

Lord, Teach Us to Pray 4 of 4

#0274

Study Given by W. D. Frazee—December 15, 1961

My soul in sad exile was out on life's sea,
So burdened with sin and distressed, Till
I heard a sweet voice, saying,
"Make Me your choice";
And I entered the "Haven of Rest"!

I've anchored my soul in the haven of rest.
I sail the wide seas no more.
The tempest may sweep o'er the wild stormy deep;
In Jesus I'm safe evermore.

I yielded myself to His tender embrace,
In faith taking hold of His Word.
My fetters fell off, and I anchored my soul.
The haven of rest is my Lord.

I've anchored my soul in the haven of rest.
I sail the wide seas no more.
The tempest may sweep o'er the wild stormy deep;
In Jesus I'm safe evermore.

O come to the Savior, He patiently waits
To save by His power divine;
Come anchor your soul in the haven of rest,
And say, my beloved is mine.

I've anchored my soul in the haven of rest,
I sail the wide seas no more.
The tempest may sweep o'er the wild stormy deep;
In Jesus, I'm safe evermore.

The text is Hebrews 7:25. I love this book of Hebrews, don't you?

"Wherefore he is able also to save them to the uttermost
that come unto God by him, seeing he ever lives to make
intercession for them" Hebrews 7:25.

What's Jesus doing? He's making intercession. In fact, He lives for that purpose. He's able because He's doing this, to do what? Save. How far? To the uttermost. Do you believe that? Thank the Lord. There's no case too hard for our Lord. No sin too deep-dyed for Him to pardon. No infirmity that He can't heal. No imperfection of character that He can't remove. He's able to save to the uttermost.

Now, who is He able to save? Everybody? The text says He's able to save them to the uttermost that do what? That come, that come. Even God can't save the man who won't come.

“...he is able also to save them to the uttermost that come unto God by him...” Hebrews 7:25.

Well, is it important to come, then? Yes. I wonder if it's important to know where to come? Let's look at Hebrews 4:13:

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come...”

There's that word again.

“...Let us therefore come boldly...”

Where?

“...unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” Hebrews 4:14–16.

Where are we to come? To the throne of grace. Who's there? Jesus. He has passed through the heavens, and He's our High Priest there at the throne of grace. The Priest upon the throne waits to dispense mercy and help and strength to all who will do what? Come. Come where? To the throne of grace.

I wonder where that is? Let's turn to Hebrews 6:19–20

“Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil

Where? Within the veil.

“...whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” Hebrews 6:19–20.

You notice all 3 of these texts speak of Christ's priesthood, His intercession. They tell us where He is. He's up in Heaven, He's at the throne of grace, and this says, He is where? Within the veil. Which veil? I wonder if it makes any difference. Is there more than one veil? Yes. There's a veil at the entrance of the Holy Place. That's the first veil. And if you look at Hebrews 9:3, it says, “after the” what? The second veil. Is there more than one veil, then? Oh, yes.

Some people don't like that, but that's what the Bible teaches:

“...after the second veil, the tabernacle which is called the Holiest of all” Hebrews 9:3.

What’s beyond the second veil? The holiest. Or the Most Holy Place. Well, Paul says in Hebrews 6:19–20, that Jesus has entered within the veil, and He has entered there as our forerunner. I wonder which veil He has gone through. Would it make any difference, when we come to Him, whether He was within the first veil, or within the second veil?

That’s the question that I’d like to study with you a bit tonight: Where do you send your prayers? What’s the address on the envelope? You know, every year there are thousands of letters that go to the dead letter office, to the United States Post Office Department. Do you know why? Well, they weren’t addressed right. I wonder if it’s possible to address prayers to the wrong place. Well, I’m going to study that with you, and we’ll find an answer.

