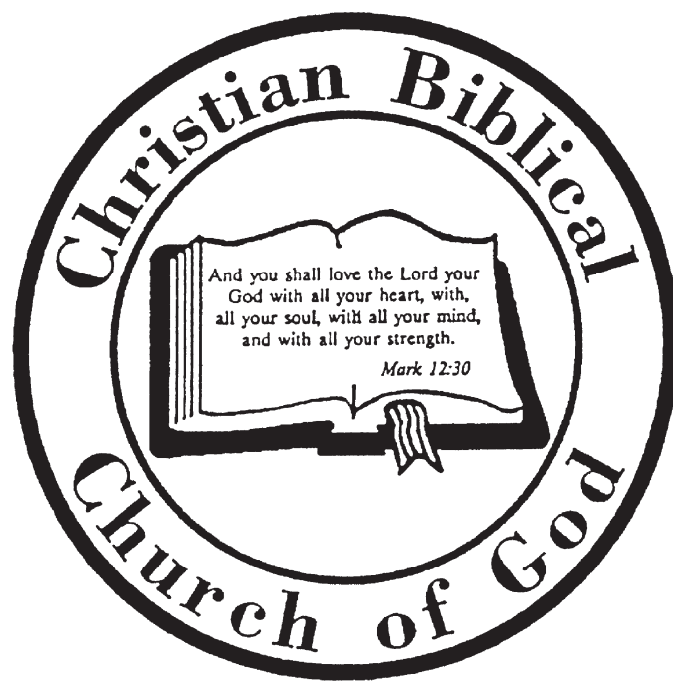


Elder Conference II



Transcript Book

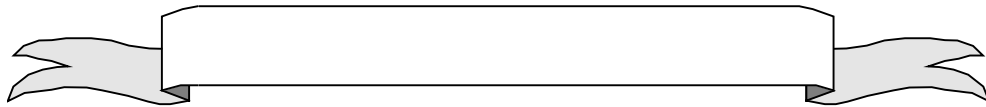
By Fred R. Coulter

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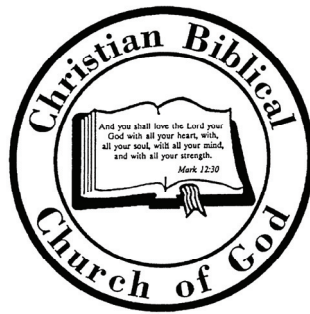
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Elder Conference II

Series of 4 transcripts



Signature

Date

- Elder Conference 2002 Project Update Date completed _____
- Elder Conference 2002 Roundtable Discussion Date completed _____
- Elder Conference 2002 Concept of Church at Home Date completed _____
- Overview of Elders conference 2009 Date completed _____

Elder Conference II

Foreword

This book has been put together with 4 transcripts. The first is taken from the Elder Conference in 2002, with Carl Franklin covering his research and proving the veracity of the Calculated Hebrew Calendar. Then Gary Staszak discusses the History and Preservation of the Bible and how we can know that the Holy Bible is the very word of God. Also, Wayne Stenhouse discusses how God preserves His truth, and He will make sure it is available for those seeking truth. He also discusses how important it is to be taught truth; to have teachers teaching God's way, for the purpose of perfecting the saints.

Wayne Stenhouse also discussed the project he was working on, The Christian Passover Workbook, that was assisting the brethren in studying the subject. There are many projects that can be done, using the various talents we can tap into. Fred then talks about his ideas regarding "Church at Home". The concept is born.

The 2002 Elder Conference Roundtable discussion started out with discussion of a correspondence course project where each person there was to contribute and talked about the process of writing that would be helpful. It is important to have basic teaching which will be provided on Churchathome.org and then give the tools to progress in growth. Also, seasoned brethren can use these tools to shore up what they know, to help them be able to better teach others.

Very insightful inspiration was given by Roger Kendall on leaving a clearer path for others, to make the way easier and clearer for those perhaps carrying a heavier load.

The discussion continued to anointing and health. God expects us to do what we can for improvement in our health. It is important in prayer to God for His healing that one asks also that God would lead them to understand what they need to do, as well. It was also suggested by Gary Staszak, that sometimes there are things we can do to help people along the way, to improve their situation or health in physical ways. It was also mentioned that people in the world are healed, as well, just by following certain physical laws that God put in place.

This book is completed by a message by Wayne Stenhouse from an overview of the Elders conference in 2009 where he summed up the three missions for elders. 1) Feed the flock of God and serve the brethren, 2) Perfecting the saints, and 3) Getting the message of the Kingdom of God out to the world.

A special thanks goes to Bonnie Orswell for transcribing these messages.

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Compact Disc

[When included]

- Tracks 1 & 2 Elder Conference 2002 Project Update**
- Tracks 3 & 4 Elder Conference 2002 Roundtable Discussion**
- Tracks 5 & 6 Elder Conference 2002 The Concept of Church At Home**
- Tracks 5 & 6 Overview of the Elder’s Conference 2009 (Wayne Stenhouse)**

Elder's Conference—2002

(Calendar, History/Preservation of Bible, Helping Brethren Learn and Church at Home)

Carl Franklin—Calendar Project Update:

Fred asked me to update ou with some of the projects that I'm involved in. I've been consumed for some months on the calendar project. This is a project that I began working on in 1996.

When Frank Nelty published his first paper, I got a an electronic copy of that, and I copied everything else that's been produced since then and put it in a file. I've got over 600-700 pages of material.

Even though we haven't answered the challenge until now, we've gotten track of the detractors; we've been watching them, but we've been busy with other projects—and rightly so—and the calendar project had to be put on the shelf for a while. That was good, because somehow the brain is, even though you're not aware of it, generating, analyzing, producing and by the time you get back to a project things begin to flow.

We were talking about some of the brethren becoming discouraged because they reach a point where they can't understand something. Believe me, that happens to all of us. It happened to me with the calendar. I got to a point where I just could not figure this out. I talked to my wife and she tried to encourage me, and after a while she just gave up to let me work it out with God. I'm exaggerating a little bit, but it can be daunting because we live in an age where you feel like you should instantly know everything and understand everything. But that's not the way life is.

God has blessed us, and I feel confidently, after 2,000 years of Jewish, Catholic, Protestant and Church of God debate on the calendar, we have absolute proof that the calendar that we used is the calendar that Christ and the apostles used.

We reduced the type and saved about 20 pages (for part 1). It saves a lot of paper, money, postage and everything else.

To briefly describe what this paper is about and how we did it, we struck upon the idea—and I know it wasn't my idea—that these things you just don't stumble upon them. It's God's blessing to give this a time of stumbling. You know that there's something there, and then you recognize that after you pick yourself up that there's something working.

We started looking for cross-checks and references in history at the time of Christ. We find calendar dates and the Hebrew calendar and that gave us the day of the week. The Julian calendar gave us a year. The first date was 70_{A.D.}—the

burning and destruction of the temple, Ab 9, and *Josephus* says that the 10th was on a Sunday. Therefore, Ab 9 would be a Sabbath.

We went back into the Talmud and checked the Talmudic records for the first destruction of the temple. They verified it, because *Josephus* mentioned that this was the exact day—the time of the year on the Hebrew calendar—that the first temple was destroyed. There it was. The 9th was a Sabbath and the 10th was a Sunday. So, we had the first cross-reference.

We wanted to then test whether the months were fixed, that is in a constant rotating cycle: 30, 29, 30, etc. Except in years when a day was taken away or added, where you 353 days as a opposed to 354 or 355 when a day is added.

Of course, you had 30 days in the leap years and you've got 383, 384, 385. We also wanted to see if we could discover and prove that the intercalary cycle that we use today was used by Christ. We found both to be true. The months were fixed. The Levites in charge of the calendar did not regulate the calendar by observation. They did count and calculate them all out of Tishri and then just back up to fixed-length months of 177 days to the beginning of Nisan.

Nisan was not connected to the vernal equinox at all. As Nelty says that it never was. There were, at that time, renegade Levites that did link it with the solar calendar: the Essene community, the Qumran community. They were sun-worshippers still trying to keep the Holy Days within the context of a fixed calendar, based on the solar calendar.

I have felt for years that this the direction the Church of God is moving in if we allow the Hebrew calendar that we inherited from our parent church/fellowship to be destroyed or we give that up, what do we have left to keep the link on the calendar and the beginning of and duration of our Holy Days? *Solar calendar and solar worship!* That's where we're headed unless this thing is nipped in the bud.

I think that this is more than just a nip. This is a good-sized bite! We're not going to let them go either.

The next date was 66_{A.D.} and, of all things, the beginning of the Jewish wars. So, here we have two fixed dates at the beginning of the Jewish wars in 66, and the end of everything in 70. Now we had more than just one year to work with—70-69—and we could go back from 66 and work our way up to 70 and verify the cycle in between.

By cycle I mean *using the current calendar with its intercalary cycle and postponements*. Can we run that calendar against those dates and find a match. We did, and we found a match in all cases. We ran Dr. Hoeh's calendar and Nelty's calendar and the calendar of Ambassador College—which was developed later in 1986 or 87—where the intercalary cycle was changed, they feel, in 142-287. In actuality it wasn't. It wasn't really plugged into the calendar mathematics until Dr. Hoeh did so in the 1950-60s. That made the change.

The basic reason for that was that they wanted to prove that Christ was crucified in 31_{A.D.} Why 31_{A.D.}? *Because the word and dates and Herbert Armstrong's beginning of something was tied in!* I still have the inspired notes in the margin of my Bible that we were going to flee in 1972 to the place of safety. A lot of that were these calendar calculations.

Well, we didn't flee to a place of safety in 1972, but a lot of people did flee at that time and in 1974-75. Instead of the destruction of America, it was the destruction of the work. For good reason as Christ wasn't there anymore. He was in God's people here and there, that's obvious, but He wasn't in the work. There was no heart left to anybody out there, it was just all dog-eat-dog. I rather had worked at that time, in a carnal institution than in the Church of God. It got that bad!

We have one more date, but I won't belabor this point. It turned out to be a date in 5_{B.C.} We can also verify a cross-reference with the Hebrew calendar, so now we have 5_{B.C.}-70_{A.D.} and we can begin to fill in everything in between. Verify the postponements, including the most hated postponement one: If the molad falls on a Wednesday, Friday or Sunday, it's postponed.

That's just a mathematical calculation of the reality of a seven-day week; that's all it is. When you have a seven-day week that's based on the solar calendar, then you're locked into that with your lunar calendar because the Holy Day months are set by the lunar, by the phases of the moon. We have to adjust that calendar to keep in sink with the solar seasons, otherwise it would be like the Arabs keeping their spring festivals in winter. It takes 33 years for their calendar to cycle back through to get back to the original point. We'd be the same way if we didn't have some way of adjusting it to the seasons as God tells us to do.

The long and short of it is, the rest of the paper flushes out proofs for the postponements for the intercalary cycle. There is also a section where we explained Molad of 3761 and the very cycles and debate of the rabbis. That turns into quite an intriguing story because there's something else

concerning cycles, but they're not 19-year cycles, they are periods of time that cycle through. They come in bunches of 75 years and 200 years, something where there would be two or three of them come together, where these cycles converge and the calendar makes special adjustments built into the calendar, even though it's not a 19-year cycle.

At those points, the rabbis had terrific debates, for example, the debate of 1922 between two leading rabbis on postponing the calendar and which day was Passover. 'Should we postpone two days, or keep the Passover two days early.'

We verified all of that, proven everything down to the last jot and tittle, and not just done in a closet. As I was developing the argument, I ran this past four or five other people, and verbally past Fred—talked about it on the phone—and I finally got a copy to the point where I felt he should take a look at it and pass judgment. He did, and I re-wrote part of it, for good reason because I, in my zeal, just jumped into the middle of the calendar pond and asked everybody else to jump in, and I didn't have a life raft and you're paddling around out there, lost your boat and you're sinking.

So, I redid the first part and wrote a preface of about 20-some pages, because I know the calendar is not an easy subject. The basics of the calendar are fine. If you're satisfied with the evidence we're presenting and you're happy with this as God's calendar, that's good; that's all you need.

If you feel you need to go further, and some of you will so you can pass this on to others, and you can take a complicated subject and make it simple, as elders do with the gift that God gives them and others—classified as an elder or not—who are just mathematically gifted, you understand these things and will have mercy upon your brother and sister and pass it along and help them.

When I was teaching in data processing quite often I could tell by the glazed eyes of students that nobody was getting anything. Like watching MTV for 36 hours! Every now and then the eyes would change and I could see a light going on, and then there would be a movement. 'I got it! I really got it!' And others are going, 'Grrrrrrrr!' or they were weeping. I've had students cry, actually falling over the keyboard sobbing into it, beat the keyboard and stomp out of the room because 'the dumb computer' wasn't doing what they told it to do.

You have to go out and console them and bring them back in and help them out. We're that way with the calendar. I bring this example up because the best teachers in my classes were the students.

I had proven these things and studied them maybe six, seven, eight years before. So, I was crossing a lake, a stream, by jumping not to every rock, I was taking great leaps and jumping over into the middle of the stream and the students were going, 'how did you get there?' Looking at somebody else's paper I realized I had taken a step too far and wasn't filling everything in.

So, you can do that for each other. Those of you for whom the light turns on—whether it's 40, 60 or 100 watt—let your light shine and use it to help your fellow student and disciple of Christ.

Since then, since this paper was finished, God has blessed us with understanding more information. Date 387 is a very important date, and the Catholic Church fathers have given us some wonderful information. So, we have dates from 5_{B.C.} to 387, and we have dates in between of 135_{A.D.} that cut the adversary off at the knees, because 387 is 27 years after Hillel II; same calendar.

Our adversaries can say, 'This is good until the temple and we got 387. This is good because after Hillel II... But what about in between here?' We've got them with 135_{A.D.} in which we can prove the first postponement, as well.

I leave you with this: Fred and I were talking on and off about a project that Dr. Dorothy was involved in 28 years ago, a project of his life. He was a very loving intellect—that's quite a wonderful combination; he really was converted. He wasn't your typical scholar, he was a Christian. A lot of scholars there turned against us. What they're doing now we don't know, they've disappeared. Dr. Dorothy, of course, is dead.

But there was a slight revival, a spike in the enthusiasm for Truth and God's Word, and the Armstrongs wanted Dr. Dorothy to put a team together to study our doctrines, to go back over the correspondence course, to check the booklets, to shore up the doctrines where we could have exegetical material to produce where we could defend ourselves, defend the brethren, and we could hold our heads up and say that we're not just Church of God hillbillies. We're here too and we can do this, as well, and 'you guys are overlooking this Scripture and that Scripture and your argument is faulty here.' Well, after two years and a lot of in-fighting and resistance—mainly by the evangelists—that whole thing fell apart. That was the winter of 1975 and the spring of 1976, that whole thing just fell apart. Funding was withdrawn and we knew the project was over when the janitors started moving out the typewriters and desks. That's how they did it.

So, I'll leave you with a little fable from Dr. Seuss, and this sort of sums up the state of the work at that time:

There was a village of monkeys that grew in size until their were quite a few monkeys. One of the monkey-monks decided his tail was dragging on the ground and that was beneath him so he convinced another monkey to hold his tail. Well, that second monkey felt bad and wanted someone to hold his tail. The tale goes on likewise until the last monkey.

The last monkey didn't have anybody to hold his tail, so he says, 'Hey, I can't have this, so he threw the tail of the monkey ahead of him, picked up his own tail and went home. Likewise for the next monkey.

It got way up to the big monkey-monk and he had no one to hold his tail so he picks his tail up and they all went home.

That was the end of the monkey-business! That's sort of the way the Church went and we all went home, and, unfortunately, there are still a lot of people at home.

FRED:

What I want you to do is take out a pen and write down the following numbers, to give you an example of how the calendar situation is complicated, and that the calendar that we have today views the earth, the moon and the universe from God's perspective, because the calendar He has given us is so perfect. He gave it to the Levites after the last series of heavenly signs during the days of King Hezekiah.

All other calendars that men have are looking up out at the universe for their own devices, so therefore, they are faulty. I want you to write down:

- 24=hours in a day
- 1,080 parts=1 hour

The reason God gave that number instead of seconds and minutes like we have today is because if you try to figure it was 60 minutes and 60 seconds, your remainder is left over in .667 or .333; 1,080 parts in one hour is divisible by more numbers than any other number, so you end up with no remainder or fraction. That's the purpose of it.

- 1 week=7 days
- 793 parts=1 month=29 days and a little over a half hour (about 40 minutes)
- 365-1/4 days=1 year

Riddle: Find one single year that can be equally divided with no remainders into all of these numbers. The answer is that you won't be able to. So, if you have someone who thinks they know about the calendar, just challenge them with this and

they will understand that the calendar proposition is much more complicated than they have figured.

Gary Staszak has been doing a lot of research and writing on the History & Preservation of the Bible. I think it's very important for us to understand that there are so many things out there now available to us in the way of study and research that using God's Spirit and God's Word, and understanding the things that we do, we have been blessed with a great deal of *new* understanding concerning the Bible, the preservation of it, so that you can be absolutely guaranteed that the Bible you have—Old and New Testaments—is *the Word of God!*

Gary Staszak—History and Preservation of the Bible:

I appreciate the opportunity to be here, and I really want to thank Fred for involving me with this project. I'm overwhelmed, and I don't mind saying that because as Carl Franklin talked about—he showed you the paper on what we've researched already on the Bible—in regards to its writing and preservation.

What we hope to do is provide you with a tool that's going to make your calling and election sure in regard to your ability to prove to yourself, first and foremost, and then anyone you may come into contact with that may have questions—as a tool for you and to help others.

