

# Fellowship 3 of 8

## *God Is Seeking Me*

#0265

Study Given by W. D. Frazee—July 17, 1970

The text with which we will begin our study this evening is found in Galatians 2:20. Paul is telling of his own experience. But the reason it's written down in the Bible is so that each one of us can enter into the same experience and claim all that Paul claimed. So as you read this, think of it not merely as something that Paul had, but something that you have:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" Galatians 2:20.

We all love to repeat John 3:16. It gives us the good news that God so loved the world that He gave His only begotten Son. This is true. Jesus is God's gift to this world and everybody in it. But oh, this verse that we've just read brings it very close. Jesus loved me and gave Himself for me.

Well, Paul, you must have been somebody special that God would do that for you. Oh, I wish He'd do that for me.

Well, let's see how he wrote it down for Timothy, and maybe that'll help us. You know, Paul shared some very precious things with Timothy, his son in the Gospel:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" 1Timothy 1:15.

Why, Paul, you mean you are the chief of sinners, and yet you think Jesus loves you personally?

"That's right," he says,

But look a little closer at this text. He says:

"This is a faithful saying, and worthy of all acceptance..."  
1 Timothy 1:15.

What does that mean? Why, it means it's for everybody. It would be a good thing, he says, if everyone would accept it. Paul said it. He knew it was for him. God wants you to say it.

Chief of sinners though I be,  
Jesus shed His blood for me;  
Died that I might live on high,  
Died that I might never die,  
As the branch is to the vine,  
I am His, and He is mine.

In our last two vesper services, we've been meditating on this stupendous fact: that God's love for us is not merely a pitying love, a mercy and kindness, but it is a seeking love because He wants our fellowship. This is a very personal thing with Him. It is literally true that there's a place in His heart that nobody but this man can fill. God loves me. He has made me for fellowship with Him. It is just as true of you. An infinite God has an infinite longing that each one of those creatures that He has made for fellowship with Him shall enter into that fellowship—not just for our sake, but for His sake.

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” Revelation 4:11.

You were made for fellowship with God. You can never be satisfied unless you know that fellowship and experience it. But equally true, there's a longing in the heart of God, a longing for your fellowship with Him. Oh, friend, once that thing begins to get through to us, how different the Christian life is. So I want to study it a bit more with you this evening, with some further thoughts that thrill my soul.

I'd like us to come to Calvary at the beginning of our study this evening, especially to look at this great fact: that God is seeking me. He is seeking you.

You remember in our opening text Paul says:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” Galatians 2:20.

Where did He give himself for us? Well, on the cross. Of course, friends, this is the great blooming of this plant of divine love for us. It's the mightiest revelation of that love.

But the Bible tells us in Revelation 13:8 that Jesus was the Lamb slain from the foundation of the world. In the very beginning of the plan of God for this planet, the Lord Jesus laid down His life to be our sacrifice in case that need should arise. God, knowing all things in advance, knew it would arise, and He knew when He made this world what it was going to cost Him. But He thought you were valuable enough to make that plan, to carry out that provision, and to thus, in Christ, give you a revelation of His desire for your fellowship.

You know, I was thinking about it this week. If I were in prison, and somebody should pay \$1,000 dollar fine that I was there under in order to get me out, and they should tell me that the reason they wanted me to get out was that they had some things they wanted to visit with me about, what do you think I'd do when I got out of prison? Do you think I'd go visit them? Would you?

But suppose instead of \$1,000, it cost \$100,000 to get me out. Might I still be a bit more impressed with what that fellow thought of me that paid that money to get me out of prison so he could visit with me? Do you think I would? I think so.

But here, my dear friends, we are face to face with the wonderful fact that Jesus has paid, not \$1,000, not \$100,000, but His own lifeblood. Why? So that I might get out of the prison of sin and enter into fellowship with Him. Did you notice what our text says?

“... [He] loved me and gave himself for me”  
Galatians 2:20.

