

IN HIS NAME

Written October 1982

There is a name that is above every name that is named whether on earth or in heaven. It is the blessed name of Jesus.

There is also a doctrine of the gospel that sets forth why and how and in what manner we should use this holy name.

If the saints of God knew and understood the revealed truths relative to the blessed name of the Lord Jesus, it would work a mighty change in them. We as a people would have a new birth and the cause of righteousness would prosper wondrously in all the world.

We have taken upon ourselves the name of Christ. It is a name by which we are destined to be called in the last days. It became ours in the waters of baptism when we made a solemn covenant to love and serve Him whose name it is.

It is our blessed privilege to go to the house of prayer upon his holy day and to partake of the emblems of his broken flesh and spilt blood. In this holy ordinance we renew the covenants made in the waters of baptism and take upon ourselves anew the name by which salvation comes.

This is the way we become true Christians. It is the plan of adoption by which we become the sons and daughters of Jesus Christ and accept him as our Father.

This is the way we are born again, the way we are spiritually begotten, the way we become brothers and sisters in a new family, a family made up of the saints of the Most High.

One of our chief covenants is to honor the family name and never, in thought, in word, or in deed, do anything that will bring disrespect upon that name. We are bound to glorify his name as he himself glorified the name of his Father.

May I suggest seven ways in which we can use his name, glorify his name, and gain for ourselves a name that will be linked with his forever?

1. Working Miracles in His Name

When we do something in the name of another we stand in his place and stand doing and saying what he would do and say in the same circumstances, our acts are his acts and our words are his words. We are simply servants, agents, ambassadors, acting for and on behalf of another who is greater than we are.

The Lord Jehovah, the Eternal God, was born of Mary and lived as the mortal Lord Jesus. He came in his Father's name and in his own right, and when he performed miracles he acted in all the majesty of his own divine calling.

Jesus was in Capernaum, in the house of Peter, preaching to a crowding throng. Four men removed the tile from the roof and lowered a paralytic on his couch of pain to whom Jesus said: "Son, thy sins be forgiven thee."

Knowing that none but God can forgive sins, the attendant scribes raised the awful specter of blasphemy. Jesus asked whether it was easier to forgive sins or to heal the sick, and then said:

"That ye may know that the Son of man hath power on earth to forgive sins," turning to the one whose limbs had no strength, he commanded, "Arise, and take up thy bed, and go thy way into thine house." (Mark 2:5-11.) And it was done even as he spake.

Jesus is Jehovah, and Jehovah is God, and God works miracles in his own right and needs neither the name nor the power of another.

In contrast, Peter in healing the man lame from his mother's womb said: "In the name of Jesus Christ of Nazareth rise up and walk," and it was so even as he spake.

Called before the great Sanhedrin to give account, Peter and John were asked: "By what power, or by what name, have ye done this?"

Their answer: Not through any power or holiness of their own, but in the name and place and stead of Him whom those very Jews crucified. (Acts 3 and 4.)

Peter and John were the servants of the Lord; they acted for and on his behalf; they did what he would have done had he been present personally. They acted in his name.

2. Performing Ordinances in His Name

Certain Ordinances are essential to salvation. Unless and until they are received no man can inherit the riches of eternity.

Without baptism there is no celestial salvation; without eternal marriage there is no eternal life; without the holy priesthood men cannot rule and reign as kings and priests in the household of faith forever.

That Jesus performed ordinances is well known. He baptized, conferred the Holy Ghost, administered the sacrament, ordained to priestly offices—all in the power and authority of his divine Sonship/

But he is not available to do these things for each individual. To be vail the ordinances must be performed by him or by his word, meaning by his servants who act in his name.

Thus in a revelation to Edward Partridge “the Lord God, the Mighty One of Israel” said: “I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom.” (D&C 36:1-2.)

3. Prophesying in His Name

Jesus is the Chief Prophet of all the ages. We worship him as Prophet, Priest, and King. In his prophetic capacity this Prophet of Nazareth of Galilee taught the gospel and foretold the future.

Seated with the ancient Twelve upon the Mount of Olives, he revealed the wars and desolations of the last days. To the Nephites he expounded all the scriptures, even down to his Second Coming in power and great glory. And who shall question the might and power of the Son of God to prophecy all that shall be?

And yet most of the prophetic word ahs come from the mouths of his servants the prophets. They speak in his name. When they are moved upon by the Holy Ghost they say: Thus saith the Lord, such and such shall surely come to pass.

Their words thus become and are his words because they are spoken in his name and by his authorization, and it is as though he personally were present pouring out in simple eloquence the mysteries of his kingdom.

