

A New Name

by Marcus Dods

The King of men welcomes the diffident and gives them a new name, a new character, and a serviceable place in His kingdom.

Scripture: Matthew 16:18, John 1:42, Romans 8:28, 2 Corinthians 5:17, Ephesians 2:10

Topics: "Spiritual Transformation", "Christian Identity"

Description

Marcus Dods preaches about Jesus' encounter with Simon, where Jesus sees beyond Simon's current state and names his future identity as Peter, the Rock. This encounter signifies Jesus' ability to transform individuals, giving them new character and purpose in His kingdom. Through this interaction, Simon becomes Peter, a bold and strong disciple, showcasing the power of belief in Jesus' transformative work in our lives. Jesus welcomes the diffident and sinful, assuring them of a new identity and a place of service in His kingdom, instilling hope and confidence in even the most despondent hearts.

Transcript

"And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone"

(John 1:42).

Coming in this mood, he is greeted with words which seem to say to him, I know the character identified with the name "Simon, son of John;" I know all you fear, all the remorseful thoughts that possess you; I know how you wish now you were a man like Andrew, and could offer yourself as a serviceable subject of this new kingdom. But no! thou art Simon; nothing can change that, and such as you are you are welcome; but "thou shalt be called Rock," Peter. The men standing round, and knowing Simon well, might turn away to hide a smile; but Simon knew the Lord had found him, and uttered the very word which could bind him forever to Him. And the event showed how true this appellation was. Simon became Peter,--bold to stand for the rest, and beard the Sanhedrim. By believing that this new King had a place for him in His kingdom, and could give him a new character which should fit him for service, he became a new man, strong where he had been weak, helpful and no longer dangerous to the cause he loved.

Such are the encouragements with which the King of men welcomes the diffident. He gives men the consciousness that they are known; He begets the consciousness that it is not with sin in the abstract He undertakes to do, but with sinners He can name, and whose weaknesses are known to Him. But He

begets this consciousness that we may trust Him when He gives us assurance that a new character awaits us and a serviceable place in His kingdom. He assures the most despondent that for them also a useful life is possible.

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