

Faculty Class 6 of 6

Unity, Love One Another

#0657

Study Given by W. D. Frazee—August 1965

Turn to a familiar text in John, John 17:20–23 and John 13:34–35. John 17 of course, is the Savior's prayer for his disciples in the shadow of Gethsemane 20th verse:

“Neither pray I for these alone but for them also which shall believe only through their word that they all may be...”

What?

“...one. As Thou Father art in me and I in thee that they also may be one in us, that the world may believe that though has sent Me” John 17:20–23.

When will the world believe? When we are one, now notice what makes this possible. John 13:34–35, what is it? Love.

“A new commandment I give unto you that you love one another as I have loved you that ye also love one another. By this shall all men know ye are my disciples if he have...”

What?

“...love one to another” John 13:34–35.

Those two verses are parallel supplements written. John 17 says that the world will believe when we are one. John 13 says that the world will know when we have, what? Have love one to another. Unity is the fruit of love—love is the root, unity is the fruit.

Now there have been times in the history of the world when God has gotten his church very close to this. But the real demonstration is ahead. That's right. The early advent movement, the 1844 movement, was a beautiful demonstration of love. Going back to the time when Jesus was here and left his disciples, went back to Heaven, and they were in the upper room. On the day of Pentecost was fully come they were, what?

All with one accord in one place, Acts 2:1. And when they had reached that point, what did Heaven do? Poured out the Spirit.

When I think of the possibilities just in the little group that are here tonight, If we could have the Spirit that came upon them that day, what a glorious, glorious potential. Do you agree with me? And we say, why not have it? Well, why not. And really, dear friends, there's just one thing that stands in the way, you know what it is. *Volume 9*, 189 says:

“If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this” *Testimonies for the Church, Volume 9*, page 189–190.

Many of you heard my class on Christian Administration. You've heard me say that when God made people individuals and then gave them the job of working together, He posed the greatest problem of eternity. But that problem is going to be settled and resolved here in this world; not after we get up above:

“thy kingdom come thy will be done in earth as it is in Heaven” Matthew 6:10.

And I don't know, friends, I can't think of anything that I long for more than this. I long for it so much, and it makes me feel so bad at times when I think how close we seem to be to it. And just because of human ideas, human opinions, human stubbornness, human cries, we have to miss it; we have to wait. That's what breaks the heart of Jesus. Those traits are exhibited among us not in trying to bring Hollywood or Babylon into the campus so much as just simply contending for our individual opinion.

You remember that many years ago when James White was leading out in this movement, that he was told by his wife, the Lord's Messenger, that there were some things that he saw differently from his brethren that he wasn't to put in the front and make an issue of even if he was right. I fear some of us have not learned that lesson. It is so easy to feel like Elijah—everybody around us has torn down the altars of the Lord, and “I even I am left, and they seek my life to take it away.” Did Elijah mean that? Yes, he was sincere about it. The Lord told Elijah to have good cheer. I have 700,000 percent better showing than you think.

You know pride is, pride is a hard thing to deal with. Is that where sin started? We're still in the middle of sin, isn't it? "I" is right in the middle of "pride," isn't it? Right in the middle, right in the middle. As mentioned last week, just in passing, pride of dress, pride of appearance is one thing, but pride of opinion is even more deeply rooted; much more subtle, much more subtle.

And the miracle of the ages is going to be when God gets this church, this denomination to the place where his parting prayer is fulfilled. When we are all one, as He and the Father are one. And take 144,000 people, and you may make the number literal or symbolic as you wish. And by the way, that 144,000 question is a very good example of how people have their pride and opinion. There are some people who actually think that people are almost heretics who don't agree with their particular interpretation of the 144,000. Plenty of them here and there in the movement. I don't know whether there is anyone like that on this campus. If there is, I hope they'll be converted. But my point is this take the 144,000, that wonderful group of people, how can it be that God can bring them all to the place where they are one heart and one mind? Where they are as perfectly united here on earth as the angels of Heaven are around the throne, is that what's going to happen? Do you believe that? I believe that with all my heart. I don't expect a tiny bit less than that, not a tiny bit less.

