

The Name of Jesus

Phil. 2:5–11

#0711

Study Given by W. D. Frazee—September 11, 1964

[An unidentified song was sung, and Elder Frazee comments on it and uses it to start his message.]

Where do you suppose he got that? If you were looking in the Bible for the thought in this song, where would you go? Well, you might go to several places. I have a text here ready, but I want to see what you're thinking about.

[A man from the audience] Acts 4:12?

Acts 4:12, read it, will you, Danny? Stand right up and read it for us.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” Acts 4:12.

That's good, isn't it? It's talking about what? The name and there's no other name whereby we must be saved. All right, does somebody else have a good text on this?

Matthew 1:21, Sister Butler, are you going to read that for us? Just stand up and read it good and loud so that everybody can hear. Thank you:

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” Matthew 1:21.

Ah, that's the *name*, isn't it? The name, what is the name? Jesus. What does it mean? Savior, because He came to do what? Save His people from their sins.

Anybody else? Isaiah 9:6, what does that say?

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace” Isaiah 9:6.

Amen!

Wonderful name He bears,
Wonderful crown He wears,

Philippians 2:9–11. But my text tonight begins with the fifth verse and goes on down to that great climax of verses 9, 10, and 11.

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but 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 with 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” Philippians 2:5–11.

Where is He now? In Heaven. Where was He before He came to the world? In Heaven. Where is He sitting now? With the Father on His throne. Where was He before He came to this world? He was on the throne. Does He have glory now? Did He have glory before? You mean, He left it all to come down here? Well, that is what Paul is talking about. Now may I tell you dear, friends, Paul in this passage is not seeking primarily to deal with what is called theology. He makes some most profound statements and deals with some deep truths, but as you get the setting of it from the first verse on, he is dealing with some very practical matters in Christian experience.

If we have time, we may notice them, but keep in mind that Paul in this passage is giving you and me some great reasons why we should love God enough to love one another.

“Let this mind be in you, which was also in Christ Jesus”
Philippians 2:5.

Now the word “mind” in this passage has to do with disposition or attitude. We might just notice some of the different translations on that; it might help us to get the thought. Weymouth says.

“Let the same disposition be in you which was in Christ Jesus” Philippians 2:5 (*Weymouth Translation*).

That would be pretty nice, wouldn’t it, to have the disposition of Jesus? Another translation puts it this way.

“Let Christ Jesus be your example as to what your attitude should be” Philippians 2:5 (Unknown version).

And another one.

“Let your bearing toward one another arise out of your life in Christ Jesus” Philippians 2:5 (Unknown version).

In other words, our thoughts are to be the thoughts of Jesus—our attitude toward others, the attitude that He had, our spirit, our disposition. All right, well now, what’s this that Paul is speaking of here? Well, it says He was “in the form of God,” that’s what the sixth verse says. And then in the seventh verse, He took upon Him what form? Well, look what it says—the form of a servant. Now note the two words. He was in what form? The form of God. And He took what? The form of a servant. Now it’s true that He became a man, and certainly, that was almost an infinite humiliation, but that word “servant” there is the word that literally means “slave.” And a special thing about a slave is that he carries out the will of another. Is that right?

Now when Jesus was in this world, He says, “I came down, not to do mine own will,” but who? “The will of the Father that sent me.” He was on an errand down here in this world. And all the way through, He made His wishes, His will, subservient, and so He said, at the age of twelve. “I must be about,” what? “My Father’s business.” I am on business for My Father, I have got a job to do, and I am here to carry it out. Did He always do that? Every time? Oh, think of it! And isn’t it strange, isn’t it too bad to think that human beings in this world will urge their plans, and even in some silly moment, try to persuade God to get on their side and carry out their plans?

“Let this mind be in you, which was also in Christ Jesus”
Philippians 2:5.

He had the form of God, but He took the form of a servant—a slave. He had been the commander of the angels, the King of the universe, but He laid that all aside. Now, there are some other thoughts here, in these verses six and seven, that we want to notice.

“Who, being in the form of God, thought it not robbery to be equal with God” Philippians 2:6.

Was He equal with God? That’s right. And it wasn’t robbery. It belonged to Him. He was equal with God. But there is a bit of a different shade of meaning in some of the other translations that bring out a thought that we want to get. Let’s see, it says here in Weymouth.

