Third, it means that you have a resurrection-life center located within the precincts of your being! Jesus Christ as life indwells you. This is really a tremendous fact and reality. It means that you have at your disposal all the riches and wealth of the resurrected Christ within you. What a treasure! What a resource! As unbelievers, we were left to the pitiful resources of our self — our fallen mind, emotion, and will. But now we have another source that we can practically tap into. The very life of Christ with all its power, ability, and grace is available for us to employ. Such a treasure has been deposited into us for us to avail ourselves of and enjoy day by day.

Practical Discovery

How can we practically discover our spirit? And after discovery, how do we make daily contact with Christ in our spirit? The answer is twofold. We must first open our mouth and use our voice to sing, pray, praise, call on His name, give thanks, testify, or speak the Word of God. A study of the early church in the book of Acts reveals that whenever the disciples were filled with the Spirit, their voice had been used in some way. For instance, when the church lifted their voices to God and prayed, they were all filled with the Holy

Spirit and began to speak the Word of God with boldness (Acts 4:24-31). In Ephesians the apostle Paul exhorts us to “be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.” Also, the prophet Isaiah tells us that with joy we shall draw water (the Spirit) out of the wells of salvation (our spirit), and in that day we shall give thanks, call on His name, make known His deeds, praise the Lord, and cry aloud and shout. This indicates that being filled with the Spirit in our spirit is related to the use of our voice.

If we are silent Christians — Christians that never praise the Lord, pray, sing, or call on His name — then we will not be so filled with the Spirit. And we will not often make contact with Christ in our spirit. The Lord gave us a voice not just to communicate secular matters, and certainly not to gossip and speak evil of one another. He gave us our tongue to praise Him. As the psalmist said, “Let everything that has breath praise the Lord.”

Second, when we use our voice, it must be from our depths. Too often we pray from our mind only. We pray mental prayers that come directly from our own reasonings and thoughts. Or sometimes we sing from our mind only. For example, in a church meeting we may sing along with everyone else, using our mind to read the words. But we don’t touch the Lord or drink the Spirit as we sing. Our praying and singing should be deeper than that! Using only our mind is too shallow. We must pray and sing from our innermost being — from our spirit. Of course, we need to use our mind when praying or singing, but the source from which we pray or sing should be our spirit. So we need to go a little deeper than our soul and speak from the depths of our spirit. When we do, we make contact with Christ *there*, and we get filled in spirit.

And sometimes it is helpful to pray loudly. The Bible speaks of “lifting our voice,” of “crying out and shouting,” of “crying Abba, Father,” and of “joyful shouting.” Even the Lord Jesus offered up prayers and supplications with “loud crying.” Using our voice in this way is especially helpful when we are first discovering our spirit or when we are under condemnation, confusion, depression, or an overactive mind. On these occasions, we need to lift our voice loudly to Christ. However, we often feel inhibited from calling out loud to Jesus. Our pride, our religious heritage, or our culture hinders us from freely calling on Him. We feel

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Spirit, even as the Spirit. And My relationship with you will be more intimate than it has ever been before because in that day you will know that I am in My Father and you in Me and I in you. You are going to know this because I will be in you and I will bring you right into Our relationship. I'm going to let you actually participate in My relationship with the Father. I will put Our relationship right into your being. When the Spirit comes, He is your portion." So the Spirit and the Lord Himself are just together, are just one, in John 14.

The sending of the Spirit and the Lord's name

Then in verse 26 the Lord says, "But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you." When the Lord says that the Father will send the Spirit "in My name," it means that when we call His name, "Jesus," we activate the reality of the life-giving Person who is the Spirit today, the resurrected Jesus with all that He is (2 Cor. 3:17-18). We activate that Person by His name. So it is awesome to speak the name of Jesus. It activates the reality of the Spirit. That is why Paul puts the name and the Spirit together in 1 Corinthians 6:11. He says that we were washed, sanctified, and justified "in the name of the Lord Jesus Christ and in the Spirit of our God." How precious is this word.

Life in His name

In John 20:31 we have a summary of John's whole Gospel: "But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have *life in His name*." Jesus is the life-giver. He gives life, and He gives it in His name. John writes this whole Gospel with a purpose — that we would believe. This believing is into the precious name of Jesus, and in this name and by this name we have life.

So we can see the intimacy between His name and the life-giving Spirit, the giving of the life, the actual dispensing of the life. I need the life in my being. I need to be a different person. He gives life in His

name. Brothers and sisters, all these verses, all the Word of God, should just infuse us to sanctify our lips by speaking that name "Jesus" with our heart, with our understanding, with vision, with our whole being. We are partakers and participators in the very life and nature of God by the name of Jesus.