Now, going back to the early church you remember there—I'm not trying to turn to a lot of references because you folks are acquainted with your Bibles. Just think there Acts 2, after that period of intercession prayer and heart-searching and heart humbling, they were what? All with one accord and one place, and the Spirit of God was poured out in mighty power. Now things began to happen. How many people converted in chapter 2 of Acts? Let's turn there in your Bible and look at a few things. How many on the day of Pentecost? Well, maybe we do need to look at our Bibles. Three-thousand, where is that? Verse 41, all right now, you notice the closing verses of the chapter "there were wonders and signs" verse 43, verse 44 they were together, they had all things common. Whoever had needs, they were met by those that had been with to meet the needs. And every day, people were being added to the church, verse 47. Just think of it, baptisms every day. Isn't that wonderful? Ever going to happen again? Sure, oh yes, when we learn the lesson.

Third chapter, the cripple is healed. And notice, it wasn't done because the leaders of the church were full of money. Peter and John, what they say to the cripple? "Silver and Gold have I none..." except that \$50,000 that I have stowed away. Is that it? Don't misunderstand me, there's nothing wrong with workers having little money by for a rainy day, but my point is this, Peter and John didn't have any. They had what? None. But they had something else, what they have? They had the power of the Spirit. "Such I have give I thee."

Now, some look forward to the time when Wildwood can pay its faculty and workers more than it does today. I'm not ashamed to be number among those who look forward to that time if God so will. But I tell you folks, I'd rather have this

[Students] Amen.

Yes. I'd rather have miracles than all the great societies. Well, fourth chapter, the Devil got stirred up, and he'll get stirred up when we get rid of self and sin and pride achieve this unity and love for which Jesus prayed. Pretty soon, they were thrown in jail, but what the angel do? He came to let them out; set them back to work. They came and reported to the workers. You suppose someday we're going to have a final meeting like this, and some of our workers will be in jail? A wonderful thing if the angel would let them out and they come and join us while we were up here having a meeting, wouldn't it? Yes.

Now notice verse 32:

"And the multitude of them that believed were of one heart and of one soul. Neither said any of them that all of the things which he possessed was his own" Acts 4:32.

Think of it! One heart and one soul. Now, I want to tell you something, friends, if I don't have any money this program is all right for me. You know why? Well, I have everything to gain and nothing to lose, isn't that right? But I said that in order to say this, if I don't have any opinions, this program is all right for me. You see what I mean? If I don't have any decided opinions of my own while in a program of unity, that's all right. But the miracle of the unity of the early church was this, that those were men of decided minds, *strong* opinions, *deep* convictions. They weren't weak-minded, weak-spined people, were they? No. But they were one heart and of one soul. They had reached the point where two things were settled in their minds.

One was that they loved unity more than to get their own way. Second, they have had an abounding faith in the overall leadership of God. They had no idea that, like us, it was their business to keep the Ark from falling off the cart. So, they kept in their place and let God run the movement. It's those two things that we need today, my dear friends. That's the truth. A love for unity which is greater than the love for our own opinion; that's number one. And two, an abounding faith in God's leadership. The fact that He's running the movement—He's running this denomination. Do you think He's running anything here at Wildwood? Well, if He isn't, friends, I want to leave. I was going to say, "Tomorrow," I'd be willing to go tonight if I could arrange an honorable withdrawal. If God is not leading here, then just let me off—just let me out. What do you say? But if He is, friends, we need to have a wholesome and healthy respect for

His leadership, and we need to be careful that we don't upset the work of God by our zeal, not according to knowledge. We need to have a calm faith in His guidance.

Now comes the sixth chapter and the first verse. What do you see? Watch in that third line in the first verse. There arose a what? Murmuring. Where did it arrive?

[Student] From the Grecians.

Yeah, but where was all this? In the church, this church, *this* church that God had made a demonstration of unity. Right there in the church, right *there* in the church arose this murmuring. Interestingly enough, it arose over the food question. It might have some significance. It might have a lot of significance. It's amazing how happy people can be to endure a lot of hard work if they can just get what they want to eat when they want it. It's surprising how easily self comes out if I can't get quite what I want to eat when I want, and cooked the way I want.

Those who deal with some of the administrative problems on this place could take an hour now to give you case histories and examples. And we need to study the diet question, dear friends, but I tell you, there's something deeper than the diet question. The kingdom of God is not meat and drink, but what? Well, let's turn to Romans 14 and find out.

