

# Little Differences Dwelt Upon

#0338

Study Given by W. D. Frazee—June 21, 1978

Before my niece, Dona Steensma, sings this song, I want to tell you a word about it. I think most of you who are here this morning know that the birthplace of the advent movement is in New England and New York. Here in the northeastern part of the United States, this movement began in 1844.

One of the earliest experiences linking the advent message that William Miller preached with the third angel's message which God has given to this people to give, was the experience of Hiram Edson at Port Gibson, New York, on the morning of October 23, immediately after the disappointment. That morning after a season of earnest prayer, he and another brother went out through the fields going to visit some of the scattered flock to cheer them after the experience of bitter disappointment that they had just gone through.

On the way through this field, he was stopped about midway and looking up into the sky he seemed to see as in a vision a revelation of what had really happened the day before: that Jesus, instead of coming to this earth had come rather, in harmony with His promise, to the Most Holy Place of the Heavenly Sanctuary, there to engage in His final acts for the salvation of souls, there to appear at the mercy seat.

And so, in the light of that glory that shone from the inner room of the temple that morning, this message has gone to the ends of the earth. It is this message that makes us Seventh-day Adventists.

Elder R. F. Cottrell, one of the early pioneers, put in verse some of these precious truths, and Dona will sing them at this time.

By living faith we now can see,  
In the Most Holy Place on high,  
Jesus, our Advocate and Friend,  
Who gave Himself for us to die,  
Who gave Himself for us to die.

A Minister of holy things,  
At God's right hand exalted high,  
He pleads His own, His precious blood,  
That chosen Israel may not die,  
That chosen Israel may not die.

Once was He offered—once for all,  
A Sacrifice for guilty man,  
What wondrous, what unbounded love

Is seen throughout salvation's plan,  
Is seen throughout salvation's plan!

All glory to His holy name!  
To those who love Him will He come,  
The second time; then to redeem,  
And take them to His glorious home,  
And take them to His glorious home.  
"By Living Faith We Now Can See" by R. F. Cottrell.

In Revelation, the 11<sup>th</sup> chapter, and the 19<sup>th</sup> verse, we find the scripture that is specifically pointing to October 22, 1844, when the transition was made from the Holy to the Most Holy Place. The prophet says:

"And the temple of God was opened in heaven, and there  
was seen in His temple the Ark of His testament"  
Revelation 11:19.

As the early pioneers had their attention called to this change of ministration, this going in on the part of Christ to the Most Holy Place, their attention was fixed upon the Ark, and naturally what was enshrined within for the Ark is merely a chest to contain the law of God, God's testament or covenant. This law is fundamental in all His dealings with His creatures in the universe.

When I think of all the legislative enactments that the assemblies of this earth come up with, when I think of all the rules that municipalities and counties and states have passed, when I think of all the commandments that kings have issued, and then I turn to the King of the universe and remember that He put in 10 words His will, and Jesus, of course, summed it up in two commands:

"...Thou shalt love the Lord thy God with all thy heart... Thou  
shalt love thy neighbour as thyself" Matthew 22:37–39.

And:

"On these two commandments hang..." Matthew 22:40.

What?

"...all the law and the prophets" Matthew 22:40.

It's all comprehended in love. And so, Paul says in Romans 13:10:

"...Love is the fulfilling of the law" Romans 13:10.

Now, this special work that's going on there God intends shall be the object of our constant study. In *Volume 5*, page 575, I read:

"The great plan of redemption, as revealed in the closing  
work of these last days, should receive close

examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above" *Testimonies for the Church, Volume 5*, page 575.

What do we need to become more intelligent about? The work of the atonement. Now, the atonement that is mentioned here, is it past, present, or future? I ask that question, then I want to read the sentence again:

"All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above" *Ibid.*

Is this past, present, or future? Well, it's present, yes. Certainly, it includes much that's past and some things that are in the future, but this is the work of the Most Holy Place. This is what is involved in that prophetic statement:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed" Daniel 8:14.

