

# True Worship

By Paris Reidhead\*

Will you turn, please to John, Chapter 4. John, Chapter 4. I read verses 19 through 26, and call to your attention before I read the word in Matthew 16:18 which has been before us of late wherein our Lord, said, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it."

Now we shall consider, shall hear read one of the most profound statements made by our Lord Jesus, and strange to us, perhaps, the occasion a woman by a well, a woman of questionable reputation, but sufficiently sensitive and intelligent to have merited our Lord communicating to her this profound revelation:

"The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and Ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye knew not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth. The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He."

Two weeks ago this morning, in the course of considering those important words, Matthew 18: "Where two or three are gathered together in My Name," or where two or three are agreed together as touching, we discovered that our Lord had purposed to have His people call to Himself for fellowship, with Him, with one another in Him, for His Glory, for His reputation, for His Name's Sake, that agreeing together was not primarily a theological agreement, nor was it agreement in ceremony nor was it agreement in tradition, but the agreement of which he speaks is agreement in motive, where the purpose is to that one end of insuring the Glory of Christ (Mat. 18:20). We pointed out that the Church in the 20th Century has, in all of its Protestant aspects, been apprised by the enemies of this land and of Christianity to be so weak, so powerless, and so inconsequential that it does not even need to be considered in the time table of conquest that Communism has set for the world. This we say ought not to be. And we have sought by long study and prayer, and conversation with men that have been used of God the world around, to understand why the Church seemingly has so little of the power of God upon it in the 20th Century. And the answer seems to be that for one reason or another, we have established our fellowship in the Protestant Church of America on the level of agreement in Theology, agreement in Church Practice, or Polity, agreement in some Doctrine, or Doctrinal Emphasis, and on this level we have built our fellowship.

Now this is good. It is a not without which. Undoubtedly men must walk together when they are agreed on these things. But we have seen something else: That on this foundation of Doctrinal Unity and Polity or Practice Unity, and the expressions of the Christian Life being unified in terms of ceremony and ritual, that we have had four or five groups actually that have grown up. There have been five different groups in churches of all various branches and kinds. It is not one, but it is all, and it is general, that they consist of people that have made a part the whole and have stopped short of God's purpose.

I pointed out to you that there is one group (we called it Group #1) that have met the *Utilitarian Christ*. God has proven useful. They have been in need. They have had problems and difficulties. Prayer has been offered. God has answered prayer. And out of gratitude to God for answered prayer, they have accepted the doctrine, accepted the ritual and ceremony, accepted the taboos, and the practice, and the separation, and they meet here, not knowing one another, for it is not an organized group, but there are those in the churches everywhere who have the same theology, the same practice, the same ceremony. But God's purpose in their mind is to be useful. He is a means.

For every one, the most mature Christian, God answers prayer, but this is incidental, and not primary. And so we find that there are those who have met the Utilitarian Christ.

Then there is a 2nd Group that have met the *Forgiving Christ*. They found that they had moral inequity, sin if you wish, and they discovered that God's penalty for sin was separation from Himself, and He described the penitentiary as Hell where darkness ceases not, and the flame is not quenched. And desiring to escape from Hell, they have seen that Christ suffered for them, and they have accepted Christ, but primarily as the means to the end of escape from suffering. And so they have met, the forgiving Christ, but their own interest in Christ in that He is going to keep them out of Hell. When they want others to be saved, this is what they want, people to be prepared so that if they die they won't go to Hell. They have met the forgiving Christ. This is Group #2.

Then Group #3 are those that have met the *Status Giving Christ*. The Status that they secure is part of a group, part of a church, a child of the King, the privilege of serving the Living God, and they are grateful for this fellowship, and look forward to Heaven because it will be unbroken and changeless there. And so they are the group that are grateful to God because, whereas they could not belong to any social groups or clubs that offer prestige, they are in the Church where this need for fellowship is satisfied. You can tell the primary emphasis. The testimony would should something like this, It is wonderful to be a Christian. There are such fine people in the Church and just think we will be forever in Heaven together.

