

Worship in Heaven

#0972

Study given by W.D. Frazee—March 5, 1966

Will you turn to the 100th Psalm. My brother is going to sing for us just now, but I want you to look at this Psalm. We're going to meditate for a few moments concerning this message of praise:

"Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations" Psalm 100:1-5.

Now, that last line in many of the translations reads, Thy faithfulness endures to all generations. That's what our brother is going to sing about this morning—God's great faithfulness.

[Singing.]

Great is Thy faithfulness, O God, my Father,
There is no shadow, Of turning with Thee,
Thou changest not, Thy compassions, they fail not,
As Thou hast been, Thou forever wilt be.

Great is Thy faithfulness, Great is Thy faithfulness,
Morning by morning, New mercies I see,
All I have needed, Thy hand hath provided,
Great is Thy faithfulness, Lord, unto me.

Summer and winter, And springtime and harvest,
Sun, moon and stars, In their courses above,
Join with all nature, In manifold witness,
To Thy great faithfulness, Mercy and love.

Great is Thy faithfulness, Great is Thy faithfulness,
Morning by morning, New mercies I see,
All I have needed, Thy hand hath provided,
Great is Thy faithfulness, Lord, unto me.

Pardon for sin, And a peace that endureth,
Thy own dear presence, To cheer and to guide,
Strength for today, And bright hope for tomorrow,
Blessings all mine, With ten thousand beside.

Great is Thy faithfulness, Great is Thy faithfulness,
Morning by morning, New mercies I see,
All I have needed, Thy hand hath provided,
Great is Thy faithfulness, Lord, unto me.

A few of us were discussing the other evening this question of love and how much we need love, how much we all appreciate it, but more than appreciate it, really *need* it, and we fell to talking about how even God needs love—even God *needs* love.

You see, that's what Jesus came seeking was the love of His children here in this world. I don't mean that He needs it in a selfish way. There's a lot of human selfishness that bears the name of love, but real love, true love, can never be satisfied either in giving alone or receiving alone.

Take a parent with a child, for years it pours out love on the little one. It's not thinking—the parent's heart is not thinking in a selfish way, Now, I'm going to love this child for so many years and finally it'll love me then. No. On the other hand, can we even conceive of a parent's heart that, after five years, 10 years, 20 years, of pouring out love upon that child, would say, Well, it doesn't make any difference to me whether the child loves me back or not. All I'm concerned with—I love the child, but whether the child loves me, that won't make any difference in my happiness.

That's not only unthinkable, it's impossible. We agree, don't we? Yes. And so it is with God. The measure of His need for our love is the measure of the outpouring of *His* love for us and toward us.

Well, we say, we can't begin to return a love like that. Well, each one of us can't alone, dear friends. Each one of us is like a tiny tea cup compared with the great ocean, but you know, if you could get enough tea cups, you could pour the ocean into all those cups. Couldn't you? Yes. And then, if you wanted to, you could take all those tea cups and pour them into the ocean. Couldn't you? And there, you'd have the ocean again.

And so, as we think of the infinite number of angels and created beings on other worlds, and those here in this world that love Him—if we'll all bring our little tea cup this morning, He can have an ocean of praise and thanksgiving, an ocean of love, returning to Him. It would be a shame to deprive Him of that happiness when He's done so much for us. Wouldn't it?

So, let's look at our 100th Psalm again:

"Make a joyful noise unto the LORD, all ye lands"
Psalm 100:1.

Noise here, of course, coming down to us from the Old English translation that we call the King James, means simply sound, as the 89th Psalm says:

"Blessed is the people that know the joyful *sound*..."
Psalm 89:15.

That's it. Make a joyful *sound* to the Lord, all ye lands. The psalmist is thinking not merely of music. He's thinking of every expression of our lips—in prayer, in testimony, in witness—all are a joyful sound to the ear of the Creator.

“Serve the LORD with gladness: come before his presence with singing” Psalm 100:2.

Is it a happy thing to come to God's house, to sing God's praises? Thank the Lord, it is, friends. No doleful theme should mar our offering of praise. No mournful murmurings should be laid upon His altar.

“Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture” Psalm 100:2.

How often this thought is repeated in the scripture—that the reason for worshipping God is this—that He made us. He's our Creator. He's the one that formed us from the clay and breathed into our nostrils the breath of life that we might live and that our smile might reflect His smile.

“Enter into his gates with thanksgiving, and into his courts with praise...” Psalm 100:4.

When we cross the threshold of the sanctuary, immediately the thought should be in our minds, We are here to praise the Lord. We are here to bring an offering of gratitude to His name.

“For the LORD is good; his mercy is everlasting; and his truth...” Psalm 100:5.

Or as we read from another translation, His faithfulness:

“,,, endureth to all generations” Psalm 100:5.

“He's the same yesterday, and to day, and for ever” Hebrews 13:8.

Now, I'd like to have us go over to the last book of the Bible, this wonderful Revelation which closes the New Testament and the whole canon of scripture. Let's go to the fifth chapter of Revelation and see how these themes of praise, which we echo here on earth, have their origin in heaven. I want us to look, by the telescope of prophecy, into the sanctuary above.

The fourth and fifth chapters of Revelation are a wonderful vision of the sanctuary in heaven, the temple of God. We see God there seated upon His throne, surrounded with the angels, the seraphim and cherubim, and representatives from this world who have ascended and are sharing with Jesus in the priestly ministry.

Here in this fifth chapter, in the hand of the One seated upon the throne, we see a book, and a mighty angel stands, challenging all heaven and all the universe, to see if there is one that can open that book, but no one can, and the prophet weeps, as he wonders, what is in that book, how can it be opened, will no one come that can open that book? But in the fifth verse, one of the elders touches him and says, John, don't weep. There's somebody going to open that book:

“...the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book...” Revelation 5:5.

And so John looks to see that mighty lion come to open that book. The sixth verse, he sees the lion but it's a what? A lamb.

“...in the midst of the throne and of the four [living creatures], and in the midst of the elders, stood a Lamb as it had been slain...” Revelation 5:6.

And with seven horns, the symbol of almighty power, and seven eyes, the symbol of almighty wisdom, He stands forth as the One in whom:

“...dwelleth all the fulness of the Godhead bodily”
Colossians 2:9.

That He's the Lamb. And in this verse, my dear friends, we have introduced the great name for Jesus in the book of Revelation. Twenty-eight times—four times seven—Jesus is called the Lamb in this wonderful book, which reveals Him more adequately than any book in all the Bible. He's the Lamb—preeminently the Lamb—and it is to the Lamb that the songs of praise ascend, for you notice in the eighth verse:

“And when he...” Revelation 5:8.

The Lamb.

“...had taken the book, the [living creatures] and [the]...elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints” Revelation 5:8.

Now, watch. What did they do? Oh, they began to sing. Kneeling there:

“...Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth” Revelation 5:9-10.

Yes, here is this first chorus from those who have been redeemed from this earth. Enoch is there, and how he sings. Moses is there. How he sings. And Elijah. We don't know the names of the others but there were a great multitude that went

with Jesus when He rose from the dead and ascended to heaven, weren't there, and here's what they're singing to the Lamb, Thou art worthy:

“...Thou art worthy...for thou wast slain, and hast redeemed us to God by thy blood...” Revelation 5:9.

Ah, my dear friends, this is a song that the angels cannot sing. They were never redeemed for they were never lost, but here is a song from human lips of praise to Jesus as the Lamb who is worthy for He was slain.

But the angels have their part in the mighty chorus of praise, for the 11th verse says:

“...I beheld, and I heard the voice of many angels round about the throne and the [living creatures] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” Revelation 5:11.

Before I read what they sang, think of it, friends. Nearest the throne are these from this world. And angels—mighty glorious beings—are glad to give way and let those who have been redeemed from this earth be right up there next to the throne, but they press in, in a great circle, mixed in a great supporting choir. What do they sing?

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” Revelation 5:12.

