

# Harvest of Revelation 14

#0562

Study Given by W. D. Frazee—August 14, 1964

I did appreciate that beautiful duet so much. Didn't you? That's one of my favorite songs.

“Fullness of love to me now impart,  
Reign Thou supreme, O Lord, in my heart.”

I'm glad that prayer is going to be answered. Aren't you?

Our text this morning is found in the book of Revelation, the 14<sup>th</sup> chapter beginning with the 14<sup>th</sup> verse. In this closing study that we have together at this time, I would like to have us look at the climax of the great threefold message represented in the harvest.

The purpose of the three angels' messages is to develop a people who will welcome Jesus with joy at His appearing. And they are represented in the Scripture which we shall read as golden grain for the garner of God.

But as we shall note, there is another harvest which ripens at the same time. The wicked ripen up, as well as the righteous. Let us read Revelation 14, beginning with the 14<sup>th</sup> verse. John says:

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs”  
Revelation 14:14–20.

You see the two harvests. As I've been looking out over the fields in this area in recent days, I see that the time of harvest is come. Yesterday and this morning, the field next to the little house where we've been staying has been reaped. The sickle, the modern sickle of modern machinery, has been busy harvesting the grain. What a beautiful sight it makes—a field of grain all ready for the harvest.

And this, inspiration takes to represent the people of God as they come to the time of the appearing of Jesus. The wicked are represented, you see, by grapes fully ripe. They are put into the winepress.

You know, in ancient times and in some parts of the world still (over there in the east), when the grapes were gathered, they were dumped into a great winepress, a stone vat. And the people of the village would get in there with their bare feet and tramp those grapes. And from a hole in the side, the grape juice would come running out.

And so, we have the words:

“Mine eyes have seen the glory  
Of the coming of the Lord;  
He is trampling out the vintage  
Where the grapes of wrath are stored.”  
*Seventh-day Adventist Hymnal*, #647, first stanza (partial).

Jesus is coming for two purposes, friends: to gather the golden grain and take it home to the garner of God; to gather the harvest of the wicked, and they will be cast into the great winepress. And oh, what it will mean to have the life crushed out in that great winepress of the wrath of God!

Now, you notice in the picture that's presented here, there is no third class, and there will be none. There are those who comfort themselves with the thought that there's going to be some intermediate group. But such teaching is foreign to the Bible.

I would like to have you note the simple but vital implications of the Scripture which we have read this morning. Let me state those implications very simply. Soon every person in this world will be just like Jesus, or just like Satan.

May I repeat that? Soon every soul in this world will be either just like Jesus or just like Satan. Now, let us develop that thought a little.

What is this grain that is gathered for the garner of God? You remember in the 13<sup>th</sup> chapter of Matthew, Jesus uses a similar figure. And He says:

“...The harvest is...” Matthew 13:39.

What?

“...the end of the world...” Matthew 13:39.

“...The harvest is the end of the world...” Matthew 13:39.

Now, notice the 38<sup>th</sup> verse:

“...The good seed are the children of the kingdom...”  
Matthew 13:38.

What's the good seed?

“...The children of the kingdom...” Matthew 13:38.

Now, how do you get seed? There's only one way to get seed and that's to plant seed. Is that correct? No other way. With all this modern science and research and scientific work that's carried on, nobody has ever yet made a seed in the laboratory. Do you think they ever will?

Some people are wondering, “What in the world are they going to do with their faith in God when science creates life in the test tube?”

Well, don't worry about it, dear friends, don't worry about it. Let me tell you clearly that only the Creator can impart life. That's what the Bible teaches.

“For with Thee is the fountain of life...” Psalm 36:9.

But my point is every seed that has come here in this world at every harvest time has been because somebody did what? Planted seed. By the way, what kind of seed do you get? Is the Bible correct when it says:

“...Whatsoever a man soweth, that shall he also reap”  
Galatians 6:7.

