

Cincinnati Missions 1993 Conference Commitment to the Assembly

by William MacDonald

William MacDonald emphasizes the critical importance of commitment to the assembly as the body of Christ and its role in God's eternal purpose.

Duration: 57:50

Scripture: 1 Corinthians 12:12-13, Ephesians 4:7, Colossians 1:25, 1 Timothy 3:14-15

Topics: "Conference"

Description

In this sermon, the speaker emphasizes the importance of the church as the body of Christ. He highlights that the church is the completion of Christ and his vehicle for expressing himself to the world. The speaker acknowledges the weakness of the clerical system and believes that the future of Christianity rests in the hands of ordinary men and women, rather than professional ministers. He quotes J.A. Stewart, who emphasizes the role of each member of the local assembly in evangelizing and bringing new believers into the church. The sermon also references Ephesians chapter four, which speaks about the grace given to each individual and the gifts given by Christ after his ascension.

Transcript

What is the fellowship of the mystery, which from the beginning of the ages has been hidden in God, who created all things through Christ Jesus, to the intent that now the manifold wisdom of God might be made known by the Church to the principalities and powers in the heavenly places according to the eternal purpose which he accomplished in Christ Jesus, our Lord. Last night we spoke on commitment to the Bible. Commitment to the Bible is the inspired word of God.

Commitment to the Bible as verbally inspired, the very words of Scripture. And we believed in the plenary inspiration of the Scriptures, inspired from cover to cover. We talked about the sufficiency of the Scriptures.

Tonight we want to speak about commitment to the assembly. The assembly is very important in the mind of God and in the word of God. Let me just mention a few things in connection with it.

It's important because it's the only society on earth to which God has promised perpetuity. He said, Jesus said, on this rock I will build my church. The gates of Hades shall not prevail against it.

That is not valid for any other group on earth. The only society on earth to which the Lord has promised perpetuity. The importance of the assembly is seen by the prominent place that it's given in the New Testament.

I think we are justified in judging the importance of a subject by the amount of the New Testament that's devoted to it. As I do that, I realize that vast tracts of the Scripture are covering this subject. In Ephesians 1, verses 20-23, just let me read those verses.

Ephesians 1, verse 20. Paul's sentences are so long I just have to break into the middle of them. It says, verse 19.

What is the exceeding greatness of his power to us who believe according to the working of his mighty power, which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And he put all things under his feet and gave him to be the head over all things to the church. Notice, which is his body, the fullness of him who fills all in all.

What does that mean? His body, the fullness of him that fills all in all. I hold in my hand a little 3x5 index card. I'm just going to tear it in half to illustrate it.

If this represents the Lord Jesus Christ, this represents the body of Christ the church, the fullness of him that fills all in all. I wouldn't dare to say that if I didn't see it in the word of God. In a sense, the church is the completion.

To use the language of human appearance, it almost seems that the Lord Jesus doesn't consider himself complete without the church, his body. And his body is his vehicle on earth for expressing himself to the world. When I see these things, I realize the church is important, the assembly is important, and we must have convictions concerning the assembly.

Very important. And to be enthusiastic about it, not apologetic about it. I'm afraid some of us just get kind of tentative when we come to that subject, and we're afraid to boom out the truth about it.

The church is spoken of as an object lesson to angelic beings. We read that in Ephesians 3, verse 10, "...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places." Just think of angelic beings, or celestial beings at least, looking down on the earth and seeing what God has done with the church, how he took the two greatest divisions of human life, the Jew and the Gentile, and he brought them together, believing Jew, believing Gentile, with all kinds of different personalities, you know, all the different warts and wrinkles and all the rest, and he brought them together and made one new man out of them. This came home to me very powerfully some years ago when I was in Haifa, and there's an assembly there in Haifa, and you have believing Jews and believing Gentiles breaking bread together.

Really, a beautiful exhibition of what we have in the word of God. And I tell you, celestial beings look down, and they're gaping at it, and saying, the wisdom of God. And we see that in our own assembly, don't we? We look around, and we see people save, all of us, save from lives of sin, some more than others.

And you think of what the grace of God has done in the lives of men. No wonder angels gasp when they see something like that. Paul speaks of the assembly in Colossians chapter 1, verse 25, as the capstone

of scriptural revelation.