Let’s go over to Revelation 3:7–8. We’ll find that Jesus is in the business both of shutting and opening:

“...to the angel of the church in Philadelphia write; These things said he that is holy, he that is true, he that hath the key of David, he that opens, and no man shuts; and shuts, and no man opens; I know thy works: behold, I have set before thee an open door, and no man can shut it...” Revelation 3:7–8.

Now you notice in verse 7, that He opens and no man shuts, and He shuts and no man what? Opens. Then Jesus has shut a door, and He has opened a door. This is talking specifically about the Heavenly Sanctuary.

In *Great Controversy* page 435, in comment upon this text:

“Men sought to close the door which God had opened, and to open the door which He had closed. But ‘He that openeth, and no man shutteth; and shutteth, and no man openeth,’ had declared: ‘Behold, I have set before thee an open door, and no man can shut it’”
Great Controversy, page 435.

Where is Jesus now? He’s within the second veil. When did He make that change? In 1844, October 22, 1844. Where is the text that locates the day for that event? Daniel 8:14. Let’s say it together:

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed”
Daniel 8:14.

Those days began in 457 B. C., and they reach to the autumn of A. D. 1844. In which apartment does the cleansing of the sanctuary take place? The Most Holy Place. In fact, it was opened in the ancient, typical service only for that work, the cleansing of the sanctuary. And the Most Holy Place was open only on

that Day of Atonement, according to Leviticus 16.

So when Jesus says that the cleansing of the sanctuary was to begin at the end of the 2,300 days, we understand by that, that at that time, He passed within the second veil. Now, back when Jesus was on earth, He told His disciples that He was going to return to Heaven, and when He left, He told them that they should direct their prayers to Him there, at the throne.

You remember that during the 10 days immediately following His ascension, they gathered in the upper room and did what? They prayed very earnestly and sought the Lord. At the end of those 10 days, Christ's enthronement as Priest and King in the Heavenly Sanctuary was completed, and He poured forth upon His disciples what? The baptism of the Holy Spirit.

You remember when the multitude wondered what had happened, as the disciples began with great power to speak the message in various tongues, Peter said, "I will tell you what this is. This is the fulfillment of Joel's prophecy. And Jesus, whom you crucified, has been raised from the dead and has gone back to Heaven, and He has been anointed there in the Heavenly Sanctuary, He's both Lord and Christ." That word "Christ" means "anointed." "And having received of the Father the promise of the Spirit, He shed forth this which you now see and hear."

In other words, Peter was calling the attention of His hearers to the fact that the Holy Spirit, which had come, was a witness of where Jesus was in Heaven and what He was doing.

May I suggest this to you, dear friends? We need to study the Holy Spirit in connection with the sanctuary and the work of Jesus, both in the holy and the Most Holy Place. I leave that for you to think about. In the religious world today, especially in certain elements, there's a great deal of talk about the Holy Spirit. But the Holy Spirit that I want is the Spirit which comes from the sanctuary, and from the right place, according to where Jesus is in His work.

There was a work which the Spirit was to do in connection with Jesus, as He was in the Holy Place for 1800 years. But the Spirit is interested in doing something for us now, with Christ in the Most Holy Place that we need to understand.

My subject, especially, is this matter of praying to Jesus: Where do our prayers go? Praying to the Father in Jesus' name, and where we should send those prayers. We've just read in Hebrews that we are to come to the throne of grace, our prayers are to enter within the veil, where Jesus has entered. If He has only gone into the holy, our prayers should reach to Him there. But if He has gone beyond the second veil, where should our prayers reach? They should reach on in there.

Now, so that you will understand that this isn't just some personal idea or opinion, I want to read again from the inspired commentary. This is from *Early Writings*, page 72:

"We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours" *Early Writings*, page 72.

Where are we to send up our petitions? Within the second veil. I wonder why that's put in there. Would it make any difference? Well, how would you know?

"We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours" *Ibid.*

Oh, I hope, dear friends, that before we finish our little study tonight, that we can have prayer together and know that we're sending our prayers where Jesus is, within the second veil. That's where He is.

