

MEETING THE LORD IN HIS NAME

The entire universe has a destiny with the name of Jesus. We cannot ignore or be indifferent to the name of Jesus. No one can say, “That’s not for me.” Philippians 2:10-11 makes it clear, “That at the name of Jesus *every knee* should bow, of those in heaven, and of those on earth, and of those under the earth, and that *every tongue* should confess that Jesus Christ is Lord, to the glory of God the Father.” We *all* have a destiny with that name! Thus, we need to understand the significance of the name of Jesus. God has highly exalted this name. It is more excellent than any other name, and God has ordained that His name be the practical handle for us to meet the Lord Himself. 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.’” This is what happens when we call upon the name of the Lord — we meet the Lord Himself.

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 are. 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 even better. Why? In the flesh, Christ was limited in His availability to men, but now in His resurrection state He is available to all. His availability in resurrection as the Spirit is as near as the mention of His

name (1 Cor. 6:11; 2 Cor. 3:17). 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 are at the bottom, in the lowest pit — you can open your mouth and say “Lord Jesus” and He is there (Lam. 3:55).

We can experience Jesus Himself in a direct way by calling upon His name. 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 name of Jesus. To see the revelation of His name given to us in the Word, and to meet the Lord with all that is in His name.

The Lord’s person and work are concentrated in His name

Jesus! He is all in His wonderful name. All of Jesus is in His name. Everything we need is in His precious name. All that the Lord is and all that He has accomplished is concentrated in His name (1 Cor. 6:11). The riches of the Lord’s person and work are available to us in His name (Rom. 10:12-13). Our constant need is Christ in what He is and what He has done — it is Christ in every dimension. And it is awesome to realize that all that He is and has attained is now concentrated in His name “Jesus.”

When we speak that name we drink of Him and partake of Him (1 Cor. 12:3, 13). He is near us and instantly available to us when we call upon His name (Isa. 5:6). The Lord has made it so simple. He has put Himself right in front of us on a platter, so that we can readily partake of Him without hesitation or complication (Psa. 23:5). Our partaking of Him is found in simply breathing His name “Jesus.” We can open our mouth in the middle of whatever we are passing through, even in the lowest pit, and find Him in His

IN THIS ISSUE:

- Meeting the Lord in His Name
— Pages 1-2, 4
- *Ministry Publications* New Catalog
— Page 3-4
- Yearly Renewal Time Reminder
— Page 4

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name (Lam. 3:55-57). We can speak the name of Jesus and know that His name is Himself. He has concentrated Himself in His name. It is in His name that we meet Him.

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 such were some of you; but you were washed, but you were sanctified, but you were justified *in the name of the Lord Jesus* and in the Spirit of our God.” The washing is based upon the precious blood of the Lamb, meaning that His finished work on the cross is now being applied to us. How is it applied? The finished work is applied in the name of the Lord Jesus. “You were sanctified and you were justified” refers to all that He accomplished to sanctify and justify us. This signifies His finished work. Everything that He accomplished in His redemption is now concentrated in His name. The name concentrates all the saving benefits of His finished work. Then we see from verse 11 that calling upon His name activates and works in concert with the Spirit of our God. Thus, the Lord’s person and work are concentrated for us in His name, and whenever we speak and call upon His name, the Spirit of God is released in us to apply the saving benefits of His redemption.

Our vision when we call upon the name of the Lord

The more we see all that is concentrated in the name of Jesus, the greater will be our vision as we call upon His name (1 Cor. 1:2). What is in our spiritual vision is crucial when we call upon the name of the Lord. It is not mindless calling. 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’s repeated questions with “How?” are telling us that calling upon the Lord requires a foundation of a hearing and believing. Calling on His name happens when someone can hear and believe the content of the gospel of Christ.

Romans 10:17 says, “Faith comes out of hearing, and hearing through the word of Christ,” that is, “the word about Christ.” The word that portrays a vision of Christ (Gal. 3:1-2). Calling on His name is linked to believing and hearing the word of Christ. Thus, calling upon His name is not a blank shot in the air. Rather, it is a solid contact with the Lord Himself based upon a clear revelation of what He is and what He has accomplished. This revelation comes by the vision of Christ imparted through the Word. As we come under the hearing of the Word the vision is infused into us (Gal. 3:2, 5).

For example, at one moment we may feel spiritually dead and need to partake of His resurrection life. At another moment we may feel the lusts of our flesh and need to partake of His crucifying life. And at still another moment we may feel hateful and resentful and need to partake of the attitude and love of Jesus. In other words whatever we need in the moment, we have by calling upon His name. Everything is concentrated in the precious name of Jesus, and is supplied to us by calling upon that name.