“Although from the beginning He had the nature of God
He did not reckon his equality with God a treasure to be
tightly grasped” Philippians 2:6 (*Weymouth Translation*).

That word that is translated as “robbery” has in it the thought of “grasp” or “seize.” So you can see where the different translations come from. He thought it not robbery, but He also thought it not a thing to be kept hold of. He didn’t hold onto it, in other words. He was willing to what? Give it up, give it up.

Let’s see here?

“He did not think to snatch at equality with God. He who had always been God by nature did not cling to his prerogatives as God’s equal” Philippians 2:6 (Unknown version).

Nobody took it from Him, friends, nobody took it from Him.

Not long ago, a friend of mine was picturing to me, as we were fellowshiping together, an imaginary scene in Heaven. When the time comes for Christ to become incarnate, He has been there from all eternity; the angels have known Him ever since they were created. The time comes that He must say goodbye. He is going to this world. The angels crowd around, how they hate to see Him go. Can’t one of them go instead? Can’t a whole group go instead? Would they have been willing? Oh, Yes. “Well, isn’t there anything that I can do, Jesus, isn’t there anything that we can do?” And Jesus says, “Well, there is one thing that you might do, you might help me take my crown off,” So the angels come around, lift His crown off, put it here to one side. He says, “You might help me take my royal robe off.” This is all imaginary, you understand, but there is a thought in it, did you get it? So the angels come, they help Him off with that robe. They take the scepter.

One translation here says, “He stripped himself.”

And so, one by one, the crown is laid away, the robe put aside, the scepter, and He leaves. He leaves that glory with the Father. He leaves that throne with the Father. And in a mysterious way that we can never understand, He becomes a member of the human family. I say we can never understand it, I mean, we can never comprehend it, but we can meditate on it. Here in this world, we look at things we can’t comprehend, don’t we? Were any of you ever down to the ocean? Yes. Did you see it? “Oh yes,” you say, “I saw it.” Did you really see it? How much did you see? You saw part of it, didn’t you?

“Oh,” somebody says, “I have seen more of it.” Here is Sister Wood here. She has been over to Africa and back a couple of times and Sister Stevens. Have they seen more of the ocean than most of us? Yes. But there was quite a bit they didn’t see too.” And the oldest captain that sailed the seven seas all his life, friends, have never seen one-thousandth part of all the ocean, in this little world. But we can stand there on the shore and look out at those billows as they come rolling in. And we can gaze at the water—feet, yards, miles, in the distance, as far the eye can see. But there is more beyond. And so it is, with this mystery of the incarnation, my dear friends, this mystery of the incarnation.

I want to read this from the commentary. This is the Spirit of Prophecy comments *Volume 7*, page 904, commenting on this text we are studying tonight. It is worded so wonderfully and beautifully, I want to share it with you.

“When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God”
Seventh-day Adventist Bible Commentary, Volume 7A, page 904.

So we are called upon to study it, and yet we are told, and this is on the same page.

“When we approach the subject of Christ’s divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, ‘Put off thy shoes from off thy feet, for the place whereon there stands is holy ground’” *Ibid.*, page 904–905.

So we are on holy ground tonight, and we are to move softly, and as it were, with our shoes off. Our heads bowed in worship, in adoration, in awe, and yet lifted in wonderful admiration and love as we behold Jesus. He who was one with God sharing equally the glory of the deity. And now He comes down to this world, not thinking of a thing to hold onto, all that glory. You know, there is something, friends, far more than the glory, it seems to me, that must have been a great sacrifice. And that was the close personal fellowship with His Father. Think of the dearest one you love, and remember, you have only known them for a few years or a few decades, at the most. Whether it be a parent and child relationship, husband and wife, or some other relationship. It hasn’t been very long. But here are two hearts that beat as one from all eternity.

And now that fellowship is to be interrupted for a season. I think of the Son. “Can I leave My Father?” Not a selfish thought, no, no, that isn’t it? “Not, can I get along without it, but oh, what will it mean to My Father to be away?” Then the Father thinking, “Can I give My Son, can I get Him to go and live those rebels and be tortured and crucified, can I do it?” You know, it was a struggle, friends, even with the infinite God. I say, even with the infinite God. An infinite *struggle* with the infinite God to make that sacrifice.

