

# CHRIST IS ALL AND IN ALL

## THE CHURCH—THE FULLNESS OF CHRIST

WCCC2012 Brother Steven Kaung 3of 3

I am reminded of something that happened in 1727. A group of believers were meeting together for the Lord's Table. They were refugees who had come from different backgrounds. They loved the Lord so much, and they had been persecuted for it. So they fled to Bavaria to the estate of Count Zinzendorf, but they could not agree with one another. However, on that particular Lord's Day as they gathered at the Lord's Table, the love of God came upon them and they were so constrained by God's love that they completely melted down. They embraced one another, crying over one another, and confessing their sins and transgressions. The Spirit of God came upon that group and they were joined together in one.

Out of that time came the famous Moravian movement. They maintained a twenty-four hour prayer meeting that lasted for a hundred years. One out of every four of them went out as a missionary. They went to the most difficult places to preach the gospel of Jesus Christ carrying their own trades as they went. They loved the Lord so much that some of them sold themselves as slaves in order to win slaves and spread the gospel among them. This Moravian movement began with the Lord's Table. So it is my earnest prayer that as we partake of the Lord's Table that God will fill us with His love that we may be so joined in one that we will go out and proclaim our Lord Jesus.

*Ephesians 1:22-23—God has put all things under his feet [the feet of our Lord Jesus], and gave him to be head over all things to the church, which is his body, the fullness of him who fills all in all.*

*Colossians 3:11—Wherein there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is everything [all things], and in all.*

Let's have a word of pray:

*Dear Lord, as we gather here our hearts are full of gratitude, seeing what Thou hast done for us. Oh dear Lord, how we desire to give ourselves totally to Thee and allow Thy purpose to be fulfilled in each one of us, that we may not only be the vessel of Thy fullness but we may also be Thy instrument to fulfill Thy eternal purpose. We pray that whatever needs to be done further in our lives will be done this morning. May Thy will be done on earth as it is in heaven, Thy kingdom come and Thy name be hallowed. We ask in Thy precious name. Amen.*

There is nothing more important than the eternal purpose of God because it governs everything. It not only governs all the works of God throughout the ages but it also governs our whole life. This is how important the eternal purpose of God is.

Therefore, I hope that it is not just a theme to us but it may be our very life and testimony. Life is meaningless unless we live in the eternal purpose of God.

We have mentioned that in our individual lives Christ may be all and in all to us. But we must remember that God is infinite and we are so limited. The fullness of God is so full that it cannot be contained in one person. It has to be contained in a body. So that is why we find in Ephesians 1 that God has made His Son Christ head over all things to the church.

### **THE ETERNAL WILL OF GOD IS THE CHURCH**

What is the church? It is the body of Christ, the fullness of Him who fills all and in all. So it takes the whole body not only to contain the fullness of God but also to express the fullness of God. However, when sin entered into man, we were born as an individual; we became individualistic. We consider ourselves as the center of everything, and even after we are saved that self-centeredness is still in us. It is the way we live our Christian life. Everything revolves around us. It is in opposition to God's eternal purpose, and that is the reason the Holy Spirit has to use the cross to work in our lives to put self to death and allow Christ to be all and in all to us. So in the eternal will of God what He has in His mind is the church, His body.

### **SEEKING THE LOST**

When we think of the gospel of Jesus Christ, probably our concept is limited by the gospel of Luke because there we find that our Lord Jesus came into this world to seek and to save the lost (see 19:10). Therefore, we see this as the reason for the coming of the Lord to this earth. But in God's providence, of the four gospels, the first one that is placed before us is Matthew's Gospel. This will show us why our Lord Jesus came into the world in the first place. But as we read this gospel probably it will surprise you to see that as the Lord Jesus was traveling around, seeking for something, He met the blind, the lame, the deaf, and even the dead everywhere He went. Because He met all these defects, therefore the work of the Lord Jesus was first to seek and to save the lost.

