

Unity—John 17

#0683

Study given by W.D. Frazee—September 20, 1963

The text tonight is the 17th chapter of John. Before we start reading the scripture, I want to call your attention to some statements the Spirit of Prophecy makes about this chapter. In Letter 92, 1906, a letter that the Lord's messenger wrote to the brethren here in the Southern field, this statement is made:

“God's family on the earth have many lessons to learn in order to answer the prayer of Christ, his last prayer with his disciples before his humiliation. The seventeenth chapter of John, which contains this prayer, comprehends more than any other chapter in the New Testament” Spalding and Magan Collection, 1985.

So we're going to study tonight this chapter. Here's another statement before we look at this prayer. It's found in Volume 8, page 239:

“The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study” *Testimonies for the Church*, Volume 8, page 239.

What's to be our first study? This prayer of John 17. And what are we to do besides studying the prayer? We're to *learn* to answer it. That's very interesting to me, the way that's worded. We usually think of Jesus answering *our* prayers, but this time we're to answer *His* prayer. And you know, dear friends, we're the only ones who *can* answer this prayer. You can see that as we get into it.

Notice also that expression “...we are to *learn* to answer” it. That's hopeful, isn't it? Isn't that encouraging? That indicates that even if we haven't known how, we can learn—learn to answer Jesus' prayer.

And then...and one more before we read John 17. This is a Spirit of Prophecy statement found in Volume 5 of the Bible Commentary, page 1145:

“This prayer is a lesson regarding the intercession that the Saviour would carry on within the veil...Our Mediator gave His disciples this illustration of His ministration in the

heavenly sanctuary..." *Seventh-day Adventist Bible Commentary*, Volume 5, page 1145.

For over 1900 years, our Lord has been there in the sanctuary above, first in the holy place and now for over 100 years in the most holy place. What's He doing? [Audience responds: Interceding.] He's interceding. Is He actually praying there? Can we hear Him pray? No. But oh, through this chapter, John 17, we can listen in and we can learn what is on His heart and what He is praying up there at the mercy seat. That's what this says, that what He prayed there just before Gethsemane was an illustration of His intercession within the veil. He wanted His disciples and His church through the ages to know what was on His heart.

And so as we listen tonight to these words, this chapter which "comprehends more than any other chapter in the New Testament"; this prayer that "we are to make...our first study"; this prayer that "we are to learn to answer," let us in our imagination, as we listen to it, think of Jesus, not only kneeling there on the borders of Gethsemane, but standing at the mercy seat with uplifted hands *tonight*, praying these very things in behalf of His church here on earth below.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come..." John 17:1.

And oh, I think as I listen to those words, surely He must be saying those very words tonight, friends. An hour had come back there in Gethsemane, but *another* hour has come, has it not? "Father, the hour is come." And the demonstration, as we shall see, that was made back there through Christ and a little later at Pentecost through His disciples, that demonstration is to be repeated on a worldwide scale down here today. But that's anticipating.

"...Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are

Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone...”
John 17:1-20.

(Watch, dear ones, where you and I come into this prayer. We're told by the servant of the Lord that that night the eye of Jesus spanned the future and took in the life history of every son and daughter of Adam. You and I were included *personally* in that prayer.) Listen:

“Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them” John 17:20-26.

Now, we are to make this prayer our first study; we are to learn to answer it.

You will notice that there are two great petitions in this prayer, two great longings that found utterance. We'll notice the second: "That they may be with me where I am."

Jesus longed to have His church *with Him in glory*. And that longing that caused Him to leave heaven and come to this world is what took Him from this earth back to heaven. He went there *for us*. He went there as our forerunner. And do you know, dear friends, that every time there has been a glimpse given into heaven, and men and women in this world have caught a view of what's going on there in heaven and have heard the prayer of Christ, *this* is the longing that they've heard expressed.