We sow wheat, we get wheat; we sow corn, we get corn. Yes. Now, what is the seed which planted develops the good seed, which are the children of the kingdom? Ah, when we turn to Galatians the 3<sup>rd</sup> chapter, we see *what* the seed is, *who* the seed is. The seed is Jesus. Galatians the 3<sup>rd</sup> chapter the 16<sup>th</sup> verse makes that clear:

“...Thy seed, which is Christ” Galatians 3:16.

That was the promise to Abraham:

“...In thy seed shall all the nations of the earth be blessed...”  
Genesis 22:18.

So, Christ is the seed. He was the seed that was promised in Eden, the seed of the woman which would bruise the serpent's head [a paraphrase of Genesis 3:15]. Jesus Himself said that:

“...Except a corn of wheat...” John 12:24.

That is, a grain of wheat.

“...fall into the ground and die, it abideth alone: but if it die, it bringeth forth....” John 12:24.

What?

“...much fruit” John 12:24.

So, Christ was the heavenly Seed, the good Seed, which was brought from heaven, planted here in this world. He died that from Him there might spring an abundant harvest of ripe grain (mark the point!) fully like the original seed.

And so, it is written in the 29<sup>th</sup> verse of Galatians 3:

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” Galatians 3:29.

You see, we are the seed. But first, the good seed must be received into our hearts, and then we become like the seed which is planted. That’s our only hope, friends, of having a part in this harvest. We must become fully like Jesus by receiving Him into the heart.

The wicked, of course, we’re told are the children of the Devil, and they become like the original planting of wickedness.

Now, I’d like to notice then a little of what Jesus is like, what it means to receive this seed into our hearts and to become like Him. Let me say again in a very simple way what this involves. It involves love. In fact, love includes it all.

“He that loveth not knoweth not God; for God is love”  
1 John 4:8.

Now, you would think that everybody would like love and would like to enter into the experience of love. It seems strange that there should be any controversy over the matter. It seems strange that there should be any difficulty, any strife over the question, doesn’t it? You’d think everybody would vote, as we say, with both hands for love.

But ah, dear friends, there is a mystery here. How is love revealed? Well, Jesus tells us how it is revealed. John the 14<sup>th</sup> chapter and the 15<sup>th</sup> verse:

“If ye love Me...” John 14:15.

Do what?

“...keep My commandments” John 14:15.

“If ye love Me, keep My commandments” John 14:15.

Now, do you know why love is manifest in the keeping of the commandments? Well, let's turn over to Romans the 15<sup>th</sup> chapter, the 1<sup>st</sup> verse, and notice these interesting verses at the beginning of this chapter:

"We then that are strong ought to bear the infirmities of the weak, and not..." Romans 15:1.

What?

"...and not to please ourselves" Romans 15:1.

Why not? Because my dear friends love is a desire to please somebody else. That's what love is. Now, we all know a little bit about human love, and we all have experienced this to some extent. Do you know anybody that loves you? Does anybody love you? Did anybody ever love you? How did you know it? You think back, friends. It was simply this—they tried to please you, they tried to please you.

And may I ask another question? Is *this* not true? The more they loved you, the more earnest were their efforts to please you, the more they were willing to spend.

I suppose some of us have gotten a birthday card, or a Christmas card, or some other greeting. Did you ever look around on the back page of that card and look down at the bottom? Some of you smile. You know what I'm asking about, don't you? Yes, yes.

Ah yes, friends, love delights to please. And the *more* one loves, the more one is willing to spend, not just some nickels or dollars, but life itself.

"We...ought...not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself..." Romans 15:1–3.

Well, I wonder whom Jesus did please. Oh, He pleased His Father, didn't He? Yes. He pleased His Father. Do you please your Father? This is what love is—a desire, a purpose, an *intense* desire, an all-embracing purpose to please, to please. And that is the basis of obedience.

"If ye love Me, keep My commandments" John 14:15.

"...This is the love of God, that we keep His commandments"  
1 John 5:3.

