

Jesus Has a Name

Episode 6

Call upon His Name – Part 2

We have been systematically working through what it means to call upon His name. We have been using **Romans 10:8-13** as our primary text.

Romans 10:8-13

But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" — that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as **Yahweh** and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "WHOEVER **BELIEVES IN HIM** WILL NOT BE DISAPPOINTED." For there is no distinction between Jew and Greek; for the same is **Yahweh** of all, abounding in riches for **all who call on Him**; for "**WHOEVER WILL CALL ON THE NAME OF YAHWEH WILL BE SAVED.**"

To summarize our last episode, we learned that to confess is to make a promise, a covenant, a personal proclamation of identity, which is far more than a verbal confession in response to an emotional appeal. We also learned that to “believe in our hearts” is when the truth becomes to us more than **a truth**, as it must pass down into our emotional being and into our very soul such that it becomes **our truth**.

And what we must confess is that Jesus is Yahweh—our **I AM**. This is to be the banner we fly over our lives, with all its intense implications. This confession is what leads to salvation. And what we are to believe is that Jesus was raised from the dead and sits at the Father’s right hand as our **Yahweh Adonai**, the one who is righteous and good at managing all the infinitesimal details of our lives.

In other words, “believing in our heart” means that we have come to agree that all that He has done in our lives, including all the trauma, suffering, and pain, was necessary and good, for it

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has identified us in Him. And it is this sort of belief that results in our righteousness.

The good news is that it is not up to us to have the power and capability to confess with our mouth and to believe in our hearts. Rather, that is the job of the Holy Spirit. The passage utilizes the *passive* voice and should be translated: “with the heart a person is *now caused* to believe, unto righteousness, and with the mouth a person is *now caused* to confess unto salvation.”¹

The use of the *passive* voice indicates that someone is acting upon us, causing us to now believe and causing us to now confess. Therefore, these are not choices we can make independent of this third party acting upon us, rather, it is a fruit of the one who is acting. It is a fruit of the work of the Holy Spirit.

A person who is **willing** to allow the Holy Spirit to cause them to believe will allow the Holy Spirit to cause them to confess Jesus as **Yahweh** (their **I AM**) and cause them to believe that Jesus is the righteous **Adonai** (the Sovereign), the one who is supreme over **ALL THINGS**.

Being in the *passive* voice, indicates that our part is simply to be **willing**—to allow the Holy Spirit to cause us to believe and to cause us to confess. It is His job to do the work such that we confess with our mouths and believe in our hearts. He simply asks us to be **willing** to let Him do this work.

With that as our summary, let us pick back up with our next issue—the result of our confessing and believing: our salvation and righteousness.

Salvation

Our “salvation” is one of the paramount promises that has been marketed to the unbelieving world and to those who have been called into the household of God. Yet, “salvation” itself is often misunderstood and misapplied.

As our passage states, salvation is the result of our strong confession, which comes as a fruit of the work of the Holy Spirit. Moreover, salvation speaks of both a *future* promise (something we look forward to) as well as a state of existence (something we are to experience in our now).

The first-time salvation is mentioned in **Romans 10:9**, “will be saved” is rendered in the *future*

¹ **Romans 8:10**, “believe” and “confess” are both rendered in the *present passive indicative*

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passive indicative. Something that is to come because of our having been caused to confess as a personal covenant and proclamation, an ardent promise, that Jesus is our **I AM**.

Now, except perhaps for the thief on the cross,² this is not a confession that most people can just decide via a prayer and be done with it (although even the thief personally witnessed the Son of God agonize for many hours on the cross before he believed). Unfortunately, most of us must learn through much tribulation and suffering that He is our **I AM**, and this occurs throughout our lives. Even the thief had to experience much tribulation and suffering, while he hung on the cross, before he believed; thus, even he did not escape the nature of this process).

To be able to make the bold personal promise that Jesus is our **I AM**, we must first learn **WHY** we can trust Him to be our **I AM** and **HOW** to trust Him as our **I AM** in each area of our soul. And this comes in somewhat of a sequential manner throughout our lives. And it is up to the Holy Spirit, and His timing, to press on the areas of our life in which He wants us to “now be confessing” that Jesus is our **I AM**. It is not a one-time shebang type of deal, it is iterative.

For instance, I may have learned the **WHY** and **HOW** in certain areas of my life, over many, many years; but, sure enough, there are many areas in my life that still refuse to completely confess that He is my **I AM**. It is a process that occurs in the Spirit’s timing, in the order that He chooses, across our lifetime. For some, this may be a faster process and for others even slower than my process. But truth be told, it is not your process or my process, it is the Spirit’s process—the journey **Yahweh Raah** (our shepherd) takes us on. It is all up to Him. Our job is to cooperate, to be **willing**, to let Him have His way.