Ken Connolley has a good book: *The Indestructible Book*. It's a good history, a good overview. But one thing I noticed as I was going through it, what we didn't know, what would spill out of it is a definite need, to really go back, not only in the Bible, but to prove—along with proofs from history and textual criticism and a whole host of other areas—that the Bible we have, that you have in your hands, is the very Word of God. That you *know* that you know that my Bible and your Bible is the Word of God. How do we know? *That's what we set out to prove!*

So, 500-plus articles later, 50-plus books later we're still not done. My office is filled with the stuff, because there's a lot of material out there. Fred talked about some of the new information, the new understanding.

Last night, totally unprepared—and this was not our intention—Carl was telling us about one of the early Greek fathers—Chrysostom—about 390s-380s_{A.D.}, and the proofs there of the calendar. He was describing some of the writings in Chrysostom's homilies called against the Jews. He's got about 5-7 of them. In those he gives definite proofs that there were some people, Christians that Chrysostom calls *brethren*, that eventually equates them as brethren

even though he didn't understand why they were doing what they were doing. They had left his fellowship to go back to what he called *the Jewish rituals*. He wanted to know from them why, and they explained it to him, but he couldn't accept it. That's very clear from his writings.

We have now a direct link, because we know from Eusebuis, an early church historian, that John went back to Ephesus. We know that Polycarp was his disciple. We know that Polycarp had some problems with the bishop of Rome: Victor. But over the Passover, Polycarp said, 'You have to follow the apostles.' Victor says, 'No!' They parted friends, but it got a little more vicious about 70 years or so down the line when Politiques, a disciple of Polycarp went to Anicetus who was now the bishop of Rome and said, 'You need to follow the apostles.' And Anicetus said, 'No!' But they didn't part friends. Anicetus said, 'You're all disfellowshipped.'

What we see already, and we know the controversy that ensued after that over the Passover. We have direct link between brethren in Asia-Minor, who kept the Passover and Holy Days and followers of the Apostle John—a follower of Jesus Christ—whom we believe canonized the New Testament there in Ephesus, and we've proved that in the commentaries in the Bible; and we have Chrysostom in the 4th century, the 300s, side-by-side in Antioch; we see a direct link between the two.

Yes, we have to make the jump, because he doesn't say, 'I went over here and got the text from them.' But it's very obvious that they were followers of John. It's very obvious that they would have had to have a New Testament. So, here we have the direct link.

Chrysostom—everybody agrees—was the one who really influenced the *Greek Byzantine Text*, which is the basis of all the early English versions of the Bible, including the *King James Version*, and the basis of the translation of the *Stephens Text* that Fred did. So, we have a direct link, which we could not prove before, until 2002.

I don't know if that gives you shivers, but it gave me shivers. I poured through the homilies just soaking it all in. I can't get enough of this. We're going to search for more, because obviously there's going to be more information.

Those are the kinds of things that we're going to bring to you so that you're going to have direct historical proofs, direct scholarly proofs, and especially proofs of the Bible, to be able to prove that this is the Word of God!

It really makes me inspired to know that we have a loving Father, and He has made sure that His Word has been preserved for us!

I'm going to close with a couple of proofs. One to me, which is so sure that you'll never, never forget that God is in control and that He loves you every single day!

A few years ago I wanted so much to do this project, and I'm glad that God brought us, Fred and me, together so that we could do this. I am so excited about this, because this proves it to me for the first time. Yes, I accepted this as the Word of God, but how do I know? How can I prove it? *That's what we're doing!*

We have some scholars, for example, Dr. Edward F. Hills and his book *The King James Version Defended*. He's a very noble man, a Presbyterian, who did some very good leg-work in textual criticism, but he founded his work on one principle, which was totally different—in the 1940s, 50s, 60s, 70s until he died in 1981—from the scholars of his day. He had a totally 'Christianness,' as he calls it, way of addressing the text vs the naturalistic scholars who generally follow the premise that the Bible is not the Word of God, or that they treat it as any other book. So, 'we can view it that way. We can look at all the proofs as if it's just any other book.'

By following that approach, Dr. Hills was able to marshal many proofs forward that really are going to help us and become the basis of our writing.

There's also another gentleman that about 70-80 years before Dr. Hills—Dr. John Burgoyne—a high Anglican minister who was par excellence, a scholar among scholars. His work has never, *never* been refuted. People have tried. They've criticized it. They've tried to pick it apart. He stands solidly behind the Byzantine Text, from which the Stephens Text eventually came. We're using his work.

There are men like this that we reach out to. They are experts in the field and we reach out to them and use their material. As Dr. Hills says, you then view all the information through that premise, through the lens of Scriptures, and from that we can put the facts together in an appropriate way.

You might say that's a little biased. No, it's not! For example: evolutionists approach the whole field from a premise of faith—do they not. I mean, they weren't around when God created the heavens and the earth. How do they know? *They're reconstructing it!*

So, we're going to use the premise of faith, *the faith of the Bible and the Holy Spirit*, to prove the work. It's a solid base to begin with. So, that's where we started.

Also, God has provided us with some excellent Protestant organizations who are really doing a lot of work and gives us a lot of information

to really have some proof and information for you. What we're going to cover:

- *We are the Witnesses* gives you a broad overview.

I'm mired in all of this so I can make a couple of leaps here and there, but I need to help you to be able to understand, because there's a lot I didn't understand either until I read all these articles and after a while soaked it all in.

So, we have an introductory chapter—*We are the Witnesses*—which kind of brings you up to speed with all of this and get you familiar with all the terms and scholarly information so that you can start to wade into this, instead of jumping head first.

- *Through the Lens of Scripture*, which deals directly with the proofs from the Bible. To prove that God's Word is *His Word!*
- *History Behind the Controversy of the Text*. Dr. Burgoyne in the late 1800s was right there when the change in the text came. The change of the text, especially the Greek text that became the basis of all the modern texts, which was about 26 pages shorter than the text that Fred uses for the basis of the New Testament.

That shows you a massive difference between many of the modern versions of the Bible—such as the *NIV*—and the translation that we're doing. Plus also in there we have translation differences. The translation that Fred and the *King James Version* and many of the early English versions, like Tyndale followed, is a more literal version. Today it is roughly a paraphrase, what they call 'a dynamic equivalence.' That also spills into this whole mix. We're going to go through that to help you to understand.

Finally, we give you—after all of this—we go through the Hebrew Old Testament and show you some of the proofs. Fred has written a lot of the New Testament, the canonization and the proofs there from the Bible, some from history. Then in the end we talk about this controversy and the change between the text. We show you and refute—from scholarly information and the Bible—why this change from Westcott and Hort in the late 1800s was wrong, how it has affected all of the texts, how it has affected the translations.

We also bring, through all of this, what is happening today, the pattern that has been set from the 1500s, from the time Protestantism started, what the Catholic Church did then, the Jesuits did then and what they are doing today. How they have been involved from that time forward to obviously thwart the plan to have faithful copies of the *Byzantine Text*

and the Greek, as well as the Hebrew texts, from thoroughly getting out for those who want to use them for the basis of a translation.

Even as late as the 1960s and 70s they have been involved directly in this process. We have the proof to be able to show that and bring it to the fore.

Finally, we're going to leave you with a chapter how you can then go back to your Bible and evaluate how authentic or faithful it has been. Kind of a checklist, so to speak. Then you have a tool so that when you go out and buy a new Bible to be able to read, especially when you look at the preface, how to evaluate whether you have a faithful translation of the a faithful text.

I said that I was going to leave you with some proofs, and I'm going to do that: Paul is writing to Timothy and he's trying to—I believe—let Timothy know... because we see:

2-Timothy 3:15: "And that from a child you have known the Holy Writings..."—the Old Testament; the sacred writings of the O.T. that Timothy went through, most likely from his mother and grandmother.

"...which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. **All Scripture is God-breathed and is profitable for doctrine**, for conviction, for correction, for instruction in righteousness so that the man of God... [us, too] ...may be complete, fully equipped for every good work" (vs 15-17).

Why did I read this first? *The only Scripture in the entire Bible*—if God says it once, that's enough—that *directly equates the text, the written text, the Byzantine and the Hebrew—as being inspired of God is right here!*

But let's pick it apart a little bit. The Greek in v 16 is 'pasa graphe theopneustos'—'pasa' is translated *all*. It's a little bit misleading, not that I'm saying it's a bad translation. But really—and I've read a lot of scholarly works on how to interpret; almost all of them are in agreement—the best one Spiro Zodhiates is the best rendering of it. He says, **'Every part of the whole, and all of Scripture together, is God breathed!'**

You can go back and do the study yourselves, all throughout the New Testament, it is used *only* with the written text. What Paul is telling Timothy is that every part of the whole, and all Scripture together—everything you have in writing, all the manuscripts, all the text, all the epistles that Paul has written... And we know that later on Peter, in 66-67_{A.D.} equates Paul's writing as Scripture (2-Peter 3:16-18).

We can see that all those written texts are God breathed! *Literally!* They become God's voice

to us! *Literally!* This is proof #1. God says it right here; He tells us: **All these texts, all the words, everything, every part of it down to the syllables and the letters are God breathed!** That's important, because sometimes a word here and change there can make the big difference whether you drop out two or three citations of the ascension of Jesus Christ, or whether you drop out in 1-Tim. 3:16 that God was manifested in the flesh, referring to Jesus Christ, you drop out two letters and it becomes who is God.

It is a big difference, and it makes it a big difference. Don't let anyone tell you it doesn't, because there are those out there who say, 'It's okay to have a general trustworthiness of the Bible. It's okay if you know a few Scriptures here and there are lost.' **God didn't say so!**

I'm going to give you a broad view and then tie this to a couple of other Scriptures. These are all proofs as we go along and bring all of this out and tie it all together. God tells us in Heb. 1 exactly how He did it over the 1500 years that the Bible was written: the Old and the New Testaments, or the Hebrew and Greek Scriptures.

Hebrews 1:12: "God Who spoke to the fathers at different times in the past and in many ways by the ¹ **prophets...**"—Moses to Malachi. You can include John the Baptist in there, but I like to include him in the New Testament era, because Jesus said, 'The Law and the Prophets were until John.'

"...has spoken to us in these last days ² **by His Son**" (v 1)—the New Testament era.

Hebrews 2:1: "For this reason, it is imperative that we give much greater attention to the things, *which* we have heard, lest at any time we should slip away."

Verse 3: "How shall we escape, *if we* have neglected so great a salvation; which was first received when it was spoken by the Lord, *and* was confirmed to us by **those who heard Him.**" A direct reference to the apostles of Jesus Christ!

Verse 4: "God also bearing witness with *them* by both signs and wonders, and various miracles and gifts of *the* Holy Spirit, according to His own will?"

So, we have there in v 3 that the very words of Jesus Christ—God manifest in the flesh—was confirmed and given to the apostles and the New Testament writers.

Everything in the New Testament is the Word of Jesus Christ. Everything in the Old Testament is the Word of God, and both of them together is given a perfect harmony, a perfect unity, a perfect revelation. Every word, every syllable,

every letter.

The other sections are:

Matthew 24:35: "...My words shall never pass away." Outlive the heavens and the earth.

Matthew 5:18: "...one jot or one tittle shall in no way pass from the Law until everything has been fulfilled." Heaven and earth can pass, but...

What that tells us—and this is the major second proof in studying this, that I came to—is that everyday that we get up and we see that the earth is still here and the sun is still shining we know that God's Word is still intact. God is sitting on His throne, God is in control and He has lovingly given us His Word. It's that simple! As long as we're following faithful text and we're using faithful translations *you can have definite assurance from God's Word itself that you have the very Word of He Who sits upon the throne!*

I want to close with a reading of Dr. Burgoyne.

(go to the next track)

It's a long sermon and an inspirational interpretation:

With these words I conclude, and sorry that I felt obliged to detain you so long: this day's sermon has for its object to remind you that the Bible is none other than *the voice of Him that sits upon the throne! Every book of it, every chapter of it, every verse of it, every word of it, every syllable of it*—where are we to stop—*every letter of it is the direct utterance of the Most High God!* "All Scripture is given by inspiration of God." Well spake the Holy Spirit by the mouth of the many blessed men who wrote it. The Bible is none other than *the Word of God*. Not some part of it more, some part of it less, but all alike, the utterance of Him Who sits upon the throne: absolute, faultless, unerring, supreme!

Here is a man who by all our estimations we would probably not consider to be part of the Church of God per se. But here's a man who understood all the early New Testament. All the early New Testament writers, all the early 'Christian' writers from 100-400_{A.D.} Here is a man who was fully knowledgeable of all the texts out there, including the *Byzantine* and all the critical texts that came out and served as a basis for all the modern translations. He supported the *Byzantine Text* against everyone else of his day.

Here's what this man has to say about the Word of God. We can be definitely be assured, on the basis of his evidence alone, but more on the basis of the Bible that we have the Word of God.

Fred:

Like this Dr. Burgoyne, God is not going to forget men like that, because God has always used those people who have been truthful to the Word of God. God is no respecter of persons, and if someone will stand for the Word of God, God will be for them. Whether they are called in this life or not, that is God's judgment.

But it says that 'if you give to a disciple a cup of cold water, you will receive a disciple's reward.' That shows that God notices even the smallest thing.

One other comment concerning what Carl had: Part of the mandate that was given in Worldwide Church of God was that we were to produce books. Not that we said that we're going to pick up the mandate of what WCG said years ago, but I feel that was one of the things that was very inspired that needed to be done. That's why when we came to: What are we going to publish? *and* What are we going to do? We decided that we would not have a regular magazine, because a regular magazine locks you into a timeframe and a certain number of pages. You must produce it! Therefore, a magazine is inherently deficient in knowledge, because you do not have the time nor the space to express everything that needs to be done.

You cannot do it in booklets. Booklets have a purpose, a use and a need. So, we decided that I would write monthly letters and make those more doctrinal, more teaching, instead of sending out and saying to send money! But to say, 'Brethren:

- serve God
- worship God
- here's His Truth
- here's what to believe
- here's His love
- here's His grace
- this is what you need to understand

Then, hopefully, the brethren would grow up from being Corinthians and realize that they had a responsibility to help, support and give.

Out of that then we would produce books. Books have a way of lasting. I have people to this day tell me that they have the first edition of *A Harmony of the Gospels* that I wrote in 1974. However, we have been at the point of developing and perfecting, teaching knowledge of understanding, and in that—in serving the brethren and helping them grow in grace and knowledge, which we need to do—we have not taken care of the 'babes' and taken care of the things of the *milk of the Word* for new people.

So, that's where Wayne Stenhouse comes in. Wayne is going to bring us how we can create the things we need for brand new people.

Wayne Stenhouse:

- Where are we going from here?
- What are we going to be doing?
- How are we going to doing it?

We'll take a look at what God wants us to do. I'll give you one guarantee:

I listened to Gary, Carl and Fred. I will guarantee you that God is going to preserve everything that He wants preserved. We will always have it somehow, some way, God will provide it.

- He'll provide the right calendar
- He'll provide the inspired Scriptures

That will come from God! No doubt about it!

Matthew 7:21: "Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but the one who is doing the will of My Father, Who *is* in heaven." That's important for us to realize, that whatever we are going to do as a church has to be by *God's* will.

Verse 22: "Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?'" Look at what *I* have done! Look at what *I'm* doing!

Verse 23: "And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.' Therefore, everyone who hears these words of Mine and practices them, I will compare him to a wise man, who built his house upon the rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock. And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand; and the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. Now, it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching" (vs 23-28).

Very important words there, because Christ was *teaching!* The more I study into this, the more I find that Christ was on this earth to teach. He also preached about the Kingdom of God, but He taught!

Verse 29. "For He taught them as One Who had authority, and not as the scribes."

What is the foundation? *It has to be built on the Rock!* That's our whole foundation, everything we're going to do, and that's how we have to do it.

Matthew 16:13: "Now, after coming into the parts of Caesarea Philippi, Jesus questioned His disciples, saying, 'Whom do men declare Me, the

Son of man, to be?' And they said, 'Some *say* John the Baptist; and others Elijah; and others Jeremiah, or one of the prophets.' He said to them, 'But you, whom do you declare Me to be?' Then Simon Peter answered *and* said, 'You are the Christ, the Son of the living God.' And Jesus answered *and* said to him, 'Blessed are you, Simon Bar-Jona, for flesh and blood did not reveal *it* to you, but My Father, Who *is* in heaven'" (vs 13-17).

- How do we know what to do?
- How do we know where to go?
- How are we going to accomplish this?
- *By the Father in heaven, through His Holy Spirit and doing His will!*

Verse 18: "And I say also to you, that you are Peter... [Petros, a stone, something small] ...but upon **this Rock**... ['ha Petra'—the massive Rock] ...I will build My Church..." Who does the Church belong to? *Jesus Christ!* It's by *His will* that the Church is established!

"...and *the* gates of the grave shall not prevail against it" (v 18).

John 21:15—Jesus said: "...'Feed My lambs.'"

v 16—Jesus said: "...'Shepherd My sheep.'"

v 17—Jesus said: "...'Feed My sheep.'"

- Who are God's sheep?
- Do we know them all?
- Are we the only exclusive Church of God in the world? *No!*

We don't know, and we don't know whom God is going to call. But we have to be prepared and we have to go on.

Do we do the calling? John 6:44: "No one can come to Me unless the Father, Who sent Me, draws him... [Greek: 'helkuse'—*drawing by an inward power*] and I will raise him up at the last day." It's God the Father Who does the calling.

