

In My Name

Sermon #0958
1965

Study Given by W. D. Frazee—October 15,

I was looking at the expression “all hail the power of Jesus’ name” the other day, and I thought of those words “ the power of Jesus’ name.” Does Jesus’ name have power? let’s see.

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*” John 14:13-14.

There is power in that name! In this little book *That I May Know Him*, on page 265 I read:

“If we believe in the power of Jesus’ name, and present our petitions to God in His name, we shall never be turned away” *That I May Know Him*, page 265.

What is our means of access to the throne of the universe? The name of Jesus.

Turn over to the sixteenth chapter of this same book of John, the twenty-third verse and on to the next verse.

“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give *it* you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full” John 16:23-24.

Here in four verses we have had that expression four times. “In My name.” All hail the power of Jesus’ name! Oh what lifting power! What saving power! What keeping power! Thank God for the name of Jesus. What do you say? Amen. What a precious name it is. If we believe in the power of Jesus’ name and present our petitions to God in His name, we shall never be turned away.

You know, He came down here of course because He loved us and wanted to save us. He lived for us. He died for us. He rose for us. And why did He go back to heaven? He went there, my dear friends, to continue to carry out the plan of salvation. He said, in this same discourse, to His disciple’s that we are studying here, “It is expedient for you that I go away,” if I go away, I will send the Comforter to you. See John 16:7. You remember Paul tells us in Ephesians 4:8 that when Jesus ascended on high He led a multitude of captives and gave what? Gifts unto men.

Have you gotten yours? Were you ever at a celebration of some kind where they were passing out presents? Did you ever wonder if you would get one? And if your name was called and there was one for you, how please you were, and how anxious to open that box, or that envelope, or that package and see what was inside.

Jesus went to heaven for one great purpose, my friends, to receive gifts from His Father and give them to His children here in this world. And He says to each one of you, "Ask, and it shall be given you." Matthew 7:7. That is the way to get a gift, isn't it? Why sure. If you work and get something, that isn't a gift, that is what? Wages. If you put down some money and buy something, that isn't a gift. What is that? A purchase. But to get a gift, you ask.

And Jesus says, If you will ask anything in My name you can have it. And if you will ask the Father in My name, He will give it to you. And Jesus went to heaven on purpose to make certain that whatever we would ask in His name, we would receive from the Heavenly Father. I think that is wonderful. Don't you, friends?

I ask again, have you gotten your gift? Were you there when they were passed out?

Among the most precious gifts that Jesus has promised is one mentioned here in the fourteenth chapter and twenty-seventh verse. John 14:27. I know it is a gift because He tells us right here in this verse that it is. And I know it is a gift for there is no way to work for it, and no way to purchase it. If we ever get it, it will be because we receive the gift.

So He says:

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" John 14:27.

Yes, the peace of Christ is offered to us as a gift. And so if we will come in His name, present His promise, plead His assurance, we shall receive this gift of peace. How many millions in the world tonight would like to have that gift of peace? Do you have it? Well, if you have met the conditions, you have it, friends.

I have been meditating on this matter of how to keep from having this gift. In other words, what could keep a person from having this? And I have concluded that there are only two things that can keep a person from having this gift. Just two things.

Now some of you men are mechanics. I don't know very much about automobile mechanics, but I think I am correct that when a car won't go, the mechanic starts looking to see if the engine is getting gas, and if it is getting spark. Is that right? And if either one is lacking it is no go. Is that right? But if the engine is getting gas, and if it is getting spark, then it ought to go. Is that right?

Alright. Now dear friends, let me say this to you, if you do not have peace in your heart tonight, if you have not received this gift. It is just one of two things. Just

one of two things. Check through with me. It is not some long list. It is not some complex difficult matter. No. Just two questions. The first one is—Have you made room for the gift?

Now if somebody were to give you an elephant, you might be perplexed to know where to put him. I don't know any barn around here that we could put him in. He would have a hard time getting in the cow barn up there. There is none of you that would want to move out and give him your house. I hardly think so. There are a number of things that might be given to us that would be just too big for us to handle. There would be no place to put them. And strange to say, my dear friends, the minds and hearts of many people are so full, so cluttered that there is no room for the peace of Christ. No room.

You remember when He came here and was born as a little babe, Joseph and Mary went back and forth up the street of that little village hunting for a place. Was there any place? No, there wasn't any place. "There was no room for them in the inn." Luke 2:7. No room.

