



*the*  
**Golden**  
**Candlestick**

**THE GLORY OF THE NAME**

Part 2

**THE LORD WITH US**

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## THE VESSEL FOR THE NAME

*“And all the peoples of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee” (Deut. 28:10).*

*“And Jehovah said unto him, I have heard Thy prayer and Thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and My heart shall be there perpetually” (1 Kings 9:3).*

*“If My people, who are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent, unto the prayer that is made in this place” (2 Chron. 7:14-15).*

*“... every one that is called by My name, and whom I have created for my glory, whom I have formed, yea, whom I have made” (Isa. 43:7).*

*“Now therefore, what do I here, saith Jehovah, seeing that My people is taken away for nought? They that rule over them do howl, saith Jehovah, and My name continually all the day is blasphemed. Therefore My people shall know My name: therefore they shall know in that day that I am He that doth speak; behold, it is I” (Isa. 52:5-6).*

*“But the Lord said unto him, Go Thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for My name’s sake” (Acts 9:15-16).*

*“Simeon hath rehearsed how first God visited the Gentiles, to take out of them a people for His name” (Acts 15:14).*

*“That the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called” (Acts 15:17).*

In connection with this matter of the glory of the Name we will now consider the vessel for the Name.

## **Israel as a vessel for the Name**

We have already seen that at a certain point when the name of the Lord had lost much of its significance and certainly a great deal of man's respect, God took one of those great crucial steps in the history of this world, and, in the words of Stephen: "The God of glory appeared unto our father Abraham" (Acts 7:2). And one of the outstanding things in that sovereign visitation and selection was that God made His name known to Abraham. Abraham was brought into a knowledge of the name of the Lord in a fuller way than had ever been known before. Abraham was the father of a nation, and through Abraham God sovereignly chose that nation as the vessel in that dispensation in which He would deposit, make known and demonstrate the meaning of His name. To Israel were committed the sacred and holy and wonderful secrets of the name of the Lord. It was in the life and history of Israel that all those names included in the one name were revealed progressively. I gave you a list of those names in chapter two, the compounds of Jehovah and many other names, all included in the one name, and it was at certain times, because of certain conditions and circumstances, that the content of the one name was divulged to Israel in its many aspects. In a time of conflict, He became known as 'The Lord my Banner' — that is, the Lord Triumphant. In a time of sickness and suffering He became known as 'Jehovah Rophi', the Lord that healeth thee, and so on. By their history under the hand of God, Israel drew out, so to speak, the compound of His name. Or, shall we put it the other way: God led Israel into a many-sided experience in order to show them the content of His Name. Through Israel, as the vessel of the fulness of the name, He made the nations know the name of Jehovah so that they were afraid.

## **Israel's failure**

We have seen the tragedy of Israel's failure concerning that great trust, that great deposit, and in the words which we have just read from Isaiah's prophecy — "My name continually all the day is blasphemed" — the context says in effect, if not in exact words, 'because of you'. 'Your condition brings blaspheming to My name; your behaviour has that result.' It was because of His name that the Lord had to break with Israel and hand them over to their enemies. They ceased to be, and have never again been in the full sense, the repository of that name. There was a small

remnant, a little handful who came back, to whom the Lord could speak about His name or of His name. Those “that thought upon His name” (Mal. 3:16). What a lot there is in that when you see the history, the meaning, the comprehensive and inclusive issue bound up with the Name. And these few are said to be those who thought upon His name. You hear them speaking: ‘Oh, what a shame, what a tragedy, what an evil, that the Lord’s name has been so reproached because of us.’ They prayed for the recovery of the glory of His name and the Lord bent down, it says, and hearkened and heard, “and a book of remembrance was written before Him, for them that feared Jehovah, and that thought upon His name”. Oh, how precious when the Name is taken to heart! But as a nation, Israel has never again been the repository of the Name in the same way. Men are not looking for the name of God in Israel now, they know it has gone. Whatever Israel was, that is one thing; what Israel is, is another.

### **The Lord Jesus the vessel for the Name**

But then we saw the next step of God, the mighty step, embracing all ages in the coming of the Lord Jesus who became the repository of that Name in all its glorious fulness. “I am come in My Father’s name” (John 5:43), He said. He bore the Name. Christ was the One upon whom that name rested and all the conflicts of ages and of the universe centred in Him because of that name. He fought out the whole question of God’s name, God’s reputation, God’s honour, God’s glory and all that is inherent in God’s name. He fought it out in a great spiritual fight and vindicated the name of God in hell, in heaven, in earth. “Wherefore ... God highly exalted Him, and gave unto Him the name which is above every name.” The Man, the Son of God, the Name.

### **The church a vessel for the Name**

He took that name back to heaven in glory, but before going He secured the vessel of the Name here. He called them and led them through a deep place, the way of His Cross. He broke that vessel; He shattered it; He scattered it and by His death put to death what was of man and only of man and this earth and this world’s glory for which they were so strongly reaching out all the time. And then in His resurrection He regathered, not on any man’s name, but gathered in the heavenly name. So He secured the vessel known to us as the church as the repository of the Name on this

earth. It seems almost a hopeless and despairing thing when we look at what has been and what is now, not only objectively, but at ourselves. The church has no existence in the mind of God only as the repository of His name. We love His name and we are devoted to His name, but I wonder how much we glorify it. That is where our hearts are sad and where the despair comes in. We are not speaking in generalities. If we think of ourselves and believe ourselves to be part of the church, the church of God which He purchased with His own blood, the church which Christ loved, for which He gave Himself, if we regard ourselves as being of that church, the very and only reason for our existence as such is to be *in trust with the name of the Lord*. He has deposited that trust with His church. He has called His name upon this new nation and this new house. He has said, 'My name is there.'

