

::R0237 : page 8::

THE LORD'S AND OUR NEW NAME

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the *name* of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new name*.” Rev. 3:12

By the above it would seem that Jesus is to be known by a *new name* and a title different from that which He now bears; and not only will this be true of Him, but also of us; for if overcomers we shall bear *His name*, being his bride. We think a *new name* suggests the idea of a change in Christ's official position toward restored Israel and other of earth's nations in the coming age; therefore he should assume that position in the end of this age, for then Israel is to return to a position of favor; as: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for *His name* [His bride] and to this agree ... the prophets; as it is written, after this [after He selects His bride]: I will overturn and build again the tabernacle of David ... and I will build again the ruins thereof, and I will set it up.” Acts 15:14-16. In harmony with this we quote from the prophet, saying: “Behold, the days come, saith the Lord, that I will

::R0238 : page 8::

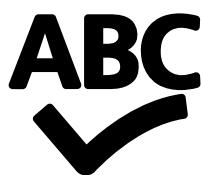
raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His day Judah shall be saved and Israel shall dwell safely; and this is *His name* whereby He shall be called: THE LORD, OUR RIGHTEOUSNESS!” It is evident that the above scene is laid at the time of favor to Israel, when God shall comfort them; for their double chastisement will then be complete, (Isa. 40:1-2) and the Lord shall be known by them in that day [now entered upon] as: “THE LORD, OUR RIGHTEOUSNESS.” This is His *new name*, and He shall be so recognized during his reign over the nations. Melchisedec, being a type of Christ, was: “First, being by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace;” (Heb. 7:2) and to this end (to be a king and reign in righteousness) was Jesus born. John 18:37. During the *presence* of Jesus Acts 15:16 will have a fulfillment, and also Acts 3:19,23: “Moses truly said unto the fathers: A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.” The change to Israel is gradual, and during that time the espoused of Christ is exalted (married) and receives His name; and so our text reads: “I will write upon Him (that overcometh) my *new name*.”

The city mentioned is the new Jerusalem, and this was shown John in vision as being a picture of the glorified church—the bride—Rev. 21:2,9-11. We shall show you that the new Jerusalem is called by the same *name* in that day as our Lord, for says the prophet: “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the *name* wherewith SHE shall be called, THE LORD OUR RIGHTEOUSNESS.” Jer. 33:15,16. How beautiful is this and how harmonious with all light we have had on this point. All who are acquainted with our position, know that we have claimed the church as now *espoused* to Jesus in order that we may be united as one; and as God called the first pair—after marriage—Adam (Gen. 5:2) so the second Adam includes His bride, and they united constitute the new Jerusalem, which will be the righteousness of the nations. This will be called: “The city of righteousness, the faithful city;” (Isa. 1:26) and those who constitute it will be known as: “Trees of righteousness, the planting of the Lord, that He might be glorified;” (Isa. 61:3). “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” (Eph. 2:7.) Then will (Isa. 32:1) be fulfilled: “Behold, a king shall reign in righteousness, and princes (the saints) shall rule in judgment;” “And Saviours (Jesus and his bride) shall come upon Mount Zion: and the kingdom shall be the Lord’s.” (Oba. 21.) As we shall then rule Israel for their good we shall be to them: “The sun of righteousness,” that shall arise with healing in his wings and they shall grow up as calves of the stall; (well cared for) and: “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;” (Rom. 11:26) or as David says: “Oh that the salvation of Israel were come out of Zion.” (Psa. 53:6.) Then will be their time to shine; as the prophet says: “Arise, shine: for thy light (the bride) is come, and the glory of the Lord is risen upon thee.” (Isa. 60:1.) Yes friends, the marriage of the Lamb is the next great and important event for this world; next to the death of Jesus; for not until then will the enlightening and blessing of the nations come: (Rev. 21:24) and until then: “The earnest expectation of the creature waiteth for the manifestation of the sons of God;” (Rom. 8:19) and we will not be manifest to the world until we take upon us by glorification the *name* of Jesus. After the marriage of the Lamb people shall be judged by righteousness and: “The mountains (earth’s governments) shall bring peace to the people, ... He shall judge the poor of the people, He shall save the children of the needy: ... and men shall be blessed in Him.” (Psa. 72:3,4,17.) Christ (head and body). “With righteousness shall He judge (rule) the poor, and reprove with equity for the meek of the earth: ... They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;” (Isa. 11:4,9.) “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever;” (Isa. 32:17) for “The Lord is exalted: for He dwelleth on high: He hath filled Zion (city of the living God, Heb. 12:22) with judgment and righteousness:” “Because He hath appointed a day, (1000 years) in the which He will judge the world in righteousness by that man (the Christ: head and body for we shall judge the world. 1 Cor. 6:2) whom He hath ordained.” (Acts 17:31.) Though we shall rule the world it will be

when in glory (Psa. 149) and: "If the ministration of condemnation (that under the law) be glory, much more doth the ministration of righteousness (that under the new covenant: in the next ages) exceed in glory." (2 Cor. 3:9.) The glorified Jerusalem being the bride, the Mount Zion, from her shall go forth the law; (Isa. 2:3) and by it the world will be blessed, for to the world we shall be as: "The Lord our righteousness." Beloved, seeing we shall bear such a name, and hold such an exalted position; let us be holy, and strive to overcome as Jesus overcame, for alone to the *overcomers* shall the *new name* be given. Strive, therefore: "That no man take thy crown." (Rev. 3:11.) He that hath an ear let him hear what the Spirit saith unto the churches: "To him that *overcometh* will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a *new name* written, which no man knoweth saving he that receiveth it:" (Rev. 2:17) and true it is that no person knows our *new name* except they that receive it: for it is, "*The Lord our righteousness.*" A. D. J.

=====

— June, 1881 —



Jeżeli zauważyłeś błąd w pisowni, powiadom nas poprzez zaznaczenie tego fragmentu tekstu i przyciśnięcie *Ctrl+Enter*.