### **THE FIRST MENTION OF THE CHURCH BY THE LORD**

Why does He want to save the lost? Is it just for our own profit? Is there anything that is within His heart? I often think that if we could see into the heart of God there would be only one Person—His own beloved Son. But when we look into the heart of our Lord Jesus, we see the church. He loved the church and gave Himself for it. But this is very strange because when our Lord was on earth, He only mentioned the word *church* twice. The first time was when He was rejected by the Jews, and He retreated to the border of Caesarea-Philippi, a Gentile city. At that time He asked His disciples a question: "Who do men say that I the Son of Man am?" Now of course, His disciples had heard a lot of talk about their Master but to please Him they would not tell Him all the evil reports. So they gave Him the best reports. Some say, "You are John the Baptist coming to life; You are Elijah the great prophet; You are Jeremiah the weeping prophet; You are one of the prophets; or You are *the* prophet prophesied by Moses because he had prophesied that one day God would raise up

among them a prophet and whoever did not listen to Him would perish. They did indeed give Him all the good reports. Surely, there can be nothing better than that.

### **PETER'S REVELATION OF THE SON OF GOD**

Now if we were to look into our Chinese background and someone told you that you are like Confucius, that would be the best comment/compliment. Probably you would say, "No, I am not worthy of that." But strange to say, even with all these good reports about the Lord Jesus He was not satisfied. So He turned to His disciples, those who had been with Him for over three years, and asked them: "Now who do you say that I am?" And thank God that Simon Peter said: "You are the Christ the Son of the living God." So far as Your office, Your mission, Your work is concerned, You are the Christ, the One sent by God for a special mission. And so far as Your Person is concerned, You are the Son of God."

### **THE CHURCH IS BUILT UPON THE ROCK**

And then the Lord Jesus said to Peter: "Simon Bar-jona, you are blessed because this is not something shown to you by flesh. It is the heavenly Father who has revealed it to you; thou art Peter" (see Matthew 16:17-18). He was Simon but because of his confession that he believed in the Lord Jesus, a change came into his life. He became Peter—a small stone. Formerly, he was Simon—just dust—but now he was Peter. A new element had come into his life; he had received the life of the Lord Jesus. As a result of that he had become a living stone, and the Lord Jesus said, "You are Peter; I will build My church upon this rock." That is the massive rock, and it is the confession of Jesus Christ. That massive Rock is none other than the Lord Himself because He is the Rock of ages, and Peter is just a little stone, a piece out of that massive Rock.

In I Peter 2 it says that when we come to the Lord Jesus, we become living stones. There is a change that has come into our lives. You are Peter, a small stone, and you are out of this massive Rock, and I will build people such as you on My Rock. I will build My church upon this Rock. You will be material and I will be the builder. And the gates of Hades shall not prevail against it. Why is it so? Because the church the Lord Jesus builds becomes the target of the gates of hades. God will build His church, and as His church is being built it will defeat all the works of the enemy of God. This is the strategy of God. Hence, whatever God builds, the enemy cannot overthrow. So this is the first mention of the word *church*.

### **THE SECOND MENTION OF THE CHURCH BY THE LORD**

In Matthew 18 we find the second time He mentions the word *church*. He said, "If your brother sins against you, what do you do?" Do you repay with an eye for an eye? No, you just bear it. If you offend me and I endure it and do not avenge myself, I will think this is a very nice attitude. But our Lord Jesus said, "No, if your brother sins against you, you not only forgive him, but you love him." You want to restore him because your brother is in darkness. So you have the responsibility to go and try to restore your brother. You do not go to him to avenge yourself; you go to restore your brother. And if your brother does not listen to you, is your responsibility

fulfilled? Not yet. You get two other brothers or sisters, people whom that brother knows and maybe admires, to go with you and try to convince him of his sin in order to restore him. Now if he still does not listen, is your responsibility fulfilled? No, not yet. Then you tell the church and the church will try to persuade him. Now if he does not listen to the church, then that brother is like a Gentile to you, but even if he is a Gentile you still love him. So this is the second time the Lord Jesus used the word *church*.

### **THE UNIVERSAL CHURCH**

Thus we can see very clearly there is a difference in the two ways *church* is used because in Matthew 16 He said, "I will build My church upon this rock." The word *church* is singular in number. It refers to the church universal which means that from the first one built into the church to the last one who believes in the Lord Jesus, that is the church. All believers are in the church universal, and this is based upon spiritual principles—the principle of our confession of the Lord Jesus, the principle of members one of another, the principle of love one another. All the spiritual principles are in the church universal.