That's it. He gave Himself. What for? For me, to get me. That's what He wanted. Thank God, friends, He's going to get what He came for. What do you say? Why, what a shame it would be to withhold from Him the one thing that He wants.

I wish you'd turn to Luke 15 and see how Jesus put this to us in a parable. You remember that as the multitudes thronged about Jesus, the scribes and Pharisees (who had no concept about what we are studying tonight), murmured that Jesus should attract such a crowd. There were all kinds of people there. There were publicans, tax-gatherers. The scribes and Pharisees looked at them as sinners, above others. A lot of them were. Some of them were rascals. And there were a lot of other sinners there. And so it says:

“And the Pharisees and scribes murmured, saying, ‘This man receives sinners...’” Luke 15:2.

And oh, what a truth they spoke, although they had no idea of what they were saying:

“...This man receives sinners...” Luke 15:2.

And the echo of my heart says, “Thank God, that's how I got in.” How did you get in?

“...This man receives sinners and eats with them...”  
Luke 15:2.

Do you remember what we were reading last Friday night?

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and

will sup with him..." Revelation 3:20.

What does that mean? Sit down and eat, and more than a snack, too, friends. This is a real fellowship supper, day in and day out too—breakfast, dinner and supper. He wants to abide with us. And may I repeat, friends, not just because He's merciful and kind and pitiful, not just because He's showing His goodness toward unworthy people. He really wants us.

He really wanted those Publicans and sinners back there. And some of them sensed it, and that's why they were there. You remember Zacchaeus, one of the publicans, how thrilled he was as he was up there in that big fig tree, watching the crowd pass by and hoping to catch a glimpse of Jesus. As the crowd halted and that figure on which his gaze was fixed turned toward him, and the face looked and said, "Zacchaeus, hurry and come down. Today I must abide at your house." Oh, how thrilled Zacchaeus was.

Well friends, it's for you and me, too. He's saying to us today, "I want to abide at your house, your home, your heart."

Now, notice how Jesus tried to bring the lesson close:

"And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he lays it on his shoulders, rejoicing. And when he cometh home, he calls together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost" Luke 15:3–6.

Now, in this parable, the shepherd goes out to hunt for how many sheep? How many did he have? 100. How many were lost? Just one. But what does the shepherd do? He leaves the 99 and goes where? After that which is lost. Then he goes where ever that lost sheep is. Is that right? How long does he go? Until he finds it. Jesus didn't spell it out in hours. He just said the shepherd goes until he finds it. And thus, He is seeking to show us how earnestly He, the great Shepherd, is seeking a lost sheep.

Can you number any less than one? No. Jesus might have said He saw that 10 sheep were missing. It could happen, or 5 or 2. But He picked out this least figure of all. What for? So that you, my dear friend, might know that Jesus is hunting you and would be if you were the only one in the world that needed it. That is what He's telling us.

And Calvary is the great message. Oh, that we may come to Calvary and listen; that our ears and our eyes and our hearts may catch the message. I found this expressed in some beautiful lines that I want to share with you just now:

It was not thought of any gold  
That hundredth sheep might bring,  
That sent the keeper of the fold  
Back into weariness and cold  
When home was beckoning.

It was His love that could not think  
Of that poor willful one,  
Unmindful, by the canyon's brink,  
Or in despair about to sink  
With strength and courage gone.

It was not any grace of mine  
That drew my Lord to me;  
In heaven spotless angels shine  
That vie to do His will divine,  
And here was Calvary.

It was His love that could not bear  
To think of my distress;  
He knew the pride of life would wear  
Away, and leave me bleating there  
In utter wretchedness.

Oh, if He had not come for me,  
Forever, I would roam,  
Alone and lost in misery,  
But up and over Calvary  
The Shepherd bears me home.

Thank God, friends. In that Shepherd, I see my Savior, and in that sheep,  
carried on His shoulders, I see myself.

