

HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE, (Week 5)

Scripture Reading: Col. 3:17; Phil. 2:9-10; Eph. 1:20-21; John 5:43; 14:26; 15:26

DOING ALL THINGS IN THE NAME OF THE LORD JESUS

Colossians 3:17	And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
Philippians 2:9	Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
Philippians 2:10	That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
Ephesians 1:20	Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Ephesians 1:21	Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
John 5:43	I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.
John 14:26	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.
John 15:26	But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

Day 1

Philippians 2:9-10 - Therefore also God highly exalted Him and bestowed on Him the name which is above every name, That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

I. The highest name in the universe, the greatest name, is the **name of Jesus—Phil.2:9-10:**

- A. The Lord **emptied** Himself, and being found in fashion as a man, He **humbled** Himself to the uttermost, but God **exalted** Him to the highest peak—vv. 7-8.
- B. By His exaltation, the Lord has been given the **name which is above every name**, far above every name that is named—Eph. 1:20-21.
- C. From the time of **Christ's ascension**, there has never been a name in history higher than the name of the **Lord Jesus**—Phil. 2:10-11.
- D. The name is the **expression of the sum total** of what the Lord Jesus is in His person and work—Eph. 1:21.

Day 2

Colossians 3:17 - And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Colossians 1:27 - To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

II. In the name of the Lord Jesus actually means “in the Lord Himself,” for the name denotes the **person—Col. 3:17:**

- A. Being in the name of the Lord Jesus means that God has **committed** His Son to us, that we partake of His name, and that the Lord has given Himself to us and is willing to acknowledge everything that we do in His name—1 Cor. 1:30; John 3:16; 14:12; 2 Cor. 12:2; Col. 3:17.
- B. It is vital for us to see that to be in the name of the Lord Jesus means that **we are one with Him**, that we are in Him and He is in us—Rom. 8:10; 2 Cor. 13:5; Gal. 3:27-28; Col. 1:27:
 - 1. To be in the Lord’s name is **to be in His person**, in Himself, and to be in the sphere and element of all that He is—Rom. 8:2; 1 Cor. 1:30.
 - 2. To be in the Lord’s name is to **live by the Lord** and to let the Lord live in us—Gal. 2:20.
 - 3. When we are in the name of the Lord Jesus, we are **in Christ**, Christ is **in us**, and we are one with Christ—Col. 1:27; 3:1, 3; John 15:4-5.

In Colossians 3:17 Paul goes on to say, “And in everything, whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.” What does it mean to do all things in the name of the Lord? To act in a person’s name is to be one with him and even to become him. If I am not one with a particular person, how can I do anything in his name? If we are to do everything in the name of the Lord, we must be **one with Him and even become Him**. To do this is to **live Christ**. The more we take the Word by reading, pray-reading, and especially sing-reading, the more the riches of the Word will saturate us and make us one with the Lord. Then we shall do things not in our own name, but **in the name of the Lord Jesus**.

The way to live Christ is to take the Word by **exercising our spirit**. It is not sufficient merely to use our mind to read the Word. We must also exercise our spirit by **praying the Word and singing it**. I hope that in the church meetings we shall spend more time singing the Word of God. Let us first read the Word and then pray-read it. Following this, let us sing the Word. Then we shall become thoroughly saturated with the riches of the Word. Because the Word is the embodiment of the riches of Christ, to be saturated with the Word is to be **infused with and permeated by the elements of Christ**. This infusion and permeation causes us to become one with Christ and to do everything in His name. In all that we say and do, we shall be one with Him. As we are permeated by the enriching Word, we become one with the Lord Jesus and do everything in His name. This is the way to live Christ.

God’s intention is to have a people who are **one with Him**, not in His Godhead, but in His **life and nature**. Those who are one with God in the divine life and nature are able to express Him. What God is seeking today is a group of people who live Christ by taking the rich Word into them. (*Life-Study of Philipppians, chapter 37*)

Day 3

- John 5:43* - I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.
- John 14:26* - 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.