We hear Him praying this prayer there just on the borders of Gethsemane, "Father, I will—I desire, this is My wish, My longing, My petition, My choice—that My church be with Me where I am."

Three days later, on the resurrection morning, we have that wonderful picture given in the Spirit of Prophecy of His ascension to heaven, and how as the angels come out to meet Him, He waves them back. He goes in before the Father. He will not receive the adoration of the angels *until* something is settled. What is it? It's this prayer:

"Father, I will that they also, whom Thou hast given Me, be with Me where I am..." John 17:24.

And until He's assured that His church shall be with Him, He will not take His place.

Fifty days later at the ascension from Mount Olivet, again, as all the universe sends its representatives there to the temple to join in the inauguration, the dedication, the anointing of that temple, and in the inauguration of Jesus as High Priest, again as the angels seek to welcome Him and worship Him, He *will* not receive their worship until this request is once more presented to the Father:

"Father, I will that they also, whom Thou hast given Me, be with me where I am..." *Ibid*.

That's been the burden of His prayer all down through those 18 centuries in the holy place and this more than a century in the most holy place.

And listen, friends: with the prophetic eye of the Lord's messenger, let us look ahead to the time of trouble. Do you remember as the saints are interceding and the decisive hour comes when the death decree is to be carried out, and God interposes, there is a clear space of settled glory from whence comes the voice of God? Do you remember that the remnant look up through that open space, and they see Jesus standing there in heaven and praying? And what's His prayer? *This* prayer, these very words:

"Father, I will that they also, whom Thou hast given Me,

be with me where I am..." *Ibid.*

Oh, friends, can it be that this is the one great longing of His heart? It is; it is! So it was that night beneath the olive trees; so it was the resurrection morning, the ascension day; so it has been through two millenniums. And it seems to me that as the hours go by and the time lengthens out, the *intensity* of desire increases, and the heart of Jesus, as it were, breaks in longing for the hour of reunion. Oh, that we might share that desire to be with Him! What do you say, friends?

For I tell you truly, until we long for it in our *little* hearts as He longs for it in His *great* heart, it will never happen. As long as we're content to tread the ways of this world and live in this world the lives that people live in this world, merely going our ways, this prayer can never be answered. There must come into the hearts of God's people and His church today that great *longing* to answer the prayer of Jesus.

Why, friends, if we didn't care anything ourselves about the golden streets, the gates of pearl, the river of life, the tree of life, the beautiful music, the travel, the freedom from sin and sorrow and pain—oh, if we cared nothing about that, surely one *glimpse* of Jesus as He prays for us century after century, millennium after millennium, this one longing of His heart, surely one glimpse of that would make us long with Him for the day of reunion. What do you say? [Audience responds: Amen.]

But now what's that other longing? Ah, friends, that's the first one, and He repeats it again and again in this prayer. As the second petition relates to His church in the future, this first has to do with His church in the present. The second sees the church in heaven, united with its great Head. The first has to do with the church right here in this world. What is it? "That they all may be one." He speaks of it in the 11th verse. He speaks of it again in the 21st verse, in the 22nd verse, in the 23rd verse. Four times that longing desire is pressed from His lips as it pours forth from His heart.

Ah, He wants His church *in this present world* to be one. One with Him? Yes, but one with another. What for? Ah, He says:

"...That the world may believe that Thou hast sent Me"
John 17:21.

Here is the greatest argument that can reach a selfish world: the presence *in* this world of a group of people who *love* one another. [Audience responds: Amen.] And what is the *measure* of this unity?

"...As Thou, Father, art in Me, and I in Thee, that they also may be one in Us" *Ibid.*

Can it be, dear friends (oh, I ask, can it really be?), that the unity between the Father and the Son is the measure, the standard, the illustration, of the unity in God's church here below? That's what Christ prayed for. And may I tell you friends, anything

less than that can never be the complete answer to His prayer. And the second petition can never be answered until the *first* petition is answered. We can never be with Him in glory until here in this world we are close—heart to heart with one another—as Jesus and the Father are one.