Well, that fact constitutes a very solemn responsibility. Consider Israel and the issue of the name in Israel. On the one side, the tremendous, unspeakable possibilities and glories of being entrusted with the name and what it meant when Israel was in line with the Name. It meant nothing less than the very God Himself, supreme, unique, the Creator of heaven and earth, the Upholder of all things, who, by His Word, spoke the universe into being, nothing less than that God being committed to them, saying, "I am with you; fear not, I am with you, I ...". What tremendous things were possible when the Lord was there, when His name was upon them. On the other hand, see from the end how things worked out, the terrible story, the history of the Jews from then onward and from Christ's day onward. Is it not terrible? It is hardly readable; and that is because of unfaithfulness to the trust. This is God's great object lesson of what the name means when it is placed within a 'trust body'. What a responsibility, what a privilege, what tremendous things are bound up with that name in one way or the other for those people who are called by His name or upon whom His name is called, for it is nothing less than God committing Himself.

All that constitutes the vocation of the vessel. We think of Christian work in many terms, titles and designations. We give many names to the work of the Lord and to the workers themselves. There is only one vocation for the church and for everyone in the church. The vocation of the church is to bring honour to that name. Every soul that is saved from hell and the devil is an added glory and lustre to the crown, the diadem, of His name. It has to be regarded like that. Every bit of spiritual progress made by a child of God is something for the glory of His name, the

enhancement of that name in them, bringing in more of His glory. We have to regard all spiritual life and growth in the light of this, that the Lord's name is getting a larger place. We have to view all our sufferings in the light of the name. "I will show him"; it is his vocation — "I will show him how many things he must suffer for My name's sake" (Acts 9:16). It is a part of the vocation. "To you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf" (Phil. 1:29). It is given; it is a trust. Everything must be viewed in the light of the Name. How much glory has come to His name through suffering patiently and bearing affliction for His sake. It is the vocation of the church. It is a costly vocation, a glorious vocation; and also a great responsibility.

### **The responsibility of sonship**

This is the very meaning and essence of sonship. God said to Pharaoh, "Let My son (Israel) go, that he may serve Me" (Ex. 4:23). The son was to bear the Father's name and the Father's reputation. The Lord Jesus bearing the Name is the Son. We in the church are the firstborn sons. "Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:6). And sonship is bearing the Name, carrying the Name, the great trust of the Name. You can test your sonship in that way, by the honouring of His name. What a challenge this is as to how our lives are spent for any time, our behaviour, conduct and our manner of life. What is the result? Failure in our supreme vocation? Failure in the very justification of our existence as a member of His church? Failure in the great trust? Are we betraying His Name? On the other hand, as we move through life, from place to place, here and there, leaving, perhaps never to come back again, what is the impress? What do they say about our having been there? 'Very nice person, something strange about them; different or worse than that — a difficult person to get on with.' What do they say? Though they may not be able to put it into words, nevertheless they know that 'something' has been there, someone has been there with that 'something' that is not found among men in the ordinary. If they knew how to put it, would they be able to say, 'God was with that man, with that woman. They reminded us of God, they seemed to tell us what God was like. We felt that God was present when they were here and it made us uncomfortable. It made us feel how poor our lives are and there is something more to life than we have.' That is what the church

is here for. He called us into His Name, you have had His Name called upon you, you have been baptised into the Name. What does it mean? Do we not have to recover something of the meaning of these things which have become commonplace?

You were baptised into the Name. That was something done so many years ago. We can remember it more or less, we know it happened. Is that all? The Name was then called upon us. We were set apart for the Name; we were called into the great vocation of the Name. We had the great responsibility of the Name committed to us and we had the assurance that He whose Name it is was ready to commit Himself to us. What does it all mean? A rite, an ordinance, a ceremony, or what? It means vocation.

### **The Holy Spirit the custodian of the Name**

Go back for a moment to that passage which we read in our previous meditation in Exodus 23:20: "Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him ...". It does not say, "Take ye heed unto him" firstly. "Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for my name is in him." Whether that so-called angel was the third Person of the Trinity or not we cannot prove. We do know that the guidance of Israel was personal. We do know that in the New Testament, that guidance, pillar, cloud, and fire in which the Lord was, is used in the New Testament as a type of the Lord Himself. We do know that when they crossed the Jordan and entered upon the land there stood a man with a drawn sword who said that he was the captain of the host of the Lord. This is all the same. Is this the Holy Spirit? We cannot prove it. In Exodus 23 he is called an angel and I do not know anywhere where the Holy Spirit is directly called an angel. But in the New Testament there is no doubt about it that the Holy Spirit takes the place of that angel for the church. All that the angel in the wilderness meant is taken up by the Holy Spirit in the New Testament, and the Holy Spirit does all that in relation to the church which was done by the angel in the wilderness. If they are two different persons, they have in common that which makes them one person: they both have the name of the Lord with them. The factor which gave them their real divine authority and power and everything else was the Name. "My name is in him."