III. As revealed in the Gospel of John, our being in the name of the Lord Jesus involves the **Divine Trinity—5:43; 10:25, 30; 14:26; 15:26:**

- A. John 5:43 says that the Son came in the name of the Father, and 14:26 says that the Father sent the Spirit in the name of the Son; in these two verses the **Divine Trinity is revealed**:
 - 1. To say that the Son came in the name of the Father indicates that the **Son and the Father are one**—5:43.

2. To say that the Father sent the Spirit in the name of the Son indicates that the **Father is one with the Son**—14:26.
- B. The Son came **in the name of the Father** and did things **in the name of the Father**— 5:43; 10:25:
 1. The fact that the Lord came in the name of the Father means that He came **with** the Father and **in** the Father.
 2. The Son was **one** with the Father and **lived** by the Father, and the Father **worked** in Him—6:57; 14:10.
- C. The Father sent the Spirit in the Son's name, and the Son sent the Spirit from the Father—v. 26; 15:26:
 1. The Spirit being sent by the Father in the Son's name implies that **both the Father and the Son are the Sender of the Spirit**—14:26.
 2. According to John 15:26, the Son sent the Spirit **from the Father**.
 3. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son's name refer to the **same thing**.
 4. Both the Father and the Son send the Spirit; this indicates that the Father and the Son are one—10:30.

Day 4

Ephesians 5:20 - Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

Colossians 3:17 - And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Ephesians 4:15 - But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

IV. In our daily life and our service in the church, we need to **do everything in the name of the Lord Jesus**—Col. 3:17:

- A. Because the name denotes a person, to do things in the name of Jesus means **to do all things in His person**—v. 17; Rom. 6:3; 8:1; 1 Cor. 4:15; 2 Cor. 5:17:
 1. Doing all things in the name of the Lord Jesus is the basic aspect of our Christian life—Eph. 5:20; Col. 3:17.
 2. We should be able to say that we do the ordinary things of our daily life in the name of the Lord—1 Cor. 10:31.
- B. Our **service** in the church requires that we do everything **in the name of the Lord Jesus**—Rom. 1:9; 6:6; 7:6; 12:1, 7; Col. 3:17:
 1. Our service must be **initiated by the Lord** and be according to His desire—Matt. 7:21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11.
 2. The service for the building up of the church is a **life-ministering service**—the service of supplying others with the divine life—2 Cor. 4:12; Rom. 12:1, 7:
 - a. Church service is to **supply life**, for it is a service of life—8:2, 6, 10-11.
 - b. As serving ones, we need to be deeply impressed with the necessity of being able to **minister life**—1 John 5:11-16.

Day 5

Ephesians 4:25 - Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

Ephesians 4:29 - Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

V. Our **speaking**—all our words—should be **in the name of the Lord Jesus**—Col. 3:17; Eph. 4:25, 29; Matt. 12:36-37:

- A. No corrupt word should proceed out of our mouth but only that which is **truthful** and **gives grace** to those who hear—Eph. 4:25, 29.
- B. “Every idle word which men shall speak, they will render an account concerning it in the day of judgment”—Matt. 12:36:
 1. An idle word is a **non-working** word, an **inoperative** word, having **no positive function** and being **useless, unprofitable, unfruitful, and barren**.
 2. Idle words are **redundant** words, **incongruous** words, **unnecessary** words, and **gossiping** words—v. 36.
 3. In the day of judgment those who speak such words **will render an account** concerning every one of them—vv. 36-37.

Another type of words which should never come out of our mouth is **idle words**. Matthew 12:35-37 says, “*The good man, out of his good treasure, brings forth good things, and the evil man, out of his evil treasure, brings forth evil things. And I say to you that every idle word which men shall speak, they will render an account concerning it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.*” The Lord said, “And I say to you that every idle word which men shall speak, they will render an account concerning it in the day of judgment” (v. 36). Idle words from a Christian’s mouth will not be spoken once but twice. Whatever is spoken carelessly today **will be repeated again in the future**. It will be repeated in full, sentence by sentence. When it is repeated the second time, we will be justified or condemned based on it. We will have to render an account on the judgment day **for every idle word** we have spoken. I hope that God’s children will learn to fear Him. We should learn to reject every inaccurate word and to speak accurately. We should never speak about things that do not concern us, and we should not say anything that reaps no benefit to others or to ourselves.

