

Call Upon the Name of the Lord and Be Saved

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[0 : 00] Welcome. Thank you for choosing to listen to this Spirit-filled word by David Inshree. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. In our last session, I taught on the complete gospel, the full gospel. And I said the full gospel is not just Christ died for our sins and resurrected and went to heaven.

So if we believe in him, we are saved. It is the essential, fundamental aspect of the gospel. The essential and fundamental aspect of the gospel is that Christ, who is God in the flesh, died for our sins, became a man, a human being, born of the Virgin Mary, suffered, died for our sins.

He was buried. He resurrected for our justification and ascended into heaven. It is the effective doctrine upon which Christianity hangs.

Okay, so it's the basic, essential, necessary aspect of the gospel. You can't preach the gospel and live out the death of Christ. And you can't preach the gospel and include the death of Christ and live out the resurrection of Christ.

[1 : 23] If you live out the resurrection, it's not the gospel. If you live out the death, it's not the gospel. And the death of Christ is not just about a normal death. It's a theological circle.

It's called the vicarious death. He died not his own death. He died on our behalf. The Bible says that Christ died for sinners. Christ came into this world.

He came to save sinners of whom I am chief, according to 1 Timothy 1, verse 15 of Apostle Paul.

So Christ died for sinners. He didn't die for himself.

In 1 Peter 3, 18, it talks about how Christ suffered the just for the unjust to bring us to God. So his suffering was to bring us to God.

And it's later all in the scriptures that he did not die for himself. Now, so he had to be a sinless man. On the cross, the centurion in Luke chapter 23 said that, indeed, this is a righteous man.

[2 : 25] The centurion said this is, he didn't die as a sinner. He didn't die as a thief. He didn't die as a criminal. He died perfect. He was a perfect man. The centurion said, glorifying God, saying, certainly, he's a pure man.

The one who authorized his crucifixion said, I find no fault in him. He said it at least three times. I find no fault in him. I find no fault in him.

I find no fault in him. The thief on the cross said, he has done nothing wrong. So he didn't die for his sins. According to 2 Corinthians chapter 5, verse 21, he died.

The Bible says that he was sinless. God made him who knew no sin to be sin for us, that we might become the righteousness of God. In Hebrews chapter 7, verse 26 and verse 28, it talks about how such a high priest is fitting for us.

Harmless, defiled, separated from sinners. He separated from sinners. The next verse, verse 27.

The next verse, consecrated forever.

[3 : 56] So now, of the things which we have spoken, this is the psalm. We have such a high priest who is set on high on the right hand of the throne of majesty. So he's not the same as the ordinary high priest because he was sinless.

He didn't die for his own sins. He died for our sins. Hebrews chapter 9, verse 26, talks about how he also offered his sacrifice.

He became the sacrifice for sin. He gave, Bible now, it says that, verse 26, For then must he offer up sin, the foundation of the world. But now, once in the end of the world, has he appeared to put away sin by the sacrifice of himself.

Verse 28. By the sacrifice of himself. Verse 28. So Christ was once offered to bear what? The sins of many. He didn't bear his own sin.

He is the ransom. Okay? He is our ransom. He came to take the sins of the world. Now, I've gone a bit more into that. So the true gospel is that a sinless man died for sinful people.

[5 : 07] That's the gospel. So his death. But he had to resurrect. The gospel, according to 1 Corinthians chapter 15, verse 1, 2, 3, and 4, he talks about, according to my gospel, the gospel which I preach, I declare, the gospel which I preach unto you, which you also have received, where ye stand, verse 2, by which also ye are saved, if ye keep in memory what I preach unto you.

The next verse talks about, for I deliver, first of all, what I have also received, how that Christ died, did you see that, for our sins are called. He didn't die for himself. He died for our sins.

And look at the next one. He's talking about this is the gospel I've been preaching to. And that he was buried and that he rose again, the third day, according to the scriptures. So this is the core aspect of the gospel.

But the gospel is not complete. If you leave out the work of Christ, the ascended Christ, the enthroned Christ, the heavenly ministry of Christ is being played out in the church on earth. And so when Christ ascended, when he resurrected, according, I'm going to say something a little bit interesting, but don't just, just follow me, okay?

[6 : 24] I'm going to say something a little bit interesting. When Christ resurrected, he, Bible says in 1 Corinthians chapter 15, verse 45, something happened.

In his resurrection, he became a life-giving or, King James says, quickening spirit. Quickenings spirit. How does the new King James say? A life-giving spirit.

So the first Adam, that's Adam, the natural Adam, the original Adam, first one, became a living being when God breathed into him. The last Adam, who is Christ, he became what?

A life-giving spirit. Through the resurrection, Jesus became a life-giving spirit. And he, watch this, this is very important.

He ascended into heaven. When he ascended into heaven, Bible said he received the promise of the Father, which he poured out on us, according to Acts chapter 2, verse 13.

[7 : 26] So he poured out. He poured out. In other words, when he ascended into heaven, he poured out himself. That's his heavenly assignment, his heavenly ministry.

On the cross, he said it is finished. His earthly assignment is completed. But in heaven, he is working. And how is he working? He's working on earth from heaven.

And that is why the church is his body on earth, through which he is living his earthly life now, anywhere in the world. So if you preach the gospel and you mute the aspect of the church, you haven't preached a full gospel.

Because the gospel includes what Christ did in his human living, hallelujah, and what he's doing in his heavenly ministry. The gospel includes what Christ accomplished, what Christ attained, what Christ did in his human living, and what he is doing.