What I am getting at is that the Holy Spirit is the custodian of the Name. He always was, whether angels separately are or not. What this one

called an angel did, the Holy Spirit does on the same ground, by the same means — the Name. That is tremendously helpful. Take up the book of the Acts now and see the Holy Spirit getting to work by means of the Name, taking up the Name. The Holy Spirit came, in the very first instance in this dispensation, upon the vessel which was chosen for the Name, upon that nucleus of the church on the day of Pentecost, and you notice that the one thing which sprang up was the Name. They started preaching the Name, working in the Name. One thing which emerged from the coming of the Spirit was the Name. The first thing that the Holy Spirit did was to reveal that Jesus of Nazareth bore the Name which is above every name, and coming upon the vessel of the Name, the church, He made the Name the one supreme and exclusive issue. At every point all along the way of that book of the Acts, the Name is the issue, who this One is. Whether this is, after all, only the man called Jesus or whether this is very God, the name of Jehovah is in Him. That is the issue all the way in their preaching, in their working, in their defence, in their sufferings, their afflictions; it is all the issue of the Name. The Holy Spirit has taken up the Name in a very practical way in the vessel and has sovereignly acted for the honouring and the glorifying of the Name. This all amounts to the building up of that vessel which, in its fulness, is to show forth in the effulgent glory the meaning of that Name through all the coming ages.

The Holy Spirit is committed to build that vessel for the Name. Get to the New Jerusalem and you have the place of the Name. His Name is there; the glory of God is in it. That New Jerusalem is the church and the Holy Spirit Himself is committed to the Name and this demands the building up of an adequate vessel for the everlasting display of the glories of that Name.

This is tremendously encouraging because we do feel our helplessness in this matter. We almost feel, in the face of this responsibility, that we would like to drop out to be relieved of any more responsibility. We know the hundreds of times in which we have failed — broken down, let the Name down; failed to bring glory to His Name, to register the excellence of His Name and to bring Him in so that others could recognise the Lord. But our deliverance is that the Holy Spirit is the custodian of the Name. If only we will let the Holy Spirit have His way, if only we will be truly in league with the Holy Spirit, if only we will be in heart concerned for this Name, we shall find that we are linked with the infinite One whose concern is sufficient to make good our defectiveness, to glorify the Name of the Lord in and by such as we are. Has not the Lord's Name been

glorified in very puny creatures? He chose deliberately the weak and the foolish and “the things that are not” that no flesh should glory in His presence, but that the Lord should get all the glory (1 Cor. 1:27-29). The Holy Spirit does it. If we think we can do it we shall very soon find that it cannot be; we had better give it up. But in league with the Holy Spirit the Name can be glorified. There was no man who was more conscious of his frailty and his utter dependence upon the Lord for life and ministry than Paul, who said with absolute honesty: “*Our sufficiency is of God*” (2 Cor. 3:5). That man could say without boasting, in all that humility and dependence, “They glorified God in me” (Gal. 1:24). To him it was the most wonderful thing that could have happened, that they glorified God in *him*. What he meant was that they said, ‘Oh, praise God for Paul; praise God for His grace in Paul; praise God for what has come to us through Paul; oh, glory be to God for Paul!’ “They glorified God in me.” You say you are not a great Paul the apostle, but if you were alongside of Paul you would find that Paul in his own estimation was the meekest of men, all the time speaking of how much the Lord was and how utterly he depended upon the Lord. You would not find he was Paul the great apostle if you were with him. He is just a man needing the Lord as much as we do. “And they glorified God in me.” Do you not covet that? It would be a grand thing for this to be written on our graves if it could be true. If only that would be the summing up of our lives!

“My name is in him.” I did not go on reading those verses in Exodus 23, I read only the dark side. “Take ye heed ... He will not pardon ...”. There is a sin against the Holy Spirit. There is the other side which I did not read. If you do honour him, what is going to happen? ‘I will bring you into the land and all your enemies shall go down before you.’ That is what the Holy Spirit can do when we are one with Him in His one inclusive business — the honouring, the glorifying of the Name.

Let us ask the Lord in our hearts to bring home to us, above and beyond what we shall remember in words spoken, the mighty impress of the greatness and the implications of that Name and of our having that Name on us. The Name of the Lord rests upon you; if you are His, it rests on you. What are we going to do about it? The Lord help us!

## **FOR THE SAKE OF HIS NAME**

We have been occupied with various aspects of the glory of the name of the Lord. In the first chapter we saw that the Name is a revelation of Himself; in the second, it was Jesus and the Name; then it was the hallowing of the Name; then the vessel of the Name. Now it is a matter of seeking to bring into view a few other things concerning the Name as they are brought to us in the New Testament particularly after our Lord was risen from the dead.

### **Salvation in the Name of Jesus**

The little fragment of Scripture which will underlie what we have to say now is found in 3 John 7: “For the sake of the Name they went forth.”

As they went forth preaching, their preaching would be concerning the name of the Lord Jesus, and, seeing that in the first place their preaching was to a world of unsaved, unregenerate men and women, their preaching would be salvation in the name of Jesus. That is, the meaning of the name Jesus — God our Saviour, Jehovah Saviour. Their Lord had told them that that was what they should do. We have it in Luke 24 and it runs like this (these are nearly His last words to them after His resurrection before He was received up into heaven) — “And He said unto them, These are My words which I spoke unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem.”

