

HWMR: THE ALL-INCLUSIVE CHRIST AS REVEALED IN MATTHEW (Week 3)

**Jesus—the King-Savior’s Name Given by God
and
Emmanuel—the King-Savior’s Name Called by Man**
Scripture Reading: *Matt. 1:21, 23; 18:20; 28:20*

- Matt. 1:21 And 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. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.
- Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Day 1

Matt. 1:21 - And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Exo. 3:14 - And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

- 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. *Jesus* is the Greek equivalent of the Hebrew name *Joshua*, which means “**Jehovah the Savior**,” or “the **salvation of Jehovah**”; Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
 - B. The name Jesus includes the name Jehovah, which means “I Am Who I Am,” indicating that Jehovah is the **self-existing** and **ever-existing eternal One**, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:
 1. Jehovah is the only **One who is** and who depends on nothing apart from Himself; we must exercise our spirit of faith to believe that “He is” and we are “not”; He is the **only One**, the **unique One**, in everything, and **we are nothing**—Heb. 11:6.
 2. As the I Am, **He is the all-inclusive One**, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.
 3. We may say that we believers have a signed check with the space for the amount left blank, and we can fill in whatever we need; whatever we need Jesus is, such as light, life, power, wisdom, holiness, or righteousness; **everything we need is found in the name of Jesus**.
 - C. Jesus is our Joshua, the **One who brings us into rest**, which is Himself as the good land to us—Heb. 4:8; Matt. 11:28-29.
 - D. The **Lord’s name**, **His person**, is the all-inclusive compound Spirit—S. S. 1:3; Exo. 30:23-30; Phil. 1:19.

As the I Am, **He is the all-inclusive One**, the reality of every positive thing and of whatever His people need. These reference verses from the Gospel of John are quite meaningful. Here the Lord presented Himself as many items. In this book the Lord repeatedly said, “I am...” In 6:35 Jesus said, “I am the bread of life.” Are we hungry? He is the real food. In the previous message we saw the importance of being hungry. Luke 1:53 says, “The hungry He has filled with good things, and the rich He has sent away empty.” We may have received something in the previous messages, but I hope we can say, “Lord, I am still hungry.” If we are hungry, He is the bread of life.

The Lord said, “I am the light of the world” (John 8:12), “I am the good Shepherd” (10:14), and “I am the resurrection and the life” (11:25). Dear saints, have we ever been in a dead, murky situation, in which we sensed death coming upon us and were thereby in need of resurrection? At moments like this we can simply say, “Lord, You are. I do not trust in what I see. I do not even trust in what I feel. I trust that You are the resurrection and that You are the life.” **We can take Him and apply Him as whatever we need.** We can do this by just **calling**, “Lord Jesus!” By calling on the name of Jesus, we get Jehovah, the Savior, and salvation. Everything is in the name of Jesus.

I hope that our calling on the name of the Lord Jesus **would never become stale or something we take for granted.** Calling on the name of the Lord is not merely a practice; it is a **lifeline**. When we call “O Lord Jesus,” we can taste the bread of life. When we call “O Lord Jesus,” we can receive the light of life. When we call “O Lord Jesus,” we are infused with resurrection life. Sometimes we do not even know what we need. In these times, we can just call “O Lord Jesus,” and we will get the I Am.

In 14:6 the Lord Jesus said, “I am the way and the reality and the life.” Frequently, in our daily life we do not know what the next step is. We face complicated situations. The leading ones often are faced with situations that are seemingly impossible. The brothers just need to **call on the name of the Lord Jesus and confess**, “Lord, You are the way.” When we touch Him, somehow there is a way. We praise the Lord that we can never outgrow the calling on the name of Jesus. In everything, we need to experience Him as the I Am because we are all the needy ones. (*The Ministry of the Word, vol. 30, No. 1, chapter 3*)

Day 2

Rom. 10:12-13 - For 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.”

- E. The name of **Jesus is above every name**—2:9-10:
1. The name of Jesus is for us **to believe into**—John 1:12.
 2. The name of Jesus is for us **to be baptized into**—Acts 8:16; 19:5.
 3. The name of Jesus is for us **to be saved**—4:12.
 4. The name of Jesus is for us **to be healed**—3:6; 4:10.
 5. The name of Jesus is for us **to be washed, sanctified, and justified**—1 Cor. 6:11.
 6. The name of Jesus is for us **to call upon**—Rom. 10:13; 1 Cor. 1:2; Acts 9:14; Gen. 4:26.
 7. The **Spirit** is the **heavenly air for us to breathe**; by exercising our spirit to call upon the name of the Lord, we breathe in the Spirit and thereby receive the Spirit—John 20:22; Gal. 3:2; 1 Thes. 5:17; Lam. 3:55-56; *Hymns, #255*.
- F. The **purpose of calling** on the name of the Lord is:
1. To be **saved**—Rom. 10:13.
 2. To be **rescued** from distress, trouble, sorrow, and pain—Psa. 18:6; 118:5; 86:7; 50:15; 81:7; 116:3-4.
 3. To **participate** in the Lord’s lovingkindness, His mercy—86:5.