But there was room out in the barn. Out in the stable. Do you remember? And watch the point, friends, where the room was, that is where Jesus was. And you may be so poor, and so uneducated, and so lacking in talent that it seems to you that you are just not good for much. Listen, if there is room in your heart, Jesus will be there. And where He is, there will be peace for He is our peace.

Do you see my point? Now, friends, He would have been glad to have been the wealthy, the learned, the educated, the leading men, He would have been glad to be with them but there was no room. No room. And so in this matter of having this gift of peace, I ask you first this question—Have you made room? Do you want this gift enough to make room?

The rich young man as he saw Jesus blessing those little children felt a lack in His own life and although outwardly correct in all his deportment, he sensed that he came short of a standard higher than he had known. And so he came running to Jesus hoping that he might be blessed as the children had been.

But in the conversation which ensued Christ put the finger on the plague spot of his heart. And what it meant was simply this, Young man, do you want a blessing?

"Oh yes. I do."

Will you make room for it?

"How much room?"

Well Jesus wanted to give him a big blessing so He asked him to make a big room. Go home, He said, and sell everything you have and give it to the poor, and come and take up the cross and follow Me.

You remember what the Bible says that Jesus had to witness as the result of that. The young man did what? He went away. And he went away how? Sorrowful. Why, of course, sorrowful, for the man that turns his face from the light is always in the shadow. Jesus, the Light of the world, was offering to give that young man the greatest blessing of his life, the blessing of eternal life. But the young man could not find it in his heart to make room for Christ and His peace.

What a pity! Isn't it, friend? What a pity! And many a person today is facing the same challenge, and facing it in the same way, he goes away sorrowful. Many think they want peace, but they would rather buy tranquilizers than make room for Jesus.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" John 14:27.

Alright. That is the first question. And you are thinking, What is that second question one? Well, it is simply this, my dear friends, along with making room for Jesus, Will you use your will to believe that He comes in when you do make room for Him?

Mark 11:24. This is so simple. In fact, the angel says it is so simple that people look above it. But it is so foreign to ordinary human experience that one has to learn it just as children have to learn to walk. You know we see people walking around, running around, and we say, "Well that's natural." It is natural in the sense that people are designed to do it, but it isn't natural in the sense that people are born that way.

Now you take little lambs, or kids of the goats, and within a few minutes after they are born, they are just frisking all around. But my, how long does it take a little baby to walk? Well, it takes a while, doesn't it? He doesn't start in the first day or the first week. He has to be taught, and somebody has to be there to encourage him and hold him up and pick him up when he falls down and help him get going again.

Most of you had to have that kind of help? Didn't you? Now there maybe somebody here that says, "Well, I just started right out walking," but you just forgot. You ask your father and mother.

We all had to have help. And most people need help on this thing of walking by faith, for while God has made us in this way that He wants us to exercise faith, like walking, we have to learn it.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*" Mark 11:24.

Does it say believe that you may receive them some day? Does it say that you will receive them some day? What does it say? "Believe that ye receive them." You folks that are students of grammar, what tense is that receive? Present tense. And when is present tense? Right now.

“You mean that when I ask I am to believe that I receive?” That is right. I ask now, I believe now, I receive now. Is that right?

Now don't misunderstand, there is some things that we pray for that we may not sense the reception of at once. Here is an envelope. And it is we will say is all the money that I need to make a trip from here to Chicago. But I haven't opened the envelope. A brother has handed it to me, and he said, “Brother Frazee, that trip that you are making to Chicago, here is the money to pay your passage and take care of you while you are there and bring you back.”

Now if I believe him, what do I do? What do I say? I say, “Thank you.” After I open it? No. If I have to wait until after I open it, I have a what? A doubt. And the interesting thing about these spiritual blessings we are studying, doubt kills the whole thing. It spoils the whole matter. James tells us in the first chapter that the man that doubts will not receive what? He won't receive anything of the Lord. See James 1:6,7. It is the man of faith that receives.

“But without faith *it is impossible to please him*” Hebrews 11:6.

So watch. Along with making room for the gift of peace, I am to what? Accept it. Believe that I receive it. Oh I think that that is wonderful.

Now I read to you a few moments ago from page 265 of this morning watch book *That I May know Him*. Let me read a little further from the same page.

“If we believe in the power of Jesus' name, and present our petitions to God in His name, we shall never be turned away. . . . Our help cometh from God, who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us” *That I May Know Him*, page 265.

What is it that gives us peace? The assurance that His love is exercised toward us.

“If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost” *Ibid*.