Colossians chapter 1, verse 25. Actually, Colossians wasn't the last book of the New Testament to be added. And yet, as far as the revelation of new, important doctrines, it was the capstone of scriptural revelation, and that had to do with the revelation of the Church.

And then in 1 Timothy chapter 3, verse 14, we read that it's the unit on earth that God has chosen to propagate the faith. 1 Timothy chapter 3, verse 15. I thought it was... Well, I don't have the... But it speaks of the pillar and the ground of the truth.

And I take it to mean exactly that, that the unit on earth that God has chosen to propagate the faith. Fourteen? Fifteen. Oh, yes, it is fifteen.

But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. I want to tell you tonight, God loves the assembly. God had this secret in His mind from all eternity, that in the fullness of time, He was to form a new society with a heavenly calling and a heavenly destiny, and that He was going to send His Son down to this world to seek a bride, and at such a cost.

Huh? Thou didst stoop to bear above at such a cost thy bride. Don't tell me the assembly isn't important in the eyes of God. And if I'm going to be thinking God's thoughts after Him, it better be important in my eyes, too.

Christ loves the assembly. I found this in Troy Spleeney's calendar some time ago. If we could but realize that the dearest object in this world to our Lord Jesus is His church, we would spend less time in peripheral activities and concerns.

Our efforts would then be directed toward the up-building of the local church, where we, in fellowship and our love, would reach to every member of His body. Thus we would be caring for that which He loves most in the world. God loves the assembly.

Christ loves the assembly. The Apostle Paul loved the assembly. That's why I read those verses in Ephesians 3. Would you just turn back to that briefly, Ephesians 3? And I'd like you to look at this carefully.

I think it's very important for us. It says in verse 8, "...to me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all people see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God, who created all things through Christ Jesus." Now, to some young believers here, that might just seem like a jumble of holy words. But let me just seek to simplify.

In those verses, the Apostle Paul is saying that he had a two-fold ministry. Can you see it? Look carefully. A two-fold ministry.

What was the two-fold ministry of the Apostle Paul? First of all, that I might preach among the Gentiles the unsearchable riches of Christ. That's the gospel, isn't it? That's the gospel. But he doesn't stop there.

He says, "...and to make all men see what is the fellowship or administration of the mystery." That's the church. Think about that for a while. Two-fold ministry of Paul.

The gospel and the church. And I can't say that he loved one more than the other. He just kept those things in balance.

Sometimes I think we're more enthusiastic about gospel work than we are about the local assembly. Paul wasn't. Paul's great desire was to preach the gospel, see people saved, and see them brought into that fellowship of the local church, and see them grow in the things of the Lord and become reproducing Christians.

This is a great vision, isn't it? And I would challenge your heart tonight. Where do you stand in this two-fold ministry? You're probably an aggressive soul in it. I thank God for that.

It's wonderful. Don't stop there. Have the two-fold ministry that the great Apostle Paul had.

God loves the assembly. Christ loves the assembly. Paul loved the assembly.

Could I just bring my squeaking voice in and say, I love the assembly, too. It's my mother. I owe an awful lot to the... I owe everything, in a way, to the local assembly.

It's in that assembly that I heard the gospel preached. In that assembly, I came under the convicting power of the Holy Spirit of God. One night, a male quartet was singing.

And if they had swords and were piercing it, it wouldn't have been any more real to me. They sang, Ashamed of Jesus, can it be a mortal man ashamed of thee? Ashamed of thee, whom angels' praises, glories shine through endless days. Ashamed of Jesus, yes, I may, when I've no sins to wash away.

And I knew the convicting power of the Holy Spirit of God that night in the meeting. And a very short time later, I was in a hurry to come to Christ. It's in the assembly I was taught the word of God.

It wasn't very spectacular to outward view. It wasn't very dramatic. It was Christians sitting around in conversational Bible reading, going through books of the Bible.

The first Sunday school lesson I ever remember is the parables of the mysteries of the kingdom. Matthew 13. Pretty tough for a kid, you know? My first memory.

The first conversational Bible reading I remember is going through the book of Isaiah. Imagine. That was my background.

That was my training. I thank God for today. I love the assembly.

I really do. And I'm enthusiastic about it. I want to go over with you tonight some of the truths of the assembly.

The truths found in the word of God. Let me just say this. There shouldn't be any assembly distinctives.