“Ah, but,” somebody says, “I don’t see how that could be.”

Well, I don’t either, friends. But I don’t see how we could get from here to heaven, do you? It’s going to take a miracle to transport us to be *with Him* where He is. And it’s going to take just as great a miracle (shall I say, greater), to bring you and me to the place where we are just as close in unity and love as the Father and the Son are. And we, it says, are to learn to answer this prayer.

Oh, friends, I know that something *could* happen here tonight. I don’t know whether it’s going to happen or not. If our preconceived opinions keep it from happening, God pity us, friends! If our selfishness keeps it from happening, God pity us. But something *could* happen tonight. We could get a vision of what God is waiting to do and open our hearts to let it happen. It would make Jesus oh, so glad!

You see, few people in this world *know* what’s on His heart. Few *care* about it. And even those who look toward the sanctuary in heaven have little idea of how much *this* that we are studying weighs on His heart. This is the great longing.

Some think if they could only get everybody to accept health reform, the latter rain would come. (And certainly health reform has a lot to do with it, doesn’t it? We could read some references on that tonight.) But all the health reform in the world, dear friends, will never bring the latter rain unless we answer this prayer. Some think if we could only get straight on our theology or on our prophetic interpretation that that would bring the latter rain and the loud cry. Certainly we want to be straight, but the thing that will bring the latter rain and the loud cry (and *it* must come or the loud cry will *never* come), is the *answer* to this prayer, that His church may all be one. You’ll find that, what I’ve just said, in *Testimonies for the Church*, Volume 6, and page 401. When this prayer is answered and Christ’s followers are all one, then the message will swell into the loud cry.

At Pentecost, you know, it was when they were all of one accord in one place that the Spirit of God came upon the waiting band. You see, the thing that’s going to cause the honest in heart in Babylon to come out and join the remnant church is when they see this miracle fully worked out that binds together the hearts of the children of God in one perfect unity.

Look how it’s put here:

“Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners”
Testimonies for the Church, Volume 8, page 242.

What's the strongest witness? Harmony and union existing among people of what? Varied dispositions. What does 'varied' mean? *Different*. Why, yes.

Brother Wilson, do you and I have the same disposition? No, we don't. I wish it was as easy for me to love everybody else as it is for me to love Brother Wilson. But God is going to bring me to the place where I not only love Brother Wilson, but I love Brother A and Brother B and Brother C, and Brother X, Y, Z, too. Is that true? [Audience responds: Amen.] And until that happens, Brother, we're not ready. If the only ones we love are each other, if we can get along together provided other people keep out of our road, even *our* unity won't last too long. Isn't that true?

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners.

"The Spirit of God alone can bring about this oneness" *Ibid*.

Who can bring it about? Only the Spirit of God.

"But God cannot make them one in Christ unless they are willing to give up their own way for His way" *Ibid*.

What'll we have to do? Give up our own way. And watch! It isn't that I'm to kneel down and pray, "Oh, Lord, help Brother A, and change his mind so he and I can work together."

Shall I tell you something, friends? (I want to be very practical tonight because, as I say, something *could* happen here tonight. Oh, it could, friends.) You know, some days ago something happened. What happened was a little thing, but it rolled a great burden upon my heart. And somehow as the burden was rolled on my heart, the only thing I knew to do was to seek out a certain brother and ask him to pray with me and let me have prayer with him. I told him something about the problem. "But," I said, "Brother, frankly, I don't know what to pray for, but I just know that God has burdened my heart. You and I need to pray together."

We went in a room, sat down, and talked together, and we were about to have prayer. He said, "Let's go out." We went out in the woods under the trees, and there we poured out our hearts to God in prayer together. And Brethren, I want to tell you something: we were closer when we got up from our knees than we were an hour before.

