

“THE NAME OF THE LORD JESUS.”

Jesus was our Lord's proper name, just as Peter, James and John were the proper names of three of his most notable disciples.

The name was not an uncommon one in Jewish history, but it was not conferred upon our Master in the ordinary way, that is, as a family name, for it is written that "none of his kindred were called by that name" (Luke i. 61).

He was so named by divine command as given to Joseph and Mary: "Thou shalt call his name Jesus" (Matt. i. 21; Luke i. 31). The reason why his name was called Jesus is also given, and reads as follows: "He shall save the people from their sins," or, in other words, he shall redeem them from death, the wages of sin.

The illustrious successor of Moses was also called Jesus, for the Hebrew name Joshua, when transferred into Greek in the termination characteristic of that language, assumes the form of Jesus. It is uniformly so written in the Greek of the Septuagint, and it is twice mentioned in the New Testament (Acts vii. 45; and Heb. iv. 8).

The name is a significant and doctrinal one, meaning, "God the Saviour," or "Helper," and Moses purposely changed the name of that distinguished leader from Oshea to Joshua or Jesus, to remind the Israelites that God was their Saviour and Deliverer (see Num. xiii. 16).

When we consider the meaning of the name Jesus, and who it was that conferred the name upon our Lord, it at once becomes a name of unparalleled importance — "a name which is above every name" (Phil. ii. 9).

In Rev. xix. 13, we read that —

"HIS NAME IS CALLED THE WORD OF GOD."

But why this name? Because Jesus was the Word made flesh. He was begotten by the overshadowing Power of the Highest— begotten of God by the Spirit, and, therefore, his name was the Word or Power of God—"the power of God unto salvation to every one that believeth" (Luke i. 35; John i. 14; Rom. i. 16).

Furthermore, this Saving Name is styled the Name of the Father, the Son and the Holy Spirit — Jesus being the body prepared of God by the Spirit for the manifestation of the Name — the Saving Name. "I have manifested thy Name unto the men which thou gavest me," said Jesus in his prayer; "I have given unto them *the words* which thou gavest me; and they have received them" (John xvii. 6, 8).

A most important and fundamental feature in the manifestation of the Saving Name of Jesus is indicated in the Revelation which Jesus made to his servant John.

In Rev. xix. 13, we read —

"HE WAS CLOTHED WITH A VESTURE (*or raiment*) DIPPED IN BLOOD."

In the original these words are in the past tense, and are so translated by Dr. Thomas and others. The Doctor's literal rendering is "He had been clothed with a garment that had been dyed in blood." The correctness of this translation may be verified by reference to the original text. On these words the Doctor makes the following interesting and enlightening remarks: —

"The Name of the Invisible Deity had been written upon a garment dyed with blood and upon a thigh (vs. 16). The thigh and garment had been filthy; but their filthiness had been purged, or caused to pass away so thoroughly, that the garment was as raiment changed (Zech. iii. 3-5). The filthy garment was the human nature which the Word of the Deity was clothed with in His flesh manifestation. 'Jesus Anointed' is expressive of this idea. . . . He who is styled the Word of the Deity—the Word made flesh, was afterwards in its ascent to the Father justified by Spirit." (See *Eureka*, vol.3, pp. 646-649).

The Father's purpose in bringing His Beloved Son into the world of flesh and blood—the seed of David, according to the flesh—was to redeem human nature from the captivity of sin and death, by abolishing death in His Son as the first-fruits, and afterward they that are Christ's at his coming (read *Eureka*, vol. 1, p. 109).

In bringing forth this righteous Branch of David, the Word was made flesh by being "born of a woman," a partaker of our death-stricken nature.

Thus, "we see Jesus made a little lower than the angels for the suffering of death" (Heb. ii. 9) — that is, for the express purpose of dying and rising again to lead captivity captive and give gifts unto men (Eph. iv. 8).

Speaking as the Oracles of God, he who knew no sin or transgression was "made sin for us" (2 Cor. v. 21).

To be made sin is to be made flesh, with sin as an element dwelling in it. Our flesh and blood nature is divinely styled "sin" and "sinful flesh" because of the evil principle that became fixed and settled in it, as an element or ingredient of the nature, which element is styled by Paul as "sin that dwelleth in me" (Rom. vii. 17).

Having our nature which is under condemnation to die, because of the principles of sin—the diabolos in it—and quite apart from any personal transgressions of our own, the life of Jesus was a forfeited one. * He therefore needed redemption from death, which he afterwards obtained through the offering of his blood which contained the life. The offering was for himself as well as for the people, for through it he was brought again from the dead (Heb. vii. 27; viii. 3; ix. 12; xiii. 20).