And then, looking forward to the time when one universal anthem of praise shall ascend from all space, every creature in heaven and on earth and under the earth and even in the sea—John hears them saying:

“...Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” Revelation 5:13.

Isn't that wonderful, friends—that theme of praise. Well, thank God, we can join in that song of praise, that worship of praise, this morning, and that's exactly what we want to do, isn't it, and Jesus is pleased to have us do that.

Now, here in our hymn books there is a wonderful expression of this theme. You'll find it in number 153, and I want Brother **Barrett** to help us learn this this morning—any of you that don't already know it. It's a magnificent hymn. The music is from Russia, and this Russian hymn has a grand, majestic melody and harmony that is suited to these wonderful words. James Montgomery has caught this theme of praise from the fifth chapter of Revelation, and he's put it in these moving words.

Come, let us sing the song of songs,
The angels first began the strain,
The homage which to Christ belongs,

Worthy the Lamb, for He was slain.

Now, I'm going to ask Brother Barrett to sing through this first stanza. We'll follow with our eyes. And then I'm going to ask him to sing through the second stanza, down to that refrain, Worthy the Lamb, for He was slain. Then, I want us all to join in. Then he'll do the same on the third stanza.

Then, when we come to the fifth stanza, we'll all sing every line of that fifth stanza, but stanzas two to four, we'll sing that, Worthy the Lamb, for He was slain. Notice each line.

[Singing.]

Now, you know up there in heaven, there are many voices that join. Sometimes all together in a great chorus; sometimes this one, sometimes that one. This morning, it's our privilege and our joy to share with several in this service. You know, each one who views the character of God views it in just a little different way.

I was struck several years ago, one winter day as I was up near the spring, of looking across from where one stands and looks across the little chasm to the spring, and I saw over there what looked like a jewel—a beautiful ruby—in a little green pocket back up there in the cliff—a beautiful ruby.

But I chanced to step just a little to one side and, lo, it was an emerald. So, naturally, I got to investigating. How could it be both a ruby and an emerald? Well, it was an icicle that a drop of water was melting from, and that drop of water had caught the beam of light shining in upon it at just the angle that, when I stood *here*, I saw the red, but when I stood over *here* I saw the green. The color was all in the sunbeam, but where I stood determined what share of the color my eye caught.

And so, dear friends, as we view the character of God through all eternity, we shall be telling others what we see in God.

I'm so glad we have with us Elder Tucker this morning. He's spent many years as a minister and as a teacher in this great movement. He's going to bring us a message that I know we'll all enjoy this evening at six, but, elder, we want to hear from you now, to what you think of God, and what God had laid upon your heart this morning to share with us in this service of praise and worship.

Elder Tucker: Have you folks—maybe you aren't old enough yet, see, but have you wanted to do something all your life and then the opportunity and chance come for you to do it? Maybe that would be my little contribution this morning.

Our work—we celebrated our 50th wedding anniversary a year ago. Mrs. Tucker—she's back here in the audience—she's here. And then, this summer, it was 51, but our life work has always been around an institution, see—right in the middle of the puddle, telling other folks what to do—helping them.

We said that, if we ever come to the place worry we could retire from those heavy administrative responsibilities, we would never settle around a big bunch of

Adventists. Well, we found a little place up near—on the plateau—Cumberland Plateau—hour and a half journey from here. We have a lovely church there, and we could have bought a place right across from the church, but we didn't do it. We went about eight miles from the church, where there were no other Adventists living, and we located there.

Now, I've always believed this, and now we're having the opportunity of demonstrating it to see whether it works or not. Sister White was talking to a lot of preachers one time. You'll find it on page 564 in *Counsels on Health*:

“Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings” *Counsels on Health*, page 564.

Elder Frazee: Look how Brother Kelly smiles when you read that.

Elder Tucker: All right. I had to devote most of my life to holding meetings, although we never did—we never did get too busy with what we couldn't do a little something, you see.

But when we moved from where we are now living, the good man whose place we bought said, The people around here said to me, What are you selling your place to one of them Adventists for? We don't want those folks in this neighborhood. Couldn't you have found somebody else to sell it to?