In the second instance in **Romans 10:10**, “resulting in salvation” is a clearly a noun which speaks of a confession that is made unto salvation—a state of existence where one lives saved, rescued, or free. When we come to make the ardent promise that Jesus is our **I AM** in an area of our life, we will find that we are able to live (in that area) free from the *flesh*, free from the law, free from condemnation, free from shame, and find that we are free to love with God’s *agape* love.

² **Luke 23:39-43**

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As we have covered in previous episodes, “**salvation**” is not speaking of eternal life or a ticket to heaven that we receive when we say the sinners’ prayer. That is one of the biggest religious deceptions that has been spread among the people of God. We have all heard it, “Just say a prayer and you will be saved, you will go to heaven, it’s guaranteed.” Well, it is not guaranteed.

Salvation is experienced when a person comes to that place where they have been caused to confess, as a personal promise, that Jesus is their **I AM**. That is why Jesus asked us to count the cost and consider the consequences before venturing off on this journey. For if we do not come to hate everything else in comparison to knowing Him, if we do not carry our cross (walk the path of crucifixion towards the *Design Point*), and if we do not give up our very lives, He will not let us be His disciple. Such people, like tasteless salt, are good only to be thrown out.³

Eternal life has also been confused, quite often, with “salvation”. But eternal life is a gift that one **now** has if they are **now** believing. Throughout the gospels, to have **eternal life** is always rendered in the *present* tense and as a *participle*. Eternal life, therefore, relates to ongoing continual believing in the now.⁴ Thus, to have eternal life, one must be **willing** to allow the Spirit to cause them to now and continually be believing. Again, this speaks of a process.

There is another concept which might have been confused with “salvation,” and it deals with our “eternal glory”. Our eternal glory speaks more of the endpoint, our ultimate transformation into the image of the Son where our mortality is exchanged for immortality and the glory of the heavenly.⁵ In this state we will see Him as He is, for we will be like Him.⁶

The Spirit through Paul states that our eternal glory comes with our salvation, but it is not salvation. “For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the **salvation** which is in Jesus Christ, and **with it eternal glory**.”⁷ The phrase, “**may obtain salvation**” is rendered in the *aorist active subjunctive* and is not rendered in the *future* tense, as in something that happens after we die. Rather, it speaks to the state of existence

³ **Luke 14:26-35**

⁴ **John 3:15, 16, 6:40; 1 John 5:13**. See also **John 3:36, 5:24, 6:47, 54**, all similarly rendered in the *present* tense, where eternal life belongs to those who now and continually believe (rendered in the *present active participle*).

⁵ See **1 Corinthians 15:42-57**

⁶ **1 John 3:2**

⁷ **2 Timothy 2:10**

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that should be the experience of those chosen of God. We should live in salvation.

With that said, we are given a promise of an inheritance, imperishable, undefiled, which will not fade away, reserved in heaven.⁸ This is the **eternal glory** the Spirit was addressing, our living hope—a salvation to be revealed in the last days when we finally shed all our mortality and we are draped in the immortal.

My point is that in our now, and when it is all said and done, **salvation** speaks of our deliverance from our *flesh* (which always opposes God), our rescue from the law (which would otherwise bind us in condemnation), and our liberation from shame (which loves to oppress us for our failures).

SALVATION IS OUR UNRESTRAINED FREEDOM TO LOVE WITH GOD'S AGAPE LOVE.

This is salvation and in it we must grow.⁹ Accordingly, our salvation comes through sanctification, by the Spirit and faith in the truth.¹⁰ In other words, our salvation comes through the transformation process, which occurs through the renewing of our minds¹¹ (where we learn to exchange what is false for the truth), as the Spirit goes to war against every belief within us that is false and which distorts the true identity of God and the meaning of His name.

Another way to explain it is that our transformation comes through the putting to death of all that is within our being that opposes God. As the Spirit says, if we died (with Him)—if we let Him kill us—we will also live (with Him), as His life will be in ours.¹²

It is all just another way to express the *Design Point*: **“I have been crucified with Christ and it is no longer I who live but Christ lives in me.”**

THE DESIGN POINT IS THE ULTIMATE EXPRESSION OF SALVATION!

⁸ **1 Peter 1:3-5**

⁹ **See 1 Peter 2:2**

¹⁰ **2 Thessalonians 2:13**

¹¹ **See Romans 12:1-2; Ephesians 6:17; 1 Thessalonians 5:8** (hence, our minds can be protected by the helmet of salvation that is to guard our minds and our thoughts.)

¹² **2 Timothy 2:11**

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Salvation therefore speaks of a systematic incremental setting free of our lives which will be a reality, an existence, for those who now let the Holy Spirit cause them to be believing and to cause them to be confessing, and as a result, confess and believe.

