

Peace on God's Terms

#0277

Study Given by W. D. Frazee—April 16, 1971

The plan of salvation laid before this world was made is going to be our study throughout endless ages. And so, we do well to study again tonight how it is that men are saved. And I want to bring it to you in two very simple but wonderful facts.

The first is that Jesus has come all the way from where He is to where we are. The second is that He invites *us* to come with *Him* all the way from where *we* are to where *He* is. This is a two-way road—Jesus coming from Heaven to earth, and you and I going from earth to Heaven.

Now, turn first to Philippians, the second chapter, Philippians 2, beginning with the fifth verse:

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” Philippians 2:5–8.

Notice the steps in the descent. He was one with the Eternal Father on the throne of the universe, equal with God, the scripture says. But He laid all that aside. He emptied Himself. He left the glory of Heaven, and He came down into this world. He took the form of man. It says, He “was made in the likeness of men.”

Can you imagine, my dear friend, your intelligence, your personality, taking the form of some little worm crawling along, some little ant traveling the little path to his death? This is only a faint illustration. The condescension of Christ was infinitely more than for you to put your personality, your character, in such a tiny little insignificant piece of nature.

What is man? Well, man is wonderful for he's made in the image of God. But think of this vast universe, friends, and think of an infinite God, and you and I as finite creatures. And Jesus, the Son of God, equal with His Father, in the leadership of this universe. He laid that aside and came and became a member of the human family. He was made in the likeness of men.

No wonder the angels gathered there on the hills of Bethlehem singing that wonderful chorus of praise as Christ was born in that manger. But now, this isn't the end of His humiliation.

“And being found in fashion as a man, He humbled Himself, and became obedient unto death...” Philippians 2:8.

He came not to be served but to serve. He came to live here in this world, not as a rich man but as a poor man. He came not for self-aggrandizement, glorification. He knew that He would be reviled, spit upon, and finally put to death, and He became obedient unto death. He didn't oppose. He didn't fight. He didn't resist. He willingly accepted all that humiliation and shame.

But the kind of death, the manner of death, amazed the universe. It was the most shameful death that a criminal could suffer—the death of the cross.

Here we have, then, these steps in the path that Jesus traveled from the throne to the manger, from the manger to the cross.

“Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” Philippians 2:9–11.

Jesus went as far down as any creature could go. And He has been exalted back to the throne of the universe. And there is nothing higher. He took the creature's place—He, the Creator. Thank God, friends—and don't miss it—He has come all the way from the highest to the lowest, in order that He might reach the lowest and lift them to the highest. This is His purpose. This is His goal. And thank God:

“He shall see of the travail of his soul, and shall be satisfied...” Isaiah 53:11.

I want you to see something in this—in the sanctuary. You know, here in the sanctuary, we have God's great plan of salvation in an object lesson. Here, in the Most Holy Place is, of course, the throne room. I do not know all about what was going on in the sanctuary in the long ages of the past. But the scripture says:

“A glorious high throne from the beginning is the place of our sanctuary” Jeremiah 17:12.

I do know this, my dear friends. Because of the great emergency of sin, God took His own dwelling place and turned it into an emergency hospital to deal with the problem. And this involved great changes in Heaven, in the Godhead, we've already read here—a major change. The Son of God must leave Heaven and come down to this world and become a member of the human family, and suffer our death.

But in Heaven itself, friends, I repeat, God's dwelling place has been turned into an emergency hospital to deal with this. Those of you who have heard my studies on the sanctuary in the past, remember that we've studied something of what goes on in these various places—what's going on in Heaven now.

The thing I want you to notice this evening is that in the sanctuary itself, we see how God is involved not merely here in the Most Holy Place, but on out and out and out. This is what I'd like to have you look at for a few minutes.