Now, I could have gone to every other brother on this campus and had prayer with them about that brother, and how much good would it have done? I doubt if it would have done much good. Who were the two men that needed to pray together?

This man and that brother. Thank God, as we prayed together, God blessed us. If I know anything about it, we're going to pray together again, friends.

You know, when those disciples got together in that upper room for those ten days at the prelude to Pentecost so that this prayer could be answered, I don't think there were any cliques. I don't think there were any certain ones who got together and prayed together that God would convert all the others so they could have their way. Do you think so? No. I think men that knew that they were like this got together and prayed together until God did something for their 'un-integrated' souls.

I'll tell you, friends, if we understand what this prayer is talking about, merely sitting together at a conference table will never do what this is talking about. Men can get together and have some arbitration and they can hatch up a compromise. They can fix up what's called a peace, and they can go ahead... That isn't what this is talking about. This is talking about a unity such as the Father and the Son have together, and nobody but the Spirit of God can lead you and me into that experience. But it's going to be done. Somebody is going to have it.

Do you know where I think is a good place to begin it? In the home, friends, in the home. You know, we're told that the home ties are the sweetest and most sacred of anything on earth. God has taken the union between a husband and wife to represent this union between Christ and His church. I want to ask you something: how can a husband and wife who aren't fully united represent the union between Christ and His church? How can they? No matter how they come to church and Sabbath School, no matter how much missionary work they do, if in their own hearts, even if nobody else knows anything about it, there's that lack of union, how, oh, how, can they give the loud cry, friends? How can they do it?

Oh, should not husband say to wife, or wife to husband, "Darling, we must pray. We've tried over and over and over again to get close, but listen, we're not as close yet as Jesus and the Father. Let's pray together tonight and tomorrow night and again and again, and let's keep it up." Because I'll tell you folks, when you don't feel like it, you *need* to pray, and when you *do* feel like it, you *want* to pray. Am I correct? Yes. So that doesn't leave out *any* day, does it? No, *every* day there's something to pray about. Either you feel like it or you don't feel like it; either one is the signal.

Listen friends, if husband and wife would *really* get together... And may I tell you something, friends? There are very few couples today that are *really* united, very few. That hinders their prayers, according to the New Testament. I suppose one of our problems is that our companion knows us so well. But Jesus knows you better than that, friends. Yet if you pray at all, you must pray to Him and with Him. Oh, do like the brother and I did the other day: just get down and say, "Lord, we don't know all we need, but we know we've got to have help. Help us!" God will hear you.

Don't wait until you *feel* united to pray. Praying together will bind hearts together. Pray in a desperate need. Pray for a reason, perhaps, that you've never thought of before. Pray in order to answer the prayer of Christ. Do you see what I mean, friends?

Then that leads on to unity between parents and children. You know that wonderful text that closes the Old Testament: Malachi 4:5-6, "I will send you Elijah the prophet." This is the last promise of the last book of the Old Testament for the last days: "Behold, I will send you Elijah the prophet..." Malachi 4:5.

What will he do?

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" Ibid., verse 6.

What's that curse? Oh, the curse, friends, is the broken homes and the broken hearts which come from it. I want to tell you this, friends (and I throw it deliberately right in the teeth of the Devil tonight): God is not in this thing of breaking up homes and getting between parents and children. God is not in it. The curse of God is on everybody who comes around and sympathizes with the disobedient and rebellious child. If there were not so many sympathizers, there wouldn't be so many broken homes over this matter. I'm speaking from my heart, brethren and sisters.

But God has promised to contend with the one who contends with us and to save our children, and I know God's fighting. I hope every parent is fighting *with* God and not against Him. Elijah has come to turn the heart of the fathers to the children and the heart of the children to their fathers. Fathers and mothers, let's get down and cry to God. And if our children are where we *can* get hold of them, let's pray with them.