The cleansing of the sanctuary involves the blotting out of the sins of God's people who have overcome them. It involves the investigative judgment where the cases of all are examined. But it involves my dear friends, a special work of preparation that God's people may be ready for the judgment.

Without that special work of preparation, we could not stand in the judgment. The work of atonement that is now going on is designed to bring about a condition, bring God's people to an experience where God Himself can say of them Revelation 14:12. Will you repeat it with me:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" Revelation 14:12.

What does self-supporting work have to do with this? If it doesn't have anything to do with it, friends, I'm not interested in it, I'm not interested. If I know my heart, I'm not interested in putting my life into anything unless it comes *from* the Most Holy Place of the Heavenly Sanctuary and leads *to* the Most Holy Place of the Heavenly Sanctuary.

The third angel's message came from the Most Holy Place. When Jesus in 1844 closed the door of the Holy Place and went into the Most Holy Place, He sent His angel, the mightiest angel in glory, down to this earth on rapid wing that he might point men to the law of God enshrined there in the Ark in the Most Holy Place.

And why? That the attention of men might be directed to the standard of judgment, that they might see their lives faulty and weak, inefficient in the light of this holy law. And that they might see the need for the cleansing blood of Jesus, not

merely to forgive the past, not merely to get rid of the guilt, but that a people might be prepared whose lives are in harmony with this law, that a people might be prepared whose lives measure up to this law.

I want you to think of that work of atonement. Think of that word “atonement.” This is the work of Jesus, the work of atonement. God’s servant sometimes spells it “a-t” hyphen “o-n-e” hyphen “m-e-n-t,” at-one-ment, at-one-ment.

What has brought separation between man and God? Sin. What must happen in order that God and man may be at one again? What must happen to sin? Sin must be taken out of the way.

And so, it is written in John 1:29:

“...Behold the Lamb of God, which taketh away the sin of the world” John 1:29.

The apostle says:

“And ye know that He was manifested to take away our sins...” 1 John 3:5.

So, Christ is in the business of doing what with sin? Taking it away, taking it away. If you were the Devil, what would you do about it? Well, I’ll tell you what he *is* doing about it, friends. He’s trying to get people busy about anything and everything that will keep them from looking where the help is. The help is not on earth, it’s in heaven. It’s not in man, it’s in Jesus Christ. For there, as we look through the open door of the Most Holy Place, we discern our Great High Priest ministering to bring man back into harmony with this law. We see this standard clear and beautiful. And we see the means by which man may be brought back to God. The sprinkled blood and the smoking censor tell us about the life and death of Jesus and His mediatorial work, which is necessary to bring man back once more into harmony with God.

Now, out of this springs everything that belongs to the third angel’s message. Not the side issues. They’re not for us to meddle with. Everything that belongs to the third angel’s message springs from what we’ve just gone over. The work of Jesus in the Most Holy Place is calling attention to the law, which defines our duty, and the sprinkled blood, which gives us salvation from the sin and gives us the power to overcome.

Why do we have health reform in the third angel’s message? If all there is—don’t miss this—if all there is to the work of atonement, if all there is to the work of salvation is for a man to recognize that Jesus died 2,000 years ago and I accept that, and I’m saved, if Jesus comes the next minute or any time in the future and He snatches me away, if that’s all there is to it friends, then the question of the condition of my health is largely a personal matter, largely a personal matter.

But—watch this—if what Jesus is seeking to do is to cause my mind to understand His will, as revealed in this law, if what He is seeking to do working through my mind is to make me not only intelligent in understanding this law but

capable through His grace of obeying it, then friends, the condition of my bloodstream affecting the condition of my brain and its function is very important. And what goes into my mouth, the food and drink that I swallow, becomes important because it becomes blood, and blood is carried to the brain to nourish those billions of brain cells where the thought process takes place.

So, health reform is more than a matter of avoiding lung cancer and heart attacks. It's more than a matter of living longer. It's a matter of living better, not simply of avoiding sickness, but of having abundant health that our minds may function clearly to understand God's will. I'm thankful for the health message. Aren't you?