### **THE LOCAL CHURCH**

But in Matthew 18 we discover that it is entirely different because He said: "If your brother sins against you ..." Let's look at it like this: If you are saved in this country and your brother is in China, you do not know each other and there is no contact with each other. How can that brother in China sin against you in the States? It must be that we live in the same place, not only in the same country but also in the same city or the same village. As we get to know one another we sin against our brothers or sisters. When you are far away, you cannot really know each other. You say, "I love my brother in China;" but how can you love your brother when he is in China and you are in the States? So evidently this is another aspect of the church because we are still in the flesh. As long as we are in the flesh we are limited by time and space.

When our Lord Jesus was on earth, He traveled around visiting city after city, village after village. In other words, He would visit wherever there was a congregation of people. This is the church local. It is as the Bible tells us that there is a church in Jerusalem, a church in Antioch, and churches in Galatia because Galatia is a province not a city. People are together. The Lord Jesus said in Matthew 18:20: "Where two or three are gathered together unto My name there am I in the midst of them." This is the least of the plural number. One person alone cannot be the church. He can be a tower of Babel but not the church. The least you can have is two or three and these are gathered together; therefore, they must be in one place. So they not only are gathered together, but they are gathered under one name, and that means they have put themselves under the authority of Christ. They have taken Christ as their Head and the presence of the Lord was with them. This is the least number and definition of a local assembly.

All the spiritual principles of the church universal are to be exercised in the church local. And the building of the church universal is through the building of the

local churches because as we read in Revelation 2-3 we find Him building in the seven churches in Asia. And finally in Revelation 21-22 we see the church universal, the new Jerusalem. So basically, the reason why our Lord Jesus came into this world was to build His church. What does it mean “building the church”? How can we know that the church is built? What is the measurement? When the church is the fullness of God who fills all and in all, when it is filled with Christ—that is when the church is being built.

Why is it that the building of the church is *the* work of God? The Lord Jesus said, “My Father worketh hitherto and I work” (see John 5:17). In our mind there are many works, all kinds of works, because this is the way the Jews replied to the Lord: “What shall we do that we may work Thy works?” (See 6:28.) But to God there is only one work. Our Lord Jesus has only one work, and He is building His own church. It is very unfortunate that throughout the centuries the real meaning of the church has been lost. In the beginning the church was a living organism because it was the body of Christ, but gradually, it has changed into a human organization and lost its meaning. Many people consider the church as a building. For example, it is raining and you bring your umbrella to the church, but when you leave, the sun is shining so you forget your umbrella and leave it in the church.

So what is the church? Well, some people consider the church as a religious building around the corner, a place where people go to worship. We really have lost the meaning of what the church is. Nevertheless, when you read the Word of God, we find that the church is the fullness of Christ. The church is where Christ is all and in all.

### **THE CHURCH IS CHRIST**

There is a verse in the New Testament, and if you are not careful when you are reading the Bible you may not notice it. But I believe you have already discovered it. It is in I Corinthians 12:12: “For even as the body is one and has many members, but all the members of the body, being many, are one body, so also is the Christ.”

When you read this verse, do you find anything strange there? The body is one but has many members; I think we understand that. In spite of the many members there is only one body; we also understand that. But the last phrase is strange. The Holy Spirit put it this way: “So also is the Christ.” Do you think there is any mistake there? The body is one; it has many members, but one body. Now what does it describe? It is the church. This is what the church is. The church is the body of Christ, one body, but with many members—from the first to the last believer. But even with this countless number of members, are there two bodies, three bodies? No, the body of Christ is one. So if we are writing the Bible we would say, “So also is the church.” But here the Holy Spirit says, “So also is the Christ.” Now what does it mean? In order to help brothers and sisters to see this I would like to use a formula.

### **THE FORMULA FOR THE CHURCH**

In the early sixties we had a conference in Wabana near Washington, D.C., and brothers Sparks, Fromke, and myself were the speakers. Brother Sparks was such a spiritual person; everything to him was heavenly and spiritual. He said that

anything that touched the earth was defiled, so he was against any formula. Now I respected him but that day I thought I had to use a formula so I asked his permission to use a formula.

