

The Significance of the Name of Jesus

The name of Jesus and Jesus Himself

When we read the Gospels we may have a kind of secret admiration for those who were with the Lord Jesus during the days of His flesh. We may wish that we could have been there too. What would it have been like to walk down a road and actually be able to see and contact Christ? To be so close to Him that if you had a need you could follow the crowd and press through to touch the hem of His garment! We may consider the people who lived with Christ in the flesh to be more favored or privileged than we. Yet the Bible reveals that “Jesus Christ is *the same* yesterday, today, and forever” (Heb. 13:8). But you ask, how is He the same? In what way is He the same to me as He was to those living 2000 years ago? The answer is simple. It’s in His name. He is the same in the realm of His name.

Calling on the name of Jesus is the same as being present with Jesus in the flesh. In fact, it is better. Why? In the flesh, Christ was limited in His availability to all men, but now in resurrection He is available as the Spirit (2 Cor. 3:17). His availability in resurrection as the Spirit is as near as the mention of His name (1 Cor. 6:11). Christ is touchable all the time, in any place, under any circumstance, and through any environment. Regardless of your condition — if you are emotionally on the floor, even if you have made your bed in hell — you can open your mouth and say “Jesus”

and He is there. “No one can say, Jesus is Lord! except in the Holy Spirit” (1 Cor. 12:3).

We can experience our precious Lord Jesus in a direct way by calling upon His name. The Lord comes to us in His name. Isaiah 52:6 says, “Therefore My people shall know My name; therefore they shall know in that day that I am He who speaks: Behold, it is I.” When we speak His name, His response is “Behold, it is I.” And Romans 10:12 declares, “The same Lord of all is rich unto all who call upon Him.” The Lord Himself with all His riches becomes our portion and experience when we call upon Him. So it is imperative for us as believers to see the significance of the name of Jesus, to see from the divine point of view the deep meaning of the precious name of Jesus, to appreciate the revelation of His name given to us in the Word. It is the name that is above every name — the name that in this universe has a value beyond what we could imagine.

*Calling upon the name of the Lord
in the lowest dungeon*

Calling upon the name of the Lord is precious to desperate people. When you are desperate, you value calling on His name as Jeremiah does in Lamentations chapter 3. Here Jeremiah is speaking about the overwhelming problems he is under, and it seems that he just cannot get through. He says to the Lord in verse 44, “You have covered Yourself with a cloud, that prayer

IN THIS ISSUE:

- The Significance of the Name of Jesus — Pages 1-3, 6-8
- Christ the New Wine (Part 2) — Pages 4-5, 8
- Insert

P.O. Box 12277
Scottsdale, AZ 85267

Address Correction
Requested

Non-Profit Organization
U. S. POSTAGE
PAID
Scottsdale, AZ
Permit No. 824

should not pass through.” Even prayer is not able to break through the problems. In verses 45-54 he depicts the severity of the situation: ⁴⁵ “You have made us an offscouring and refuse in the midst of the peoples. ⁴⁶ All our enemies have opened their mouths against us. ⁴⁷ Fear and a snare have come upon us, desolation and destruction. ⁴⁸ My eyes overflow with rivers of water for the destruction of the daughter of my people. ⁴⁹ My eyes flow and do not cease, without interruption, ⁵⁰ till the LORD from heaven looks down and sees. ⁵¹ My eyes bring suffering to my soul because of all the daughters of my city. ⁵² My enemies without cause hunted me down like a bird. ⁵³ They silenced my life in the pit and threw stones at me. ⁵⁴ The waters flowed over my head; I said, I am cut off!” When you reach the point of saying, “I am cut off!” you are at the bottom. You may have never reached that point, but Jeremiah in Lamentations 3 is at this lowest point. It is in this desperate hour that Jeremiah reacts in verses 55-57: ⁵⁵ “I called on Your name, O LORD, from the lowest pit. ⁵⁶ You have heard my voice: do not hide Your ear from my sighing, from my cry for help. ⁵⁷ You drew near on the day I called on You, and said, Do not fear!”

When you call on Him out of the lowest pit, the Lord comes to you. He draws near. Notice that to call on His name (v. 55) is to call on Him (v. 57). His name *is* Him! When prayer did not work, and self’s energy came to its end, calling upon the name of the Lord brought God in with His fear-dispelling speaking. What a wonderful reality that we can call on the name of Jesus. And when we call that name, we get His Person. For example, when I call out the name John, immediately John responds to me. I get John himself — I get his attention with all that he is. How marvelous that we can call Jesus’ name and have Jesus, with His attention and all that He is. It is just by the mention of His name.