If you're only restricted to what he did in his human living, you have limited the gospel. Because when you are born again, it's not the end of the story. It's actually the beginning of the God life on earth.

[8 : 39] And we cannot live the God life. It takes him to live the God life. And I explain, and I'm explaining, that when Peter preached the gospel, the first message of the church, which was preached by Peter, the people said that these guys are drunk.

Peter said they are not. And he quoted from Joel. And before I go, let me, I think I need to read that. And then I'll show you something. So in Acts chapter 2, 16, but this is that which was spoken by the prophet Joel.

Then he quotes Joel directly. And it shall come to pass. Someone say it shall come to pass. Say it again. It shall come to pass. And it shall come to pass. In the last day, says the Lord, I will do what? Pour. Take notice of the word. Pour out my spirit upon all flesh. All flesh means human beings. Human beings can now receive the spirit.

So he said, I will pour out my spirit upon all flesh. And your sons and daughters shall profit. Young men shall see visions. And the old men shall dream dreams. Verse 18 says that.

[9 : 42] And on my servants and on my handmaids, I will do what? Pour out. This is important. What's he going to pour out in those days? My spirit. So when Jesus went to heaven, when he was living, he told them in Acts chapter 1 verse 4 and in Luke chapter 24 verse 49, tarry ye in Jerusalem.

Don't be in a hurry to go out. Stay in Jerusalem until you are endued with power from on high. Don't act until I have come. Don't act unilaterally.

It is not a church. Don't act unilaterally. The church can never be independent of Christ because it is the body of Christ and the head is in heaven and the body is here.

And so you can't act without your head. You are being beheaded. And there are people who are beheading the church. Separating the church from his Lord. So his Lord, the Lord of the church said, don't step out until you are endued with power from on high.

So the Holy Spirit was poured upon them. And when he was poured, they gained attention. They gained relevance in society. And society gave them their attention. And Peter said, I know the world will always find a way to explain what is going on, how this whole church is about.

[11:01] So they have their own social media page to explain what these people in church are doing. You go in social media. Everybody's trying to tell what the church is. And Peter said, in order not to leave you in question.

He said, this is what Joel prophesied. And he said in the last days, and I'll pour my spirit. Now watch this. Verse 21. He says that, and he shall, Peter's preaching. This is still part of Peter's preaching. After quoting. Oh, thank you, Jesus. After quoting from Joel, he finished it. Joel says it. And he quotes Joel and says that, and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.

What? What is this preaching? Then he begins to talk about Jesus Christ. Let me ask. He took it further. Jesus Christ, a man attested. But he said, he finished his message by, he ends the quotation with, and it shall come to pass.

Whosoever shall call upon the name of the Lord shall be saved. Whosoever shall call upon the name of the Lord shall be saved. Saved from what? Saved. If you call on the name of the Lord.

[12:09] So now, he's saying, what he was telling them is that there was, before I even go, listen. Brothers and sisters, there was a practice in the Old Testament, which was prevalent in the Old Testament, which a lot of people haven't noticed.

It was prevalent. It started with Enosh. In Genesis chapter 4, verse 26, the Bible says that, and from that time forward, people began to call on the name of the Lord.

And to Seth, and to Seth, to him also, there was born a son. And who is Seth? Seth is the son of Adam, who was born in the place of the one who was murdered, Abel.

So after Abel was murdered, now Abel was the one to carry the righteous seed of God. So the devil, when God told the devil, the seed of the woman will bruise your head, the devil was looking for who this woman is going to give birth to.

And when he noticed that Abel was born, and Abel was the righteous one, Cain wasn't the righteous one, he targeted to eliminate the righteous one. So that the prophecy God gave, the seed of the woman, that righteous seed will be aborted.

[13:23] So there have always been two lines in the scripture, two lines, Jews and Gentiles, Abel and Cain and Abel, Jacob and Esau, it's there, Isaac and Esau. There's always two lines running, light and darkness, it's always been two lines, life and death, it's always been two lines, two trees, the tree of knowledge of good and evil, the tree of life.

From Genesis, there's always been two lines, two lines throughout in the scriptures, the negative line, the satanic line, and the godly line, the line of life. And so when Abraham, sorry, when Adam, Eve gave birth to the righteous seed, he said, we need to get rid of this righteous.

And it's always been like that, that the unrighteous seed always wants to persecute the righteous seed and terminate the righteous seed. And so he killed, he managed, he was the one behind the death of Abel, behind the murder of Cain.

So the devil influenced Cain to kill his brother, get rid of his brother Abel. Because how do you know that Satan was behind it? Jesus said it clearly in the book of John chapter 8, verse 44, when he told the Jews that you are of your father the devil.

You are of your father the devil. He said, ye are of your father the devil. And the last of your father you will do. Not cousins, father, real father. So Satan has children, okay?

[14:47] No cares. He was a murderer. Oh, oh, oh, watch it, watch it. He, who? The devil was a murderer from the big, huh? So the first murderer in the Bible, oh, Satan was behind it.

Satan was behind it. Satan, he started drinking the blood, shedding the blood of the righteous. So Satan tried to get rid of Abel.

But Bible says that God gave Eve and Adam another son to replace the one that was taken away. God gave him another son.

And so what Satan thought he had terminated, he missed it. Because there was another righteous son that was born to Adam. And Bible says that, and Adam knew his wife again and bore a son and called his name, said, for God, for God, he said, has appointed me another seed instead of the one who was taken away.

So in other words, what God was going to do through the woman has not been aborted. Another seed and called his name Seth. He's another seed. He's the replacement for Abel.

