

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2023**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES**

Message Thirteen

**Enjoying the Riches of Christ and Being Saved in His Life
by Calling on the Name of the Lord to Become His Overcomers as Men Who Turn the Age**

Scripture Reading: Matt. 1:21; Rom. 10:12-13; Gen. 4:26; Acts 2:21; Psa. 80:17-19; 116:1-2, 4, 12-13, 17

I. “She will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins”—Matt. 1:21:

- A. The name *Jesus* means “Jehovah the Savior,” or “the salvation of Jehovah”; *God* (Heb. *Elohim*, meaning “the Mighty One”) refers to His power (Gen. 1:1) and is the name of God in His relationship to creation, whereas *Jehovah* is God’s name in His relationship with man (2:4).
- B. *Jehovah* is the name of God, the self-existing and ever-existing eternal One (Exo. 3:14); Jesus is Jehovah, the great I Am, the One who is in the present, who was in the past, and who will be in the future forever (Rev. 1:4).
- C. Because the name of the Lord is I Am (John 8:58), He can say, “I Am whatever you need”; whatever we need, Jesus is; we have a signed check with the space for the amount left blank, and we may fill in whatever we need; this is exemplified in the Gospel of John.

II. The Hebrew word for *call* means “to call out to, to cry unto,” that is, to cry out; the Greek word for *call* means to invoke a person, to call a person by naming him audibly:

- A. In the spiritual realm it is an amazing principle that utterance counts; if we cannot pray and call on the Lord aloud in our homes, let us find a place where we can utter our burden aloud as the Lord did; at times He went to a deserted place (Mark 1:35), and at other times He went to a mountain privately to pray (Matt. 14:22-23; Luke 6:12); we should pray audibly even if it means praying in a low voice.
- B. “I love Jehovah because He hears / My voice, my supplications, / Because He inclines His ear to me; / Therefore I will call upon Him all my days”—Psa. 116:1-2.
- C. “Let me hear your voice”—S. S. 2:14b.

III. Romans 10:12 and 13 say, “There is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for ‘whoever calls upon the name of the Lord shall be saved’”:

- A. The secret to enjoying the unsearchable riches of Christ for the building up of the Body of Christ as the fullness of Christ and of God for His glory in the church is to call upon the name of the Lord—Eph. 3:8; 1:22-23; 3:19, 21.
- B. “What shall I return to Jehovah / For all His benefits toward me? / I will take up the cup of salvation / And call upon the name of Jehovah”—Psa. 116:12-13; cf. 103:1-22:
 - 1. In Adam our portion was the cup of God’s wrath (Rev. 14:10), but Christ drank that cup for us in His all-inclusive death (John 18:11); this was so that we could enjoy Him as the cup of salvation in His resurrection; this cup is Christ Himself as the reality of all the bequests of the new covenant (Luke 22:20; Isa. 42:6).

2. This cup is called “the cup of blessing” (1 Cor. 10:16) in which is the greatest blessing—the Triune God Himself (Num. 6:22-27) as the processed, all-inclusive life-giving Spirit dwelling in us for our enjoyment (Gal. 3:14).
 3. This cup is the overflowing cup divine, the cup of God’s design (*Hymns*, #223); there is always something over when we taste our gracious Lord and when we share in all His love as the reality of God’s complete salvation (*Hymns*, #595; 1 Cor. 2:9).
- C. When we call on the Lord’s name, we are saved in His life to keep ourselves in the process of being “Christified” through His organic salvation beginning from regeneration, through transformation, and unto glorification, His corporate expression—Rom. 5:10; 8:10, 6, 11; 2 Cor. 3:18; 5:4.
- D. When we call on the name of the Lord, we are in the Holy Spirit and thus in the reality of the kingdom of God, which is righteousness, peace, and joy in the Holy Spirit; thus, by calling on the name of the Lord we can reign in His life to represent Him with His dominion—1 Cor. 12:3b; Rom. 14:17; Gen. 1:26; Rom. 5:17.