And so we decided to do this a little bit, see, and I think, brothers and sisters, that we've done more good—now, I don't mean this because I spent a lot my—I worked my way through school taking in a broom shop and colportering some of that—don't think that I don't think that our literature ought to be circulated like the leaves of autumn, and don't get me to thinking that we oughtn't to preach the Gospel, see.

But we are having the privilege of demonstrating that you—that you do something for the soil—I'm not talking about this kind of problem but people—acquainting them with this blessed truth through this means.

We've had people come—we live in a little place that is called Beersheba Springs—that's the old Bible Beersheba—and about 18 or 20 Nashville people have summer homes up there, and we've had people drive by our place and almost stop their cars to a dead stop almost, just looking at what they would see in the garden, because we have flowers and vegetables and beets and turnips and everything there together—I say together—[unintelligible].

So the praise that I'd like to bring the Lord this morning is, Brother Frazee, that God has given to us, after we pass the age of retirement, the privilege of worshipping Him in this way.

Elder Frazee: Good. That's a good worship.

Elder Tucker: And worshipping Him in this way. I got an idea from that once when I was down at Tuskegee and heard Booker T. Washington. I don't know whether you folks ever heard him or not. He's one of America's great men. He said that—and he did, you know, and I'd go around the world and he was entertained by royalty—everywhere in the world, he'd be entertained.

But he had a home kind of like Brother Atherton has—overlooked the whole area of Tuskegee. They had about 16,000 acres of land, you know. He had a home overlooking that whole thing, and he lived up there, and he said, you know, I come back home at the springtime, and I go up there and I start my gardening and pull off my shoes, see. I just pull my shoes off. I can't work in the garden with a pair of old shoes on. Keeps me from getting close to the soil, and he said, you know, I walk out in that warm soil and I feel something coursing through my body. Makes me praise God, see.

Now, this evening, I'll tell you just a little bit about what we're going to try to do. The topic will be the teaching and practice—I don't want to put things on the practice—of Sister White in living on the land, and we're going to go with her all the way from Battle Creek to North Michigan to Iowa to Colorado and to Australia and back to Healdsburg—her practice.

And now, we're having one of the hardest struggles to make right now what we're going to do. If you would add Mrs. Tucker's age and mine together and divide it by two, you'd get 80. Now, I'm not going to tell you who's holding it up and who's bringing it down, but I'll let you guess, see. You'll get A's. You divided it by two, see.

Well, when you get beyond 80, sometimes you get to the place where you aren't so sure that you can take care of yourself fully and we've been thinking of having to leave our lovely place and to get near someplace where we could get our dinners. Now, there's a whole lot of places I know I can get dinners, but they're too big, see. You see the struggle. They're just too big. They're not needed.

We used to be at Collegedale, and I remember one time there—several times there—I've seen 14 preachers all there at one time, all of them to preach, see. That's too many preachers—Adventist preachers around one place, isn't it. I used to tell the folks at Little Creek—I said, Thank the Lord, your name is *Little* Creek, see—not Big Creek, see.

If I could find a place called Little Branch, see, maybe we could get close enough to it so we could get a good dinner meal, you see. That's one of the problems we're struggling with right now, you see.

Well, I just thank the Lord, brothers and sisters, that we can get near the people and live near the people. If we're ever going to do anything with these people that live in the cities—I tell Mrs. Tucker—she's telling me I've gone to a lot of places that wasn't very pleasant. I said, You never get acquainted with a man unless you get your feet under his table—I mean a woman, see—a family. Unless you get the feet under the table, you never get acquainted with them, see. Do you.

I say, we're having an experience that the Lord has greatly blessed us in. You know those same people that didn't want us there—well, I'll tell you more about it tonight. Thank you.

Elder Frazee: Thank you so much, Elder Tucker. Don't you know the Lord appreciates that tribute of praise this morning.

Now, we're going to hear from Brother Robert Zollenger from Laurelbrook. What do you think of God, my brother. What's God doing for you?