- Where is He going to call them to?
- Where is God going to draw people to?
 - ✓ *He will draw them to a church that is building on Christ!*
 - ✓ *Where Christ is the foundation!*
 - ✓ *Where Christ is the Rock!*

He is going to bring them to a church that is

- doing **His** will
- teaching **His** commandments
- teaching **His** Sabbaths
- teaching **His** Holy Days
- steering them toward Jesus Christ and God the Father
- trying to have people have a relationship with God

That's where He's going to steer them to. As long as we are doing that, and we're going to continue to teach, then we can be a vehicle. We can be something that Christ can use to help people to come along.

We also have to teach people about the Kingdom of God, the Holy Days, the Sabbath, and most of all *the Truth of God!* That's what we have to do. Let's see an example of this:

2-Samuel 22:1: "And David spoke to the LORD the words of this song in the day the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said, '**The LORD is my Rock**, and my Fortress, and my Deliverer. The God who is my Rock, in Him will I trust. *He is* my Shield, and the Horn of my salvation, my High Tower, and my Refuge, my Savior. You save me from violence" (vs 1-3). You can also read this in Psa. 18:2.

Verse 4: "I will call upon the LORD, *who is* worthy to be praised. And I shall be saved from my enemies. When the waves of death encircled me, the floods of ungodly men made me afraid. The sorrows of the grave hemmed me in. The snares of death went in front of me. In my distress I called upon the LORD and cried to my God. And He heard my voice out of His temple, and my cry *entered* into His ears" (vs 4-7).

- How did David know this?
- How did David know anything about God?
 - ✓ *God was drawing him!*
 - ✓ *God was working with him!*
 - ✓ *God was giving him knowledge!*
 - ✓ *God was teaching him!*

That's a good example to realize how God works. He works with people. As long as we're going to do His righteous way He's going to work with us, and He's going to help us.

When God draws someone, they need to be taught. There's no doubt about that. Think back to the day when we were called and what we knew. Some people do have backgrounds in 'religious' circles. I didn't; I didn't go to church. But look at what we've learned today. Look at what we know today.

Has anybody learned anything in the last five years? We're being taught! We're learning! That's what so important. There's something very important about teaching.

Ephesians 4:11: "And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers." Who did it? *Christ did!* For what purpose?

Verse 12: "For the perfecting of the saints,

for *the* work of *the* ministry, for *the* edifying of the body of Christ." To build up, to lift up, to make you want to learn. Brethren, you cannot learn if you're suppressed. If we preach down to you, if we keep correcting you, if we keep telling you you're not good enough, pretty soon you're going to believe it.

I believe it. That's the way I started perceiving things. I just wasn't good enough to be in the Church of God. It hurt! There were many Sabbaths we went home and cried. But there's more to it.

Verse 13: "Until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto *the* measure of *the* stature of the fullness of Christ... [there's a purpose for that]: ...so that we no longer be children, tossed and carried about with every wind of doctrine by the sleight of men in *cunning* craftiness, with a view to the systematizing of the error; but holding the Truth in love... [the 'agape' love, Godly love] ...may in all things **grow up**..." (vs 13-14). That's what we have to do; we have to grow. It's our duty to help people to grow. It's every elder's responsibility to help people to grow.

"...into Him Who is the Head, *even* Christ" (v 15). If you use the analogy of just being born as a child, you don't run out and have a steak with them. You have to feed them milk; it's very important that you do that. They need their bones to mature. They need to grow until the time they can eat solid food.

Anybody new, anybody with no Church of God background needs that milk, and we must do that. We have to:

"...**grow up into Him Who is the Head, *even* Christ** from Whom all the body, fitly framed and compacted together... [it has to come together *spiritually*; we have to be on the same wavelength] ...by *that which* every joint supplies, according to *its* inner working in *the* measure of each individual part, is making the increase of the body unto *the* edifying of itself in love" (vs 15-16). We have a big job ahead of us. We have a job to do, and we have to do it.

- What can we do as a church?
- How can we build?
- Where do we go from here?

I'm going to give you a truism, *a fact that we can't change*. We have different spiritual knowledge levels, and we need to be able to teach everyone on every level. That's what we have to do. Not that anyone here or anywhere else is greater than anyone else, because they aren't. We've just been given different talents to be able to help the brethren.

Why are we on different spiritual knowledge

levels? *Because God will only give you what you can handle? And He'll only give me what I can handle!*

If you took a gallon wineskin and filled it with a gallon and a half of wine you're going to have a mess. You're not going to be able to put it in that wineskin; it won't hold it anymore than with us. He'll feed us, He'll give us the knowledge as we need it, and we're going to grow. And we have! No one is greater than anybody else.

It is God that will bring people along. We are just a vehicle to provide the tools to help people along their way.

Let me show you a tool that we use in our group, that we're developing and may someday be for everyone. *The Christian Passover* book written by Fred Coulter is the most complete book I've ever read, factual, and takes all the arguments out. What happens is that we went through this as a group about two years ago. Every second or third week we would read a chapter, come together and talk about it. We finished up before last Passover. After Passover a lady came to me and said, 'The Passover is the night we leave Egypt.' I said, 'What happened here? What did I miss?' What I missed was it was too fast for her. First of all she's French-Canadian, so everything she hears she has to overturn in her mind into English and try to understand it.

I have heard now that when I do sermons or whatever I'm doing, I'll say, 'Mark down the Scriptures, don't look them up.' She can't do it all, and it really frustrates her. She came to me a little while ago and said, 'You know, I shouldn't be here, I don't understand it.' I said, 'No, that's not right. God can only give you what you can handle. Don't worry about where everybody else is.'

Always think of ourselves—all the brethren in the Church of God—on a mountain. It doesn't matter where we are on that mountain. It makes no difference as long as we're on the mountain and we're heading toward the Kingdom of God.

Brethren, if I can put a hand down and help you up a little bit, or if you below can push me up a little bit, that's what it's all about. No one on that mountain is greater than anybody else; we're all on it.

So, what we have done, I had this idea one day, why not do *The Christian Passover* book again. So, I went to the group and said, 'Do you want to do this book again?' *Yeah!* That was an easy hurdle.

- How am I going to do it?
- How am I going to bring the brethren along so they will understand?
- And that I will understand even more?

So, I developed a thing called *The Christian Passover Workbook*. It's certainly not going to take

over from that book; if anything it's going to help. That's my duty in life is to help the brethren. This Passover workbook is very simple questions with multiple choice answers. So, what we'll do is read a couple of pages and then—I have them marked in mine where the questions are—we take out the question book. I'll just give you an example:

In what book and chapter of God's Word do we find the special covenant that God has with Abram?

Fred does this in the introduction. It's Gen. 15, and what I've done I've also put the answers in here, along with the Scriptures, and a dissertation of why it is. That's one of the things that we're doing as a group, and I'm developing as I go along. And I have to stay ahead of them. They don't know I'm on chapter five and they're on chapter three, but we're going to leave it like that, because if I tell them they're going to race to get up there.

At the back of each chapter I put a page in called: *Points to Ponder*. These points are taken out of here and make it easier for people to understand. Everybody in the congregation has one of these, and all the elders have one. I think it's going to be an effectual tool to help the brethren in whatever level they are.

I'm not a great person, and my name doesn't have to be on anything. It's on here just because my daughter put everybody's name on their copy so they would know whose it is. But I think that's going to be a tool for us. That's one of the things we're doing.

Another thing we're trying to do is learn the Ten Commandments. I asked the question of how many people knew them right off the top of their head. Do you know how many hands went up? *None!* It's not something to say that we won't get into the Kingdom of God unless we know them. Whenever I've developed this, I put them all out and put them in plastic and everybody has a couple of them or whatever they needed. Some people put them on the mirror of the bedroom, and in the morning they looked them over. Some people have them in their cars, but the point is we're giving them a tool to learn the commandments of God.

If somebody come up to one of them and said, 'Well, what do you do in your church?' *Oh, we're learning the commandments.* 'Let's see, there's one about God, there's one about the Sabbath, I know you can't kill, lie or steal.' It's not that they don't know, it's something we just haven't studied.

This way it's a self-help. They can go on and learn them. We can do different things with different Scriptures as we're going along. It's just in

the developing stage.

What about children and teens? Well, we're developing something. I started this in 1985 because we have three daughters and they're all grown up now. We have two in the Church and one we have lot of hope for in the future. God will take care of that, I'm not going to worry about it. We developed a game and I called this at the time *Bible Pastime*. I have no idea where this is going to go, I have no idea what it's going to be called. I have no idea of how we're going to do this. However, it handles everybody on every level.

For example: We had daughters 6, 12 and 14; there was an age difference. Was it fair for the 14-year-old to get up and answer all these questions while the 6-year-old was stymied? She was discouraged. So, I wouldn't let the older ones answer some of these questions; examples:

Where did God place man when He created him?

Very basic, but for a child... and we give the Scripture beside it. We would give her so many points for doing that, and we would work this way through the children.

Name the two trees in the Garden of Eden?
Gen. 2:9!

The six-year-old couldn't but the next one could. Then:

What is the meaning of the word Eve?

Now it gets a little more difficult, but maybe the older one would know. She would get the same points as the one that got the first one. Just to make sure that they all didn't get a swelled head, that they knew the Bible, I would throw in something like:

What is the meaning of the word Cain?

This requires research, but next time I asked it, they knew! They went and looked for it. That was just something that we were developing and we'd go 1, 2, 3, 4. There were about 150-160 questions. The one I have at home has about 300 questions. That's something else that we're doing.

Brethren, more importantly, your help and input is essential. Everybody has something to give, and we need the feedback, we need to know if this is good; what we're doing, is it good? Is it helping people to grow? That's what we need to do.

I really sometimes don't want to read this Scripture, but it is very necessary; Matthew 28:18: "And Jesus came and spoke to them, saying, 'All authority... [power, 'exousia'] ...in heaven and on earth has been given to Me. Therefore, go and make disciples... (18-19).

That's something we have to do. Unfortunately, in the Churches of God it has become an idol for some people. It has become *the Work*—with a capital—and become the battle cry of the Work! There is a work to be done. But we also have to continue with the nucleus, the brethren, and help them to grow. Fred has to help me to grow, and we need to help new people.

"...baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things... [What things? *Everything that is inspired in the Word of God!* That's the duty.] ...that I have commanded you...." (vs 19-20).

As long as we're building on that Rock, the solid foundation of Christ, "...And lo, I am with you always, *even* until the completion of the age.' Amen" (v 20).

That brought me to the next thing that we are doing. We are developing a Bible study lesson. These are a little different from what we've been used to. We've always called it the correspondence course. I personally don't like the name, but that is just my own preference.

What we're trying to do is develop Bible lessons. We have to look on this from the perspective of the brand new person that doesn't know God. We're not going to turn around and feed them full of the Holy Days, the Sabbaths, what you need to do and how you need to do it. We can't do that. We have to start at the basics.

From this, I've decided that this can now drop to a child's and teen's level. Not word it like this, but on their level. What I've called it is *Prove All Things!*

Picture someone at home and they're just sick and tired of the churches in the world, certain Churches of God, whatever they're sick of, and they start going on the Internet. They're looking for God and His Truth. Now we can start feeding them. This is one is called *What is the Nature of God?* Very simply, there's going to be an introduction to this; this is not finished or edited. I give this example:

If you want to know God, what's He like?

I had a lady tell me, because I asked her the question: When you're praying to God, what do you do? What do you see? What do you think? *Very interestingly enough, she said, 'I think of God sitting on His throne with His angels around Him, the 24 elders and Christ at His right hand side!'* What does He look like? *Well, we're built in His image, He looks like us!* Exactly! That's where we start!

We go through and show all the Scriptures where we are made in God's image. He has hair,

hands, a face, back parts, legs, loins, arms, fingers, ears to hear us, eyes to see what's going on. He speaks.

What I want to do is show people that God is not just something out there that you can't see. He gives them an idea of what He looks like. God has feelings. Can we relate to feelings? Our whole being is based on emotions and feelings. But what about God's feelings? I often ask myself that!

- What is God feeling right now?
- What does He think of me? *Self-examination!*
- What are God's character traits?
 - ✓ *He has love*
 - ✓ *God is true*
 - ✓ *He is Holy*
 - ✓ *His Word is faithful*
 - ✓ *God won't lie*

These are all things that we go through.

- Ever thought of what God does?
- Does He just sit on a throne all day? *No! But He does sit on a throne and does wear garments.*
- Where does He dwell?
- Does God move around?

We show the Scriptures where He does move around.

- Does God have spirit faculties?

We show that He does. Of course He does.

- ✓ He has intelligence
- ✓ He has wisdom
- ✓ He has discernment

How do we know that? *Because we have all the same attributes!* Only not on His level! Then we go through what is:

- God's love?
- Is God alone?
- What is the Holy Spirit?

I tried to have it done for the conference, but just couldn't make it. That is another area that we have to go. But your input and prayers are very, very important. Whatever we can accomplish, we have to do it through God's will, built on the Foundation.

We are a church and we have a commission to do, and we need to grow among ourselves and to help others along. What are we all doing? We're all to become teachers, priests. We're to teach, and that's what we have to do. If we're teaching, and you're teaching, then we're doing what we're supposed to do.

Another thing we need to ask ourselves, 1-Corinthians 3:5: "Who then is Paul? And who is Apollos? [Did Paul do it alone? Did Christ do it alone? *No! He sent out 70 one time!*] ...*They are* but ministers through whom you believed, even as the Lord gave to each one. I planted *and* Apollos

watered, but **God gave the increase**" (vs 5-6). That's very important to remember that.

Verse 7: "Therefore, neither is he who plants anything, nor he who waters; for **it is God Who gives the increase.**" We only utilize tools to help people turn to God. ***It has to be by God's will!***

Verse 8: "Now, he who plants and he who waters are one, but each shall receive his own reward according to his own labor. For we are God's fellow workers..." (vs 8-9). Very important that we remember that. We're together with God.

"...and you are God's husbandry... [John 15:1] ... *even* God's building" (v 9). You belong to God the Father and Jesus Christ!

Verse 10: "As a wise architect, according to the grace of God that was given to me, I have laid *the* foundation, and another is building upon *it*..." We're on the foundation of Christ, and we need a foundation ourselves in order to help others.

"...But let each one take heed how he builds upon *it*. For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ" (vs 10-11).

- That's the Foundation!
- That's where we need to be!
- That's where we should start!
- That's our Foundation!

Verse 12: "Now, if anyone builds upon this foundation gold, silver, precious stones... [which I hope we are doing] ...wood, hay *or* stubble." We have to go for the gold! We have to build on the silver and precious stones. God will help us do that if we are doing His will and doing it in His way.

Verse 16: "**Don't you understand that you are God's temple, and that the Spirit of God is dwelling in you?**" That's how we know with what we're trying to do, are we doing it right? *It's the inspiration and guidance God will give us!*

These lessons I don't want to stop. Somehow we will continue them on. We are going to start with *What is the Nature of God?* because that is the basis for brand new people who do not know God. *They have to know Him!*

- What is man or mankind?
- How do they go together?
- What is the Church?
- What's the purpose of the Church?
- How about grace?
- How about the love of God?

There's no ending! It can go on and on.

- repentance from dead works
- faith
- baptism
- laying on of hands

All these things have to follow logically one after another. You're a very important part in it, and I am willing, at any time, to listen to anybody, and I hope you have some input.

May God be with us all as we try to help the brethren!

Fred:

On the way here I was reading this book *Christianity Without God* by Lloyd Geering, which I'm going to speak on next.

It dawned on me that what we need to do, because God has been relegated out of all public life. You can keep God in the home; that's where we're going to meet new people. The idea came to me, and Wayne didn't know it, and Gary didn't know it with what he was doing, Carl didn't know it, and nobody else knew it because I thought of it on the plane. Everybody else spoke first before I did, and here's the idea: **Churchathome.org**

Very basic:

- Are you tired of the church you're going to?
- Are you tired of Christianity without God?
- Are you fed up with the preacher who gets up there and prances back and forth, rants and raves and he's more important than God?
- Are you tired of going to church, and they don't even open the Bible?
- Are you tired of going into a cathedral that's like a hollow barn, and you wonder where God is?
- You look around and see all these idols, statues and here the conations and see the priest go through what they go through.
- Who knows whether the priest just molested one of the choir boys before he came out and give the Eucharist.
- Are you sick and tired of church?
- ***Have church at home!***

Churchathome.org—brand new website. We can link that with what we have. We can link it with other things. We can put a lot of basic new material such as what Wayne has been working on. We then can reach out to new people.

How did you first come into the Church of God? *At home!* God has always used the media, the major media of the day—we're past

radio and television because it's censored and politically controlled—but they can't stop the Internet anywhere in the world.

Regardless of where a person is in the world, regardless of what country they are in, they can have church at home.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

Gary Staszak:

- 1) 2 Timothy 3:15-17
- 2) Hebrews 1:1
- 3) Hebrews 2:1, 3-4
- 4) Matthew 24:35
- 5) Matthew 5:18

Scripture referenced, not quoted: 2 Peter 3:16-18

Wayne Stenhouse:

- 1) Matthew 7:21-29
- 2) Matthew 16:13-18
- 3) John 21:15-17
- 4) John 6:44
- 5) 2 Samuel 22:1-7
- 6) Ephesians 4:11-16
- 7) Matthew 28:18-20
- 8) 1 Corinthians 3:5-12, 16

Scriptures referenced, not quoted:

- Psalm 18:2
- John 15:1

Also referenced: Books:

- *Josephus*
- *The Indestructible Book* by Ken Connelly
- *The King James Version Defended* by Dr. Edward F. Hills
- *A Harmony of the Gospels* by Fred R. Coulter
- *The Christian Passover* by Fred R. Coulter
- *Christianity Without God* by Lloyd Geering

EC:bo
Transcribed: 3-25-15

Elder's Conference—2002 Roundtable Discussion

(Writing Skills and Content & Anointing and Health Responsibility)

How do we begin to produce material for new people and put it on a simple enough basis because people today are not given to reading? Part of what we're going to do for them involving the brethren in different projects. Anse and Dale are going to start a correspondence course: Why Were You Born?