I wonder what difference does it make? Well, I go in this same book, *Early Writings*, to page 261, and I read a startling statement, written about some people:

"Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left..." *Ibid.*, page 261.

What kind of prayers? Useless prayers. They're sent where? To the apartment which Jesus has left. Which is that? First apartment, the Holy Place. He has moved, friends. Many people don't know it.

"Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left..." *Ibid.*

But my dear friends, it's worse than the letters getting to the dead letter office, far worse, for let me read on for you:

"...And Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare" *Ibid.*

Think of it! Somebody's picking up the mail in that box. Who is it? Satan. They may be addressed to Jesus, you understand; His name may be on the envelope, but they're sent to the apartment that He has left.

"Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit" *Ibid.*

Do they pray? Oh, yes. They have earnest seasons of prayer. Do they get an answer? Yes. They get an answer, but not from Jesus. They're useless, as far as Jesus is concerned. They're sent to the place where He is not, instead of the place where He is. Somebody is answering. The great enemy is answering.

Let me give you another picture of the same thing. Same book, *Early Writings*, pages 54–56. This is a very interesting vision. It's the second vision the Lord's messenger to the remnant had. She was only 17 at the time. It was given to

her in February of 1845. You remember, they had just had the Great Disappointment in October 1844. Jesus hadn't come.

In December of 1844, she had the first vision and saw that path, the narrow path, cast up high above the world, with the light of the midnight cry at the beginning of the path shining all the way along to the city. When she had that vision, then she knew that that movement wasn't a mistake; that the message that the Bridegroom was coming on October 22, 1844, had been the correct message. And now, in this—and the name of this vision when it was first published was, "The Coming of the Bridegroom"—in this vision, the Savior showed her what happened at the end of the 2,300 days. And that's the name of the chapter now: "The End of the Twenty-three Hundred Days."

First, she was shown the Holy Place. She was shown Jesus there and the Father. She was shown people praying. This is before 1844. She is given a view of the condition before 1844. She sees some who are indifferent. They don't get a blessing. But she sees others praying. They're praying to Jesus there. He takes their prayers. He prays for and with them. They get the blessing.

And then comes the light of the midnight cry. Some reject it, some accept it. And then she sees the change of ministration. She sees the Father rise from the throne, and, in a flaming chariot, go into the holy of holies within the veil. Then she sees Jesus rise up from the throne in the Holy Place and go in within the veil where the Father is. And she sees those that are really walking in the light, go with Jesus. They don't stay. They go with Jesus:

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace" *Ibid.*, page 55.

That's what I want. Don't you, friends? Not only light and power, but much love, joy and peace. That's what's coming with the Holy Spirit which Jesus breathes upon those who follow Him by faith, and send up their prayers to Him in the Most Holy Place.

But now, listen:

"I turned to look at the company who were still bowed before the throne" *Ibid.*

That's, back before the veil.

"They did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace" *Ibid.*

Do you want that kind of power? I don't, friends. Even if it heals the sick, I don't want it. I'd rather die in the Lord than be healed by the Devil, wouldn't you? You know, there are thousands of people over the world today that claim they're being healed by these popular healers. And while there's a lot of fakery to some of it, I don't doubt that, but we've been told that we're in the time that the spirits of devils working miracles will go forth. Right?

"Satan's object was to keep them deceived and to draw back and deceive God's children" *Ibid.*

That's all done in the name of Jesus.

According to what I've read here, the thing hangs on this question: Are we praying to Jesus where He was, or where He is? Has our faith simply stopped in the first apartment, or has our faith gone in within the second veil? Do we see Jesus standing before the Ark and the mercy seat, and are our prayers in harmony with the special work, that since 1844, He is doing for Israel? Does it make a difference according to this? Why, my friends, it makes all the difference in the world.