Now what is the church? Suppose there are only three believers in the world, and they were the best believers you could think of. Now who would they be? Peter, James, John are the three believers who were always with the Lord. Now what is the church? The church is Peter plus John plus James equals the church. It sounds good, but if that is the church you know what will happen? Peter always wanted to be the head, and John and James were not far behind in that. Peter was more outspoken, and these two brothers were more subtle. One of the things that was always an argument among these twelve disciples was: "Who would be the greatest?" Think of it. They followed the Lord; they were disciples of the Lord; they were learning Christ, but they were arguing all the time as to who would be the greatest.

One day our Lord was going to Jerusalem, and the disciples were thinking that the Lord was going to be crowned, and it would be their last opportunity. So you find that John and James brought their mother to the Lord; she was an aunt, earthly speaking, to our Lord, and the word of an aunt had weight. They came to the Lord, and the mother said, "I have a request: promise that You will give it." They wanted our Lord to sign a blank check. Probably you would think that they should to be ashamed of what they were asking, but they wanted it so much they had to do it. However, our Lord is so wise; He never signs a blank check. He said, "Now what do you want?" So out it came. She said, "When You go to Jerusalem and are crowned, let my two sons sit, one at Your right and one sit on Your left." No wonder the other ten disciples were indignant. Here we find that even if we have the three best Christians as the church of Christ, we can see what would happen. So this is not the right formula.

So what is the church? The church is the Christ in Peter plus the Christ in James plus the Christ in John. Now most people will probably say this is the church. Do you not have Christ in you? I have Christ in me; he has Christ in him, and we gather together. Now surely that is the church. No wonder the church has so many problems. There is no problem with Christ, but there are still problems with Peter, John and James. As long as you are there it is never perfect.

If this is not the church, then what is it? The Christ in Peter minus Peter, plus the Christ in James minus James, plus the Christ in John minus John equal the church. Now do you agree with that? In other words, it is Christ all and in all. As long as you and I are still there, no matter how good we are, we are the problem in the church. When Christ is all and in all—that is the time when we really find the church. So the Holy Spirit is correct. The church is nothing but Christ. The church is the body of Christ, the fullness of Him who fills all and in all, and because this is what the church is, we can see how much work the Lord Jesus has to do in our lives.

When our Lord was on earth, He did all the preparation work by laying the foundation. He came as the Son of Man and was made a little lower than the angels. Throughout His life He submitted Himself to His Father and never thought of Himself. He said, "I cannot do anything of myself; I cannot say anything of myself. Whatever I do or say it is because My Father has said it and My Father has done it. He was obedient to His Father even unto death and that the death of the cross.

In the life of the Lord Jesus He completely overcame the enemy and lived a life that pleased God. Three times the heavens opened and God spoke: "This is My beloved Son in whom I am well pleased." The Lord Jesus lived a life of victory and the enemy was defeated. God became all and in all to Him.

### **THE SHEKINAH GLORY**

He went to the Mount of Transfiguration where He was transformed, and the glory shone out of Him. Moses and Elijah appeared and talked with Him about His exit, how He was going out from this world. When He came into this world, the Scriptures say, "The Word became flesh and tabernacled among men, full of grace and truth" (John 1:18). Now He was going out of the world, and we find them talking about His exit. Peter and the other disciples with him woke up and saw the scene and said: "This is nothing but the kingdom of God; let's stay here. We will even build three tabernacles for you there. We will sleep in the open air. Suddenly a cloud came which was the Shekinah glory of God, and God said, "This is My beloved Son; hear Him." Everything disappeared and they only saw Jesus.

Dear brothers and sisters, this is a crisis. If the Lord Jesus had ascended from that mountain, which He had every right to do, then there would be no salvation. There would be only one Man in heaven; but instead the Lord Jesus was willing to descend from the Mount of Transfiguration and go to Jerusalem and be crucified on the cross, not for Himself, but for you and me.

He not only saved us, He saved us to the uttermost. He saved us to the very eternal purpose of God. As He is, so He wants us to be. Whom He has known He has called, whom He has called He has predestinated to be conformed to His image, whom He justified He glorifies. This is our salvation. This is the reason why the Lord Jesus came. He wants a body, which contains the fullness of Himself. In that body no foreign particles are found. As our body will reject all foreign particles, so this body of Christ will reject everything that is not of Christ. It is not relative; it is absolute. This is God's purpose for us.