What we need is a clearing house so we can have a little coordination on what we are doing. Each group have a correspondence course that they begin with, and maybe we can have Carl download the whole correspondence course and make us copies that we can send out.

Then we can let you know what correspondence courses have been taken and who's working on it, and then which ones you may start on and do. This way we can get everybody involved and let them know that all ideas are not good ideas, and some ideas are bad ideas. So, as we start please understand that if you have an idea that you think is good, it may not be good, and if we don't accept it, don't get your nose bent out of shape.

This is a spiritual project of working together. This is not 'brownie points' as to who is the best or the most or whatever. We need to have some graphics. Out of *The Christian Passover* book we had what 'ba erev' is and Wayne said that he's going to take the whole group out to watch 'ba erev' and time 'ben ha arbayim'—which would be a good experience for all of them to do.

Also, what we need to do is not to 'dumb down' to come to their level; we need to keep it simple but inspire them to want more and improve themselves. That's the whole key in what we are doing, and that's what's wrong with all of the magazines today. Instead of having something to lift people up, they come down to their level and they keep them 'dumbed-down.'

So, as we go through these things—like the correspondence course—keep it simple first, and once they're involved in doing it, and enthused and encouraged, of course, there will be those who will never do it because God isn't calling them. We don't have to worry about that, but those whom God is calling will get involved just like you were when you first got it. When I got it, I was not a reader, I did not study, but BAM! I went right into it.

Carl Franklin:

Keep it simple, use one-two syllable words, not three, and vary the length of your sentences. If you write in an active mode instead of passive, that helps the reader, as well. What you're looking for is to try to find a natural cadence that fits the rhythm and flow and people don't trip over the words and stumble along. That's not 'dumbing down'; you're writing to the way the brain works and the way the eye works with the brain.

If you can choose your words well. Take your time. Get a thesaurus and dictionary and look for the right word. That means a lot in the context. That will help immensely.

Gary Staszak:

I would add two other points on writing, and that is when you put together your paragraphs, always start with a simple broad sentence—an introductory sentence—then each of your sentences after that should then develop that particular sentence, and then end with a transitional phrase.

I would also make sure that each one of those paragraphs develop that point fully, then go to another subject. If you have another subject don't put it into that same paragraph, separate it so people can compartmentalize ideas and move on.

One thing I got from Wayne that I think is very beneficial—which I'm going to do in the writing that I'm doing. Depending on your writing and what you're doing—but in particular when dealing with a somewhat technical subject, which I think was very well put in the material that they're doing with *Points to Ponder*—or maybe summary points at the end—very much whittled down and maybe a reference point of where they can go back for further information. That way when they're done they can say, 'This is what I need to remember, and here's where I go for the supporting evidence.'

Wayne Stenhouse:

Something I was doing yesterday was that in Eph. 4 I never realized that it was *grow—that we need to grow*. We all started on the main floor and we have to get up to the 15th floor. You can't start up the steps and be on the 3rd floor. You have to go up step-by-step. It doesn't matter where anybody is on the stairs, we still have to go up the steps.

What was just said reminded me of Spokesman's Club: tell them what you're going to tell them, tell them, and then tell them what you told them. That's the whole basis of it.

Fred:

I'll just add one comment here. Jim Hyles came to me and said, 'Fred, could you make this sentence a little simpler. You have 101 words in it.' In studying the Apostle Paul you never learn where a period is, that's the problem.

When I get done with something and I have a long sentence. I have to sit there and figure out how can I break this down so that in a sentence I have no more than two or three related thoughts which carry to the next one. You can't have one sentence that has six or seven related thoughts and no period—it just goes on and on and on.

Carl:

Continuing with the tools of good writing and presenting material, one thing comes to mind, as we're putting this together with the new translation:

1. Do we put in the actual Scriptures in the points to ponder? If we do we want to be sure that we're referring to the new translation. We want them to be using the new material for that.
2. In terms of writing, I tend to do exactly the same way. In technical writing, you tend to write long and complex sentences and put in a lot of information. Break it up, break the cadence.

Also, many times we use terms that a lot of people don't understand. Glossaries, appendices, or put within the context the definitions and concepts that you're doing. Of course, it's not built yet—you just network this whole thing together.

Also, the use of sidebars; in other words, you mention another aspect of Scripture then you put over in a gray area or a sidebar giving either a situation where a particular event occurred in Scripture or this is clarification of a term. That can be put throughout a particular lesson. So, there are all kinds of tools of the trade.

The last point is that in terms of one of things that I did this past year was I worked with John Egbert, and had envisioned putting together a comprehensive Bible lesson program. One of the ones I worked with him on—I did quite a bit of work, and I thought the idea was good—his first lesson was really a compound lesson and really asked: Are you being called?

That's a profound question of someone coming to our website. How do they answer that question? How if they know if the Holy Spirit is now calling them to the Truth, or are they just exploring some academic issues and they're just kind of jumping around and trying to find something 'new under the sun.'

It was about 40 pages long. This sounds complicated, but the idea of the first thing out of the gate is: Am I being called? The question is called to what? What is my future?

I'm suggesting that this be kind of an overview, starting out with the nature of God in a step-by-step progression, but sometimes people are just jumping in there and can't wait until lesson #12 or 14. I put that out for you for your consideration, because I think it kind of puts in a sequence the discussion of the elements of being called.

What does the Bible say about repentance? Very briefly going through a lot of these issues, then you break out these terms of repentance and all these things into separate lessons, and expand upon it.

Ken Gee:

Obviously, we are at war, more so now than we have ever been in the history of the Church. Satan is warring against God, and warring against His people. You find in the ecumenical movement that they're talking about love. Everybody is equal, everybody is in love, it's all lovely. Everybody is going to be taken to one place, just different paths to get there.

- But what is true love?
- What is God's love?
- What is Christ's love?
- What is the love between the brethren?
- What do you mean by true love?
- Where do you go to find it?

This is one of the things that Christ said, 'They shall know you as My disciples by your love that you show to one another.' That comes right out into the community, as well.

So, we have this fight on our hands. God is love, and Satan is saying, 'No, this is love, this is the way to go, this is the ecumenical movement, this is the way to go.' I believe that this may be a foundational thing, the correspondence course.

Fred:

What we also need to understand is that is when we develop Church at Home, we'll keep the simple things there. We'll keep the milk there, and then we will give them 'baby food' and then bring

them up to 'chewable food' and then we will transfer them over to the Church website where we can give them some strong meat.

The ones that God is calling will progress through that. The ones that God is not calling will not progress through it; they'll come to a certain point. Keep that in mind in what we produce:

1. information
2. a witness
3. instruction in righteousness
4. a warning and testimony against them
5. to lead them to perfection

It can't all be accomplished at once. What we have been doing in the years that we've been together and helping the brethren, we've been dealing with a unique people:

- that have had knowledge
- that have had understanding
- that have drifted away
- that have nearly fallen away

The job of strengthening and perfecting them launches us on a higher platform to begin with, because they know about:

- the Sabbath
- the Holy Day
- where to turn in the Scriptures when you say, 'turn here'

But when you get someone just coming off the website 'street' to Church at Home, we have to tell them:

- which Bible
- how to do it
- when to do it

in a very basic, simple way to *encourage them!*

I'm going to mention this later, and it's true: ***You encourage people and inspire people and they will overcome!***

You cannot beat problems out, you must inspire them to desire the Holy Spirit within! The Holy Spirit *within* will convict them to overcome the problems that they have.

The whole approach that we had in the past—which Wayne mentioned, that he felt worthless—was to 'beat' sin out! You cannot be 'beat' it out, because it's part of you. You have to understand that in approaching people, and in approaching their problems, you don't say, 'Oh, I see you've got a problem.' You ask God to inspire you to help them to inspire them to overcome their problems, and that God gives them of the inner

desire to overcome, and then you provide the information on how to do it.

That is the way to do it. The enemy you blast! You get out your 16-inch guns and you let them have it. As you read the Gospels, and read the writings of Paul, that's exactly what he did. Even the most corrective book, 1-Corinthians, he corrects them and appeals to them, he corrects them and appeals to them; then he brings them to the point of repentance by bringing a proper cynical shame that when you look at Christ and how great this is, how stupid is this behavior?

But when you read the other epistles you don't find that. So, we need to keep that balance in what we do. The thing we've said for years: ***You can never accomplish spiritual things by physical means!***

Gary:

Yesterday, Roger mentioned a menu approach. That's very good for new people, because God calls us through different avenues. What peaks their interest to take the first steps toward God are not all universally the same. So, I would ask Roger if he would comment and embellish that concept.

Roger Kendall:

I hadn't thought about expanding on the concept of a menu approach in terms of preaching the Gospel and the Truth, but it's very true that we're going to have a wide range of people coming in contact with the website. The key thing is to have a setup so that we can take the person to the key question that is on their mind fairly quickly otherwise, they're going to move on.

That is the question: How to do that is really going to be a challenge, because you don't want to have just reams and reams of places to go. That gets very confusing.

As Fred was saying, a Scripture came to mind and it fits in terms of our approach—1-Cor. 14:2-4—Paul is talking about those who are speaking in tongues. This is great, people get up and start talking and nobody really knows what they're talking about, it might as well be in a foreign language. But let's apply it to what we're doing here:

1-Corinthians 14:2: "For the one who speaks in an *unknown* language is not speaking to men, but to God; for no one understands *him*. And indeed, *what* he speaks in *his* spirit *is* a mystery." We don't want to speak in a mystery; we want to speak in clarity and Truth.

Verse 3 kind of embellishes the three ideas

that we can put together: “On the other hand, the one who prophesies... [under inspiration or teaching] ...is speaking to men ^{for} ^{edification} and ^{encouragement} and ^{comfort}.” So, *you encourage, you lift up and you stir to action!*

Anse Cates:

The comment that I have, and we're all guilty of it, we're still thinking of dealing with people who have some background and our thinking is geared to that.

We're going to have people coming in and the first thing that they're going to ask is—and they're going to have a right to ask, because they know nothing about it—what did God ever do for me? You want me to do this? You want me to do that? You want me to do something else? What did God do for me?

What we need to tell them, somewhere along the line, and you be the judge of when it should come in:

- He risked being the greatest liar in the universe
- He risked being totally alone throughout eternity

because He had no guarantee. He told Abraham all of these things that we love so much—the covenants—and He promised them on the premise that ‘My Son is going to be able to fulfill this covenant that I'm making.’ If Jesus Christ had not been able to live the perfect sinless life, God was going to be totally alone throughout eternity. He was going to be totally alone and the biggest liar that ever existed. ***God risked all that for me!***

So, when a totally unknowing person comes in and ask you in the Church, ‘Okay, you want me to do this that and the other and asks: ‘What has God ever done for me?’ Let's be in shape to tell him what God risked for them is more than they'll ever be asked for.

When we were out at Flag Staff, except for a couple of families, we were all grandparents, or old enough to be grandparents, and a great deal of the attitude was ‘I'm so old there's not much I can do for God except go ahead and die and leave the space for somebody else.’ Well, you don't get that old.

I wrote something several years ago and it was a little poem that I used to try to cheer the old people up and there was one old lady there from around Phoenix and she had this attitude: ‘I can pray, but about all I can do is die and get out of the way.’ When we finished she was up again! The poem that I wrote and used on them was:

As I climb today

The narrow way toward God's mountain top
I came to a chasm
Broad and deep enough to make me stop
With many a slip and stumble
And a dangerous backward slide
I finally made it across
And reached the higher side

While resting a moment
While I climbed the ridge
I met an elderly gentleman
Who was beginning to build a bridge

I said, ‘Kind sir, what do you here?
I'm really at a loss.’
You know me now to build a bridge
You've already gotten across

He lifted his head and looked at me
With a smile on his lips, which was true
But the words with which he answered
Pierced me through and through

Another couple follows this path today
The same as I and you
They're carrying a heavy load
And little children, too

They'll reach here in the waning day
And the light will be very dim
They'll be tired and their feet will slip
I'm building this bridge for them

Then I said, ‘Kind sir, you humbled me.
The sound of your plan is sweet
Let me help in building the bridge
And adding light for their feet.’

For there's no greater joy on earth
By father or son bestowed
Than the wonderful inner glow you get
From lifting another's load.

Then the aged, which some of us are, are not useless! There's somebody following in our footsteps. You can like it, or lump it! There's someone going to be using you for an example, and there's not a thing in the world you can do to escape that.

So, which path are you taking them up or down? I had it happen to me some 40 years ago. A grandson who is taking care of our place right now, his folks live in the upper part of the state, and they came down to visit on the farm in the middle of January. He was about 3-years-old and while he was there I didn't dare take a backward step, because I would step on him. He was right at my heels.

I had a field across the road from the house and there's a little creek that runs down through the backside of it. I had to go down and see if the water

had clogged with trash and, of course, he went with me. We get down to the creek and I saw that everything was in pretty good shape on this side, but I needed to get across. There was a fallen tree that I could walk across on.

But I looked back at him, a 3-year-old, and I didn't try to carry him across, because I couldn't see well enough and we would both fall into the creek, and I knew he couldn't walk it. So, I'm looking, and he said, 'What are you looking at, Grandpa?' I said, 'We have to get to the other side, but we'll have to go up around the bridge because you can't get across.' He said, 'If you do, I will, Grandpa. I'll walk right in your footsteps.'

That's what he said, but what I heard was, 'Mister, you'd better watch where your footsteps are going, because somebody is walking right in your footsteps, whether you like it or not.'

Which path are you taking? Up? *or* Down? This is what we, as older people, have got to prepare ourselves to do for the younger ones. Which path are we going to take them? Up? *or* Down?

Glenn Daniel:

We are approaching the world, it seems, at a time of Christianity without Christ. We're all associating ourselves every hour and every day with these people. We might say the Mormons, and yes they are by far. We are going to be setting an example to these people out there: Christianity *with* Christ. We're going to have to be able to live as a light out there, not just when they get to church happy or excited.

We've got a give light in front of these people that's going to cause them to want to desire to hear more about the work. Something that will cause them to be inspired. On the Sabbath, or in a group like here, it's easy for us to do that. When we get out there one on one with whomever you deal with, wherever you're at—grocery store or work place—we must be able, at this point, to be able to be an example and not in the attitude of 'praise the Lord' every minute, because that's what they're going to say.

We must be able to give an example to these people to where that they desire what we have. When you talk to a lot of people, 'I don't want to be like him.' I don't want anyone to be like me, but I like to share what I have with others. I like for them to like what I have. Being like me is one thing, but being like what I have is another.

With that in mind, let us begin to really remind ourselves that there's someone looking at us. There's someone walking behind us—whether it's

our family or neighbor or the stranger we come in contact with. Let us be aware of our surroundings.

Fred:

We have to understand that even though what has been said—all the good things that are said—we cannot be all love and roses alone. Remember, there are thorns on the roses and those thorns are the problems and difficulties that they have had, that we have had. Sometimes we're going to be in a situation where you're not going to be able to coax a person to do something.

If you see some stepping off the curb and ready to step in front of a car, you reach out and grab them and say, 'Stop!' So, sometimes it will have to be that. You have to have a gauge on everything. What we have to do in compiling these things and thinking about them and working on them, you don't have to ask me, what should I do? We'll try and get a subject clearing house on this, and then you can work on it.

You take full initiative, just like Wayne did, because you have God's Spirit, you have the Word of God, you are to be stewards, and you can be trusted to do it right without someone just snooping over your shoulder all the time and try and find out what you're doing.

If you can't, you're never going to be in the Kingdom of God anyway; I mean, that's self-evident. So, if we keep that in mind, we don't have to hold back. We can have love, be courageous, be faithful, be strong, encourage, comfort, and all of those things together, because that's the sum total of what the Holy Spirit is to do in us.

Yes, there are times when you sit down and hold hands and weep. There are other times when Christ said, 'You dust the dust off your feet' and walk out of that city and say that 'you're in God's hands.' We have to have all those different aspects involved.

Gary:

May I just add a personal example to that. Several years ago I was in a big grocery store at Christmas time and one of the assistant managers in the produce section was complaining about Christmas and how it would take him a year to recover from the debt he was getting into because he had to give these gifts.

I said, 'Sir, I agree with you totally. I resolved that problem a long time ago. I stopped keeping Christmas, and look at the money I've saved.' I found myself responding. As Fred said, 'Don't hold back and be bashful.' I didn't mean to

say that, it just popped out and there it was. If you can do that I think it may be a foot in the door, and then follow up if you can.

I was at Andrews University years ago at Christmas time again, and they were playing Christmas music. I happened to be at their health food store, and as I was checking out I leaned over to the young checkout girl and said, 'I'm a Sabbath-keeper like you are. I'm not an Adventist, but I don't keep Christmas and I didn't think you people kept Christmas.' She said, 'We don't, but this is being forced on the church and I don't know what to do.'

There was an opportunity, and I was so stunned that I didn't follow up on it. So, you have to have God with you at the time to be able to respond. But, being open is not going to hurt anybody. It's a way to do what Glenn was saying and Fred was just referring to.

