

Leeland Parsons - Heavenly Portals

This transcript was generated automatically. Its accuracy may vary.

Rolling on courageous love Christ has come the King of glory Christ the Lord Messiah King Christ Christ has come the King of glory Christ the Lord Messiah King now we're going to ask brother Price of Cavallis to come and ask the Lord's blessing upon this part of the service. Please, Brother Price.

Our heavenly Father, we come into thy presence at this time to thank thee that we have the privilege of coming here and looking unto Jesus, the author and the finisher of our faith, who for the joy that was set before him, endured the cross and despised his shame and is highly exalted far above principalities and powers, and who in his love made it possible and died for us and appeared into thy presence to make it possible that we may have life and have it more abundantly. We come thanking thee for this wonderful gift and with ask thy presence and to be with our speaker today that his mind may be enlightened and led by thy spirit. That we may realize that thou art in our midst and there blessing us. We thank thee for all the way in which thou hast led us in our life.

We thank thee for the truth. It has been an anchor to our soul within the veil, and help us to keep our hearts and our minds enlightened continually upon these heavenly gifts that we may be led by them. That we may have thy presence with us at all times, and we thank thee, gracious Father, for all the experiences of life that have been the means of working out in us the peaceable fruit of righteousness.

And we thank thee for the close establishment of thy kingdom that has been many years of being established, and we'd ask that thy spirit may continue with us today and be with our speaker. Put words of comfort and encouragement in his heart that he may be the instrumentality to bless us. Now we ask all these favors in and through the merit of our blessed master. Amen.

My dear friends, we're happy Brother Leland Parsons of Salem, Oregon is going to speak to us. As brother mentioned in his prayer, he's an instrument in God's hands. He has been in times past and given us admonition encouragement which helps to build our new creature. So we're glad to have further food from brother.

Thank you, Brother Henry and I think we did appreciate the words of prayer. That is a petition and a praise from all of us when we ask someone to offer a prayer. We don't need to express, but we do. Sister Parsons and I truly want to see how much we appreciate being with you again in Vancouver at convention. When we think of a convention for weeks ahead and use it as a burden of our prayers.

And then when we actually are here, as the brother said, when the Lord is here too, then we feel it a great and wonderful privilege to be with you and have that fellowship with our heavenly Father, our Lord and you.

We want a subject for our talk, so we've taken it from this hymn that we just sang, Heavenly Portals. Hallelujah. Hallelujah. Let the heavenly portals ring. Christ has come, the King of glory Christ the Lord, Messiah King.

So when we say heavenly portals, we're going to talk about doors. Doors that open and doors that close, and doors, we would say, that are under the control of the heavenly powers. It's amazing when you look up some words and prepare a talk, how much you can find and how certain words

Leeland Parsons - Heavenly Portals

and expressions can be woven into the plan of God. Whenever we can find that and whenever we can use any expressions of the Bible to show forth more plainly God's gracious and loving plan, we want to use it.

We want to share it with you.

Looking at the convention program, there's an open door stated right there on the front. A welcome awaits all those who believe in the ransom and love God and the appearing of our Lord and Savior, Jesus Christ.

An open door. Will I see the doors closed?

Well, but it is an open door. I thinking now there the door is closed. But now what if you had received a card or heard about a convention and here you were, you were here on time and you came up the steps and you heard something going on inside, but the door was closed and you went up and you kind of timidly pushed at it and the door was locked. My, what a feeling that would be for you. Well, isn't there any other way?

Well, isn't there anyone who's going to let me in? A closed door seemed like a most horrible thing to think about. So we want to talk about open doors all we can. But a door. It's interesting about a door.

I read here in concordance. I'll read it to you. How important doors and gates were in olden times. Maybe they still are. I was thinking of possibly brother Krupa being in Jerusalem.

He went through one of those gates. But this is what the gentleman that wrote this, he said the ancients held their meetings for council, for business and amusement at the gates of their cities. They were to them what law courts, town halls and newsrooms are in the present day. Did you see any gathering around the gates? Remember Jerusalem?

That's interesting. A place where it's a sort of a bottleneck. Everybody has to go through that, and there's a place to advertise your wares because you catch everybody.

An open door. I just have to say, after we've heard this talk this morning, I think it just made our hearts thrill again to know and have assurance that the door is still open. The door, the privileges of sacrificing with our Lord is still open. So we can again thank the Lord for an indication of an open door.