You remember that in the ancient service, day by day there were various offerings brought, and here by the altar of burnt offerings, those sacrifices were slain. In some cases, blood was sprinkled on the horns of the golden altar within the veil. But at the close of the sanctuary cycle, blood which had been shed here in the court was brought within the inner veil and sprinkled upon the mercy seat. This was to secure the final atonement, to bring man and God together.

I want you to see this evening a part of that service mentioned in Leviticus 16, which I think will be of great interest to you in the light of the New Testament text, which we shall read a little later. Leviticus the 16th chapter. This is the chapter dealing with the services of the Day of Atonement. Quite in detail, the plan is outlined.

The goat, whose blood was shed on the Day of Atonement, was selected by lot there in the court. And after the sacrifice had been slain, the high priest took his blood within the second veil and sprinkled it on the mercy seat.

There were various other ceremonies connected with that day, but now I want you to notice the 27th verse of the 16th chapter. Leviticus 16:27:

“And the bullock for the sin offering...” Leviticus 16:27.

This was the offering that was made by Aaron for himself and his house.

“And the bullock for the sin offering, and the goat for the sin offering...”

This goat was the one slain for the people. Now, this bullock and this goat,

“...whose blood was brought in to make atonement in the Holy Place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.”

This was the closing detail of the long service of the Day of Atonement. And if you'd been back there and had watched, you would see after these services were completed here in the sanctuary, after the High Priest had put the sins on the scapegoat and he'd been led off—you would see someone gathering together the remains of this animal, whose blood had been brought in to make atonement on the mercy seat. And you would see those remains being carried forth out of the court, out through the camp, and on out, way beyond the camp.

And, if you had followed, you would have seen a fire kindled, a fire of sufficient fervency, sufficient heat, to utterly consume that bullock and that goat, whose blood had been carried into the Most Holy Place to make atonement on the mercy seat.

Now, we might wonder what this all means, but we do not have to wonder. All we have to do is study. Let us turn to Hebrews, the 13th chapter. These Old Testament types are big with meaning, precious lessons for us, friends, as we compare scripture with scripture. Hebrews, the 13th chapter, verses 11 and 12:

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp...” Hebrews 13:11.

This is what we’ve just been reading in Leviticus 16, isn’t it? Paul is referring to it, and for what purpose? Let me read that verse again:

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered...”

Where?

“...without the gate” Hebrews 13:11–12.

Without the gate. Ah, what a picture, my friends. In order—don’t miss it—that His blood might atone in the throne room of the universe, He must go outside the temple, beyond the court, outside the camp. He must go the farthest limit of human sin and its guilt and its punishment.

You see, that fire that was kindled back there at the close of the Day of Atonement was a very vivid and literal type of the cleansing fires of the last day at the final judgment. You can read about it in Revelation 20, when the Holy City has come down and settled upon this earth; when the wicked of all ages have been raised, and they behold the righteous in the city, and they are outside; when they stand before God in judgment and the books are opened, and they’re judged, every man according to his works, according to what is written in the book.

And then, as they make that desperate effort to unseat God, to destroy His people and capture the city, to overthrow God’s government, fire comes down from God out of Heaven and devours them. That’s the picture in Revelation 20. This is the fire of hell, the Gehenna of the Bible. This is the end of sin. This is the wages of sin. This is what every sinner deserves—that final death of separation from God, the darkness of separation, and yet those vivid flames of destruction.

Now, my dear friend, how can I be saved from that? Ah, says one, “Jesus died for you.” Yes, Jesus died for me, but I want to tell you something, friend. The only way—the *only* way that I could be redeemed was for Him to make payment in full. And the only way His blood could atone for me upon the mercy seat was for Him to be carried outside the camp, outside the gate, and suffer, not merely death by crucifixion, but the awful death, the terrible death, of separation from God.

Do you remember the cry that was wrenched from His lips there in the darkness on Calvary:

“My God, My God, Why hast Thou forsaken Me”
Matthew 27:46.