4. To **partake** of the Lord's salvation—116:2, 4, 13, 17.
5. To **receive** the Spirit—Acts 2:17, 21.
6. To **drink** the spiritual water and eat the spiritual food for satisfaction—Isa. 55:1-2, 6.
7. To **enjoy** the riches of the Lord—Rom. 10:12; 1 Cor. 12:3b; Deut. 4:7; Psa. 145:18.
8. To **stir** ourselves up—Isa. 64:7.

Day 3

John 14:13 - *And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.*

Rev. 3:8 - *...I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.*

9. The name of Jesus is for us **to pray in**—John 14:13-14; 15:16; 16:24.
 10. The name of Jesus is for us **to be gathered into**—Matt. 18:20.
 11. The name of Jesus is for us **to cast out** demons—Acts 16:18.
 12. The name of Jesus is for us **to speak boldly in**—9:27.
- G. **Satan hates** the name of Jesus:
1. **Satan utilizes** people to attack the name of Jesus—cf. 26:9.
 2. The religionists attacked the name of Jesus, **forbidding** the believers to preach or teach in that name—4:17-18; 5:40.
 3. When the apostles were persecuted, they rejoiced that they were counted worthy to be dishonored on behalf of the name of Jesus—v. 41; 15:26.
- H. The Lord Jesus praised the overcomers in Philadelphia because **they did not deny His name**—Rev. 3:8:
1. The recovered church has abandoned all names other than that of the Lord Jesus Christ, belonging to the Lord absolutely.
 2. To **denominate the church** by taking any name other than the Lord's is **spiritual fornication**; the church, as the pure virgin betrothed to Christ (2 Cor. 11:2), should have no name other than her Husband's.

Ever since the matter of calling on the name of the Lord has become an item in the Lord's recovery, some people have checked with me, "Is not the Lord within us? Why do you need to say that the Lord is near you when you call?" I have a question to address to those who think that we do not need to call on the Lord since He is already within us. Do you not have breath within you? Since the breath is already within you, why do you still need to breathe? The logic of this question is the same as that pertaining to calling on the Lord when He is already within us. Although it may sound logical to say that we need not call on Him since He already indwells us, it is not practical. No one would practice this with respect to breathing. No one would say that since the breath is in us we no longer need to breathe. We must keep breathing in order to exist. Likewise, the **Lord is in us, but we still need to call on Him and breathe Him in the more.**

Others have asked, "Why do you call so loudly? Is our God deaf? Can't He hear our silent prayer?" They argue that since the Lord is not deaf, we need not to pray loudly by calling on Him. However, look at how the Lord prayed as described in Hebrews 5:7. "*Who in the days of his flesh, having offered up petitions and supplications with strong crying and tears to Him who was able to save Him out of death, and having been heard because of His piety.*" The "strong crying" in this verse surely is not a silent prayer. If you complain about those who call on the Lord loudly, you need to ask the Lord Jesus why He prayed with strong crying. Since God the Father is not deaf, why did the Lord pray in that way?

Moreover, at least twice in the Gospel of John the Lord Jesus said that He was not alone, that the Father was always with Him. Since the Father was continually with Him, why did He need to cry out strongly in prayer to the Father?

Furthermore, several times in the Psalms we are told to make a joyful noise to the Lord. Notice that it does not say a joyful voice, but a joyful noise. We all know the difference between a voice and a noise. **We need to make a joyful noise to the Lord, for the Lord likes to hear such a noise.**

Nevertheless, the real issue is not whether or not God hears us. **The point is that we need to exercise our spirit, releasing what is in our spirit and on our heart, that the Lord as the life-giving Spirit may get into us.** It is not a matter of being heard, but of enjoying the Lord and participating in all His riches. My burden and intention in this message are simply to give an account of the Bible regarding the matter of calling on the Lord. If you consider what the Bible says about calling on the Lord, you will be convinced that calling on His name is not a recent invention. It is a recovery of one of the holy things in the Bible. As we have seen from Genesis 4:26, calling on the name of the Lord began thousands of years ago, even from the third generation of mankind. (*The Ministry of the Word*, vol. 30, No. 1, chapter 3)

Day 4

Matt. 1:23 - “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Matt. 18:20 - For where there are two or three gathered into My name, there am I in their midst.

Day 5

John 14:17 - ...The Spirit of reality, whom the world cannot receive, ...but you know Him, because He abides with you and shall be in you.

Gal. 2:20 - I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

II. “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)—Matt. 1:23:

- A. Jesus was the King-Savior’s name given by God, whereas Emmanuel was the King-Savior’s name called by man—v. 23.
- B. Matthew is a book on Emmanuel—God incarnated to be with us—vv. 21-23.
- C. Emmanuel is all-inclusive—Phil. 1:19:
 1. He is first our Savior (Luke 2:11), then our Redeemer (John 1:29; Rom. 3:24), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive, indwelling Spirit (John 14:16-20; Rom. 8:9-11).
 2. Actually, the content of the entire New Testament is an Emmanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Emmanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11).