Why do we have Christian education? It is not merely that our children and youth may avoid the fables of evolution and exposure to the temptations of the drug traffic and immorality. It is this, my dear friends. As the body is built up from the food we eat, our minds are built up from what goes in our eyes and ears and other sense organs, so that the text that the student learns his arithmetic from, his English from, his History from, those textbooks are not only giving him certain technical information, they are affecting his character. The teaching that he receives is not only giving him facts, but giving him an attitude toward facts, a disposition either to make God first in his life in harmony with this law, or a disposition to make self first and to live largely for this life. I'm thankful for Christian education, as well as health reform. Aren't you?

Why did God give us soul-winning? Not merely that we might enlist others in this good way, but that we might have the experience that comes only through sharing with others. Unselfish ministry underlies all true development. It is only as our hearts are drawn out after others that we can become co-workers with Jesus, that we can become partners with Him in love. I'm thankful for evangelism, whether public or private, whether carried on by the ordained ministry or by the members of the church. I'm thankful for soul-winning. Aren't you?

Health reform, Christian education, soul-winning, all of these come directly (properly understood) from the ministry of Jesus in the Most Holy Place, and from the practical application of these truths to character building in the light of the judgment.

Now, I had a little experience this morning that I want to share with you. I was taking a walk before the early morning meeting, and I noticed something around my ankle that didn't feel very good.

And I thought, "Well, something has gotten in my shoe, and maybe I can reach down there and pull it out."

Well, I tried, but I wasn't successful.

And so I thought, "Well, maybe it'll go away."

Did you ever have some problem and try to adjust it and think, "Maybe it'll go away"?

Sometimes it goes away, sometimes it doesn't. Well, this one didn't go away. And so, I stopped on the road and took my shoe off and shook my shoe out to get what seemed to me like a piece of gravel out. Nothing came out.

And I thought, "Well, I wonder what it is?"

So, I put my shoe back on and started again, but there it was, there it was. And so finally, I went back in one of the houses and took my shoe off and took my sock off, and there was a tiny little—if I don't lose it here, I'll show it to you. I don't think you can see it. Can any of you see it? A tiny, little white piece of gravel. It's so small that if it were made of gold, it wouldn't be worth very much. But there it is, and that was the offending member.

So naturally, I took it out of the sock and put my sock back on and put my shoe back on and went on with my walk, no longer bothered. And I've been thinking about it this morning, dear friends. If it had been a boulder, it wouldn't have bothered me at all. If it had been an ordinary-sized rock, it never would have gotten in there. Some of the things that bother us the most are the little things. It was the little foxes that Solomon said in his song spoil the vines [a paraphrase of Song of Solomon 2:15].

And so, this morning for a few minutes, as we stand as it were gazing up with Hiram Edson into that door opened in heaven, I want to beseech you for Jesus' sake, if there's some little thing that is hindering you in getting ready for heaven, find out what it is and take it out of the shoe. What do you say, friend? We need to run the way of God's commandments. We need to have our feet "shod with the preparation of the gospel of peace" (Ephesians 6:15).

Now, last night I shared with you from Ephesians the fourth chapter, the burden of the apostle that we might earnestly seek the unity of the faith, the unity of the faith. I want to tell you something, friends. The Latter Rain will never come, and this work will never be finished until God's people are heart to heart with Him and with one another. The Savior's prayer must be answered that His church may all be one, as Christ and the Father are one [a paraphrase of John 17:21–22]. Do you want that experience?

I found a statement here in *Volume 8* that I want to share with you at this point. Just one little sentence, but oh, how much it contains.

"Little differences..." *Testimonies for the Church, Volume 8*, page 243.

"Little differences dwelt upon lead to actions that destroy Christian fellowship" *Ibid*.

Now, I'm going to read this again. Then I'm going to let you repeat it with me.

"Little differences dwelt upon lead to actions that destroy Christian fellowship" *Ibid*.

Together:

“Little differences dwelt upon lead to actions that destroy Christian fellowship” *Ibid.*

Again:

“Little differences dwelt upon lead to actions that destroy Christian fellowship” *Ibid.*

Now, let me leave something out of the sentence and read it like this and see if you agree with me when I read it like this:

“Little differences... lead to actions that destroy Christian fellowship” *Ibid.*

Is that what it says? Well, if it does, friends, we're in a pickle, we're in a hard place because I read something here in *Ministry of Healing*. Once I read it, you'll say, “Why, of course, that's true. I know it's true.”