What is the church? The church is *the* Christ. So you can see how much work our Lord has to do in our lives. When He was on earth, He laid the foundation, but now that He is in heaven what is He doing? One day an elderly sister asked to be baptized, and according to the custom of the day her faith had to be examined. So the elders came together to examine her faith and asked her this question: "What is the Lord doing in heaven?" And the elderly sister thought for awhile and then said: "The Lord is looking from the heavens down upon me trying to find some fault in me." And she did not pass the test.

### **THE LORD IS WALKING AMONG THE CHURCHES**

What is the Lord doing in heaven? While He was on earth He said, "It is finished." Is He now in heaven seated at the right hand of the Father and doing nothing? Maybe He is dozing. What is our Lord doing? When John was on the island of Patmos, on Sunday he was facing Asia Minor. He was thinking about those churches that he had served, and that is when he saw a vision. It was the vision of what the Lord is doing in heaven. He was as busy there as He was in the world. He was the

High Priest to the church. He was walking before the seven churches and ministering to them. He was trying to find Himself in the church. These seven churches in Asia had works, they had labors, they had knowledge, they had riches, but these were not what our Lord was looking for. He was looking at the church and serving her as the High Priest. What was He looking for? Was it sound doctrine? Was it form? Was it some method? No, He was looking for Himself to see how much the church is Christ. And He is going to minister to that purpose.

So the Lord said, "I will build My church." But when He was on earth, there was no church; He only laid the foundation. When did the church begin? The church began on the day of Pentecost. After our Lord had ascended to heaven He sent the Holy Spirit down, and that is when the church began to be built.

### **BAPTIZED INTO ONE BODY**

What is the baptism with the Holy Spirit? Is it just the fiery tongues or the blowing like the wind? No, the meaning of Pentecost or the meaning of baptism in the Holy Spirit is that in one Spirit we have all been baptized into one body. In I Corinthians 12:13 it says, "For also in the power of one Spirit we have all been baptized into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of one Spirit."

We are members of one body. When did it begin? So far as we are concerned it began at the time we received the Lord Jesus as our Savior. After we are saved we become members of the body of Christ. There is a relationship between us and the Lord because the Holy Spirit bears witness with our spirit that we are children of God. At the same time, after we believed in the Lord Jesus we became a member of the body of Christ. Therefore, when we meet another believer, immediately there is a bond between us and that person because we belong to the same body. That is where fellowship begins.

### **CALLED INTO THE FELLOWSHIP OF GOD'S SON**

What is the church? If we turn to I Corinthians 1:9 it says, "God is faithful, by whom ye have been called into the fellowship of his Son Jesus Christ our Lord." Now remember this word is in I Corinthians. In spite of the situation in Corinth God's calling is always true. We have been called into a fellowship, and it is the fellowship of God's Son Jesus Christ. Now what is the fellowship of God's Son Jesus Christ? Who does the Lord Jesus fellowship with? We know that even before eternity there was God, the Son, and the Holy Spirit, and they had a fellowship among themselves. The Father fellowshiped with the Son in the Spirit, and the Son fellowshiped with the Father in the Spirit.

What is fellowship? Fellowship is sharing the same. They equally possess the same, and they share with one another. That is the fellowship of God's Son Jesus Christ. There is no fellowship as exclusive as this fellowship because it has only three members—the Father, the Son, and the Holy Spirit. But thank God that through the redemptive work of the Lord Jesus that fellowship is enlarged to include us. We become members of that fellowship; but how do you join it? Now on this earth you have all kinds of fraternities, and how do we join them? Maybe we have to

pay a certain amount of money to enjoy the privilege. But there is a divine fellowship, and this is extended to us. We join it by being born into it; therefore, all who are born again of the Spirit are in this wonderful fellowship of God's Son Jesus Christ. Now this fellowship is based upon life; it is not based upon knowledge. It is true that as our knowledge increases the degree of fellowship may be deepened, but the basis of fellowship is life, not knowledge. It is based upon the unity of the Spirit as we find in Ephesians 4. The unity of the Spirit is the unity of the Godhead. So in God we are one, and therefore we should be open to fellowship with one another. But today there are difficulties.