Does that shock you? Well, there shouldn't be any assembly. Look, the truth is there for all the people of God. Isn't it? It's all there in the Bible.

The only thing that makes it distinctive is some people practicing it and others not practicing it. That's all. But the principles themselves are there for everybody to believe.

The first principle I love is this. There's only one body. I love that.

Ephesians chapter 4 and verse 4. Ephesians 4 verse 4. There's one body and one spirit just as you were called in one hope of your calling, one Lord, one faith, one baptism. This is the death knell of denominationalism. I hate, loathe, despise, and abominate sectarian titles.

That's just a gentle, subtle way of saying I don't like them. I don't like the title Plymouth Brethren. Brethren is universal.

Plymouth is rather local. It makes me think of Roman Catholic. Catholic means universal and Roman means not universal.

It means Roman. I don't like those titles. I don't even like the title Christian Brethren because all of God's people are Christian brethren, and I don't want anything that sets me apart.

It makes me think of a little girl abomination. When H.A. Ironside was asked what denomination he belonged to, he'd reply in the words of Psalm 119.63, I'm a companion of all of those who fear you and of those who keep your precepts. I'm a companion of all those who fear you and of those who keep your precepts.

He comes to you and says what denomination do you belong to? Just say the same one. There really isn't glorious in the Lord. They say, what are you? Well, I know you're a disciple of the Lord Jesus, but pretty soon they're doing mental convolutions.

They're trying to get you. Christ is the head. Truth number two, Christ is the head of the church.

Ephesians 5, verse 20, Christ is the head of the wife, as also Christ is the head of the church, and He is the Savior. No man is the head of the church, be He Pope, Archbishop, even the elders, He is the head of His people. This is a wonder today, because we believe the Lord.

I don't see Him. I'm not conquering the center of His people. And then I also mention number four, Corinthians chapter 13, Corinthians chapter 12, For as the body is one, and has many members, but all the members of that one body, being many, are one spirit, we were all baptized into one body, whether Jews or Greeks, whether slaves or free, believers, members of that body.

I'd like you to notice something at the end of verse 12, and I could use my card, we don't have been redeemed by sisters in Christ. And in the seminar today, I can learn something from all, we need one another. The believer is everything that they do.

I can learn zeal and love, that teaches me.

From a certain, it makes me think of what Moody said, he said, I wouldn't put, appreciated that truth in the Navy, and you're overseas, and you meet, most of you are familiar with this, in 1st Peter chapter 2, 1st Peter 2, 1st Peter 2 5, you also are, verse 4, coming to him as to a living stone, rejected indeed by men, but chosen by God and precious, you also as living stones, are being built up a spiritual house, a holy priesthood, to a chosen generation, a role that you may proclaim, of their person, of their praise, controls, he's the one that, and we shouldn't be surprised at that, think of the controls, of the spirit of tongues, in an assembly, that I think you know them, in 14, if anybody speaks in tongues, there must be an interpreter, not more than three, may speak in tongues, at

any time, they must speak, one at a time, what they say, must be edifying, the women must remain silent, all things must be done decently, and in order, and so it is, with regard to the public, the public use, of the priesthood, of the believer, we shouldn't be surprised, the public use of gifts, in the assembly, why can he not do it, on the priesthood, of believers, number six, a local assembly, is made up of saints, elders, and deacons, Philippians chapter one, and I consider this, rather a crucial, verse, there is no place, that I know, in the New Testament, that defines, a local church, but I like to take this verse, Philippians one, one, Paul and Timothy, servants of Jesus Christ, to all the saints, in Christ Jesus, who are in Philippi, with the elders, and the deacons, that church

in Philippi, was made up of saints, elders, deacons, period, and they were gathered together, for fellowship, for the breaking of bread, for the apostles doctrine, and for prayer, and I think if you bring, those thoughts together, you really do have, a definition of what, a local assembly is, the group of people, composed of saints, elders, and deacons, who gather together, for those four, and second, and I mean number seven, a great truth of the assembly, is there's no such a thing, as a clerical system, in the assembly, there is no one man, officiating, this is a glorious truth, it's the saints, who are to do, the work of the ministry, Ephesians chapter four, I might just dwell on this, for a minute, Ephesians chapter four, beginning in verse seven, and incidentally, it's because of