4. Preaching the Gospel in His Name

As we all know Jesus went forth in the power of the Spirit preaching the gospel of the kingdom in all the cities and towns of Judea and Galilee. He called upon all the people to repent and believe the gospel and be saved.

When Jesus preached he spoke as one having authority and not as the scribes. ‘Moses and the ancient prophets told you thus and so,’ he said, ‘but I say unto you do this and this which overrules their word.’ And none can question his right so to preach for as the Jehovah of old gave the law, and the Jesus who then was he fulfilled the law.

His servants however preach in his name. They have no doctrine of their own. They proclaim his doctrine. Their word is his word and is sent forth in his name and as though he spoke the words.

As servants of the Lord we are commissioned to preach his gospel by the Comforter, and whatever we speak by the power of the Holy Ghost is scripture. It is the will of the Lord,

and the mind of the Lord, and word of the Lord, and the voice of the Lord, “and the power of God unto salvation.” (D&C 68:4.)

Faithful saints have “the mind of Christ.” (1 Cor. 2:16.) They think what he thinks, believe what he believes, say what he would say, and do what he wants them to do. It should be with us as it is with the angels of God who speak the word of Christ because they speak by the power of the Holy Ghost.

They very gospel itself has been restored as “that every man might speak in the name of God the Lord, even the Savior of the world.”

And as he has said of that word: “Whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:19, 38.) Such is the doctrine of preaching the gospel in the name of the Lord.

5. Praying to the Father in His Name

Jesus prayed to the Father, sometimes uttering words of such wonder and glory that they could not be written and which it was not lawful for man to utter.

We are commanded to pattern our prayers after him. “And whatsoever ye shall ask the Father in my name,” he said, “which is right, believing that ye shall receive, behold it shall be given unto you.” (3 Ne. 18:20.)

Stop now and ponder. We are to pray in his name. What does it mean? Is it not, the same as with miracles and ordinances and prophesying and preaching? All are done in his name.

When we pray in Christ’s name, among other things, we put ourselves in his place and stead. We say the words he would say because we pray by the power of his Spirit.

Hence the revelation which says: “And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask.” (D&C 50:29-30.)

I am confident that if the elders of Israel, intending to close their sermons in the name of the Lord Jesus Christ, would ask themselves: What would he say on this occasion—we would have better sermons preached.

I have no doubt that if all the Lord’s people, bowing in prayer, seeking the Spirit, deserving to truly pray in the name of Christ, or in other words in the place and stead of the Lord Jesus, our prayers would come nearer to the intended divine standard.

6. Worshipping the Father in His Name

God the Eternal Father is our God and he is Christ's God. The Lord Jesus worshipped the Father and gained salvation and so must we.

Perfect worship is emulation; it is obedience to the commandments; it is loving and serving the Lord in spirit and in truth.

Jehovah's call to his people was: "Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2.)

From the Lord Jesus we hear the call: "Follow thou me." (2 Ne. 31:10.) And also: "What manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.) And yet again: "Be ye perfect, even as I, or your Father who is in heaven is perfect." (3 Ne. 12:48.)

Joseph Smith taught: "Christ . . . is the prototype or standard of salvation; or, in other words, . . . he is a saved being, . . . because he is a just and holy being; and . . . his salvation depends on his being precisely what he is and nothing else; . . . for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him." (*Lectures on Faith*, pp. 63-67.)

If we worship the Father as he worshipped the Father, that is, if we truly worship in his name, then we shall be joint-heirs with him of the fulness of the Father.

7. Gaining Salvation through His Name

Salvation is available because of the atonement of the Lord Jesus Christ. In Gethsemane, and on Calvary, and in the Arimathean's tomb, he finished the work which his Father had given him.

Our work is to believe in him; to love and serve him with all our hearts; to keep his commandments; to walk as he walked and to become as he is.

Our work is to worship the Father as he did and to do all that we do in the name of the Son forevermore. It is to act in his name, to honor his name, to glorify his name.

Truly, "there is none other name under the heaven given among men, whereby we must be saved." (Acts 2:12.)

Truly, there is a name that is above every name that is named whether on earth or in heaven. It is the blessed name of Jesus.

And all those who have kept faith with this blessed name shall one day hear Him whose name it is say:

Ye are my brethren, my friends, my sons and daughters, the members of my family. Ye have taken upon you my name and held it up to honor and dignity before men. Ye have glorified my name as I glorified the name of my Father.

Come now and sit down with me in the kingdom of my Father and together we shall rejoice eternally as joint-heirs of all that the Father hath.

In the name of the Lord Jesus Christ, Amen.