God so loved the world that He what? Gave His only begotten Son. He didn’t just loan Him, He gave Him. He gave Him. All right, let’s go back to our text.

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not [marginal reading] a thing to be grasped, a thing to be held onto, to be equal with God: But made himself of no reputation...”
Philippians 2:5–7.

Now here again, we find several most interesting and meaningful translations. Weymouth says.

“He stripped himself of his glory.”

And the note in Weymouth says, that literally, this scripture says, He emptied Himself. Now that is the exact thought, He emptied Himself. What He had of glory, of position, of worship, of equality with God, of honor, He emptied Himself. And that’s not all of it. My, my, when I think of how we poor human beings try to grab onto a little power, a little position, a little honor, a little notice, a little recognition. No wonder Paul says.

“Let this mind be in you, which was also in Christ Jesus”
Philippians 2:5.

That is what he is talking about. Get rid of that selfishness; get rid of that grasping for notice, for position, for recognition. Put it away—let this mind be in you, which was also in Christ Jesus. He didn’t hang onto that. Oh, no. He emptied Himself, He stripped Himself, He made Himself of no reputation, and took upon Him (as we have already noticed) the form of a servant, the form of a slave. And was made in the likeness of men.

Was Jesus really a man? Yes. Was He God? Yes. How could He be both? Well, that is the mystery of godliness. As Paul says in 1Timothy 3:16.

“And without controversy great is the mystery of
godliness: God was manifest in the flesh...”
1Timothy 3:16.

Paul devotes the first chapter of Hebrews to reasoning and proving that Christ was and is God. He devotes the second chapter of the book of Hebrews to reasoning and proving from Scripture, that Christ was man, very man. He’s both, He’s both. Somebody says, “I don’t understand how He could be both”? No, I don’t either. I’ll tell you something else; nobody else does either.

And please do not misunderstand me when I say to you that when anybody comes along with an explanation that explains it, it isn’t right—it isn’t correct. When anybody has all the answers to this question, they have got some of them wrong, don’t forget it. When anybody tries to measure the universe and tells you that it is so many billion miles or so many billion light-years, remember, they haven’t been at this end, nor at that end of the universe, therefore, how can they measure it?

Now that doesn’t mean we shouldn’t study it. We can study the universe, we can measure from here to the sun. Somebody says, “it’s 93 million miles.” All right. But there is quite a bit on the other side of the sun. There is quite a bit in this direction. So when we deal with this mystery of the incarnation, study it? Yes, friends. There will be enough to study for a million, million, million years. Again, I want to read you a thought or two from this same page that I gave you a few moments ago, *Book 7*, page 904.

“The limited capacity of man cannot define this wonderful
mystery—the blending of the two natures, the divine and
the human. It can never be explained. Man must wonder
and be silent” *Seventh-day Adventist Bible Commentary*,
Volume 7A, page 904, paragraph 6.

Man must wonder and be silent.

Some time ago, I was reading someone’s description of the reaction of different people as they come to the brow of the Grand Canyon, and look out over that vast abyss, that great chasm, miles across and a mile deep. Way down there is

that little ribbon of the Colorado River. But you know, my dear friends, the reaction that seems to be the most frequent one, is that people come there and they stand, and they look, and they are still, silent. Just standing there in wonder, trying as it were, to take it in.

I wonder how big the Empire State Building would look in there? We here, we look up at Lookout Mountain, and we say, “that is quite a mountain, isn’t it”? Yes. You could put it down in there, friends, and hardly notice that it was down there. In fact, you might not notice it. There is so much else.

Some of us have been at Yosemite, stood there, and marveled at that great canyon, those mighty walls. But you could stick all of Yosemite in one little side canyon of the Grand Canyon. We are dealing with immensity here, friends. But friends, that is just one tiny little part of this little planet.

You want something big, go to Orion. Fix your eyes on that mighty opening through which the holy city is coming down. Sixteen trillion miles in diameter, the astronomers say. And at least three times on back. So that is just one passage, way in the great universe. And friends, the One who made all that, the One whose word caused it to come into existence, the Grand Canyon and everything in this world: our sun and the solar system, our galaxy, all the suns, all the stars, all the systems, the universe.