Carl:

There are two points I would like to add to this process that we are putting together. There are no specific rules to be led by the Holy Spirit. But it occurred to me:

1. When we put together what we call 'the milk of the Word' I don't think we're going to be giving it to new people. I think that we're going to find that the full range of members are going to want to go back and start at the beginning again, and go through the material that we're putting together. We need to keep that in mind.
2. Why would they be doing that?
 - They want to read and understand what's being prepared
 - If they are themselves to be examples and to be teachers of the Truth, this will be set down in a manner and way that they can become a very viable instrument in God's hands. They then prepare to be teachers.
3. Even if all of our efforts may not have an impact of calling one single individual—this is the worst case scenario, which won't happen—what will we be doing? *We will be giving the brethren a hands-on, a reason to get up in the morning and to be thinking and reflecting on all the manner of what their life is about!* It's going to give life to the members in a way that I'm very excited about. They're going to recognize that they have been called not to be just some in the future, but they're being called now to be an example and be teachers of the Truth and become involved!

Fred:

First of all, you have to become involved in Christ with the Holy Spirit. That's where it all is. Let's cover some questions:

Should not some of these things that we're doing in the commentary (for the Bible translation project) be a separate book?

Yes, we could put that in a separate paperback. But the one thing that is important in this, and that's a possibility, but the thing that I see that has detracted from faith, inspiration and understanding of people who have a Bible is that when you open it up you have nothing here to tell you what it is. You have nothing there to give you assurance that, yes, this is the Word of God.

You have everything out there saying that it is not the Word of God, so that's why we're putting it together. It's necessary. It would be possible to do that for other people, but if we send them the whole thing, that would be far better, because they can read this and then read the Scriptures.

Wayne—Anointing:

I'm getting into a question with which I need some help. A certain person would stop coming to services and are sick a lot, anointed a lot, and what happens is they say, 'God's not healing me.' So, this person quit coming to services and I didn't immediately pursue it, because I don't want be the type of person that says, 'Where were you last week?' That's not our forum; that's not what we do.

But after a few weeks I phoned and said, 'How are you doing?' *Oh, I'm terrible! I'm sick! This and that is wrong!* 'I'd love to talk to you.' But I had to initiate this. I did it in time, and I went out and saw her. I explained to her that we had to do certain things ourselves to try to bring our nutrition back.

She said that she was absolutely useless there. I said, 'Well, you may be useless to others, but you're not useless to me. Actually, you inspire me very much, because with all these aches and pains, boils and everything else that's going wrong with you, I still look out and see your smiling face, and that does a lot for me. So, you are necessary to the group to help and build-up and lift.'

How much do you anoint?

Fred:

Well, sometimes you're dealing with health situations that we need to have things where we can direct them to, to where they can begin to take care of their own bodies. When you have repeated anointing continuously, then you need to direct them

in that direction, because the answer is that *we must do our part*.

Here is a very important principle that we need to derive the circumstances of today out of this, and we are also in a situation that people expect miracles with every anointing. You don't get miracles every time you anoint or pray.

I had an experience with a woman who had terrible asthma, could hardly get along, and she said that the minute she got the anointed cloth and applied it she felt great relief immediately. But then she has been doing things to help build up her body and get the things out of her system.

So, we have this principle here that's very important, 1-Corinthians 3:16: "Don't you understand that you are God's temple, and *that* the Spirit of God is dwelling in you?" This shows that if you have the Spirit of God that God loves you, God has called you, you have a purpose and reason, and there are things you need to do in your life.

Verse 17: "If anyone defiles the temple of God, God shall destroy him because the temple of God is Holy, which temple you are."

Let's tie this in with 2-Cor. 6 and put this together. We have a lot of knowledge out there concerning a lot of things. When we have knowledge and things available, then we should use it.

For example: God told Moses to take a tree and throw it in the water to make the bitter water sweet. Moses did not ask God for a miracle to take care of the water. God did not say that He would do a miracle. Moses cast the tree in there and then the water became sweet.

The same thing with Hezekiah when he had his foot infected. God told him to make a poultice out of figs and put it on there. I know a person in the Church who had a big carbuncle, and I told them to get some dried figs, chop them up and make a little poultice out of it and put it right on it, and it just pulled the whole thing right out.

So, there are things that we need to understand. Here is a principle that we're going to have to follow, because of the way that the food is contaminated and we need to get the best food we can. But do not make a religion out of physical food.

2-Corinthians 6:17: "Therefore, come out from the midst of them and be separate," says *the* Lord, "and touch not *the* unclean, and I will receive you." That is directly in relationship to idolatry, that is true. However, we can take a principle and Paul can say that God said, 'You should not muzzle the ox' and he meant it for himself and the other

apostles. That's his interpretation of that Scripture.

We are not wrong to say that in this age we need to get away from all of those things that deteriorate the health, because though they're not unclean in the realm of clean and unclean meats, they are detrimental to the body and hence they're unclean to the body and create toxins and things within their system. It is their responsibility to go ahead and learn how to take care of their bodies in whatever way that they should.

Most of them don't have a clue about their health or body when they get to that situation. Then you also may have a psychological dependence that the person must be anointed because she's lonely or feels inadequate, or some of these other things. So, you have to discern what the situation is.

Many times when I anoint someone—and I don't know what it is—I ask God to heal the things that we don't know. I ask God to give wisdom to the person for what they must do to take care of their body. I did this to one of our ladies and I prayed that very prayer. I said, 'You need to take care of the things that you can do.' She set out to do that and she did a wonderful job and she later told me that she remembered that prayer. That I asked God to heal her of what He would heal her of; that she need to take responsibility for her body and life and to do the things that she could do, and together—because God made the body—to help the body you're in conformity with the laws of God.

You're not against God; it's not against healing. It's for healing. A lot of things that we have today are long-term difficulties because of the food supply with genetics and polluted foods and chemicals and things like this. That's the best way I can pass it on to you.

(go to the next track)

Unnamed Speaker #1:

I just wanted to mention about a lot people who grew up and had knowledge of herbs and things, who were living in the hills of Kentucky and a lot of that came from Europe when they came over from there centuries back.

My dad always carried a little bit of ginseng in his pocket. He had yellow root and I can remember him taking his pocket knife and just cut off a little bit. My older sister, in the last decade traveled quite a bit overseas and she always takes a little yellow root with her and something else and she never has any problems with the change of water and food.

I was amazed that years ago I picked up this book and was reading about certain plants that they used to pick. Dock was one of them, and dandelion

and all of these things that people used to pick. I remember my mom knew probably 20 or more different things she could pick in the spring of the year.

Looking at the vitamins in those things from this book I picked up is just amazing. Some of them were for cleaning. Others had several essential vitamins in them. These were natural herbs like plantain dock, burdock, milkweed and something that grew around some of the rock cliffs. She probably knew 20 things and I was just amazed at all the vitamins that these things had in them listed in this book.

A lot of the knowledge that the Indians had the settlers pick up, and that knowledge has all been lost. They didn't have doctors to run to. What if you were snake bit? What did you do if you broke a bone? There were wars where they pierced each other. They knew things that would draw out the poisons and naturally heal them.

Roger:

As a follow-up question to anointing, is there a situation that may arise where you may ask the person to go do of themselves what they need to be doing rather than anoint them? I say this because most of the time when people come to me, I do it as matter of faith, not in a matter of analysis.

But that question always crosses my mind. When we anoint we're asking for a miracle from God. We're asking for the sacrifice and the beating that Christ went through to be applied to our own bodies. Again, if it's done in faith and if the person is in need you want to encourage and have that person to look to God as Healer. I certainly do not want to reflect anything upon that.

But there are situations where a person is coming back repeatedly. And explain to them that it's according to God's will to whether or not He will heal at a particular time and place. I guess we all know that, but is there a situation where we may not anoint? I'm just asking that question, because I think it's something to reflect on.

Fred:

That's a good question. The only problem we would get into is a 'judgmental' thing. Since we don't know the heart, we don't want to deprive them of anointing. So, we follow the principle that Christ had. The man that He healed after he was made whole—which was a miracle (John 5)—after 38 years that he had the infirmity and he couldn't get down into the pool of Shiloam when the angel stirred the water.

Jesus told him, 'You're made whole, go and

sin no more.' So, we can take the same principle that we had with defiling the temple of the Holy Spirit and touch not the unclean. Then we can tell them that God will do His part. I put in my anointing letter that if we do our part, God will do His part. Therefore, what we do, instead of becoming judgmental, we let them judge themselves.

So, we anoint them, then we say, there are things you may be able to do. If there are, you do it. When there is nothing you can do, and it's an absolute miracle that needs to be, then God will do that.

If they want to be anointed, then go ahead and do that. Let them make the judgment. Put the judgment on themselves. Ask for God's healing in a way that they need to do the things that they need to do, and God will do the things that He needs to do, and take responsibility for their lives. You never want an anointing to become a crutch in place of taking care of your body.

Gary Staszak:

When I first started working in the ministry back in 1960-61 as an assistant, there was a family that lived literally in a shack. They were living in filth, they didn't have much money, they weren't well educated. They needed to be anointed quite often.

By the time a few years had gone by, they no longer lived in a shack and were better educated, eating better, better clothed and had better jobs, because we helped them over the years as a church to get out of that situation, to clean up.

So, along with the anointing, there are a lot of things that we can do as, not just ministers, but as regular church members, as well, to help these people in their lives to clean up their homes. Simple things and sometimes complex things. It doesn't always work, of course, but I remember that family because it's a shining example of what can be done though the Church with the help of God's Spirit.

Fred:

I remember when I got to Tulsa for the Feast and they had prayer requests. So, here's this request for an 18-month-old baby that had a brain tumor. That is so absolutely far out. I don't know whether the child lived or died, but I told all the brethren, 'I'm not here to tell you I'm a paragon of health, because I'm not. I'm here to tell you that I've done a lot things against my body that I should not have done. God is holding me responsible for it, and continuously giving me a reminder of it because of my hips.

I said, 'I can look out and see among you that you do not perceive or understand that there's more to health than clean and unclean meats. I'm just appalled to have a request for prayer of an 18-month-old baby for a brain tumor. Something is radically wrong!'

I don't know what the circumstances were, how it came about, whether it's genetic or chemical or whatever it is, but at least that was an alarm to me to tell the brethren to wake up, start taking care of yourself. If you need to be anointed, fine, we'll do that, but you need to find out what you can do.

That's the message in all of these things that we are to receive. Subsequently, I anointed a woman who had cancer and I told her the same thing. I said, 'You can choose whatever help you may. If you chose to have chemotherapy, plan your funeral. It's up to you. But you search out and find out some of the things that you can do for your body, for your situation so that God will intervene and *heal you* and you do your part of repentance and restoring your body the way that you need to, because you've neglected it for so long.'

I got a call and sure enough that's exactly what her husband and she did, and they're doing many of the things of natural cleansing to purge the body, and she is being healed of liver and pancreatic cancer. I told them to please send me the information, what they are doing so that we can help pass this on to someone else.

There was another woman who went the other route, who has cancer of the liver, and is taking chemotherapy. Her situation is very desperate

It came out with another woman from Georgia—one who did a lot of work for me in doing transcribing and things like that—and she had cancer and I tried to send her all the information about how to take care of your body and things like that. Glenn will remember because we went to visit her. I'll interrupt this with—I need to hit on this thing concerning pets in the house.

An ad shows this nice friendly little dog going into the bathroom and drinking the water out of the toilet bowl. Then he hears the car door slam and he stops drinking out of the toilet bowl and runs to the front door where the family is going to come in and he's there friendly and wagging his tail, and the kids run off and the mom reaches down and pets the dog, and the dog licks her face.

You have to be very careful with pets in the house. Dr. Hulda Clark has found that a good number of cancers are caused by parasites. Pets in the house will kill you, especially if you have cats. You've got the kitty-litter box, you've got the dander, the hair and when I saw John Morgan—he

died six weeks after I visited Australia—I went to his flat (apartment) and he was suffering from liver cancer and had lost about 45-50 pounds, and it hadn't manifested itself in anything else. It was just a persistent cough and he thought it was a virus.

I go into his flat and immediately I was met with two cats. He said, 'These are my friends, they've lived with me for 25 years.' I said, 'John, these cats are going to kill you.' Then when I found out that he had cancer, I said, 'John, this is what's killing you.'

So, he finally got rid of the cats, but it was too late, and he was gone in six weeks. The same way with this lady that we visited. I sent her all the material. I said that this can help you a lot. 'If you're on-line, Lorraine Day has some good things on how to beat breast cancer without chemotherapy.'

When we went into her home, what did we see? *She had a little dog called 'Pittle'!* It was called 'Pittle' because the dog peed all over the house. When we were there, the dog hopped up and just was all over her. I said to her, 'This is killing you!' She went the whole route of chemotherapy and we had a funeral.

Sooner or later we're all going to die; no question about that. We're not going to avoid that, that's true.

In 'touch not the unclean' what does God say of those animals? *They're unclean!* A lot of heart problems come from dog round worms and people don't even realize it. The thing that they're showing on television more and more is kissing animals, and letting them lick your face and your lips. That's fine if you can guarantee they're parasite free! But you can't!

Unnamed Speaker #2:

I have a few points to bring up. I remember in the early 60s when my wife and I had just moved into a home. We were taking the Dayton Daily News and I saw an article in there that I thought was interesting in that the newspaper was recognizing that what happened was a genuine miracle, as they called it.

This fellow had facial cancer and it was eating away the entire left side of his face. He was veteran, so he went to the veteran's hospital in Denver, Colorado, and they said he 'won't be alive six months from now.'

Well, he remembered that when he was in the military he was with an Indian, so he looked this Indian up and went to see him and the Indian said to make tea out of the creosote bush and drink it. He did that and it completely healed his cancer. It was

an authentically documented case, and he went back to the hospital and they just couldn't believe it. But drinking that creosote tea cured that facial cancer that that man had, without anointing.

Another thing that I wanted to mention, in addition to what Fred said about animals, we saw a program on television that when dogs go out in the yard and fertilize the yard, there are little tiny eggs from parasites that may be barely visible to the naked eye. When the feces has long been dissolved by rain, those eggs remain. Then the dog goes out and rolls around in that grass and gets those eggs on its hair that you can't see and comes inside, then you pet the dog and let him lick you.

I've lived on a farm, too, and we had dogs and they licked in places that I wouldn't want them to lick me in the mouth.

The result of these parasites that the dogs would get would cause you to have a fever—a high temperature and breaking out into a rash—and they go to the doctor and they couldn't figure out what caused it until they traced it back to these eggs from these parasites that the dogs had gotten out of the yard.

The third thing is I just ask a question: Is violating your physical body a sin? God told the man to 'go and sin no more.' Of course, Jesus also told the harlot 'to go and sin no more,' too, but she apparently wasn't suffering from any disease. But did Jesus say that because the man had committed a spiritual sin that brought on this sickness?

Fred:

I want to make one comment before I answer it. In Monterey Bay, California, they've been restoring the sea otters, and the population has really come back. Recently they were dying, and guess what they traced it to. *Parasites from kitty-litter that was put in the dump that leached out of the dump, went into the streams and out into the ocean and into the clams and things that they were eating.* So, the sea otter population was dying because of kitty blank blank, and kitty liter stuff.

If it endures that long and goes that far, and goes clear out into the ocean and kills sea otters, *hello*, cats in the house; think it over! Now the other thing:

There is such a thing as a *physical sin*, which is a sin against the body. We don't know whether that man—the one whom Christ said to 'go and sin no more'—committed that sin or not. But in many cases, when you have physical sin, you also have spiritual sin, too. You can't make a blanket judgment; you have to take each case individually as it is going along, and therefore, we need to put the responsibility back on a person so that they can

examine their own lives and see what they need to do.

It's also a part of anointing, that it also requires repentance, too. Sometimes there are things that come upon us that we haven't done. But it still violates a physical law. Then our responsibility is to avoid those kinds of situations, like the cats.

The woman who was caught in adultery, if you read it very carefully, it was not a matter of forgiving that sin in forgiveness. Jesus didn't say, 'I forgive you.' He said, 'Where are your accusers. Does no man accuse you?' She said, 'No, Lord.' Jesus said, 'Neither do I condemn you, go and sin no more.' He didn't say, 'I forgive you.' He's saying, 'I don't condemn you.' It was a matter of judgment, because if you take a woman in adultery, where is the man? She can't commit adultery by herself!

I feel and have wondered for many years, what was Christ writing? That's probably what He wrote down there: Where is the man?

Question: What about 'a sin is the transgression of the Law'—we all understand that that is spiritual Law: Ten Commandments, the other commandments and so forth.

If we break a physical law, such as we fall and break a leg. A law has been broken and it is physical. God put in the body the healing qualities that if you take care of it, it will be made whole. Yes, it is a physical sin that has taken place, or the breaking of a physical law of the body. It is not equated with a spiritual sin, but nevertheless, that's why Christ took the beating in the flesh, to cover all our physical ailments, sicknesses, accidents and things like this.

If we say it's the breaking of a physical law, that's fine. If we say it's physical sin, if they understand the term *sin*, and the breaking of a physical law, then that would be okay. But some people might equate that with a spiritual sin. If you put in terminology that you have broken a physical law—which God has created—it is a transgression of that law or whatever law it may be.

So, in explaining it to them, just go ahead and explain that this is not a spiritual sin, but it is a sin against the body, which is a physical sin and Christ will forgive that and heal that, and also whatever we need to do to get our bodies back in line.

Carl:

When Paul wrote of Epaphroditus, because of his zeal in serving the brethren, Paul never mentions in any context there that Epaphroditus had sinned; it was just bad judgment. He had obviously broken a physical law and was paying the

consequences. I'm sure he asked the brethren to pray for him, for his health and restoration.

Fred:

Question concerning the Aramaic olive oil that has frankincense and myrrh in it, used for anointing oil, that it is available in some places. Also, you said that you set aside just the pure olive oil.

Someone gave me a little vile of that in the past, and I have just determined in my own mind to use just the olive oil alone. Would it be wrong to use the Aramaic oil? *No! It wouldn't be wrong to use it!* Would it make it more effective? *No! Because it is the prayer of faith!* It is not the frankincense and myrrh added to the olive oil to make it extra special. It would not be wrong to do that, but then, on the other hand, it doesn't make it any more special and doesn't add to faith.

