

## IN HIS HOLY NAME

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There is a name that is above every name that is named whether on earth or in heaven, save only the name of the Eternal Elohim.

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.

It is the name of the One sent of God to bring salvation. It is the name of the One 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. Blessed be his great and holy name forever!

I shall speak of an almost untouched and but little understood doctrine—the doctrine of the name of Christ.

If the true saints knew and understood the revealed truths relative to the blessed name of 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.

I invite all who will to open the door to gospel truths and to attune their souls to the Infinite as we speak of the doctrine of the name of Christ under five headings.

Concept One: The doctrine of using sacred names.

As part of the great and eternal plan of salvation, of that plan that enables man to become as his Maker, the great God places his name, the name of God, upon his worthy and qualified offspring.

For instance, the Father placed his own name upon the Son. "I am come in my Father's name." Jesus said. (John 5:43.) Also: "The works that I do in my Father's name, they bear witness of me." (John 10:25.)

Thus, in using his Father's name, the words and acts of Jesus became and were those of his Father. We call this speaking by divine investiture of authority.

There are hundreds of passages of scripture in which Jesus, who is the Lord Jehovah, speaks in the first person as though he were his Eternal Father, who is the Everlasting Elohim.

It is not uncommon for him to begin a revelation by saying, in his own name, “Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins,” and to conclude it by saying, in his Father’s name, “I, the Lord God,” did “send forth angels to declare unto” men “repentance and redemption, through faith on the name of mine Only Begotten Son.” (D&C 29:1, 42.)

Similarly, the Holy Ghost, being one with Christ, is empowered to speak the words of Christ, doing so in the first person as though he were Christ.

Thus, the scripture says: “The Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed and all mankind, even as many as will.” (Moses 5:9.)

In like manner, “Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.” (2 Ne. 32:3.)

Angels minister to men in the name of Christ so that their words and acts are his. Thus an angel, upon whom Christ had placed his name, came to John and introduced himself as Alpha and Omega. When the beloved apostle fell at his feet to worship him, the angel said: “See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God.” (Rev. 1; 19:10.)

Concept Two: The doctrine of serving as the Lord’s agents.

We are the servants of the Lord, who is our Master, and he has commanded us to labor in his fields—plowing, sowing, cultivating, harvesting.

Or in other words: We are the agents of the Lord, who is our Eternal Principal, and he has empowered us to represent him and do all the things he would do if personally present.

As his agents we act in his place and stead, and the words spoken and the deeds done by us are as though they were spoken or done by the Lord himself.

Jesus, as the Agent of Elohim, was engaged in his Father’s business. We have a like appointment, and our divine commission includes this provision: “As ye are agents, ye are on the Lord’s errand; and whatsoever ye do according to the will of the Lord is the Lord’s business.” (D&C 64:29.)

There is scarcely a better illustration of this than the healing of the man, lame from his mother’s womb, by Peter and John.

Peter, be it remembered, did not pray to the Lord and ask him to heal the lame beggar. But, rather, in his capacity as an agent, having thus authority to act in his Principal's place and stead, he said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.) And it was so.

Concept Three: The doctrine of taking upon ourselves the name of Christ.

As the Father places his name upon the Son, so the Son places his name upon the saints. The saints, who are thus the Lord's agents, can then speak and act in his holy name.

Our inspired words and divinely approved acts became his because we bear his name. Thus it is that "every man might speak in the name of God the Lord, even the Savior of the world." (D&C 1:20.)

And thus his work is performed by his agents, as he says, "Whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

Stated another way this doctrine is that we take upon ourselves the name of Christ. He offers his name to us and we accept, doing so in the waters of baptism and whenever we partake of the sacrament

All men must take upon them the name of Christ, "for in that name shall they be called at the last day;" and he himself tells us that "if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D&C 18:24-25.)

When we take upon themselves the name of Christ we become "the children of Christ, his sons, and his daughters;" we are "spiritually begotten;" our "hearts are changed through faith on his name;" we are born again. (Mosiah 5:7.)

When we take upon ourselves the name of Christ, we exercise the "power" given us "to become the sons of God." (John 1:12; D&C 39:1-6.) And if we endure to the end we shall be numbered with those of whom it is written: "They are Gods, even the sons of God." (D&C 76:59.)

When we take upon ourselves the name of Christ, we obtain "the mind of Christ." (I Cor. 2:16.) We become one with him as he is one with the Father. Then it shall be said of us, "Jesus Christ is in you, except ye be reprobates." (2 Cor. 13:5.)

Concept Four: The doctrine of Worshipping the Father in the name of the Son.

Our Blessed Lord came into the world to work out the infinite and eternal atonement whereby immortality and eternal life are brought to pass.

But, as a spirit son of the Father, he also came to work out his own salvation. Paul tells us: "Though he were a Son, yet learned he obedience by the things which he suffered;

and being made perfect, he became the author,” or, rather, the cause, “of eternal salvation unto all them that obey him.” (Heb. 5:8-9.)

It is also written of him: “He received not of the fulness at the first, but received grace for grace; and he received not of the fulness at first, but continued from grace to grace, until he received a fulness.”

After his resurrection, having overcome the world, and having worked out his own salvation, “he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.”

It is of these verities that the Lord said: “I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due course receive of his fulness.” (D&C 93:12-19.)

That is to say: Christ is the Pattern and Prototype of salvation. He gained salvation by obedience, by righteousness, by going from grace to grace, from one degree of intelligence to another, until he became like his Father. We must do precisely as he did.

We are to worship the Father in the name of the Son, by the power of the Holy Ghost. We are to keep the commandments and go from grace to grace as he did.

How do we worship in his name? What does it mean to worship in the name of another?

It means that we, as agents, carrying the name of our Principal, stand in his place and stead. We say and do what he wants said and done. It is as though he were doing the worshipping because, as agents, we act in his name.

It is one thing to say that salvation is in Christ, as it is. But it adds a great new dimension to this when we say, as all the prophets have done, that “there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12.)

By saying we are saved by the name of Christ we are teaching that we as well as Christ must do something to assure us of salvation.

We are saved in his name because we take his name upon us; because we act in his name; because we pray in his name, thus saying what he would say; because we are acting in his place and stead and doing and saying, in all things, what he wants said and done. Our words are his words and our deeds are his deeds.

What a glorious and wondrous doctrine this is—a doctrine that enables us, acting in our Lord’s name, to become like him, to be a joint-heir with him, to be one with him as he is one with the Father!

Concept Five: The doctrine of standing as witnesses of the name of Christ.

It is one thing to stand as a witness of Christ and to testify that we know he is the Son of the living God and that he was crucified for the sins of the world. This is the witness of his Divine Sonship and a testimony that his atonement is the source of salvation.

But it adds a new dimension to this testimony to say we stand as witnesses of the name of Christ. Our witness becomes one of proclaiming his Divine Sonship and of preaching that salvation comes to those who believe his gospel and live his law and take his name upon them.

Thus it is that “the Twelve Apostles” are called to be “special witnesses of the name of Christ in all the world.” (D&C 107:23.) And this is the pattern for all the saints—each one in his sphere and place standing as a witness of the name of the Lord Jesus.

My witness of the name of Christ includes this testimony borne by one of my ancient friends:

“Christ . . . 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.” (Philip. 2:5-11.)

In the name of the Lord Jesus Christ, amen.