## **The Name of Jesus the Name of the Lord**

But here is the statement of the fact that their preaching of salvation was salvation in the name of Jesus, and you know how they did it. Just pass on to the book of the Acts and to the very first preaching of the gospel to the world needing salvation; yes, to religious, orthodox Jews needing salvation, for it was to them that the first preaching took place. In Acts 2:21, this is declared in this first preaching — “And it shall be, that whosoever shall call on the name of the Lord shall be saved.”

And that, as you see, is a quotation from the Old Testament. So they have their gospel from the Old Testament as He told them, and they proclaimed that it is in the name of the Lord that men shall be saved, and the apostles here are making it clear. To them it is a settled conclusion that the “name of the Lord” applies to the Lord Jesus, because presently when Peter had paused or finished his address to these people, they did begin to call and he directed them immediately to the name of the Lord Jesus. Answering their cry, “Brethren, what shall we do?” he said, “Repent ye, and be baptized every one of you in the name of Jesus Christ” (Acts 2:37-38). The two things go together. “Whosoever shall call on the name of the Lord ...”, and, “Be baptized ... in the name of Jesus Christ.” This means that the Name of Jesus was the “name of the Lord”. That was what they were getting at; that was really their point.

You go on to Acts 4:12, and again you have this declaration made in their preaching — “And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.” You could not have anything more emphatic than that. Salvation is in the name of Jesus.

And that is said again by the apostle Paul in other words well-known to most of us, in Romans 10:10-13: “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved.”

Therefore salvation is in the name of the Lord Jesus, and it cannot be received in any other way than by calling upon His name. I emphasise that, because there are a lot of people, some of whom I have met, who say, ‘Yes, we are quite prepared to acknowledge God and go to God, but we cannot recognise Jesus is essential to get to God.’ Well, God says other-

wise, and you can try it if you like, but you find that it just will not work. What I am really getting at is this, that when they (the religious Jews who were always calling on God yet were not saved) did call on the name of the Lord Jesus, something happened at once. They knew God in a way. They knew all about God's name, and probably could teach us a very great deal about God's name. These Jewish people in Jerusalem knew all about the name of the Lord, but they did not know the salvation of the Lord at all. But when they called upon the name of Jesus then they discovered His salvation.

Later a very outstanding and distinguished example is brought to us in the case of Saul of Tarsus. What Saul of Tarsus did not know about the name of God and about God would not be worth knowing. For he did not know the Lord until, with his face to the ground, he called upon the name of the Lord Jesus and then the great thing happened in his life. The great thing made him Paul the apostle. God has shut up salvation in the Lord Jesus Christ.

Look at one more passage in Romans 10:14: "How then shall they call on Him in whom they have not believed?" That is the challenge. The apostle said, "If thou shalt confess with Thy mouth Jesus as Lord, and shalt believe in Thy heart that God raised Him from the dead, thou shalt be saved ... How then shall they call on Him in whom they have not believed?" (v.9-14). What does believing in the Lord Jesus mean? It certainly does not mean believing that He was a very good man, and it does not mean believing that He was the very best man that ever lived; it does not mean believing that He died for His convictions, laid down His life in His devotion to God and all that sort of thing. That is not believing in the Lord Jesus. It is believing that Jesus is Lord, and Lord in this Old Testament sense of God being the Lord God. The Lord Jesus has the name of God upon Him. Now that is going to be seen in another way in a moment, but we are pressing this right at the outset, and it is good for us, the Lord's own people, to have this brought to us anew. The real meaning and basis and nature of our salvation is centred in Him because He is the Lord. "Salvation is of the Lord" (Jonah 2:9), and the Lord is the Lord Jesus. So first it is calling on the Name of the Lord, but realising that when you do that, God switches you immediately right over to His Son Jesus Christ. You cannot come direct to One whom you call God, ignoring or leaving out His Son. The Two are One. They are the same. Jesus is God incarnate, and there is no salvation in the Lord except in and through and by Jesus Christ. If you will put that to the test, you

will find that there is an answer. Calling because you believe, calling on Jesus Christ.

### **Baptism in the Name of Jesus**

Then notice, they linked with that call when they began to cry out, when the feelings that were going on inside of them began to be audible, and they said, “Brethren, what shall we do?” The answer was, “Repent ye, and be baptized every one of you in the name of Jesus Christ.” You have that several times in the book of the Acts. You have it in 2:38, in 8:16 and again in 19:5 — “baptized in the name of the Lord Jesus”.

You know that the commission to the apostles by the risen Lord was to “go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matt. 28:19). Now in the book of the Acts every time it is, “in the name of Jesus”; not once do you find the full formula used of: “Father, Son, and Holy Spirit”. Has something happened to change the whole thing? Well, you see, you are at once brought right to this very point that the name that Jesus bears is the name of the Triune God. It never says ‘in the Name Jesus’. When Paul said, in Philippians 2:9, “Wherefore God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow”, he did not say, ‘in the name Jesus’. The name ‘Jesus’ need not be the name that is above every name, because probably, there were tens of thousands of people with that name among the Jews. It was a common name. Joshua is Jesus; Hosea. It is another form of expression for the same name ‘Jesus’. Although the name Jesus of Nazareth is precious to us, but God invested Him with the name of the Triune God, so that He Himself said, “He that hath seen Me hath seen the Father” (John 14:9), and “that all may honour the Son, even as they honour the Father” (John 5:23); and, “I am the way, and the truth, and the life: no one cometh unto the Father, but by Me” (John 14:6). Well, we are anticipating a little. That was the whole point of the persecution. The persecution of the apostles and the early Christians was because they invested the name of Jesus with God, with Godhead, and the Jews said, ‘That is blasphemy!’, therefore they persecuted them.