this portion, of the word of God, that I fellowship, in an assembly today, I was out in Honolulu, and the spirit of God came to me, in a very real way, and said, why are you in an assembly, you're just as happy, in a denominational church, or in the assembly, is that why you're there, it led me to this passage, of scripture, Ephesians chapter four, there each one of us, was grace given, according to the measure, of Christ's gift, therefore he says, when he ascended on high, he led captivity captive, and gave gifts to men, first to the ascension, of the Lord Jesus, after his glorious work, of redemption, the captives in hell, or in Hades, of evil, he made a show of them, openly, and the father gave him gifts, as a result, of his glorious, redemptive work, and he turned around, and gave

them to men, now that he ascended, what does it mean, that he also first ascended, into the lower parts, of the earth, Paul is saying, now when it says, he ascended, presumes, an earlier descent, and he's speaking there, of incarnation, not speaking of him, going down to, more of the, speaking of the fact, that it, how could he ascend, he had been in heaven, from all eternity, ah, he came down to Beth, figurative, 139, I was his formation, in his mother's womb, and he calls it, the Lord has nothing, to do with underground, in fact, I see some of you, turning back there, so let's turn back, to Psalm 13, we'll begin there, for you have formed, my inward parts, you have covered me, in my mother's womb, and the word covered, there means woven, that's beautiful, what a beautiful Psalm, and

that speaks about, the ten, the human body, I am fearfully, and wonderfully made, marvelous are your works, and that my soul, knows very well, my frame, was not hidden from, frame, my, was not hidden, from you, when I was made in secret, and skillfully wrought, in the, this womb, figurative, like, but it has to mean that, doesn't it, what else, could it mean, you or your eyes, saw my substance, being yet unformed, and in your books, go back to Ephesians, ah, chapter four, we were in verse nine, and we, we see, we see the Lord Jesus, coming down, first of all, being born, of the Virgin Mary, he who descended, is also the one, who ascended, far above, ascension, to the Father's right hand, what happened, he gave, he himself gave, some to be apostles, some prophets, some evangelists, and

some pastors, and teachers, now we believe, that apostles, and prophets, ah, were connected, with a foundation, of the church, ah, Ephesians two, it says, and are built upon, the foundation, of the apostles,

and prophets, Jesus Christ, himself being, the chief cornerstone, apostles, and prophets, weren't the foundation, of the church, but they laid, the foundation, of the church, in what they taught, about the Lord Jesus, and he goes on, to say that, Jesus Christ, himself, being, the chief cornerstone, now you only lay, the foundation, of a building once, and we believe, that there are no, apostles, and prophets, in the primary, New Testament, sense, today, it was these men, who, who gave us, the New Testament, and it is, given, once for all, the faith, once for all, delivered, unto the

saints, in that sense, we do not need, apostles, and prophets, today, but it also lists, evangelists, pastors, and teachers, evangelists, his parish, is the world, he goes forth, with the gospel, pastors, shepherds, teachers, who, here it is, for the equipping, of the saints, for the work, of the ministry, this is, very light, went on, inside of me, for the equipping, of the saints, for the work, of the ministry, it is not, what is practiced, today, in evangelical circles, but there it is, in the word of God, for the edifying, of the body of Christ, till we all come, in the unity, of the faith, and the knowledge, of the Son of God, to a perfect man, to the measure, of the stature, of the fullness, of Christ, and so he says, that the purpose of gifts, is not to become, permanent

structures, that people are going, to depend on forever, but to build up, the saints, so that they can go forth, and do the work, of the ministry, I thought, hmm, go to this country, with a minimum, of education, and he got saved, by the grace of God, and led, him into the word, of God, and pretty soon, he was preaching, the gospels, and then he was teaching, the church finisher, and he knew, the Bible, in an assembly, but you know, because of centuries, of tradition, revolving around, the clerical system, it seems, hard to believe, that the idea, of one man, officiating, doing most, if not all, the preaching, is not in the, New Testament pattern, yet the whole idea, of divine, it's foreign, to the New Testament, there is no, to speak of, nowhere, in the New Testament, is any reference,

