

CALLING ON THE NAME OF THE LORD

Message Four

Calling On the Name of the Lord in Order to Enjoy God's Salvation and All His Riches

Scripture Reading: Acts 2:21; Psa. 116:13; Isa. 12:3-4; Rom. 10:12

I. "Everyone who calls upon the name of the Lord shall be saved"—Acts 2:21:

- A. The Bible shows that the Lord Jesus' salvation is complete and full:
 - 1. God's salvation includes salvation from eternal perdition—John 3:16-17.
 - 2. God's salvation includes the subjective, experiential, and constant salvation in our daily life for magnifying Christ; in this salvation we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Phil. 1:19; 2:12.
 - 3. God's salvation in life (Rom. 5:10) saves us dispositionally from our old man, our self, and our natural life in the following steps:
 - a. Regeneration—John 3:3, 5-6.
 - b. Sanctification—Rom. 6:19, 22.
 - c. Renewing—12:2; Eph. 4:23.
 - d. Transformation—Rom. 12:2; 2 Cor. 3:18.
 - e. Conformation—Rom. 8:29.
 - f. Glorification—v. 30.
 - 4. God's salvation is a salvation to the uttermost—Heb. 7:25:
 - a. The Greek word translated *uttermost* in Hebrews 7:25 has the same root as the Greek word for perfection; hence, to be saved to the uttermost means to be saved into perfection.
 - b. The divine Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever; in His perfection there is no groaning, vanity, corruption, bondage, or decay—5:9; 7:22-28.
 - c. To be saved to the uttermost is to be brought into Christ's perfection; Christ, the perfected One, is able to save us from all the by-products of death and bring us into His perfection.
 - 5. The consummation of God's complete salvation will be the New Jerusalem—Rev. 21:2, 9-10.
- B. "I will take up the cup of salvation / And call upon the name of Jehovah"—Psa. 116:13:
 - 1. God's rich and full salvation is a cup, a portion, given to us, and the way for us to drink this cup and partake of this salvation is to call on the name of the Lord.
 - 2. In this cup of salvation, God Himself and all that He is becomes our portion—our eternal blessing—1 Cor. 10:16; Psa. 73:25-26.
- C. "Therefore you will draw water with rejoicing / From the springs of salvation...Call upon His name!"—Isa. 12:3-4:
 - 1. Isaiah 12:2 clearly reveals that salvation is God Himself; in the New Testament Jah Jehovah, who is salvation, is Jesus, the incarnated God—Matt. 1:21.
 - 2. The way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him—Psa. 36:8; John 4:14.
 - 3. By calling on the name of the Lord with rejoicing and praising, we draw water out of the springs of salvation.

II. "The same Lord is Lord of all and rich to all who call upon Him"—Rom. 10:12:

- A. Christ Himself is our unsearchably rich portion and inheritance—Eph. 3:8:
1. Christ's riches are what Christ is:
 - a. He is God (John 1:1) and He is man (v. 14); He is the Son (v. 18), and He is also the Father (Isa. 9:6) and the Spirit (1 Cor. 15:45b).
 - b. He is love, life, light, righteousness, holiness, power, strength, might, patience, and humility—Eph. 3:19a; Col. 3:4; 1 Cor. 1:30, 24; Phil. 4:5; 2:5-11.
 - c. He is the reality of all the divine attributes and human virtues—John 4:6; Isa. 4:2.
 - d. He is our air, our food, our drink, our sunshine, and our clothing—John 20:22; 6:35; 7:37-39; 8:12; Mal. 4:2; Gal. 3:27.
 - e. Christ is everything to us—Col. 1:12; 2:6, 16-17.
 2. Christ's riches are what He has—Heb. 1:2:
 - a. Whatever He is, He has.
 - b. He is power, and He has power; He is love, and He has love; He is life, and He has life.
 3. Christ's riches are what He has accomplished, achieved, completed, attained, and obtained:
 - a. He created the universe (John 1:3; Heb. 1:10-12), accomplished redemption (Isa. 53:4-10), completed resurrection (Rom. 1:3-4), and now He is in the heavens (Eph. 4:10).
 - b. He attained to the heavens and to God's eternal goal (Heb. 1:3; 2:10).
 - c. He obtained God's glory and honor, the headship, the lordship, the kingdom, and the kingdom with its throne (v. 9; Eph. 1:19-23; Acts 2:36; Matt. 28:18 Rev. 3:21).
 4. By enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17).
- B. After we believe in the Lord, we need to call on Him that we may not only be saved but also enjoy His riches; the secret to the enjoyment of Christ's riches is to call on His name—Rom. 10:12-13:
1. Our calling is the key for entering into the riches of Christ.
 2. Romans 10 says that we have to confess, "Lord Jesus," with our mouth (v. 9); we should not merely exercise our heart; we also have to use our mouth; as empty vessels with a mouth we should open our mouth wide that we may be filled with the riches of the Lord—Psa. 81:10.
 3. By calling on the name of the Lord we can stir up ourselves to lay hold of Him; when we feel that we are down or low, we can lift and stir up ourselves by calling on the name of the Lord Jesus—Isa. 64:7.
 4. When you call, you have the sensation of His presence; when you do not call, you have the sensation of His absence; calling brings you into the enjoyment of His practical presence—Deut. 4:7; Psa. 145:18.
 5. We must learn to practice calling upon the name of the Lord all the time—spontaneously, instantly, and constantly—86:3; 116:2; cf. 1 Thes. 5:17.
 6. In your home you need the calling; in your kitchen you need the calling; in your office you need the calling; on the street you need the calling; when you are weak, you need the calling; now is the age for us to recover the practice of calling on the name of the Lord.