And yet, somehow, dear friends, as I say, there is a mystery about it. For 6,000 years, the universe has been troubled by another philosophy. And that is this, in varying degrees and in varying manifestations, the thought is that the way to really have some fun is to please *yourself*, break the law, go contrary to regulations. Instead of doing what you're supposed to do, do something else that some "friend" (quotes around friend) suggests would be wonderful.

This all, as far as this world is concerned, began back there in the Garden of Eden, in the third chapter of Genesis when Eve, wandering near the forbidden tree (Was it the forbidden tree? Was it really? Yes.), wandering near the forbidden tree heard a voice seeming to be the echo of her own thoughts:

“...Yea, hath God said, Ye shall not eat of every tree of the garden?” Genesis 3:1.

[Elder Frazee paraphrases Satan] “Oh, you thought God loved you, didn’t you? But I love you better than God does because there are some things that God won’t let you do, but I will. There are some things God says you shall not do, but don’t you be afraid. Come with me, and I’ll show you something wonderful, something wonderful.”

And when that suggestion was received and acted upon, what began? Sin began, and that is where sin *a/ways* begins, my friends. That was the seed of doubt, the seed of disobedience and, of course, the seed of sorrow and death.

Now, let me ask you something. If Eden was lost over that little thing (we call it a little thing) of simply disobeying God when He said, “Don’t do this,” if Eden was lost over that apparently little thing, tell me, if Eden was lost, can God take you and me *back* into Eden until we’ve learned the lesson *not* to do that? No, no. He can’t do that and be just.

And so, God is going to produce people who will be eternally safe in Eden, who will succeed in this world where Adam failed. Now, Jesus, 2,000 years ago came in our flesh, took our humanity with all its liabilities. And I want you to notice what happened to Him in Hebrews the fifth chapter and the eighth verse. I say, “happened.” I mean the experience that He entered into.

“Though he were a Son, yet *learned* He obedience...”  
Hebrews 5:8.

He learned obedience. Jesus succeeded where Adam failed. Now, it’s interesting the rest of the verse:

“...yet learned He obedience by the things which He suffered” Hebrews 5:8.

Of course, I’d like to learn it without any suffering, wouldn’t you? Do you know a way to learn obedience without suffering?

“Oh, I know the way. Just have our parents never ask us to do anything except what we want to do. And that’ll prepare us to expect that God will never ask us to do anything except what we feel like doing. That’s the way to learn obedience.”

Or is it? Well, that wouldn’t be obedience, friends. That wouldn’t be pleasing our parents or pleasing God. It would be pleasing what? Ourselves. And that is selfishness, and selfishness is just not love, dear friends. Love and selfishness are eternity apart. And the two philosophies in this world today, stripped of all

technicalities and big long words, is simply this. What is the successful life, the happy life, the satisfying life? Is it the life of love or selfishness?

Some people in following the life of selfishness drink liquor and use tobacco, but you and I wouldn't do that! It just could be we're just too selfish to do something that we know would give us lung cancer or hardening of the liver, right? And if that's the thing that keeps us from smoking and drinking, then friends, we are not yet ready for heaven, are we? Oh, no, no. It's a wonderful thing to reach the point where we love to obey. Why? Because we want to please the one we are obeying.

God intended that every child should learn that lesson in the home. He intended that every child should learn it in the early years of life. Samuel did, and God wants *your* child, dear parent, to learn it early—obedience. In fact, we're told that:

“Before he [the child] is old enough to reason, he may be taught to obey” *Child Guidance*, page 82.

In fact, it goes further. It says he *must* be taught to obey [see *Counsels to Teachers, Parents and Students*, page 110].

This idea that obedience is always to be the result of a mind that comprehends all the reasons involved is a mistake. There is a greater reason for obedience. It is this:

“I love my earthly parents. I want to please them. I will do that which pleases them.”

“I love my heavenly Father. I will obey Him. I want to please Him. I will do that which pleases Him.”

Notice this comment on the Fifth Commandment in the book *Patriarchs and Prophets*, page 308:

“And he who rejects the rightful authority of his parents is rejecting the authority of God. The Fifth Commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness...” *Patriarchs and Prophets*, page 308.

