

A Name Above All Names

"Wherefore also God highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow of things in heaven and things on earth and; things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

The grand example of humility Jesus gave man was when He emptied himself, although He existed in the form of God, and that He took on Himself the form of man. He did not cease to be God when He emptied Himself for He could not cease to be that which He was. He was Emmanuel, God with us (Isa. 7:14). When men confessed Him when He was on earth that He was the Son of God, it is evident it was not of His human frame they spoke. When Jesus came to earth, He took on an added nature: *"A body has thou prepared for me"* (Heb. 10:5). Truly He manifested the qualities of man when He hungered, thirsted, slept, or grew weary with travel. But to assert as some do or have, that either He was solely a man on earth or that (although He still was God) He never used any of His divine nature on earth is, in our perception, grave errors. He knew the hearts of men (Jn. 2:24). He accepted man's worship (Matt. 8:2). He raised Himself from the dead (Jn. 2:19). There has been only one person who possessed both divine and human nature and that very truth presents difficulties in perception. We dare not deny the humanity of Jesus, but on the other hand, our eternal hope as part of His church rests upon the truth that He is God (John 4:2f; Acts 2:37f).

The emptying of Himself was rewarded by God's highly exalting Him; giving Him a name which is above every name. *"Name"* in this passage has reference to authority or power. That the Father has vested all authority into the hands of Jesus is indisputable. Jesus said, *"All authority hath been given unto me in heaven and on earth"* (Matt. 28:18). God has put *"all things in subjection under his feet and made him to be head over all things to the church"* (Eph. 1:22f). The Psalmist wrote, *"The Lord said unto my Lord, sit thou at my right hand till I make thine enemies the footstool of thy feet"* (Psa. 110:1).

Our Pentecostal friends see something in Acts 2:38 which is not there. When Peter commanded folks at Pentecost to repent and be baptized *"in the name of Jesus Christ,"* they conclude from this that these words must be uttered when one is baptized. According to their doctrine, should one either say, *"I baptize you into the name of the Father, and the Son and the Holy Spirit"* or simply say nothing at all, his baptism would be invalid. There is no baptismal

formula which must be uttered when one is baptized. The command to be baptized "*in the name of Jesus Christ*" is a declaration that baptism for the remission of sins was authorized by Jesus who has all authority in heaven and earth and a name above every other name.

God has set His son on the Holy Hill of Zion and all men must submit to that Son lest "*He be angry and ye perish on the way*" (Psa. 2:12). Moses warned, "*Every soul that harkeneth not to the voice of that prophet shall be utterly destroyed from among the people*" (Deut. 18:15). Let none suppose that the authority of Jesus has dissipated from His enthronement at Pentecost! Man still is obligated to do whatever He does in the name of Jesus Christ (Col. 3:17). Salvation still comes ONLY when men call upon the name of the Lord (Joel 2:28f). It is still true that there is salvation in no other name (Acts 4:12). Paul wrote that at the name of Jesus every knee must bow. There is perfect agreement with the Psalmist who wrote that every enemy must be put under the feet of Jesus. Thus, "All hail the power of Jesus' name, let angels prostrate fall! Bring forth the royal diadem and crown Him Lord of all!"

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