[15:53] Seth was the righteous seed to replace Abel. And so when you look at the genealogy of Jesus, it goes down all the way through in the book of Luke, through Seth to Adam, not Cain.

In Luke chapter 3, verse 37 and 38, it talks about how Seth was the son of Adam and Adam was the son of God.

So that's talking about the genealogy of Jesus, which was the son of Enos, who was the son of Seth, which was the son. So the righteous seed came through Seth.

It was originally going to come through Abel. But he killed Abel, thinking he has aborted it. But God always has a plan. And it came through Seth. Now, I want you to understand something.

So when Seth was born, now Seth, now watch this. This is important. Seth also had a son called Enos. But how many of you admit with me that Enos' life can also be at risk?

[16:51] Because the devil targets the righteous line. That is why he's always trying to get rid of the Jews. He tried to get rid of the Jews from the days of Esther.

Esther. Haman. Pharaoh. Pharaoh tried to kill them. Esther tried. Sorry. Haman tried to eradicate them. Get rid of them. It's always been like that. And even Hitler. The Jews have always been a hot target.

They've always wanted to get rid of them. Satan is behind him because he is always afraid of the seed of God. Now, Bible, watch this. That's why when Jesus was born, Moses was born, he tried to get rid of Moses. When Jesus was born, he tried to get rid of Moses.

He always is looking for who is going to be the Redeemer and the Messiah. So anyway, so Seth also gave birth to Enos. And then Enos, Bible says that, this is a very important thing.

And to Seth, to him also there was born a son. And he called his name Enos. Watch this. Then what? Then. Because, boy, if you don't learn how to call on the name of the Lord, you'll be a piece of meat for the devil.

[17:54] Then, then man began to call upon the name of the Lord. That is what has protected man throughout the generations. When you call the name of the Lord, the satanic agenda.

When you call on the name of the Lord, satanic agenda cannot be executed successfully against you or in your life. Amen. Amen. Amen. So, man have always called on the name of the Lord. That's why I was just trying to say and I've gone over.

So, they've been calling on the name of the Lord. Abraham, in Genesis chapter 12, verse 8, he called on the name of the Lord. Isaac called on the name of the Lord. Job called on the name of the Lord.

Moses called on the name of the Lord. Deuteronomy chapter 12, verse 7, Israel called on the name of the Lord. Samson, Samuel, David, Asa, Haman, Elijah, Elisha, Jeremiah, all these were calling on the name of the Lord.

It was a common practice in the Old Testament. It's all littered throughout the Old Testament. Elijah, before he called out fire. He says that whoever, he said, call on the name of your God in 1 Kings, 1 Kings chapter 18, verse 24.

[18:58] He told them, call on the name of the Lord and I will call on the name of my God. So, it was a normal practice that the people of God called on the name of the Lord.

And when they call on the name of the Lord, the Lord always showed up. And then, so Moses did that. And Isaiah told them, call on the name of the Lord. Draw out water from the wells of salvation by calling on the name of the Lord.

And actually, God actually went further and commanded the people to call on his name. It was a commandment by God. In Psalm 50, verse 15, God commanded, call upon my name.

Call upon my name. God said, call upon me in the day of trouble. And I will delete. If you don't do it, I can't do it. Call upon me. Jeremiah 29, verse 12.

God told them, they should call upon his name. They should call. Ye shall call upon me. And ye shall go and pray unto me.

[20 : 02] And I will hearken unto you. So, God gave them a condition for them to call on his name. It was a normal practice. In Psalm 88, verse 9, Bible talks about how they call.

How often? Daily. My eye mourneth by reason of affliction. You know, that means troubles, problems. My eye crying, troubling.

Lord, I have called daily. Daily. How often were they calling? It's not once and for all thing. It is a regular once and again thing. Once and again.

I call daily. I call daily. I call daily. And God desired that his people will call on his name. Psalm 91, verse 15. God desired it.

God desired it. Delighted in it. When his people call on his name. He shall, this is God talking. He shall call upon me and I will answer him. Hallelujah. I will be with him in trouble.

[21 : 01] I will deliver him and honor. God said, let's see. If he calls on me, he will see what I will do. If he calls on me, he will see what I will do. In Zechariah chapter 3, verse 9.

Zechariah chapter 13, verse 9. It talks about how God was saying that when they call on me, I will show up. I will do things. For behold, the stone that I have laid before Joshua, upon one stone shall be seven eyes.

Behold, I will engrave the graving thing, saith the Lord, and I will remove the iniquity. I think that's Zechariah chapter 13, verse 9.

Let's look at 13, verse 9. Zechariah chapter 13, verse 9. I will bring the third part through fire and I will refine them as silver is refined and I will try them as God is trying. They shall call upon.

They shall. God wants it. God loves it. God wants his people to call on. So in Psalm 145, verse 18, he says, he talks about how when you call on him, the Lord is near.

[22 : 02] The Lord is near to all who call on him. The Lord is near to all who call upon him. To call to all those who call upon him in truth.

When you call on him, God says, I just love it. I just, what does it mean to call on the name of the Lord? I'm going to tell you in a minute. But I want you to understand that it was a standard practice in the Old Testament.

It wasn't a new thing in the New Testament. It was already going on. As I said, all these great guys, Jonah, all these Job, Samson, was calling on the name of the Lord.

All these great guys were calling on the name of the Lord and God delighted in it. And it was a joyful way to drink. In Isaiah chapter 12, verse 3 and 4, he said, joyful way to drink from the wells of salvation.