That was true not only with regard to Jews but also Gentiles. They had their gods, their deities, and to put this One in the place of all the others and say that He is superior was provoking. The implication was that Jesus is not just a man like a multitude of other men with a common

name such as Jesus, Joshua or Hosea. No, God has invested Him; He inherits a more excellent name than the angels (Heb. 1:4); He has the Name. And what is the Name that is above, if it is not the name of God Himself, Jehovah the Lord? So when they baptised in the name or into the name of Jesus, they were baptizing into the Father, Son and Holy Spirit. It is the same thing. I am only concerned at the moment with the Name, and you cannot separate these. This is not another doctrine, to baptise in the name of Jesus as over against baptising in the name of Father, Son and Holy Spirit. It is not something other, it is the same thing. It is that and it proved to be that, because they found God and they found the Holy Spirit when they were baptised into the name of Jesus.

But what did being baptised mean? At the beginning, it was a matter of going down into water, being buried and coming up again. It was a symbol, a figure, of dying, of being buried and then being raised in newness of life. If they were baptized into the name of the Lord Jesus they had died to every other name. They had the attitude that they died to every other name. No other name was of account to them; no other name was to be lived for or unto. There is only one name now which covered and embraced the whole of their universe. They were on new ground, in a new position, in a new relationship, and that ground and position and relationship was the Lord Jesus. Paul put it in another of his letters: "The love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (2 Cor. 5:14,15). "Unto Him." So you see, baptism into the name of Jesus declares that you have died to every other name, including your own name; you bear His name now. It is what we were dealing with in the previous chapter: bearing His name, His name called upon us, called by the name of the Lord, God's man, God's people, the children of God, called by His name.

There are many names seeking to take the place of His name, and it is going to be more and more so towards the end-time in which we live. There are names making a bid for world domination, to set up worldwide dominion in a name, a single name, if possible. You see the tide sweeping on. In the first World War we had several dictators, every one of them trying to get the whole world under his sway. But the thing has moved since then and it is becoming a single issue and the movement is clearly in the direction of the whole world under one name. The final issue is becoming clearer. There are two names in this universe and "His name

shall endure for ever” (Psa. 72:17). The other will be gone for ever. It will be a good thing to be in the name of Jesus in the last resort. “Neither is there any other name under heaven, that is given among men, wherein we must be saved” but the name of Jesus.

### **The constituting of a people by the Name**

The next thing which follows in relation to the Name in the New Testament is the constituting of a people into a defined people by the Name. I am not going to talk about the church. I am keeping to simpler terms, a people constituted as such by the Name. You will remember that when the early church came up against some difficulty over Jews and Gentiles, the problem became acute in regard to the union of Jews and Gentiles who had been before this time kept strictly apart. This problem arose when they preached the Gospel. I am so glad that the thing came up spontaneously; it was inevitable. You cannot preach one Name and have two people. If you are going to preach one Name, everybody has to come onto common ground, and so the very preaching of the name of Jesus raised the issue of the separation of people; Jews on the one hand and Gentiles on the other. And so it arose, as it was bound to do, and they had to meet and have a serious talk about it. In the discussion Peter, who had proclaimed this Name in the very first preaching, and had been the mouthpiece of the rest on that great day of Pentecost. This Peter got up and said, “Brethren”, and then he began to quote an Old Testament passage, saying: “God visited the Gentiles, to take out of them a people for His name” and ultimately, “that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called” (Acts 15:6-17). “A people” — singular — a people constituted such; a single and a singular people by the name of the Lord. And that is implied in their baptism, for Paul wrote again elsewhere and said, “In one Spirit were we all baptized into one body” (1 Cor. 12:13); constituted a single people. We talk about the Body, the church, but here, a people constituted by the Name.

There are a lot of practical values in that, but we will concentrate on two quite simple ones for the present. The simplest is that all who own Jesus Christ as Lord, all who are upon the ground of His name as Saviour, are one. It is that that constitutes the oneness and unity of the church. It is the Name. There are many ways of bearing that out and carrying that home. One of the most powerful ways is to recognize how Satan hates the

name of Jesus so utterly that his major business ever since that Name was proclaimed as the basis of salvation, has been to split and divide God's people. Every division, every separation of the Lord's own people is a dishonouring of the name of the Lord Jesus, whether it be between two or between even multitudes. It is the work of Satan to dishonour and bring reproach upon the name of the Lord. Listen to that great heart-cry from the Lord Jesus recorded in John 17, where His heart is going out to the Father: "I manifested Thy name unto the men whom Thou gavest Me"; "I made known unto them Thy name"; "That they may all be one, even as We are one"; how? — We bear the same Name. "I have given them Thy name"; 'the men which thou gavest Me, I have given to them Thy name'. It is in the Name that the oneness is found, and that cry to the Father was born of the knowledge of the work of the great adversary as the divider and schism-maker, the one whose work has ever been to cause God's universe to be shot through with discord, disruption, hatred and wars. The Name is the ground of a constituted oneness.