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 we have all been raised up together and made to sit together with Christ in the heavenly places — all that you know by knowledge in your mind is now concentrated in His name. The reality of our scriptural knowledge is in the name of Jesus. Speaking that name is how we draw upon our union with the incarnated, crucified, resurrected, and ascended life of the Lord Jesus Christ.

The name of Jesus is the continuation of Jesus

Not only is everything concentrated in His name, but all that He is continues in His name. The continuation of Jesus Christ, who is “The same yesterday, today, and forever,” is just in confessing His name (Heb. 13:8, 15). 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 I have made, O Theophilus, concerning all the things that Jesus *began* both to do and to teach” (1:1). Thus, Acts is a continuation of Luke’s Gospel. The word “began” refers back to what Jesus *began* in Luke’s Gospel, and now *continues* in the book of Acts. All that is in the first chapters of Acts — all that the believers did — was based on the name of Jesus. What they were being persecuted for was *the name* of Jesus. They were doing things *in the name* of Jesus, and then they were being commanded not to speak anymore in *that name* (Acts 4:17-18; 5:28, 40). Even the disciples were labeled and 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 (Acts 9:14). So what dominates the scene in the book of Acts is “That Name.” In Acts we meet the Lord everywhere in His name.

We can see that the continuation of Jesus is in His name. How wonderful! How does Jesus continue in your life? He continues by a personal and intimate relationship with His name. Song of Songs 1:3-4, says, “Because of the fragrance of your good ointments, *Your name* is ointment poured forth; therefore the virgins love you. Draw me away! We will run after you.” Notice, it’s in His name that the ointment is poured forth. The ointment signifies the bountiful supply of the Spirit of Jesus Christ — all He is and has obtained is flowing in the Spirit of the glorified Jesus (John 7:37-39).

Call the name! Speak the name! Praise the name! When you do, all that is in the ointment will continue to be poured forth to your inward parts producing in you virgin-like love for the Bridgroom. This ointment is synonymous with “The Spirit of grace,” mentioned in Hebrews 10:29. Thus, the whole New Testament economy of grace, is continuously available to us in the name of Jesus. This is why Paul ends the book of Hebrews by saying, “Through Him then let us offer up a sacrifice of *praise continually* to God, that is, the fruit of lips *confessing His name*” (Heb. 13:15). Praise in this verse means to confess His name. It is in this way that the riches of His grace are poured forth.

Therefore, when you feel those wounds and complaints of the flesh and self-life crying out, that is the time to pour the ointment of grace on them. We do the pouring by simply confessing His name. “*Your name is ointment poured forth.*” When you speak the name you meet the Lord.

(Continued on page 4)

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We have included in this issue of *the Christian* the new and updated catalog of books and tapes available from *Ministry Publications*. Please note the new prices and that orders can now be taken with Visa and Mastercard.

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WRITINGS BY BILL FREEMAN

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His name is how to participate in Him

The Christian life is not imitation. It is participation! God has not called us to imitate Christ as if we are persons detached from Him trying to be like Him. No! God has “called us into the fellowship of His Son” (1 Cor. 1:9). The significance of this fellowship is common participation. We participate in Christ as ones attached to Him. “The one who joins himself to the Lord is one spirit with Him (1 Cor. 6:17). To join ourselves to the Lord is to merge with Him. It is merging our mind, emotion, and will with the Lord. This merging is direct participation in His life and nature.

Paul does not mean to imitate Christ. He means to let or allow yourself to merge with Him. There is a big difference. To imitate depends on coming up with “the goods” to perform. To merge is the exact opposite. It is receiving “the goods” by direct participation in them. Our fellowship with the Lord is our participation in Him (1 Cor. 1:9). And “calling upon the name of the Lord” (1 Cor. 1:2) is *how* we participate in Him.

When Paul addressed the church in Corinth in verse 2 as the ones “calling upon the name of our Lord Jesus Christ,” he used the present tense to indicate that calling upon the name of the Lord is not just for our initial salvation, but much more it is our way of life. It is how we participate in Him. It is how we partake of the divine nature. “The name of the Lord is a strong tower; the righteous run to it and are secure.” Or, as the Berkeley version puts it, “...into runs the righteous and cannot be touched.” The Hebrew word translated “secure” or “safe” in various translations literally means “to be inaccessibly high.”

When we call upon His name in the midst of our daily life with its trials we run into that strong tower and become inaccessibly high in His exalted life. We can become inaccessible to our problems and the devil by running into our high tower, and there meet the Lord Himself. Indeed, how precious is that name which is above every name.

— Bill Freeman

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