Therefore, with joy, say joy. Shall you draw out water of the wells of salvation? Look at verse 4. Joyfully, we can draw. And in that day, that day, ye say, praise the Lord.

[23 : 03] Call upon his name. Declare his doing. Call upon, calling upon the name of the Lord. It's a joyful way to draw. Draw from salvation. You want to be saved, you must learn how to call on his name.

If you want to draw from the wells of salvation, it means you have to call on his name. For whoever shall call on the name of the Lord shall be saved. And then in the Old Testament, Joel then prophesied.

And he said, I see in the last days, God is actually going to pour his spirit. His spirit is going to be so readily available to all men upon all flesh. And then those for whoever shall call on his name shall be saved.

So Joel prophesied. So on the day of Pentacles, after Jesus has gone to heaven, he resurrected as a life-giving spirit. And he ascended and enthroned. And when he was enthroned, he sent himself. The spirit was sent. He came to us as the spirit. He poured out all. He poured out himself as the spirit. And so he's pouring out himself as the spirit.

[24 : 03] Makes himself available in the entire world. He's here invisibly. You can't see him. But he's here. So how can you experience him?

If you want to experience the ascended Jesus who is here physically. If you want to experience him, then you better. So that's why Peter said, and it shall come to pass. Whoever shall call upon the name of the Lord shall be saved.

You need to learn. We need to call on his name. Call on his name. Call on his name. I want to explain some things to you quickly.

Then I'll come back. Like last week, as I mentioned, Peter finished by his preaching. As he was preaching in Acts chapter 2, verse 37.

The people were cut to the heart. And they said, men and brethren, what shall we do? Peter shall repent and be baptized for the remission of sins. And he shall receive. In the name of the Lord. And he shall receive the gift of the Holy Spirit.

[25 : 01] For the promise is unto all. As far as anyone. Then watch this. Verse 40. With many other ways, he testified and exhorted them.

Saying, do what? Be saved. Another way of putting it is that save yourself. So now, this be saved is like an instruction. Be saved.

Think about it. If I'm drowning, how can I be saved? I have to be saved. Not be saved. I don't know if you are getting it. Now, this one is, he puts the responsibility on the one who is being saved.

He didn't say that do this and ye shall be somebody who will save you. You have to be saved. Do. Be. Be saved. So, this be saved.

He didn't say be saved from going to hell. He didn't say be saved. Be saved from the judgment of God.

[26 : 01] He said be saved from this perverse generation. Be saved from the world. You are in the world. And yet, you are supposed to operate with a heavenly standard.

But we are so natural. How can I, when my natural state operates with a heavenly standard, I must be saved from this earth.

I must be saved from this generation. Listen, there are all of us, all of us, we have our weaknesses. Yes. And there are things you have been exposed to, which if you hadn't been exposed to, you wouldn't have even known.

Maybe even the way you talk to your neighbors. The way you react. It's part of your exposure.

That's how you do your things. But some of it, it does not bring to bear the work of Christ.

And so, for you to be saved from this kind of pollution and natural living, you must then learn how to do something to be saved.

[27 : 03] So, now, the resurrected Christ, ascended Christ, the ruling and the reigning Christ has poured himself into the world to make himself available for all.

Now, it has two aspects. God has poured. He didn't force on us. He has poured. And now, we have to learn how to tap into the poured out Jesus so that the purpose and the agenda and the plan and the assignment of God on this earth will find an expression in your life.

So, you don't say, if there is God, God, why doesn't God do something? God has poured his spirit out. You can do it. Yes.

But, Pastor, I'm struggling to do it. You can do it. If God said do it, you can do it. How do I do it? That's why we are preaching. To do it, you have to be saved. I'm not talking about saved and you are born again alone.

It's the essential one. That's the most important one. But now, you are on earth. How do you get saved from this earthly life, from the world? Because what is the world? The world is everything or anything that replaces God.

[28 : 12] Anything. And in our lives, in our thinking, in our tastes, in our desires, in our behavior, you are born again, but still there is a world. Your desires. We have to be saved from this worldly desire.

We have to be saved from this worldly behavior. We have to be saved from this worldly approach. We have to be saved from this worldly emotions. It's there. You didn't invite it. But we are so much part of the world and we have to be saved from the world.

Other than that, if we are not saved from the generation, if we are not saved from the things of the world, if we are not saved, God cannot be expressed. And the way to be saved, the way to enjoy this Jesus who has been poured out on us is what Peter said.

Whoever shall call on the name of the Lord shall be saved. Can I show you something in Romans? Romans, I'm about to show you something I found very interesting and exciting. Romans chapter 10.

Romans chapter 10. I found this and I said, oh, whoa. I never saw this. Romans, because of that, let me read from my own Bible. Romans chapter 10.

[29 : 12] It says, let me read from the verse. Okay, let's just go to verse 10 because of time. For with the heart, man believes. What happens when you believe? Unto righteousness.

Okay. That word righteousness, the Greek is something, sounds something like dekai sunai, which is very similar to justification. Okay.

So, you believe unto righteousness. So, this believing is what actually saves you and makes you ready for heaven. Hello? Amen. With the heart, man believes into justification.

Okay. As you believe. That's why. Ah, okay. All right. And Ivi says that. For it is with your heart that you believe.

Did you see that? Yes. But if you believe and you are justified, you are ready for heaven. Yes. But if you keep your mouth shut, you will not be saved from something.

[30 : 14] Yeah. Hey, listen. We are not only believers. We are also callers.

Yeah. Okay. Please put that scripture back and let's see something. Look at it. Look at this. For it is with your heart that you believe and are justified.