Brother Zollenger: Last night, I had a real thrill—something that I want to share just a little with you. During my life, I have been interested in astronomy, more or less as a hobby, and about a year ago, I became acquainted with a young man that was studying astronomy, and after he had gotten into it, he became concerned about conditions in the world and this sort of thing, and so he decided to stop and take ministry. He's out at Southern Missionary College.

And so, our mutual interest when we became acquainted—so he was at our place last night and he had a program, and he had some pictures, and you know, they have developed a new method of taking pictures. They take pictures now through the big telescopes in natural color, and these pictures are beautiful.

Now, we can't see what's up there, but when you look at these nebulae and these photographs that have been taken by these large telescopes, and you see the beautiful blues and the beautiful reds and the greens and the yellows—it's beautiful—and it makes you realize that God has things in this universe, and this little world down here is just one little part of it.

And then, too, he had pictures of way out in space of the galaxies and the billions and billions of suns. He showed a picture where you'd look up and you'd see one little light spot in the sky, and then take a picture of it, and then that picture would be just so full—so full of stars that you couldn't separate them, and yet, all those stars have worlds—we don't know if they *all* have worlds, but we know many of them have worlds—and it makes us realize how great God really is.

And then, as I thought about the greatness of the universe and all these billions and billions and billions of worlds, and then I think about this little world of ours down here, which really, in astronomy, is nothing. They don't even think to consider it, it's so small.

And yet us, as individuals on the world, we're nothing, really. Why, we get lost in a crowd in Chattanooga, and Chattanooga's nothing compared to New York City, and New York City's really nothing if you compare it to the world, and yet you compare the world to just our galaxy, and it's nothing, and our galaxy in comparison with all the rest of them is nothing, so we're really about nothing.

And yet, we are so much that some day you and I will have the privilege of being a child of the king of the universe. And not only that, but He's going to make the center of the universe right here in this little world. And He's going to live here and we're going to live here.

And you think of all of the worlds that there are, and yet this is where God's going to be, and we have the privilege of being here with Him, and to me this is a wonderful thing—that you and I have this privilege of knowing the truth, and we have the opportunity of becoming the children of the King of the universe.

Now, that's something we can look forward to, but this morning, we have to be a little more practical because we're here, but still being here, Psalm 147:4 says that:

“He telleth the number of the stars; he calleth them all by their names” Psalm 147:4.

Now, all these worlds that we can't even number—he calls them all by name, and yet look at the verse right in front of it:

“He healeth the broken in heart, and bindeth up their wounds” Psalm 147:4.

Isn't this a great God, and just think. This morning, He's interested in what troubles our hearts, and to me this is a wonderful thing. I think we have so much to praise the Lord for.

Elder Frazee: You know, as Brother Zollinger was reading that, I thought that means God is running a sanitarium, doesn't it:

“He healeth the broken in heart, and bindeth up their wounds” Psalm 147:4.

Isn't that nice, doctor. Yes.

Brother Atherton, have you got something to lay on God's altar this morning?

Brother Atherton: Oh, I've got a little something this morning I'd like to share with you—a little thought. In our home, we're studying the sanctuary service, and this morning, where is Jesus? In the most holy place, isn't He.

Do you notice in the 2nd verse of the 100th Psalm, it says:

“...come before his presence...” Psalm 100:2.

In other words, this is an invitation to come to Jesus, and to come actually into His presence, isn't it. And how are we to come? Well, we're told to come boldly, aren't we. In Hebrews, the 4th chapter, and the 16th verse, we're told to come to the holiest with boldness.

Now, that's not an invitation to presumption—we know that—because before we can come into the holiest, we have to enter into the court, past the brazen altar where the Lamb was slain from the foundations of the world. We continue past the laver, where we're washed and cleansed, and enter into the holy place, where we eat the bread of His presence and receive His Holy Spirit and offer our prayers to Him on

the altar of incense. And after we've done these things, we're ready, then, to come into the most holy place.

There's two things, brother, that I very much appreciated this morning. Sometimes this is rather a grim experience, isn't it, when you realize the sinfulness and the tremendous turmoil in our hearts in the battle against sin.