If the name of the Lord is the Lord Himself coming to us, we need to study the significance of the name of Jesus in the Scriptures. We need to see all the aspects of the precious name of Jesus. This will infuse us with faith and deepen our calling upon that name which is above every name.

THE SIGNIFICANCE OF NAMES IN THE BIBLE

To deepen our appreciation of the name of Jesus we need to understand the significance of names in the

Bible. That is, what is the meaning behind a name according to the Bible’s concept? In Scripture, are names merely given because they rhyme or sound pleasant to the ear? A careful study of Scripture reveals that when names were given, they were not given in a meaningless or indiscriminate way. The Bible’s way of naming was not like today’s way of naming, where you peruse a name book and choose the name that sounds best. The practice of naming in the Bible was always based upon the character, nature, and destiny of a person. The name was always a summary of something in a person’s character, calling, and history. To know the name of a person was to know something about that person’s history and makeup.

The name stands for the person

In the Bible a name always represented the character, function, and destiny of a person. The name stood for the person in some way. This is the significance of a name in the Bible. For example, Acts 1:15 says, “And in those days Peter stood up in the midst of the brothers (altogether the number of *names* was about a hundred and twenty), and said . . .” In this verse the name is equal to the person. In other words, to speak of the number of names is to speak of the number of persons. This is the basic concept of a name in the Bible. The name stands for the person.

Revelation 3:4 says, “But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy.” Here the Holy Spirit uses the word “names” to signify the persons. There were a few names in Sardis who were obviously the few overcoming persons in that church. So a name and a person are interchangeable in Biblical usage. Names were not meaningless labels; names referred to certain persons. This is significant in appreciating the name of Jesus. The name of Jesus *is* the person of Jesus. So when we say Jesus, we are touching the person of Jesus. That name is His Person, and that name has been given to us to speak anytime, anywhere, in any environment, that we might enjoy and experience His Person and all that He is. This is profound, yet so simple. Everything is in this one name — Jesus.

To know the name is to know the person

Not only does the name stand for the person, but to

know the name is to know the person. First Samuel 25:25 says, "Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal [Fool] is his name and folly is with him." This example is negative, but its principle is true of names in the Bible: "As his name is, so is he." When we put the name of Jesus into this phrase, we see the significance of His name. "As His name is [Jesus], so is He." Matthew 1:21 says, "You shall call His name JESUS, for He will save His people from their sins." So when we say "Jesus," we are touching a Person who saves us. He is saving us from our sins. As His name is, so we know Him as our Savior God. The revelation of Himself is in His name.

Psalm 9:10 reveals the same truth: "And those who know Your name will put their trust in You." Knowing the name and knowing the Lord Himself issues in putting our trust in Him. Knowing His name and knowing what He does go together. The simple, practical way to know the Lord is in His name. Confessing the name "Jesus" is the most profound thing you can do in your spiritual life, because that name puts us in direct contact with Himself.

Calling upon His name brings us out of merely thinking about Jesus or wishing to be more like Jesus. It brings us out of our emotions and our powerless desires to be like Him. Calling brings us out of our searching and endless seeking. Just by speaking His name we are instantly transferred into a participation in His Person.

Not only are we transferred by the name of Jesus, but the entire universe is being consummated in the name of Jesus. In this consummation the Lord is heading up all things in the heavens and on the earth, and all things will be brought to their peak for one grand finale — that at the name of Jesus every knee will bow and every tongue will confess out that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10-11).

The whole universe is going to be reduced to the utter simplicity and confession of the name of Jesus and the acknowledgment that that name is above every name — that Jesus is Lord. The name that has been cursed, the name that is taken in vain, the name that has been trampled in the streets, the name that has been profaned by the enemy — that same name is now in the process of being sanctified. Now, through our lips today in the church, that name is sanctified, and one day all will acknowledge the name and majesty of Jesus. Hallelujah. What a name!