Yes, friend, He was taking our place. He was bearing my sin, my guilt, outside the gate, outside the camp. He was suffering the second death, the death that the sinner deserves. There on Calvary, He had come all the way from the throne to the lowest depths that a sinner can sink. There was nothing more that He could give, no step further that He could take, no depth lower into which He could sink. He had come from the highest. He went to the lowest.

Oh, I'm glad He loved me enough to suffer *my* death. He died not the death of a saint but the death of a sinner, for it was my death He took and I'm a sinner.

Now, what was it all for?

“For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate”
Hebrews 13:11.

Oh, yes. He took our death that His sprinkled blood, sprinkled *for* us in the sanctuary and sprinkled *on* us here in this life—that that sprinkled blood might sanctify us. And you know what sanctify means—it means to set apart for a holy use.

I want to be set apart from sin. What do you say? I want to have that cleansing blood do its total work.

Refining fire go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

Listen friend, and get the picture with me. He came from where He was to where I was, far outside the camp, that I might travel with Him back that long road that leads up to the court, into the Holy Place, and on into the Most Holy Place of full and final union with God.

As He could not be content to leave me in the depths without Him, so He cannot be content to be on the throne of the universe without me. And so, it is written in Revelation 3:21—turn and look at it—this amazing promise, this glorious invitation. Revelation 3:21:

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” Revelation 3:21.

There we have it, friends. We read in our opening text there in Philippians, He left the highest and came on down to the lowest.

“Wherefore God also hath highly exalted Him, and
given Him a name which is above every name”
Philippians 2:9.

But now, the good news is, He wants us to come where He is and share everything He has. He wants us to be with Him, heirs, joint-heirs, for it would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

As He took all that you deserve, He invites you to have all that He deserves. But now, watch friends, and don't miss this. As my salvation could never have been accomplished had He failed to go all the way out to where I was, so He's invited me to go all the way with Him back to the throne room. What a shame it would be to even think of settling for anything less than that. What do you say?

And so, concerning the very ones who claim and experience the fulfillment of the promise we have just read, it is written in Revelation 14:4—we were studying these verses in our closing thoughts last Friday night, and we stopped with the first sentence of the fourth verse. Now, we're going to read the next sentence of that fourth verse. Revelation 14:4, the middle sentence:

“...These are they which follow the Lamb”
Revelation 14:4.

How far?

“whithersoever He goeth”

Friend, let's start with Him and keep going with Him and never stop till we get to the throne room. What do you say? Oh, what a wonderful trip with Jesus. One thing that makes me love Him is He slows His pace to my short steps.

I remember when my little girl was small, and we'd be walking along a trail or a path, sometimes she'd say, “Daddy, remember, my legs aren't as long as yours.” Thank God, Jesus remembers, friend. And if we needed any proof of it, the fact that He has waited years, decades, yes, way over a century, for us in this movement—this is ample proof. What do you say?

Yes, while He's been all ready to finish up this whole thing, He waits while we traverse the path from outside the camp into the court, on into the Holy Place and into the Most Holy Place.

What does it mean, my friends, in plain English and in practical life? It means getting farther from sin and closer to holiness every day. It means leaving the world and getting nearer Heaven all the time. It means, as the song says, Less of self and more of Thee, until finally, we can truly say, None of self and all of Thee.

How far along the pathway are you tonight? Are there any plans? Oh, I don't mean wicked plans. Nobody here is planning to rob a bank next week or kill somebody or start a nightclub or gambling joint. Oh, no. Those are not your problems, are they, friend? But in the light of Calvary and the light of His sacrifice, is there some human plan, some personal idea, that looks rather cheap tonight?

Remember this. The step you took yesterday that was a step ahead, tomorrow can be the step behind, as you reach higher ground. Don't miss it, friend. Don't miss it. If you were way out there outside the camp, it'd be a wonderful thing to get in the camp, wouldn't it? But if you were called upon to share the responsibilities of the Levite, and come into the court, it'd be a shame to be willing to tarry in the camp. And if God should call you, as He called Aaron's sons, to share in the priesthood and enter the Holy Place, it'd be a shame to miss that—God's call.