I've been pondering a bit over just what it means, in a practical way. Let me share a few thoughts with you tonight, just to stimulate your mind to study. First of all, when Jesus goes within the second veil, it means the final act of His mediatorial work. It means that we're near the end of human history.

You remember that back there in the eighth chapter of Daniel, the prophet was shown the persecuting powers that would oppress the people of God. He saw that ram that the angel told him was Medo-Persia, and the goat, which the angel told him, was Greece. Then he saw the little horn of Rome come out of one of the Grecian horns. He saw Rome in both its pagan and papal aspects first crucify Christ and then persecute His people. He saw the long, dark, bloody ages of persecution.

And then he heard one saint, one holy one, speaking. And another saint, another holy one, said to that certain one who spoke, and said, "How long shall be the vision?"—That vision in which he saw both the sanctuary and the host trodden underfoot, how long? The answer came in the text we quoted together a while ago. Let's say it together:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed"
Daniel 8:14.

Oh, yes. Now, as he sought for the meaning, in the next few verses, you'll find that one of the first things the angel told him was that at the time of the end would be the vision.

Certainly, the ram was not in the time of the end. Surely the goat was not in the time of the end. The standing up against the Prince of princes, the crucifying of Christ, that wasn't in the time of the end. But oh, when the 2,300 days should come

to their close, when the sanctuary was to be cleansed, that would mark, friends, not the end of time, but oh, it would show that we were indeed in the time of the end.

I am interested in the way Moffat translates it. Daniel 8:17:

“He said unto me, Understand the vision, O son of man, for it relates to the crisis at the close” Daniel 8:17 (*Moffat’s Translation*).

Again in the 19th verse:

“The vision relates to the crisis at the close” Daniel 8:19 (*Moffat’s Translation*).

So those who are praying intelligently to Jesus and the Father in the Most Holy Place, understand that we have come to the closing events of this world’s history. That’s part of what is involved in the difference between sending prayers to the Holy Place, where Christ was for 1800 years, and sending prayers to the Most Holy Place.

For centuries, nearly two millenniums, the work went on there in that first apartment, but now the closing act is come—the final act. Christ has entered within the second veil. This is the end, my friends. This is the last act in the drama. There should, therefore, be an intensity in our prayers such as those who lived during those earlier centuries, shall I say, could not know.

Don’t misunderstand me, friends, I would not in any way limit their devotion or the intensity of their desire. I simply say to you that all Heaven, all the universe, is with the most intense feeling, entering into these closing acts in the Most Holy Place, and there our faith should enter. And we should share with them in that intensity, as we appreciate the nearness of the end.

But there is more to it than that. To pray to Jesus and the Father in the Most Holy Place, to me, involves this most definitely, that we understand the work that Christ is doing in Heaven and on earth to prepare a people in this last generation. The two things are linked most intimately.

Notice this statement in *Great Controversy* on this point:

“Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator” *Great Controversy*, page 425.

Did Martin Luther have to get ready for that? No. Did Wesley have to get ready for that? Did William Miller have to get ready for it? No. Do you and I need to get ready for that? Might that be part of what’s involved in sending our prayers to the Most Holy Place, instead of the Holy Place?

“Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts they must be conquerors in the battle with evil” *Ibid.*

Now, listen:

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth” *Ibid.*

I trust I shall not be misunderstood, friends, in this study. I have no burden, at all, to go beyond what is plainly written in the Bible and the Spirit of Prophecy—not one bit. But I trust, simply because there are those that go beyond what is written in this subject, I trust it will not discourage us from studying very carefully what is written, what’s revealed. I do not profess to know all that’s involved in the work that Jesus has to do for us. I do know this, friends, this calls it a special work of purification. And I think we had better seek for it.

I do not think we do God or this message any real service by speculating in details that God has not revealed. But if He says there’s to be a special work of purification, let’s seek God for that. And that, to me, is part of what is involved in sending our prayers to the Most Holy Place.