The name expresses the nature of a thing or person

Even in the beginning when Adam named the animals, the naming was according to the nature of the animal (Gen. 2:19-20). The Lord was expecting Adam to identify all these living creatures by a name that was fitting to their nature. The Lord brought the animals to Adam and he discerned their nature and named them accordingly. He looked at one of the creatures and said, "This is a cow. This big creature expresses cow life." No name is so fitting to a cow as "cow." Then another animal came, and Adam said, "This is a horse." Again, the name "horse" accurately depicts the nature of that animal. Then the Lord brought a flying creature to Adam, and Adam said, "This is a bird." Adam gave names to all the fowl of the air. It is instructive to see that the naming of the animals was done according to their nature.

What happened with the animals also took place with the naming of Adam's wife. Adam named his wife Eve (Heb. *life* or *living*) because she was the mother of all living (Gen. 3:20). Her name, Eve, expressed her nature and function. Thus, we see the Biblical concept behind the naming of animals and humans. The name expresses the nature.

It is with this background that we can understand the deep significance of calling upon the name of the Lord. The name of Jesus expresses His nature as Savior. Nothing is so fitting to Jesus as saving us from our sins. When we name His name, we touch His saving life. Just to say "Jesus" brings with it the consciousness of His saving nature. His name represents His nature, character, function, history, and destiny. It is all concentrated in His name.

When we live under this revelation, whenever we speak the name, "Jesus," the whole universe stands up at attention. Embodied in His name is His person, work, and position in the universe. At the name of Jesus every knee bows and every tongue confesses that Jesus Christ is Lord to the glory of God the Father. It is with this Biblical background that we gain a deeper appreciation of the significance of the name of the Lord.

THE REVELATION OF GOD IN HIS NAMES

The significance of the name of the Lord has the entire Old Testament as a background. God chose to reveal by His names what kind of God He is in His

(Continued on Page 6)

Christ the New Wine

(Part 2)

Awake, sleeper, and arise from the dead, and Christ will shine on you. Therefore be careful how you walk, not as unwise men, but as wise, redeeming the time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit. Ephesians 5:14-18

In writing this portion of the Word, Paul wants us to understand what the will of the Lord is, and it is simply this: be filled. Not filled with the wine of the world, for that will lead to ungodly dissipation. But rather filled with the Spirit, which is the new, spiritual wine. God's will for us is not to be empty, dry Christians. God's will is for us to be filled Christians. If we are to understand His will, we must understand this! But how? we may ask. How can I be filled with Christ? Paul tells us: "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ" (vv. 19-20). Did you notice these participles — speaking, singing, making melody, and giving thanks? All these actions are related to the use of our tongue. This indicates that the way to be filled is by opening our mouth and speaking about Christ. We could add to Paul's list praising, calling the Lord's name, worshipping, and praying. As we sing to the Lord with our whole heart, as we give thanks to God in all things, as we talk about Christ and His Person and work, we get filled! We get a drink of the Spirit! And when we get a drink of the Spirit, we come under the influence of the Spirit.

Let me ask you, did you take a drink of the Spirit today? Did you drink enough to come under the influence of the Spirit? Personally, in the morning I do not like to have too much contact with my family until I'm under the influence of the Spirit. This is why I like to get up a little earlier — to have some time with the Lord, so that I'm not meeting my day with my raw, "unintoxicated" self. If I meet my day with just my self-life, the results are usually quite predictable. It will be a day of reactions, irritation, vacillating feelings, and an over-active thought-life. Worse, if I would go several days or weeks without a drink of the Spirit, the results would be disastrous. But just give me a little time to drink the Lord — to sing, pray, call His name, and give thanks to Him. I won't try to change or reform myself. I'll just take some drinks. Then I'll be under the influence of Christ. I'll be able to meet my day in Christ and not in myself. I'll be full of love, joy, peace, and faith (Gal. 5:22). Jesus Christ, as the new wine, will influence how I live and interact throughout my daily life. And if in the middle of the day I find my self-life beginning to live and react, then that is simply a signal to me that it's time

for another drink! It's not time to reform myself or to feel bad about myself — it's time for another drink of the new wine.

Drinking Corporately

This passage in Ephesians 5 shows us one more thing — that our drinking of the Spirit is not just an individual matter, but a corporate matter. Paul says to be filled, speaking *to one another*. The phrase "to one another" means that our drinking is often in the context of a church meeting. Paul has in mind here the corporate gatherings of the saints where everyone is speaking about Christ. All the members are praising the Lord, sharing a testimony, offering a prayer, and encouraging and exhorting one another. Of course, this is not referring to a "traditional" church meeting where only one or two people speak. This is referring to meetings where all the members of the Body function and speak, and where there is a sense of mutuality in the meeting. That is, there is a "speaking to one another." In this corporate atmosphere, we receive a deep drink of the Spirit.