Well, an open door seemed like it signifies warmth, hospitality, freedom. Open door. We're indebted to dear brother and sister here in Vancouver for an open door where we are entertained. That's nice, too. I wanted to mention that.

And a closed door, on the other hand, represents a sort of a coldness or a captivity, a lack of hospitality. It would mean even a sadness. Closed door. I was thinking of that parable we had, that one very significant parable, the wise and foolish virgins. There was a door closed in that parable after the wise virgins had all entered in.

And as we think of a door that had been opened and that door had closed, and here comes somebody to knock on that door and it didn't open, There is the condition of the foolish virgins that had lost their first love for the Lord. They lacked a zeal and faith that carried them through to a finish that would be acceptable to the Lord.

Leeland Parsons - Heavenly Portals

Well, in talking about doors and just one little instant, I. If you don't mind a closed door. That seemed like was quite an experience in my life. I was a little shaver, I expect, about in the fourth grade, and I must have started to school a little bit late. When I got to the school grounds, there wasn't a boy or a girl around.

Everything was quiet. Oh, am I late? Well, I don't know whether I went up to the door or not, But I don't think I even went and pulled on the door at all. I just turned around and cried and went home. That was the saddest thing.

I hate to tell the folks, but it was a closed door, and that's just how sad a closed door can be. So we're glad that we can realize that we have an open door. But there are doors that we're going to talk about that are closed, too. When we think of the plan of God, we generally go back, don't we?

To creation, to Eden. Eden reminds me of. I was talking to sister Johnson from Seattle and seemed like I heard she had been over in the Hawaiian islands, and so I asked her, well, is it Nice over there. Oh, she began to say, if that isn't Eden, I don't know where we'll find it.

The Hawaiian Islands, and what we saw over there, that's the nearest to Eden I think we'll ever see. Well, that's man's preparation of a place. But still we lack the reformed heart, don't we? The Lord will have to take care of this heart.

And then I think we'd enjoy even the Hawaiian Islands more. Well, Adam and Eve enjoyed that Eden. A beautiful, lovely home. They had food. They had dominion over that little place.

They had a promise. If obedient to God, they could bring forth a race, fill the earth, as it were, with perfect human beings. What a thing, and then they had to fellowship their Father, the love of their God. They had dominion over the earth promised to them.

All of these things were open to that perfect human pair. But God said, yeah, I'm just going to give you a little examination. Adam first. He did. He tested Adam, and Adam couldn't pass that examination.

He had a big cross on that examination. He failed. Well, couldn't he take another examination? Yes. Just 7,000 years later, he'll have it again.

So in the meantime, we're all having experiences, aren't we? Adam and Eve were driven out of that beautiful home. The door was shut and there were swords or something there. Flaming fire. They couldn't go back.

That was a sad thing. But we are all benefiting from it, aren't we? We hope we have the lessons of experience with evil in our lifetime that will be good for us in appreciation of our Heavenly Father and his arrangements. Wasn't very long after that, another door closed. Well, 930 years, Adam lived.

And then the scripture says he died. Adam died, and here, when another door shut. Oh, no way of getting out of that either. No, there was no way of getting out of that.

Adam died. Whenever I say that expression, Adam died, I can't help but think. I don't know whether any of you remembered way, way back when Brother Hadley was one of our ministers in Portland and he gave a talk there in the early 20s. I don't know just when that was, but it's a public talk, and he worked up to this when he wanted to tell him what condition Adam was in.

Leeland Parsons - Heavenly Portals

And he said, Adam is dead, and I just. Whoa. I really. If I was asleep, I woke up.

When he said that, that really impressed me because that was a most fundamental truth. Those of us have had the joy of knowing that when Adam died, he was dead. Well, isn't there any release? Well, let's see. We can read in Psalm 49, 7.

None of them can by any means redeem his brother, nor give to God a ransom for him. No one could be found to open that door, and then we read a little further in Hosea 13 4. I am the Lord thy God, from the land of Egypt. Thou shalt know no God but me, for there is no Savior beside me.

O a Saviour, God the father, and verse 14. I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues.

O grave, I will be thy destruction. That's pretty good, isn't it? Do we have any more promises? We want to get Adam out of that grave if we can. What about another one?

Well, you say, oh yeah. Just turn over to the Abrahamic promise that's so familiar and dear to all of us. That's the all embracing oath. Bound covenant covers just about everything, doesn't it? In thee, Abraham, and in thy seed shall all the families of the earth be blessed.

That takes in Adam too. That's wonderful. All that are in their graves. The seed in thy seed not. Wasn't Isaac.

