

KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE

(Saturday—Second Morning Session)

Message Five

Doing All Things in the Name of the Lord Jesus

RA Hymns: 1086, 73

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

- Col 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.
- Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- Phil 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,
- Eph 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,
- Eph 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;

I. The highest name in the universe, the greatest name, is the name of Jesus—

Phil. 2:9-10:

Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

Phil 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,

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.

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

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.

Eph 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,

Eph 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;

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.

Phil 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,

Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

D. The name is the expression of the sum total of what the Lord Jesus is in His person and work—Eph. 1:21.

Eph 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;

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

Col 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.

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.

1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 14:12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.

2 Cor 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

Col 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.

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:

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Cor 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

Gal 3:27 For as many as were baptized into Christ have put on Christ.

Gal 3:28 There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.

Col 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,

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.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

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.

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 in the Son of God, who loved me and gave Himself up for me.

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.

Col 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,

Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Col 3:3 For you died, and your life is hidden with Christ in God.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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:

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 10:25 Jesus answered them, I told you, and you do not believe. The works which I do in My Father's name, these testify concerning Me;
- John 10:30 I and the Father are one.
- 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;
- 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:
- 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.
1. To say that the Son came in the name of the Father indicates that the Son and the Father are one—5:43.
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.
 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.
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.
- B. The Son came in the name of the Father and did things in the name of the Father—5:43; 10:25:
- 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 10:25 Jesus answered them, I told you, and you do not believe. The works which I do in My Father's name, these testify concerning Me;
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.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- C. The Father sent the Spirit in the Son's name, and the Son sent the Spirit from the Father—v. 26; 15:26:
- 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;
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.
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.
 2. According to John 15:26, the Son sent the Spirit from the Father.
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;
 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.
John 10:30 I and the Father are one.

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:

- Col 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.
- 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:
- Col 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.
- Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.
- 1 Cor 4:15 For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.
- 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
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.

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

Col 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.
 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.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
- 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:
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Col 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.
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.

Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

- Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
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:
- 2 Cor 4:12 So then death operates in us, but life in you.
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- a. Church service is to supply life, for it is a service of life—8:2, 6, 10-11.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- b. As serving ones, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- 1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
- 1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.
- 1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.
- 1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

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:

- Col 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.
- Eph 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
- Eph 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.
- Matt 12:36 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.
- Matt 12:37 For by your words you shall be justified, and by your words you shall be condemned.
- 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.
- Eph 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
- Eph 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.
- 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.
 Matt 12:36 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.
 3. In the day of judgment those who speak such words will render an account concerning every one of them—vv. 36-37.
 Matt 12:36 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.
 Matt 12:37 For by your words you shall be justified, and by your words you shall be condemned.

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:

- John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
 John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
 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,
- 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.
 John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
 John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
 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,
 - 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.
 John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
 John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
 John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
 John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.
 John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.
 - C. When we pray in the name of the Lord, the Lord prays together with us—15:7.
 John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
 - 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:
 John 14-16 be omitted.
 John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
 John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

- 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,
- John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
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.
 - Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
 - Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
 - Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.
 - Matt 26:42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.
 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 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
 - John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
 - 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,
 - John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

Excerpts from the Ministry:

IN THE LORD’S NAME AND PRAYER

Let us read several verses from the Gospel of John. “Whatever you ask in My name, that I will do, the Father may be glorified in the Son” (14:13).

“You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you” (15:16).

“Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full...In that day you will ask in My name” (16:24, 26).

There are a great number of Christians who do not know that it is necessary to pray in the name of the Lord. Many Christians often say that they pray by the precious blood of the Lord or by the Lord’s merits. The Bible clearly states, however, that we should pray in the name of the Lord. What does praying in the Lord’s name really mean? Although we often use such a phrase, we do not necessarily know its meaning. Although some may know a little about it, they may not necessarily have the reality of it. The spiritual meaning of praying in the Lord’s name is very deep and high, so we need to go before the Lord to learn about it.