The New Wineskins

Let us look at one more passage — Matthew 9:9-15. In this portion of the Word we will see that the new wine needs new wineskins:

Then as Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, Follow Me. And he arose and followed Him. And so it was, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, Why does Your teacher eat with tax collectors and sinners? But when Jesus heard that, He said to them, Those who are well have no need of a physician, but those who are sick. But go and learn what this means: I desire mercy and not sacrifice. For I did not come to call the righteous, but sinners, to repentance. Then the disciples of John came to Him, saying, Why do we and the Pharisees fast often, but Your disciples do not fast? And Jesus said to them, Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

This passage tells us that the Pharisees objected to Jesus eating with Matthew and his friends, who were tax collectors and sinners. This was a real offense to them, because in their opinion godly men should not associate themselves with such sinners. After Jesus answered their objection, another group of men — the disciples of John — quickly voiced a different objection. They were bothered by the fact that Jesus' disciples did not fast. Here we have two different

groups of men criticizing Jesus. One group, the Pharisees, objected to something that Jesus *did* — He ate with tax collectors and sinners. The other group, the disciples of John, objected to something that Jesus *did not do* — He did not have His disciples fast. So He was criticized for what He did do and for what He did not do. In other words, He was the continual object of religious criticism.

After answering each of their objections, the Lord went a little deeper and touched upon the underlying root of their criticisms. He exposed the reason *why* they were so offended. In verses 16-17 He says, “No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. Nor do people put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.” We know that in this parable the new wine represents Jesus Christ. It is also evident what the wineskins represent — they represent us, the church. Why? Because we are the containers of Jesus Christ. Christ, as the new wine, is poured into us, as His wineskins. Now what is important to see here is that the Lord speaks of *two different kinds of wineskins*. There is an old wineskin and there is a new wineskin. And it is quite clear from the Lord’s words that an old wineskin is inadequate to hold new wine and that only a new wineskin would be an adequate container. Why is this so? Because new wine has too much fermenting power for old wineskins. The old wineskins are already stretched out. Thus they have no capacity to be stretched anymore. And if new wine is poured into them, the fermenting power of the new wine will burst them and the wine will be spilled on the ground. New wine must have new wineskins that can stretch and be flexible enough to handle its fermenting power.

What is the Lord saying in this parable? First, He is declaring that He is the new wine. And second, He is disclosing to the Pharisees the reason for their being offended by Him — it is because they have become religious, inflexible, and rigid. In their self-life, they have become old wineskins. It’s as if He is saying to them, “I am not a religion or a traditional concept. I am a Person! And as a Person, I am living, active, moving, and fermenting! I am not according to your religious concepts or opinions. I cannot be confined or boxed in. Today I might do one thing, and tomorrow I might do something completely different. I am always breaking out, bursting forth. Now, if you try to box Me into the confines of a stiff religion, I will break out! I will burst that old wineskin. You can’t restrict Me. Why? Because I Am Who I Am. I am Almighty God. Don’t confine Me by your views about whether or not I should be eating with sinners and tax collectors. In your religious concept, God does not sit down with sinners. That is a big confinement that I will burst! Nor should you confine Me

with your views about fasting, expecting Me to live according to your religious precepts. That is another boundary you want to set for Me. But I will break out of those confining boundaries. I will burst those old wineskins. I am not a dead religion, but a fermenting Person who cannot be confined.”

Jesus Christ is the fermenting new wine. He is always bursting, doing the unexpected. This is why what happens in the book of Acts is so unpredictable. There is not much pattern or logical sequence that can be found. The book of Acts is just a series of bursts! Jesus bursts out here, and then He bursts out there. He bursts out on the day of Pentecost. He bursts out in Samaria. He bursts out in Antioch. And whenever He bursts, He offends the religious mind. The religious mind thinks, “How could He do that?” Even Peter, one of His leading apostles, said, “Not so, Lord.” When the sheet came down and the voice said, “Rise, Peter; kill and eat,” Peter’s religious concept was completely violated. He told the Lord, “I have never eaten anything common or unclean” (Acts 10:13-14). A proper Jew never eats unclean food and never has fellowship with Gentiles. Now in this vision, God Himself is telling Peter to preach the gospel to the Gentiles, to baptize them, love them, and have fellowship with them as members of the church. This command from the Lord violated the religious core of Peter. It is something that, in Peter’s mind, God would never do. But here He is, as the fermenting new wine, doing the unexpected.

