

Daniel

#0667

Study Given by W. D. Frazee—June 20, 1959

This morning, I would like to study with you the book of Daniel. Not every verse in the book, of course, but I'd like to study it, not as a verse here or there—I'd like to have us think of the book as a whole. I'd like to have us think of something of its purpose.

You will remember that in the 24th chapter of Matthew, the story is told of that important interview that Jesus had with some of His closest disciples on the Mount of Olives, and in referring to the book of Daniel, He said in Matthew 24:15:

“...whoso readeth, let him...” Matthew 24:15.

What?

“...understand” Matthew 24:15.

We might infer from this that it is possible to read without understanding. Would you conclude that? Yes. In fact, in the book of Daniel itself, we are told that:

“...the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand”
Daniel 12:10.

And so, I trust that God will give us this morning that wisdom—that divine wisdom—which shall cause us to appreciate the message of this book.

Now, I suppose that many here this morning, when they think of the book of Daniel, they think of the prophecies, of the long lines of chronological prophecy and prediction, and some of the symbols, and certainly that is a very important—we might almost say a most important—part of the book, but it is not that that I wish to direct your attention to this morning.

I'd like to have you think of some of the experiences of Daniel and his friends in the city of Babylon, as recorded in the first four chapters, and I would like to have you see in those God's purpose.

We must remember that in the Bible, we have recorded only a very tiny fraction of all the experiences that have come to God's people through the ages. I don't know what the fraction is. I know it's a great deal less than one percent. Thousands and tens of thousands and millions of things that have happened to the children of God are not in this book at all.

There must, then, be peculiar significance to that which inspiration has chosen to preserve for us, and we'd do well to note that and try to understand what God is seeking to teach us.

You will remember that the book of Daniel begins with the story of the captivity of the Jews under Nebuchadnezzar. Daniel and his three friends were among a group of young men that were taken captive, carried from Jerusalem and Judea down to Babylon. And why was this? What caused that? Why would God allow His people to be taken captive?

Well, you remember it was because the Jews had failed to carry out God's purpose. They had given themselves again and again to idolatry. The problem had started centuries before when they asked for a king, and the underlying motive of it was clearly expressed. What was it? They wanted to be like the other nations.

So, beginning with that, they carried on in the same spirit, and getting a king to be like the other nations was only the beginning. They eventually ended up doing *everything* that the other nations did. In fact, we are told that in some instances, they did worse than the heathen. That's what God said—worse than the heathen.

Occasionally, a king would arise who would be stirred by the reading of the law of Moses and the prophecies, and he would bring the nation back to at least a degree of reformation. Such experiences took place in the days of Jehoshaphat, of Hezekiah and Josiah, but in general, the trend was downward, and finally, God said, There's no remedy, there's no remedy.

Turn, please, to the last chapter of 2 Chronicles, and we will see how God summed it up here before we turn to the book of Daniel itself. 2 Chronicles, the 36th chapter, and the 14th verse, beginning:

“Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers...” 2 Chronicles 36:14–15.

Who were the messengers? The prophets.

“...rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy” 2 Chronicles 36:15–16.

What a picture, friends.

“Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or

maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon” 2 Chronicles 36:17–18.

Well, there’s the picture, friends. And for 70 years, that captivity continued. Now, I say, what was God’s purpose in it all? God had not forgotten His purpose:

“That his way may be known upon earth, his saving health among all nations” Psalm 67:2.

And when one way to carry out that purpose was frustrated, God was not frustrated, and God allowed a train of events to come. He allowed consequences of their transgression. He allowed captivity, captivity.

But in the mind of God, His eternal purpose was never forgotten. It was that the earth should be filled with the knowledge of the glory of His character. And in the mind of God, all unbeknown to Satan, there was a purpose to make this very captivity the setting for a glorious demonstration of the character of God and to take the very agency through which Satan was working to destroy God’s people, and use that agency to spread the knowledge of God through all the world.

And so, in the book of Daniel, we have three great proclamations of the glory and character of God. Three great revelations of God’s plan and purpose, and in each case, the message is brought through the agency of the king of Babylon.

Now, you remember the first of these is in the second chapter of Daniel. After a period of training, Daniel and his three friends are counted among the wise men. In the providence of God, one night, the king has a dream. It greatly impresses him. The next morning, the same providence that had given him the dream recalls it—that is, takes it away.

He remembers only that he has dreamed something very important, but what it is he cannot think of. What to do? Well, Nebuchadnezzar thought just what a lot of people think today, and that is that human wisdom, human science, human research, human something, has the answer to human problems.