The name of Jesus and being in the Holy Spirit

In 1 Corinthians 12:3 Paul says, "No one can say, Jesus is Lord! except in the Holy Spirit." Or it can be translated, "No one can say, Lord Jesus! except in the Holy Spirit." And in verse 13 Paul says, "For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit." This drinking of the one Spirit together as one Body is available to every saint. No one is left out. In these two verses why does Paul stress that the Spirit is available to every saint? Here in chapter 12 Paul is dealing with the operation of the gifts in the church meetings. It may have been that some were feeling certain ways about the gifts. Maybe some felt excluded from the Spirit if they did not have a more demonstrative kind of gift, whether it be speaking in tongues or the interpretation of tongues or the gift of prophecy or healing. Maybe some were comparing themselves with others and thinking, "Well, I don't have that operation of the Spirit passing through me." Maybe they felt a little bit excluded in the one Body. But it is so precious the way Paul begins this chapter. He just says, "No one can say, Lord Jesus! except in the Holy Spirit." That means every saint is a participator in the drink of the Spirit by just saying that name. This shows us how intimate the name is with the participation in the Holy Spirit.

The Lord's doings and His name

In John 14:13-14 the Lord says,¹³ "And whatever you ask in My name, that I will do, that the Father may be glorified in the Son."¹⁴ If you ask Me anything in My name, I will do it." Do you see the connection? "My name" — "I will do it!" The Lord's name releases the Lord's doing. If you stay in yourself — looking at your feelings, analyzing your in-

sides — nothing happens and you just go under the pile even more. But just as you are, caught in the middle of yourself, use your mouth with that name Jesus. You say “Jesus,” and He says, “I will do it.”

We are not the Savior. He is the Savior. We try to save ourselves, we try to fix ourselves up. But, brothers and sisters, He is the fixer-upper. And He is the fixer-upper by our calling upon the name of the Lord. Otherwise we are the fixer-upper: “Give *me* the credit. Give *me* the glory. Pat *me* on the back.” But if I drop myself, humble myself, become weak, dependent, just a caller — “Jesus” — I get filled up. Then all the glory is to the Father, all the glory is to Him. The Lord is the doer of it all by His name. How precious is this name. So we can see the relationship between the Lord Himself as the Spirit, as the life-giver, as the doer, and this precious name.

UNDERSTANDING THE WORD “CALLING” IN THE BIBLE

The Hebrew word for call

Throughout the entire Old Testament, whenever calling upon the name of the Lord is mentioned, the Hebrew word *qara* is typically used. The dictionaries tell us that *qara* means to call, cry, or even utter a loud sound. In Isaiah 36:13 *qara* is translated “cried out with a loud voice.” It means to call unto someone. And in Psalm 57:2 we see another usage of the word *qara*: to cry out to God. The Psalmist says, “I will cry out to God Most High, to God who performs all things for me.” Also in Psalm 147:9, a very simple verse, *qara* is used: “He gives to the beast its food, and to the young ravens that cry.” These ravens are crying and the Lord gives them food. Here *qara* is translated “cry.”

This same Hebrew word *qara* is used for “call” in Genesis 4:26: “Then men began to *call* on the name of the LORD.” When they were weak, when they were at the point of no return in themselves, they began to call. So the same word that is used for the cry of a raven in one verse is used here for calling on the name of the Lord. It is definitely a calling that is out loud and a crying that goes to Him. With prayer you can be silent like Hannah, just moving your lips (1 Sam. 1:10-13). But it is impossible to call silently. Both the He-

brew and Greek words for calling mean to call out, to speak out that name, even to cry out, and sometimes with a loud voice. At other times it is just “Jesus” — maybe not loud, but you are calling. It is a calling upon the Person. This is the meaning of the Hebrew word *qara*.

The Greek word for calling upon

The Greek word for call, *epikaleo*, means to invite and summon someone. It means to call to, to call upon, to appeal to, to call out, to cry out upon. And sometimes it means to surname or designate someone. These are the different definitions given in all the dictionaries for *epikaleo*. This word itself is a compound word. The first part of the word is the preposition *epi*, which means “upon.” And this is prefixed to the root word *kaleo*, which is the word “call.”