- D. The practical Emmanuel is the Spirit of reality as the **presence** of the consummated Triune God **in our spirit**; His presence is always with us in our spirit, not only **day by day** but also **moment by moment**—John 1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:
1. He is with us **in our gatherings**—Matt. 18:20.
 2. He is with us **all the days**—28:20.
 3. He is with us **in our spirit**—2 Tim. 4:22:
 - a. Today **our spirit** is the **land of Immanuel**—Isa. 8:7-8.
 - b. Because God is with us, the **enemy can never take over** the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.
 4. We can enjoy the presence of the Triune God in **gathering together for the teaching of His holy Word**—Matt. 18:20; 28:20; Psa. 119:30; Acts 6:4.
 5. We enjoy grace and peace **through the Spirit as the presence** of the Triune God—Gal. 6:18; Acts 9:31.
 6. The **Spirit's leading and witnessing** are His presence—Rom. 8:14, 16.
 7. We enjoy the dispensing of the Triune God through His **presence as the Spirit**—2 Cor. 13:14.
- E. To live with Christ as Emmanuel, **we need to be in His divine presence**, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:
1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, **His being with us must be inward**—2:20.
 2. Emmanuel is our life and person, and we are His organ, **living together with Him as one person**; our victory depends upon Emmanuel, the presence of Jesus.
 3. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the **Lord's presence is everything to us**—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

Day 6

Exo. 33:14 - *And He said, My presence shall go with you, and I will give you rest.*

Psa. 27:8 - *When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.*

- F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, **we must do so by the presence of the Lord**; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God's presence is His way, the “map” that shows His people the way they should take:
1. In order to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to the principle that **God's presence is the criterion for every matter**; regardless of what we do, we must pay attention to whether or not we have God's presence; **if we have God's presence, we have everything, but if we lose God's presence, we lose everything**—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11.
 2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn **to be kept, to be ruled, to be governed, and to be guided** by the direct, firsthand presence of the Lord—27:8; 80:3, 7, 17-19.
 3. As a representative of the reigning aspect of a mature life, **Joseph enjoyed the presence of the Lord**, and with it the Lord's authority, prosperity, and blessing—Gen. 39:2-5, 21; Acts 7:9.

4. Moses was a person very **near to God's heart** and **according to God's heart**; hence, he had **God's presence to a full extent**—Exo. 33:11.
 5. The apostle Paul was one who **lived and acted in the presence of Christ** according to the index of His whole person expressed in His eyes—2 Cor. 2:10.
 6. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked...**Nothing works but the Lord's presence**. His being with us is everything”—*Life-study of Joshua*, 2nd ed., p. 50.
- G. The entire New Testament is an Emmanuel, and **we are now a part of this great Emmanuel** that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is “God with us,” and ends with a great God-man, the New Jerusalem, which is “Jehovah Is There”—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

The Lord said, “My presence shall go with you.” He did not say, “I will go with you.” There is a difference. Having the Lord with us and having His presence are two different things. I think we have all been in situations when we are with someone, but although they are there, we do not have their presence. Conversely, it may be that we are with them, but they do not have our presence. **Sometimes the Lord will go along with us in a certain matter, but we do not have His presence**. He will allow us to do something, and He may even bless us. This is a tricky thing. He may help us, but we and He are not in the same “car.” We can convince ourselves that that very thing is of the Lord, so we go ahead, **yet although it becomes successful to a certain extent, we sense that the Lord withheld His presence**. May we all have the heart to say, “Lord, I can do things without Your help, but I can never be without Your presence.” His help is not the governing factor. We may be in a situation where there is a little question over something in the Lord's service or in the Lord's work, and some might say, “But there is fruit.” Fruit is not the issue. Dear saints, every now and then we should stop and just be silent before the Lord and say, “Lord, do I have Your smile here in my heart?”

Paul lived in the person of Christ. He forgave others in the person of Christ. In 2 Corinthians 2:10 Paul says that he had forgiven a brother in the person of Christ. That word person here literally means “face.” It is “the face of Christ,” but particularly, it is the part that is the **index of the eyes**. We know that if we have someone's eyes, we have their presence. We can tell whether or not another is pleased with us by their eyes. **Let us look to the Lord's face to see**, “Do I have the Lord's smile, or do I merely have His help?” It is possible to merely have His help.

We should be fearful that the Lord may give us something, yet we lose His presence. Actually, it is possible for the Lord to give us something that may rob us of His presence. I hope we would ask, “Lord, have mercy! Lord, I would rather that You not answer my prayer than I lose Your presence.” (*The Ministry of the Word*, vol. 30, No. 1, chapter 3)