What does it mean to be justified? Ready for heaven. You belong to God. Justification. The righteousness of God outside of the law has been revealed. The just shall live by faith.

You are justified. The justified one means there's no problem. So, how about this confession then? If you are justified, what is this confession about? This salvation is not salvation so you can go to heaven.

This salvation here is being saved so that God can be demonstrated. God can be expressed. You'll be saved from anything that blocks God from finding an expression in your life.

[31 : 10] So, he said, it is with your mouth. Oh, so then your mouth must say something. Your mouth must do something in order to see the manifestation of God in your life to save you from what everybody is suffering.

Now, look at the next verse. I'm going somewhere. It's in your own Bible. Look at it. For the scriptures say, whoever believes on him shall not be put to shame. Oh, verse 12 and 13 is quite an interesting one.

For there is no difference between the Jew and the Greek. For the same Lord is rich over all who call. What do you do with your mouth?

Call. So, that with the mouth confession is made. With the mouth, another way of putting this, calling with the mouth in order to be saved.

I don't know if someone is getting it. You call with your mouth in order to be saved. So, with the mouth, calling is done. Look at that.

[32 : 15] Verse 12. For the same Lord is rich unto all. So, that means that rich there doesn't mean you call once and for all. As you keep calling, you begin to experience the riches of God.

Now, look at the next verse. Verse 13. For, verse 13. For whoever, whosoever shall call. Ah. So, when he said with the mouth confession is made unto salvation.

That confession is talking about calling upon the name of the Lord. Other than that, you can become a chief victim of the devil. Let me show you four things that when you call on the name of the Lord.

Calling on the name of the Lord. That's right. Number one. When we call on the name. When you open your mouth and you call on the name. And you are not just doing it. You are calling the Lord Jesus. Lord Jesus.

You are saying Jesus is Lord. Because in Philippians chapter 2. It says that in every tongue shall confess. Oh, oh. Hallelujah. Philippians. I'm getting a bit excited. Believers chapter 2 verse 11.

[33 : 13] It said that in every tongue shall confess. That every tongue shall confess that Jesus is Lord. How? To the glory of the Father. Once we confess Jesus Christ, it brings God pleasure and glory. So, calling on the.

That's why God delights for us to call on his name. Calling on the name. Calling on the name. Lord Jesus. Jesus is Lord. Proclaiming that. Declaring that. It brings glory to God.

It satisfies God. Number one. Number two. Number two. When you call on the name of the Lord. Look at Lamentation. I need to show you this in Lamentation. In Lamentation chapter 3 verse 55 and 57.

Lamentation chapter 3 verse 55 and 57. It says, I call upon thy name. Oh Lord. Out of the low dungeon. You are somewhere. You can't help yourself. I call on. Verse 57.

57. And thou do it nigh in the day that I called upon thee. Thou said, fear not. God. I was in a state. I call on him. God comes in the scene to help me.

[34 : 13] God comes on the scene to empower me. God comes on the scene. Watch this. To revive me. And not just revive me. To save me. In Romans 10. 13. For whoever shall call on the name of the Lord shall be saved.

So, calling on the name of the Lord saves you from the dungeon. Saves you from the predicament. Saves you from any situation you are in. If you are in a situation and you don't like it. And it does not honor God.

And it's hurting you. Satan is using to hurt you. That's why he said, call upon me in the day of trouble. And I will deliver you. So, when you call on the name of the Lord. Number one. It's glorifies and satisfies God.

Number two. When you call on the name of the Lord. Watch this. It saves you. And it brings life into you. Calling on the name of the Lord saves you. For whoever shall call on the name of the Lord shall be saved.

Watch this. Number three. When you call on the name of the Lord. I like this, man. I like it. I like it. In the book of 1 Corinthians chapter 1 verse 2.

[35 : 09] When Paul was addressing his letter to the Corinthians. He said to the Christians. Unto the church of God. Which is at Corinth. To all them that are sanctified in Christ.

This is the letter 2. The letter was sending. Unto the church of God. To all those who are sanctified in Christ. Called to be saints. Watch this. Not them. But with. All that in every place.

Do what? So. Watch this. Watch this. Anyone in any corner. Calling on the name of the Lord. Automatically is engrafted and connected into part of the church.

Amen. So. Calling on the name of the Lord. Makes you an essential part of the body of Christ. And the church of God on earth. It's.

That's one of the ways. You will. The church is built. That's why when Peter started. He said. Joel said this. And. And then he says. Whoever shall call on the name of the Lord. Shall be saved.

[36 : 07] So. As you call on the name of the Lord. You actually become. Part. Of the body of Christ on earth. So Paul wrote the letter. To the church and Corinth. And to all those who are sanctified.

With all those who call on the name of the Lord. In every place. In every place means that.

Wherever you are. As soon as you call on the name of the Lord. Once you learn. And you are a caller. You are a caller.

You are a caller. Not just a believer. You are a caller. You are building the church. I will explain it. Once you begin to call on the name of the Lord. Well. The world begins to lose hold on you.

Once you call. You try it and see. Be going through. Something. That you know. That is not glorifying God. Come under tension. That you know. That you need a hand. And just call on the name of the Lord Jesus.

So you say. Maybe. You are going through. Some temptation. And you really want to forgive this person. But your emotions are messing up. Call. Lord Jesus. Help me to forgive. Lord Jesus.

[37 : 02] Let me be able to walk in forgiveness. Lord Jesus. Try it and see. If you will not be saved. From the situation. Try it and see. Someone shout. Lord Jesus. Lord Jesus. Yes.