And so, he summoned the wisest men of his realm, told them of his difficulty, and expected them to give him the answer. But just as today, so back there, there are some problems that all the wisdom of man cannot solve. And when he pressed them, when he reminded them that they claimed to reveal hidden and secret things, they finally gave up, you remember.

And I want you to notice in that second chapter of Daniel, the words of their final confession of failure—very significant. Daniel, the second chapter, and the 11th verse. Perhaps, we’ll read the 10th verse with it. These are the wise men talking:

“The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king’s matter:

therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh” Daniel 2:10–11.

I want you to note that they recognized two things: that if there was any solution of the problem, it lay outside the realm of the human. It lay with God. And the second thing they recognized was that they didn’t have any connection with God. That’s what it says:

“...whose dwelling is not with flesh” Daniel 2:11.

They didn’t know God. They knew their incantations, they knew their magic, they knew their astrology, they knew their science, and there was science in Babylon. They knew a great many things, but they didn’t know God, and they didn’t know how to plumb the secrets that lay hidden. They did not know how to penetrate the future, and so they gave up, defeated. Even though they knew that in being defeated, they would lose their lives, there was nothing they could do but acknowledge their defeat.

And right at this point, God steps into the picture through this young man, Daniel, who asks for and receives time to seek his God. He and his three friends have a little prayer band. It wasn’t the first they’d had. They had prayed together many times before over a lesser problem, and now, the beaten pathway which they had often traveled led them to the mercy seat, and there they found the answer.

In the night vision, God gave Daniel the same dream that Nebuchadnezzar had had the night before. You remember the wonderful story, how the next day he goes in before the king, and in humility, he acknowledges that the answer is not within him, and yet with confidence, he says—watch—the 28th verse:

“But there is a God in heaven that revealeth secrets...”
Daniel 2:28.

See the contrast between Daniel’s statement and the statement of the wise men the day before? The wise men say there’s nobody can tell the answer except the gods, whose dwelling is not with flesh. No connection. But ah, Daniel admitting that the wise men can’t do it, says:

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days...” Daniel 2:28.

And so he proceeds to tell the king his dream: that great image, with a golden head, the silver arms, the brass belly and thighs, and the iron legs, and the toes of iron and clay. He tells him about that stone that smites the image and grinds it all to powder, and rolls through the earth, becoming a great mountain, filling the globe.

And Nebuchadnezzar, fascinated, recalls every detail. Now, it's all very plain to him. But oh, what does it mean, what does it mean? And the fact that Daniel had told the dream gave Nebuchadnezzar confidence that he would tell the interpretation right, and he did, of course, as you remember that.

He said, Nebuchadnezzar, you're the head of gold. There's another kingdom following you, the silver kingdom, a third kingdom of brass, a fourth of iron, and that will be divided. And in the days of those divided kingdoms, the God of heaven will set up a kingdom represented by that stone, and it will break in pieces all these earthly kingdoms, and it will stand forever. And he said, "The dream is certain and the interpretation thereof sure" (Daniel 2:45).

Now, I want you to notice what happens as the result of that. See what impression is made upon this king—the 46th verse:

"Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said..." Daniel 2:46–47.

Watch. This is the king of Babylon—the head of church and state in that great empire.

"...Of a truth it is, that *your* God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man..." Daniel 2:47–48.

Set him over the province of Babylon, and his friends were put in office with him.

My point is this. Do you see, friends, that the very agency that Satan had set up to crush the people of God became *now* the agency for giving prominence to Daniel and the God of Daniel? Nebuchadnezzar says, "There's no god like the God of Daniel." Why? Because He has revealed this secret. Nobody else could do it. The other religions had their chance. The otherwise men had their opportunity, and they couldn't do it. Your God has done it.

Ah, how the Devil must have felt, how the Devil must have felt. But, you know, there's one thing about the Devil, friends, he never gets discouraged. And so, in the third chapter, we see him at it again.

If you want something very fascinating this afternoon, just read these wonderful chapters in *Prophets and Kings* that tell about Nebuchadnezzar's dream, and then the one following on the fiery furnace, and then the one on true greatness. In other words, the three chapters that carry out the story of the second, third and fourth chapters of Daniel.

Now, here is the background of chapter 3. Nebuchadnezzar had been greatly impressed by this dream of this image, and for a time he gave acknowledgment to

the God of heaven, but as time went on and he was busy with the affairs of state—he wasn't really converted, you understand—he'd just been forced to admit there was somebody bigger than he was.

But, without repeated proddings, he was back in his old track, and the wise men, seeing that his mind was going back toward idolatry—they suggested that he make an image like this one he had seen in his dream, with himself, of course, represented by the head of gold. They thought that would flatter him.