No, Isaac died with the rest of them. The apostle Paul tells us in Galatians, the third chapter, that the seed, the antitypical seed of Abraham was our Lord, Christ, our Lord, and when Jesus came, he said, I came to seek and to save that which was lost. How could he do that? We're just touching the high points of this in the plan.

We realize there we got quite a few doors to open and close here. I think there are eight altogether. But it was a perfect man, Jesus. Why perfect? Oh yes, it was necessary that Jesus be a perfect man.

To ransom a perfect man, Adam, to redeem and ransom one that was lost, and that includes not only Adam, but all in Adam, every one of Adam's children.

Why? The possibilities when you think of Jesus as a perfect man. The possibilities of a perfect man. Satan realized that too, didn't he? Look at here, Jesus, you just bow down to me and I'll give you the whole world.

He had it, didn't he? He could. He could offer it to him. But Jesus said the scriptures read. No, he wouldn't.

He wouldn't be tempted. Jesus came for that one purpose. That perfect human life was given up willingly into death to ransom Adam and all his race.

We sang in this. Christ the King of glory has returned. Why, our Lord was given power upon his resurrection to carry out the heavenly Father's plan, and one of the features of that plan, of course, was the bringing back the restoration to life of the human family. It says here that when Christ has returned, the heavenly portals are going to ring.

Leeland Parsons - Heavenly Portals

Well, they started to ring in 1874, didn't they? Well, I believe they're still ringing. The heavenly portals, the place where seemed like where God can meet with man, the opening of the heavens to the favors of God. This thinking, if the heavenly portals rang when Jesus returned, there's going to be a seemed like a greater commotion when his bride will be joined with him and they will all be manifest to the world and start that wonderful restoration work. The opening of the doors, the prison house of death.

I think we have a scripture on that. We might first read Psalm 24:7 about some gates. Lift up your heads, O ye gates. Be lifted up, ye everlasting doors, and the King of glory shall come in. Who is this king of glory?

The Lord, strong and mighty. The Lord, mighty in battle. I like to think of this as our glorified Lord. He's the one that's going to open the prison house gates. Lift up your heads, O ye gates.

Even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this king of glory? The Lord of hosts. He is the King of glory.

Did Jesus identify himself with the one that would open these prison doors? You begin to think right away, don't you? Well, I'll bring in one here. Remember one of his first acts of his ministry is when he went into the synagogue and he stood up there. Given to him the prophecy of Isaiah.

He read from the 61st chapter, the Spirit of God. The Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. The opening of these prison doors that we look way back there, when that door was closed and has been closing upon every one, goes down into death. Well, is there any reference to keys or authority to open that you probably think of?

Revelation 1:18, Revelation of our Lord. I am he that liveth and was dead. Behold, I am alive forevermore. Amen, and I have the keys of hell and of death.

He's got the cases. Well, is he going to use them? Surely he will use them. One more. Psalm 68:18.

Thou hast ascended on high. Thou hast led captivity captive. Thou hast received gifts for men. Yea, for the Rebellious also, that the Lord God might dwell among them. Isn't it amazing how you pick out a little scripture like this?

Jewels that were buried and mixed up in so many of the places. In the Old Testament especially, and here we go in and pick them up here, pick them up there. Our pastor has done so well to get these all in order for us in our studies. Thou, I say, that's our glorified Lord, has ascended on high.

Thou hast led a multitude of captives captive. He bought the whole human race. They're his, aren't they? He bought them. They're his multitude of captives captive.

Thou hast received gifts for men. Well, are there any men that are going to receive gifts? Well, I can think of some sisters too, that have received some gifts. I think of the gift of the Holy Spirit granted at Pentecost and coming right on down. The gift of allowing us, permitting us, making it possible for us to understand that glorious message, the Holy Spirit, and realizing what it means to be dead with him.

Leeland Parsons - Heavenly Portals

Thou hast received gifts for men. Yea, and for some more. Yes, for the rebellious house also. The whole world of mankind. Yes, he has the whole thing.

He can give gifts to the called ones of this age. He can have blessings for the rebellious house also. Why that the Lord God Jehovah might dwell among them. There's the plan and a little bit of a verse, isn't it? Well, we have to just kind of look at these quickly.

We realize that this door open of Jehovah's presence available at Eden, his face of favor turned away from the world. Eden gate is closed. It'll be opened again to all the willing, obedient, and restored human race. By the close of the millennial age, he will then be their God, and they will be his people. I think I've covered two doors.