The Head of the church is in Heaven, within the veil. And all who are connected in the body of Christ with that living Head, should be feeling and acting in harmony with the Head. And as the Head is engaged in the final act of dealing with sin, we ought to be facing up to the final act in dealing with sin, my friends.

To state it in another way, the great work of the Holy Place is the forgiveness of sin. Day by day, the repentant sinner brought his sacrifice in Moses’ sanctuary, brought it there to the door, confessed his sin, the animal was slain, the blood sprinkled before the veil or the flesh eaten by the priest. Both services, alike, we’re told, symbolized the transfer of sin from the penitent to the sanctuary. The work of the Holy Place is the forgiveness of sin.

But the work of the Most Holy Place is not primarily the forgiveness of sin. The mediation of Christ includes the forgiveness of sin there, of course. We have to have our sins forgiven before we can share in that closing work. But the basic work, the great focal work of the Most Holy Place, is what? The blotting out of sin. The work of the Holy Place is to get sins into the sanctuary, but the work of the Most Holy Place is to get them out of the sanctuary.

And if you and I are sending our prayers to Jesus in the Most Holy Place—Oh, watch this point, friends!—we must go beyond seeking merely for the forgiveness of

sin. We must understand our privileges and our duties in this important hour, which includes getting an experience with God where it will not be necessary to keep that sanctuary open any longer, where sin will cease to be a part of the body.

Can it happen? Can it? *Great Controversy*, page 623:

“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ” *Ibid.*, page 623.

Then, after mentioning how Jesus here in this world, as the Devil came to Him in those closing hours, said, “The prince of this world cometh and hath nothing in Me,”—there was no sin in Him Satan could use to his advantage—then follows:

“This is the condition in which those must be found who shall stand in the time of trouble” *Ibid.*

I ask you, friends, in all the 6,000 years since Adam failed, has God had a people, a group, a church, where each one reflected the image of Jesus fully? Has He? Has God ever had a group, concerning which, He could turn to the Devil and say, “Here they are. They keep the commandments of God and the faith of Jesus. Turn loose your worst temptations, your most oppressive persecution against them, and everyone will stand.”? Has that ever happened yet? No.

God has had individuals, praise His name. Job stood up under the terrible onslaughts of Satan, didn't he? Yes. And Enoch, he reached the point where God could reach down His hand and translate him. He had this testimony that he pleased God. God is going to have some people like Job, who can endure anything the Devil will turn loose. God is going to have some people like Enoch, who walk with God, and leave this world without dying.

But, my friends, the wonderful thing, the outstanding thing, the unparalleled thing, is that God is going to have thousands of people, a whole church down here, today, that enter into those experiences, that vindicate the character of God before the universe, that stand through the time of trouble without weakening before the dragon's roar. Oh friends, is that something to pray about, as Jesus stands there, before the mercy seat? Is there something different about that than merely the forgiveness of sins, wonderful as that is? Is there? Ah, yes.

And do you see—Oh, watch this point!—if in this stupendous hour, this mighty hour, this crucial hour, if people are just content to go on, and when they fail, ask to be forgiven and when they fail again, ask to be forgiven again, and that is all the burden they have; to be sure their sins are forgiven, so if a train would hit them they're safe; I ask you, friends, are they heart to heart with their great High Priest within the second veil? No. The people in that state of mind who are content to go along with big sins or little sins, breaking God's law, and, somehow, presuming on God's mercy to cover them with the blood, if they get a burden to pray for power in that state of mind, might they get some power that didn't come from the Most Holy Place? Could it happen, friends?

And might they thereby be confirmed in a view of righteousness by faith which glosses over failure and minimizes reaching the standard, and teaches people to believe, simply believe that somehow, because Christ died, they're going to be saved, even though they keep right on breaking the law of God?

Let me give you an example. Several years ago, I was assisting another minister in holding a series of meetings, and there was a dear woman that came to the meetings, among a number of others. She heard the other minister and me preach. She kept coming on, and finally, she heard about this blessed Sabbath truth, the binding claims of the Fourth Commandment. She decided to keep it. And so she started coming to the Sabbath meetings.