ever made, to a one man, minister, in, any of whom, say the same thing, it's not right, let me read you, Barnes, who wrote, on the New Testament, he says, there's no, and he's speaking, on first Timothy, chapter three, he says, there's no allusion, to anyone, who was to be, superior, to the elders, and deacons, he says, if Paul supposed, there was to be, an order of prelates, in the church, why is there no, allusion to them, why is there no mention, of their qualifications, that's a good point, you have the qualifications, of bishops, of elders, the minister, why is that, he brings that out, if Timothy was himself, a prelate, was he to have nothing, to do in transmitting, the office to others, were there no, peculiar qualifications, required in order, in such an order of men, which it

would be proper, to mention, would it not be, respectful, I like to, Paul was a gentleman, and if there had been, such a man in Philippi, he certainly would have, mentioned him there, in verse one, of chapter one, he says that, would it not be, respectful at least, if Paul to have made, some allusion, to such an office, if Timothy himself, held it, there was none, people say, well, Paul himself, was a minister, listen, the longest, Paul ever stayed, in one place, at one time, was two years, in Ephesus, his total, and during his total ministry, he stayed, three years there, but at any one time, he only stayed there, for two years, and his strategy, was to see them say, to go in, and see them built up, in the faith, and to move, on, he, as a gift, to the church, considered himself,

expendable, Timothy enticed, well, Timothy, in fact, the old bible, used to say, he was the first bishop, of the church, at Ephesus, thank God, they've removed that now, from a subscript, to the epistles, to Timothy, Timothy wasn't, a minister in the church, Timothy was, a troubleshooter, for the apostle Paul, he was an itinerant, he went around, and so did Titus, not a, not a settled man, in the church, certainly the,

new testament, teaches, a plurality, of elders, but not, of one man, ministry, Alexander McLaren wrote, I cannot but believe, that the present practice, of confining, the public teaching, of the church, to an official class, has done harm, he was one himself, why should one man, be forever speaking, and hundreds of people, who are able to teach, sitting dumb, to listen, or

pretend, to listen to him, I hate, forcible revolution, and do not believe, that any institutions, either political, or ecclesiastical, which need violence, to sweep them away, are ready to be removed, but I believe, that if the level, of spiritual life, were raised among us, new forms, would, naturally, be evolved, in which the great principle, of the democracy, of Christianity, is founded, namely, I will pour out my spirit, on all flesh, and on my servants, and on my handmaidens, I will pour out, in these days, of my spirit, that they shall, prophesy.

J. I. Packer, adds his testimony, he says, by clerical, get these, get the strong words, he uses, J. I. Packer, by clericalism, I mean, that combination, of conspiracy, and tyranny, to which the minister, claims, and the congregation, agrees, that all spiritual ministry, is his responsibility, and not theirs, a notion, that is both, both disreputable, in principle, and spirit quenching, in practice.

J. I. Packer, strong words, aren't they? In his book, God's New Society, John R. W. Stott, says this, What model of the church, then, should we keep in our minds? The traditional model, is that of the pyramid, with the pastor, perched, precariously, on the pinnacle, like a little pope, in his own church, while the laity, are arrayed below him, in serried ranks, of inferiority. It is a totally, unbiblical image, because the New Testament, envisages, not a single pastor, with a docile flock, but both, a plural oversight, and an every member ministry. This is not written, by somebody, from one of the assemblies.

This is written, by a man, who was a cleric, in the Church of England. Incredible! I have young people come, and say, why do they say that? Well, I say, it's a paradox, who's standing on his head, to attract your attention. Some of you, perhaps, remember, Donald Gray Barnard.

I have to admit, he was really, one of the greatest Bible teachers, I've ever heard. Presbyterian church, in Philadelphia. He said, by the close, and this is very strong, if we said something, like this today, people would just, jump on us.

He said, by the close, of the first century, there was a party, within the church organization, which had gained a victory, over the laity, by exalting itself, to a place of dominance. Even though, Peter had warned, as seen in the letter, to the church at Ephesus, in the second chapter, of the book of Revelation, there was in the first century, a party, in Greek indicates, had gained supremacy, there it is stated, that God Almighty, advocate, and enforce rule, over others, within the body of Christ. Billy Graham, he writes in, The Christian Persuader, our whole vocabulary, of church activity, will change, if we really, begin to take, seriously, the New Testament, pattern.