Oh, if He had not come for me,  
Forever, I would roam,  
Alone and lost in misery,  
But up and over Calvary  
The Shepherd bears me home.

Friends, what a wonderful love! What do you say?

But now, I have something very practical to study with you tonight as we build on this foundation of the love of God revealed on Calvary. Let's face it. Do you know one of the biggest reasons that we find it hard to accept this is this: we have troubles, trials, difficulties, disappointments, temptations. And as we have these things, the enemy is ready to tell us, as Job's friends told Job, that there must be something wrong with our connection with God, or else these things wouldn't happen. So for a few moments, I want to look at this practical problem with you

tonight.

Any of you that are not having any problems now, you just put this in the deep freeze to thaw out when you need it. But some of us are having problems tonight. And it's an easy thing to reason like this, or perhaps to feel it without reasoning it through. "Yes, I know the Bible says Jesus loves me, and I'm sure He does, but there must be something wrong. I don't seem to be able to make the connection."

What do you mean by making the connection?

"Well, if I were in connection, if I were in contact, then this wouldn't have happened that happened last week. Or something else wouldn't have happened that happened the week before."

Do you see what I mean, friends? Did any of you have any disappointments this last week? Did any of you have bereavement or a sickness in the family? Did any of you have any financial reverses? Did any of you have any troubles between yourself and some friend that you love? Or did any of you just get plain discouraged with yourself and your Christian attainments? Some of you have had some of these problems. Am I right? Some of you have had some others.

The question is: How do we relate these facts to the great fact that we've been studying. How do we get them together? Both are facts. It is a fact, friends, that we have these troubles and difficulties and problems and disappointments. It is also a fact that God loves us, personally, and that His great desire is fellowship with us.

"Oh, if I could only have that fellowship, then my troubles would be over." Oh, is that so. Here, you see, we miss the whole point.

Do you know what is fellowship, friends? It's sharing experiences together. The closer our fellowship, the deeper we go in sharing with the one with whom we have fellowship. And Jesus (Don't miss this!) and His Father are sharing now, and have been for 6,000 years, a fellowship of suffering. And if you and I are to have fellowship with the Father and the Son, we must know something of the fellowship of suffering.

Turn to Philippians 3. This same Paul that gave us our opening text and our second text now is going to speak to us again. Don't miss this, friends:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things..."  
Philippians 3:7-8.

Why, Paul, do you mean you gave yourself to Jesus, and He has let you lose everything? What's the matter? Why, God wouldn't treat you like that if He loved you. If God wants you to have fellowship with Him, and you meet the conditions, you

wouldn't have an experience like that.

Does the Devil ever talk to you like that? Doubtless, he talked to Paul that way, but listen:

“...I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things...” Philippians 3:8.

Paul wasn't giving us a figure of speech, either. He was dealing with reality. But let us go a little further. He says:

“...For whom I have suffered the loss of all things, and do count them but dung...

The vilest refuse. What for?

“...that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his...”

What? What is that next word?

“...sufferings” Philippians 3:8–10.

Why, Paul, you mean you really want the fellowship of His sufferings?

“Yes,” Paul says, “that's just what I want.”

Well, why in the world would you want that?

“Why,” he says, “Jesus has done so much for me and shown me that He loves me. If He's suffering, I want to suffer with Him.”

Tell me, dear ones, if someone you love very closely is in the hospital suffering, you try to keep as far away from there as you can, and visit just as seldom as you can, is that it? Well, isn't it rather depressing to go into a hospital? It's not exactly the place to throw a party, is it? Why in the world would you often go to a hospital, especially if somebody in there were in pain? Well, if you loved them enough, that is where you would want to be, right?

Jesus is that way with us. That's why He came to the one place in this universe that had pain and sorrow and woe and misery. He sought out this planet. Why? He longed to share in the fellowship of our sufferings.

Now Jesus says, “I want you to share with Me in the fellowship of My

sufferings. As I have come to take your load, I want you to share with me in the fellowship of suffering.