Page 483 of *Ministry*:

“We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing” *Ministry of Healing*, page 483.

We differ then, widely, so widely that there are no two alike. Well now, back to my sentence in *Volume 8*. Let me read it now like it's written like we read it at first:

“Little differences dwelt upon lead to actions that destroy Christian fellowship” *Testimonies for the Church, Volume 8*, page 243.

What's the key expression there? Dwelt upon. The answer is not to make everybody think like everybody else. In the first place, you can't do it.

Do you remember Charles V, the emperor there in the Holy Roman Empire during Luther's great Protestant Reformation? He tried, oh so much, to hold Europe together under the Pope. And finally, when he saw his empire, much of it, devastated by civil war, in desperation in his old age, he retired to a monastery and there, as a sort of hobby, he devoted himself to clocks, clocks. He had a clock and a clock and a clock and a clock and a clock.

Do you know what he tried to do? He tried to get them to keep time. And in his closing days, he said, "What a fool I was to think that I could make men think and act just alike when I can't even make clocks keep time together."

"We differ so widely..." *Ministry of Healing*, page 483.

You see, if God had been wanting to make everybody think and act precisely alike, He could have stamped us out like they do motorcars in Michigan and saved a lot of time and trouble. Couldn't He? God values individuality. You and I need to have a sense of the value of the atonement. The reason that Christ has paid the tremendous price of His own life, the reason that He's still engaged in this work of reconciling man to God is that each soul is of special value to heaven, each soul is of special value to heaven. And no two are alike.

"Little differences dwelt upon lead to actions that destroy Christian fellowship" *Testimonies for the Church, Volume 8*, page 243.

Yes. It's the way life is.

Now, what's the remedy for it? The remedy or the preventive, you can use either word you wish. You'll find it over the page:

"As we become interested in the salvation of souls we cease to mind the little differences that so often arise in our association with one another" *Ministry of Healing*, page 485.

What is it that enables me to work with my brother? He uses milk, and I think people shouldn't use milk, or I use milk, and he thinks I'd be better off without it. He even puts oil on his bread, and I know that that's bad for the bloodstream. Or I put oil on my bread, and he thinks I'd be better off without it.

What is it that enables me to work with a brother like that, who is so colossally different from me? What is it that enables me to do that? Why, it's that we're both interested in the salvation of souls. We're both interested in the salvation of souls.

Oh, my dear friends, I'm not talking about "fellowship with the unfruitful works of darkness" (Ephesians 5:11). I'm not talking about going into partnership with a bank robber or a bootlegger. I'm not talking about anything remotely like that. I'm talking about the fact that within the bonds of Christian fellowship, there is room for little differences in speech, in dress, in diet, in music, in a lot of things. And they're there whether you wish they were or not.

Oh, there are times, friends, that if I could buy it with money, I'd give a hundred dollars to change somebody. I think they'd be better off. But I dare not do it. As sometimes happens, the operation might be a success, but the patient might die. No, I have to be very patient while God gets all my brethren to agree with me. Sometimes I think it's taking Him a long time. It could be that He's trying to work on



me a bit, to get me to agree with some of my brethren. What do you think? Well, if you think so, help me, will you?

“As we become interested in the salvation of souls we cease to mind the little differences that so often arise in our association with one another” *Ibid.*

And in this frame of reference, friends, I want to plead with you, let us avoid setting up as signs of the third angel's message what are at best only our personal applications and interpretations. If you or I give people the impression that to be a part of this remnant church means that we use no dairy products, we are giving a false impression. We are bearing false witness against the church. If you and I give the impression that to become a Seventh-day Adventist means that we go on a no-oil, no-free-fat diet, we have grossly misrepresented the third angel's message and the Seventh-day Adventist Church. This is not the present truth of the third angel.