The Container God Needs

The new wine will often do the unexpected. Therefore, if we want to contain Him we must be ready to be stretched. We must be ready to drop our “not so, Lord’s” and just move with the Spirit. We’ve got to move when the Spirit says move. We’ve got to act when the Spirit says act. We’ve got to stretch when the Spirit says stretch. We’ve got to let our concept be crossed out. Whatever the Spirit might do, we have to be ready to do it. For instance, if the Spirit says to go up to that chariot and speak to that man, we had better be ready to go (Acts 8:26ff).

How the fermenting Christ needs a container! It is important to note from this passage that the Lord does not merely want to be the spiritual wine on this earth, but to be the wine *in a wineskin*. In other words, He wants a proper container for Himself so that He is not “spilled.” Yet, the *kind* of wineskin that will contain Him means everything. He needs new wineskins, not old ones. He needs a church on this earth that matches Him, is submitted to Him, and cooperates with Him — that moves when He moves and stretches when He stretches. He needs brothers and sisters who will not tell Him what He can and can’t do, but will recognize that He is the wine and we are His wineskins. He

(Continued on Page 8)

(Continued from Page 3)

nature, character, and work. His names tell us who He is, what He does, and what He will do. There are several names of God given to us in the Old Testament by which He reveals Himself. It is enlightening to see how God is revealed in His names.

Elohim

The first name of God used in the Bible is *Elohim* (Gen. 1:1). This name is used well over two thousand times in the Old Testament, and it is the most prominent name of God in the first chapters of the Bible. When God is spoken of in His creation of the heavens and the earth, He is called *Elohim*: *Elohim* created, *Elohim* made, *Elohim* said. As *Elohim* God unveils Himself in His creating power, by which He speaks something into being out of nothing. He is the God who spoke this universe into being because He is the Almighty, creating God. So when God reveals Himself as *Elohim*, He is unveiling Himself as the kind of God who creates things out of nothing. He is the God of power to create and make the universe. Hallelujah! This is our God. How precious is His name *Elohim*!

Jehovah

Another name by which God chose to reveal Himself is Jehovah, translated from the Hebrew word *Yahweh*. Many Jewish people, even to this day when they read or see this name, will not speak it. They substitute another kind of utterance for God. They use the name *Adonai*, which means “Lord.” They replace *Yahweh* or Jehovah with *Adonai*. The reason for doing this, according to Jewish tradition, is because the name Jehovah is too sacred, too holy, to utter. But we need to see the significance of God revealing Himself as Jehovah. Jehovah means “I AM WHO I AM.” It is just God revealing Himself to us in the most simple and direct way — I AM.

The name of God as Jehovah is found in Exodus 3:13-14: ¹³ “Then Moses said to God, Indeed, when I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them? 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.” The name Jehovah is from the Hebrew verb “to be.” It means “I Am the Ever Existing One.” The

way this name is constructed in Hebrew reveals God as a present, existing, becoming One. In other words, whatever is necessary in your life at this moment, “I AM the One becoming that to you!” Jehovah is just God as I AM. The Lord said in John 8:58, “Before Abraham was, I AM.”

When the Lord Jesus identifies Himself as Jehovah in the Old Testament, we see how all-inclusive the name of Jesus is. Our Lord Jesus Christ is Jehovah — “Before Abraham was, I AM.” This means that when we call Jesus, He infuses into us at that moment everything He is as I AM WHO I AM. Once we see the connection between Jehovah and Jesus, calling upon the name of the Lord takes on a deeper significance than we could have imagined.

Added to this revelation of Jehovah are all the suffixes that are attached to that name in the Old Testament. The following is a list of what He is to His people as Jehovah, the Ever-Existing One:

- 1) Jehovah-jireh
I AM-provides (Gen. 22:8)
- 2) Jehovah-rapha
I AM-heals (Exo. 15:26)
- 3) Jehovah-nissi
I AM-my banner (Exo. 17:15-16)
- 4) Jehovah-qdash
I AM-sanctifies (Exo. 31:13)
- 5) Jehovah-tsidkenu
I AM-our righteousness (Jer. 23:6)
- 6) Jehovah-shalom
I AM-peace (Judges 6:24)
- 7) Jehovah-shammah
I AM-there (Ezek. 48:35)

At every point, with every need, under any circumstance, the Lord revealed Himself to His people as I AM WHO I AM. Just call Jehovah and fill in your suffix, and He will be I AM to you at every point of need.