"For the kingdom of God is not meat and drink but righteousness and peace..." Romans 14:17.

Is it? Righteousness and peace and joy in Holy Ghost. Is peace important? Is it important to health? Could it be as important to health as the diet question? Could it be more so in some cases? Are there tables so torn with dissension, or else with an unspoken tension, deep down right over the diet question, that the people who sit at the table don't get the good out of the food? I heard Doctor Mervyn Hardinge of Loma Linda, and he's one of the most reformatory men in the denomination. Thank the Lord, he's got good sense and valor, love. I heard him at a large convention at Madison. He raised this point and made this comment.

He said, "What has adopting health reform done for you? If you used to live on white bread, and now you eat whole-wheat bread all the time, has it made you easier to live with or harder? Are you easier to get along with now or harder to get along with? And if the memories of your family, or those who know you best, find that you're harder to get along with now that you've accepted health reform than you were before, do you need to re-examine something?" That's right. And he smiled and said something like this, " Maybe it would be better to go back to white bread." [Laughs]

Of course, as I say, the way he said it, you understood that he wasn't trying to break down whole-wheat bread. But he was trying to show that the great job of this movement, with which health reform is part, is to get the people ready for Heaven. And if all we make is Pharisees, we won't be ready, will we? We'll never be ready.

Now my dear friends, listen, this is a class for faculty candidates. Remember, if you're a teacher in this program, whether you teach in the classroom or on the nursing service, in the diet kitchen, in the home, in the office. You are to somebody, the face of Wildwood. That's right. How would you like to be Mr. Wildwood or Mrs. Wildwood or Miss. Wildwood? Well, that's what you will be to somebody if you're part of this faculty, and don't forget it. You know that I thought about it on our phone. I thank the Lord for the nice people we have answering our phones. I've thought about it more than once. Call up maybe at a distance or in town, and of course, when the telephone rings, they don't know who's calling. And more than once, I am reminded of how nice it is that we have a smiling voice answering the telephone from Wildwood Sanitarium and Wildwood Inc. Isn't that nice?

And you can't that with a computer. You can't get it with any mechanical device. There is something sweet and precious about the sound of a voice over the telephone that says in its tone, "We're here to serve you. What can I do to help you?"

Now that same spirit and attitude, of course, must run—and I think it does run quite generally *all* through the, in our departments in our home. I'll tell you frankly, friends, what my great fear is. It's right on this question of being conscientious over little details of thinking we've got to reign people up and destroy the unity for which Jesus prayed.

I'm not afraid we're going to be bringing some ham sandwiches here or even some stew chicken. That doesn't concern me. I've never spent one hour in the night weeping or worried over that. But there's many a time, friends, that my heart is concerned and burdened as I long for this unity for which Jesus prayed. That we just be willing to get interested in what God and this *company* think ought to be done instead of our little personal petty interpretations. So I plead with you who are already faculty members and plead with you who candidates for faculty membership, remember friends, when you accept any responsibility in this work, you should realize that you're chosen by God and elected by your brethren not to give your own opinions, to carry out your own ideas, to exhibit your own preferences—nothing of the kind.

All those are to be submerged and put away. And if you're not big enough to do that, then decline the office and the responsibility. You know, in our churches out through the land, there are men who would love to be the elder of the church. Why? Well then, they can get a chance to speak. Well, what do they want to speak for? Well,

they've got some views on Melchizedek that they're just itching to give. And believe me, if they're asked to speak, you'll hear a sermon on Melchizedek. "Well," you say, "why not? Isn't Melchizedek in the Bible?" Yes, he's in the Bible.

About 35 years ago, I heard one of our pioneer workers. At that time he was in the closing days of his life and as I think now of the *wonderful* things that he could've told us. In some of the last meetings that I ever listened to him, there were two things that he had on his mind. One was just exactly who Melchizedek was, and the other who was the King of the North was. It was Turkey, and Turkey had already come to its end, and so Michael was about to stand up. Well, that was 35 years ago. As I say, that man could've given us from the wealth of his experience *volumes* of the most precious instruction. But he had to settle us on Melchizedek and the King of the North. And so, he put in the time to good effect.