All that's in the Fifth Commandment. Now, let's look at that a minute. What authority is it that the parent exercises? The authority of Whom? God, God. That's right, the authority of God. And when I rebel against that, I'm rebelling against Whom? God. When I evade that authority, I'm evading Whose authority? God. When I set aside that authority, Whose authority am I setting aside? God's.

Now, I know this is dreadfully old-fashioned. I know as far as the customs of the times are concerned, it went out long ago, perhaps with the horse and buggy, perhaps before. But at least it's not current in the jet age. I understand that.

In fact, the Bible foretells that in 2 Timothy 3:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...”  
2 Timothy 3:1–2.

Selfishness has gone to seed. And in the long list of fearful crimes characterizing this modern age, we find there in the middle:

“...Disobedient to parents...” 2 Timothy 3:2.

Yes, friends, God foresaw our age and foretold its characteristic marks. But these are the grapes of wrath that are soon to be cast into the winepress of the wrath of God. But here and there over this world, there will be homes like Abraham’s. God said:

“For I know him, that he will...” Genesis 18:19.

“Beg”? “That he will persuade”? “That he will entreat”? “That he will bribe”? Am I quoting it right? What does it say?

“...that he will command...” Genesis 18:19.

Oh, no, He wouldn’t do that. He had never learned about modern psychology, had he? He had never grasped the idea that if you command a child to do something, that’s the very thing he doesn’t want to do.

My wife was nursing in a wealthy home. There was a little boy in the home, a little fellow. His mother wanted him to go to bed. Do you know how she contrived to get the little fellow to take his clothes off and go to bed? Quite a scientific mind the mother had.

She said to the little fellow at bedtime, “Don’t you dare take your clothes off and go to bed.”

And from the bedroom came the answering word, “Mommy, I’m taking my clothes off!”

“Don’t you dare do that! Don’t you dare do that!”

And thus, with threatening, the drama proceeded until finally, the little one was safely in bed.

Quite smart, wasn’t it? Training for the lake of fire, my friends, training for hell, grapes of wrath ripening fast, even in childhood, grapes to be cast into the great winepress and trodden without the city.

Ah friends, obedience is not popular in home, or school, or church today. People resent being told what to do. Of course, I might add that one of the reasons, *one* of the reasons, is that parents are not *a/ways* loving and kind in maintaining



authority. Teachers are not *always* like Jesus when they try to enforce obedience. But whether in the home, or the school, or the church, we must all learn obedience. And if it be by the things which we suffer, ah friends, how wonderful it is to have love enough to suffer what we need to learn, to learn obedience.

In the book *Patriarchs and Prophets*, speaking of Abraham, it says this on 175:

“Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac’s deference to his father’s judgment...” *Patriarchs and Prophets*, page 175.

This is speaking about when he was 40 years old, and his father arranged the selection of his wife, you remember. It says:

“Isaac’s deference to his father’s judgment was the result of the training that had taught him to love a life of obedience”  
*Ibid.*

I’ve been pondering over that line, friends. It’s a most interesting thing. How could a young man ever learn to *love* a life of obedience? It’s something if they put up with it till they get to be 16, or 18, or not later than 21—if they can tolerate it, if they can endure it, if they can stick it out, grin and bear it.

But Isaac, it says, learned “to love a life of obedience.”

Ah, my dear friends, *that* is what it means to be the seed which is to be garnered for heaven, to learn to love a life of obedience in the home, in the school, in the church, in the universe. To love to find out what law is because we want to be in harmony with it. To love to find out what is wanted because that’s what we want to do is to please.

Now, of course, the higher authority always takes precedence over the lower. In other words, when God says, “Don’t worship images,” and Nebuchadnezzar says, “Bow down,” we do what? We stand up.

But mark it, that isn’t because of rebellion. It’s because of the opposite of rebellion.

It isn’t because, “Here’s a chance to do what I want to do. And I’m so glad that Nebuchadnezzar said to bow down because now I can do just what he said not to.”

