

PRAISE YE HIS NAME

No date

I shall speak with words of awe; I shall raise my voice in reverent tones; I shall testify of Him who has bought us with his blood, whose witnesses we are, and on whose errand we serve. Blessed be his great and holy name.

There is a name that is above every name that is named whether on earth or in heaven.

There is a name that brings joy to the desolate heart, a name that speaks peace to the sorrowing soul.

There is a name that falls in hushed and hallowed tones from the lips of saints and angels, a name that leads true believers on both sides of the veil to glory and honor everlasting in the kingdom of the Highest.

It is the name of the One sent of God to bring salvation.

It is the name of Him who paid an infinite price to ransom us from Satan's grasp.

It is the name of Him who burst the bands of death, who took captivity captive, and at whose word death and hell shall deliver up the dead which are in them.

It is the blessed name of Jesus.

This Jesus is the Firstborn of the Father. Long before the foundations of this earth were laid, he was like unto God. As the Lord Jehovah, possessing all the power of omnipotence, he became, under the Father, the Creator of all things from the beginning.

This Jesus was the Promised Messiah, the Great I Am, the God of Abraham, Isaac, and Jacob and of all Israel.

This Jesus was born of Mary in Bethlehem of Judea. He is the Son of God, the Only Begotten of the Father, who took upon himself the form of a man. He was in all points tempted as we are, yet he remained without sin.

In Gethsemane he bowed neath a load that none but a God could bear. In agony beyond compare, as great goutts of blood oozed from every pore, he took upon himself, in a way incomprehensible to us, the sins of all men on conditions of repentance.

Then it was that he cried out, as pain racked his body and suffering wrenched his spirit: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39.)

Yet with a resolution as firm as the pillars of heaven, bowing to the will of the Father in all things, he bore this witness: “The cup which my Father hath given me, shall I not drink it?” (John 18:11.)

Then he was mocked, scorned, scourged, and rejected of men. Then he subjected himself to an evil Annas, a conspiring Caiaphas, and a pathetic Pilate. He submitted to men whose very names ever thereafter would stink with a stench of dreadful infamy.

Then, as cries of “Crucify him, crucify him” (Luke 23:21), still echoed in the halls where he was crowned with thorns, Roman nails were driven into his quivering flesh and he was lifted up upon the cross of death.

There, hanging in agony, during the last three hours of his pain and passion, as darkness covered the earth and the very elements cried out as anguished witnesses to the crime of crimes, there on Calvary the infinite agonies of Gethsemane returned. Again he suffered, in both body and spirit, that a like agony might not come upon us if we repent and claim the cleansing power of his blood.

It was there on the cross of Calvary that Christ died for sinners. There it was that he died that we might live; then it was that he provided the way whereby fallen men may be reconciled to God and return to that everlasting realm where once they dwelt.

Truly this is that Jesus—and blessed be his name—of whom Paul said: He “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:7-11.)

As every true believer knows, salvation is in Christ. His is the only name given under heaven whereby salvation comes. He alone worked out the infinite and eternal atonement whereby all men are raised in immortality while those who believe and obey are raised also unto eternal life.

All men must believe in Christ or they can in nowise enter into the kingdom of heaven. No man cometh unto the Father but by him or by his word. He is our Redeemer, Savior, and Deliverer.

Not only is the Lord Jesus Christ our Lord, our God, and our King. He is also our Brother and Friend, our Pattern and Guide, and the light of our lives. He marked the course and set the way. If we follow him we shall go where he is and gain the same fellowship with the Father that he and all the Saints enjoy.

To keep all these things in remembrance we are privileged to take upon ourselves the name of Christ and to do all that we do in life in his name.

When we take his name upon us we become his sons and his daughters by faith. We become his followers, his disciples, his friends. We become Christians in the true and complete sense of the word.

When we do all things in his name, it means we put ourselves in his place and stead, that we think and speak and act as he would in the same situation. It means we live our lives as though we were the One whose blessed name we bear. Our acts become his acts because they are done in his name.

When we worship the Father in the name of the Son, it means we worship as the Son would worship. Our prayers of worship and our deeds of worship stand as though they were the prayers and deeds of Him in whose name they are made.

Pure and perfect worship, worship in its highest and most divine form, consists of keeping the commandments and walking in paths of righteousness. We worship the Father when we, bearing the name of Christ, go from grace to grace as he did until we become like that God whom both we and he worship.

Our prayers are to the Father in the name of the Son. When they meet the divine standard they are spoken by the power of the Spirit. And because they are spoken in the name of the Blessed Jesus, our words become his words; they are what he would say in the same situation.