And dear children, may I say to you, do not think (and let no devil tell you, even if it wears a beautiful, lovely face and speaks in sanctimonious tones) that you can have a Christian experience in rebellion against your father and mother. Let no devil tell you any such lie.

The prayer of Jesus will be answered when not only husband and wife, but parents and children, are as close together as Jesus and the Father are together, and not until then. That's a high standard, isn't it friends? That's a deep experience. But anything *less* than that will never bring us to the loud cry.

Can it be done? Yes, it *will* be done, friends. And I'd rather wait for that and have it than to have this compromised, hatched up peace that puts up with rebellion. Oh, God help us to know what Christ is praying for and to pray for that with all our hearts! What do you say, friends? [Audience responds: Amen.]

Unity and love in the home will lead us on into unity and love in the church—in the local church and in the worldwide church. And just as we can't begin without beginning in the home, we can't *end* if we fall short of the church universal, my friends.

God is not in this idea that He's going to take just one here and one there, one here and one there, and that when they get on the sea of glass, *then* they're all going to get together. *In this present world* God will have a church—*His* church, His *whole* church, His *entire* church—completely unified and exhibiting that unity and love to this world. That's the demonstration, friends. That's the glory that's to fill this earth as the waters cover the sea. (See Habakkuk 2:14.)

And so I ask you (and oh, friends, I'd give my right hand if it would do any good) that every heart here would get what I'm trying to say right now, if we could get hold of this, friends. May I be very honest with you? There are a lot of things which come in the mail that we'd put in the wastebasket and burn up instead of circulating. That's right.

We wouldn't be interested in all these voices that criticize this precious church and its leadership. We would not be interested in learning all the latest scandal and criticism about the leaders whom God has placed over His people. And I have no way, my dear friends, to go into anybody's brain and pull out those things. But oh, friends, if I know anything about the work that God would like to do right here tonight, the Spirit of God would like to cure us once for all of the *tendencies* that make us gullible, any one of us, for that sort of thing. Oh, it would be a wonderful thing, friends, if we would learn our lesson on these points so that as Jesus said this same night, we could say, "The prince of this world cometh and hath nothing in Me."

For, my friends, what we have seen in recent years and months is not the end. It's only, shall I say, the beginning. What I mean is, there's going to be one movement and one message and one thing after the other coming, and saying, "Oh, *here* is the thing that's going to bring the loud cry. Listen to *us*." But if you listen, it leads off from the leadership which God has set over His people.

Oh, brother, sister, will you not lay down that personal opinion that breaks the heart of Jesus as He prays for the unity of His church? You, who talk about the sanctuary and the open door, will you not look *through* that open door and hear your great High Priest and catch the longing of His heart? What is it?

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" John 17:21.

What is the result of this broadcasting of criticism and faultfinding? Does it bring the reformation or does it hold up to ridicule the church of the living God? What does it do? What is its fruit? Oh, shall we not help to answer the prayer of Christ in our homes and in the church—the local church and the church universal?

Ah, you see, it costs something, friends. It costs something to answer this prayer. If it didn't cost so much, it would have been answered long ago. It cost Jesus *everything*, and it will cost *us* everything.

What does it say here?

“The heart of the Saviour is set upon His followers’ fulfilling God’s purpose...They are to be one with Him, even though they are scattered the world over. But God cannot make them one in Christ unless they are willing to give up their own way for His way” *Testimonies for the Church*, Volume 8, page 243.

And dear one, whether it's in the home, husband with wife and wife with husband, or whether it's children with parents and parents with children, or whether it's brethren in the church, local or universal, let me tell you something: you can brave it through if you will, but it'll never answer the prayer of Christ. Somewhere along the line you must get down and have your heart broken in longing for this to happen. You must reach the place where you're willing to be anything or nothing if only it can happen, and where you are willing for God to handle His church.

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us...” John 17:21.

“The Spirit of God alone can bring about this oneness...When we strive for this unity as God desires us to strive for it, it will come to us” *Testimonies for the Church*, Volume 8, page 243.