Don't misunderstand me. I readily recognize that some physicians find a great help for some of their patients by putting them on restricted diets. And I'm thankful for that. But dear friends, it's a long way from taking a program of a diet which works for an invalid and applying it to the whole population and urging it as the way to avoid sickness. It's a great step.

Let me illustrate it. Some of these who are most urgent in pressing these so-called “advanced” positions say, not only no free fat, no cholesterol, no sugar, but no salt. And why? Because here comes a business executive that weighs 250 pounds, and the doctor puts him on a program with no free fat. Bless his heart, the patient's got enough free fat to last him for months, friends. Don't worry about it. He'll get along fine. And so, he cuts out this, and he cuts out that. And he's put on a no-salt program, but probably he's been eating too much salt for 50 years. A fast of salt would do him a lot of good, my friends.

But now comes along a thin, very thin, health reformer. He has already quit liquor and tobacco, which helped give the executive a heart attack, you understand. He has already quit not only pork but all kinds of meat. He has “advanced” (quotes “advanced”) so that he no longer touches any milk or any dairy products or any eggs. And now he hears the good news that the way to get still further in health reform is what? No oil, no vegetable fats of any kind, no free fats, no sugar. And what happens to him?

I was talking with somebody not long ago in a meeting where we were a thousand miles from here, a very fine gentleman and his wife. This man is a very conscientious reformer. He teaches the Bible and the Spirit of Prophecy. And he had gotten the news that the way to really advance was to accept these so-called advanced ideas. And what was happening to him? He was losing weight. His wife was concerned. His wife talked with me in his presence.

Well, I happened to have with me a statement from the Ellen G. White publications that I shared with him pointing out that Sister White at no time either advocated or practiced a no-salt, no-sugar, no-milk-and-eggs program. She never

did. She never advocated a no-free-fat program. She didn't practice it herself. And anything you hear to the contrary is either ignorant or careless, my friends.

Believe me, if some physician wants to put his patient on a no-salt program, fine. That patient may need to be on it. That's a medical problem. I have nothing against it. But if, because of that, self-supporting institutions become infiltrated and infected with the idea that to keep taking stricter and stricter stands on diet is the way to get ready for the Latter Rain, we have missed the boat, my friends, we have missed the boat! It's not in that direction at all. No, no. No, no.

Let me read you a statement here from the book *Ministry of Healing*, page 318:

"Not all who profess to believe in dietetic reform are really reformers... Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors... Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction" *Ministry of Healing*, pages 318–319.

Look here, dear friends. If there's an extreme over here of indulgence, and there's an extreme over here of strictness, where must I be? Where must I be? In the middle. Not in the middle of the world's road. That total road is going the wrong way, but in the middle of God's road, my friends. God's road is narrow, but it's not as narrow as some people make it.

And I plead with you, take the figure of the narrow road. If I try to broaden out that road and bring in things that God has expressly forbidden and told us not to touch, then I have made the road too broad, and I'll lead people away from the Most Holy Place. Do you see? I'm leading them to disobedience.

But suppose—and don't miss this—suppose that I lead people to think that the real way of salvation is narrower than God has really made it. Then, what have I done? I have turned some people off. Some people will not follow me up that road.

And when in the kingdom of God, God looks at me and says, "Why did you make that way so narrow?" I'll be speechless, friends. If I leave the road the way He's left it, then with joy I can invite others to share with me.

Don't misunderstand me, friends. The individuality of men finds expression in diet as well as in all these other matters. And what you do as an individual should be what you have found to be best for your health.

For example, I read here in *Ministry of Healing*, page 320:

"Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some cannot use milk..." *Ibid.*, page 320.

What's the subject of the sentence? "Some."

"Some cannot use milk..." *Ibid.*

But that's not a period at the end of it. The rest of the sentence says:

"...while others thrive on it" *Ibid.*

What's that word "thrive" mean? It means more than tolerating, doesn't it? It means they do well on it, they grow. They function nicely on it.

"Well," somebody says, "wasn't that written several years ago?"

Yes. So was the Bible, dear friends, so was the Bible. And I thank God that He's given us light in the Bible and the Spirit of Prophecy which properly studied and properly applied, will guide us all the way along the pilgrim pathway. What do you say?