You see that, friends? That is what peace hands on. It is the knowledge that God loves me. As the children sing, Jesus loves me, this I know for the Bible tells me so. This is God's Word. I believe it. And because God loves me, I am at peace. I am at rest. I have accepted Him as my Savior, I have made room for Him. I have cleared my heart of the things that would interfere, and I have opened the door, He has come in. I know it because He says so. And not because of some feeling, but because of His Word, I know that He is living in my heart. Is that the Gospel? That is it, dear friends. Thank God.

Oh thank God for the power of Jesus' name. Now don't forget that the power of Jesus' name, because we come asking in His name. We don't deserve these blessings. Do we deserve peace? I don't, friends. I have done enough things to

make me miserable the rest of my life, but thank God, Jesus died on the cross. He took my whipping so I could go free. Is that right? Did He do it for you? Have you accepted the fact? Have you made room in the heart for Him by letting Him sweep away the rubbish, the idols, the sin, the selfishness, the pride, the worldliness, the folly? Do you believe He has come in? Then you have peace. For He says, "Peace I leave with you, My peace I give unto you." John 14:26. Oh, how good God is to give us these blessings.

On page 245 of this same little book:

"'Whatsoever ye shall ask in prayer, believing, ye shall receive' (Matthew 21:22). Be simplehearted enough to believe these promises of God. When Satan comes to you, and tells you that because you are unhappy, perplexed, and troubled you are not a child of God, do not become discouraged for one moment, but gird up the loins of your mind. Let your heart repose in God" *Ibid*.

Repose where? In God. Yes. Repentance, as someone as aptly said, is turning from self to Christ. Someone has made an acrostic of the word faith—**Forsaking—All—I—Take—Him**. And forsaking all includes forsaking yourself, your doubts, your fears, your worries about yourself. Looking to Jesus we have peace. Looking to Jesus we have rest. Praise God for His wonderful love.

"Many pass long years in darkness and doubt because they do not feel as they desire. But feeling has nothing to do with faith" *Ibid*.

Isn't it good to know that? Yes. Praise God for His wonderful love and light in these matters.

Now I want to warn you, friends, of two dangers. One is the danger of over-emphasis on human works in this experience. The other danger is the danger of under-emphasis on it.

First the danger of over-emphasis on works. Romans 14:17. Did you ever wonder why there are so many books and chapter in the Bible? I will tell you one reason why, friends, because no matter what even God says, somebody misunderstands it and He has to write them some more to get them balanced up. You see? And then when He says that, somebody takes that and goes to extreme with it and He has to write another letter to balance somebody else up that got to far that way. That is why we have thousands of pages in the Spirit of Prophecy. It is to keep us from getting to far this way, and then, to far that way.

Now Paul wrote the fourteenth chapter of Romans to help some folks that were going to far in one direction, and others that weren't going far enough. But in the seventeenth verse he gives us this great statement.

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost”
Romans 14:17.

Does that mean that it doesn't make any difference what people eat and drink? No. But it means this, friends, that all the health reform in the world won't take you to heaven. And it means that all the carefulness about food and drink and dress and all the other things will never make a Christian out of you. And they will never give you peace either.

Smoking isn't the only thing that gives people ulcers. Oh no. Worry, fear, anxiety are fruitful causes of disease. Aren't they? And the kingdom of God, Paul says, is not meat and drink. So are Gospel is not the Gospel merely of physical development. It isn't the gospel of minerals and vitamins. The same Paul that wrote this said also, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31.

But my point is this—some people back there had gotten so interested in matters of meat and drink, it wasn't over health reform, it was over the ceremonial law, but they were so concerned over that that they had made a tempest. Paul was trying to lead them to the way of peace.

Now in our days we don't have a problem over the ceremonial law. There are many other things that people get concerned about. Here is something interesting in the book *Evangelism*, page 272.

“There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, “You don't dress as you should.” They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus” *Evangelism*, page 272.

Present what? The attractions of Jesus.

“They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off”
Evangelism, page 272.

That is good counsel, isn't it? Now watch. That doesn't say, and it certainly doesn't mean that it doesn't make any difference how people dress. Oh no. It doesn't say that. It is talking to you and me as to how to help people that need to be

changed. What do they need? They need Jesus. Then watch this illustration from nature.

“It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The axe must be laid at the root of the tree, and then the leaves will fall off, never to return” *Ibid*.

Think of it! Just think of one of these pine trees with thousands of little pine needles on it. I start out there picking off this pine needle and that pine needle, and this pine needle and that pine needle. What is going to happen? Some more are going to grow back.