Excerpts from the Ministry:

The book of Romans is a sketch of the Christian life and the church life. Also, God's full salvation is made very clear in this book. Yet something in this book that is extremely vital has been greatly neglected by Christianity. In this chapter we want to see what this vital thing is.

THE CONTENT, THE VESSELS, AND THE WAY FOR THE VESSELS TO TAKE IN THE CONTENT

Romans 9 tells us that we are vessels to contain God. Now we need to see something from chapters 8 and 10 of Romans. Romans 8 deals mainly with the Spirit. Verse 9 says that we have the Spirit of God dwelling in us, and this Spirit of God is the Spirit of Christ. Then verse 10 says that Christ is in us. This shows that *the Spirit of God, the Spirit of Christ, and Christ* are synonyms. The Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself. Today this wonderful Spirit is in us.

Verse 16 shows that this wonderful Spirit is in our spirit. This verse says that the Spirit Himself witnesses with our spirit, not with our mind or with our heart. So in this one simple verse there are these two spirits. The wonderful Spirit with a capital S bears witness with our spirit with a small s. The divine Spirit witnesses with our human spirit, and these two spirits mingle together as one spirit (1 Cor. 6:17).

Ezekiel 36 reveals that the Spirit of God is in our spirit (vv. 26-27). John 3:6 tells us the Spirit begets the spirit: "That which is born of the Spirit is spirit." Then John 4:24 tells us that God is Spirit, and we worship Him in our spirit. Our spirit worships God the Spirit. Also, Romans 8:16 tells us that the Holy Spirit, the divine Spirit, is with our spirit. The wonderful Spirit today is with our spirit. This means that Christ is in our spirit. This is the revelation in Romans 8.

Following this, Romans 9 tells us that we are vessels containing Christ. Christ is the wonderful Spirit, and we are the vessels to contain Him. But how can we take Christ into us? The way is in chapter 10. In chapter 8 we see Christ as the wonderful Spirit; in chapter 9 we are the vessels to contain Christ; in chapter 10 there is the way to take Christ in. In other words, in chapter 8 is the content; in chapter 9 are the vessels, the containers; and in chapter 10 is the way for the containers to take in the content.

CALLING ON THE LORD TO ENJOY HIS RICHES

In Romans 10 Paul says, "Do not say in your heart, 'Who will ascend into heaven?' that is, to bring Christ down; or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead" (vv. 6-7). You do not need someone to bring Christ down from the heavens for you or to bring Christ up from the abyss for you. As the last Adam, He has come down from the heavens and has risen up from the abyss. He was incarnated, coming down from the heavens. He was resurrected, rising up from the abyss. He has completed all His traffic. Now where is He? Christ, who is the end of the law, is not far from you. Paul says that He is in your mouth (v. 8). Many say that we have to believe in the Lord Jesus in our heart. This is true, but we also need to exercise our mouth. Romans 10 says that you have to confess, "Lord Jesus," with your mouth (v. 9). You should not merely exercise your heart; you also have to use your mouth.

Many of you have not used your mouth. You may say that you have prayed much, but have you ever shouted, calling on Jesus with your mouth? Use your mouth not just to pray to the Lord Jesus but to confess the Lord Jesus, to call upon His name. I hope that you all would underline the word *mouth* in Romans 10. You have to use your mouth to call on the name of the Lord Jesus. Romans 10 does not say that the Lord is rich to all who believe in Him, worship Him, meditate on Him, or pray to Him. It says that the Lord is rich to all who call upon Him (v. 12). Have you ever called upon the Lord? I am sharing something with you that is missed by Christianity. Many will tell you that you have to believe in the Lord Jesus. Then you have to

confess your failures and sins to the Lord and pray much. But in today's Christianity, the matter of calling on the name of the Lord has been and still is missed.

