

# Coming Events (1962) 3 of 14

## *The Third Angel's Message*

#0522

Study given by W.D. Frazee—December 19, 1962

Where do we find the third angel's message, John? [Revelation 14.] What verses? Well, 6 to 12 gives us all three messages, don't they. Nine to 12, that's right. Now, what two main parts to the message are there, Morgan? [Well, one is a warning against receiving the mark of the beast or worshipping the beast, and the other is the faith of God—here is the patience of the saints, here are they that keep His commandments.]

Is there any connection, Thomas, between those two parts of the message—the warning against the beast, image and the mark, and the statement about the people of God that keep the commandments of God and the faith of Jesus? Any connection between those two? Can those in the second class be in the first class? Why not?

Another question. How many people will be in the third class? None in the third class? There isn't any third class? Everybody in the world will either worship the beast and the image and receive his mark, or else they will keep the commandments of God and the faith of Jesus.

Is that really true? Everybody in the world is going to be in one class or the other. Is that true tonight? No. Not yet. No. The lines are being formed, the classes are being developed.

Now, David, what do we call this class that what we're studying here? Coming events. Brother Jones, is there anything in the third angel's message about coming events—in this message about coming events? Is it coming? Is it a coming event? Has the mark come yet? Is it coming? Is it a coming event? Has the wrath come yet? Look there at Revelation 14:9 and 10:

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation...” Revelation 14:9-10.

Olive, what is that wine of the wrath of God? Seven last plagues. Where is the verse that shows that? Chapter 15, verse 1, that's right.

“...seven angels having the seven last plagues; for in them is filled up the wrath of God” Revelation 15:1.

How many of those plagues have come so far, Wallace? None. You're sure of that. How many of you agree with Wallace? All right. And every one of those

seven last plagues is what? One of the coming events. Is that right? Yes. There's a good deal in this message, then, about coming events, isn't there—coming events.

Now, let's look at the other half of it. Revelation 14:12—after it tells about the wrath coming upon those who worship the beast and the image and receive the mark—it gives it the other side. It's the bright side, isn't it—the happy side.

Now, is there anything in that 12<sup>th</sup> verse about coming events, or is that past? Right now and coming both. All right. Let's repeat that 12<sup>th</sup> verse together, and as you repeat it, ask yourself, Now, is this coming or do we have it right now? All together:

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

What do you think? Is that present or future? Question. If you could find a group of people such as that 12<sup>th</sup> verse describes, would you call them imperfect? Would you? Would you find any fault with them, if they did what that 12<sup>th</sup> verse says?

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

I'd walk a long way to see a group of people just like that. Wouldn't you? Do you think there ever will be a group of people like that?

Now, your thought about it being present—I wouldn't want to criticize that. God looks upon His people now and He counts them that way. We're accepted in the Beloved, is that right—we're covered by the righteous life of Jesus and daily He ministers His precious blood in the sanctuary to make up for our deficiencies. Is that right? So, in that *sense*, God's people are called saints, and in that *sense*, they:

“...keep the commandments of God, and the faith of Jesus”  
Revelation 14:12.

But is there coming a time when that will be true—not merely accounted but actually true—that God will have a people on the earth that keep His commandments totally, perfectly? Is that really true? Is that a part of coming events?

Why, folks, that's the most wonderful part of all the coming events, and that's what I want you to have your eyes on in this message and in this whole course is the development of that people—the development of that people—because the development of that people is what's holding up all the other coming events. All the others have to wait in the wings until this one's ready to go on stage.

The people who do what? Keep the commandments of God and the faith of Jesus. If they keep the commandments of God and the faith of Jesus, will they be like Jesus? Yes. They'll reflect His image fully.

Now, you notice in the fifth verse, is another picture of the same group. Revelation 14:5—would you read that with me:

“And in their mouth was found no guile: for they are without fault before the throne of God” Revelation 14:5.

This the same people? Yes. One standard is no higher than the other. To keep the commandments of God and the faith of Jesus is equivalent to being without fault and without guile in the mouth.