Wayne:

In Isaiah 53:5: "...with His stripes we ourselves are healed"—of our

- mental sins
- physical sins
- spiritual sins

If you're up on a ladder and fall off, what law is broken? *The law of gravity!* When you hit the ground something might be broken.

Fred:

Concerning the woman taken in adultery, the Pharisees said that in the Law of Moses she should die, which is stoning. They brought her to Jesus for judgment. If He is going to have *righteous judgment* then He has to follow the Law of Moses.

The Law of Moses said that the man *and* the woman—*both!* That's why it was an act of judgment based upon grace. But it was not forgiveness because you did not have two witnesses to convict her. You have to have in the mouth of two or three witnesses, plus you have to have both parties.

But Jesus knew it was sin; how ever they entrapped her—classical case of entrapment—and maybe they even used one of the Pharisees to entrap her. Maybe Jesus knew who it was, because He could read their thoughts. And in addition to writing down 'Where is the man?' He maybe even wrote the name.

That's why Jesus said afterward, 'Go and sin no more.' He didn't say He forgave her. She didn't repent. But when judgment comes, and there is no convicting evidence, then there is nothing to forgive

because you do not have convicting evidence. So therefore, it is a *judgment*. The judgment by default was that they didn't do it according to the Law of Moses.

Then Jesus said, 'Go and sin no more.' In other words, in the future you're in trouble. The Pharisees never got the point. They did all the things punctilious to the letter, but here they were punctilious to only half of the letter. That's the problem. It revealed their hypocrisy; *beware of the leaven of the scribes and Pharisees* which is *hypocrisy!* That's what it was there.

Comment: There are many things that we can learn from the physical body that when we break a physical law—and there are degrees of sin, even of killing:

- there is premeditated murder if you *lie in wait*
- there's accidental death if the axe-head slips off and kills someone

You pay for that death with money. But if you *lie in wait* then you're to take that person and eliminate him.

Based on that, even as with the spiritual sin there are degrees of physical sin, too. So, if you go out in the cold without a coat and you get a sore throat, you should learn that you should have kept warm. Your body is weak and you got a sore throat and you need to take care of it, and hopefully you don't get any sicker.

To make all physical and spiritual and physical sin under the same banner really is part of the oppression that came in certain parts of Worldwide that is not true. It made people more anxious over things that they should not be anxious about, and worry about things that they should not worry about.

I'm sure that it was not pervasive everywhere in Worldwide, but I'm sure that different ministers in different places had different opinion, and so forth. Just like there's nothing monolithic, even in Worldwide every minister was not the same and not every minister did the same thing or thought the same way.

You put people in a position of condemnation and a guilt trip when you do that. So, yes a physical sin is a lesser sin, no doubt about it. However, if you know that you're breaking a physical law, and you continue in it in such a way that you're destroying the body, then mentally you can come to the situation, like it says of murder, if you think of it as the same because you're not responding to the correction that God is giving you

through whatever sickness that you are causing to your body.

You can continue to live in physical sin, and you're going to suffer. You may be saved spiritually, that's true, but the body is going to rot and decay one way or the other. This rusting out is not what we thought it was when we were younger. The golden age of retirement has become the rust belt of problems.

Carl:

I would like to comment about this element of taking care of our physical bodies. It is clear from research that we can become addicted to food that basically gives changes upon the mind and what's going on in the body. Coming off of sugar, or eating certain kinds of carbohydrates, which in some cases may be making you ill and causing problems, it becomes an addiction that the body is craving these components that is causing an ailment in the body. Just like alcohol and nicotine can be an addiction, you can apply that to food.

Syndrome-X is a condition, as the term implies, a syndrome where the body is not metabolizing and utilizing carbohydrates in a proper manner. It gives rise to whole series of symptoms that fundamentally leads to full-blown adult onset diabetes. In other words, the inability to properly metabolize blood glucose into producing energy. But there are a lot of other things and symptoms that go along with that.

Mental confusion, and even the feeling, in some cases, of yeast infections or a lot of other aspects. Another condition would be arthritic like conditions. But Syndrome-X leads to obesity, over weight, the improper metabolism of carbohydrates.

The body metabolizes glucose in the blood by using the hormone insulin. Insulin is a protein molecule produced by the body that aids in the uptake of glucose of the blood into tissues. But what happens is that when we abuse our body, we take in certain chemicals and certain things that tend to come in and coat the cells of our body so that the insulin becomes resistant—called *insulin resistance*—meaning that the insulin levels is where it should be in the body, but it's not doing its job because the cell surfaces are coated or blocked by other things that are in the diet. In other words, it's basically blocking the body's ability to uptake the glucose correctly.

The other thing is, what do you do? What are the key factors here as far as a low-fat diet. People stopped eating eggs and healthy fats. It turns out that in order for the insulin to work properly you need certain fatty acids in the food, these are the

essential fatty-acids—linoleic acids—which basically are important for the uptake and the function of the insulin.

So, people who go on the low-fat diets go on a high carbohydrate diet and this sets you up for Syndrome-X, because of all of the pollution that is in our food.

People who go on a low-calorie diet—600-800 calories—and they don't lose an ounce. What happens is that when you get into that level, the extra energy is not burned as heat, instead it stores it in the fat cells. In other words, it directs all of this extra glucose in the blood and directs it right into your fat cells so you gain weight. ***Non-fat makes fat! Yes!***

Fred:

Are there times in anointing that God says *no* instead of *yes*. We're always use to God saying *yes*. When it comes time for death, God obviously says *no, I want you in the grave. That's the purpose of where I want you. You have endured to the end.*

Are there times when we have afflictions for which we learn lessons, where we can learn character like what Job went through for the purpose of drawing us closer to God so we examine ourselves and come to repentance and have some lessons that when we are healed we can pass on to others.

There are other things that come along like with the Apostle Paul, that he had the affliction that he besought God for three times, and God said, 'No, My grace is sufficient for you, and My strength is made perfect in weakness.' If we find ourselves in those conditions, we need to begin to have the attitude of the Apostle Paul, that your strength and your grace is made perfect in my weakness.

I had this demonstrated to me in talking to a man who was a roofer and stepped off the edge of a roof and is a paraplegic from his waist down. He says, 'I have learned more from this affliction, and this affliction has been a blessing to me to draw me closer to God.'

So, sometimes there are those situations like that. Sometimes God gives those situations to us to see how we are going to react. Do we react in kindness, understanding and help? *or* Do we react with condemnation and judgment? We have many, many different things involved in all of these things. Everything that we talked about is true. But in each different situation it applies itself at a different level for different people.

Obviously, when someone is young and you pray for them, not only is their body able to go

through the laws that God has given to be healed, but they have their life to live. When we get to be senior citizens and we look in the mirror and see that all of this is collapsing upon us, then God is not going to make us 18-years-old again with the next anointing. We have to understand that.

Carl:

I know a lady who has had cancer for years and is finally beating it. The last cancer is being expelled from her body. These were not around organs, these were more of the surface kind. I saw one of them and it looked like a pancake with a long tail. They preserved it in alcohol. It's disintegrating, but they preserved it to show others what's happening.

Well, she believes in anointing. She went to the doctor and they finally gave up on her and said the last recourse was chemotherapy. She said, 'No.' The doctor got angry and threw her out of his office. She got angry and started researching to find out what she could do to help herself, and after years of self-treatment she has knowledge to pass on to others with *faith, hope and encouragement*.

God is healing her, and through that healing process, she learned enough and is a living example as to what God will do, with you and through you, to give hope and encouragement to others.

Fred:

Comment was made that ultimately, in all the things that you do:

- whether it is a miracle
- whether it is a process
- whether it is the things that you do to correct your diet:
 - ✓ take supplements
 - ✓ purge your body

it is still God Who heals, because He's the One Who put the laws in the body. He is the One Who has made these things, like herbs for the service of men.

Ultimately, it gets down to the thing that you're not here in a cocoon alone and God is up there and that none of the other things that you do are not related to what God does or has provided, because He's the One Who has done it. He's the One who put the qualities in these things so that we can have the effects in our body this way.

So, whether we go to a doctor or not. There are times when you do need the assistance of a doctor; I do now, other have in the past, and other will in the future. Still, even in the hands of a doctor,

he can only work with the laws that he knows that God has created in the body.

So, a doctor cannot heal either. Of course, God has provided this for the just and the unjust, like He sends the rain on the just and the unjust. He's given bodies to everyone—the just and the unjust—they can get their lives squared around. That's why you hear of stories of people not even related to anybody in the Church, that they have done certain things and they have been healed. They have said, 'God has done this for me.' True enough, God did it. You don't have to be in the Church of God for God to do something for you.

EC:bo
Transcribed: 3-25-15

Elder's Conference—2002 The Concept of Church At Home

Fred R. Coulter

While flying to the conference I was reading this book *Christianity Without God* by Lloyd Geering. It's quite an interesting book. It was really an eye-opener, because all he was doing was affirming what's really happening in the world. That which is known as Christianity is without God!

In reading some of his concluding remarks he said that God is

- no longer in public life
- no longer in the government
- no longer in the schools
- no longer in the church

We have Christianity without God; God has been relegated to the home.

When I read that, the idea came into my mind. I've been praying about this for a while, and my prayer generally went like this:

God, we're told to go into all the world and preach the Gospel and teach them everything that Jesus taught the apostles. You promised that You would open the door, and You promised that You would give an increase, and You have promised that You would lead us, so we're trusting in that promise because we don't want to go on our own devices and do our own things.

We can see from the results of it that television is heavily censored, so you really can't preach what you ought to preach. Radio is heavily censored. You can preach a little more on radio than you can on TV. Then there is short-wave, and several people have suggested that I do something on short-wave.

So, after reading that book the idea came to mind this way: What if we have a brand new website and entitle it ChurchatHome.org; .com; and so forth. Geering's analysis was true:

- Where are we going to introduce people to God?
- Where can we do it where we can really do it in Truth?
- Where did it all begin with us?

It began in the home! So, if we have a brand new website titled: churchathome.org;.com;.net;.tv—for the future...

I also called David about it, and he said, 'That is a great idea' and he's ready to help us and

promote it and all this sort of thing. David thinks in big terms, so maybe this is the way that God wants us to go. If this is the door that God has opened then what will happen is that we will have a vehicle for those who are really searching for God and have computers available to them, that they will be able to find the Truth about God.

I thought we would start off with some things very basic:

- Are you tired of Christianity without God?
- Are you tired of going to church and you don't know whether God is there or not?
- Are you tired of going to church and all they do is sing and sway and you hear nothing about the Word of God?
- Are you tired of walking into a cold cathedral with echoes of chants and priests waving incense and then you get up there to take the Eucharist?
- You might ask, did this priest just molest one of the choir boys, as he gives you the bread?
- Are you tired of being lied to by those who are supposed to tell the truth?

Approach it from that point of view.

Before the conference there were several who came early and we went out to dinner and I bounced it off the different elders and asked them what they thought.

They all thought it was a good deal. Wayne Stenhouse from Canada, unbeknownst to me—he had mentioned it to me but I didn't know what he was doing—that he was doing some things that were basic introductory things for people who know nothing about God. Instead of having a correspondence course and so forth, he has worked out some beginning lessons, and one of them is:

- Who is God?
- Where is God?
- What does He look like?

For someone who doesn't know anything about God. I think, with all the elders praying that God would inspire that the conference would be good and fruitful, this one turned out to be the best one we've had.

The first conference we had three years ago was a monolog; I did the talking. The second one we had was a dialog. This one that we had was a

conference. Everybody had different things that they could input. What I did on the sabbath was I had Wayne give his situation; Gary Staszak give us information on what he's writing for the history and the preservation of the text. Carl Franklin gave something on the calendar. Then Ken Gee gave us a little bit on what they're doing in Australia. Then I gave the sermon on Christianity without God.

In that I mentioned one of the saddest things is that when you come to a Church of God, *God is not there!* Unfortunately, it turns out that human nature is such that they really want to get rid of God *and do it their own way!*

That goes clear back to Adam and Eve, and then back to the time when God was speaking the Ten Commandments and the people didn't want to hear it. It also goes back to where the corruption of the priesthood and the ministry was foretold in the weakness of Aaron who—when the people said to 'make us calves'—said to bring the gold.

Of course, that ties in with the book of Hebrews, that now we have a High Priest Who is incorruptible; we have a High Priest—Jesus Christ—Who is after the order of Melchisedec and so forth.

Then in my final admonition to the elders, which will follow this story told to me by a woman, who during the last two years of Herbert Armstrong's life—because she was the art teacher—would go up to visit him every afternoon, because it's what he wanted.

She told me that he kept wondering 'who should I leave the church to?' He would say, 'No, not this one because he'd destroy it. Not this other one because he's not honest'—and so forth. It came down by default that it was Joseph Tkach.

But in part of the discussions that they had, they discussed concerning the article that Herbert Armstrong wrote in 1939 about church government. We've all seen that one.

What he said to her was, 'You know, it could have worked if we would have done it right.' That was quite an admission. I do believe that God revealed to Herbert Armstrong—I think we can see that in the last thing he wrote on the 18 Truths Restored in the Church—that he knew that when he died the Church was just going to disintegrate.

I don't know if he knew how it was going to, or not, but I'm sure that God revealed it to him that it would, and *it did!* Just as a footnote: In the latest *Journal* there's an article by someone in a church in Oregon that was saying that *if you don't accept Herbert Armstrong as God's apostle, and if you change any doctrines that he has had, you're in rebellion!*

For all those people who think that way, you need to understand something very profound: When Herbert Armstrong changed the Gospel from the soon coming King Jesus Christ, coming to the earth, when he changed it from the Gospel of repentance and baptism to the gospel of give us get, and when he went and preached to the leaders of the world so-called, he came in the name of the god of Egypt, the name of the god of the Ethiopians, the god of Buddha—*he changed the Gospel!*

If you read Gal. 1, I think you will see why God had to destroy Worldwide Church of God. The thing that most people forget is that **when God corrects He begins with His own!** When He begins with His own, we all need to yield to God and repent and change ourselves.

So, for those who view Herbert Armstrong in the way that I mentioned, then you have to understand that you're tantamount to calling Herbert Armstrong *God*, because you're saying that God cannot reveal other things and other truths in the Bible to other people. God is not going to be restricted or hemmed in, or commanded by any man anywhere at anytime, because He *is* God!

We'll just put after this the admonition that I gave to all the elders in the last session of the elder's conference.

Let's just add a little bit more to this, how important God's Word is. What happens when a minister, especially a minister—we'll talk about them first—whomever he is relies on the Word of God, *God will bless him.* God will even give some apparent blessing to Sunday-keepers **IF** they preach the Word of God until they come to the point of rejecting the Sabbath.

Here's what God says concerning His Word, and this is a very important thing. We can even see this principle applied in the article *Rome's Challenge to the Protestants.*

Psalms 138:2: "I will worship toward Your Holy temple, and praise Your name for Your loving kindness, and for Your Truth; for You have magnified above all—Your name *and* Your Word." Of course, regarding sacred-namers, I don't know if they rely on that verse too much or not. It shows the Truth of God's Word is more important than His name, because God *is!*

Let's see a principle that is true, and does apply, and this also shows that God is no respecter of persons when it comes to using the Word of God in a correct way. Neither is He a respecter of persons when it comes to correcting people who do not use it in a right way.

Jeremiah 23:19: "Behold, the tempest of the

LORD has gone forth in fury, a whirling tempest. It shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until He has executed and until He has performed the purposes of His heart..." (vs 19-20).

Once God sets out to correct this world, it's going to happen at whatever point in history that God reaches out to correct whomever He's going to correct. We can go back beginning with Pharaoh and all the way down through the history of Israel, this is a true principle.

"...in the latter days you shall understand it perfectly" (v 20). In other words you will have full understanding of this in the latter days, and we are living in the latter days, no doubt about that. How much longer we have to go, we don't know, but it may be a good deal longer than we have understood.

Speaking of false prophets, a very interesting statement, God speaking, v 21: "I have not sent these prophets, yet, they ran; I have not spoken to them, yet, they prophesied. But if they had stood in My counsel and had caused My people to hear My words, then they would have turned them from their evil way and from the evil of their doings" (vs 21-22).

This is why God's Word is exalted or magnified above His name, because His words—and we can be sure that we have the words of God—are meant to turn people from their sins and turn them to God. These words, when spoken, when read, they have an impact upon people that no other book has.

Verse 23: "'Am I a God *Who is near*,' says the LORD, 'and not a God afar off? Can anyone hide himself in secret places so that I shall not see him?' says the LORD. 'Do I not fill the heavens and earth?' says the LORD" (vs 23-24). That's not with His Being, but with what He's created.

Verse 25: "I have heard what the prophets said, who prophesy lies in My name..." Now He's showing the difference of what happens. What if someone is a true minister of God and starts preaching lies? *The same thing is going to happen!* We've seen that occur, too—haven't we?

"...saying, 'I have dreamed, I have dreamed.' How long shall *this* be in the heart of the prophets who prophesy lies and who are prophets of the deceit of their own heart?" {Note Jer. 17:9}

They're following their own spirit, their own way. So, whenever teacher or minister gets to the point that he does not speak the Truth of God, in order to preserve anything in a physical sense—be it position, followers, money, whatever it is—*then he is in trouble!*

Verse 27: "They scheme to cause My people to forget My name by their dreams which they tell, each one to his neighbor, as their fathers have forgotten My name for Baal. The prophet who has a dream, let him tell a dream. And he who has My Word, **let him speak My Word faithfully...**" (vs 27-28). That's what it needs to be!

