

The Name of Jesus.

"What's in a Name?" is often asked, implying insignificance, and it may make but little difference to a man whether he be called Peter, James, John, Moses, Aaron or even Joshua (Jesus) in times when these and other names are used without any reference to their signification. But in Bible study we are impressed with the idea that names are full of meaning. They were given with reference to time, place or circumstance, past, present or future. Some names were as *monuments* to remind of some special dealings of the Lord, and others were *prophetic*. The qualities, work or destiny of an individual was often expressed by his name. When the direction of a life was changed it was sometimes indicated by a change of name. Adam, indicates man's origin—"of the earth, earthy." Cain, is "acquired," and the woman was mistaken in the value of the man she had gotten of the Lord. Abel, is "feeder," a shepherd, and fitly represents the great Shepherd of the sheep, who gave His life for them. Abraham, means "father of a great multitude," or "of many nations." His name was changed from Abram to Abraham when God made him the promise. ([Gen. 17:5](#).) And in reference to the same great plan Sarai was changed to Sarah, i.e. Princess ([ver. 15](#).) These are prophetic in their character and point to the grand success of the gospel in bringing the nations to God, the Father of all, through the agency of the "seed" of promise—Christ and the Church—the antitypes of Isaac and Rebekah. David, means beloved, a type of Christ, the true King of Israel. David as a prophet personifies Christ, and God makes promises to him as if he were Christ.

The excellent language of David—"Thou wilt not leave *my* soul in the grave, neither wilt thou suffer thine holy one to see corruption,"—was fulfilled in the triumphant resurrection of Christ from the dead. The name given is made to refer to position or official relationship, so that the *position is meant* when the word "name" is used. Even in this sense "a good name is rather to be chosen than great riches." The success of the Lord's work is to Him "for a *name*"—an honor. ([Isa. 55:13](#)). To the obedient the Lord promises "an everlasting *name*," ([56:5](#)) "but the *name* of the wicked shall rot." ([Prov. 10:7](#)). To receive a prophet in the *name* of a prophet certainly refers to his official character. "Thou shalt call his name Jesus because He shall save His people from their sins." Jesus, means Saviour, and we are carried forward from the

mere *word* to the Exalted Official Position, on account of which He can "save to the uttermost all who come unto God by Him." His *position* is contrasted with that of men and angels, as He is Lord of both, having "all power in heaven and earth." Hence it is said, "Let *all* the angels of God worship him;" [that must include Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because He has "by *inheritance* obtained a more excellent *Name* than they." Michael or Gabriel are perhaps grander names than Jesus, though Jesus is grand in its very simplicity, but the *official character* of the Son of God as Saviour and King is the inheritance from His Father, which is far superior to theirs, for it pleased the Father that in Him *all fullness* should dwell. He has given Him a *Name* which is above every name, that at the *Name* of Jesus *every knee should bow* both in heaven and earth. And there is "none other name under heaven given among men whereby we must be saved."

With this view before our minds that the name refers to His official position, the importance of taking from among the Gentiles a "people for His *name*" will be appreciated. As the wife takes the name of her husband, so the church takes the name of her Head. The two made one is the fact of importance. Not one in name merely, but *in fact*, as represented by the name—one in spirit, position, aim and work. The difference between the terms Jesu-it and Christian may illustrate a point. The first relates to the *letter*, as Jesus is a proper name; the second relates more nearly to the *spirit*, as Christ means *anointed* and refers to His official position.

We are not here pleading for a *name*, but for what appears to be an important *idea*. There is doubtless as much danger in using the name *Christian* as the name of a *sect*, as in using other names. The One Body knows *no divisions*. All who have the spirit of Christ are *one*—whether they fully realize it or not; one in spirit now and when glorified—married—one in every *possible* sense, even as the Father and Son are one. ([**Jno. 17:22,23.**](#))

To be baptised into the name of Jesus (or Father, Son and Holy Spirit,) as in Him all fullness of the Godhead dwells, means far more than a baptismal *formula*. It is by the apostle expressed as being baptised by one spirit into one body ([**1 Cor. 12:13.**](#)) There is letter and spirit in the subject of baptism as in almost every other part of God's plan. We would

not ignore or belittle either. The letter *represents* the spirit, as a symbol or "*likeness* of his death," and "resurrection." [**Rom. 6:5**](#). Those who can appreciate the spirit need not and are not most likely to ignore the letter, but it seems important that we should guard against mere formalism. In *spirit*, to be baptised involves a death to sin, a rising into a new life of obedience, and a consequent formation of a character;—having "your fruit unto *holiness* and the end everlasting life." [**Rom. 6:22**](#). "As many of you as have been baptised into *Christ* have *put on* Christ." [**Gal. 3:27**](#). "Into one body!" "Ye are *members* of Christ," as in the figure used, bone of His bone and flesh of His flesh, ([**Eph. 5:30**](#)). Do not confound the figure with the reality, do not imagine we will lose our individuality. The body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men.

The human body is used to *represent* the church, but in this as in all other figures the reality is but dimly foreshadowed. As Jesus is the *anointed*, so are we, and for the same purpose. He is both King and Priest, so we are to be Kings and Priests—Kings to rule and Priests to bless.

To be baptised into His name is to become sharers in His spirit, His character, His official position and his work. The power given to Him will be manifested through His saints. He is *our* Saviour, but the body corporate will save the *world*. He will continue to be our Head, but the church will be the Head of the world. Adam was the head of his wife, but *they* were the united head of the race. The natural is the shadow of the spiritual. Our *position* will be higher than the highest angel. We, like them, will *die no more*; but as we for a *little while* have been *lower* than the angels, and in an important sense under their influence, they in this world being ministering spirits to the *heirs* of salvation, so in the world to come, the church being then exalted to the throne of Him who is Lord of both angels and men, the "saints will judge (rule) angels," and "judge (rule) the world" too. In that day when every knee shall bow to the highest manifested authority—before the Messiah's throne—the Queen as well as the King will be there. Is it a false ambition, to look for such royal honor? The voice of our coming husband sounds sweetly upon our ear as we struggle on amid the trials of this life. The overcomer will sit with me *in my throne*. Will he allure us on by such a hope to *deceive* us? Are the crown, throne and kingdom promised but

unmeaning words? Are our hopes in vain? Will they vanish in fulfillment? Away with the doubt, it is Satan's snare; our Lover is true and faithful, and He has "all power." Call it an unworthy ambition and selfish withal, do you? Then God never would have given the inducement. If this hope of ours is selfish, then our Saviour is selfish. For the *joy* set before *him* he *endured*; but it is a *benevolent* selfishness. His power is exercised to *bless*. The greater *serves* the less.

How else could we enter into the *joy* of our Lord than by reaching a position from which we can pour blessing on the needy? He hath given Him a *name* above every name. Oh that we may realize our privilege of sharing it!

Baptised into the Saviour's death,
With him we rise again;
His spirit moves our every breath,
With Him we'll live and reign.

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