I think that some of us could understand that probably quite easily if we were called to face a firing squad for Christ next week. But somebody has said, "It is not the boulders in the road that bother us so much as the grain of sand that gets in the shoe." If we're called upon to be martyrs, like John Huss or Jerome, burning at the stake; or in some other way to give the life, like Stephen, stoned; like Peter, crucified; yes, we could probably see in that the fellowship of Christ's suffering.

I can take that. But if somebody burns the toast, what do you do then? Or if somebody promised to meet you at 9:00 o'clock, and 10 minutes after nine, you're still pacing the sidewalk thinking, "What in the world is the matter with those people?" And there are worse things than those, aren't there? And they happen so often: interruptions, delays, other people failing us, and then we, in turn, perhaps in spite of our best intentions, failing them.

Viewed from the human side, life is indeed often a tangled mass of circumstances, a tangled mess. My dear friends, if you will (Don't miss it!), you can take just what I've gone over and make it the means of entering into a fellowship with Jesus, deeper and more wonderful than anything you have ever known.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings..." Philipians 3:10.

I want to read a sentence. Now, don't miss this:

"[Jesus] does not forget us for one brief moment. When, notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy" *Ministry of Healing*, page 488.

Read the whole page and the page following. Then you'll want to read the whole chapter. It's telling how to get along with people and how to get along with circumstances. Now, let me read this sentence again:

"[Jesus] does not forget us for one brief moment. When, notwithstanding disagreeable circumstances" *Ibid.*

(When it rains when we want to plow; and it doesn't rain, when we need rain, oh, so badly; when people don't speak to us and we wonder what's the matter.)

"When notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy" *Ibid.*



Oh, friend, there is a place to go where we can have this fellowship with Christ. It's spoken of here as shutting ourselves in with Him.

The next paragraph presents it as a circle. And that's why I wanted this blackboard here. Now, that circle is Christ. He is the circle. If we enter in with Him, nothing can touch us except by His permission. And friends, listen, if all the world is shut out, and you are inside with Jesus, you have a fellowship with Him. And He allows these different problems and disappointments to come in order that you may press into the circle of His loving presence.

Some of you've heard me tell of a little experiment, but all of you haven't, so I'm going to tell it tonight. A doctor friend of mine was telling me about this.

In a university research experiment, they took a lamb and put this lamb in a large cage or pen, where it could get hay and water, everything it needed. But they arranged so they could shock the lamb whenever they wanted to.

And so as the scientist was watching the lamb feeding in this large pen, he made the signal and gave the lamb a shock. And the lamb ran. He ran and ran. Finally, of course, he calmed down. The shock was only momentary. It went on feeding, but he never went back to that place where it was shocked. By and by, the scientist shocked him again. And again, he ran round and round. Finally, he settled down and went to eating again. Now he had two places to keep away from.

And that went on, my dear friends, until the poor little lamb, when he was shocked, would just stand there quivering—no place to run, no place to hide. That lamb had a nervous breakdown.

Now, they took the twin brother of this lamb. And they put him in a similar pen or cage, everything just the same. But this time, they put the mother with the lamb. And when the scientist shocked the lamb as he was feeding, he ran. But he ran to his mother. By and by, the scientist shocked the lamb again, and again he ran. But he ran to his mother. Now, I don't know what the mother told him. It must have been something very nice because, you know, as that went on, pretty soon that lamb got to the place where when the scientist would shock the lamb as he was eating, he would just twitch and go right on eating.

Do you know why? He was inside the circle. He had a sense of security (Don't miss it!) that was not dependent on not being shocked. He knew it was all right. He was close to his mother. And it is written:

"As one whom his mother comforts, so will I comfort you..." Isaiah 66:13.

Oh, friends, I do not pray tonight for you, or for myself, that God will tonight deliver us from all trials, all troubles, all perplexities, all disappointments. No, no. That would be a very childish prayer, not childlike, but childish.