Do you suppose there's anybody in the world today that will be a part of that group? Can every one of us here tonight *be* a part of that group? Isn't that a wonderful experience? Oh, folks, that's what I want. That's why I'm taking this course. Is that why you're taking it? Yes. I want to be a part of that group, and the only reason we need to study about the beast, image and the mark is to see what to avoid in order to be sure to be a part of that group. Isn't that right? That's it. Put us on our guard.

Will the beast help us be a part of that group? Will the image? Will the mark? No. They are all united to do what? Oppose it and prevent it, and back of them is who? Satan, the dragon. It's the dragon spirit that inspires them to try to prevent that.

Now, we get another view of that opposition, and another view of this same group of people, in Revelation 12:17. Just look back—the last verse of the 12<sup>th</sup> chapter—Revelation 12:17. Together:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.

Is this the same group? Apparently, it is, yes. One expression is exactly the same. What is it? They keep what? They keep the commandments of God. The expression is exactly the same.

But here it uses the expression that they not only keep the commandments of God but they have something. What is it? The testimony of Jesus Christ, and the angel explains in Revelation 19:10 that the testimony of Jesus is what? The Spirit of Prophecy—the Spirit of Prophecy.

Might it be something to ponder on, that the reason that God has given this church so much revelation through the Spirit of Prophecy, the testimony of Jesus, is that He wants to help us to come up on every point and keep every one of His commandments? Is that the purpose of it?

That's the purpose of these books that we sometimes speak of as the red books is to so magnify the Bible and shed light upon the law of God that we will come up to how much? Every point, stand every test, and that's why we're studying

these books of the Spirit of Prophecy along with the Bible is that we may come up to every point and be a part of that remnant people.

Now, do you believe that Revelation 12:17 and Revelation 14:12 are talking about the same people? Same people. All right. Now, I want to ask you another question. Is Revelation 12:17—is that coming events? Is it? Yes, it is. That's exactly what it is. Revelation 12:17 is coming events.

And if you'll turn in your textbook, *Great Controversy*, to 592, you'll see that—the last sentence in the chapter on “The Impending Conflict.” What does impending mean? About to take place.

Is something that's impending future? Yes. A thousand years ahead? Probably not. Impending has the idea it's coming and it's almost here. Doesn't it? And that's the name of this chapter—“The Impending Conflict.” It's part of coming events.

But now, the last sentence in this chapter. You have it there. Will you read it with me:

“In the soon-coming conflict we shall see exemplified the prophet's words: “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”” *Great Controversy*, page 592.

Is Revelation 12:17 coming events? Is it? Do you see that, in the light of this statement? Yes. That's right.

Now, don't misunderstand me. Of course, the Devil is fighting against the church today. He has for 6,000 years. But the whole 12<sup>th</sup> chapter of Revelation is talking about the Devil's war against the church down through the ages, but when we come to the 17<sup>th</sup> verse, the Devil that has been fighting the church all through the ages is represented here as getting what? Angry, wroth, and goes to do what? Make war. He's been fighting all along, but he's *really* fighting this time.

Now, that's what we're going to be studying the rest of this quarter is that fight of the Devil against the true church, and they're represented here as doing what? Keeping the commandments of God and having the testimony of Jesus Christ.

I want to ask you something. Can God allow the Devil—I want you to think of this, now—can God allow the Devil to be turned loose, as he would like to be turned loose, against the church, until it *does* fully keep the commandments of God? Why, no.

The real war can't come—all that we're having now is preliminary skirmishes—the final battle waits the development of the people of God. If the Devil should be turned loose today with all that he's able to do both in wisdom and power, I wonder what would happen to us. So, God says, No. You'll just have to wait. You can do a few things, but you'll just have to wait.

Can God make the Devil wait? Has He been making him wait on a lot of things? Yes. But there's coming a time when the restraints are going to be taken off and the Devil is going to work with what? All power.

Is that in the Bible? Where is that, anyway? ...more fully in our coming events, but this third angel's message—our purpose in the study in this class today—is to help everyone to see that, in the third angel's message, we're given a bird's-eye view of coming events, from 1844 right down to the coming of the Lord. That's its purpose.