One door was driven out of Egypt and one out of Eden and closed. One door closed upon the death condition. Here's another door, number three, and this is a precious door. This is a gate of heaven.

Ah, we want to talk about that. A way to the spirit realm, a gate to heaven. To introduce this, let us read from Genesis, the 28th chapter. This is an account of Jacob left home to go to his family, his own family, Abraham's family for a wife, and I'll read from the 10th verse of Genesis 28.

Jacob went out from Beersheba and went toward Haran, and he lighted upon a certain place and tarried there all night, because the sun was set, and he took the stones of the place and put them for his pillows and lay down in that place to sleep, and he dreamed, and behold, a ladder set up on the earth.

The top of it reached to heaven and behold the angels of God ascending and descending on it, and behold, the Lord God stood above it and said, I am the Lord God of Abraham, thy father, the God of Isaac. The land whereon thou liest, to thee will I give it unto thy seed. Thy seed shall be as the dust of the earth. Thou shalt spread abroad to the west, to the east, to the north, to the south.

And in thee and in thy seed shall all the families of the earth be blessed. Behold, I am with thee and will keep thee in all places. Whither thou goest, I will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. Jacob awaked out of his sleep and said, surely the Lord is in this place, and I knew it not.

And he was afraid, and he said, how dreadful is this place. There is none other but the house of God, and this is the gate of heaven. Beautiful expression, Jacob seeing that ladder.

God is God at the top of that ladder. Here the ladder reached right down to him on the earth.

When Jacob awaked out of that dream and said, surely the Lord is in this place, and I knew it not, what a place of awe or reverence that would be. It was to him. But he says, it's none other than the house of God, the gate of heaven. But he said those words.

But what does it mean to us, to us that are living in this antitypical, as it were, where this gate comes down to earth?

The knowledge of the reality is brought to us from the eyes of our faith. We see Jesus as that ladder. That's our contact with our heavenly Father. Is that ladder, Jesus, and now I like to think of him as the lower end of that ladder.

Leeland Parsons - Heavenly Portals

He's right here with us. He's with us today, and when we think of that, we think also of our own fallen condition, and when we look at the heights of the God of the universe, making an arrangement like that, what reverence. We would look up to him as Jacob did.

Why, this is a dreadful place. This is an awe inspiring dream that I've had. This is none other than the house of God. We do feel small, don't we? We feel very, very thankful that we can be at the bottom of that ladder.

Surely, as Jacob said, the resting place of this ladder must be the house of God, the place where we meet with Almighty Creator. It was this was symbolized by the Tabernacle of old. That tabernacle wasn't the place just for Israel to try to get in contact with God. That tabernacle was where God himself came to contact Israel. When he wasn't far away, he was right there.

He had the Shekinah light to demonstrate it. He had the bright light at night, the flame of fire over that tabernacle to light the camp of Israel. The daytime. He had that cloud. Kind of think of that hot country, a cloud.

Maybe it covered the whole camp of Israel. That'd be wonderful, wouldn't it? They always had a nice cool shade overhead. The presence of the Lord.

It wasn't a tent. Ours is not a tent of meeting. Ours is the Lord's presence. They had a temple, too. Later on, they built a temple that was a meeting house, a meeting place between God and his people.

And now with spiritual Israel, Christ at the lower end of that ladder, this is our meeting place with God. That's why we are here. We realize that God is blessing our efforts to meet together, and we have been most wonderfully favored in this two days so far. No, it's a household of faith.

It is a church of God. It's Bethel. I was asking someone about Bethel, wondering when they first started. When Brother Russell first started using that expression, Bethel for the home. Brooklyn.

I think it started Brooklyn, but I think it was quite a while ago, wasn't it? Anyone know about whether that started how early Name Bethel. Anyway, I think it's in the margin of our Bible. This is the meeting place of God or gate of heaven or Bethel. We know that where two or three are gathered together at that ladder, then our Lord is there.

Well, we. No wonder the apostle exhorted that we should not forget the assembling of ourselves together. Any difference now as any other time? Oh, yes. Much more so as we see the day approaching.

Hebrews 10:25. Well, we might. This gate of heaven we think of under this, we might think of another symbol or a picture that our Lord gave, and I think it's in John is a 10. Anyway, he said, I am the door to the sheepfold, and you can't get in any other way.

I am the door. No man cometh unto the Father except by me. Jesus brought life and immortality to light through the Gospel.