But oh, friends, turn to Hebrews 10, and I want to show you one of the most wonderful verses in all the Bible. What an immensity it opens up to us. Hebrews 10:19. That which none but the High Priest could look upon in the ancient service, you can view. That which none but the High Priest did, you can do. For I read:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God; Let us draw near...” Hebrews 10:19–22.

What do you say, friends? Would you tarry way out there outside the gate? Would you linger in the camp or in the court? Oh, Christ longs to have us enter in with Him by faith into His finished work. His finished work.

This is very practical. Day by day, the Savior invites us to meet with Him there in the study of His Word and in prayer; in looking at our lives and letting Him reveal to us those things that are unlike Him. And if we'll give Him the time day by day, friends, He'll soon have us ready. He guarantees to.

But listen. Do you know the problem? The problem is that so many times when He suggests another step forward, onward, upward, our human hearts say, “Well, you know, I think I've traveled about enough for a while.”

It's easy for us to look back and think about what we've given up, what we've turned away from, the sacrifices we've made. But, ah, friends, if we'll look to Jesus in what He gave up for us, and in what He is holding for us in Heaven, we will want to make the prayer of the Psalmist our own, that we may *run* the way of God's commandments. Not with painful slowness, just inching our way along, but *run* the way of God's commandments. What do you say?

This means that day by day we'll be making changes in our lives—changes from sin to holiness, from the better to the still better and to the best, changes in our thinking, changes in our acting.

You know, there are men and women, old and young, here tonight that, between now and next vesper service, you are going to face decisions that, looking at what we're looking at tonight, will help you to make. Oh, I don't mean I know what they all are; that isn't my point. I know, friends, we're in the harvest time and plants are going to seed. I know that grain is ripening up for the garner of God, and grapes are getting black, ready for the winepress of His wrath.

Oh, I pray that every one of you may sense your privilege to go all the way with Jesus. For, may I tell you unless we do, we'll soon be all the way the other way. Everybody here will soon be just like Jesus or just like the Devil. Oh, what a thought. What a horrible thought to be like Satan. What a glorious thought to be like Jesus!

We are in the all-out generation. This is one thing that God and Satan are agreed on, my friends. We cannot escape it. We shall eventually, and that *soon*, be within the veil, forever sealed in union with Christ, having come *all* the way with Him, or we'll be outside there with the scapegoat, bearing the burden of sin and burnt in that final judgment.

Oh, friend, I want all of you with Jesus because Jesus wants all of you with Him. Shall we go? Shall we go?

"If any man will come after Me..." Matthew 16:24.

His voice echoes down along the halls of time to this moment:

"If any man will come after Me, let him deny himself, and take up his..."

His what?

"...His cross, and follow Me"

You mean there's a cross for me? Oh, yes. There's a cross for me.

And shall we say, "Dear Jesus, couldn't you manage to take me through without a cross? You took the cross and suffered it, but won't that fix things so I won't need to?"

"I am crucified *with* Christ..." Galatians 2:20.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" Galatians 6:14.

I'll tell you this, friends, the more we love Him, the more we'll want to behold the great sacrifice He's made. And the more we behold it, the more we'll want to share with Him, traveling the path that He has traveled. I repeat, He has come all the way from where He was to where we are. He invites us to go all the way with Him from where we are to where He is. Once we get that view of it, duty will be a delight and sacrifice a pleasure.

Instead of arguing, “Oh, what’s wrong with that? Why can’t I hold onto that? I don’t see anything so bad about that, that I have to give it up”—we shall with cheerful alacrity urge our way along the path to Heaven, running the way of God’s commandments.

Where are folks that are going to sing for me? Here is a song that is very precious to me. Many of you have never heard this particular arrangement of it, either the words or the music, but parts of it will be very familiar to many of you. But listen carefully:

I can hear my Savior calling,
In the tend’rest accents calling,
On my ear these words are falling,
Take thy cross and follow, follow Me.