Take coming events out of the third angel's message, and there wouldn't be so much left, compared with what there is. The great purpose of the third angel's message is to point us forward to this great final conflict between the people of God on the one side and the powers of earth inspired by the Devil on the other.

Now, where is that text? 2 Thessalonians 2:9. That's right. Satan is going to work:

“...with all power and signs and lying wonders”  
2 Thessalonians 2:9.

Now, we're going to have a whole lesson on that a little bit later in our course—the marvelous working of Satan. But why doesn't God turn loose or allow the Devil to turn loose *all* his power and signs and lying wonders now? Why doesn't He? God's people aren't ready.

In Matthew 24, it says he's going to deceive:

“...if it were possible...the very elect” Matthew 24:24.

Well, you can see God isn't going to let him turn loose, then, everything like that until the very elect are at the point where they can't be deceived, and believe me, friends, it's going to take all truth to withstand all power of Satan—going to take all the truth.

Now, when was the first angel's message—when did it begin to be preached, Ruth? Thirty-one, yes. That's when William Miller began to present in public the great truths of the soon coming of Christ and the beginning of the judgment at the end of the 2300 days.

Well, then, the first angel's message was preached there for a number of years before the time it was talking about, and what was that? 1844. All right. When was the second angel's message preached? Spring and summer of '44, that's right—spring, summer and fall of '44.

Now, when we think of 1831 as the beginning of the first message, 1844, the spring, summer and fall, the second message—now, when is the time for the third message, Mavis? October 22, 1844. I wonder if anybody knew that October 22, 1844.

You know, that's an interesting thing. You'd think that as they presented the first message and gave it in such wonderful power, and then the second message came right along afterward—you'd think that somebody would say, Well, it looks like there's got to be a third message given, but they were expecting Jesus to do what on the 22<sup>nd</sup> of October? To come. Well, would there have been any need for the third message if He'd come? Why, no.

I don't know just how they explained it, but apparently, they were so full—they were so full of the subject of the first and second message that they just didn't have time or room to think much about the third message.

And was all that in the order of God? Yes. You know, we can only hold so much, folks, and God doesn't expect any more of us than we can hold. That's all. If our heads only hold a teacup, why, all He wants is to let Him fill the cup. But thank the Lord, as He fills, He keeps expanding our capacity.

So, when they were disappointed when Jesus didn't come, then they began to do what? Study. You know, every disappointment is a challenge to us to look into things and study. That's so in our own personal lives, and so as they studied, they found out that there was not only a first angel and a second angel, but what? A third angel, and that the third angel had a message to deliver, in addition to the first and second. All right.

Now, do you know which part of the third angel's message they got the most out of to start with? The 12<sup>th</sup> verse. That's right—that's right. And what was there in that 12<sup>th</sup> verse that got their attention? Keep the commandments of God. And what did they come to see in that expression, Keep the commandments of God? The Sabbath. That's right.

Is that one of the commandments? Which one? The fourth. That's right. Now, what was there about that Fourth Commandment that especially caught their attention that some of them hadn't noticed before? Which day?

“...the seventh day is the sabbath...” Exodus 20:10.

That's right.

“...the seventh day is the Sabbath...” Exodus 20:10.

Now, where else—watch this point—where else in the book of Revelation, besides Revelation 14:12 and Revelation 12:17, is attention especially directed to those commandments, not by that name but using another name? [Revelation 11:19.] Thank you, David. What does it say? [And the temple of God was opened in heaven, and I beheld in his temple the ark of his testament.]

Now, your reference is right, but there's something that you put in there that isn't there...between what you said and what the text says. The reason I'm drawing it out is because I want to point a lesson from it.

What did David say that John said? I beheld the ark of the testament. Is that what John said? What does he say?

“...there was seen...” Revelation 11:19.

Is there a difference in that? Oh, yes, yes. John doubtless saw it—no question about that—he’s describing it—but that isn’t what he’s talking about. He isn’t talking about what *John* saw, he’s talking about what was *seen*. When? When the temple was opened.