Yes. Yes. Yes. So. He said. Everyone. So number one. When you call on the name of the Lord. It glorifies God. Or it satisfies God. Number two. When you call on the name of the Lord.

God saves you. And revives you. Number three. When you call on the name of the Lord. You build the church. You become. An intrinsic. An essential part. Of the building of the church. And number four.

I like number four. Woo. Woo. Woo. Number four. In. In. In Psalm 18. Verse three. You like it. You like it. I will call upon the name of the Lord. Who is worthy to be praised. So shall I be saved from my enemies.

Uh. Uh. Satan. Is defeated. When we call. On the name. Of the Lord. Amen. Pastor.

[37 : 58] But why are you saying that? Because. What does he mean to call on the name of the Lord? In. In. In. Acts chapter two. Verse twenty one. And he said. Peter said. It shall come to pass.

For whosoever. Whoever. Shall come to pass. That whosoever shall call on the name of the Lord. I was trying to check the. The Greek. The call on the name. The Greek. Sounds something like.

Epi. Keleumaya. Epi. Keleum. Keleum is called out. Ecclesia. Ekeleum. Call out. Paraklet.

Alongside. Call alongside. Keleum. So the Greek.

Keleum. And epi. All right. Epi is upon. On top. Something on top of something. So epi. Call it upon.

Epi. Keleumaya. So when I checked the epi.

Keleumaya. I wrote it down. What it actually means. This is very interesting. Those of you who have. Strong. Strong. Conquered. You can check it. Epi. Keleumaya. It's totally the meaning. [38 : 53] It means that to put a name upon. Or to say a name somebody. So when my child is born. And I give them my name. I'm epi. I am. I am.

That's why God brought the animals to Adam. To call. To see what you call them. So Adam had authority to be identifying you. I give you a name. I give you. This is what you'll be identified. This is what you'll be identified as.

This is what you'll be known as. He gave name. That's epi. So it's similar. So calling. But this one. It's not. It's not just calling others. Now. You are reversing the calling.

So calling yourself. You are. Say. Naming yourself. Oh. Wow. You are. Say. Naming. You are. Naming yourself. You are. Actually. Identifying yourself. You are taking upon somebody's identity. So if I begin to call myself. Like. What's your name? I am. Called. Entry. I'm telling you. That's my father. I take my father's authority upon me.

[39 : 48] I take my father's identity upon me. So when you call on the name of the Lord. Lord Jesus. What you are doing is. You are sending me yourself. Oh. Oh. You are sending me yourself.

Lord Jesus. You are sending me yourself. It is. You are. In the spirit. Something switches. In the spirit. There is a switch. That you. And the Lord. Have become. Same. It doesn't make you the Lord.

But the Lord. Takes over your identity. So that what you couldn't do by yourself. You can do. The Lord can do. Oh. What you couldn't do by yourself.

The Lord can do through you. Yes. Epic Eloi. It's to permit. It means. To permit oneself. To be said named. Wow. So when I call on the name of the Lord.

I'm permitting myself. To be said named. Or to be named. After the Lord. I'm not doing the naming. To others. I'm doing the naming. Upon myself. But with somebody's authority.

[40 : 46] Lord Jesus. So. It means to be said named. After someone. It also means. To invoke. To call on.

To pull into. To invoke. To invoke. invoke or to call upon for one's help on one's behalf. So I am calling upon the government to intervene in this case I am in.

So someone is in prison and is making an appeal to the MP that I need you to do something about this case. So I'm calling upon the MP to my aid, to my help, to my assistance.

Me, I'm calling upon someone with authority to do something in my situation. I'm doing the calling on my own behalf. So when you call on the name of the Lord, you are calling on the assistance.

You are invoking God's assistance. You are invoking God's witness. You are invoking God's judgment. God, judge my case for me. God, intervene in this matter for me. God, be my witness.

[41 : 47] Lord, I appeal to you, Lord. I appeal to you. Help me, Lord. So when you call on the name of the Lord, you are invoking, invoking the assistance of the Lord upon whom you are calling.

Thank you, Jesus. Amen. It's Epikaliomia also means to call upon by pronouncing the name of Elohim, Jehovah, God.

So how do you do it? By pronouncing his name. Lord Jesus! You are calling upon. You are calling upon by pronouncing his name. Epikaliomia by pronouncing his name.

Epikaliomia. No wonder he says, for whoever shall call upon the name of the Lord shall be saved. You are invoking for aid. You are invoking for worship.

You are invoking for testimony. You are invoking for decision. So you are invoking aid. You are invoking for aid. You are invoking.

[42 : 47] You are calling. Come. I worship you. Come and aid me. Come. I depend on you. Come. I have to make a decision. Make the decision through me. Help me. That's what he means to call on his name. Epikaliomia.

Epikaliomia. So for whoever shall epikaliomia. Now, the name of the Lord. Epikaliomia, the name of the Lord shall be saved. Lord Jesus.

And brothers and sisters, I want to submit to you that it was a standard practice in the early church. Now, when you say calling on the name of the Lord, it means calling on him.

So it was always known that prayers were started by, watch this, prayers were started by first calling Lord Jesus.

Then the prayer follows. So people didn't pray without mentioning his name. Even, didn't you realize Jesus said when you pray, say, our father. That's how it starts. You call on the name first.

[43 : 48] Brothers and sisters, prayer doesn't start with Satan, I bind you. Prayer starts with Lord Jesus.

When you call on the Lord Jesus, Satan is defeated. Don't ever make a mistake and start your prayers with Satan. Don't start with Satan.