Then there is that 4th Group that have met the *Emotion Satisfying Christ*, and because they were filled with fear now they have peace. They were filled with unhappiness, and now they have joy. And they are so grateful that God has met their emotional needs and stabilized them, and satisfied them. But God is a means to the end. They like to go to Church because their emotions are stimulated. If there is something said that causes them to laugh, this is appreciated. If there is something said that causes them to cry, equally appreciated, because it is on the realm of the emotions. And various groups have, perhaps, added emphasis from one point to another.

Then we pointed out that His Church is in this 5th Group. This is the people that have the Doctrine, the Orthodox in Doctrine, they have what the Scripture speaks of in terms of right understanding of separation from the world; the practices, the ordinances are there. They have found that God does answer prayer, certainly. They have found that He forgives sin. They have found status in being a child of God. They have had their emotions satisfied. But something above that, and beyond that: They have seen the *Living God*. *There has been a Revelation of God to their hearts, and they have broken before Him*, and the one end and purpose and reason for their being is to live to the Glory of God. This is His Church. These are those that have met Him. He said, Upon this rock. Not just that He is Christ, but that, since He is Christ, the Rock cut out of the mountain hewn without hands, upon which men must fall, and in the fall be broken, it is upon the falling upon this Rock, and being broken by it, broken of pleasure and sin, broken in purpose to please self, or to make God a means to an end, here on this 5th grounds are those that have met God and who live only for His Glory and only for His Praise. This is the Church.

Now this is a statement that I have made. I have been talking of this principle, this concept, with some of God's most honored servants as I have had opportunity to meet them, and they have had the reply, coming uniformly: We need to understand this, because people in groups #1, 2, and 3, and 4 may not necessarily have chosen to be there, but they have failed to realize what there is beyond that, and can move on out of a group that makes God a means instead of that which is where the church meets where He is the ultimate, glorious end of all being.

Now I submit to you, therefore, this morning that it is with this group that He works. I, as Pastor of a Church, any man who serves in this ministry is Pastor of the entire Company, those who are members, those who are not, who look for pastoral ministry. And everyone must serve those that are before him, and such ways as time and strength make possible. But the Lord deals with this 5th Group. The Religious Corporation, therefore, that takes the Name Church, does not necessarily identify itself with that ecclesia, that called out company with whom the Lord works, and which He promises to bless, and to use.

Now we made the statement also two weeks ago that it is the firm intention and purpose of this Pastor to give you an opportunity to identify yourself with this Fifth Group. I have said that there will be in due course an invitation given when you in the presence of your fellows can come and say, As far as I know my heart, as best I understand myself, the purpose of my heart is to live only and solely to the Glory of Christ, and I want to meet with others. The reason for giving the study in the evenings with this chart and form we are using is that you might locate where you are in relation to Christian development and

maturity, that there might be some way by which you could have the attention given particularly to your need. Anyone from the moment that he purpose to live wholly for Christ, only for God's Glory, is by right of that intention and purpose part of Group 5 as far as I am concerned. But I believe that we have been waiting too long for the entire Corporation, the entire group, all of a sudden, on a given occasion to purpose to please Christ in every area of their life. It won't work that way. It has not worked that way. And I believe that the time has come when we must get those of similar spiritual deportment and desire to meet. But I am not saying that all are going to meet in the same group. I believe that this involves also the matter of discipline, and submission to counsel, and so for those who came we will endeavor to establish a time when I personally, if at all possible, can meet with you and others who save the same point of development. But all are not in the same need, and therefore at least for the beginning, all should not be in the same group. And, consequently, someone will have to have the responsibility of counseling and establishing the groups, and it will be a personal matter of trying to do the best we can with God's help of establishing classes and groups where you can have the focus of truth around your present development in the Lord, and the steps that you are purposing to take under Him. And for this reason, I say what we are giving Sunday Evenings is extremely important.