You know, I was in somebody's house this morning, and I saw a piece of paper with a quotation copied. I looked at it and I said, “Where did *this* come from?” And I was told. I said, “This is what I want tonight to go with the study that God is burdening my heart for.” And here it is: it's *Our High Calling*, page 178, two little sentences:

“Press together. Do not make little wedges of slight differences of opinion, and drive them in to separate heart from heart, but see how you can love one another even as Christ has loved you” *Our High Calling*, page 178.

Do you see this tiny little space right here in this board? Do you see it, friends? Now, if I had a little wedge here, what could I do? What would I put right here? Which edge? The sharp edge, the thin edge. I'd put it in there and then what would I do? Start driving it. Do you know what would happen? Pretty soon you'd hear something, and pretty soon you'd see something. What would happen? Split! Have you seen it happen any time, friends? Ah, yes.

“Press together. Do not make little wedges of slight differences of opinion, and drive them in to separate heart from heart, but see how you can love one another even as Christ has loved you” *Ibid.*

Let me be very practical about it, friends. If somebody has said something about me that isn't very complimentary (they wouldn't have to tell a lie to do that, you know), but if they have, don't come tell *me* about it. Get the one who has that burden to come and talk with me. What I mean is this: don't report to *me*, “Did you hear what somebody said about you?” No. Don't do that. Go to that person and say, “Brother, you know you were saying the other day that you wish Brother Frazee would do so and so about so and so? Well, would you go talk to Brother Frazee about it, and if it'll help you, I'll go with you? Let's the two of us go together and talk to Brother Frazee about it and pray with him about it.” I'd appreciate it, friends; and do that way with others.

Don't drive the wedges. Don't drive the wedges. Don't drive a wedge between me and my brother by talking to me about him or talking to him about me. Don't drive the wedge. Do the thing that will draw us together. Will you do that?

Jesus is interceding for unity. He's interceding for love. And remember, if you don't know anything else to do, if the thing looks hopeless, get with the person who is out of gear with you and you with him, and the two of you just get down and cry to God together. If you have to do it the second time, do it the second time. How many times did Elijah have to pray before he even saw a little cloud? How many times? [Audience responds: Seven.] Was it worth it? Let's do it, friends!

There are some things that time will never cure, my friends. Mere passing time may only settle us into a situation that is pitiful. Oh, let us get tonight the desperate longing that Jesus has that we all may be what? [Audience responds: One.] as He and the Father are one.

Well, I'm sure we'd like to pray with Him tonight about this, wouldn't we? Is there anybody who feels impressed that God has something He wants you to say before we have prayer?

“Therefore if thou bring thy gift to the altar [the gift of prayer or thanksgiving or petition], and there rememberest that thy brother hath ought against thee,” what? “... First be reconciled to thy brother, and then come and offer thy gift” (Matthew 5:23-24). There are some things that God may bring to our hearts as we pray, but if there's anything He brings to our hearts right now that He wants us to say right now, let's say it, friends, how ever much it costs, that we may open the way for the Spirit of God to work.

Sixty years ago, this movement was at a place where men and women were making decisions. Schism came in and some lost their way. Do you know, there were men who *almost* came to the point of helping to answer this prayer, but they didn't *quite* do it, and they lost their way on the dark mountains? History is being repeated, friends.

Oh, I plead with every heart: if the Holy Spirit witnesses to your soul, make a move. Make a move, friends, and let us lay aside every weight and the sin, *this* sin, which doth so easily beset us. Let us enter into a unity and love such as we've never known before.

[A testimony service follows.]

The application the Lord makes to one brother will be entirely different from the one He makes in your heart. Be *sure* that you get the application tonight that God wants in *your* heart and life. Oh, if we'll strive for this as Jesus pleads for it, it'll come, friends, it'll come. Pentecost is on its way, but the upper room must come first.

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