But the king went one step further. He thought, "Well, my, why not improve this thing. Why not, instead of making just the head of gold, make the whole thing of gold"—a sign and symbol of an eternal Babylon, like some modern dictators who have dreamed of a thousand years. That's what Hitler did, you know.

Well, so the wise men, of course, they promptly fell in with their king's thoughts, and soon, there was erected on the plains of Dura this massive golden image. Not just a head of gold, like Daniel, had seen and like Nebuchadnezzar had been shown by the Lord, but the whole thing of gold.

You'll find there in *Prophets and Kings* a most interesting comment on all this. It says:

"Daniel's interpretation was to be rejected and forgotten; truth was to be misinterpreted and misapplied" *Prophets and Kings*, page 505.

"The symbolic representation by which God had revealed to king and people His purpose for the nations of earth, was now to be made to serve for the glorification of human power" *Prophets and Kings*, page 505.

The very vision of God was to be twisted and perverted. That's what the Devil has been doing for all these ages, my friends. And so, God, as He often does, just lets them go right ahead, He lets them go right ahead, and they made their golden image. It was set up, and as the plans developed, it was to become an object of universal worship, symbolizing the power of Babylon, the great universal empire which was to stand forever.

The truths that Daniel had revealed from heaven were to be forgotten. But, ah, watch how God works. As those multitudes of people bow down at the sound of the music and the sight of that golden image glistening in the sun, somebody notices three young men that stand out. They must stand out, for they're standing up, and all the rest are kneeling.

And some of the wise men, jealous of the honors that have been heaped upon these companions of Daniel, run to the king, and say, "Nebuchadnezzar, you remember those Jews that you took captive and some of them you put in such high places?"

He says, "Yes. What about them?"

“They don’t pay any attention to you, Nebuchadnezzar. They don’t honor you. They don’t even appreciate the honors you have given them. They don’t do what you say. They’re standing up when you said everybody should bow down.”

“Did they do that?”

“Yes.”

“Bring them here.”

And so, they come. “What about this now?”

Well, they said, “That’s right. We can’t worship you.”

“Ah,” he said, “I’ll give you another chance.”

He was favorable toward them. He liked them; he appreciated the good service they had given. But he said, “Remember, there’s just one decree. Everybody that doesn’t worship the image—there’s a place all ready for him.” And to show you that we mean business, he turned to his guards, and he said, “Make the furnace seven times hotter.”

And so, there was the choice. But oh, from the lips of those three young men comes their answer that rings down the corridors of history.

“We are not careful—that is, we’re not worried—in giving you the answer. If this is your decree, our God whom we serve is able to deliver us, but whether He does or not, we’ll not worship that image.” They recognized a higher Ruler, a greater Potentate, a mightier King.

And, of course, Nebuchadnezzar, goaded on by the spirits of hell, was in a white heat, and in anger, he commanded that they should be thrown into the fiery furnace, and God let him do it. And the fire of that furnace was so intense that the guards who bound them and threw them in were killed by the fire from the door of that furnace. It must have been tremendous, friends.

And Nebuchadnezzar, I suppose, was sitting there in fiendish satisfaction, that his edict had been carried out, and now all Babylon was united in the worship of that great golden image.

But, ah, as he looks into that fiery furnace, he sees something. His eyes are drawn, riveted, upon that scene. He sees those men that had been bound, loose and walking about, and not three but four.

Oh, notice, the 24th and 25th verses of Daniel 3:

“Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They

answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” Daniel 3:24–25.

Oh, what a change comes over that heathen king. Once more, he’s obliged to get down from his high place. Once more, his pride has been humbled. Once more, the gods of Babylon have been discomfited. Once more, the God of the Hebrews, the God of Israel, is the victor. And the king himself summons those men to come forth from that burning, fiery furnace, and what does Nebuchadnezzar do? He sends the word to all the world. Watch—the 29th verse:

“Therefore I make a decree...” Daniel 3:29.

Who? Nebuchadnezzar.

“...That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort” Daniel 3:29.

The king of Babylon that had thought to blot out all remembrance of the God of Israel—he now becomes the agent to publish to the whole world the message of the deliverance of Shadrach, Meshach and Abednego.

Well, you’d think that would be enough, wouldn’t you, friends? You would think that Nebuchadnezzar would be converted and that this would last. But, no, no. Time rolls on, and this impression lessens. Nebuchadnezzar’s busy with his government. He’s busy with his ambitious projects. Nebuchadnezzar was quite a man, as the world goes. He was no ordinary fellow.

And so, as Nebuchadnezzar goes on in his ambitious plans, God in mercy visits him again. He gives him a dream. Oh, how patient God is with people. I’m thankful for that. Aren’t you, friends?