But one night, we noticed that she wasn't at the tent, and another night. So I went over to call on her. I knocked at the door. It took a while, several knocks before anyone came. Then she opened the door. She'd always been glad to see us before, but this time she didn't seem to be interested. I wondered what could be the matter. She finally let me in.

Finally, after several questions, she opened up and told me. "Well," she said, "You know, Mr. Frazee, I came over to the tent, and I heard what's being preached. And it looked like I ought to keep the Sabbath. But," she said, "You know I was so burdened about it. None of my family believes that way, and I went to the Lord, and I said, 'Oh Lord, show me. Is it really necessary for me to keep that seventh-day Sabbath?'" And she said, "The Lord showed me I didn't have to."

My dear friends, she never came back. She never came back. And do you know, when I tried to suggest to her that perhaps there was a possibility that there was somebody else in the business of answering prayers besides Jesus, she was offended.

Oh, my friends, the Sabbath may not be your problem. But I say to you, if there's anything that God has revealed to your heart, through His Word, through the Scriptures, through the Spirit of Prophecy, it's a dangerous thing to get down and ask God whether He really means what He says in there. It's a dangerous thing to presume on the mercy of God and somehow think that because Jesus died on Calvary, that there's some connection with that, and you're getting in and getting by without real obedience. That's a dangerous thing. That state of mind has always been dangerous, but it's fatal when Christ is within the second veil.

Well, we're coming up to the close of probation. All the sins that are in, of those who have reached the point where, by His grace, they have overcome, are going to be blotted out. I've tried to think about it, friends, what an amazing day that will be when no more sins are coming into the sanctuary.

You know, really, if we understand it right, that's why the sanctuary is going to close up. If I may say it reverently, there's no more business. We would close up the sanitarium down here, wouldn't we Doctor, if there weren't any more sick people coming? Yes. I suppose every garage in town would close, if no more wrecked cars or cars out of repair, were driving in. Wouldn't they? Yes. And the sanctuary is going to close someday, and someday very soon, because no more sins come in.

The wicked won't be sending any more sins in, will they? Oh, no. They're hanging on to them with both hands. And the righteous won't be sending any sins in. Why? Oh friends, let's say it softly, but oh, I'm so thankful for it, they won't have any more to send. He that is righteous will be righteous still, and he that is holy will be holy still (Revelation 22:11).

I wonder if this is part of what's involved in sending our prayers to the Most Holy Place, that we share with Jesus the consuming longing to arrive at that place, where the sanctuary can be closed, shall I say, safely? Now, it will never come by our human claiming that we are holy. Oh, no. Read the chapter here, on modern revivals, in *Great Controversy*. People that are really accounted holy by God are not chanting their holiness. They have a real sense of their own weakness, their own undone condition without God.

But I want to tell you something, friends, while the people of God may not call themselves holy, the One who knows them is going to say, "He that is holy, let him be holy still." And He's going to say to the on looking universe, "Here are My saints, My holy ones, they keep the commandments of God and the faith of Jesus."

Friends, I want to enter in within the veil. Don't you? Shall we bow our heads?

Our precious Lord, we thank Thee with all our hearts tonight, that by faith we see the temple of God opened in Heaven. We look, not merely at the candlestick and the altar, but we see the glory shining through the open door, the second door. We see the Ark and the mercy seat. We see Thy holy law, and that beautiful Fourth Commandment, shining with the glory beyond all the rest. And we see Jesus, our High Priest, with wounded hands, pleading for Israel, that their faith may reach with Him to a finished work, a completed work, the preparation of a people that can stand without a mediator against all the assaults of Satan. We choose, our Lord, to enter in. Our poor, weak little hands, reach up to clasp Thy mighty hand. And we thank Thee in Jesus' name, amen.

[Testimony service follows]

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