Get behind me. Don't start with Satan. You are a liar. Don't start your prayer with Satan, I bind you. It is not proper prayer. Call on the name of the Lord Jesus.

It was a standard practice of the early church. Pastor, how do you know that? Because I want to show you something as I get ready to. I pray someone is catching something.

Now, watch this. You know, Saul of Tarsus. He, in Acts chapter 9 from verse 1, the Bible says he was causing havoc against the church.

[44 : 53] And he actually went for Saul, yet breathing out threatenings and slaughter against the disciples of the Lord Jesus. Went out unto the high priest.

Look at what. And did what. And desired of him letters to Damascus, to the synagogues, that if he found any in the way. But how would he find them? Christians dress like we eat the same food. So, how do you know that these are Christians? How do you know? First of all, Christians always gathered. Those who call themselves Christians and they have no respect and regard for Christian gathering.

You are not living the Christian life. Potentially, maybe you are not Christian. You are just a religious person. Christians always gathered. They gathered. So, Satan will always want to scatter their gathering.

Anything he will use. Even if he has to use lockdown to scatter their gathering, he has to do it. So, he will go. But he went to the synagogues looking for those who are in the way.

[45 : 56] Whether they be men or women, that he might bring them bound to Jerusalem. So, how would he find them? Oh, everybody in the society knew when somebody is a Christian nearby.

How do you know them? You will hear them. Lord Jesus! Ah! Because you have to call. Now, calling out means... Okay. I didn't even say this. Let me say this. To call out...

To call on the name of the Lord. To call on the name of the Lord involves three things. Three essential aspects of calling a genuine calling. Number one, it must be from your spirit.

Okay? So, it's a spiritual thing. Number one, it's an exercise of your spirit. You are engaging your spirit. Number two, you are believing in your heart.

Why are you calling if you don't believe? So, you have to believe that Jesus can help me. Jesus is my Lord. Jesus is my Savior. I live for Him. Believe it! So, it is a calling which is a spiritual exercise based on belief in the heart.

[47 : 04] And, guess what? It is always voiced out. So, you can't call without... No, you have to... The voice... Calling always connotes voice.

In fact, when you look at the text very carefully, it has to do with shouting out. Shouting out and saying it out. So, that's how they identify them. Because they are... So, it says that with their mouth, confession is made to be saved.

For whoever shall call on the name of the Lord gets saved. So, as you call on the name of the Lord, that confession will save you. So, they were always calling on His name when they got it. And, beside Hallelujah, what you will hear is, Lord Jesus!

Then they start their prayers. Lord Jesus! Then they start their prayers. Lord Jesus! Sometimes, it's just Lord Jesus. Lord Jesus, thank you. Lord Jesus, help me. Lord Jesus, glorify on them.

Lord Jesus, build the church. Lord Jesus, strengthen the church. Lord Jesus, bring Peter out. Lord Jesus, you will always hear, Lord Jesus. Lord Jesus! Lord Jesus!

[48 : 05] Lord Jesus! Lord Jesus! And one of the clearest signs that you are one of them is when you call, Lord Jesus! That's your eye!

My neighbor is one of them. Paul! Paul! Paul! Paul! Paul! Paul! One is here. There's one here. Because I've been here. Come and stay here. You're here. I've recorded the sound.

He's been saying, Lord Jesus! Because they can't be quiet. They can't be quiet because you said! Yes! Yes! Yes! Yes! Yes! Yes! Yes! Yes! Yes! So, watch this! Watch this!

In Acts chapter 9, verse 14, Ananias told the Lord, when God said, go and pray for Saul, Ananias told God that he has come here with authority from the high priest to bind who?

Oh! Oh! To bind all that call on, because he was coming to look for the callers, not just the believers. The callers.

[49 : 05] We are not just believers, we are callers. For with the heart, man believes unto salvation, but with the mouth, calling is made for salvation.

So, man believes unto righteousness, but with the mouth, calling is made. Confession is made. You call with your mouth. You open your mouth. With the mouth, calling is made.

For whoever shall call on the name of the Lord shall be saved. Jesus! So, he came looking for them, and then God slapped him, and he got born again.

And then when he got born again, Ananias was sent to go and pray for him. When Ananias went, this is Paul's own account, not Luke's account of the incident.

Paul now was defending himself, and he said in Acts chapter 22, that when he was telling the story, he said in Acts chapter 22, when you read verse 15 and verse 16, put it on the screen, please.

[50 : 06] Acts 22, verse 15. For thou shalt be his witness unto all men of what thou hast. That's when... Okay, go back, go back. Let's see. Let's see. Verse 14. Verse 14.

Verse 14. And he said, the God of our fathers has chosen thee, that thou shouldest know his will, and see that just one, and shouldest bear the voice of his mouth.

So, this is when Ananias went to him and was talking to him. For thou shalt be his witness unto all men of what thou hast seen and heard. Look at the next verse. It's coming. Watch this.

And now, this Ananias tell him, what are you waiting for? Please, give me an IV so the English is easier. And now, what are you waiting for? Get up. Be baptized and wash your sins away.

Drink oak. Join us. Join us. Let's call. That's what he's trying. Be baptized, calling, because if you call on his name, we know you are one.

[51 : 01] You can't be one without calling. So, he said, be baptized, calling on his name. And so, now, when he did that, that shows that he was one of them.

But now, people were not sure if this guy is a believer. How do we know he's a believer? We will also hear him calling his name. And so, the people in Damascus, when they heard that Paul had changed, verse, Acts chapter 9, verse 20 and 21.