THE MEANING OF *IN THE NAME OF THE LORD*

In John 14 through 16 the Lord Jesus personally said at least five times that we need to pray in His name. In Ephesians 5:20 the apostle Paul also says, “Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and the Father.” In John 14 through 16 we should know that

the Lord's name undoubtedly denotes the Son. The name of the Father in the same chapters also denotes the Father. Hence, if we want to know the meaning of the Lord's name in the Gospel of John, we need to know something concerning the matter of the Lord coming to be the Son. What is the meaning of *the Son*? We have said many times that the Son is the expression of the Father. God has a Son in the universe, and this Son is the expression of God. Whenever John 14 through 16 mentions the Lord Jesus, the emphasis is not that He is the Lord or that He is the Christ but that He is the Son. As the Son, He is the expression of God. This name, therefore, is God's expression. To be in such a name is to be in the expression of God.

We must see that in John 14 through 16 there is a basic concept concerning a threefold matter: the Father is expressed in the Son; the Son becomes the Spirit and enters into us; and as a result, the Spirit lives out a certain life in us. The Triune God—Father, Son, and Spirit—thus becomes one with us. This is what John 14 through 16 discloses to us. Immediately following, in chapter 17, the Lord offered a prayer in which He clearly showed how the Triune God—Father, Son, and Spirit—and we become perfectly one.

In the Gospel of John there are three main concepts. The first concept is that the Father has been expressed in the Son. The Father has been seen and touched in the Son by men. John 14:9 says that he who has seen the Son has seen the Father. When the Son is in the midst of men, it is the Father who is in the midst of men. The second concept is that the Son had to go and change His form to become the Spirit. The third concept is that the Spirit comes into us who belong to Him, to be with us forever. Consequently, as He lives, we also live. We live together with Him, and we live by Him.

So, in chapter 15 we are shown just such a union. The Lord said that He is the true vine and we are the branches. We abide in Him, and He abides in us. Then in chapter 16 the Lord showed how the Spirit reveals all His reality into us so that we may experience and be led into the reality. Therefore, in these chapters of John the Lord said that we need to pray while living on the earth, and we need to pray in His name.

Based on the abovementioned concepts, we know that praying in the Lord's name bespeaks the fact that we have a perfect union with the Lord and that such a union causes God to be manifested in us. We need three chapters of the Scripture, John 14 through 16, to explain the matter of praying in the Lord's name. When we have a thorough understanding of these three chapters, we know what it means to pray in the Lord's name. Briefly, it means that we are in union with the Lord. The Lord is the expression of God, this expression has become the Spirit, and the Spirit is dwelling in us. When we have this perfect union with the Triune God, our living becomes His living, and God is manifested through us.

Please remember, therefore, that to pray in the name of the Lord means that we are united with the Lord, and we allow God to be manifested through us. Never consider *in the name of the Lord* as a phrase or a form that you have to use at the end of every prayer. At times it may not be necessary to add *in the name of the Lord* at the end of a prayer. To add *in the name of the Lord* does not necessarily mean that there is the reality, and not adding it does not mean that the reality of it is missing. It is not a matter of formality but a matter of reality. A person who truly prays in the name of the Lord is one with the Lord. His prayer, therefore, is the Lord's asking. He has been united with the Lord to such an extent that the two have become one.

Never understand praying in the name of the Lord in a superstitious way. More than once I have heard people explain it by using the following illustration: You have asked a rich man for something, but he would not give it to you. Later, you find out that he loves his son very much, so you go and make the same request in the name of his son. Then, as a result, the rich man gives you what you have requested because he loves his son. Similarly, when we, the sinners, come before God to ask for something, He will not give it to us. But when we ask in the name of His Son, God will give it to us because He loves His Son. If this is how you understand and explain it, you are simply superstitious. Actually, if God refuses you when you ask on your own, He will also refuse you when you ask in the

name of His Son.

Acts 19 gives us an account of some who superstitiously tried to imitate Paul in casting out demons in the name of the Lord Jesus. Eventually, the demon said, “Jesus I know of, and with Paul I am acquainted; but who are you?” and he leaped upon them and wounded them (vv. 15-16). To cast out demons in this way is simply being superstitious. When Paul cast out demons in the name of the Lord Jesus, he could say, “I am one with the Lord Jesus, and for me to live is Christ.” This is the meaning and the spiritual reality of *in the name of the Lord*.

PRAYING IN THE NAME OF THE LORD

Having understood the meaning of *being* in the name of the Lord, it becomes clear that to pray in the name of the Lord means that you, the praying one, are in union with the Lord. When you pray in the name of the Lord, the Lord prays together with you.