Salvation speaks of the fact that over time, if we let the Spirit cause us to be believing, we will be delivered from our *flesh* and, step-by-step, transformed into the image of the Son as we learn to call on His name.

Unfortunately, there is no “insto-presto” magical type of transformation. Rather, we are transformed with each step we take down that narrow road of squeezing that leads to life. Unfortunately, few find it; few are on that road.¹³

Once again, our salvation is a life of unrestrained freedom which results from our being caused to make a solid confession, a promise, that Jesus is our **I AM**.

Righteousness

In the same way that salvation, unrestrained freedom, is the result of our being caused to confess that Jesus is **Yahweh**, righteousness is the result of our being caused to believe in our hearts that God raised Him from the dead. I know that seems like an odd connection (His being raised and our being called righteous), but please follow me on the rational.

We rightly ascribe **righteousness** to Jesus when we are convinced that the only possible way that He could have been raised up from the dead to the Father’s right hand is if He, like the Father, is righteous—making Jesus the man, **Yahweh** our God. When that truth becomes settled in our hearts, we can start to process how we can choose to be the righteousness of God in Christ, a righteousness that comes through faith in Jesus Christ.¹⁴

Keep in mind, that although the Jews in Jesus day knew about the righteousness of God, they were not willing to ascribe that same righteousness to Jesus. Thus, they did not subject themselves to Jesus’ righteousness; instead, they sought to establish their own righteousness apart from Christ though their sincere attempts to obey the law. As a result, they stood condemned, for no man can keep the law. But the Spirit is clear, Jesus is the **end of the law** for

¹³ **Matthew 7:14**

¹⁴ **2 Corinthians 5:21**. Note, “we might become” is rendered in the *aorist middle subjunctive*. See also **Romans 3:22**

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righteousness to everyone who is now believing.¹⁵ What a marvelous statement, Jesus is the end of the law for righteousness to everyone who is now believing. And where there is no law, there is also no violation.¹⁶ You cannot break what does not exist.

That is a mind-blowing statement that should blow our guilt and shame and all our legalistic requirements and rules and controls out of the water.

He ascribes righteousness to those who are now believing. But it is His righteousness, which has nothing to do with our works.¹⁷ In fact, to be technical, He fulfills the law (the law that would otherwise bring about the wrath of God for our failures) in those who are now believing.¹⁸ And His only requirement is faith, so that it is abundantly clear that the righteousness that He offers is by **grace** and not by our works, not by our ability to be good. It is 100% because of what He has done and what He gives (which is the definition of **Grace: 100% Him and 0% us**).¹⁹

With that said, being ascribed righteousness and being righteous, are two different things. One is positional and the other is experiential. Jesus is righteous (proven by the fact that He ascended to the right hand of the Father). However, day-in-and-day-out we are not. Clearly, we need His righteousness in us so that we might become the righteousness of God in Him.²⁰ This once again brings us back to the *Design Point*.

Our practical or experiential righteousness will come not because we try extra super hard to be good and to not sin, or because we have enough people watching us to keep us behaving properly (holding us accountable). That is all religious garbage and a terrible weight that far too many Christians carry around their necks like a huge ball of iron.

Rather, our experiential righteousness comes as the one who is righteous takes up more and more control in and over our lives—as we come to abide in Him as He abides in us.²¹ It is how His righteousness becomes expressed in our lives. Our new creation (where the Spirit dwells) is

¹⁵ **Romans 10:1-4.** Note, believes is rendered in the *present active participle*

¹⁶ **Romans 4:15**

¹⁷ See **Romans 4:1-16**

¹⁸ **Romans 8:3-4**

¹⁹ See **Romans 4:16; Philippians 3:9; 2 Peter 1:1**

²⁰ **2 Corinthians 5:21**

²¹ See **John 15:1-11**

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righteous (it is the new wine skin, and the Spirit is the new wine),²² but the Spirit must be given the freedom to fill us up and extend His rule to every part of our being.²³ Thus, our goal should be to arrive at that place where we can confidently declare, “it is no longer I who live but Christ lives in me.” This is a declaration of our righteousness—Christ in us.

No Disappointment

With that said, let us now look at the next section of this passage in **Romans 10:11**: “For the Scripture says, ‘WHOEVER **BELIEVES IN HIM** WILL NOT BE DISAPPOINTED.’”

The Spirit promises that those who are now believing in Him (rendered in the *present active participle*) will not be disappointed, or literally, “not be put to shame.”²⁴ What a magnificent promise with unfathomable implications.