Well, when was the temple opened, Morgan? [October 22, 1844.] How do you know that this verse is talking about October 22, 1844? But how do you know this verse is talking about the most holy? Well, that’s it. You have it. That’s it.

Well, then, this verse is talking about October 22, 1844. Is that right? Let’s say it together:

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament...”  
Revelation 11:19.

When? Just back there in Patmos when John wrote this down? When? Why, when the temple was opened. That’s right. That’s when it was seen, wasn’t it? M-hm. And that was one of the great reasons the temple was opened—so it *would* be seen.

Now, did anybody point to that open door and what was in there? Brother Damon says the angel did that brought the message. Is that true? Did any of you find something in your lesson today that makes you know that? Where was it, Mavis? [*Early Writings*, 265.] Well, that’s almost right. Two fifty-four. Thank you. Very well. *Early Writings*, 254.

Where does the third angel point? He pointed where? To the heavenly sanctuary. Now, listen. If you’re looking where the angel points, where will you look? To the heavenly sanctuary.

Now, what is there about the third angel’s message that would point to the heavenly sanctuary, Sister Jones? The commandments of God. Exactly. Now, this isn’t just some play on words. This is very important, dear friends. When you study with people the message for this hour and you’re going to study the Sabbath with them, where do you have them look?

If all you have them look is to Exodus 20, you know what some of them will say? That’s the Old Testament. That’s for the Jews. The law of God that we need to fix the attention of people on is where? In the ark where? In the most holy place, in the temple where? In heaven. That’s the commandments we need to fix their eyes on. That’s where the third angel is.

You say, Well, aren't those just the same as the ones back there in Exodus? Sure. But the ones in Exodus are just a what? Just a what? A copy. Isn't that right? Why not look at the original.

Now, it's true you've got to read it out of the copy back there in Exodus, but oh, before you ever do it, before you ever go to the copy, fix their eyes on the great original—the law of God where? In the ark. Where? In the temple, in the most holy place. Where? In heaven. And who's there? Jesus. Where is He? He's in the most holy place.

Is He in there where the law is? What's he gone in there for? For the judgment that the first message tells about. Does the law have anything to do with that? What's the law got to do with it? It's the standard of that judgment. Don't you see? He's in there for that purpose.

And the third angel says, Look, look, look. The judgment's going on and the ark has been opened and there in all their glory are the ten precepts. Any difference between the first table and the second table? [Yes.] What is it? [One has a special glow on it.] What about the glory of the first table and the glory of the second table? The first one exceeds, yes.

If you don't know where that's found, you ask Morgan. He'll tell you. No. I mean that. He knows where it is, and that's important—look that up—but I want to ask you something. What about that first table? Is there any difference in the commandments there? Which one has the greatest glory? The Fourth Commandment.

Does the beast think that? The image? The mark? Are they teaching that? What are they teaching about that Fourth Commandment? It's the least important of all. Isn't that right? In fact, they think that's the one they can tamper with and change and it doesn't make any difference.

But the third angel's message directs our attention to that Fourth Commandment as the most vital thing in the whole law—is that true—so important that it is the seal or mark of God upon His people in this last generation. Is that right?

Is this going to be the decisive factor today? Is this what the fight is over? That's right—that's right. Now, Myrna, what's the mark of the beast? Is there anything else you'd like to say about that, or do you just want to leave it there that the mark of the beast is Sunday keeping? The enforcement of Sunday sacredness by the civil power, Mary says. Do you all agree with that? Yes.

This expression, the mark of the beast, that's in Revelation 14—is that the first place in the Bible we have that expression? Where is it found before that? Where? Revelation 13. What verses? Revelation 13:16 and 17. That's right—Revelation 13:16 and 17.

Look at that and tell me, folks, is that past, present, future? Which is it? Future. Is it? Look at it. Are you sure? How many of you think it's future? Well,

that's good. I'm glad so many of you are clear on that. That's true. Let's read it together, and see if it is:

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” Revelation 13:16-17.

Has that been fulfilled? Does anybody have the mark of the beast yet? No. That's very important to understand this. Nobody has the mark of the beast yet. Now, that's clear from what it says there. But, you know, the Spirit of Prophecy says that in plain English—that no one has yet received the mark of the beast—don't you.