He came to do what? Save. And so the angel said to call Him Jesus, which means Savior, for He shall save His people from their sins. But now watch, friends, you think that we might have reached the bottom of this chasm—the deepest point in His humiliation, but we haven’t. Back to our text:

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” Philippians 2:8.

Ah, He had humbled Himself infinitely in stepping down from glory to become a member of the human family. But here in this world, He did what? He humbled Himself. He didn’t seek for honor, He didn’t seek for fame, He didn’t hunt for position, He humbled Himself.

What was that place where He was born? Where was it? A stable, in plain English—a barn friends, a barn. He spent most of His life in a peasant’s home in Nazareth. He humbled Himself and became what? Obedient.

Paul tells us over in Hebrews 5, “He learned obedience by the things which he suffered” (Hebrew 5:8). Oh, my dear friends, I wish we could all be willing to learn obedience the way Jesus learned it in order to set us an example. What do you say?

[Audience] Amen.

And dear young people, in your teens and twenties, remember that when Jesus was in His teens and twenties, He was still learning obedience, subject to His

earthly parents. Is that what the Scripture says? Yes. Of course, we have come to a new age, now the fashionable thing is... I won't try to describe it, friends, I point you to Jesus. And God is going to have some children and young people down here, like Jesus. They're going to learn like Jesus, the lessons He learned. Oh dear children, dear youth, you have a glorious opportunity to learn obedience, as Jesus learned it! He humbled Himself. Let no well-meaning but misguided friend stir your mind with ambition. Let no well-meaning but misguided friend tell you, "why, you'll never make anything out of yourself the way you are going."

I wonder how many times they told that to the child Jesus and the teenage Jesus, and Jesus in the twenties? I wonder how many times they told Him that? "Why, you are never going to get anywhere, doing what you are doing. When are you going to school? When are you going to do this and do that?" It could be that even some of His friends misunderstood the whole matter.

His brothers certainly misunderstood it. They told Him, even after He started His ministry, anybody that wants to amount to anything, he does so and so, and so and so. They tried to give Him a course in public relations. They tried to teach Him how to win friends and influence people. But He did what? He humbled Himself and learned obedience. Can you do better than that? I hope you won't try to aim higher, for you can't. And I certainly hope you won't aim lower, friends.

All right, He humbled Himself and became obedient. How far? Unto death. Is that what His obedience led Him to? Would you be obedient if it led you to death? Some of you, it will, friends. There are martyrs today, as there were, in years and ages gone by. And some of you may well be called to give you life as a martyr. Will you be obedient unto death?

"...be thou faithful unto death, and I will give thee a crown of life" Revelation 2:10.

But ah friends, now we come to the deepest point of all. For the death that Jesus died, Paul says here, was even what? The death of the cross, even the death of the cross. You know why he said "even the death of the cross"? Well, everybody couldn't die the death of the cross. Paul was a Roman citizen, and when Nero came to the point of getting rid of Paul, Paul died (shall I say) an easy death? They just took his head off with a sword. Paul knew that if he ever suffered martyrdom for Jesus, that would be the way for him. But as Paul wrote this, he thought, "oh my, how much more Jesus suffered than I ever have suffered or ever could suffer." Even the death of the cross.

But not merely the suffering, the shame, the ignominy. Only the worst criminals, that weren't Roman citizens, no matter how bad a man was, if he was a Roman, they couldn't crucify him. But he had to be both a non-Roman and a bad criminal in order to be crucified. Paul was writing to the Philippians, who were citizens of the city of Philippi, which was a Roman colony city. The Philippians couldn't be crucified either. They had their rights.

And so, Paul is saying in effect, "Look, dear Philippians, you may have suffered, you may remember when I was put in the jail there in Philippi and

scourged, but I couldn't have been crucified. Some of you may suffer, you may be persecuted, but you can't suffer as Jesus suffered for you, and you can't endure the shame that He endured for you. Do you have the glory of the infinite God?"

It went down to the very bottom, my friends. Obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him. Would you read with me now verse nine and ten and eleven, all together?