I hope I learned some lessons out of those things, friends. I'll just say to you very, very frankly. If any of you, my dear brethren, hear me present things that taste of the dish—this dish—I wish you'd come and tell me. I'll thank you. Please bring your references with you or else ask me where my references are. Just our human opinion as to what is truth and what isn't, doesn't mean two cents—what I think and what you think. Am I right?

And this platform, whether it's used in a church service in Friday night in the vesper service or any class or any meeting here, this room, my dear friends, is too sacred and too important to be used to ventilate our personal opinions. Am I correct? It doesn't make any difference whether on the diet question, the dress question or any other question. I mentioned awhile ago about this diet question. Now, we may think that what we do about the diet question is a personal matter. Of course, what I put into my mouth and into my stomach is a very personal matter, isn't it? But I want to tell you something, friends. What I serve on my table is more than a personal matter. It's very much more than a personal matter—it's the face of Wildwood.

"Well," somebody says, "I don't have a training home. I just have my personal home, and one reason I have it is so I can do as I please." Well now, wait a minute. I'll tell you the only way you can avoid this—and think it through and see if I'm not correct—that is never to invite anybody home for dinner, never to let a passing day, and then when you're having your breakfast today. Because just as sure as a guest sits at your table and sees something queer, something unusual without a reference, he goes on his way, and pretty soon we hear. [The train honks its horn so loudly that Elder Frazee cannot be heard to transcribe what he said.] Am I right? You can just be as sure of it as you can be. "Well," you say, "after all, I think I have the right. I think I have the right." Yes, you do, friends. This is a free country, but there are going to be 144,000

people that are far more interested in the unity and love for which Jesus prayed than they are in their rights and opinions and ideas.

I've sometimes wondered just what a leader is for in a work of this kind. "Well," you say, "sure I know what a leader is for." May I tell you what some of you think? You say, "Well, how can Brother Frazee read our minds?" Well, I'm going to venture, and if any of you want to tell me whether I read them right... I know that this is true. Some of us think that the leader of the company is for the purpose of bringing other people into line with our opinion. That's right, that's right. I said to somebody not long ago that had a great burden for me to do something about a hobby that he was riding. I said, "Brother, I'd like to ask you a question. You seem to think that my influence is so strong that it could bring the company into line on this point that you're talking about. I said, "Tell me, would you be willing to listen to me on this point?" And I said, "If you're not willing to listen to me on this point, how do you expect that I'll have a magnetic influence to bring all the rest of the institution into line?" Is that a good question? I think it's a very good question.

And whenever you feel that the leader of the institution, the president of the faculty, should do this, and do this which involves getting the cooperation of 20, 30, 40, 50 people, stop and ask yourself just how far have I come in responding to leadership on points that I didn't see. You see what I mean, friends? And after all, friends, leadership here is not especially needed in order to define the mark of the beast or to keep us in line on when to begin the Sabbath, is it? No. If we need leadership in any sense in helping to bring about or preserve unity, it involves yielding to entreaty and appeal on points that we have our individual differences of opinion on. Is that right? I want you to think that through. I want you to think that through.

Back to this diet question, and I'm using it as an illustration as well as a reality. I've spoken about our personal homes being, as it were, show-windows that exhibit what Wildwood is. And don't forget that's what it is. One of our conference brethren told me very frankly—and I'm happy that he was able to give a good report, he said, "You know, a number of times I've just happened into Wildwood without telling anybody I was coming because I want to just see for myself what kind of meals that they were serving." He'd heard before, so he came to see. Is that all right? Should we have met him at the gate and say, "Brother, we need a week or two warning, then we'd be sure to send you to a certain home where we think things are safe."

Let me ask you something, friends. I long for the time to come when as the leader of this institution, I would feel perfectly free and perfectly safe about a visitor of that character happening in any day to any home on this place. I'm sorry to say that I don't feel like that tonight. There are fads and fancies that, from time to time, consume the attention of some of our folks. Somebody comes along, either invited or uninvited,

and then ventilates their views on the diet question, and some of our folks seem to be just over-anxious to embrace anything that is really strict, really rigorous. Even if you are even tempted on that line or any of you have the slightest suspicion that people think you are, may I urge you to read the chapter in *Diets and Foods* on extremes? And the servant of God plainly states there that there are some minds that are so constituted that they're ready to accept anything that bears the features of rigorous reform.