The word *kaleo* stands alone many times in the New Testament. For example, it is used in Romans 8:30: “And those whom He predestined, these He also called.” This is *kaleo*. That means the Lord called us one day. This refers to His coming to us so that we would be saved. He called us through some means. But the word for calling is *epikaleo*. We add the *epi* prefix to the root word *kaleo* to emphasize the object called upon. The Greek preposition *epi* puts an intensive into the word “calling.” It is not just calling in any direction. It is calling upon a specific object. And when it is used for calling upon the name of the Lord, it is a call that focuses and calibrates our whole being upon this Person. The very word *epikaleo* shows us that we gird up our loins, everything that is loose in us, and we call “Jesus.” He becomes front and center: Attention! Everything stop. “Jesus.” We are calling upon this Person. We are calling this Person in reality. This is the significance of the word “call.”

The middle voice and taking the initiative to call

When related to calling on the name of the Lord, the Greek verb *epikaleo* is always used in the middle voice in the New Testament. In Greek the *active voice* stresses the subject as the doer of the action. The *middle*

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voice not only stresses the subject as performing the action but also as being involved in or participating in the result of the action. And the *passive voice* stresses the subject being acted upon. All the Greek grammarians tell you that it is impossible to accurately reproduce the thought of the middle voice with our English language. This is true of any language — there are certain unique inflections and idioms that cannot be reproduced or exactly translated into another language. You have to feel it. There is emotion in it. We all know in languages it is this way.

In Greek there is something unique whenever the middle voice is used. It means the subject is involved in the action of the verb, even participating in the action. This means that as the subject we are not passive. Neither is calling on the Lord stressing the action of calling as an end in itself. It is stressing our taking the initiative with our spirit and our mouth to call upon the name of the Lord. The emphasis is always upon our taking the initiative. We are involved in this action, and we participate in the result.

Again, wherever the word *epikaleo* is used for calling on the name of the Lord, it is exclusively in the middle voice. This indicates that it is not something you will be forced to do from without. It is not that you are passive and are acted upon. It means that you yourself and I myself open our mouth and we are involved in calling upon that name. So take the step. Take the initiative. If you have never done it, it may seem like jumping off the edge of a diving board for the first time. When I was a young boy, maybe 9 or 10 years old, I remember getting up on a 10-foot-high diving board and looking down for the first time. Oh, it looked scary to me. But eventually I had to jump off. Right? In the same way, you may feel like you are not sure if calling on the Lord will work for you. You say, “You don’t know my condition.” But I say, tell the self to be quiet. And you just call “Jesus.” The self will talk incessantly. It will discourage. It is never ready. It is always waiting. It is always getting itself together. It is always doing something. So just cut through and call upon that name — “Jesus, Jesus.” And then He is activated right within your being.*

* Taken from the new book, *Calling Upon the Name of the Lord*, by Bill Freeman, pp. 49-63, 65-69.

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more comfortable remaining staid, quiet, and passive. We might even be critical of others who do lift their voices to praise the Lord.

But if we want to discover the indwelling Christ in our spirit and relieve ourselves of those things that weigh us down, we must be willing to lay aside our pride, heritage, and culture, and like a child call on His name. When we lift our voices and cry out from our depths, we will make contact with Christ in our spirit! We will discover the reality of *our* spirit in which the Spirit dwells. And this discovery is not a one-time experience. Discovering our spirit becomes the key to practically experiencing Christ for the rest of our lives. Knowing His address within us allows us to touch Him at any time and in any place. We can have immediate fellowship with Christ by contacting Him in spirit. And by this daily contact, we will not settle for a shallow Christian life, but grace will be multiplied to us, we will be continuously saved in His life, and we will maintain the enjoyment of His wonderful presence.

Scripture References:

Man has a spirit: 1 Thess. 5:23; Rom. 1:9; 8:16; Zech. 12:1; Heb. 4:12; John 7:38; 1 Cor. 16:18

Christ lives in our spirit: 1 Cor. 6:17; John 3:6; Rom. 8:10; 2 Tim. 4:22; 2 Cor. 4:7

Contacting Christ by speaking: Rom. 8:15-16; Acts 4:24-31; Eph. 5:18-20; 6:18; Rom. 10:9, 12-13; 1 Cor. 12:3; Isa. 12:3-6; 1 Cor. 14:15; John 4:24; (cf. James 3:2-12)

Lifting our voice to the Lord: Rom. 8:15; Acts 4:24; Psalms 98:4-6; 100:1-2; 126:2; 150:6; Heb. 5:7; Isa. 12:6; 52:8-9; 54:1

— Kirk Eland

the Christian

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