"...What *is* the chaff to the wheat?" says the LORD. '*Is not My Word like a fire?*' says the LORD..." (vs 28-29)—also, a sharp two-edged sword that cuts asunder, even dividing between the soul and spirit, joint and marrow, as a discerner of the thoughts and intents of the heart.

"...and like a hammer *that* breaks the rock in pieces? Therefore, behold, **I am against the prophets who steal My words...**" (vs 29-30)—*Christianity without God!*

"...each one from his neighbor. Behold, I *am* against the prophets who use their tongues and say, "He says," *when I did not say*. Behold, I *am* against those who prophesy false dreams and tell them, and cause My people to go astray **by their lies** and by their wantonness. Yet, I did not send them nor command them; therefore, they shall not profit this people at all,' says the LORD. 'And when this people, or the prophet, or a priest, shall ask you, saying, "What *is* the oracle of the LORD?" You shall then say to them, "What oracle?..."' (vs 30-33).

God's way is not a burden; and that's what they've done to take down the Churches of God, by saying the Sabbath and Holy Days and tithing are a burden. Now that they have abandoned them, it ought to be a great lesson to everyone that their destruction and their lack of prosperity and blessing, and their cursing ought to convince you how wrong that they are! But some people don't understand that.

"...I will even forsake you, says the LORD." And *as for* the prophet, and the priest, and the people, who shall say, "The oracle of the LORD," I will even punish that man and his house. Thus you shall say each one to his neighbor, and each one to his brother, "What has the LORD answered? And what has the LORD spoken?" And you shall mention the oracle of the LORD no more. For every man's word becomes his *own* oracle..." (vs 33-36).

In other words, however you think of God—in rejecting Him and His Word—you're going to be judged on, and that is your burden.

"...for you have perverted the words of the living God, of the LORD of hosts our God" (v 36). That's what Paul has said. There are some be who *pervert the Gospel of Jesus Christ!* Yes they have!

Verse 37: “Thus you shall say to the prophet, ‘What has the LORD answered you? And what has the LORD spoken?’ But since you say, ‘The oracle of the LORD, therefore, thus says the LORD, “Because you say this word, ‘The oracle of the LORD’—after I have sent to you saying, ‘You shall not say, “The oracle of the LORD.”” Therefore, behold, I, even I, will completely forget you, and I will forsake you and the city that I gave to you and your fathers, *and cast you out of My presence*. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten” (vs 37-40).

So, if you want to know whether the words of God are true, all you have to do is look at the history of the Jews and understand, yes, it is true! It has happened. Same way with the Church of God. All these things are there.

(go to the next track)

The final admonition to the elders at the conference:

Here we are at the end of the conference, and I think it was really a wonderful conference. Not because we are great or because we have done these things of ourselves or we're important—anything like that.

But because we're all striving with the Spirit of God for the mind of Christ and to serve the brethren. I just might mention here that through the years that we've been associated together, working together, is evident of the growth that everyone of you have achieved by applying yourself and using the Holy Spirit of God to grow and overcome, and to realize the things that you need to do as elders.

That has been really, really good to see, and also reflecting in the speaking ability that you've grown into and put into the situations where you need to do it on your own. In particular I know that I can say for sure—and I know that Glenn would say for sure—that none of us account ourselves worthy to be elders at all, but I tell you what, Glenn has developed into a good speaker in spite of the ‘unlearnedness’ that the world would accuse him of. It's of the heart, of the Spirit and of serving God.

Not only are we to love God with all our heart, mind soul and being, but that is to be reflected in how we serve the brethren. As we know there in John 21 Jesus said to Peter, ‘Do you love Me?’ *Yes, Lord!* ‘Feed My sheep; feed My lambs.’

We do not want to get into a situation where then we start glorifying in men, glorifying in things that we do and take credit for any of these things that come along. God uses us, and it's a wonderful and tremendous thing that God has determined that He

would use men to speak His words. He has done that in grace, because no man would listen to God, as reflected beginning in the Garden of Eden and with the children of Israel when God gave the Ten Commandments.

So, what we have to do is draw close to God and grow and overcome continuously. What we need to reflect to the brethren is this: Always look to Christ! Never be satisfied with where you are at any time. Yet, on the other hand, never get discouraged and condemn yourself and put yourself down, except to say that when you come to your senses in something that you've done that is stupid; you can say, ‘Stupid!’

We all have sins. I have mine, you have yours. You have your things to overcome; I have my things to overcome. All the brethren have their things to overcome. So, this is where we need to focus all the things that we do.

Here we have the Word of God. And when we teach the Word of God, preach the Word of God and we let God's Spirit *in us* motivate us to do so, because we love God and love His Word:

- then we can truly serve the brethren
- then we can help them
- then we can inspire them

and they can grow and overcome. These are the things that they need to do, hence then we fulfill what Christ wants us to do, and we don't end up becoming a corporate church, a corporate structure and all of those things.

I just might add here that there was a woman who knew Herbert Armstrong and would visit him almost every day during the last years of his life. He kept pondering who was going to succeed him. It came out that it was Joseph Tkach.

But in talking about church structure and church government you all remember the article that Herbert Armstrong wrote in 1939. You've all seen that! One of his final confessions to this woman was, ‘You know, if we had done it that way, it could have worked.’ That is, if we did it in a way without a controlling hierarchy it would have worked!

Now, we are condemned because we don't have a hierarchy. But I see by the fruits that *it does work!* We're all looking to Christ and God the Father, and this is where it's all at. What we've done today, fine. What we didn't do today, too bad. What we do tomorrow depends on how we apply ourselves.

But please understand this: Though we have success, God has programmed the flesh to ultimately fail! That's called *death*. But in between we have all

of these things and all of these experiences so that we learn of God, and we are taught of God.

What I want us to really pray about, and yield to God with in our personal lives is this: ***to ask God to motivate us with His Spirit and His love!*** That what we do is motivated with Christ in us. What we do is not for individual glory or recognition on the part of anyone, yet, at the same time we can be thankful and happy that what we do Christ will sooner or later commend us for when He says, 'Well done, good and faithful servant.'

What we need to do with each other is to ***encourage each other and help uplift each other***, even as elders, because sometimes being an elder is a very, very lonely thing. I think that with this conference that we've had, God has given us many breakthroughs in growth and understanding, loving each other, loving the brethren, and understanding what we need to do. With that then, if we can build on this foundation, we'll go forth this year and just ask God

- to help us
- to bless us
- to guide us
- to help us overcome our weaknesses, sins and stupidities
- to keep our stupidities small enough that we don't affect other people in a major way

Like I mentioned, *from Worldwide be healed!* Do not live in the past; do not condemn yourself from the past. If you have sinned and God hasn't destroyed you, He's giving you a chance for repentance, so go on. That's what you need to tell the brethren, too.

- We don't need to *correct* them
- We don't need to *beat* them
 - if they are taught
 - if they are inspired
 - if they are uplifted
 - if they are seeking God

then God can do the correcting internally! There may be times when there needs to be correction. But God doesn't come along and correct a small problem, like killing a fly with a 105-Howitzer. You killed the fly, but you destroy everything all around.

So, as God gives us rope, so that we can come to ourselves in our different situations, likewise with the brethren. If you see a problem or difficulty that one of the brethren has, pray about it. Like John said, 'If you see a brother sin a sin not unto death, pray for them.' Don't come in and sit down—and I know you don't, but I'm just reiterating—and become the Gestapo and policemen,

and we do not live the lives of the brethren.

We help them and encourage them, and that's the way you build the love. You never show love by trying to beat out sin. You let Christ get it out of the person through the power of the Holy Spirit and His love and grace. In doing that brethren are developing a relationship with God the Father and Jesus Christ instead of a confrontation with the ministers.

The whole approach is completely different. We are going to receive some 'beat up' brethren in the not to distant future. I'm here to tell you that PCG is headed for a colossal absolute fall and burnout, and destruction is on its way.

When it will happen I do not know; I'm not saying that I'm prophesying of it, or that I enjoy it, but from what I know from the fruits of what is happening there and the things that are being preached there, there are going to be brethren that are going to really... You thought there was the walking wounded before, these are going to be the stretcher cases. We could relate all kinds of things that have gone on there. They are all horror stories, but sooner or later, if God guides them in the way that He wants them to go, He will send a certain number that we need to work with to help be healed, too.

So, it's important that we let the brethren know, that yes, even Herbert Armstrong said that 'it would have worked without a hierarchy if we would have done it correctly.' We can do that! We can show the brethren that.

This way then we become of a greater service to the brethren. You don't have wait for permission to do something. *Do it!* If God's Spirit motivates you to do it, *do it!* Same way with the brethren, and they'll be encouraged and they will want to overcome. You will see how this grows.

That's the final thing to end it here for everybody. I appreciate your prayers, not only on my behalf, but on behalf of the projects that we do. We're going to receive a lot of castigation for them. I understand that.

But nevertheless if you go back and listen to #s 1 & 2 of *The Rest of the Story* about the confrontations in writing *A Harmony of the Gospels...* What was the final result of that struggle? *Herbert Armstrong said that 'I wish more ministers would write books like this.'* What happened? *He wrote books from that time on!* Even Garner Ted Armstrong wrote books, although they were highly questionable.

So, having gone through that experience, and what are doing here, let it be. If it's going to help the

brethren and encourage them and draw close to God, and help other people find God, that's what God wants. If we can all just yield to God's Spirit and grow in those things—whatever it is.

You have your talents, abilities, the things that you can do; you apply yourself to it diligently. If we all do that it will be good.

Carl Franklin:

As we recognize the gifts given to God by each other, and we encourage and strengthen those gifts, acknowledge God there, we are not 'grieving the Spirit' as Christ said. When we do offend, shut down, undercut and gossip about, etc., we're not just climbing over somebody else, we're 'grieving God's Spirit' and eventually God's Spirit won't be there in any amount or *period*.

It's a wonderful thing to recognize God and each other, and to encourage those gifts.

All Scriptures from the Holy Bible in Its Original Order, A Faithful Version by Fred R. Coulter

Scriptural References:

- 1) Psalm 138:2
- 2) Jeremiah 23:19-40

Scriptures referenced, not quoted:

- Galatians 1
- Jeremiah 17:9
- John 21

Also referenced:

Books:

- *Christianity Without God* by Lloyd Geering
- Article: *Rome's Challenge to the Protestants* (cbcg.org)
- *A Harmony of the Gospels* by Fred R. Coulter

Sermons: *The Rest of the Story (1 & 2)*

FRC:bo
Transcribed: 3-25-15

Overview of the Elder's Conference—2009

Missions of the Elders

Wayne Stenhouse

Last week we were in Cincinnati for the elder's conference, and it was a delightful time, very moving time for me, because everything I can learn to do better as an elder I will certainly pass on to you to help you in your life. It may pertain to the elders now, but it's going to pertain to you in your life, also.

One thing God did when He appointed elders and had them ordained, they were given a special covenant. This special covenant wasn't to make the elder's better than everybody else. It was a commission that was given forth by God to help the flock, teach the flock and watch over the flock until Christ returns.

Matthew 22 is what everything should be based on, and this is a covenant that God made also with the elders.

Matthew 22:35: "And one of them, a doctor of the law, questioned *Him*, tempting Him, and saying, 'Master, which commandment is *the* great commandment in the Law?' And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind'" (vs 35-37). Brethren, that's going to take a lifetime process. We live it every week.

If you'll notice lately, time is going by so quickly that I keep saying to Sylvia that I can't believe the week has gone. Where did it go?

Verse 38: "This is *the* first and greatest commandment." That's what an elder needs to base everything on with God.

Verse 39: "And *the* second *one* is like it: 'You shall love your neighbor as yourself.'" Brethren, you've got have some love for yourself and not be down on yourself so much. If you are, you can't love your neighbor. You have to love yourself, and with God's love leave it all in His hands.

Verse 40: "On these two commandments hang all the Law and the Prophets." When you think about that, everything for our basis is right here:

- our relationship with God
- what we do
- how we do it

We need to fulfill this as elders to encourage you to fulfill it in your life the way you should. There are three missions for elders:

1. Feed the Flock of God and serve the brethren

Hearing this brought a lot more into my thinking as to what the duties of the elders are. We're not to lord it over you. We're not to lead your lives. We are to bring you to the glory of God. Every time I hear this, something else happens that hits me a different way. You can read the Scriptures over and over and all of a sudden you get a different slant at them. You get a little more insight into them.

John 21:15: "Therefore, when they had finished eating, Jesus said to Simon Peter, 'Simon, son of Jonas, do you love Me more than these?'...." We know that Christ was talking about 'agape' love and Peter was talking about 'phileo' love. They weren't on the same level. Peter did learn this down the road.

"...And he said to Him, 'Yes, Lord. You know that I love You.' He said to him, 'Feed My lambs.'" (v 15). That word means to nourish them. Who do the *lambs* pertain to? *New people! People who have returned to God!* We have to go to that level to teach at that level to help them reach the further levels.

Verse 16: "He said to him again a second time, 'Simon, son of Jonas, do you love Me?' And he said to Him, 'Yes, Lord. You know that I love You.' He said to him, 'Shepherd My sheep.'" That shepherding means to *watch over and guide* the sheep.

They are not the minister's sheep; they belong to God. This is one of the things that He's given us to do. The word *shepherd* means to *tend to*. To tend to them is to make sure that no grievous wolves come in, protecting the flock from all outside influences and protecting the flock from people changing doctrines, it's our job to tell you and it's your decision from there. However, we would be neglecting you not telling you.

This is not a put down to anybody else, this is simply to put out a warning. Sometimes when you hear a warning, you become alert to it. If you're in the military and you get a strong warning, you better pay attention to what they're telling you. In war there's no love; it's win at all cost. There are people who want to win at all costs, whether they take your crown, or change your mind into some other doctrines. We can't let that happen, so we need to warn you and take care of the flock the best we can do.

Verse 17: “He said to him the third time, ‘Simon, *son* of Jonas, do you love Me?’...” This time Christ came down to the ‘phileo’ level, because He knew that’s all Peter could understand.

“...Peter was grieved because He said to him the third time, ‘Do you love Me?’ And he said to Him, ‘Lord, You know all things. You know that I love You.’ Jesus said to him, ‘**Feed My sheep**’” (v 17). A little different from v 15 where it said, ‘Feed My lambs.’ Now you’re feeding a mature flock.

The only way we can feed the sheep is with the Word of God. There’s no other way. Everything pertaining to our spiritual life is in the Word of God.

After thinking about this and Fred preaching on it, this went this way three times because how many times did Peter deny Christ? *It took a little while to get the message through of what really needs to be done!* He says, here ‘Yes, Lord, You know I love You.’ Yet, three times he denied Him! Was that loving Christ? or Is that saving your own skin?

You have to be up to the fact that if you’re not going to deny Christ then don’t go and tell people you don’t know Christ. Don’t leave here and have someone say, ‘Oh, you went to church.’ *Uh, well, yeah I went to church and it was nice and got to meet some nice people and things like this.*

Why don’t you tell them you’re here being fed by the Word of God? It’s very easy and very simple to not do that. He could have said, ‘Feed My lambs, shepherd My sheep, feed My sheep.’ But each one He went through the whole thing about ‘Peter, do you love Me?’ Then we see in the end, when Peter writes his epistle that he did understand.

I’m sure that he did a lot of repenting of denying Christ three times. God revealed that to him with His Holy Spirit.

Matt. 20 has been in error in the Church for many years, but it’s a good story to point to. Matthew 20:20: “Then the mother of the sons of Zebedee came to Him with her sons... [James and John] ...worshiping Him and asking a certain thing from Him.” You also will notice that they were called *the sons of thunder!* There was a reason for that.

They were asking a certain thing from Christ, v 21: “And He said to her, ‘What do you desire?’ She said to Him, ‘Grant that these my two sons may sit one at Your right hand and one at Your left *hand* in Your kingdom.’” Isn’t it interesting that one of them would be sitting at the right hand, a place of predominance? So, the one on the left is going to feel awfully jealous of the guy on the right.

Verse 22: “But Jesus answered *and* said, ‘You do not know what you are asking. Are you able to drink the cup that I am about to drink...’” Are you able to take the sins of the world on your shoulders and die in My stead for God’s creation? That’s a tough question!

“...and to be baptized *with* the baptism that I am baptized *with*? ...” (v 22). Think of it this way: Do elders receive a little more of the Spirit of God to help them in their office? How can Christ be less than that? That’s what He said with ‘the baptism that I am baptized with.’ Christ had a specific commission here on this earth. He fulfilled it through His work.

“...They said to Him, ‘We are able’” (v 22). They had no idea what they were talking about. But what was the whole purpose of that? Of this question by the mother? *It was called politicking!*

‘Why don’t you take my two sons and put them above everybody else—on the same level with You—and these other ten disciples, let them come along later’; or whatever they’re going to do.

That’s what we call *politics*, and that’s something that an elder must never, *never*, *never* get involved with! Let’s face it, brethren, if you have Jesus Christ as the Head of the Church, and we as elders under Him, we’re all on the same level.

- Where are you going to climb to?
- Where are you going to go?
- What ladder is going to make you better than what you have been called to do?
- *Absolutely none!*

There’s to be no politicking.

Verse 23: “And He said to them, ‘You shall indeed drink of My cup, and shall be baptized *with* the baptism that I am baptized *with*; but to sit at My right hand and at My left *hand* is not Mine to give... [that was the Father’s decision] ...but *shall be given to those* for whom it has been prepared by My Father.’” God rules the universe! God sets the kings!

Verse 24: “And after hearing *this*, the ten were indignant against the two brothers.” *Jealousy!* First and last thing you ever need with a group of elders! We’re all to be thinking of the three missions that we have to accomplish.