This means that no matter what we have done or what we will do throughout our transformation process, He will never shame us! Logically, to shame us for our failures would be inconsistent with His being **Adonai** and our **Yahweh Raah**—our great shepherd who is responsible to lead us and guide our every step.

He already knew how we would react to each set of circumstances that He ordained for our lives, which is why we take comfort in knowing that He died for **all** our sin, and not just some of our sins. It would also be inconsistent with our need to walk down the road of squeezing (that now leads to life), such that all our *gross flesh*, and all our wrong belief and unbelief, is squeezed and drained from our lives.²⁵ There is no escaping or hiding it.

Besides, if He has thrown our sin and transgression as far as the east is from the west, and has nailed every transgression to the cross, there is nothing left by which we can be shamed.²⁶ The devil and his demons may try to shame us, our own ridiculous thoughts may try to shame us, others most definitely will attempt to shame us, but **Yahweh** will never shame those who are

²² **Ephesians 4:24**

²³ **Matthew 9:17**. See also **Luke 5:37-38** where Jesus makes the point that those who are drinking of the law (the old wine) do not want the new wine of the Spirit, but they are satisfied with the old wine, saying it is better.

²⁴ See **Isaiah 28:16**

²⁵ **Matthew 7:14**; See also **Luke 13:24**

²⁶ **Psalms 103:12**; **Colossians 2:8-14**

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now and continually believing in Him.

Please understand that every step we take in this life is about God giving us opportunity after opportunity to know **WHY** we should be believing in His name and **HOW** to be believing in His name, and thereby be willing to be transformed into His image. The terrible things we endure are not about punishment or wrath for our being bad and for sinning (remember, the Law that brings wrath has been fulfilled in us). Rather, it is all about our education and instruction. First, He teaches us the **WHY** and then the **HOW**. None of that is automatic. It comes through much learning which comes through much failure.

Besides, He knows full well our humanity and our weaknesses. He knows we are but dust.²⁷ In fact, He fully expects us to fail along the way, it is part of the journey and a necessary part of our instruction and training. What would you expect from intense squeezing?

After all, most of us do not learn by hearing only; rather, we must experience, over-and-over again, the futility of playing lord, or ruler, over our own lives striving to be the source of our own provision (whether our own defender, protector, provider, guide, etc.).

Thankfully, the Spirit is patient and will continue to instruct us through the events of our lives (established by **Yahweh Adonai** and brought about by **Yahweh Raah**) until we become fully convinced that we need **Yahweh** to be our source of life—to be our **I AM**. Yes, the Spirit will be patient until we become convinced that it is safe and ok to let Him cause us to be confessing that **Yahweh** is our **I AM**.

Ironically, in contrast to most of what we have learned, our failure and sin are how we come to know and accept the inherent weakness and stupidity of relying on our own strength. It is how our bubble of religious delusion, thinking that we should be good for God and can be good for God, is busted. It is how we come to differentiate His truth from our truth, His reality from our reality. And it is how we come know and **trust** in His compassion, mercy, grace, and abundant lovingkindness. Accordingly, our failure has all been absolutely necessary and a critical part of our journey.

²⁷ *Psalm 103:13-14*

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WE MUST COME TO ACCEPT THE TRUTH THAT THE ISSUE OF SIN IS NO LONGER AN ISSUE OF SIN BETWEEN US AND GOD.

Our sin, in effect, is not only a result of the transformation process, what happens on our way to being transformed, but it also serves as the key textbook for our learning **WHY** we should no longer listen to the voice of our *flesh*, especially our religious *flesh*, which loves to condemn us for not being good enough for God, and which loves to strap on our backs all manner of burdens that God has not asked us to carry, either for ourselves or for others.

For now, we may feel shame, we may feel defeat and failure, but if we bet our lives on the name **Yahweh**, we will know freedom and will never be put to shame. When we understand the implications of the name and firmly plant our feet on that rock, it leaves little room for fear, shame, or our pride to operate in our soul (all of which make up the trifecta of darkness in our lives). This trifecta, fear, shame, and pride is always waging war against our ability to live in the trifecta of light: which is faith, hope, and love. But the name **Yahweh** is a powerful weapon against this trifecta of darkness.

Each of us can choose to live absolutely convinced God is not concerned with our failures, just our desire or our willingness to let Him transform us into His image. He just wants us to agree with His goal (the *Design Point*), so we can enter His rest and not spend our time on this earth stressed out and freaked out over our failures, fearful of so many things.

Besides, as I said, this process of “transformation,” requires failure—often great failure. After all, it is down the narrow path filled with trouble and tribulation which all the Chosen of God must walk.²⁸ To quote a great teacher, “Failure is the greatest teacher of all. We are what we grow beyond.”²⁹

²⁸ **Matthew 7:13-14; Luke 13:24**

²⁹ Master Yoda