Remember that, and do not make something more than that the ground of oneness.

I know that we can be experientially more and more one, and this increasing oneness comes about as we go on with the Lord and discover together more and more of what the Lord is, but our basis is not the more and more. It is not the plus, the extra. Our basis of oneness is that we bear one Name, the name of the Lord. That is simple, but it goes to the heart of a lot, and therefore we must deal with every matter of division, everything coming between us, even two of us, or between companies of the Lord's people. We must deal with it all for the sake of the Name. If we are out of harmony, if we are divided, there is reproach upon the Name, and we must say, 'This does not glorify the name of the Lord, His name is dishonoured by this.' And that is sufficient motive for dealing with it all; a constituted oneness by the Name, recognizing that it is on that ground that we are one.

Their commission to this world was in the Name. "For the sake of the name they went forth." That is a simple statement, but it embraces a great deal more in the New Testament. It is quite clear from the very consequences themselves, that is the outworking of things, that they were conscious of being commissioned by this Name, that they were going into the nations solely in the interests of this Name, to bear this Name. "Ye shall be witnesses unto Me", their Lord had said, "in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Witnesses unto Him". And how did they witness to Him? Simply by

declaring Him, His Name, Jesus as Lord. The commission was the commission of the Name.

Do we add something extra to that? If so, that accounts for a lot of the trouble. We have a lot of names, labels, titles, a lot of things that we have not seen clearly to be a matter of the Name. If only in all the work of God, in all Christian activity, one single issue was kept in view — His Name. It would settle all the disputes among Christian workers. It would settle the question of divisions among Christians in Christian work. It would be a mighty motive behind which the Holy Spirit would be the dynamic, for it has ever been so. The Holy Spirit has committed Himself to that Name. He never commits Himself unless the Name is the one single and all-governing concern; not a teaching, a movement, a campaign, an institution, not anything else, but only the name of the Lord Jesus. If that was brought to bear upon everything in Christian work there would be a tremendous difference. The Lord would come in in a new way. It is not a matter of this or that thing, teaching, interpretation, name or anything else. The Lord sweeps all the names out and brings in one Name! Do not talk about things by names, keep the Lord always in view; it is the Lord. So their commission was the Name, by the Name, and nothing else.

### **Suffering for the Name**

And in their going forth for the sake of the Name, the Lord being with them and working through them in mighty ways, they found that they had to suffer for the Name. That Name involved them in suffering, because the name of Jesus is the name of the Lord, and there are many other gods and lords belonging to this world. There is over all the other gods and lords that men worship the one who is called the god of this age, who “hath blinded the minds of the unbelieving” (2 Cor. 4:4). If you come up against that other system with its great head, that involves suffering. They found it to be like that, but they knew it would be like that, and to know it is to really undercut a good deal of the poignancy and the trouble that comes upon you. If you do not expect it, you are very much disarmed and broken down, but if you are aware this is what will happen, it is a help on the way.

These first Christians went forth for the sake of the Name and they rejoiced that they were counted worthy to suffer dishonour for the Name (Acts 5:41). They took joyfully the spoiling of their goods (Heb. 10:34). “To you it hath been granted in the behalf of Christ, not only to believe on

Him, but also to suffer in His behalf' (Phil. 1:29). Now, this is an easy thing said, and it is easy to get ourselves into trouble by saying these things. That is put to the test very soon. But we observe the fact that they had reached the position where the Name involved them in suffering and they did not interpret this as something gone wrong, as something unexpected. They took it as a part, not only of their commission, but of their privilege. Why? Because the Name was so dear to them. They would suffer anything for that Name.

### **Vindication by the Name**

My last word for the present is that going forth for the sake of the Name, having the Name ever and always as the one interest and concern, governing everything, and accepting all the consequences of their faithfulness to that Name in much suffering and affliction, the early Christians were vindicated by the Name. Oh yes, some of them died the death of martyrs, were executed in different ways, but they were vindicated. There is a New Testament, there are their names! Are they vindicated? Read it. What do we owe to this New Testament? We owe all our knowledge of the Lord to this. We owe our comfort in the conflict and suffering to this. It bears the name of these people. They are vindicated! In us they are vindicated; in the whole history of the church they are vindicated. They are vindicated in heaven and we are going to see their vindication, and if it please God, we who bear the Name and suffer for the Name are going to be vindicated with them. That is declared here. They, without us, cannot be made perfect (Heb. 11:40).

What vindication do you want? Do you want tangible rewards, houses, lands and all that sort of thing because you have lost them? They all go sooner or later anyway. If you get them back, they still have to go. We brought nothing into the world, and we shall take nothing out (Eccles. 5:15). All we desire is to know that we have been well-pleasing unto Him, that we have been able to serve the interests of His Name, and that there is something that stands for all eternity to the glory of His Name by our having borne it. So they went forth for the sake of the glory of the Name.

*Concluded*

## THE LORD WITH US

*“And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord has sent me as far as Bethel. And Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel ... And Elijah said unto him, Elisha, Tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho ... And Elijah said unto him, Tarry here, I pray thee; for the Lord hath sent me to the Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof!” (2 Kings 2:1-12).*

*“And the sons of the prophets said unto Elisha, Behold now, the place where we dwell ... is too strait for us. Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be pleased, I pray thee, to go with thy servants. And he answered, I will go. So he went with them” (2 Kings 6:1-4).*

*“And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye are with him” (2 Chron. 15:1-2).*

In these passages which we have read, there are several very important factors which we, as the Lord's people, do well to note.