IV. Calling on the name of the Lord is not a new practice that began with the New Testament; rather, it began with Enosh (meaning “frail, mortal man”), the third generation of mankind, in Genesis 4:26:

- A. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psa. 99:6), David (2 Sam. 22:4, 7; 1 Chron. 16:8; 21:26; Psa. 14:4; 17:6; 18:3, 6; 31:17; 55:16; 86:5, 7; 105:1; 116:1-2, 4, 13, 17; 118:5; 145:18), the psalmist Asaph (80:17-19), the psalmist Heman (88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psa. 99:6), all of whom practiced calling on the name of the Lord in the Old Testament age.
- B. Isaiah charged the seekers of God to call upon Him (Isa. 55:6); even the Gentiles knew that the prophets of Israel had the habit of calling on the name of God (Jonah 1:6; 2 Kings 5:11); the Gentile raised up by God from the north also called upon His name (Isa. 41:25; cf. Ezra 1:1-4).
- C. It is God’s commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him; this is the joyful way to drink from the fountain of God’s salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him.
- D. Hence, God’s people must call upon Him daily (Psa. 88:9); such a jubilant practice was prophesied by Joel (Joel 2:32) concerning the New Testament jubilee.

V. In the New Testament, calling on the name of the Lord was first mentioned by Peter on the day of Pentecost as the fulfillment of Joel’s prophecy—Acts 2:21:

- A. Calling on the Lord’s name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all that He has accomplished, attained, and obtained (1 Cor. 1:2); it is a major practice in God’s economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13).
- B. The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ’s believers (Acts 9:14, 21).
- C. When Stephen suffered persecution, he practiced this, calling on the Lord’s name audibly, even loudly, and his practice greatly and unforgettably impressed Saul, one of his persecutors (7:58-60; 22:20-21); later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling upon the name of the Lord Jesus as an audible sign that they were the Lord’s followers.

- D. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller—22:14-16.
- E. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all of the Lord’s seekers practiced such calling; undoubtedly, he was one who practiced this, since he charged his young co-worker Timothy to do this so that Timothy might enjoy the Lord as he did.

VI. The Lord’s loving seeker is charmed by Christ’s name, and she maintains her divine, mystical, personal, affectionate, and intimate romance with Him by calling upon His name—“Your name is like ointment poured forth; / Therefore the virgins love you”—S. S. 1:3b:

- A. Christ’s charming name, His person, His being, is the all-inclusive, compound, anointing ointment, which signifies the Spirit, compounded with God, with man, with His death, with the effectiveness of His death, with His resurrection, and with the power of His resurrection—Exo. 30:22-30; Phil. 1:19.
- B. When we call upon His name with the exercise of our spirit and out of a pure heart, we are letting Him “kiss us with the kisses of His mouth,” which signifies our having the most personal and affectionate contact with Him—2 Tim. 2:22; cf. 2 Cor. 2:10.
- C. If someone says our name, we respond because we are the person of that name; when we call upon the name of the Lord, we get the all-inclusive, compound Spirit as the person of His name; in order to take Christ as our person for the one new man, we need to habitually call upon the name of the Lord.

VII. Our calling upon the Lord’s name is our spiritual breathing of Him as our spiritual breath and our spiritual drinking of Him as our spiritual drink—1 Cor. 10:3-4:

- A. Stanza 1 and the chorus of *Hymns*, #255 say:
 - 1. “O Lord, breathe Thy Spirit on me, / Teach me how to breathe Thee in; / Help me pour into Thy bosom / All my life of self and sin.”
 - 2. “I am breathing out my sorrow, / Breathing out my sin; / I am breathing, breathing, breathing, / All Thy fullness in.”
- B. *Hymns*, #73, stanza 2 says, “Blessed Jesus! Mighty Savior! / In Thy Name is all I need; / Just to breathe the Name of Jesus, / Is to drink of Life indeed.”
- C. The Spirit is the Lord Himself as the breath (John 20:22) and the living water (4:10, 14); to breathe Him in as our breath and to drink Him as our living water, we need to call on Him:
 - 1. “I called upon Your name, O Jehovah, / From the lowest pit. / You have heard my voice; do not hide / Your ear at my breathing, at my cry”—Lam. 3:55-56.
 - 2. Calling on the name of the Lord is the way to “draw water with rejoicing / From the springs of salvation”—Isa. 12:2-6; *Hymns*, #1340.
 - 3. Furthermore, when we say with a proper spirit, “Jesus is Lord!” or “Lord Jesus!” we are in the Holy Spirit, and we drink the one Spirit as our same spiritual drink flowing out of Christ as our same spiritual rock (1 Cor. 12:3, 13; 10:4) in order for us to be divinely, mystically, and organically the same for the oneness of the Body of Christ (1:10; 2 Cor. 12:18; 13:11).