So my dear friend, my dear friend, if evangelism is your objective, if soul-winning is why God has called you into this, be very careful how you narrow down the road and make it hard for somebody to come with you into the kingdom of God.

"Oh," but somebody says, "Brother Frazee, you don't know. The world is getting ahead of us in this. There are people, they don't want anything that's got any animal product in it."

Yes. And what percent of the population are they? And will you follow some passing fad to gain one and turn 10 others off? What about that, my friends? The same dear Lord who told us through His prophet to be careful about these things and to be moderate in our use of milk, moderate in our use of sugar, the same dear Lord that told us to be moderate in many things in life has warned us against the extremes of proscribing that which is only to be taken in moderation.

Solomon himself is a good example of this. In the Proverbs, God inspired him to write:

"My son, eat thou honey, because it is good" Proverbs 24:13.

Is honey good?

"Oh, I don't know about that. I've heard that you shouldn't eat any free sweets, same as you shouldn't use any free fats. In fact, I'm questioning about this maple syrup you all are making up here. Hasn't that got quite a bit of sugar in it? Better stop that."

Well, there's a verse in the Bible:

"My son, eat thou honey..." Proverbs 24:13.

And whether the honey comes out of a beehive or a maple tree, I'm for it. What do you say?

But now, wait a minute. Over the page, it says:

"It is not good to eat much honey" Proverbs 25:27.

Would that apply to maple syrup, too? Is there such a thing as eating too much? Do you think a person could eat too much maple syrup? Do you think it was ever done? Why yes, its very sweetness tempts some people to eat too much.

"Well, I'll tell you what I think I'll do. The only way I'm sure that I won't eat too much is to never eat any. Then I know I won't eat too much."

How about that program? If that's the only way I can keep from it, maybe I'd better, but I'd better not apply that to food in general, had I? It'd be kind of hard.

Are there people that eat too much food? Would it be a fact that if I'd quit eating altogether, I'd never eat too much? Yes. You wouldn't recommend that, though, would you?

Now friends, we smile at the absurdity of some of the illustrations, but my soul is burdened for one thing. It's the preparation of a people for the judgment. It's the making ready of a people for the coming of our Lord. It's looking in through that open door of the Most Holy Place where the law is. And I pray God that we may be kept from personal tests, little differences that stir up strife and make people take sides, and say, "Everybody's got to see this or else they're not up on the advanced point where I am."

My dear brothers and sisters, let us have done with lesser things and get ready for the final push for the kingdom of God. What do you say? And when you sit at the table, eat the food that you believe is best for you and let your brother do the same.

And you sisters, when you make your dresses and when you fix your hair and buy your shoes, do the best you know to please Jesus, but let your sisters do the same. We've come to the time when the brethren have to say that to one another, too. All kinds of ideas, fads and fancies, all sorts of hairdos, beard styles and all the rest from head to foot. Brethren, it's a wonderful thing how God puts up with all of us, isn't it?

"Oh, I wish everybody could be like me."

But they can't, and I have to live with it. No, seriously friends, I'm so thankful that there's only one like me. That's all this world can stand. That's enough. And I genuinely appreciate my brethren and sisters, some of whom don't eat just the way I do, or don't dress just the way I do.

And I don't mean by this to leave the impression for a minute that dress is not important or that diet is not important. What I'm pleading for is that we see there's a

Mt. Everest that towers far above the hills, and that is God's holy law written there on the tables of stone by His own hand, where Jesus is standing there before the Ark holding up his wounded hands that He may not only pardon our past transgressions but give us overcoming power. Oh, I want to keep on that narrow road, but I want to be sure that I'm leaving it as wide as He's left it, that I may make it as attractive to as many as possible that together we may welcome Jesus at His appearing.

"I will follow Thee, my Savior,  
Wheresoe're 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."  
*Seventh-day Adventist Hymnal, #623, first stanza.*

"Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above."  
*Seventh-day Adventist Hymnal, #350, first stanza.*

God bless you all. You're dismissed.

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