The obedience of our Lord unto death. His resurrection made it possible that he would bring life to both of these classes. Both life to the world and immortality to the called ones of this age. Life and immortality to life and our Lord. Not only is the door, the ladders that were, and the door to the sheepfold.

Leeland Parsons - Heavenly Portals

But he is our shepherd, he is our leader. Looking unto Jesus, the beginner, the finisher of our faith, who, for the joy that is set before him, despising the shame and enduring the cross, is set down at the right hand of the throne of God. When was this door opened to this sheepfold? I would say at Pentecost. First opportunity for any to sacrifice with him, to be dead with him.

So during this gospel age there has been an open door, the general call to present our all in sacrifice with Christ. Jesus said, many are called, but few are chosen. Well, we realize now the conditions that obtain now are even. It's narrowing down more and more, isn't it? Yes.

Before long we realize that the opportunity to become dead with him will end, and then that door will be shut. Jesus said in Luke 13:24, Strive to enter in at that strait gate. For many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house hath shut the door. We don't urge one another, do we? But the Apostle Paul says one time, I think he says, I implore you, I beseech you.

He used those terms, didn't he? When we come to some brother, sister or someone interest in the truth. Come on, come and join us. Get a hold of these things. Get your Bibles out, start reading.

Look at this, what we have. We should be so excited. But we don't always get that excited, do we? We use maybe a little bit better reasoning to show our zeal, but we are. We would just love anyone that we could have the privilege of telling of these good tidings.

We do get excited sometimes. We get so many things kind of boiling up inside of us, and I wish they, oh, could they get that? Could they understand that? And we probably give them three times as much as they can grasp or appreciate.

Door number four is another kind of a door. It's called a door of service. A door of service, and as I read a couple of scriptures here, that'll be made plain to you what we mean. The Apostle Paul again, First Corinthians 16:9.

For a great door and effectual is opened unto me, and there are many adversaries. We don't have adversaries, do we? Apostle Paul said he had adversaries. A door is opened for utterance.

A door effectual, he said, is opened. The privileges of telling of these things. But he said, there are going to be some obstacles, some adversaries. I Remember a talk by Brother Pollock? I could remember that because he had on the platform, the adversaries are enemies of the truth was the world the flesh and the adversary.

But on the other side, it was lovely. He said, we have helpers, too. The Lord, the truth and the brethren. It looks like an army about equally divided, doesn't it? But there's no one greater than those that are looking after our interests.

Even though there are adversaries trying to keep us from using that door of utterance. We have a flesh that says, well, I don't know. I don't like the looks of them. I think I better not say anything. Then there's the adversary, of course, is trying to stop us.

And the world is always trying to keep us from saying those things. Then he continues in Colossians 4. Three, pray also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds that I may make it manifest as I ought to speak. Well, are we praying for Paul? No, we're not praying for Paul any more.

Leeland Parsons - Heavenly Portals

Who could we pray for that would be in a similar position? Oh, dear brethren, we have a lot, don't we, our brethren, that are carrying the burden of the work. Our Lord is still the Lord of the harvest, isn't he? He is handling this. But he's pleased to use certain individuals here and there.

They've got zeal, they've got ability, and they're using it in the Lord's service. Let us pray for them. We do pray for the dear ones at the dawn and their sacrifices. What they're doing for us. We're grateful for those pilgrim brethren, too, that sometimes, I know.

We ask Brother Krupa, what do you rush them around so fast for? Well, he said, it's peculiar. Sometimes the friends write and say, yes, we want a pilgrim, but we want him on Tuesday, no other time, and we have no way of entertaining him. You'll have to go on, but we'd like to have him come. Well, isn't that peculiar?

Well, there are people like that. It does seem peculiar. When we get a pilgrim, we say, well, he said, isn't like that here in Salem and Vancouver. He says they want the pilgrim to say, just as long as they can. That isn't always true.

And they try to have them see just as many and bring encouragement to just as many as possible in a given time. We can pray for them, can't we? We pray also for many that are carrying the responsibilities in the harvest, work, Another door. I'll just do it quick. He said there's three minutes yet a door used in the time features.

Oh dear, I'll read one. When you see all these things, know that it is near, even at the doors. That's when the apostles asked him, what will be the signs that we'll know of your presence and the end of the age? Well, we want to know about that, don't we? Well, we have.

I'll just hit them quick. First one it said, take heed that no man deceive you. Four times in that 24th of Matthew he warned us against deception. A sign of the time of his presence and the end of the age. In Strong's he said that deceive is to cause one to go astray from the truth.