Yes? [Has anybody received the seal of God yet?] Has anybody received the seal of God? You know, whichever way I answer that, I'd give you the wrong answer. [I'd sure like to know.] Yes, I would, too, sister. We're going to have a whole lesson on that point, sister—we're going to have a whole lesson on that.

And, if you want to look ahead, you can take the outline here and go over to that page on the sealing and the marking and begin to look up some of those, but we'll be studying that. That's on page 12. We'll be studying that matter of the sealing and the marking, and whether anybody's received the seal yet.

But right now, at the moment, we're looking at this expression of the third angel:

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand...” Revelation 14:9.

Past, present or future? Future. And the mark is what? Now, if just keeping Sunday is the mark of the beast, then is there anybody has the mark of the beast now? Why, must be, because millions are keeping Sunday every week. But if the mark of the beast is future, then how many have it? Nobody has it yet.

Well, there must be something more to it, then, than merely keeping Sunday, isn't there? Do you see that? Must be. Sunday enforced by that law that the two-horned beast makes. Sunday when it becomes the sign of rejecting the message of God and yielding to that union of church and state that says, You either do this or else, after God has made it plain.

So, the mark of the beast is Sunday, all right, but the mark of the beast in the language of the prophecy relates to something what? Past, present or future? Future. So, we want to make that very clear when we study.

It's when the two-horned beast—by the way, who is the two-horned beast, Sister Wylie? Who's the two-horned beast? Well, that's all right. Wallace, who's the two-horned beast? United States. You know how to prove that, do you?

Well, if you don't, be sure to keep at it in your Bible doctrines class until you know how to prove what the two-horned beast is and what the leopard beast is, because that's all essential to understanding these coming events. All right.

So, the mark of the beast is still what? Future. And it's not merely Sunday keeping. It's Sunday keeping enforced by law, under those awful penalties that Revelation 13 brings to view, when the great issue is made plain and everybody intelligently chooses one way or the other.

Tell me, folks, is everybody in this world soon going to either be keeping God's commandments or have the mark of the beast? Everybody? Think of it—think of it.

Now, I'd like to give you this little thought to meditate on before we pass this. Those who receive the seal of God, as we've already seen there in Revelation 14:5—they're without fault—and Revelation 14:1, it says they have what in their foreheads? Look at Revelation 14:1. What does it say they have? The Father's name. And in the Bible, the name stands for what? Character. They have the Father's character in their foreheads.

Now, I want to ask you something. If the seal of God stands for the character of God, what does the mark of the beast stand for—the reception of it? The character of the beast—the character of the beast.

Will the people of this world reach the place—some of them—where the character of Satan—the real beast, the real dragon—is fully reproduced in them?

Now, you've heard the expression sometimes that somebody acts just like the Devil. I'm not sure that any of us have ever seen anybody that acted *just* like the Devil, but that's what we're going to see very soon. We're going to see a whole world full of people—millions on millions of them—acting just like the Devil. They will have the mark of the beast.

And the only way of escaping having that experience ourselves, is to listen to the third angel, and to look where he looks and points. And where is that? The heavenly sanctuary.

Do you know what he says as he points to the heavenly sanctuary? What does he say when he points to the heavenly sanctuary? How many of you know what he says? All right. Mary, what does he say? [Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.]

How do you know that that's what he says when he points there in the sanctuary? [*Early Writings.*] Where? [Two fifty-four.] *Early Writings*, 254. That's right. some of you might like to learn that. That's what the angel says as he points to the heavenly sanctuary. Let's say it all together:

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

Well now, listen. How can the angel point up to heaven and say:

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

How can he say that and point up there to the heavenly sanctuary? Where *are* the people that he’s talking about? Where are they? Oh. They’re in there by faith. That’s right. Where are their feet walking? Right down here in this world, but their hearts are where? At home with Jesus. Where? In the most holy place.