Thus God by His Spirit took hold of human nature and redeemed it from death, in the person of His Son, putting away the sin in his flesh, and abolishing death in relation to himself by or through dying and rising again to "life forevermore;" and now, as our High Priest, he is not only holy and harmless, but undefiled and separate from sinners, being by the right hand of God exalted; and therefore, when he appears the second time, he will be "without sin" (Acts ii. 33; Heb. vii. 26; ix. 28).

God having saved His son from death (Heb. v. 7), by "the redemption of the body" of Jesus from the tomb, He bestowed upon him the gift of Immortality, and exalted him "to be a Prince and a Saviour to give repentance and remission of sins" to both Jew and Gentile (Acts. v. 31; ii. 31, and x. 48). God also gave him "power over all flesh, that he should give eternal life to as many" as the Father "hath given him;" for no man can come into the Saving Name of Jesus, "except the Father draw him" (John xvii. 2, and vi. 44).

This same Jesus, the Anointed of God, and none other, is now "of God made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). The righteousness is God's righteousness, and our wisdom lies in seeking this FIRST, before all other things by a patient continuance in well-doing (Matt. vi. 33; Rom. x. 3; and ii. 7).

God's ways in this work are shown to be equal:

"FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS" (Romans v. 19).

The Apostle Peter, to whom "the key of knowledge" was given, has declared in no uncertain words, that —

"THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED." "NEITHER IS THERE SALVATION IN ANY OTHER." (Acts iv. 12.)

However, in these latter days, there are some who call themselves Christadelphians, who in self-confidence affirm that there is salvation in "another Jesus" (2 Cor. xi. 4), who, according to the teaching of their accepted authority, had an unforfeited life (see *Darkness*, p. 55), and therefore needed no redemption, had no necessity to offer for himself, had no "sin in the flesh" to condemn to death nor to "put away" (see *Darkness*, pp. 68, 75, 83, 91, and 93).

Such an individual would be wholly unqualified for the work of redemption as set forth in the Scriptures; being distinctly different in nature from that to be redeemed, and a stranger innately to all our infirmities.

Let us then beware, for hope in "another Jesus" not preached by Paul and Peter would be false and hollow, though the tongue and pen of the false teacher might at times perplex and make the worst look best.

Let us give careful attention to the counsel of the Great Shepherd himself, who hath warned us, saying: "Take heed that no man deceive you, for many shall come in my Name and shall deceive many."

Many have come in his Name in the past, and have deceived many, and their false doctrines still obtain a hearing, and persist at the present time.

Let us all "take heed" and beware, for baptism into "another Jesus" is worthless, because such are not "in the Lord Jesus" preached by the Apostles.

Jesus came in his Father's Name, and the nation received him not, but when another came in his own Name him they received (Matt. xxiv. 5, 24; John v. 43).

Jesus manifested the things of the Name to his disciples (John xvii. 6). To manifest anything is to make it clear and readily understood. He gave them to understand clearly, that there is none other Name given whereby we must be saved. Neither is there salvation in any other (Acts. iv. 12).

Dr. Thomas, writing on this matter, said:

"A man may be ever so intelligent in the Scriptures, ever so intelligently and piously disposed, ever so firmly convinced of the Truth as it is in Jesus: still, if he have not been added to the Name—if he have not laid hold upon it according to divine appointment (and in no other way can it be laid hold of) — he is the subject neither of repentance nor remission of sins" (*Eureka*, vol. 1, p. 281).

"The immersed believer is in the Name, as a man is in a robe when he has put it on. The Name is regarded as a covering, by which his sin is covered" (Ps. xxxii. 1,2; vol.1, p. 282).

"It is necessary to understand the doctrine of the Name," as "the foundation of the Name is laid in the real humanity and sufferings of the sacrificial man Jesus" (see vol. 1, p. 283).

Though we may dwell where the adversary's seat is, let us hold fast and teach the Things of the Name— the only Name, that it may be said unto us:

"THOU HOLDEST FAST MY NAME AND HAST NOT DENIED MY FAITH" (Rev. ii. 13).

In the final consummation a countless number from the human race shall have been redeemed from sin and death, being incorporated in the Saving Name of Jesus, or God the Saviour — the Name of the Father, the Son and the Holy Spirit — and shall as one family in worship bow their "knees to the Father of our Lord Jesus Christ of whom the whole family is named." Then shall God be all and in all.

B.J.D.

* Read *Eureka*, vol. 1, page 278.