I would like to illustrate the difference between calling and praying. If my house were on fire, I could come to someone and say, "Sir, my house is on fire, and we are short of water. Please come to help us." This is an illustration of what it is to pray by saying, "Lord Jesus, I am a sinner. You are my Redeemer. I need You." But a person whose house is on fire can also cry out, "Fire! Fire!" This is what it is to call on the Lord's name—"O Lord Jesus! Lord Jesus!"

When Saul of Tarsus fell on the ground on his way to Damascus, he cried out, "Who are You, Lord?" Later, the Lord went to Ananias and told him to visit Saul. Ananias was concerned and told the Lord, "He has authority from the chief priests to bind all who call upon Your name" (Acts 9:14). While Saul was on the way to Damascus, he wanted to bind all the ones who called on the Lord Jesus day by day. Suddenly he fell down to the earth and said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you persecute" (v. 5). Without his being conscious of anything, Jesus came into him.

If we call on a person who is real, true, and living, he will come to us. Is Jesus real today? Is Jesus living? Surely He is. When we call, "O Lord Jesus," He comes to us with all His riches. The Lord is rich to all who call upon Him. Whoever calls upon His name shall be saved (Rom. 10:12-13). Do not consider that being saved is such a simple thing. When we believed in the Lord Jesus, we were saved, but we also need to be saved throughout our Christian life. To be saved is not merely to be delivered from hell, to be rescued from God's eternal judgment. That is too negative. To be saved is to get into the full enjoyment of all the riches of Christ. Christ is so rich. He is everything to us. We can enter into the enjoyment of all the riches of Christ by calling on His name—"O Lord Jesus."

On his way to Damascus, Saul of Tarsus did not know that when he called, "Lord," Jesus came into him. Later, in Galatians 1 he told us that it pleased God to reveal Christ in him (vv. 15-16). God revealed Christ in Saul when he fell to the earth and called, "Who are You, Lord?" In a sense, he was stopped from keeping all laws. In another sense, from that time, Paul was brought into the riches of Christ. He began to be saved from many things into the riches of Christ.

Romans 8 tells us that Christ is the life-giving Spirit who is the very content to us. Chapter 9 tells us that we are the vessels to contain Him. Then chapter 10 tells us the way that we, the vessels, can take Christ, the content, into us. The way is to call on Him. Today He is the life-giving Spirit. He is the last Adam. He came down from the heavens and came up from the abyss. He has completed His incarnation, crucifixion, and resurrection. Now He is not merely the last Adam. He is the life-giving Spirit. He is the living Word, the living *Logos*, and He is in your mouth. The only thing that can be in your mouth all the time is the air. Christ today is the life-giving air. What you need is not to exercise your mind to understand but to exercise your mouth. If you open up your mouth and call, "Lord Jesus," He will get into you.

When you preach the gospel, you may talk a lot and try to convince people and change their concept. But the more you try to convince them, the more they will have something to reason about. That is the wrong way. You need to cause them to open up their mouth and call, "Lord Jesus!" The way to take the Lord in is to call upon His name. Do not think that this is a small thing or that this is something new invented by us. This is an ancient thing that has been lost and missed by today's Christianity. By the Lord's mercy, He has recovered this with us.

CALLING ON THE LORD TO DRAW WATER FROM THE SPRINGS OF SALVATION

The practice of calling upon the Lord is not only in the New Testament but also in the Old Testament. Isaiah 12:2 tells us that God Himself is our salvation and our song. Verse 3 says that He is the springs of salvation, and we have to draw water from these springs with joy. Then the following verses tell us how to draw out this water. Verse 4 says we have to give

thanks to the Lord and then call upon His name. Verse 6 says that we should cry out and give a ringing shout.

How do we drink the waters of salvation? Some may say that we should quietly meditate on the Lord or study the Word. But Isaiah 12 tells us clearly that God is our salvation and our song. He is the springs of salvation. We have to draw water out of these springs not by meditating, not by being silent, but by giving thanks to the Lord, by calling upon His name, and even by crying out and giving a ringing shout. According to Romans 10, if we are going to enjoy the Lord's salvation and get into the enjoyment of all the riches of Christ, we have to exercise our mouth to call upon His name. And according to Isaiah 12, the way to draw the living water out of the springs of salvation is to give thanks to the Lord, call upon His name, and even cry out and give a ringing shout.