Now, I'll have to say to you, friends, that I know enough about the brain cells up here in this head to know that not for the goodness of God and the help of the Spirit of Prophecy and the help of the brethren, that exactly what I would do. Those are my tendencies. If I have kept anywhere in the middle of the road, it's because of the promptings of these books and because I've had brethren that from time to time have helped me. But I want to tell you something, friends, if we can't stand the help of our brethren, if we blow up and say, "Well, I won't compromise! I won't compromise!" Then you close the door to Heaven's effectual means for bringing you in.

Now as I say, here in the early church, as near as they got to Heaven, their humanity came out. And there arose a murmuring from the Grecians and Hebrews. Interestingly enough, as I say, it was not only on the diet question, but it was on the matter of whether they were all treated alike. That's another very difficult thing, another difficult thing.

I heard something not long ago that grieved me very much, nobody told me who said it, and I'm so glad they did because I speak freely. Remember, I don't know who said it, but they said that if they didn't get where they wanted to live, they were going to leave the place. I hope that was a false report. And if anybody said that to me, and I wouldn't care who it was, do you know what I would say to them? "I'll help you pack by brother or sister. I'll help you pack." I haven't the slightest thought of bribing anybody, friends, to stay here by offering them better quarters, a nicer house, more salary, better allowances, better conveniences. No, friends, I never got in that race, and I don't suppose to tonight. And if any administrator up and down the line choosing to adopt that method, maybe it's to balance my obscurity in the matter.

But personally, I do everything I can to teach this faculty and every administrator that the *whole* power in this program is in appealing to people's love for sacrifice and love for the work rather than offering to pad their... [Inaudible]

Do you see what I mean, friends? And if there's a soul here tonight, who thinks that by murmuring a bit, or threatening a bit, or hinting a bit, that you can get more consideration, read this about the Grecians and the Hebrews back there in Acts 6. You may get more by murmuring; you might lose more too. And you need to be converted, my dear brothers and sisters, that's what you *need* is to be converted.

I'm so thankful that I have the privilege of talking some of these things over heart to heart with this group of people. I want you to come in right, friends. I want you to come right into this program. I want you to understand where we are. We're not on a playground. We're on a battlefield. And foxholes don't always have beauty rests in them. They don't always serve hot soup every day at a certain time out there on the battlefield, do they?

It's wonderful to me how many conveniences the Lord does give his dear friends, and I say, thank God for every one of them. Let's enjoy them while we have them. But let not one of them become an object of contention, or something to strive for, or something to worry about if we don't have it. We're going to Armageddon, and then we're going home. And up there... talk about conveniences and comfort, we're going to have them for a million, million, million years, aren't we? So much so that we... my, my it'll take an eternity to enjoy them. The only chance we have to put self aside and sacrifice either our comforts or our opinions or our preferences—the only chance we'll ever have in all eternity is right now that's all, that's all.

I long for second Pentecost. The little book *Sons and Daughters of God*, page 164.

“Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested” *Sons and Daughters of God*, page 164.

What's going to be tested? Our integrity and our loyalty to God and to one another will be tested. It'll be tested. There are various ways in which we can be tested. You know, you read along, and when you get to Acts 12, and you find that James was put in prison, and Herod did what to him? Took his head off. Herod saw that pleased the Jews, and so he did what? He took hold of Peter and put him in—getting ready to kill him too. The church got busy, and did what? They prayed, they prayed day and night. They loved Peter. They were a united group; they prayed. What did God do and answer to their prayers? Sent the angel and let him out. He came and knocked, you remember, and they were so excited they didn't even open the door, but they finally let him in and told his story.

But I want to tell you something, friends. You go a bit further over in the book of Acts, several years had gone by, and the apostle Paul is in prison. Any prayer meeting for him? No, no, no. In the old book *'sketches from the life of Paul'* Sister White makes a most illuminating comment. She says [in a summary and paraphrase]:

When Peter was put in prison, the church prayed night and day for him. But no such intercession was entered into on behalf of the one looked upon as an apostate

from Moses, an exponent of dangerous light. It was not to the elders whose advice had led Paul into the situation that put him in prison. It wasn't for them that Paul owed life but the warning of a relative.