Now I want you to see something else: something that touches on this that we have just reviewed to you, and something that is extremely important. I am concerned about the fact that in America today there are 312 Protestant Groups. I know full well that when Dr. Simpson began this movement, called then the Christian Alliance, he had absolutely no intention, no desire, no thought, and no purpose that it should ever become a Denomination. Reading his writings, reading the old work and world, you become convinced that this was one of his deep passions, that it should be a movement. Did you know that originally The Christian Alliance met Sunday Afternoon so that people would have nothing to interfere with their attending their own churches on Sunday Morning. It met Thursday night, so that there should be nothing to interfere with their being in their own place of responsibility on Wednesday. Then gradually, of necessity, because of Missionary responsibility, it acquired the present character. But by having acquired this character, it does not by any means repudiate the past genius and heritage that God so wonderfully blessed, and so signally honored. Therefore the concern of my heart is that you should reckon and realize that God has people in this 5th Group everywhere, everywhere. They are in every group, that is, every Protestant Group. The cults of course accepted. The non-Christian religions accepted. And I will say that there are undoubtedly individual protestant churches where you would find none who were wholly committed to Christ. But the point I am making, that in my mind there is no sense at all, that all the committed people in any given community are here, or that they ought to be here. I would like to think that in such Class fellowship as we are proposing, as you mature, and as God makes Truth real in your life, that you will recognize that wherever you meet with similar commitment, there is the grounds for your fellowship, temporarily at the time that you are present.

Now may I call to your attention that from the words of our Lord Jesus to this woman, she stood there before Him, changing the subject from that of water that would bring life and husbands, to that which was more congenial to her spirit at the time. And she said, "Tell, me where should we worship? Our fathers said we ought to worship in this mountain at Gerizim, and you say we ought to worship down at Moriah in JERUSALEM." Where should we worship? And because she was living in that period of history where God associated Himself with a geographical spot, it was in the wilderness where the Tabernacle was. And then He said that He had chosen Jerusalem, and there His Temple was to be built. This became, then, the City of the Habitation of God. Now she is saying, Which is right? And our Lord says, My presence here begins something new, and that new thing that I have come to do is this, that hereafter worship is not going to be associated with a geographical spot. Not this mountain. Not that mountain. Nor this Church. Nor that Place. Nor this address. Nor that house. That worship hereafter will be in Spirit and in Truth. Wherever two or three have met on the grounds of the Revelation of Christ and total commitment to the Sovereignty of Christ for the period of time that they are there together that is the Church in its minutest form in session and in fellowship. And I submit to you that wherever you find someone that is wholly committed to Christ, living only for the glory of Christ, whether it be on the train, or in your living room, or somewhere else, that you can meet with Christ as the center, and the reason of your meeting, and the one purpose is to know Him and to enjoy Him together, you have that promise which says, There am I in the midst of them. He is saying that worship now is now to be on this basis of a personal relationship to the Lord, because God is Spirit, and He is not restricted to space, and you worship Him in your Spirit by means of the Holy Spirit and in Truth.

And so we find that our Lord has inaugurated a new thing that worship is no longer going to be confined to a given address. It is to be, therefore, expected that when the Church met in Acts that it would manifest this principle that our Lord has announced here in Acts 4. So we are not surprised to find they are in an Upper Room. Apparently someone of some affluence and wealth has provided an upper room, a breeze-way room, where the ventilation can come, comfortably furnished, and there they could gather. And, therefore, these ten days they were there, as far as we know, in that Upper Room. Some 120 of them, waiting for the Lord, meditating upon the Truth, remembering the words that He had spoken, and continuing in obedience to His last Commandment. Then, after the Spirit of God was poured out upon them, they gathered daily in the Temple that was theirs. It was dedicated to the worship of God the Father, and to the Lord Jesus Christ, and so they were granted permission to gather in one of the courts, and there they would hold their open air Service.

Then we discover in Acts the 2nd Chapter and the 42nd verse that after that great ingathering on the day of Pentecost, when some 3 thousand were converted, that they did not say, Well now we have got to go out and buy big property where we can meet without interruption or hindrance. But "they continued stedfastly in the Apostle's Doctrine, in fellowship, in Breaking of Bread, and in prayers" (Act. 2:42). Now as far as we know, this was a scattered thing. In all the homes, every available place, wherever they were... some had to go back to Galilee. Some had to go to other villages but they met together in the Apostle's Doctrine, teaching, studying the Word. They met in fellowship, They met in the Breaking of Bread, worship, and in prayers, in their intercessory fellowship.