The Lord is the all-inclusive living Spirit. He descended from the heavens to become a man as the last Adam and ascended from the abyss to be the life-giving Spirit in resurrection (1 Cor. 15:45b). Now He is the pneuma, just like the air in your mouth. If we would open up our mouth, deep from our heart and with our spirit, to call "Lord Jesus," He would get into us. This is the way to take Christ into us, the vessels. He is the content, and we are the containers. The way for us, the containers, to take Him in as the content is to exercise our mouth to call upon His name: "O Lord Jesus! O Lord Jesus!" In this way all the bottles, the vessels, will be filled up with Christ not only as their salvation but also as all that He is in His unsearchable riches. Here Romans 10:12 says that the Lord is "rich to all who call upon Him." The way to enjoy Christ in all His unsearchable riches is to call upon Him! (*The Living and Practical Way to Enjoy Christ*, ch. 4, pp. 27-33)

OUR CALLING BEING THE KEY FOR ENTERING INTO THE RICHES OF CHRIST

First Corinthians clearly tells us that Christ is the power of God and the wisdom of God to the called ones (1:24). He is also the Passover and the Feast of Unleavened Bread (5:7b-8). The only way to enjoy such a Christ is to call on Him. This book is in the hands of all Christians, and I believe most Christians have read it. Very few, however, have seen the matter of calling on the Lord. We all must know that this is the key to get into the riches of the Lord. If we have not seen calling on the Lord, we do not have the key. This may be compared to having a wonderful building but no key. We can appreciate the building, but we cannot enter into it. In Christianity certain teachers teach people that unto us, both Jews and Greeks, Christ is the power of God and the wisdom of God. Such teachers may present a picture of a wonderful "building," but where is the entrance? Most of them do not know. People may talk much about Christ as power and wisdom, but how can we get into Christ? The key to entering into such a Christ is to call, "O Lord Jesus!"

The fundamentalist teaching in Christianity tells us that as long as we believe in Christ, we are in Christ and we have everything. The fundamentalist teaching is objective. It is wonderful but merely "in the air." The Pentecostal teaching tells us that we have nothing until we speak in tongues. Nothing is ours; we even have not been saved and regenerated. Therefore, we have to pray, seek, fast, and wait until some great power falls upon us, and then we start to turn our tongue, exercise our jaw, and speak anything but English. Neither teaching is accurate. The fundamentalist teachings are too much at one extreme, and the Pentecostal teachings are too much at the other extreme. We have to come back from both extremes. Forget about the Pentecostal teachings, and forget about the fundamentalist teachings. Come back to the pure word of the Bible.

The pure Word says that the Lord is "rich to all who call upon Him" (Rom. 10:12). It is so easy. If we just call on the Lord, all the riches of Christ are ours. There is no doubt about this, but we have to participate. The manna comes down from heaven, but we have to go and pick it up. In the morning someone may serve us breakfast, but we have to go to the table and use our

hands and mouth to eat. We cannot say that because everything is on the table, it is ours. The more we say it is good enough that it is on the table, the more it is not enough. After we say, "Good enough," for ten days, we will be ready for a funeral. We need to eat. Yes, all the riches of Christ are ours, but we may not participate in them. There is much on the table, but only that which we take into us is really ours. There may be thirty pounds of beef on the table, but if we eat only two and a half ounces, only that much is ours. We have to participate and eat. The way to eat Jesus and participate in Him is to call, "O Lord Jesus!" There is no other way. Romans 10:12 does not say that the Lord is rich unto all who merely believe on Him. Merely to believe on Him is not enough. If we only believe that a meal which has been prepared for us is good, the cook may say, "Silly brothers, I don't care to see that you believe. I like to see that you eat. I don't care whether you believe this food is good or not. I don't care even if you complain. As long as you eat, that is good enough." Merely to believe in the Lord and to love Him does not work. Only one thing works: to call, "O Lord Jesus!" Try to call in this way. To be sure, this will cause us to reject all the fundamentalist teachings. We may tell others, "I don't care for this teaching. I only care for calling, 'O Lord Jesus!'" After calling for ten minutes, we may tell the Pentecostal teachers, "I don't need to wait, and I don't need to fast. After calling on the name of the Lord for ten minutes, I can go to breakfast, because I have enjoyed Him." Regardless of whether you are old or young, I would challenge and encourage you all to do this. Try it tomorrow morning for ten minutes. After calling on the Lord for ten minutes, you will be on fire. Hallelujah, we have the entrance, and we have the key! This little key truly works. The Lord is rich to all who call upon Him!

First Corinthians 1:2b says, "With all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours." Christ is our portion, yours and mine. The way to participate in our portion is by calling on Him. This is wonderful. By calling in this way, we are truly feasting, not fasting, day by day. Our Christian life is a feasting life. Day by day we enjoy Christ as a feast. (*Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ*, ch. 12, pp. 130-132)

References and Further Reading:

1. *Holy Bible Recovery Version*, Psalm 116:13, footnote 1
2. *Holy Bible Recovery Version*, Isaiah 12 and footnotes
3. *Holy Bible Recovery Version*, Acts 2:21, footnote 3
4. *The Intrinsic View of the Body of Christ*, Chapter 3
5. *Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ*, Chapter 12
6. *The Living and Practical Way to Enjoy Christ*, Chapter 4
7. *Life-study of Romans*, Message 23
8. *Life-study of Genesis*, Message 25