

## Chapter 30

### “baptized in my name”

(Book of Mormon | 2 Nephi 31:12)

Is there symbolism in this title? Is there a deeper meaning? Are the “ceremonial observances” [ordinances] of the gospel absolute to salvation in the highest degree of glory? Are they symbolic and absolute? You will decide for yourself. Keep in mind these two realities, the spiritual realm, and the physical realm, in that order. There is a reason for this order. Before we ever came to earth, we were all in the spiritual realm with Father and Christ and we chose to be “baptized in His name,” in that 1<sup>st</sup> estate. What does that mean? It means we immersed our “thoughts” into the attributes of godliness and holiness until we became “born of God” in our 1<sup>st</sup> estate. 1/3 of Fathers’ children chose not to follow that path. We who did choose that path qualified to come to this physical realm and receive a body legitimately, so that we could learn to bring the physical elements into subjection to the spiritual divine elements and principles of holiness and become like our Father in Heaven.

Let me share some ideas. Remember all “words” come from “thoughts” and thoughts create beliefs, therefore thoughts and beliefs create “character.” The restoration under the Prophet Joseph Smith was founded on the true character of God. The eternal principle of “Faith in God.” “Lectures on Faith,” [see Lecture 2:55 and **Lecture 7**:15-17] was called the “doctrine” of the Church from 1835 to 1921, it is a “doctrine” I really love and believe in completely. It is simple and plain. It is void of religious pride and based in the “effects of our faith,” [I will explain later what that mean].

There are many dimensions to thoughts and beliefs [the 3 degrees of glory is a good example of that]. For this essay my focus is on both the “spiritual” and the “physical” because we are spiritual being’s 1<sup>st</sup> on a physical plain right now, experiencing a physical body for the first time. The purpose here is to learn to bring the physical body into harmony with our spiritual body, which [“spiritual body”] was “born of God” in our 1<sup>st</sup> estate. Wow! That is amazing to me, that in our 1<sup>st</sup> estate we were “born of God.” So, our purpose here in the flesh is to be “born again” like we did in our 1<sup>st</sup> estate. Now, this is why the “order” is so important. Spiritual conversion must come 1<sup>st</sup> if we want a sure foundation and then the physical can be properly subjected so that we become “one” and truly experience atonement!

How did a change of character take place in our 1<sup>st</sup> estate? How were we “born of God” in our 1<sup>st</sup> estate? Same way we are in our 2<sup>nd</sup> estate! First our “thoughts” were baptized or immersed into the attributes of godliness, until we were “born into godliness and holiness of character and became “one,” with god/God.

And so, we must do the same here in mortality, for God is no respecter of persons but of a divine and holy character! The protocol is to first bring our mind [our thoughts] into harmony with the divine and holy and commit ourselves to it completely, wholly to **fulfill the eternal law** that is the same yesterday, today and forever. The scriptures call this being “born again” or “born again.” Because we did it first in our 1<sup>st</sup> estate and now, we must do it “again” in our 2<sup>nd</sup> estate. Many get “caught up” in the physical realm first, where the “letter of the law” becomes the absolute rule. They want their Spirit to be subject to the flesh, instead of the other way around. They get the order mixed up and fall into what is called formalism, a type of idolatry.

## **Holiness**

“According to the Old Testament, things or places were holy that were set apart for a sacred purpose; the opposite of holy is therefore common or profane ([1 Sam. 21:5](#); [Ezek. 22:26](#); [42:20](#); [44:23](#); [48:13–15](#)).

Similarly, a holy person meant one who held a sacred office [Priesthood]. The Israelites were a holy people because they stood in a special relationship to Jehovah. Under the guidance of the [true] Prophets it was seen that what distinguished Jehovah from the gods of the heathen was His personal character. The word *holy* therefore came to refer to moral character ([Lev. 11:44](#); [19:2](#); [21:8](#); [Isa. 6:3–8](#)). Israel must be holy in character because the God of Israel was holy ([Jer. 7:4–7](#); see also [Matt. 5:48](#)). **The Law of Holiness ([Lev. 17–26](#)) shows how the attempt** was made by means of ceremonial observances [ordinances] to secure this holiness of character. **The attempt failed because** the later Jews observed the letter and neglected the spirit; **they attached more importance to the ceremonial** than to the moral [spiritual]; and the result was a lapse into formalism. **But in the writings of the Prophets it is clearly laid down that the value of worship in the eyes of God depends upon the personal *character of the worshipper*.**” [LDS Bible Dictionary, Holiness]. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (New Testament | John 4:23).

Therefor to be “born of God, “born again” or “baptized in my name,” defines the true **“*character of the worshipper*.”** For “Man of Holiness is my name.” How is a godly character developed? By awareness of who we are potentially and then living in the “moment” with these attributes continually: “I am **honest**, I am **true** [never lie], I am **chaste** [only one man one wife in marriage] I am **benevolent** [Having a disposition to always do good; possessing a pure love for God, mankind and self, fulfilling the 2 great commandments], I am **virtuous** [“let virtue garnish they thoughts unceasingly”] I am **charity**, the pure love of Christ, I am **merciful** [repentant and forgiving], I am **just** [God *is no respecter of persons* but of a godly character. Is this easy to do? No because I am mortal and yes because I have a divine potential, a divine birthright and

inheritance if I choose it. If we learn to live in the “moment” it becomes easier. The Lord said: “For my yoke *is* easy, and my burden is light.”

(New Testament | Matthew 11:30).

This is what the “name” of God means, therefore, to be “baptized in my name” means:

“giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.

(New Testament | 2 Peter 1:5 - 7)

***“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”***

(New Testament | 2 Peter 1:8).

This essay is for informational purposes only and is the opinion of the author.

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