Now if you read the Book of Acts carefully, with this in view, you will discover that you cannot find an absolute pattern for the Church. You cannot find an absolute form. For instance, in regard to the Lord's Supper, when on the day of our Lord's resurrection they walked to Emmaus and our Lord joined Himself to two disciples, they prevailed upon Him to go to their home for Supper, just a common meal to refresh themselves. And at the close of the meal, one of the men, or the host, must have said, Before He left us, He told us to Break the Bread in remembrance of His Body given, and to drink the Wine. For it says that He was revealed unto them in the breaking of the Bread. But it was at the conclusion of the common meal. And if you will study with me the references that are to be found to the tradition of the day, I think you will agree with so many, that at the very earliest the Lord's Supper was just at the conclusion of the common meal. For He gave permission. As oft as ye do this. No restriction as to how often. Later it became more common and then we discover that Paul referred to the Love Feast that proceeded the Lord's Table, and so on, as it developed, a Living Thing. But I am trying to point out that there was no absolute form. You cannot find it in the Word. A Living Thing takes many forms. A man for instance, a living being; In the office, he may be Manager or Boss, or Employee. At the Church, he may be Elder. In his home he is husband, and father. In the neighborhood, he is something. He has many ministries, for he is a living being. He is not cast in concrete like a statue, always presenting the same appearance. He is a living being. And so the Church is a Living Body, and it had many different appearances, many different expressions. Paul would hire a school in Corinth, and he had his own hired house in Rome, and there was a Church meeting in Caesar's Palace. Wherever there were two or three that could meet in brokenness, and in love, and in truth with Christ in the midst, it was free and it was flexible.

I submit to you that we had better come back to some of that freedom, and flexibility, for there may come a time before many of us are older when such privileges as we now enjoy are no longer ours. Remember, most of the world is disenfranchised from meeting as we are meeting today. Most of the world is forbidden this simple privilege. Perhaps it will come to us, though I trust not. Are we prepared to meet with anyone that is of that same commitment to Christ? Perhaps we need recognize that the climate of Christianity, where it has thrived the best, has been under persecution. Did you realize that the Church in Ethiopia said, Oh, God, send persecution. Then we will love one another more. Then we will love Thee more. Then we will love lost souls more. When persecution ceases, we become soft and indifferent to one another. And so it could well be that our Lord has recognized that His Church does not thrive too well where it is in too close fellowship with the world. We find that it was not very long until, after persecution, the Satan discovered that he could not extinguish the Light of Testimony, and so in the place of trying to destroy it by the sword, the effort completely changed. It was accepted as the State Religion and was infiltrated, and with that the Church went into its Babylonian captivity. No longer was it in Spirit and in Truth. No longer was it in that free flexibility of hungry hearts, meeting together in joyous delight because of a commitment to the Lord. But now it was a building, ornate. Now it was a time. Now it was a place. Now they had men that did everything for the people because

the people knew so little of God. And the first thing you know it has been crystalized, it has been rigid. It has acquired the Mass. It has acquired the Ritual. It is dead. It is in captivity. It has smothered. And so we went into the period known as the Dark Ages when the church, His Church not included, but the organized religious corporation had substituted form for fellowship, had substituted human authority for the Vicarship of the Holy Ghost, and had substituted statements of doctrine for the Living Word taught by the Living Lord. Less life, mere insistence upon rigid forms. And it was not long until that Church said, Nothing else can exist.

The Montanists, a group of people that loved Christ in simplicity, now were made public enemies, scurrilously attacked and hated, driven, hounded, hurt by whom? by the church, so called. The Albigenses, another company of people that loved God sincerely and refused to submit to the tyranny of Rome. And what happened to them? They were driven from pillar to post, and cast off of cliffs. By whom? By the church, organized. The Waldenses, pressed out of all measure in Northern Italy, forced to flee for their very lives. And so the church said, We have it. Truth is where the Church is, and there is no life outside of us. Instead of that free, flexible open thing. And then the Church came into Reformation. Rome had, I said, declared that Truth is where the Church is. You cannot understand the Word of God apart from what the Church says about it. Martin Luther had his heart illumined by the Holy Ghost who spoke to him saying, "The just shall live by faith," not by following the tyrannical commandments, and organization (Rom. 1:17; Gal. 3:11; Heb. 10:38). And he arose went home, wrote his 95 Theses, nailed them to the Door of the Church, and gave us by his courage and boldness the first open break with that bondage of men's mind, more indescribably torturous than chains around feet ever have been.