"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" Philippians 2:9–11.

Ah friends, thank God, this story ends with a happy ending! He who left all receives all. He who gave up all, it's given back to Him. And ah, shall I say, and I know it is a contradiction in terms to say it, and yet I must say it. He is and will be more exalted than He ever was before. For really, the thing that exalts Him is the worship of love. And all His creatures—not merely from this world, but in Heaven and throughout the universe will love Him more than ever, right?

"Wherefore God hath highly exalted him, and given him a name which is above every name" Philippians 2:9.

I like the different ways that it is put here in these different translations on that point:

"Has given Him a name beyond all names" Philippians 2:9 (Unidentified translation).

"Bestowed on him the name that is above every name" Philippians 2:9 (*English Standard Version*).

Above, beyond? Ah yes, friends. I will go to Him because His name is above all names, that is Jesus, Savior. I wonder if that isn't His favorite name? King? Yes. The mighty God? Yes. But oh, that name, that was His because He left all that, and took our humanity and died our death, suffered our shame, the name of Jesus—Savior, that He might lift us. Yes friends, that's His name, throughout all eternity.

You know, a million years from now, we will have forgotten the sin and the pain and the sorrow of this earthly life, but there is one thing we will never forget. It will be vivid and more vivid through all eternity, for whenever we come to look at the Savior, we shall see in His brow the marks where the thorns were crushed in deep. As the blow forced that crown, we shall see in His palms, the marks of the nails. We shall see in His feet, where those spikes were driven through the tender flesh. And we shall see in His side, where the soldiers pierced to the heart.

"He had bright beams..."

Says the prophet in vision beholding Him,

“He had bright beams coming out of the His side, and there was the hiding of His power” Habakkak 3:4 (Marginal reading).

Thank God friends—highly exalted, He has carried our humanity with Him to the highest Heaven.

At the name of Jesus bowing,
falling prostrate at His feet,

King of kings in Heaven we will crown Him,
when our journey is complete.

I want to be there and fall at His feet, don't you? Thank God, by faith, we can share tonight, in that worship that Heaven is pouring out before those dear people.

Who would like to express your love to the One who loves you and gave Himself for you?

He would have done it, all for you. I think people are proud of that. Some people are proud of position. Oh my, think of the position He had, and left it all, came to the cross. Some people are proud of their appearance, my, my. To think of how pride of appearance helped to bring the agony to His face and to His heart! We won't want to spend time looking in the glass and dolling ourselves up if we get a view of Calvary, my dear friends. We will want to look neat and clean and orderly for His sake because we are His representatives, won't we? But we will have no desire to adorn or doll up these poor mortal bodies when we think of what our pride and sin have cost the Lord of glory.

Some people, their pride is pride of opinion. Ah friends, think of it, proud of my opinion. Jesus did what? Emptied Himself, He emptied Himself. Why should I fight to get my way? Let this mind be in you which was also in Christ's Jesus. He humbled Himself.

“Were the whole realm of nature mine,
That were a tribute far too small,
When I survey the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss...

And what?

“And pour contempt on all my pride.”

I tell you, dear friends, some of us are going to be weeping, one of these days, about the things now that we run after. Let's weep at the cross instead of waiting to weep at the fires of hell. What do you say? Let's get sorry because of sin

instead of waiting until we taste to the bitter ends, the fruits of sin. Calvary can lead us to real sorrow for pride and all its subtle forms.

“Let this mind be in you, which was also in Christ Jesus”
Philippians 2:5.

What a wonderful love we have in Jesus!

I appreciate what you have just said. When a man gets hold of that, what place or position he has, doesn't make much difference, does it? I heard about a graduation that was taking place, and this that I am about to describe happened not with the students. You would hate to even think it happened with a student, but this happened with a man who was on the faculty.

And you know, they are supposed to walk, so I understand it in some places, according to academic rank. And this man, pity his poor heart, got angry because he wasn't put in the right position. That's right, somebody of lesser rank got to march ahead of him, you understand, and he was angry. Isn't that too bad?

If we are ever tempted because somebody is preferred before us if we are ever tempted because somebody gets the recognition that we think we ought to have. Or if we are ever tempted to go out of our way to get recognition, oh, let's remember these precious verses we have read and studied tonight.