One can tell how much a person has been dealt with by the Lord by the words out of his mouth. No one who has been disciplined by God has an undisciplined mouth. A person who lies or who speaks idle and careless words is of little use to God; he is good only for the day of judgment. We have to learn this lesson from the beginning. Those who speak **defiled words** are **defiled persons**. Those who speak **corrupted words** are **corrupted in themselves**. The kind of words we speak reveals the kind of persons we are. By its fruit a tree is known. By our words we are known.

It is important that we pay attention to this matter. We know a brother by the way he speaks. Today the church is filled with lies and idle words. How strange it is that few children of God ever condemn them! **No one** among us has the right to speak any idle words. (*Messages for Building Up New Believers* (3), chapter 36)

Day 6

- John 14:13* - And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
- John 16:24* - Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.
- John 16:26* - In that day you will ask in My name, and I do not say to you that I will ask the Father concerning you,

VI. The Gospel of John makes it clear that we should **pray in the name of the Lord**—**14:13; 15:16; 16:24, 26:**

- A. There are a great number of Christians **who do not know** that it is necessary for believers to pray in the name of the Lord—14:13; 15:16; 16:24, 26.
- B. Praying in the Lord's name means that we are **living in union with the Lord**, are **united** with Him, and **allow** God to be manifested through us—15:4-5, 7; 13:31-32.
- C. When we pray in the name of the Lord, the Lord **prays together with us**—15:7.
- D. In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that **accomplish God's will**—14:13; 15:16; 16:24, 26; 4:34; 5:30; 6:38:
 1. All real prayers in the name of the Lord are in **accordance with God's will**—Matt. 6:10; 12:50; 26:39, 42.
 2. Praying in the name of the Lord is **equal to** doing God's will and accomplishes God's will—John 14:13; 15:16; 16:24, 26; 6:38.

John 14 through 16 is not mainly concerned either with prayer or with life but with a kind of **united living**. Here is a group of people that are chosen by God. God has separated them in order that they might be a testimony on earth, testifying that they and the Triune God have such a perfect union. This is their living. What the Lord Jesus repeatedly spoke of in those three chapters of the Bible is such a united living. A part of this living is prayer. Prayer in the name of the Lord not only needs such a living as its support and backing but actually constitutes part of such a living. Therefore, **we must know that praying in the Lord's name is not merely a matter of prayer but, even more, a matter of living**. When a person lives in the Lord, lives by the Lord, lives in union with the Lord, and is mingled with the Lord, spontaneously a part of his living is prayer.

Conversely, it is **not possible** to pray in the name of the Lord if you **do not** live by the Lord or in the Lord. It is an erroneous concept to believe that you can live apart from the Lord and make use of His name when you have something to ask of Him, simply because you know that your name is of no value before Him. This is just superstitious thinking. Prayer in the Lord's name **requires a living in union with the Lord** to back it up. Prayer in the Lord's name must be a part of a living in union with the Lord. Hence, the requirement for such prayer is very high. It is the same as putting a name at the end of an article to show that it is finished. What it means is that all your daily practical living is in union with the Lord. You learn to live before God by the risen Lord. You walk according to His Spirit and allow His Spirit to live in you. Such a living is the basis and support of your praying in the Lord's name. Furthermore, such prayer actually constitutes a part of such a living.

In summary, to **pray in the name of the Lord** is not just a statement or a form; rather, it is a **spiritual reality and a life in union with the Lord**. When we actually live in the Lord and have such a life in union with Him, we will pray spontaneously, and our prayers will surely **be in accordance with the Lord's will**. When we live in Him and allow Him to live in us, **He will be expressed through us**. Then the prayers that come forth from us will be restricted to the expression of God's desires. Once we have this kind of prayer, God's will will definitely be accomplished because the purified desire within us issues from the mingling—the Lord with us and we with Him. The prayers of such a one are prayers in the name of the Lord. (*Lessons on Prayer, chapter 20*)