But, friends, when we get to that most holy place, and we come into His presence, we come in with gladness and with singing, so after this, when I think of coming into the most holy place I know I'm coming in with gladness and with singing, and thank God for that.

Elder Frazee: Thank the Lord. Doctor, we're glad you were able to get in. Come and give us the word. Glad you're here this morning.

Doctor: Well, we certainly have so many evidences of God's love and what He does for us. We've been studying in our morning worships the life of Jesus, and I like to think of what He did when He was on earth.

There are some things we can learn of God by what Jesus did as a man on this earth. That's one reason He came—so we could learn some things that we wouldn't have learned otherwise. We've been studying about some of the contacts Jesus had with human beings on this earth. We studied about his night counsel with Nicodemus, one of the rulers of the Jews, and we studied about Jesus and what He did at the well at Samaria with the Samaritan woman there.

And I like the story about the man who—the nobleman who came to Jesus who had a sick son. He had heard of the wonderful things that Jesus had done in healing the sick, and he came to Him in hopes that he would heal his son.

But when he saw Jesus, he saw a man clothed in common clothing, a little dirty and worn, because Jesus walked from place to place, and his faith faltered. He said, Can this man really heal my son? And he said, Well—he thought to himself—why, I've come this far. I'd better ask Him and see. If He heals my son, I'll believe He's my Savior. If he doesn't, why, I won't. And so he had his interview with Jesus, and you remember what Jesus said to him:

“...Except ye see signs and wonders, ye will not believe”
John 4:48.

And so, the man saw that he was basing his belief in Jesus on whether Jesus would do for him what he wanted, and he saw that this was not the way to make—this was not the right kind of a test to make as to whether Jesus was the Savior or not.

And he also saw that Jesus could read his mind, and that was the only evidence of divinity that the Lord had to give him. He saw that Jesus could read his mind and read the secrets of his heart, and so, in humility, he said, Lord, come and help, and so the Lord said, Go in peace:

“...thy son liveth...” John 4:50.

He had come to Jesus feeling everything was dark, the sky seemed as brass to him, everything was so dark and depressing, hopeless. His dearly-loved son was dying. He went home in a different way. He wasn't even in any hurry. He could have gotten home perhaps that day, but he took his time, praising the Lord.

The next day, you remember the account in the Gospels, when he got home, his servants hurried out to tell him that his son was better, and he wasn't surprised. Instead, he asked them, When did he get better? Oh, they said, about one o'clock yesterday—at the seventh hour—one o'clock our time—that was when he had—his faith had grasped hold of Jesus' promise that his son would get better.

And so, we must be like that nobleman. When we doubt Jesus, we must not base our trust of Him on whether He does what we think he should do regarding *our* problems. We can have the same evidence that that man had. If we read *this* book, we will find that Jesus knows *our* mind, he reads *our* minds and knows *our* problems and has an answer for us, and we can grasp, as that nobleman did—by faith, we can grasp hold of Jesus, and He *will* give us whatever help He knows that we need.

And so, I'm thankful that we have a Lord like this.

Elder Frazee: Thank the Lord. We have a wonderful Savior, don't we, friends, and while He's up there in the sanctuary receiving that praise from all the angel beings and the saints who are there, His heart is with His suffering people in a world of woe. He's here, to bless us and give us what we need.

Now, I want to ask a question. Is there somebody here this morning who, if time permitted, you might give a testimony with your lips, but you would like by standing—just standing—by standing to say, I love the Lord and I want Him to know that I love Him this morning. I want to put *my* offering of praise, along with these who have spoken, and with the angels and with Enoch and Elijah and Moses up there in heaven—I want to put my little offering of praise—I want to bring my little tea cup of love and pour it out to Jesus. If that's your testimony, you just stand. Will you do that.

[Singing.]

My Jesus, I love Thee, I know Thou art mine.
For Thee, all the follies of sin I resign.
My gracious Redeemer, my Savior, art Thou,
If ever I loved Thee, my Jesus 'tis now.

The Lord bless you and keep you, the Lord make His face shine upon you and be gracious unto you, for His own sake, amen. Be seated.

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