### **The Lord with us, and our being with the Lord**

First there is the matter of the Lord being with us, being willing to go with us. I take it that Elijah at that point does stand to represent our Lord finishing His earthly course and going up into glory, and Elisha as the continuation of His ministry here in the fulness and power of the Spirit. We noted that Elisha said to the sons of the prophets, in answer to their request, that he would go with them, "I will go": the Lord's willingness to be with us. Then there is also the matter of our being with the Lord. They may sound very simple matters, but everything is gathered into that: the Lord being with us, willing to go with us, and our being with the Lord. But there is something basic to the Lord's being with us which is our going on, for the Lord is going on.

Then the next thing is that this going on with the Lord is quite definitely related to spiritual enlargement. That is quite clear here. The Lord being with us, we being with the Lord, a going on, and the end in view which is enlargement. Through the ascension of Elijah and the falling of his mantle upon Elisha, the double portion of his spirit, there was enlargement. Indeed, Elisha was an enlargement of Elijah in a certain sense; a great spiritual enlargement, a double portion. The sons of the prophets came into enlargement. It was about that that they were exercised. "The place where we dwell ... is too strait for us." There must be enlargement. And that was according to the good pleasure of their master, and with this object of enlargement in their hearts. He said, 'I am going with you.' There was no hesitation on his part, no reluctance, no saying, 'You go and get on with it!' No — 'I am with you, I go with you.' Now, you see, those are simple, quite concise factors.

### **The Lord's presence with His people**

There are two aspects of the Lord being with us. On one side, there is no 'if' at all. There is no 'if' as with Asa. "The Lord is with you, (if, or while) while ye are with him." On one side of this, when it is a matter of the Lord's relationship to us as His born-from-above children, just as His children and as His people, His born-from-above children, there is no condition for His presence. He has, with a categorical affirmation, said,

“I will in no wise fail thee, neither will I in any wise forsake thee” (Heb. 13:5). That is the heritage of the children of God. The Lord says, ‘I am with you, and I will never leave you.’ “I am with you all the days, even unto the consummation of the age” (Matt. 28:20). On the ground of our relationship to the Lord, there is no limitation, no ‘if’ or ‘while’ in His being with us, and we are bound to discover the grace of God in that way. We may wander, we may seem to lose the Lord, the sense of His presence. Many things may happen which would argue that the Lord has left us, but those times pass; they come, they go, periods of testing, of trial. But again and again we come out of those times and we find the Lord has not left us, He has not forsaken us; He is there. Clouds have intervened, but He is there. That is the very life of grace, and we shall have that confirmed to the end.

### **His conditional presence with us in our service**

But there is another aspect. When it comes to our being His servants and the whole question of service, the work of the Lord or for the Lord is in view, there is a condition. The Lord is with us as His servants while in the work, in what we are doing, in service, we are with Him. That is, the Lord cannot commit Himself to anything that we do and everything we take up, even in His Name. He cannot bind Himself up with all our choices, whims and ideas, even though they be strongly religious ones and we may have good arguments for the decisions we take. Nevertheless, the Lord cannot just be committed in that way. There is this sense in which the Lord is with us only when we are with Him in what He is after, what He wants. We shall only find Him with us then.

So there are these two aspects. Do not let them stand in your mind as a contradiction, that the Lord at one time says, ‘I will never leave you’ and another time says, ‘I am with you, if, or, when ...’. It is no contradiction, only two sides of one matter — as His children or as His servants. Now having said that, let us go on with this matter here before us.

### **Spiritual enlargement the Lord’s object**

The *object* of the Lord is spiritual enlargement. That is why He goes on with us, and He can only go on with us if that is what is in view where we are concerned. There are many things of a religious kind and Christian activity which do not lead to spiritual enlargement; they are ends in them-

selves. They are quite good, but they do not result in real spiritual enlargement. There are multitudes of Christians today who are in Christian work who are not spiritually growing. The Lord's object and that to which He will commit Himself and concerning which He will say, 'I go with you' is spiritual enlargement, and that is growing ability to cope with, and master, greater spiritual situations, and to turn them to account for the Lord. That is the definition of spiritual enlargement: growing ability to cope with larger situations, to master them, and to turn them to account for the Lord. You remember that the Lord would not drive out the inhabitants of the land for Israel except in the measure in which they were able to occupy, to subdue and to turn it to fruitfulness. He said He would not do it (Ex. 23:29). Their occupation of the land was governed by their measure of ability to turn it to account.