And God gives him a dream. He shows him a great tree. So large is that tree that the fowls of the heavens roost in it eat of its fruit. The beasts of the field come and gather under it for shade and for food. Great, spreading tree. I suppose it was far larger than any tree that Nebuchadnezzar had ever seen or dreamed of.

You know, God speaks to men in a language they can understand. Nebuchadnezzar was used to dealing with big things. God showed him a *big* image, and this time He showed him a *big* tree. It impressed him. Took something big to impress *this* man.

But, as he watches, he sees somebody come down from heaven, and he hears a decree given:

“...Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass...and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth... and let seven times pass over him... to the intent that the living may know...” Daniel 4:14–17.

I’m reading the 17th verse.

“...that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will...” Daniel 4:17.

So, as Nebuchadnezzar dreams that dream, it looks like he could have at least thought of what it might mean, but it is hard for the unconverted human heart to know the language of heaven, my friends.

And so, once again, he summons his wise men, but they knew not the language of the Spirit, and so, as upon the former occasion, they confessed that they were unable to say anything about what it meant.

But when Daniel was summoned, he readily explained it. True, he hesitated for an hour, his thoughts troubling him. He was not troubled about what the dream meant. He was troubled about how to break the news to the king.

And you remember the warning—you remember how he told the king—he said, “That tree is you, king. You’ve been spreading yourself high and wide. You’ve spread over everything. God has given it to you.” But he said, “I want to tell you something. Unless you get busy and change your ways and break off your sins by righteousness and your iniquities by showing mercy to the poor, the thing that happened to the tree is going to happen to you. You’re going to be cut off. They’re going to drive you from men. You’re going to live out with the beasts of the field, and seven times will pass over you until you know:

“...that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” Daniel 4:25.

But oh, he said, “There’s so much in this, Nebuchadnezzar. I want you to remember this. If this comes to you—if you won’t listen now—remember this. There’s some hope. Do you remember, king, that the stump was left with that band of brass and iron around it? That’s to show you that when you’re driven out there to learn your lesson, your kingdom is going to be made sure to you. Twenty-sixth verse:

“...after that thou shalt have known that the heavens do rule” Daniel 4:26.

After this, God gave him a full year, 12 months, to think about it and do something about it. But do you know what he did during those 12 months? He

forgot. And at the end of 12 months—29th verse and 30th—he was walking around over those great walls and buildings on top of his palace, and looking out over that great city of Babylon, and what did he say?

“...Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty” Daniel 4:30.

He was lifted up like Lucifer before him, glorying in what he had accomplished, and at that very moment, the word fell from heaven:

“...O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from Thee” Daniel 4:31.

Oh, the same hour it happened. He lost his mind, as we would say, or as some people would put it today, he had a breakdown—a nervous breakdown. And friends, it was complete. He was driven out into the fields, and there he dwelled with the beasts, and for seven years, he couldn’t live with people. For seven years, out there in nature, God taught him some lessons.

It would be interesting to know more about his experiences during that time, friends. We could fill in some things that probably took place, but the important point is that after seven years was over, he’d learned his lesson, he’d learned his lesson. And he came back, and his kingdom was given to him again. He was all straight—he could think straight, reason clearly. He was all right, and he’d learned that God was the ruler.

And you know what he did when he got back to his palace there? He sat down, and he wrote a letter. He told all the world all about it. Would you like to read it? That’s what the fourth chapter of Daniel is, friends. Daniel didn’t write the fourth chapter. Daniel wrote the 1st chapter and the 2nd and the 3rd, and he wrote the 5th and the 6th and the 7th and the 8th and the 9th and the 10th and the 11th and the 12th, but Daniel didn’t write the 4th chapter. Nebuchadnezzar wrote it. That’s right. How do I know? Well, read it in the first verse of Daniel 4:

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you” Daniel 4:1.

Oh, what a message from a warlike monarch, from one that had ridden roughshod over all the peoples of the earth. Why, how the people of earth must have wondered when *that* message came, brought by their camels and the other animals that were used to carry the messengers of state.

Why, here’s a message from the king, and he says, Peace. What’s happened?

“I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an

everlasting kingdom, and his dominion is from generation to generation” Daniel 4:2.

Who’s this writing? Nebuchadnezzar. Could you do it any better? The man that had been the emissary of Satan is now the agent of God, my friends. And oh, in the kingdom of God when we sit at that long table, miles and miles in length, we’ll look down there, and we’ll see two men. Oh, I’m sure they’ll be seated there together, side by side, conversing earnestly.

“Who is that man?”

“Oh, that’s Daniel.”