No, no. I feel sorry sometimes for young people and older ones who grab onto something that they see—they think they see is wrong in the church, or in the school, or in the home, and in righteous decisions stand up to resist it.

We need to examine our motives, dear friends. We need to be cleansed of every rebellious attitude. We need to learn to love obedience, to love to please. And God is going to have a group of people pretty soon, and when they’re ready, He’s

coming and gathering them for the garner of God. I want to be among them, don't you?

But now, let me tell you, friends, what the great delusion is. It's this. That selfishness is not so bad if it doesn't go too far; that disobedience is not so wicked if it's only in little things; that apostasy is not so terrible if it only is allowed to come in gradually. This is the great delusion!

But listen, that is exactly the point over which sin entered in the Garden of Eden. It was what men would call a little thing that Adam and Eve disobeyed on. Am I correct?

Ah friends, listen. Did you ever see a sled or a toboggan about ready to start down a steep hill? I carry a little mark here in my chin that I got at the bottom of the slide as the sled, hitting something at the bottom, bounced up and hit me like that.

Tell me, friends, where is the place to stop a sled if you don't want to go to the bottom? Where? At the top, at the top. And if you don't want to go *all* the way with Satan, don't even start with him.

In order that the universe might be thoroughly convinced of this, Jesus came to Bethlehem and Nazareth and lived the life. And then, He went to Calvary and died the death. He lived the life to prove that the life of obedience could be carried on in this world in our flesh. He died the death to show us the result of disobedience.

In two ways, the cross shows us the result of disobedience. First, it shows us, my dear friends, what sin will do to God. When Satan was allowed to get his hands on Jesus, what did he do? He murdered Him. And he took the cruelest way that he could invent to do it. And that's the kind of murderer that sin, disobedience will make of *you* if you let it.

I wonder, friends, if you had a tumor on the brain and the strange effect of it was that it made you quite happy, and yet you knew that if you kept it it was going to kill you, and before it killed you would make you a murderer of your best friends, would you keep the tumor, or would you have it operated and taken out? Come, think it through.

There is something mysterious about the malignancy that we call sin. It gives to those who have it some temporary thrills. But ah, friends, they're all deceiving and unreal, just as happiness caused by pressure on some point in the brain by a growing tumor would be unreal. But if you keep that tumor, it will kill you, and it will cause you to murder your best Friend. Let's have it taken out. What do you say?

The cross is the place where we see the result of sin. We see sin murdering Jesus. But ah, friends, there's another way that the cross teaches us the fearful cost of sin. It wasn't just the crucifixion. It wasn't just the cruel torture that men urged on by demons brought upon Christ that shows us the result of sin. Sin itself in a mysterious way that we cannot understand, but we believe—sin, our sin, your sin, my sin, was laid upon the soul of Jesus, and that sin broke His heart. It crushed out His life.

And inspiration tells us that all that sacrifice would have been necessary if the only sin that had ever been committed was the sin of Adam and Eve back there in Eden. *That* sin, *that* one sin alone, was so terrible that it would have cost the death of the Son of God simply to open the way back for our first parents.

“...By one man sin entered into the world, and death by sin...” Romans 5:12.

Oh, thank God friends, that Jesus was willing to pay the price! But tell me, shall we tamper with that which is so costly, so deadly? Shall we seek to mix love and selfishness? Obedience and self-pleasing? Or shall we kneeling at the cross seek God till we hate what He hates and love what He loves? Till we delight to do His will? Till the seed that was put into the ground and died springs up and bears in our hearts an abundant harvest?

There are two or three questions I'd like to ask as we close this service this morning. I might invite a general response to re-consecration, and I presume that many, perhaps all, would take part. But friends, I pray that God may help us in this call and in our response, to be very specific this morning.

I wonder if there's anyone here this morning, some child, some young person, that as you hear this message this morning, you see that to get ready for heaven means an entire change as far as being different from this world is concerned. You see that it means to accept authority, to learn to love obedience.