Oh, folks, I pray that that can be said of every one of us. You know, today, by means of television, people are in New York or Chicago or Rome or Tokyo, just like that. Aren’t they? Isn’t it nice that you and I, by an arrangement far older than television, and it can be far more real than that jumpy screen, can tune in on heaven’s glorious program and see, by faith, our great high priest engaged in that work of judgment and final atonement, as He ministers for us before the ark where the law is.

You know, I was talking some weeks ago to the camp director of a large junior camp in another state many miles from here, and he told me—and he was very sorry when he said this—that the children, young people, that came to that camp were looking at television on the average several hours every day, and that their average hours per day ran just about what the national average was for all the children of that age all over the nation.

And he told me that, as the result of that sort of thing, that it took them from Sunday when the juniors came to the camp up until about Wednesday night to get them calmed down and to the place where they could really do something for them, and of course, by the next Sunday they were gone.

You know, several hours a day—two, three, four hours a day—is quite a bit of time to spend on the average with the TV programs, isn’t it, but millions of people are doing it, friends. I wonder where they get the time. They take it. That’s right, John—that’s right—they take it.

And as the result of doing that, they live in the world that’s created for them on that screen. Is that true? Do they become transformed? Are they different at the end of a day? The end of a week? The end of a month? The end of a year?

Now, if you and I will look in through that open door and see Jesus in the most holy place, and the law of God, the Ten Commandments there, and by faith see Jesus, as He ministers for us there with His precious blood—as we enter into that and let that become real and living to us, will we be changed? Will we? That’s the thing.

You know, folks, everybody in this world is receiving now—in that sense, *is* receiving the mark of the beast, on the one hand, or the seal of God, on the other—

every one. In other words, we are in the process of being sealed or we're in the process of being marked. Just depends on which way we're looking.

All the world is being conditioned for the final mark. People of God are being conditioned for the final seal. I want to keep my mind drilled on that glorious vision. Don't you, folks? Yes.

Now, in closing, as you know, our next class will be next year. We won't have any class next week nor the week after, but three weeks from this afternoon, we will come together again, and in your outline, some of you might like to do some reading during your vacation.

I'm skipping page 7 at this time. Now, we'll study page 7 later on, but we have had now the first six pages of the outline, and in our next lesson, we will begin at the top of page 8, The National Sunday Law.

Now, do you see how our lesson today leads right up to that point? That's right. And I want you to study very carefully the Bible references that are there, and the material in *Great Controversy* and *Volume 5* and *Early Writings*.

Now, in a number of the outlines, you will notice references to some of the other books. You can use those for auxiliary reading, but you don't need to feel that you have to bring in all those extra books to your class, and you may not get time to read all of those, you may not get time to discuss them all in your class recitations. There's more material here every time than you get over. That's all right. Nice to have something in the cupboard, you know, more than you eat up. That gives you a chance for another meal, doesn't it.

But it is vital that you give careful study to the Bible texts. It's important that we see these things *in* the Bible, particularly in the book of Revelation. And from now on, the three books besides that I would like you to bring, in addition to the Bible, are *Early Writings*, *Great Controversy*, and *Volume 5*. A number of you have *Volume 5* and 6 together. You can bring those.

Let us stand. Our dear Father in heaven, with appreciative hearts we turn our faces heavenward, and we look in through the open door of that glorious temple where the ark is and Thy law, written with Thine own finger upon the stone, is shining in all its glory. We see that Fourth Commandment shining brighter than all the rest.

Oh, how dear to our hearts this precious Sabbath is becoming as the sign of Thy creative power, the seal of Thy sanctifying work. Turning Lord, from the roar of the dragon and the subtlety of the beast and the cruel force of the image, we would turn our faces, our hearts, our minds, heavenward and homeward. In Jesus' name, amen.

A week ago, just a sample of how careful I need to be what I say, they got the idea that I said that if you'd just leave grape juice around and not put any yeast in it that it would keep all right. Well, don't try it or you'll learn.

The lesson I was trying to bring out is that there's yeast germs in the air all around. If there weren't any yeast germs, you *could* keep grape juice, but the yeast germs are here. Don't forget it.

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W.D. Frazee Sermons  
PO Box 129, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)