You know, I hope every heart here will silently share in the response:

I will take my cross and follow,
My dear Savior I will follow,
Where He leads me I will follow
I’ll go with Him, with Him, all the way.

[Singing]

I can hear my Savior calling,
In the tend’rest accents calling,
On my ear God’s words are falling,
Come and follow, daily, follow Me.

I will take my cross and follow,
My dear Savior I will follow,
Where He leads me I will follow,
I’ll go with Him, with Him all the way.

Tho’ the way be dark and dreary,
Tho’ my feet be worn and weary,
Yet my heart keeps bright and cheery,
As I follow, follow all the way.

I will take my cross and follow,
My dear Savior I will follow,
Where He leads me I will follow,
I’ll go with Him, with Him all the way.

In Thy heart’s affection hold me,
In Thy arms of love enfold me
And with thine own grace uphold me,
As I follow, follow all the way.

I will take my cross and follow,

My dear Savior I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way.

Is there somebody here tonight that says, "Brother Frazee, this meeting was for me"? Is there somebody here tonight that hears the call of Jesus? It may be in trumpet tones. It may be in a very still, small voice. It may be in a knock at the heart's door. Is there somebody here that knows that Christ is calling you to go farther than you've gone before, and tonight you'd like Him to know that you're willing, yes, anxious, to go all the way?

And just now, I'm not calling for a general response. I'm talking to somebody that knows that this meeting was for you, that this message is to you, and you know that Christ is calling you to go farther; definitely farther than you've been going. You're facing a decision, and tonight, by God's grace, you're letting Him know that you're not going to hold back anymore. You're not going to loiter or linger on the lighted way. You're going to put your hand in Jesus' and say, dear Jesus, I'm willing to step faster. I don't want to delay things. I want to go *all* the way.

If there's somebody like that here, I wish you'd just stand where you are. Jesus will appreciate it. Oh, what a joy it'll bring to His heart. What a joy it will bring to His heart. How good it is, dear friends, oh, how good it is, to let Jesus know that we mean business. *He* means business.

It took all He had. It'll take all we have. He put in His infinity; we put in our little. He put in His righteousness; we put in our sins. He put in His infinite love; we put in our selfishness. What wonderful grace to cover our sins. He takes all we deserve; we take all He deserves.

I wonder if the congregation would turn to that response, "I Will Follow Thee, My Savior," [hymn] 266.

Now friends, as we sing this song, any of you that are standing and would like to, just come right forward here, for I'd like to have prayer with you in closing. And if there's somebody else that the Spirit is calling, just as he's been calling these that are standing, if you wish to make this same decision in response tonight, you come.

Will the congregation stand with these, as we sing number 266.

[Singing]

I will follow Thee, my Savior,
Wheresoe'er my lot may be.
Where Thou goest I will follow;
Yes, my Lord, I'll follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me,
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though the road be rough and thorny,
Trackless as the foaming sea,
Thou hast trod this way before me,
And I'll gladly follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me,
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Notice that next stanza. "Though I meet with tribulations"—well, should that keep me back? Did Jesus have tribulations? Listen, friends. He had tribulations on the way out to meet us. We have a few on the way back with Him. Is that all right? Oh, yes. He's traveling the road twice. Oh, let's make Him happy, holding back nothing.

[Singing continues.]
Though I meet with tribulations,
Sorely tempted though I be.
I remember Thou was tempted,
And rejoice to follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me,
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though Thou leadest me through affliction,
Poor, forsaken, though I be,
Thou was destitute, afflicted,
And I only follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me,
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

You know, dear friends, I've been in this work for 45 years of helping people to walk this road, and I wouldn't have missed it for anything in this universe. This is the most wonderful thing in all the world, to see people start on the road to Heaven, and then help them keep taking the steps nearer and nearer to the throne of God.