THE ECONOMY AND PROCESS OF THE NAME

The name inherited in eternity past

With the Biblical background of the meaning of a name, and God revealing Himself in His names, we can now consider the economy and the process of the name of Jesus. The name of Jesus has a long process attached to it. It starts in eternity past, before creation. According to Proverbs 8:22-23 the Lord Jesus in His economy

was established in eternity past: ²² “The LORD possessed me at the beginning of His way, *before* His works of old. ²³ I have been established from everlasting, from the beginning, *before* there was ever an earth.” Hebrews 1:2-4 also speaks about the Lord in relation to eternity past: ² [God] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds [universe]; ³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, ⁴ having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.” Christ was appointed “Heir of all things,” and as Heir He became the means through which God made the universe. This implies that the heirship of Christ was in eternity past.

The Lord obtaining “a more excellent name” than the angels indicates that the Lord’s name in all of its depths reaches back into eternity past when the entire angelic realm knew that the universe was to be centered and focused in Christ. Verse 4 implies that in eternity past the Lord inherited the name which is above every name — the name of Jesus. At that time all the angels and all the archangels had to behold the fact that the Father designated His Son to be preeminent, over everything. Colossians 1:16 says that everything was created *in* Him, *through* Him, and *unto* Him. This reveals that Christ was designated as the intrinsic reality of creation, as the means and agent of creation, and as the goal of all creation. The Father elevated His Son to be the heir of all things with a more excellent name than all the angels.

In those preexisting ages, Lucifer, an archangel and the anointed cherub, was created by God as a beautiful one and was appointed to coordinate the universe to lead the worship to Christ and to the Father (Ezek. 28:13-14). But iniquity was found in him and he became the devil, the one who rebelled against God (Ezek. 28:15; Isa. 14:13-14). In light of the heirship of Christ in the universe, we may well understand *why* Lucifer wanted to be like the Most High. It was no doubt related to the Father lifting up His Son, Jesus Christ, by appointing Him Heir of all things and giving Him a name above every name. Christ was designated to be the centrality of the whole universe. Lucifer beheld all this heavenly activity with Christ as the

center. He watched it all, he heard it all, and he knew it all. In his heart he was lifted up and he rebelled against God’s order of things and became the devil. His fall as Satan was related to the One who inherited the most excellent name.

Today the enemy may try to invade your thought-life and fill up your emotion with bitterness, hate, hardness, and all that demonic activity in the realm of the soul. If you wonder what to do with a mind and emotion that are in confusion and frustration, let me tell you the answer. Speak the name Jesus. Call the name Jesus. That name has been inherited from eternity past, and every demon in hell knows that name. Satan knows that name, and he doesn’t want you to speak it. He doesn’t want you to open your mouth. But what should we do? We have the name that is above every name. At the name of Jesus, Satan has to bow. Every knee must bow at the name of Jesus. He has inherited a more excellent name in this universe. This inheritance came out of eternity past. The name of Jesus goes back to God’s original thought for the universe. The economy and process of the name of Jesus is linked with all God’s eternal counsels and plans coming out of eternity past. When we call that precious name, “Jesus,” we get linked to that same eternal dimension.

*The name in relation to the
incarnation and human living of Christ*

The first step of the process of the name of Jesus begins in eternity past, and the next step in the process of that name is the incarnation with His human living. It was at the time of the incarnation that an angel of the Lord said to Joseph, “You shall call His name JESUS, for He will save His people from their sins” (Matt. 1:21). So the name of Jesus includes what transpired in the incarnation. The Word became flesh. Man was fallen. Man was flesh. There was no hope for man. There was no way man could save himself. Four thousand years of history, from Genesis to the time that the Lord came into the world, proved one thing — there is no hope for the flesh. No one could make it. Corruptible flesh is fallen. But then in the fullness of time, God sent forth His Son (Gal. 4:4). Born of a woman, He became a man. And He came just like you and I. He had skin. He had bones. He had blood. He was a human being. And He lived a human life, incarnated for those 33 1/2 years. He experienced emotions. He experienced temptation.