Another sign is the gospel of the kingdom would be preached in all the nations for a witness. We rejoice in that, and in verse 21 he told about the greatest time of trouble there ever would be or ever was or ever would be days of trouble. It would mean if it wasn't cut short, no flesh would be saved, and then the 31st verse, a gathering, a final gathering of the church.

We're glad that that is going on, and we rejoice when anyone makes their calling. Election, sure, and then number five. Putting forth leaves of the fig tree, the Lord's mighty arm used in regathering Israel to their promised land.

So those are one more. Number six. A door on which our Lord knocks. That's in. You know where that is.

Revelation 3:20. He's talking to us. Church of the Laodicea. Represents the Lord knocking. Well, where is he?

Knocking on what door? The door of our hearts, our minds. What do you mean knocking? Not that kind of knocking. No, the knocking has been going on for some time, especially since brother Austin started his work.

Newspaper sermons went out all over the world. Tracts and public lectures. Call porters. I think I'm looking at a young man here that's put out many, many hundred first volumes. Brother Price, that

Leeland Parsons - Heavenly Portals

he had.

And then we have radio work that's done our most wonderful work. Now we have television. The Lord knocking. Well, that's one way of expressing it, isn't it? The truth comes into a home and.

Ha. What's that? Wait a minute. What was that? I'd like to.

Let's send a card in and ask him about that. Knocking on our hearts and minds. Knocking of the Lord. Oh, one more. Number seven.

The door of my lips. Lord, keep the door of my lips as we have the privilege of telling of the good news of the kingdom. We want to watch our tongue. I will take heed to my ways, that I sin not with my tongue. I will keep my mouth to the bridle while the wicked is before me.

Psalm 141. 3. Set a watch, O Lord, before my mouth. Keep the door of my lips. The door of my lips.

That door there in the Concord, and says he calls it a swinging door. That's rather interesting. Reminds me. In a restaurant, as you've been sitting there, you watch these waitresses going in and out, in and out, the kitchen into the dining room.

They're swinging doors. Well, that's all right. You listen here in between sessions, and you hear a lot of swinging doors. They're lovely. We're talking about the things of the kingdom, but still we have to set a watch for the doors of our lips.

The last door, a door of protection. Come, my people, he said, enter thou into thy chambers, Shut thy doors about thee. Hide thyself, as it were, for a moment until my wrath is gone, and so there we have that privilege of communion. A prayer with our Heavenly Father.

Just a little while. How long? Not any longer than our consecrated life, is it? No, that's all. But we have that faith.

A rest of faith in him. Thou wilt keep him in perfect peace, whose mind is stayed on thee. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. So with these doors we say, lift up your heads, O ye gates. Even lift them up, ye everlasting doers.

And the king of glory shall come in. Who is the king of glory? The Lord of hosts. He is the king of glory. May the Lord bless these words to your benefit.

Thank you, brother Leland, for that wonderful admonition I was thinking of while I was sitting there. Dear friends, a week ago in Babylon, imagine somebody standing up and giving a talk on doors. They only see one doyer, no other doyer. It's for the future. Now, to get a full appreciation of doyers, as I refer to in the scriptures, ones that have present truth.

And it should give thankfulness to our hearts that we do have the message of present truth in our hearts. We understood what brother was talking about, so I do want to apply it to my own heart and mind, and I know you do, too. The Lord bless you, brother. We close, dear friends, with singing 101. Our next meeting is at 3:15, which will be a testament meeting to be led by brother Nick Klinik of Duncan.

He'll open up his own meeting 101. First and last verses of 101. Thank you, Brent.

Leeland Parsons - Heavenly Portals

I am the God. Come in, Come in and live without all fear and sin. The night is dark, the storm is wild
O thou within the weary child O come with the weary child I am the dawn my father waits to make
the air of richest Come in with thankful hearts and praise before we close, dear friends of the
cufflink, when found, Penny brothers, it'll be up here if anybody misses it.

O our loving Father in heaven. Again we thank Thee. We can approach thy throne in reverence and
gratitude, realizing the many benefits that are ours since Thou hast called us to Thy heavenly
calling. The privileges of walking in our Master's steps, of seeing the beauties of thy gracious and
loving plan. Thank thee for this privilege we have now of communion and fellowship together and
talking and thinking about those things that are most precious to us.

Pray thy continued guidance in this convention asking thy forgiveness wherein we failed, and come
short these favors we ask in Jesus dear name, Amen.