One of the great reasons why the Lord restored the gospel, and placed it in the Church that bears his name, was to enable "every man" to "speak in the name of God the Lord, even the Savior of the world." (D&C 1:20.) That is, every man who has taken upon him the name of Christ, in the waters of baptism and again when partaking worthily of the sacrament, every man is entitled to speak in the name of that Lord whose son he has become.

If a true prophet or any of the Saints of the Most High, when moved upon by the Holy Ghost, say: "Thus saith the Lord, such-and-such shall surely come to pass;" or, "Such-and-such is the doctrine of the gospel," the message is not theirs but the Lord's. The messengers speak the words, but the message comes from a higher source.

If an inspired man, as guided by the Spirit, preaches a doctrine or gives counsel to his fellowmen and concludes his message in the name of the Lord Jesus Christ, the message is not of man but of the Lord.

It is simply delivered by the mouth of the speaker, but he is acting in the name of the Lord. He is saying what the Lord wants said, or what he would say if he personally delivered the word.

It follows that true ministers must speak by inspiration. They must be guided by the Spirit; otherwise, the message comes from men and not from God. Hence, the divine command: “If ye receive not the Spirit ye shall not teach.” (D&C 42:14.)

How careful we must be in all our teaching, not only to teach the truth, but to do it by the power of the Spirit!

How careful we must be in all our prayers, to utter in the name of the Lord Jesus only those things which he himself would say if he personally were bowing before the Father!

I wonder if we would not pray more wisely and fervently if we had fixed in our minds that the words we speak are not ours alone, but they are the words of Him in whose name they are uttered.

I wonder if we would not preach more gospel doctrines and bear more fervent testimonies if we were conscious that the words spoken were not ours alone, but that they came forth in the name of Him whose gospel it is.

And if we speak or pray without inspiration; if we teach for doctrine the views and vagaries of men; if we pray for that which we ought not to receive—doing it all in the name of the Lord—I wonder if we are not taking the name of the Lord in vain.

It is with ordinances as it is with sermons and prophecies and prayers—to be valid and binding they must be performed in the name of the Lord. They are not our ordinances, but his.

When we baptize or administer the sacrament or ordain to priestly office we stand in the place and stead of the Lord Jesus in so performing, doing what he would do, saying what he would say, acting in his name.

And it is with reference to all these things, and all that pertains to the holy faith and the glorious gospel, that he says: “Let all men beware how they take my name in their lips.” (D&C 63:61.)

The ancient decree is still binding upon all men: “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” (Exodus 20:7.)

And in our day he says: “Many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority . . .

“Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.” (D&C 63:62,64.)

In keeping with the constraints contained in these words of scripture let us, then, raise our voices in praise and exaltation as we speak the blessed name of Jesus.

We rejoice in Christ; we glory in his gospel; we praise his name and reverence his sanctuary. It has ever been thus among his people.

As spirits we were numbered with the morning stars who sang songs of redeeming love when the foundations of the earth were laid. In that primeval day we mingled our voices with all the sons of God in shouts of praise to Him who would redeem us.

As mortals those same feelings now fill our hearts for a redemption that has been wrought, a victory that has been won, and an eternal life that lies ahead.

And we look forward to a day of immortality when we shall stand with ten thousand times ten thousand and sing the Song of the Redeemed, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Revelation 5:12.)

Our forefathers in ancient Israel, using the familiar name for Jehovah which is Jah, called out Hallelujah—Praise ye the Lord!

Our Christian counterparts in the meridian of time, knowing that the Lord Jesus who had ministered among them was the Lord Jehovah who led their fathers, cried out "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." (Revelation 19:1.)

Our Jewish Brethren, in the days of his flesh, were still chanting the Hallel and giving the Hosanna Shout at the Feast of Tabernacles. "Hosanna in the highest," which means, "Save now I beseech thee, O Lord," was their cry, to which they added: "Blessed be he that cometh in the name of the Lord." (Psalms 118:25-26.)

And the worshipful throng on the occasion of his triumphal entry unto Jerusalem, ascribed unto him glory and dominion and Messiahship and divinity as the very Jehovah as they acclaimed: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." (John 12:13.) "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke 19:38.)

And so today in reverent tones, our hearts aflame with heavenly fire, we join with our fellow saints on both sides of the veil in singing praises to God and the Lamb.

"We'll sing and we'll shout with the armies of heaven, Hosanna, hosanna to God and the Lamb!

Let glory to them in the highest be given,

Henceforth and forever; Amen and Amen!

(Hymn No. 213)

That we may so do now and forever I pray, in the name of the Lord, Jesus Christ, Amen.