(Continued on Page 8)

(Continued from Page 7)

He experienced the attacks of the enemy. He went through human life in every dimension. He went through all the battles struggling against sin (Heb. 12:3-4), and He came off perfect and victorious (Heb. 7:26). He brought humanity into what God wanted humanity to be from the beginning — in His image (Gen. 1:26-28; cf. Col. 1:15).

Christ brought God into man, and He brought man into God. He brought humanity into God — this is what transpired in the incarnation! He was the last Adam and the second Man (1 Cor. 15:45, 47). As the last Adam, He brought the old race to its proper conclusion. He was the *last* of Adam's race. The race had become fallen and He came in the likeness of the flesh of sin and concerning sin, and judged and condemned sin in the flesh (Rom. 8:3).

Christ condemned sin in the flesh both by His life and by His death. He took the old-Adam life and brought it into God without sin! He condemned sin in the flesh as He lived a life in the flesh apart from sin. Sin did not win one victory in His 33 1/2 years. It was thoroughly condemned by His spotless, sinless life. And at the cross He concluded His last-Adam life. Then wonder of wonders — He brought His last-Adam life and victory into resurrection to become a life-giving Spirit. Now He can come into us and impart *that* life to us. Christ, as the last Adam who became a life-giving Spirit, is now in our spirit. Praise the Lord! Now He is giving His life away to all who call upon His name. Indeed, He is rich unto all who call upon Him (Rom. 10:12-13). When we call "Jesus," we are taking Him as our person with His emotions, mind, attitudes, will, and His victory. Calling His name makes Him life-giving to our inner being. This is the deep significance of calling upon the name of the Lord. It includes a direct participation in the process of His incarnation and human living made available in the Spirit. It's all in that precious name! Hallelujah!

— *To be continued*
Bill Freeman

(Continued from Page 5)

needs saints who are always willing to be flexible and not restrict Him. Paul was like this, even up to the end of his life. As an older brother, he was ready to go to Spain. He was ready to go anywhere God was going. He never became an old wineskin. He never constricted God. There was nothing in him that frustrated God's freedom to move as the fermenting Spirit.

So often the greatest hindrance to God is our mind. Our mind gets so filled up with thoughts, views, concepts, and opinions of how God should be. And because we are so filled up with our concepts, God finds it very difficult to use us to accomplish what He wants to accomplish. This is why the Lord, when He came to earth, called fishermen and tax-collectors from Galilee to be His disciples. Just consider — these are the kinds of men Jesus went to! Why did He do that? Why didn't He go to the Pharisees in Jerusalem and call them as His disciples? Because the Pharisees were too full of religious concepts. They were not poor in spirit. They were not empty and humbled. They were completely occupied with their views of how God should and shouldn't be — He should never eat with sinners! As a result, Jesus could not so easily go to them. If they had been His disciples, He would not have had much "elbow room." He could not have done what He wanted to do.

The Lord wants to do what *He* wants to do. He does not want to do what our mind thinks He should do. So the Lord goes to those who are open to Him; to those who are not filled with themselves and religious things; to those who are willing to empty themselves; to those who appreciate the simplicity and purity that is in Christ; to those who are humble, meek, and poor in spirit; to those who are flexible and ready to be stretched at any cost. That is, He goes to the new wineskins. Jesus prayed to the Father saying, "I thank You, Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent and have revealed them to babes" (Matt. 11:25). In other words, He has revealed them to the simple, to those who are open and receptive, who have an ear to hear what the Spirit is speaking. Isn't this what we all want? I do not believe that any of us want to become old and rigid. We all want to be part of that corporate wineskin, the church, that is always open and willing to be stretched as He ferments over the whole earth.

— Kirk Eland

the **Christian**

the Christian is a non-profit monthly publication of **Ministry of the Word, Inc.** This paper is for the spreading of the truth of God's Word and the building up of the Body of Christ.

Subscription to *the Christian* is free and will be sent upon request. Any donations to Ministry of the Word, Inc., to further the publication and distribution of the *Christian* will be appreciated and are tax-deductible: P.O. Box 12277, Scottsdale, AZ 85267.

Ministry of the Word: (800) 573-4105 / (602) 948-4050

E-Mail: MinWord12@aol.com

Internet Address: <http://www.thechristian.org>