God wants us to grow up in spiritual maturity. He wants us to reach the place where, like Paul, we say, "Dear Lord, let me get close to you. I know this is what you want. And dear Lord, I know you're suffering the pains and sorrows of a world of misery and woe. Dear Lord, I want to share that burden with You. I want to enter into the longing of Your heart. If You're weeping, dear Savior, over the sins of men, I want to weep with You. If You're pained by the pains of the sick and the dying, I want to share that pain."

Oh, friends, if we could get hold of this as God wants us to, every one of us would long to be a real medical missionary. We wouldn't be trying to avoid helping poor, suffering humanity. We'd be seeking the opportunity to be at the bedside of the sick, more than these people that run all over the world trying to see sights.

You know, there are people all the time, going over there to what they call the Holy Land. It's not very holy, is it, friends? They're spending thousands of dollars to go over there and have some commercial guide tell them this is where Jesus did this, and this is where Jesus did that, and this is where this happened. Half of it, my friends, is nothing but commercial fakery, believe me. I can read that to you from an inspired pen if you'd like to see it.

What I am getting at is this, my friends. You'll not find the fellowship with Jesus walking over some roads that His feet trod when He was here. If you really want fellowship with Him, you'll find it in the hovels of the poor and the needy and by the bedside of the sick. And listen: Wherever there are human hearts in need of sympathy, this is where you'll find fellowship with Him.

There are people who think if they could just get clear away from it all, get out in a cave somewhere, where they could just read the Bible and pray, then they could understand what I was talking about with you last Friday night, and what I'm studying with you tonight, this fellowship with God.

Friends, Elijah went to a cave once. You remember? He spent 40 days getting there. And finally, he did find God there, but you know what the first thing God asked him was? "What are you doing here, anyway?" Do you remember? "What are you doing here, anyway?" And when Elijah finally learned his lesson out there at the mouth of the cave, God said to him, "Go, return. I've something for you to do."

Don't misunderstand me, friends, mere activity will never give us this fellowship. There are plenty of people that are trying to work for God that don't know fellowship with God. There are plenty of people that are waiting on the sick, and whose human hearts go out in sorrow and sympathy, and still, they do not understand this. What I'm saying to you is this, friends, these problems and difficulties, the sorrows of others and our own sorrows, can be—they will not necessarily be, but they can be—that which can lead you into the closest fellowship with Jesus that you have ever known. They can be.

You remember that God led His people out of Egypt back there about 1,500

years before the Christian era. There in the desert, He gave them a training. Moses went clear through those 40 years, and except for once, when he stubbed his toe, he walked right along with God.

I wish you'd turn to Exodus 33:11. You remember, just soon after they left Egypt, they met the Red Sea, and they didn't know how they were going to get through. The hosts of Israel were in confusion. They began to murmur and complain. Then you remember that a bit later, they ran out of food. And again, Israel murmured. They ran out of water. Israel murmured.

Somebody says, "Why, sure, why wouldn't they?" It was very human, wasn't it?

But there was one man that went through that whole 40 year time and never murmured but once. And that was because he forgot what we are studying tonight, just momentarily. Except for that one time, he walked with God for 40 years. Now listen what it tells us here:

"And the Lord spoke unto Moses face to face, as a man speaks unto his friend..." Exodus 33:11.

Who was Moses? He was the friend of God. He communed with God. But watch the point! That fellowship with God didn't relieve Moses of sufferings and trials and problems. Instead, it enabled him to take hold of thousands of problems.

And if you think that if you could only master what I'm studying with you tonight, that you would get rid of a lot of problems, believe me, friends, it is the other way around. You will have more problems than ever. And if that scares you, you may well be frightened.

Oh friends, the Gospel isn't a sedative to put you to sleep, so you won't sense either your own pains or the pains of others—not a bit of it. The Gospel is the wonderful news that God loves you so much that He wants you for His friend and that He's inviting you to share with Him in the business that He's in—the business of helping folks, the business of saving souls; the business of helping tired bodies, weary minds, pain-racked brains. God is in that business.