Acts chapter 9, verse 20. Look at what the Bible says. In Acts chapter 9, verse 20. And straight away, this Paul, after he saw his sight was restored. Straight away, he preached Christ in the synagogue that Christ is the, the content of this Christ I'm talking about.

The Christ is not that any Christ, a good preaching. Any Christ is not the preaching of the gospel. It's the Christ who is the son of God. If you leave that aspect out, it's not gospel at all.

So, he preached Christ that he's the son of God. Look at the next verse. Look at the next verse. But all that heard him were amazed and said, Is this, is not this he that destroyed them which, Oh, oh.

[52 : 04] Oh, oh. Oh, oh. Oh, oh. So, he, they knew that he came after the callers. Yeah. In Jerusalem. Yeah. He came after the callers.

Because how did they know the believers? The believers were callers. They used to call. And we shouldn't stop calling on his name. So, you know what?

When, when they were killing, when they were killing, I, thank you, Jesus. When they were killing Stephen, when Stephen was being stoned, when Stephen was being stoned, Bible says in Acts chapter 7, verse 59, when they were stoning Stephen, and they stoned Stephen, what was he doing?

Oh, come on. He was calling on the name of the Lord, saying, what, how do you call? Lord Jesus. Then you add the other time, other part. Lord Jesus, receive my spirit.

Lord Jesus, receive. Suddenly, there was a duplication of what happened to Christ on the cross in the death of Stephen. Stephen became Christ's duplicate in his death. See how it happened.

[53 : 08] Look at the next verse. And he kneeled down, cried with a loud voice, Lord, lay not this sin to their charge. No, no, no. You can't do this until, unless you call the name of the Lord.

So, you'll be saved from being just normal, natural, natural person. Stephen died a supernatural death. Stephen died a supernatural death. How do you, Pastor, how are you saying?

Because he, when he called on the name of the Lord, the Lord was then manifested in his death.

So, the guy didn't die as a normal person. He died just like the way Christ died.

When Christ was dying on the cross, he said, Father, forgive them. Stephen, when they were killing him. He also, now, after he called on the name of the Lord, he said, don't lay to the archer.

He was a duplicate of the cross. How did it happen? Because he called on the name of the Lord.

When you call on the name of the Lord, then you can live the church life for real. You cannot.

[54 : 05] That's why you're always complaining. That's why you're always struggling. We have to learn how to call on the name of the Lord. Lord, in prayer, and in fellowship. When believers gather, we must hear people calling on the name of the Lord Jesus.

Oh, Jesus is Lord. Lord Jesus. Jesus is Lord. That is what saves us from this generation. That's what saves us from the Adamic nature. Pass on from our fathers onto us.

What saves us? We have to call. We are already ready going to heaven. We have been justified. But on this earth, the assignment of God, the purpose of God, the program of God, the plan of God, the agenda of God can never be manifested through our life.

If we don't learn how to call on his name. And we are not constant callers. We are calling. He said, the same Lord is rich unto all who call on his name. Hallelujah. Stephen called on his name.

And there was, he became a duplicate of Christ on the cross. Wow. Not that his death was saving anybody, but he died like the way, if it was Christ, how Christ would die. The way your husband is treating you.

[55 : 07] The way your wife is talking to you. You still have to maintain the purpose of God in your life. It cannot happen without you calling on the name of the Lord.

We must all learn how to call on the name of the Lord. So when, the Gentiles actually knew this long time. So can you imagine when Naaman of Syria, when he came to Elisha for healing and they said, go and wash.

He was upset and left. He said, I thought he would come out and call on the name of his God. Oh, so they knew. That's 2 Kings chapter 5 verse 11. 2 Kings 5 verse 11. He said, I thought he would come and call on the name of his God.

So even the Gentiles knew that Jewish prophets, Jehovah's prophets had this quality of calling upon the name of their God. And in Jonah chapter 1 verse 6, when Jonah was in the boat, when he was in the boat, watch this.

And it says that, so the ship master came to him and he said, what meanest thou? Oh, sleeper, arise, call upon them because they know that you are a Jew. You are a prophet.

[56 : 12] Call on his name. We are dying. Call on his name. Call upon the Lord. Call upon the name of the Lord and be saved. Call upon the name of the Lord and be saved.

So now let me end. So Paul, there's nobody in the New Testament. Watch this, brothers and sisters. There's nobody in the New Testament who spoke more about calling on the name of the Lord like Paul.

So Paul told Timothy in 2 Timothy chapter 2 verse 22. He said, flee youthful lust and follow after righteousness.

Flee youthful lust but follow after righteousness. Faith. Charity. Peace. Huh? And then what? With all them that call on the name of the Lord.

Those who call on the name of the Lord, they are the Christians. They are the Christians. You can't live the Christian life without calling upon the name of the Lord. It seems like it's a practice that has been missing in the church.

[57 : 19] Huh? But it's the too many scriptures tell us that this is a godly practice. That people, it is not just I'm praying.

It is actually calling on his name upon yourself. Say name yourself. Epikaleu Maya. Epikaleu, his name.

Call upon his name. Call his name upon your life. Upon your marriage. Upon your health. Call. And be saved. For whoever shall call on the name of the Lord shall be saved.

You cannot live the church life without calling upon his name. In Jesus' name. Amen. Thank you for listening to this message by David Entry.

When God speaks, works show. And the works will surely show in your life. To hear more from David Entry, follow him on Facebook, Instagram, Twitter, LinkedIn, and subscribe to Karis Church on YouTube.

[58 : 24] Don't forget to share and subscribe to our podcast so you're always up to date. Be blessed.