There are men and women here tonight, young, old, and middle-aged, that if you just really make a full surrender to Jesus, you have no idea what God is waiting to do with you and through you. But I'll tell you the truth, friends. So many people, they miss it because they just deal in partway, partway, partway. Ah friends, Jesus came all the way for you. Did He? Are you glad? What does He want? For you to go all the way with Him.

Because, remember, the reason He came from where He was to where you are was that *you* might go from where you are to where He is. Will you come? Will

you make that full surrender? Oh, come, as we sing this last stanza—Heaven's call to your heart. Ah, think how happy you can make Jesus.

This is what He thought about as He hung there on the cross, was you. Really, it's true. He thought of you. That's why He made the plunge and took your death, your separation from God. And what for? To make you sad? To make you miserable? To make you trouble? Oh, no. To take away your sin, and give you a life that measures with the life of God. Oh, friend, you can make a decision, and Jesus will help you to go all the way.

[Singing continues]
Though to Jordan's rolling billows,
Cold and deep, thou ledest me,
Thou has crossed the waves before me,
And I still will follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me,
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Now, as soon as we've had the benediction, I'm going to have a little after meeting with these folks that have come up. If there's anybody else in the audience who would like to tarry with us for this little while, we're going to get an extra blessing. Anyone may come.

Heavenly Father, dismiss this congregation with Thy blessing, and in a special way, fill the hearts of these who have made a fresh decision tonight to go all the way. Fill their hearts with the glory of love, the joy of knowing that they have made Thee happy. May the thought of the consequences in this world; may that thought be lost sight of in the wonderful thought of what this surrender means in Heaven.

Bless us as we tarry in this little after-meeting. Grant that every soul who leaves this chapel tonight shall go surrendered, arm in arm linked with Thee. We thank Thee, for Jesus' sake, amen.

God bless you all. Remember the baptism service here tomorrow night at five o'clock. Our after-meeting over here on the organ side.

[Comments made during after-meeting]

I didn't say these words. I didn't write them down here. Jesus said them Himself, and He had Luke, an inspired penman, write them down. So I have nothing to apologize for in these words. Is that right?

I wouldn't dare say what I'm going to read you here, but I dare read them. In fact, I dare not refrain from reading them.

"And there went great multitudes with Him: and He turned,
and said unto them, If any man come to Me, and hate not his

father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple” Luke 14:25–27.

You say, “Well, how in the world could a person do that, and hate his father and mother and wife and children?” In the same sense that he speaks of here, “Yea, and His own life also.”

I want to tell you something, friend, and don’t miss it. When we get a view of what Jesus has suffered for us and sacrificed for us, we’ll hate anything that would interfere with our full allegiance to Him. That’s right. And somebody may say, like those disciples at Capernaum said, “This is an hard saying, who can hear it?” But this is what Jesus said.

And, of course, you know from other scriptures, this doesn’t mean hate in the ordinary sense. It doesn’t mean to be mean to anybody. Not at all. The truth of the matter is, friends, when we make God first, and last, and best in everything, we’ll be a better father, a better mother, a better husband, a better wife, a better son, a better daughter, a better friend, a better neighbor than we ever were before in all our lives. It’s just getting everything in a proper relationship.

Christ must be first. He must be all and in all. No one must share that throne room in your heart—no one. Not yourself, not your wife, not your husband, not your father, not your mother, nobody must share that first place in your life. Do you see, friend? It takes *all*.

Now, when you give all to Jesus, Christ will in turn give you love, *His* love, for your father, your mother, your husband, your wife, your brother, sister. But may I tell you something? There’s a vast difference between loving your loved one with your selfish love and God’s unselfish love. There’s a vast difference in those two.

If you put God aside and make some human being first, it won’t be long until you, and that human being won’t be able to get along together. The Garden of Eden proves this. Do you remember that Adam thought he loved his wife so much that he couldn’t...

[Recording ended in progress]

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