Then he quotes, Richard Halverson, as saying, when we ask, how many ministers, does your church have? The traditional answer is, one, or two, or five, depending on how large, the paid staff is. The true answer is, two hundred, or two thousand, depending on how large, the thing is. In some sense, they're knocking the ground, from under themselves.

He says, a church, which bottlenecks, its outreach, by depending, on its specialists, its pastors, or evangelists, to do the witnessing, is living, in violation, of both, the intention, of the head, and the consistent, pattern, of early Christians. E. Stanley Jones, was a Methodist, minister, in India, years ago.

He said, the church, at Antioch, was founded, by laymen, carried on, by laymen, and spread through, that ancient world, by laymen.

This is important, for the reconstruction, of the church today. The next great, spiritual awakening, is going to come, through the laity. Now, he uses the expression, the Bible doesn't use, the expression.

This is the word, these are the words, he uses. Hitherto, and if we could do it, it wouldn't be good, for it would take away, from the laity, that spiritual growth, and development. Responsibility, for the Christian response, and sometimes, outer responses, reduce the anonymous.

It's supposed to be, and receptive. The pastor, is supposed to be, produces by it's very makeup, the spectator, and the participant. By it's very makeup, it produces, the recessive, the ingrown, the non-contributive, and the Paris, destiny.

They have little responsibility, hence, make little, do, little. You'll notice that, many of these men, keep talking, in the exclusive sense, not realizing, that Green says, the future of Christianity, and the evangelization, of the world, rests in the hands, of ordinary, men and women, and not primarily, that when the church, won it's greatest victories, in the early days, of the Roman Empire, it did so, not by preachers, or by informal, missionaries. The people going everywhere, and gossiping, and then finally, I'd like to read, what J. A. Stuart, said.

He reminds us, that each member, of the local assembly, went out to win, souls for Christ, by personal contact, and then brought, these newborn babes, back into these, local churches, where they were indoctrinated, and strengthened, in the faith, of the Redeemer. They in turn, went out to do likewise. In another place, Stuart says, the world, will never be evangelized, as God intended, as long, as we have.

As long as we have. Many in the assembly, give us a minister, like the other churches. There are, there are scientists, who adopt, beginning to subject, the trends, to serious criticism.

It's just a matter, of climbing, as the danger, of gap, teaching is done, by different people, and it's easier, to introduce error, when people look, to one man, as their teacher. And then, as we've seen, the one man ministry, hinders the development, of gift, in the assembly. The laity, this is, I think, E. Stanley Jones, again, the laity, yes it is, E. Stanley Jones, the laity on the whole, have been in the stands, as spectators, and the clergy, have been on the field, playing the game.

It must be changed, the laity must come, out of the stands, and take the field. Four, the clerical system, ignores the purpose, for an assembly, with a hundred believers, and someone asks you, how many ministers, you have? The answer is, as we have a clerical system, often times, you go, this has it's terrible dangers, the standards. Fellowship for years, that they're used to, and then they leave, and go, well it's going to be, the central gift.

These gifts are given, for the blessing, to see people, trying to be spiritually, with himself. People, who are walking, in fellowship, with the blessed, Lord Jesus Christ. It's not enough, it must be, to mention this, toward the, connected, with maintaining, the truth.

If you're not willing, to bear that, stick to the truth, of the New Testament, you'll always, have to instant, execution. Anakin, Yon, wrote to her infant son, were you here, of a poor, soft little flock, which is despised, and rejected, by the world, join them. Were you here, of a little flock, which is despised, and rejected, by the world, join the New Testament church, and be enthusiastic, about them, not, apologetic.

What your parents, should not be, enough, for you. Years, ago, Alfred May, said to me, Bill, to me, when you get, divine principles, and he said, something else to me, he said, no man's, is too big, for God's, reaching a wider, constituent, is too big, for I say, to unite in closing, be committed, to the assembly, be enthusiastic, about it, don't be, a church hopper, don't be, a religious, butterfly. Be one, to whom, you have continued, with me, in my temple, unto you, a kingdom.

I stand here tonight, I believe with all, weakest assembly, of God's people, and I don't use that, in a sectarian sense, either, the smallest, weakest assembly, of God's people, means more to God, than the greatest empire, in the world. Live, in the light of them, influenced, by the, we think of the, and bled, and after you, in this regard, ask it, in all things, we give our thanks, in the Savior's name, amen.

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