I want you to get the picture, friends. Those who were good men up there in Jerusalem. Some of them had been the apostles of the Lord, but they never came to the place, too long at a time, when they loved Paul like they loved some other folks. Do you know why? The very point was second to none. They had their own opinion. They had their own opinion. They weren't willing to acknowledge the work God had called Paul to do and stand by him when the hard things came. When the opposition came, the criticism. And s, when Paul was put in prison—I don't know that anybody said this, but the picture is that the feeling among some of them was, "Well, God's providence has removed this problem from us. We won't be troubled with him anymore."

And you say what's this all got to do with us? I'll tell you what it has to do with us, my dear friends. This says we're going to be tested on our loyalty to God and one to, what? To one another. And listen, if we have the love and loyalty for God and for one another that God wants us to have as persecution comes, it'll draw us together. And we'll be just like the buffalo out on the Western Plain in the days there when they were so many hundreds of thousands of them and some enemy like a wolf would come in to try to get one of the calves, the old bulls would get together in a great big circle, and the cows and calves inside that. Wherever that wolf came around, he just saw those great big eyes and great shaggy head with horns. And they were just shoulder to shoulder all around and nothing the wolf could do. Brethren, let's get shoulder to shoulder all around. There was nothing that, that wolf could do. Brethren, let's get shoulder-to-shoulder. What do you say?

But unless we learn these lessons, be willing to put aside our opinions, this is what's going to happen. At the right time, Satan will come, and God will allow it and take away somebody, put him in prison, or something like that. And if we haven't learned this lesson, in our hearts will be the thought, "Well, it's good enough for him. He didn't give me the difference in respect that I should have. He kind of stepped on my toes."

Do you see what I'm getting at, friends? We've got to get clear past this personal feeling of individual differences of opinion. We've got to get so burdened about the work of God that we'll get down and pray together if there are differences that are hurting the work. And not be content to sit it out or sweat it out. We need to pray about it. Pentecost is nearer than we think if we learn this lesson. It's farther than we think if we don't learn this lesson. This is it. This is it.

And so I urge you, dear faculty and prospective faculty, remember, you're not your own. You're not your own. God didn't bring you here to ventilate your opinion, your idea, nor the opinion or ideas of somebody else. He brought you here to give the Word of God.

And remember the second point, you need the help of your brethren, your fellow workers to keep from straining the interpretations of the Word—faddist applications of the Spirit of Prophecy, you need the help of your brother's and sister's. I know this campus pretty well. I've been here a long time. And it's amazing what people can get by with, as I tell the students sometimes in orientation class. We have no policeman here, and it's amazing what you can get by with if you insist. But I tell the students, we assume that you're here for business, not to engage in a game in the faculty as to what they can get by with. Brethren and sisters, I think we ought to be able to assume that as a faculty, we're here to help God and one another to get the job done and not to urge our personal opinions and ideas. What do you say?

And that we are burdened enough about this work to pray together and counsel together. And that we will try in our worship, in our missionary work, at our tables, in our classes, in our departments, to present a balanced view of Wildwood rather than a peculiar view of our individual, personal peculiarities. What do you say? That's fundamental, if we can learn that lesson, we can have a second Pentecost, a second Pentecost.

Might we kneel and pray together. Whoever would like to pray.

[A season of prayer follows.]

[Elder Frazee finishes the service with this prayer] ...so glad that here in this little upper room, we can meet and learn some of the lessons that Thy disciples learned in that upper room 2,000 years ago. And we're poor, weak men and women just like they were, but we've seen a glorious vision just as they have. And we can't be satisfied with anything less than a second Pentecost. We have nothing of ourselves to boast about. There is not one of us, Lord, who has a record that Thou canst vindicate, but we have a Savior Whom Thou art longing to vindicate. And we chose to hide our deficiencies, our weakness, our failures, our selfishness in Him. We choose to repudiate self. We know, Lord, that Thy righteousness is going to lay the glory of man in the dust. And we're willing, if we know our hearts. Oh Lord, come and move upon us, help us here are Wildwood. We pray that the Holy Spirit shall have His way for Christ's sake, amen.

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