“Daniel? The one who was in the lion’s den?”

“Yes, yes.”

“And who is that tall-looking man sitting by his side?”

“Nebuchadnezzar.”

“Nebuchadnezzar is here?”

“Yes, he’s here, he’s here.”

“And many a lad of today, growing up as did Daniel in his Judean home, studying God’s word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings” *Education*, page 262.

Oh, these things are to be repeated in these our days, my friends. Are we learning the lessons that Daniel learned that we may teach them as he taught them? Are we teaching our children these precious lessons which in the providence of God it may be their destiny to repeat before the greatest men of earth?

And what are these lessons? Very wonderful, but very simple. Do you notice that in the second chapter, the great message is that God is the Revealer? Do you notice that in the second experience, the third chapter, that He’s the One who saves and redeems and protects His people? And do you notice that, in the fourth chapter, He is set forth as the Mighty Ruler?

That’s the great revelation of God’s character in these three messages: Christ as Revealer, Christ as Redeemer, Christ as Ruler. Or, to use other words with the same lesson: Christ as Prophet, Priest and King. Christ as the one who sees ahead, Christ as the one who comes down into the fiery furnace of this world and lives with His people to redeem and save them. And Christ as the Conquering King who lays low the pride of man, the Most High who rules in the kingdom of men and giveth it to whomsoever he will.

Those are the three great revelations of God's character in these three experiences. You see that, don't you? Yes. That's it. And that's what the king needed to know. He had to learn all three, it took all three, and it'll take all three for us, friends, and that's enough.

If we know Christ as Prophet and as Priest and as King, we know this message. If we know Jesus as the Revealer, if we know Him as the Redeemer, if we know Him as the Ruler, we're ready for His coming.

May we bow our heads. Precious Lord, we thank Thee so much this morning for this wonderful book of Daniel, and we thank Thee that, as we read, we sense something of the Savior's blessing—whoso readeth let him understand.

And we pray that each one of us here today shall so let Thee reveal Thyself to us and redeem us from all sin and rule in our lives, that we like Daniel and his fellows may be witnesses of Thy great wisdom and love in this closing hour when we shall meet modern Babylon.

Oh, may we be—oh, may we be among Thy witnesses. In Jesus' name, amen.

Wouldn't you like to say something? Let's improve the time in responding this morning, telling what we would like to tell to the glory of our God.

[Testimony meeting]

[Elder Frazee] And let's think of the three young men, Shadrach, Meshach and Abednego. What did they do? They stood up for Jesus. And when Daniel had to come in to the king and tell him that he was going to lose his mind unless he changed his ways, he had to stand up, didn't he?

Stand up, stand up, for Jesus.

[Singing]

Stand up! stand up for Jesus! Ye soldiers of the cross;
Lift high His royal banner, It must not suffer loss:
From vict'ry unto vict'ry His army shall He lead,
Till every foe is vanquished And Christ is Lord indeed.

Stand up! stand up for Jesus! The trumpet call obey;
Forth to the mighty conflict In this His glorious day.
Ye that are men, now serve Him Against unnumbered foes;
Let courage rise with danger. And strength to strength oppose.

Stand up! stand up for Jesus! Stand in His strength alone;
The arm of flesh will fail you; Ye dare not trust your own.
Put on the Gospel armor, And, watching unto prayer,
Where duty calls, or danger, Be never wanting there.

Stand up! stand up for Jesus! The strife will not be long:
This day the noise of battle, The next the victor's song;
To him that overcometh A crown of life shall be;
He, with the King of glory, Shall reign eternally.

As we look to the Lord in these closing moments, it may be that there's someone here this morning that needs to make a surrender to Jesus, either because you have never put your hand in His or because something has come between you and your Lord and you'd like to come back to Him this morning.

If there's one like this, would you like to raise your hand that we may pray for you as we close this service? Yes, there are two. Are there others? Yes, two more. Is there another?

Oh friends, Jesus loves you. Boys and girls, young men and women, older ones, each one is so precious to Jesus. I long to see everyone leave this service this morning certain that your hand is in the hand of Jesus. If you're not sure that this already so, wouldn't you like to make it so right now?

Is there another that wants to raise his hand and say, Yes, here's my hand to put back in Jesus' hand? Yes.

Our Father, we thank Thee for the message from Thy word. We thank Thee for these whose hearts have reached out and up to Thee this morning. Take the hands extended to Thee, clasp them in Thine own dear hands. Take us all very close to Thee, and as we leave Thy house this morning, may it be with the certainty of Thy presence, and may we go forth to witness for Thee as Daniel and his fellows did. We ask it in Christ's name, amen.

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