### **Spiritual enlargement through delayed answers to prayer**

This may very truly touch upon the whole matter of seemingly unanswered prayer, or delayed answers to prayer. We have all prayed and prayed fervently and definitely, and brought to the Lord His promises about hearing and answering prayer. We have really gone out to the Lord in requesting and asking for certain things, that the Lord would do certain things and the answer, as far as we can see, has not been given, and perhaps it has not. But may not this lie at the heart of that problem? Supposing the Lord were just to give us, as something wrapped up in itself, answers to prayer. Are you quite sure — now, be honest — that that would result in your real spiritual enlargement? You do not find that little children, when they ask their parents for things and get them immediately develop very much because of this. The Lord does give to His little children spiritually many answers to prayer, but you do not find that that really means spiritual growth. He has got to keep them going unto a time yet to be, and as we begin to grow up, we find that the Lord does not often answer immediately. He keeps us waiting — not that He is reluctant but He has another object. We have to grow into something, and when the Lord grants that, we have got to be in a new spiritual position to turn it to account. When the Lord gives it, if He gives it, when He answers, if He answers, we have got to have grown tremendously by the exercise meantime, so that that thing does not become laid hold of by us to turn it to *our* joy, pleasure and satisfaction, but that we turn it to mighty account for God. We have learned a lot through the suffering, we have been

stretched, expanded, enlarged, and now the Lord can trust us with that because He knows that it will count for Him, not just for our gratification. The Lord is not saying, No! He is saying, ‘You grow into it, and you shall have it; you get enlarged so that you can make the most of it for Me and you shall have it; I will answer when you are in a position that can be trusted with it for My glory.’ And remember, “Herein is my Father glorified, that ye bear much fruit” (John 15:8); not that you say a lot of Thank-You’s. You may think you glorify God by thanking Him all the days of your life. And it is good and right to be filled with thanks and praise to the Lord, but solid fruit is that which glorifies God.

### **Spiritual enlargement through testing**

Well, that brings in this whole element of testing. How Elijah tested Elisha, tested him by seeming to put him off. ‘You stay here, the Lord has called me to Jericho.’ He tried, it seems, to put him off, and Elisha would not be put off. They came to Jericho, and then Elisha tried it again. ‘Tarry here!’ No! He is being tested by apparently being put off. What does this testing amount to? Will you settle down to something less than the Lord’s ultimate? Will you or I be content with a certain point of progress, a certain degree of growth? It is good. Of course, Jericho is good; Bethel is good; Gilgal was good at the beginning, but are you going to stay at Gilgal, are you going to stay at Jericho, are you going to stay at Bethel or settle down at Jordan? Did you notice that after Jordan they still went on? Shall we accept something less than the full, the ultimate? Shall we say, This is good, and the good become the obscuring of the best? The point is not that we have good more or less where we are, in which we have settled down, but are we going on?

### **Spiritual enlargement by continually going on**

Fulness here for Elisha and for the sons of the prophets was a matter of steadfast persistence. Enlargement was in the way of continually going on, refusing to accept anything less. The Lord has called you to His full purpose. There are many difficulties bound up with that. All the adversities concentrate upon His full purpose, and one of the great efforts of the enemy is to get us sidetracked into something good, unmistakably good, stopping short with *something* of the Lord, and settling down and not going on. We are challenged by that. If you and I have a life in really living

relationship with the Lord, we cannot do that sort of thing. Why did Elisha not stop at one or other of these places short of the end? Well, he sensed something; he felt that something was going to happen, and he had got to be there, and this sensing of something kept him from settling down on the way anywhere; it kept him going. The Holy Spirit will do that with us: let us feel that we cannot settle down. And His way of doing it will not only be to give us an inward consciousness that we have stopped short, but by trials, by adversities, by sufferings. The Lord will not let us settle down; He will stir us and move us. The upshot of it will be that somehow or other my very life depends upon a fuller knowledge of the Lord, somehow or other I have to get to a new spiritual position, somehow or other I have to master this situation or it is going to master me; somehow or other this thing has got to be made to turn to account for the Lord, or there is no explanation of it. That is what the Lord is after.

### **The ultimate consummation**

And so it is by persistence, going on. 'I will not leave Thee, I will accept no Jericho's, no Bethel's, no Jordan's short of the ultimate, glorious consummation.' What was that? Elijah's victory over death at the Jordan, full victory in the realm where full victory alone can be known — in the whole realm of spiritual death. Fulness, in the ascension and exaltation of the risen Lord; and glory. "My father, my father, the chariots of Israel and the horsemen thereof!" It is the glory of the Lord. You know how that came out afterwards with Elisha's servant in that encompassing. When the servant got up in the morning and he saw the army besieging, encompassing, he cried, "Alas, my master! how shall we do?" The master said, "Lord, I pray thee, open his eyes, that he may see", and when his eyes were opened, he saw the mountains full of chariots and horsemen. The master had said, "They that are with us are more than they that are with them" (2 Kings 6:15-17). Chariots and horsemen, the glory of the Lord as ascendant over all the power of evil forces. This is the end in view: spiritual fulness; not something abstract which we call spiritual fulness. It is a positive position of spiritual ability to cope with situations, to bring them under. The situations become acute and more difficult, and this is in the way of fulness. We cry to be delivered; the Lord does not answer that way, He enlarges us. That is how He delivers. We ask the Lord, Do this, give that! In that way, He does not do it. He brings about in us first of all spiritual growth, and the thing is then ripe for His intervention, and we

will bear it out. How often the thing which to us seemed to require a most mighty miracle, for which God would have to move heaven and earth, and which no resource here could accomplish, when the Lord's time comes and He has got us into position, it just happens. There is no apparent demonstration of infinite majesty in the thing at all. It happens. Some of us have proved that many times. It is a case of going on to enlargement, and as we go on, the Lord says, 'I am going with you, I am with you; the Lord is with you in this matter.' He is with us; though we remain little children He is with us, but there is another sense in which He says, 'I commit myself to you as I go with you in this positive way related to purpose when you have My object in view — spiritual fulness.'