Now, turn to Exodus 17, and I want you to see the problem with the children of Israel. This is when they were murmuring about water. God sent Moses out to strike the rock, and the water came forth gushing from the rock. God was showing them He could solve their problems if they'd just press close to Him.

But don't forget, friends, that the rock represented who? Christ. And it was the smitten Rock that gave forth its water. Thus He was seeking to teach them that the heart of Jesus must be pierced and broken in order that their problems might be solved.

"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and

because they tempted the Lord, saying..." Exodus 17:7.

Will you read now what they said?

"...Is the Lord among us, or not?" Exodus 17:7.

That's what Israel said. Did Moses say that? Oh, no. The Bible says he endured as seeing Him who is invisible. He knew God was with him.

Listen, my brother, the last time you had a trial, which way did you talk, like Moses or like Israel? The last time you ran square into a problem that was too big for you, did you say, "Lord, thank You for showing Your confidence in the fellowship we share and that You're letting me in on such a big problem?" Or, did you begin to say, like Israel, "Is the Lord among us or not? Is He here or isn't He? Are we in gear, or aren't we?"

Friends, if every time you hit a trial, you think you and God have somehow lost out, then you are in for no end of disappointments.

I invite you, tonight, to a fellowship with Jesus that's very practical. It helps get the dishes washed when the babies are crying. It helps get the corn hoed when the weeds are high. It helps deal with a lot of problems that are a hundred times harder than hoeing corn or washing dishes. This is the formula for every problem, my friends. This is it. And I'll read it again from *Ministry of Healing*:

"When, notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy" *Ministry of Healing*, page 488.

Let's try it this week. What do you say?

Next Friday night, when we meet together here, if I don't forget it, and I think I will not forget it, I'm going to ask how many of you tried this out this week and found it worked.

Oh, friends, we have a wonderful Savior. Wouldn't it be a shame, after all, He has done for us, incoming from heaven to live for us and die for us, to say, "Lord, yes, I read all that in the Bible, but it would be so much easier to believe You are interested in me if You would just do this little thing that I have been so anxious to see done." There are people whose attitude toward God is this: "If You do what I ask, then we are friends. But if You don't, either You do not love me, or else I'm not able to make the connection."

Elder Mote was telling us about a great idol that he saw way over in the Orient. And there were some people actually whipping the god. Yes. Flogging the god. Of course, he couldn't feel it. But do you know why? Well, he hadn't answered their prayers. He hadn't done what they wanted, so they were giving the god a

whipping.

We don't do that with our God, do we? Well, not with a lash, friends. But oh, when we murmur, when we complain, when we say, "Why, why, why does God let this happen to me," friends, we're whipping Him, and He can feel it. That idol over in the East doesn't feel a thing, but the God that loves us feels our lack of trust, our lack of resignation, our lack of surrender, our lack of simple faith in His love.

I remember when I was a little fellow. Sometimes, my little brother and I would come to daddy and say, "Papa, do you love me?"

He knew something was up.

"Papa, do you love me?"

And he'd say, "Yes."

And sometimes, we would say, "Well, give me a nickel."

We were poor, and a nickel meant a lot.

"Papa, do you love me? Give me a nickel."

Oh, my dear friend, God answers prayer.

Sometimes when faith is weak,  
He gives the very gifts believers seek;  
But often faith must learn a deeper trust,  
And trust God's silence when He does not speak.

I hear people tell thrilling stories of how they prayed for some money and they got it. They prayed for a house to live in, and they got it. They prayed for a certain letter to come, and here it came, right on time.

I say, "Thank God."

But if you are in the first grade or the second grade, or the fifth grade with that, remember you are soon going to get into some post-graduate work where the letter will not come, and the money will not arrive. And then is when you find out whether you love God or simply love what He does for you; whether you trust God or simply are glad when you get what you want.

Copyright 2011. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)