Brothers and sisters, when we have prayed, many times we were unable to say that we prayed in the name of the Lord, for we know that it was just our prayer; the Lord would not have prayed that way. So, at the end we should have said, “O God, we are praying in our own name,” for in practice, it is we ourselves, not the Lord praying in us. In order to be in the reality of praying in the Lord’s name, we need to be praying in the Lord. And when we pray thus, the Lord also prays in us.

Here we can see that the prayers in the name of the Lord in John 14 and 16 are tremendous prayers. The Lord even said that the works which He does we will do also and that we will do greater works than these. He also said that He will do whatever we ask in His name. This is a great matter. If you read those words in their context, you can see that the Lord who lived on this earth has now become the Spirit living in you, and He is living Himself out from you. In the course of this living, there are many things about which you need to pray. So while you pray, He prays in you and you in Him. When you pray in such a union with Him and He with you, you are praying in His name.

I believe, brothers and sisters, you have all had the following experience. In your early experience of praying, you were able to pray for many things. But when you began to pray in the name of the Lord, immediately your prayers were reduced. When you really learn to allow the Lord to be in union with you and pray together with you, out of ten items, you may be able to pray for only three of them. You know that if you pray for the other seven things, the Lord is not praying. You are asking, but the Lord is not asking.

I have often heard children pray. At the end of their prayers they also said, “In the name of the Lord.” But later on, when they really know what it means to pray in the name of the Lord, they will not be able to pray as freely as before. Neither will they be able to say “In the name of the Lord” with such ease. So, brothers, you need to be clear that to pray in the name of the Lord is not a mere formality or an empty phrase. Rather, it is that when a person lives in the Lord and is practically united with the Lord, his prayer is the Lord praying in him. In such a union many prayers become purified.

A LIVING OF PRAYER IN THE LORD’S NAME

Actually, 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.

THE RELATIONSHIP BETWEEN PRAYING IN THE LORD'S NAME AND DOING GOD'S WILL

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. When we first heard that we needed to pray in the name of the Lord, we thought that we could pray for anything in the Lord's name. But as we learn the lesson, we discover that out of ten matters we want to pray for, we are able to pray for only two. We realize that the other eight are not the Lord's will, and therefore, the Lord cannot pray together with us. All real prayers in the name of the Lord are surely in accordance with God's will.

From John 14 through 16 we can see that doing God's will and praying in the Lord's name are almost the same thing. When you are praying in the Lord's name, it is equal to doing God's will. Because you are one who lives in the Lord and by the Lord, your living is the Lord's living. Please consider, can such a person still have goals or inclinations outside the Lord? Of course he cannot. Therefore, we would like to mention once again that of all the places in the Bible that are concerned with God's promise in relation to prayer, none seems as broad as the one here in the Gospel of John. Here the Lord Jesus said, "Ask whatever you will, and it shall be done for you" (15:7). In one sense this promise is really broad. But actually speaking, this prayer is also very narrow, because the kind of prayer referred to in John 14 through 16 is a prayer in the Lord. On the one hand, it says that whatever you want will be given to you, but on the other hand, it says that such prayer needs to be in the Lord's name. Although you may have many desires when you are in yourself, once you turn and get into the Lord's name, you will see that your desires become restricted and that there are many things for which you simply cannot ask.

I remember, years ago, when I first went to Nanking, a brother invited me to a meal. He was very happy, and during the whole mealtime he was the only one talking. He kept saying, "Brother Lee, now that we have won the war, I have a feeling about this, and I have a feeling about that; I would like to do this, and I would like to do that." He spoke of his many, many likes, and they were all for God. While I was listening to him, I had a very deep sensation that this brother did not know what he was saying. What he wanted, the Lord did not want. Those were *his* wants apart from the Lord. If one day he would go into the Lord, he would soon realize that he must leave all his desires outside the Lord. He himself may come into the Lord but not his desires.

You all know what I mean. When you are living outside the Lord, you may have many desires. You may say, "I want God to do this for me, and by His power, I also want to do that for Him." But gradually, as you learn to live in the Lord, you will see that all those desires are outside the Lord and not in accordance with the will of God. Hence, God has no way to fulfill those desires. Then, and only then, can you say that your desire is God's desire. Hence, your prayer will accomplish God's will; it is doing God's will.

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. (*The Collected Works of Witness Lee, 1959*, vol. 4, "Lessons on Prayer," pp. 209-215)