I want to tell you something, friends, you and old, it is usually labor lost to just change people's dress, or diet, or some of these other matters just by picking at them. It is usually labor lost. Because let a few weeks or months go by and a new crop of leaves appear. And according as the tree, so is the fruit. Isn't that right? And it is all the way from hair to heels and heels to hair, friends, and everything in between. What is in the heart comes out? Isn't that right? Yes.

But listen, the remedy is not to go around picking at people and say, “Oh you mustn't do that. I don't like that.” Now of course, don't misunderstand me, parents have a duty with their children. That is not what I am discussing. That is not what this is discussing. It is talking about going to people and picking at them, people that we are not responsible for. Just picking at them. Study that, friends.

And so in our own experience our time and attention must not be centered to much on these outward details. We need an inward peace, an inward grace, an inward joy in the Lord that lifts us above the trivialities of fashion, and pride, and the folly of this world. And unless we have that peace, friends, no matter how many of these worldly things we give up, we will eventually go back to them. The Bible speaks of it, as the dog returns to his vomit so the fool returns to his folly. And again it says, the sow has returned even though she was washed to her wallowing in the mud. See 2 Peter 2:22. Yes.

It is the inward heart experience we must seek if would have our own experience changed. Is that right? So if there is something in this vain world you love, don't merely try by strength of your own will to break the thing. Put you will into it? Yes. But get down on your knees and cry to God and ask Him to give you such love for Jesus that those vain things will fall off just like the leaves off a dead tree. What do you say?

Let's remember that in dealing with others. Let's not grieve the Savior and exasperate and irritate human beings by merely picking at them about these outward details.

Alright. Now let me speak of this other danger—the danger of a lack of emphasis on works. James deals with that. As I say, the Bible is full of warnings now on the right hand, now on the left. There is not excuse for getting off the road. There is a good fence on the right. There is a good fence on the left. The road is

right between. If we will keep on the King's highway we will arrive at the King's house.

"But be ye doers of the word, and not hearers only, deceiving your own selves" James 1:22.

And then he tells us an illustration, a man looking at himself in a mirror, and then not doing anything about it. I came across only today something very interesting from Germany. This is the trip that Sister White took in Europe back in 1885, 1886, 1887. She was over there in Switzerland and in France, and in Italy, and here she was in Germany. When she was at Dusseldorf, she said that they changed cars and they had to wait two hours in the depot.

Now listen:

"Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror in order to arrange their outward apparel to their satisfaction for the purpose of appearing their best when looked upon by human eyes" *That I May Know Him*, page 295.

You get the picture. But now notice what went through Sister White's mind. She didn't in any way have the thought that, "Oh I have got to get up there and tell that lady you mustn't do that." Nothing like that. Listen to what she thought.

"I thought of the law of God, the great moral looking glass" *Ibid*.

As she saw those women standing there looking in the glass, and arranging this and arranging that, her mind went to the great law of God—the moral looking glass. That is what James is talking about here in the 23rd verse.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass" James 1:23.

That is a mirror. Alright. Now notice what Sister White says.

"I thought of the law of God, the great moral looking glass into which the sinner is to look to discover the defects of his character" *Ibid*.

Then she quotes from James. Now watch her comment.

"There are many who view themselves as defective in character when they look into God's moral mirror, His law, but they have heard so much of 'All you have to do is to

believe' ... that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all" *Ibid*.

Now see how the prophet of God goes right to the root of many a problem. Here is a person. He looks into the looking glass of God's law, God's word, and he finds that he is a sinner. There are things that are wrong in this life. Maybe he has been robbing God in tithe. Maybe he has been losing his temper and making life at home miserable for his wife and children. Maybe he has been breaking the Sabbath. Maybe he has been breaking some other precept of God's law. He looks at that law and he says, "Oh I see that I am a sinner." But along comes somebody and teaches him the doctrine, "All you have to do is believe. Jesus has paid it all, and what you do has nothing to do with the matter."

And so, as James says:

"He beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was"
James 1:24.

Tell me, friends, was the Gospel intended to let that man stay in his sin and believe that Jesus will save him in spite of his disobedience? Is that the Gospel? No.

What did the angel say?

"Thou shalt call his name JESUS: for he shall save his people..." Matthew 1:21.

What is that next word?

"...from..." Matthew 1:21.

Just a little preposition, but, oh, how much hangs on it, my friends.

"...from their sins" Matthew 1:21

From their sins. Not in their sins, but from, out of their sins.

"He shall save his people from their sins" Matthew 1:21

So Sister White points out here the great danger from popular teaching in many of the popular churches. All you have to do is to believe. Only believe that Jesus has done it all and you have nothing to do in the matter. That makes people go away from the mirror, forget what they saw there, and just trust in Jesus for salvation without any thought of making any changes in there life.