VIII. The overcomers live in the principle of the man-child by the word of their testimony, and they do not love their soul-life even unto death; they deny the self by calling on the name of the Lord—Rev. 12:2, 5, 10-11:

- A. They overcome Satan because of the word of their testimony; testimony means to tell others what there is in Christ, and the word of testimony is something that must be spoken forth:
 - 1. We can overcome Satan by proclaiming the spiritual facts of Christ’s victory; when we declare that Jesus is Lord or call upon His name by saying, “Lord Jesus,” the Lord has the way to display His victory over Satan, sin, and death.

2. That the name of Jesus is above every name is a spiritual fact that we must declare in faith not only to men but also to Satan; we must proclaim to Satan and his demons that Jesus is Lord, that the Lord is victorious, and that Satan has been crushed under His feet—Eph. 1:21; Phil. 2:9-11; John 14:30b; Rom. 16:20.
- B. They overcome Satan by not loving their soul-life even unto death, denying the self by calling on the name of the Lord:
1. Due to Adam’s fall, Satan has joined himself to man’s soul-life, man’s self; to overcome him we should not love our soul-life but rather hate it and deny it—Matt. 16:23-24; Luke 14:26; 9:23-24.
 2. By calling on the name of the Lord in prayer, we can apply the vision on the Mount of Transfiguration, the vision of Christ’s person with His all-inclusive death and His wonderful resurrection to be our entire, all-inclusive replacement for the bringing forth of the one new man in the manifestation of the kingdom—Mark 8:27—9:13.
 3. Immediately after the Lord and His three disciples came down from the Mount of Transfiguration, a certain father said that he asked the Lord’s disciples to cast out a demon from his afflicted son, but they were unable (vv. 17-29); the Lord told them the reason for this failure—“This kind cannot come out by any means except prayer” (v. 29).
 4. To pray means that we realize that we are nothing and can do nothing; prayer is the real denial of the self; to pray is actually to declare, “No longer I but Christ”; this shows that we need to deny our self so that Christ may be our replacement and become everything to us—Gal. 2:20.
 5. Actually, we do not need to pray in a lengthy way to deny ourselves; it is sufficient to simply call, “O Lord Jesus!”; even such a short prayer indicates “no longer I but Christ”; our praying a short prayer by calling on the name of the Lord testifies that we do not exercise our self-effort to deal with the situation; instead, we apply Christ, which is to practice the vision concerning Christ with His death and resurrection being our replacement.

IX. In order to become men who turn the age like Daniel, we must be men of prayer who call on the name of the Lord; Daniel depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand:

- A. In his captivity Daniel’s prayer reached the highest peak when he asked the Lord through calling on His name to do something for the carrying out of His heart’s desire—“Cause Your face to shine upon Your sanctuary that has been desolated, for the Lord’s sake” (Dan. 9:17); the words *for the Lord’s sake* show that Daniel’s prayer was totally for God and not for himself.
- B. Daniel cried out to God in prayer by calling on His name to pray desperately, “O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name”—v. 19.
- C. The contents of the vision that Daniel received are the seventy weeks, which are the destiny apportioned by God for His people and for His holy city—vv. 24-27.
- D. This shows that we need to call on the Lord in our prayer so that we can receive new revelations of Him and His heart’s desire for the accomplishing of His eternal economy—“Call unto Me, and I will answer you and tell you great and hidden things, which you do not know”—Jer. 33:3; cf. 1 Cor. 2:9-10; Eph. 3:18b; *Hymns*, #163.

X. The entire Bible concludes with the desire for the Lord’s coming expressed in prayer-reading and calling on the name of the Lord—“He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!”—Rev. 22:20.