He was where? Equal with God. But He didn't think that a thing to be held onto. He emptied Himself. He humbled Himself. I choose to learn it, don't you, friends? I'll tell you this, friends, even though I have to recognize, in my poor human heart, pride, that I wish weren't there, I am thankful that I am least ashamed of it, instead of proud of it, what do you say? Do you see what I mean, friends? Yes.

Oh, let's pray that God will cause the things that human beings glory in—the pride of position, the pride of appearance, the pride of opinion. Let's pray that God will help us to see them in their true shame. What do you say? Let's see the glory of Jesus, the glory of self-sacrificing love.

God wants to make something of you. He wants to use you if you endure the necessary discipline. But listen, if God's own Son had to have 30 years of preparatory work, learning obedience by the things that He got that He *liked*? Is that what we read? The things He *suffered*. Oh, dear ones, will we have to have some preparatory work? Let's thank Him for it. What do you say?

It is closer related to Jesus on the human side than some of the rest of us. Because Jesus came according to the flesh of what? The seed of David, the seed of Abraham, the Jews. But oh, isn't it too bad that so many of the dear Jews don't know that, that One that came is their Messiah, their Savior? I am so glad the Lord helped Brother Jacobson to find it out, aren't you? And we want to share his burden for his people, that God will reveal this wonderful name to them.

Well dear ones, if you ever get Him, you won't want any other. Isn't that right? What did we quote there?

“When I survey the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

Some things that have cost us a lot of time, a lot of money, a lot of effort, someday friends, we going to kick away from us and kick ourselves, forever spending a minute with them, do you know it? All we need is that view of the infinite humiliation of Jesus to save us from sin. Wonderful name He bears, the name of Jesus, Savior. Who else?

[Elder Frazee and the audience break forth into singing]

Now perhaps somebody here tonight is hungry, thirsty for a blessing that you don't have. Maybe you have never come to Jesus. You would like to come tonight, just come up and give your heart to Jesus.

Maybe you have given your heart to Jesus sometime in the past, but something has come between you and the Savior. You would like to come back tonight. Come up friends, we will pray for you, God will hear it, we know He will. You can be arm in arm with Jesus, heart to heart with Jesus, as you go out this door tonight.

Or, there may be somebody that has been walking with your Lord, but perhaps like Peter, on one occasion he followed Him. Do you remember how? Afar off. And tonight your heart is longing to get up real close to Him, you need a blessing that you haven't had. You come too, as God's Spirit impresses you. Just come as we tarry and then will have prayer.

Oh, I think there is somebody else, here tonight, that Jesus is calling. I can't read your mind, but Jesus can. My words are to the ear, but Jesus speaks deeper to the heart. All right, my little girl, Jesus loves you. I know He has got a blessing for you tonight. It says, suffer the little children to come unto me. Somebody else, young or old that says, “Yes, Christ has spoken to my heart tonight, I need a blessing. I need a blessing before I go.”

My Father, we thank Thee for this heavenly sitting together as we listened to the Scriptures. And with the aid of the Bible telescope, we have taken a view into Heaven. We have seen that throne where Jesus shared with Thee, in the eternity of the past.

And oh we thank Thee, He was willing to leave it all, and that You were willing to give Him down to this world, that we might be saved. We are thankful for that wonderful name He bears. We are so glad that He has lived here and died here and risen, and gone back to Heaven, there to plead for us in the sanctuary.

Tonight at the mercy seat, we know that those wounded hands are uplifted in our behalf. Oh Lord, we thank Thee for the telescope that lets us see into Heaven, there in the throne room, and see the One who bears our humanity, pleading for us by name tonight.

In His name, we present especially these dear ones that have come up here: these little children, these young people, these older ones. Just now Lord, touch them by Thy Holy Spirit. Just now, let the sprinkled blood cover every one of their sins/ Just now, may they feel and know that Christ is Savior indeed. Bless them in a very special way, and be with them, bless us all, dear Lord. And as we go home tonight, may it be with a heavenly benediction, may we share with others the wonderful love of the wonderful Jesus. Amen.

Let us stand. Good night and God bless you.

Copyright 2021. All rights reserved.
W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org