It doesn't seem very long ago that I was in my teens, and may I tell you, friends, this is one of the greatest battles, probably the greatest battle that I ever experienced in my teens. I didn't naturally love obedience. I could tell you a good many personal experiences to illustrate that. But oh, friends, if I'm ever saved in the kingdom of God, it will be because along the way, God in His great love has tried to teach me these things which we've shared together this morning.

And my heart goes out to any young person who is fighting this battle over learning to love obedience, whether it be in the home, the school, the institution, the church, or in government, whatever the battlefield may be. My dear young friend, put your hand in the hand of Jesus and learn with that young Man at Nazareth to be subject. There's a great blessing ahead if you'll do that. It doesn't mean to crush out your individuality. It means to develop it in a way that all eternity won't be long enough to be sorry for, but rather to be glad for.

So, is there some child or youth this morning that says—and oh, if there could be just one here this morning that would get this lesson and accept it, I'd rather have it, friends, than the formal response of 10,000 people.

Is there some boy, some girl, some young man, some young woman that says, “Yes, I see. This is the root of the whole matter. I must learn to love obedience. And while my natural heart doesn't, I kneel at Calvary's cross and ask Jesus to do that miracle for me.”

If there's some child or youth like that, will you just stand where you are with bowed head in response and in submission and dedication? Jesus will see you, and oh, how glad He will be.

"Though He were a Son, yet learned He obedience by the things which He suffered" Hebrews 5:8.

He stood for us alone in the judgment hall. He asks us to stand for Him. He stands for us today at the mercy seat. He asks us to stand for Him. Oh, what a joy when somebody turns his back on lawlessness and accepts obedience as the way of life.

Do you suppose there's somebody here that Jesus is speaking to right now? Oh, I know there is. For the One who knows tells me that in every congregation, there are souls that are hesitating, almost persuaded to be wholly for God. That's why I give this plea, this invitation.

"I can, I will, I do yield all to Jesus. I can, I will, I do give up my selfish way for the One who gave His all for me. I can, I will, I do put my life in the hand of Jesus." All right.

Is there somebody here that Jesus is calling this morning to make a decision that says, "I will by Jesus Christ, I will, I'll turn my back on disobedience, and I'll take the way of the cross, the way of full surrender"?

You see, I can only speak to ears, but I know the Holy Spirit speaks to hearts. Is there someone here, whatever your age may be, young or old that recognizes in the message that God has brought to your heart this morning a call that, if answered, means a change in your life?

Now, I'm not speaking of a general re-consecration. We all want to do better. But there may be somebody here this morning that has seen, as the Holy Spirit has spoken to your heart, that you must have quite a different attitude toward authority in the home, or the school, or the church, or in the government of God.

If there's somebody here this morning whose heart God has awakened on this matter and you choose to make this decision to turn from disobedience, from lawlessness, and to put your life in the hands of Jesus that He may cause you to love obedience, then I invite you to stand right where you are, that we may pray for you and that God may work the miracle in your heart that you may love for obedience instead of evading it.

Is there somebody that Jesus calls? Oh, if He does, then you stand and by standing say, "Yes, I can, I will, I do yield all."

All right, sister. All right, Richard. Just remain standing a moment. Is there somebody else who believes God has put His finger on the plague spot in your life this morning, and you say "Lord, I give it up. I'm going to quit seeking to please myself. I'm going to please You and those that God has put over me, whether in the home, or

the school, or the church, or wherever. I'm going to turn my back on disobedience and rebellion. I will give my heart to Jesus and I will do it now."

"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.

Refrain:

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.

Refrain.

Though 'tis lone and dark and dreary,  
Cheerless though my path may be.  
If Thy voice I hear before me,  
Fearlessly I'll follow Thee.

Refrain.

Though I meet with tribulations,  
Sorely tempted though I be;  
I remember Thou wast tempted,  
And rejoice to follow Thee.

Refrain.

Though Thou ledest through affliction,  
Poor, forsaken though I be;  
Thou wast destitute, afflicted,  
And I only follow Thee.

Refrain."

*Seventh-day Adventist Hymnal*, #623 [third verse added].

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