Is that faith? No. What is it? Presumption.

Now I discovered something else interesting. Both of these were just by providence. This was in an old *Signs of the Times*, March 30, 1888.

“The tendency of the popular religious teaching of the day is to make the Christian's pathway as easy and attractive as possible. There is a great deal said concerning faith, but the necessity of performing the sacred obligations set forth in the word of God, the necessity of living consistent, godly lives, of being workers together with God, of denying self, of coming out from the world and separating from its fashions and follies, is not presented as it should be presented, from the pulpits of the land” *Signs of the Times*, March 30, 1888.

Now watch.

“‘Believe, only believe,’ is the burden of the instruction from the sacred desk. Repentance, confession, and thorough reformation in life and character are not dwelt on, or required from those who would take part in the privileges of church-fellowship. The line of distinction between the church and the world has become less positive, because the great standard of righteousness has not been the standard by which the faith of men and women was tested and proven. ‘Only believe’ is echoed by thousands who catch up the words parrot-fashion, and repeat them with no sense of their importance or significance. Says the prophet, ‘They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.’” *Ibid*.

Look here. Suppose someone gets a deep wound. Suppose we get it to heal over on the top, but it is not healed over where down underneath. Is that good? As I understand it, doctors will sometimes even keep a wound from healing on top until it is healed down underneath. Is that correct?

Well, isn't that a cruel thing to do? Oh no. That is a merciful thing to do. We are studying about peace tonight, but I want to tell you something, friends, the first step in getting peace is not to hurt less, sometimes it is to hurt more. We need to get everything out of that wound that will hinder its complete and eventual healing. Is that right? And until that cleansing work is done, it had better hurt us. Get that all done and then let it be healed by the Holy Spirit of God.

The servant of God here applies this text saying that they have healed it slightly, that is, not sufficiently saying, “Peace, peace; when there is no peace.” Why? Because they just said only believe and go ahead and do as you please, in other words, just believe in Jesus.

Now watch.

“Many of these religious teachers have developed characters in harmony with their shallow appreciation of divine truth. ... They declare that Christ has done all, that men have nothing to do but to believe, that good works are impossible and unnecessary” *Ibid*.

Oh friends, I trust that we will never be deceived by any of that sort of thing. It is another gospel. It is not the gospel of Christ. And then in this little article there is something that I had never noted before, there is always something new coming from the great Inspired stream of divine revelation. The servant of God here compares that sort of belief in Jesus to just a history book belief in some historical figure. She says:

“It is a formal, nominal acceptance of a popular story, and has about as much efficacy as the faith that accepted Abraham Lincoln as a good administrator of governmental affairs” *Ibid*.

That is the popular faith in Jesus. They believe that He lived back then, that He died. They may believe that He died for them. But if they think, watch the point, that He died for them so all they have to do is say, “I believe,” and go ahead and drink and gamble and swear and curse and steal and lie and break God’s Sabbath and all the rest and still think their belief in Jesus is going to save them, that is not the gospel. That is not true religion.

Friends, it comes closer than some of those things I have mentioned. It comes right down to anything that is a violation of God’s law, God’s Word, God’s truth.

So I pointed out these two great dangers. One is the danger of over-emphasis on works. The other is the danger of an under-emphasis on works. Now back to those two questions I asked you. As the mechanic when the car won’t go, asks, “Is there gas?”, and he tests that through. “Is there spark?” He tests that through. And if he finds that there is gas and spark then he expects that motor to what? To go. To start. He gets in. He expects it to go. If it won’t, he checks back through again to see if there is some wire that has perhaps become separated and sometimes it is together and sometimes it isn’t.

Alright. Check yourself together again on these points. You want peace. You want Jesus. First, have you made room for Him? Have you got all that rubbish out of the way? All self out of the way? Have you given up yourself, your way, the world, its follies, its pride, its sin, your own opinions? Is it all on the altar?

Number two. Do you believe? Having given yourself to Jesus, body, mind, and soul, will you accept His way of sealing the contract? If you insist that He has got to give you some happy feeling before you can believe, you are trying to tell the King of the universe how to run His business. That is all out of order. You are getting up on the operating table and telling the surgeon how to do his work. That isn’t the way it is done.

Oh, let's accept the principles of the Gospel as God has revealed them. What do you say? Let us use our wills for these two purposes for which they were given us. First to say, "I will give my will to Jesus, and I will do it now." And second to say, "I will believe. I do believe that God is my helper, and I believe now. For Jesus' sake."

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