Well what did Luther say? He said, The Church is where Truth is. Oh there is all the difference in the world. It sounds so simple. You cannot imagine that anyone would die for this statement, but they did, and they have, and they are, and they will. What is it? The one says, The Truth is where the Church is. This is tyranny. The other said, The Church is where Truth is. This is freedom. This is Liberty. The Church is where Truth is.

Now today I say I am burdened about 312 groups. And may I submit to you that all of those three hundred and twelve groups have carried with them the seeds of Rome, the same infection, for they have all set up a place, and a time, and a person, and they all are, because they carry that infection moving back to it. I heard of a Group that have been blessed of God, and have felt convicted that they have Truth, and the Church meets where they meet, and though the Leaders have not made the statement, yet the people have made it, and they have not been stopped by the Leaders. Protestant Group, Christian in every sense of the Word. But the statement has been made. And I have confirmed this by three people that have come there, that the people are saying to the common people about them, If you are not part of us, and you die, you will have to go to Purgatory before you go to Heaven. Apparently the Leaders either do not know it, (I will allow this), or they say, Well the ends justify the means. We are right and they need to be with us. But they have carried the seeds of Rome. And every time any effort is made to put it on this grounds, here, me, you, and us, we have brought back the seeds of Rome, the very infection that has produced this horrible, thing. What is this church? Where is it being built today? Do we have Scriptural authority to believe that within the time before our Lord comes there will be a period when the Church flowers upon the earth in perfect revelation of New Testament purity. I do not believe it.

We have studied together for the last nine months the Book of Revelation. We have seen that persecution intensified. We have studied the seven churches of Revelation, and have seen that these seven things were concomitants, and continuous, and they also represented what would happen to the Church. May I submit to you, my dear heart, that I do not believe that the Church is going to be rebuilt in its perfection upon the earth ere our Lord comes any more than it was built upon the earth in its perfection after He was here. Where is this new Temple being built? We read of it in Revelation. It is being built in Heaven.

I was talking to my dear friend Bob Finley who has ministered with such blessing to this congregation on numerous occasions, and he said, "My heart is so burdened for my dear friends with whom I had such warm fellowship in North Korea!" He said, "Do you realize that in the last fifteen years four hundred thousand Bible believing Christians, that had one of the purest expressions of Christianity on the face of the earth, have all been martyred?" Why? I believe that this period called time is the quarry in the forest. And just as Hiram's crews went out and cut down the tree, and hewed it, and brought it, so here in the Forest and in the Quarry, God the Holy Ghost is working. And when He gets them cut to size as He did in North Korea, and the

Church was ready, then He just allowed the Harvest, and they were brought home, and still alive, still alive. They are not dead. He is the God of the Living, not of the dead. Still alive, they are built into the New Jerusalem, that Lamb's Bride. That is where He is building it. That is where He is building it.

And then we see what is happening in China, with another reaping. We saw what happened in Russia with another reaping. I do not see from the Word of God, from Prophecy, we have any reason to believe that in the course of time that we live on the earth we are going to see that perfect assembly grow up, that perfect organization. I believe 312 Groups, all of which had this as part of their goal, are a testimony sufficient to us that we are building in the wrong place. This is the place of hewing. This is the place of squaring the stones. This is the place of work. And there is the place of building.

And so, He said the fellowship was going to be free, was going to be open. Two or three gathered in My Name. He saw persecution coming. He said, They that live godly in Christ Jesus shall suffer persecution. What do you find in Revelation, right down to the very last the people of God have been persecuted, and have been sent out of time into the very presence of Christ by the fierce sword of opposition. That Church is being built there. And I would not be surprised but what one day soon the last member will be in, and the Lord Jesus Christ is going to say. It is there. And He will come back, and those that are alive and remain will have the work done in a moment. Changed into His Image and His Likeness. And then, as a Bride adorned for her Husband, this Church, this Church that is now consisting of all the Redeemed that by Him have been made a habitation of God through the Spirit; this beautiful Bride, without spot or blemish or anything, is going to be brought back. Where is the Church seen? Is it seen rising from the earth to meet the Lord? No, it is coming down from Heaven. It is coming down. It is coming down.