#### **AN ILLUSTRATION OF KEEPING THE UNITY OF THE SPIRIT**

I will use an illustration that happened to me. In the sixties I went to Peru to visit a couple who loved the Lord and were missionaries. They had gone to Peru to preach the gospel. His brother was one of the martyrs in South America. I went there to visit him and traveled with him for three weeks. We went on a small boat along the Amazon River visiting village after village. And we used a truck to go through the high mountains to visit brothers and sisters in the mountains. Before I left there was a conference in the jungle. There was no road into it, so I had to fly in. The natives would come out from the jungle for the conference. Since I was going to leave the next day, they asked me to speak at the first meeting.

Before the evening meeting another missionary came from the neighboring village, and we had a meal together. But before the meal we had some fellowship, and during that time I realized that this brother was trying to probe my mind. He wanted to know exactly where I was. So the questions began to get closer and closer, and I realized what was happening. I tried to be very careful, but finally it came. He said, "What about the rapture?" Now I tried to answer him in a general way. I said that I believed in the rapture. I believed all the church will be raptured, but he was not satisfied. So he said, "How many times?" Now I knew it was coming because this brother belonged to the exclusive brethren. They believe that all the church will be raptured before the great tribulation. It so happens that I think differently. So I had to be honest and told him what I believed. And you know what he said? "You do not believe in the Bible." I said, "Brother, I believe in the Bible just as you do. But unfortunately we have different interpretations. I am willing to be changed, and if the Lord shows me I will submit." But he said, "No, you do not believe in the Bible." So after we had our supper and were walking to the meeting he said, "If you speak, I will not speak." Now think of that. I was just a visitor and would be leaving the next morning, but he would be working in the neighborhood. What should I do? So I told the brother who I was staying with that I would not speak. And the next day after I left the natives came and wanted to know why I did not speak.

#### **FELLOWSHIP IS BASED ON LIFE—NOT TRUTH**

What is the trouble with fellowship? We belong to the fellowship of God's Son Jesus Christ. But fellowship is based on life not truth. Of course, I am not talking about false truth, but I am thinking about our different interpretations. It is not because we have different interpretations or different experiences that we break

from one another. That is the course we have to live in Christianity. When you meet another Christian, the first question asked: “Are you a Christian?” He says, “I am.” “Are you satisfied?” You say, “What denomination do you belong to?” And then you break the fellowship.

### **UNITY OF THE SPIRIT AND UNITY OF THE FAITH**

In Ephesians 4 unity is mentioned twice. Verse 3 says that we should diligently keep the unity of the Spirit in the bond of peace. This unity has already been given to us, and we need to diligently keep it because we can lose it very quickly. But that does not mean we have arrived at verse 13: “Until we all arrive at the unity of the faith and of the knowledge of the Son of God.”

Unity is like a rod; there is a beginning and an end. The beginning is the unity of the Spirit, and it has already been given. We all have it but we should diligently keep it, and if we keep it we continue to fellowship. We may have differences—our experiences are different, our interpretations of the Bible are different—but in God we are one; in Christ we are one; in the Holy Spirit we are one. So let us fellowship with meekness and humility, and as we continue in fellowship we will arrive at the unity of the faith and of the knowledge of the Son of God.

The word *faith* here includes all the truth in the Bible. Knowledge of the Son of God speaks of all our experiences of Christ. As we continue to share with one another, as we are open to one another and do not insist on anything, gradually we will arrive at the end of unity. We will find that we will begin to share the same experiences and even to share the same understanding of the Word of God. And this is not theoretical; I have seen it with my own eyes. So this is what the church is.

### **THE CHURCH IS THE GATHERING AND A HOLY PRIESTHOOD**

Of course, we know the church is a gathering. We are told not to forsake the gathering of the saints. Therefore, we need to gather and encourage one another.

And the church is a holy priesthood. Every member of the body has a gift and the grace to minister to one another. As the church grows in Christ all the works of the enemy in our lives will be defeated, and then the whole creation will be delivered. So this is what the church is, and this is how important it is that the church be fully built—not by man but by the Lord Himself. Thank God for that! May we all bear the testimony of Jesus that we may hasten the return of our blessed Lord.

Let us pray:

*Dear Lord, how our hearts are before Thee. Thy love is beyond our comprehension. Here we are; we put ourselves in Your hand, and pray that Thou wilt build us to the fullest in order that Thy purpose may be fulfilled. We long to see Thee face to face. May all the brothers and sisters bear the testimony of Jesus in these last days. May glory be unto Thee. We ask in Thy name. Amen.*