What is our concern, therefore? Our concern is this? That we see that we are useful of the Lord as Hiram was to Solomon to get every tree that is marked for the Temple, find it where it is in the Forest, clear away the underbrush, see to it that the Word like the axe does its work, hewing, shaping bringing it to the place where it can be. Go to the Quarry and find the stones upon which He can breathe, and see them burst into life that they can have part in the Temple. And then let those stones be joined one to another here, and one to another there. Let the timbers be joined there, for this fellowship is temporary. It is passing. The god of this world still is in charge of it, still hates us. We will move upon one another. We will serve one another. We will live in passing fellowship. But we know that where this work is being done is not in the quarry. It is not in the forest. But where there will be neither sound of hammer, nor saw, nor any tool of iron, He is assembling it there. And one day, perfect, glorious, spotless, beautiful, it shall be presented and brought down and be soon.

Meanwhile in every way we recognize that His Church meets on the grounds of this absolute commitment, this total abandonment, utter brokenness, and this one desire, to live only for His Glory. But remember that not all of this are here. There is someone out there, and over there, and over there, and there. And whenever God lets you join them for so much as ten minutes, and you have ten free whole minutes, may the Church come to session and come to order, and there be fellowship about the invisible Lord, for Whom you meet. And then have your fellowship as God leads and directs, but remember that it is not restricted to 11 o'clock Sunday Morning. Wherever two or three, and whenever two or three are agreed together meeting in His Name, in Spirit and in Truth, there is the grounds of the Church, and there the Church is in Session, because I believe the time is going to come when we won't be given Building Permits and Licenses if we serve the Lord Christ. We may be disenfranchised here as most of the world's people have been. Then what I am saying is now our privilege becomes our only possible means of fellowship.

Let me ask you. Are you in this Group? Broken? You have seen Christ. There has been a revelation of Christ? You have passed from death to Life. Aren't you? Why don't you come in today? From today on, my only purpose is to glorify Him. Shall we bow in prayer?

Our Father, we are thankful that Hiram did not try to build the Temple in the forest. It would not have been right. He did not know the pattern. We are so thankful that Solomon's 33 thousand stone bearers did not build the Temple in the quarry. They did in the forest what they were supposed to do, working, and fellowshiping together. We hear Thee say, He gave evangelists, and pastors, and teachers for the perfecting of the saints into the work or the ministry, till we all came in the unity of the Faith

unto the measure of the stature of the fullness of Christ unto a perfect man. We believe, Lord, this body in its perfection, its beauty, its glory, being formed by Thee in Thy Presence, the chiseling the hammering, the sawing is going on here. The assembling of that JERUSALEM, that Heavenly City, the Bride, the Lamb's Wife, is going on there. And one day Thou wilt bring from all the corners of the earth and from all the ages the spotless, glorious, beautiful bride to be presented to Thy SON. And so we ask Thee that Thou wilt teach us how to serve Thee, and how to minister, and how to witness. Give us the courage, and the boldness to stand on Thy Word simply, as little children, and look for fellowship wherever we can find it, and seek to be a blessing to the Body of Christ. We thank Thee, Father, that the one who began this local Testimony had one consuming passion that he might be a blessing to Christians everywhere, to all the people of God. And oh how Thou didst honor that cry. Make us again, Lord, a blessing to all Thy people everywhere. We ask it for Jesus sake. Amen.

Let us stand for the Benediction. The Benediction that I wish to give this morning states, Let Grace, Mercy and Peace may be upon us, With our heads bowed and eyes closed, let me ask you, Are you where God wants you to be? Do you want me to ask God to give you peace or to give you unrest and distress for a little while that you might find rest in all His purpose. Now may Grace and Mercy continue with all of us, our Father, and peace with those who have walked in the light of Thy Word. But take all peace from the hearts of those who have not obeyed the Truth, or knowing it not are not where they ought to be. Continue to move upon each heart, Lord, until Thou hast done in it the work Thou must do. For the sake of Jesus Christ our Lord. Amen.

\* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Morning, July 23, 1961 by Paris W. Reidhead, Pastor.

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