Verse 25: “But Jesus called them to *Him and* said, ‘You know that the rulers of the nations exercise lordship over them... [‘katakuriō’—lordship *downward*] ...and **the great ones** exercise authority over them.” *Simon Magus!*

Verse 26: “However, it shall not be this way among you; but whoever would become great among you, let him be your servant.” So, the duty of

an elder is to be a servant of God, to serve the people. You're not here to serve me; I'm here to serve you! That's my function.

Verse 27: "And whoever would be first among you, let him be your slave; just as... [exactly as] ...the Son of man did not come to be served, but to serve, and to give His life *as* a ransom for many" (vs 27-28).

The last thoughts on an elder's mind should be any type of politicking, because they're not going anywhere. You're ordained an elder, and if they maintain what they're supposed to be doing, they'll die an elder. That's that! So, it's not any great office above everyone else, but somehow the structure says that we're here to teach you, and to help you get into the Kingdom of God.

Whatever happens as an elder, you deal with everything with love. The one thing I've learned over the last few years is not to give a quick answer. That is a mistake.

- I need to think about it!
- I need to pray about it!
- I need to let God answer, through me, what you're asking!

Sometimes we're setup, not very often, but once in a while. We'll go visiting into a group and one man has a specific question and he takes up the whole time with that. They'll argue until they're blue in the face. I will tell you right now, there's no argument coming from me. What is the Sabbath?

- A day of delight!
- A day of joy!
- A day of fellowship!
- A day of teaching!
- *It's not a day for controversy!*

It's very simple. I'm not going to be dragged down on the Sabbath until I feel horrible, when that's not the purpose of the Sabbath.

When you tie in all these Scriptures, brethren, it's very mind-boggling how God put 'a little here and a little there'; all with a purpose. Sometimes we wonder when we read Scriptures, what is that purpose?

This is something I need to do in my mission before God, and my covenant with God, and you also need to do.

Deuteronomy 17:14: "When you come to the land, which the LORD your God gives you, and shall possess it and shall live in it and shall say, 'I will set a king over me, like all the nations that *are* around me,' You shall surely set a king over you, whom the LORD your God shall choose. **You shall**

set a king over you from among your brethren. You may not set a stranger over you who is not your brother" (vs 14-15). That could be a disaster!

Verse 16: "Only he shall not multiply horses to himself, nor cause the people to return to Egypt, so as to multiply horses because the LORD has said to you, 'You shall not return that way again.'" Exactly like when we were called, we're not to turn back to the way we were. For us there's only one thing we need to do and that's *go forward* and accomplish what God has called us to do.

Verse 17: "Nor shall he multiply wives to himself, so that his heart does not turn away. Nor shall he greatly multiply silver and gold to himself." Talk about choosing kings. How did they sometimes choose kings in lands that we don't know anything about? foreign lands? dictatorship lands? How do they do that? *Could be a family inheritance!* But it could also be that the king decides on the vote and it's not an honest election. It's greed! And that goes hand-in-hand with the kings of the Bible. It was always handed down to the son. It was natural just to carry on the tradition of voting in that king or a representative of his family.

They sometimes rule by a mob action. They do it because they have this mob-mentality and everybody is terrified of them. So, there are different ways they are set today than back here.

Verse 18: "And it shall be, when he sits on the throne of his kingdom, he shall write for himself a copy of this law in a book..." How many do that today? How many kings sit down and write a copy of the Law that God gave them? God's not even involved anymore! They're mocking Him!

"...from that which is in the custody of the priests the Levites" (v 18). If everybody read that law and they had to write it out themselves, one thing about writing things out, it duplicates in your mind what you've been told, and then during the week you say, 'What did he say about this...' You can go back and it's all written out.

Verse 19: "And it shall be with him, and he shall read it all the days of his life..." How many people, presidents, prime ministers, or whatever rules the country, gets up in the morning and reads the Law of God? That's His Word!

"...**so that he may learn to fear the LORD his God...**" (v 19). If they had a background in this, and knew all this, knew the Law of God, they can apply it to their kingdoms. But instead they all want civil rights.

Can you imagine all the money in the world put altogether, how much money is being paid to the capitalists, every member of congress, the senate, the

presidents, vice-presidents, the security that goes with all that.

“...to keep all the words of this law and these statutes, to do them” (v 19). God will not be mocked! He didn't set all these laws and statutes up for people to ignore them. Didn't Christ say at one time that ‘every knee shall bow’? A lot of undoing to do!

Verse 20: “**So that his heart may not be lifted up above his brethren...**” as an elder. We are to know the Word of God. We are to teach it to the best of our ability. If we don't know something we can find an answer somewhere. If it's something that we can't find an answer to, then you put in that box and put it up on the shelf and some day that will be revealed; for those who have a little bit of patience.

“...and that he does not turn aside from the commandment, to the right or the left, to the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel” (v 20).

Just think, brethren, back in the days of the time of the Israelites and Egyptians, God must have known that the Egyptians were never going to keep His laws. *Never! And they're still going to today!* That's why He chose Israel to be His special people among the nations.

Think about it! What happened to the Israelites? *They spread all over the world!* What happened to the Egyptians? *They didn't spread anywhere!* Not like the Israelites were spread across the world. God wanted a representative of Himself in all the countries that He laid out. Today we need to really study to keep on top of things, that we don't slide and we continue to grow into the grace and knowledge of our Lord and Savior Jesus Christ!

1-Peter 5:1: “*The elders who are among you I exhort, even as a fellow elder, and an eyewitness of the sufferings of Christ, and a partaker of the glory that is about to be revealed: **Feed the flock of God that is among you,** exercising oversight not by compulsion...*” (vs 1-2). I'm not here to force you to do anything; it has to be your covenant with God.

“...but willingly; not in fondness of dishonest gain, but *with an eager attitude*” (v 2). In other words, you want to come to services and learn something, as I need to do every week, and I want to go home feeling better than I came because I've learned something, I've dealt with something. Maybe there was an issue I didn't understand, and maybe sometimes you give me the answer.

Verse 3: “Not as exercising lordship over *your* possessions; but *by* being examples to the flock of God.”

I'm not your possession in a carnal or

fruitless way. I am given the opportunity, as God's possession, to watch over you. Without vision the people perish! If we're not taught something week after week, then we're not doing our jobs. We're the stewards of Christ.

“...but *by* being examples to the flock of God” (v 3). That's what we need to do. Always look at the bright side of life. We have enough drudgeries in our lives that pull us down that we don't need. We need to come to services, enjoy the fellowship, enjoy what we're being taught that day, and to become Christ-like.

Verse 4: “And when the Chief Shepherd is manifested, you shall receive an unfading, *eternal* crown of glory.”

(go to the next track)

2. For the Perfecting of the Saints

This is going to include the brethren very deeply. We want to explain this because it's been misused so many times throughout the history of the Church. I think it's very important that each and every one of us understand that there's only one office before God. That office is an elder. Peter and Paul said, ‘I am a fellow elder with you.’ Different functions, but they were all elders.

Ephesians 4:11: “And He gave **some as apostles...**” How many apostles are on the earth today? *None!*

“...and **some prophets...**” That doesn't mean foretelling the future or what people think a prophet is. A prophet is a teacher, also; a teacher of the Word.

“...and **some evangelists...**” Let's think about this. If you're sitting with someone—a friend, someone you know, someone you used to know in the Churches of God—and you're telling them what you've learned today, and showing them the way that they need to do things, what are you doing? *You're evangelizing!* We get thousands of hits on our website monthly. How are we going to change that to bring people to an understanding? We've got some ideas.

“...and **some pastors...**” If you come to me on a one-to-one basis with a spiritual problem, and we're going to go through it, we're ministering to you.

“...and **teachers**” (v 11)—which we normally do on the Sabbath.

The next Scripture is why we're called elders, v 12: “**For the perfecting of the saints, for the work of the ministry...**” Whatever we do as elders is the work of the ministry. But we're

specifically told here: **“For the perfecting of the saints...”** Not gleaning anything for ourselves, but bringing you to an understanding of working as a ministry to bring you to the same level of anyone else in the Church.

“...for the edifying of the Body of Christ” (v 12). That means lifting up. This is not a hierarchy or controlled government. This is the purpose and mission. **“...the edifying of the Body of Christ”**—the Church, the called out ones, the ‘exousia.’

For this reason, v 13: “Until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto *the* measure of *the* stature of the fullness of Christ.”

This is not a self-gaining thing toward things toward the elders, but a self-gaining thing for yourselves.

The whole reason for this is, v 14: “So that we no longer be children, tossed and carried about with every wind of doctrine...” There are some dandies out there!

“...by the sleight of men in *cunning* craftiness, with a view to the systematizing of the error” (v 14)—*through tradition!* Brought up through traditions, taught traditions since birth, and to carry on the tradition. The *tradition* does not come from God. It was manmade, not God-made.

I read in a bulletin that they would keep the Night to Be Much Observed as *a tradition* of the Church. *NO!* It's not a tradition of the Church. *It's an instruction by God!* We don't keep the Passover because it was a tradition that was passed down. We don't keep the Sabbath because it was a tradition passed down. It was specifically given in the Bible by, **‘these are the Lord's Feasts.’** *Not ours!* And the Lord God said to Moses, speak unto the children of Israel... They are not traditions.

When people get to that point of using traditions, and tradition is like getting up every morning and brushing your teeth. Why do you do it? *Well, when we were younger some of us were given little choice!* But it comes down to, and we understand it better than ever, it's a very healthy thing to do. We get up and brush our teeth everyday.

Well, we don't want our prayers to become like that. ‘Oh, it's 6:30 in the morning I have to go to God because that's the time I'm to be there.’ *NO!* If you get up an hour earlier, pray earlier. If you get up an hour later, pray later. God doesn't have a stopwatch set on each and every person. But He does want to hear from you; very much so.

Verse 15: “But holding the Truth in love, may in all things grow up into Him Who is the Head, *even* Christ from Whom all the body, fitly

framed and compacted together by *that which* every joint supplies, according to *its* inner working in *the* measure of each individual part, is making the increase of the body unto *the* edifying of itself in love” (vs 15-16).

My mission here is not to force you to do anything you don't want to do. It's your salvation that you need to ‘work out in fear and trembling.’ Do you know what the trouble with tangents is when people go off on a pet doctrine or something they really believe? Then they want everybody to believe it. If you don't believe it they consider you not a part of the Church of God. That's not something that anybody can interfere with, you and God.

Example: Some people won't travel more than a half-hour on the Sabbath. I don't think we'd be meeting if none us drove more than a half-hour. We'd have to meet by ourselves in our own homes. How do we come together and learn, and be taught by God if we're in our own homes every week? *Then you don't need elders or anything, you're on your own!* But sometimes it's very important that we get together because ‘iron sharpens iron.’ I've learned that in this group. I've learned many things from you. Brethren, sometimes it's a personal touch that you have, and the experience you've had that I know nothing about.

We're not talking about your sins here. But if it's something that can help us to change and to grow, then we're on the right track as we should be. But there are some people who believe that you don't travel over a half-hour. What are you going to do in today's world, with today's spreading of the people? What are you doing on the Holy Days? You know what will happen, you'll watch the DVD okay, but you'll probably be sitting in your pajamas. For some that's what they would do.

Our idea, and one of the commissions that we have is to bring people together as much as we can afford and how often we can do it. Fortunately, where we live, I'm sure that most of us have enough money to get here and back every week. That's our priority, to be with God. People will argue down to nothing that they are right.

A small thing came up at the elder's conference about eating out. I'm not going to comment too much on it, but somebody had said something about eating out on the Sabbath. Somebody else refuted that. I didn't want to take sides because I need to study into this and understand it myself, but I did say to the presenter about the Sabbath:

What are you trying to do? *You're trying to change his will!* To change a person's will, *they're of the same opinion still.* Because he won't agree with you, he's trying to

change your will.

I'm just saying that if you, in your heart, feel that you don't need drive over a half-hour to services, that's your decision. I'm not going to be at your door knocking and say, 'Why aren't you coming to services?' *Well, I don't believe in driving on the Sabbath!* What am I going to argue back?

Here we go in changing the *wills and the minds* now. If you don't want to do that and come because of that purpose then that's entirely up to you. You'll have to work that out with God. Nothing is going to be accomplished, that's all I'm saying.

Little things like that we need to learn in life in order to fulfill what we're trying to fulfill here. We can't all come to the unity of the faith and the knowledge without some type of interaction. If there is something that we need to bring up, we need to bring it up.

Let me tell you this, a living experience: There are sometimes what we call 'gangers,' when one person goes to another and says, 'Oh, this person did such and such.' Then another person tells another person and another person tells another person. This poor slouch goes into services not knowing that four people already know the bad parts of him.

It's true! Then someone decides to approach someone else, like an elder or whatever, and say, 'Georgio has an awful attitude. Did you see him today?' *No!* and I didn't notice the attitude. (the name Georgio means nothing) Let me tell you something, if you have a problem with Georgio, you better go to him. Do not get me involved. And that's what my answer is going to be from now on. I'm not the sweeping stone at the end, and then I'm supposed to go and talk with him. I didn't feel anything; I didn't feel that Georgio was doing anything. Never saw anything wrong with him.

Then go to your buddies whom you have told and have each one of them go to him. First of all, apologizing for listening to the first guy. Brethren, when we get into misjudgment we get into situations that we don't want to be in. How many people have been in situations they really don't want to be in? Don't let ourselves get into that situation. Let someone else handle that. And there's not enough of that going on in the Church.

You're not going to take me aside and tell me that you don't like my tie, because if you don't I'll send you one next week. (joke). It's not a subject of conflict. It's not something that should bother anybody. Or the way a person looks. How do you know that they haven't had a bad week? How do you know if they have had some catastrophe in their life that they want to keep personal?

We don't have to come in here and drag the skeletons out of the closets. We don't need to do that. If there were more of that done in the Church, there would be less friction. How does friction help your spiritual life? *It doesn't!* It can only deter you from what you're trying to do within yourself.

What happens if somebody has a bad habit? And you know about it? Like you know that Wayne gets up early in the morning and sings like a bird. 'His mind's going.' The point is, it's nobody's affair. If it bothers my wife then she's got to come and say to me that what I'm doing every morning is scaring the neighbors.

The point is, it doesn't edify anybody. It's something that really pertains to no one. These things don't have a place in the Church, that's all I'm saying, very simple. Cutting to the chase, they have nothing to do in the Church! We all have habits, we all have things we need to overcome. Aren't we to do that the rest of our lives? We can't pick on others because they haven't changed as fast or to our liking, but because they're being steered by God, and God will correct them. God will help them as they're going along. That's all part of the second commission that we have to deal with:

- perfect the saints
- bring them together
- help them enjoy the Sabbath
- help you to learn

Remember this: *Whatever I'm teaching I have learned!* It didn't just fall out of the sky. I wanted you to see the importance of the missions of the elders. They're not like people *think* they are: tough, headstrong. Many of us know that in different places that's the way it was.

Ephesians 2:10: "For we are His workmanship, being in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them."

- Overcoming!
- Changing ourselves!
- Being exuberant that we've been called!

Verse 11: "Therefore, remember that you were once Gentiles in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands; *and* that you were without Christ at that time, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, you who were once far off are made near by the blood of Christ" (vs 11-13).

I don't know when you think the end is coming; I've heard a lot of speculation from brethren lately, that it can't go on five more years. *I don't know that!* I won't comment on it because it's God Who is going to end things at His time!

3. Getting the Message out to the World

Matthew 28:18: "And Jesus came *and* spoke to them, saying, 'All authority in heaven and on earth has been given to Me.'"

We, as elders, have no authority over anything except to feed the flock, to protect the flock and to bring the flock of God, steering them, into the Kingdom of God.

Verse 19: "Therefore, go *and* make disciples in all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." There's no such thing as just baptizing in the name of Christ. It's very clear here. Where does everything start and begin? *With God the Father!* How can you leave Him out? You'd be sidestepping Him.

Verse 20: "Teaching them to observe all things that I have commanded you. And lo, I am with you always, *even* until the completion of the age.' Amen."

Our job is to get a message out to the world! In that, brethren, we have to have the right mindset, do the right things, and we need to be alert to everything that is going on around us.

Some exciting things were given at the conference: There's been a new studio made to facilitate to be able to virtually go on the Internet with all things. The job of the Church is to do that, but the job of the Church is also to *feed the flock, most importantly!* You don't forget that to go and do this commission here.

If the brethren aren't strong, encouraged and steady in the Truth, how can we have someone come in and start going to services somewhere and hear about Worldwide, and this and that church. They don't have a clue what you're talking about.

It sure makes for interesting conversations. Its like any trap, you set out a seed and the animal will come and get it and get caught in the trap. Those days are gone! We have to put them behind us! Did we learn lessons? *Absolutely!*

Churchathome.org is born, and also they've gotten the domain of the afaithfulversion.org (for *The Holy Bible in Its Original Order, A Faithful Version*). Fred said that every time a name comes to mind the names are open. So, he bought all the domain names. If anyone is looking for the Bible they will hit that website. Whatever we can do to

have a tool for people to get in and find out what we're doing. What's happening in the Churches of God today is:

- I'm doing the work
- No, I'm doing the work
- I'm the only one on earth doing the work

I've got news for you, they're all doing the work! God has made it so it is not from one single church. Why? *So that nobody can take all the glory!* It's only God that receives the glory!

The idea is to have people come to us and see what we have to offer. Whatever domain name they can use to get in, it will say that these are our beliefs, check them out. This is what we're commissioned to do.

This is the mission of the elders and these are the duties of the brethren. My duties are exactly what yours are. Anybody that ever put together anything when speaking knows that it takes more than five minutes. Some things you really have to research and try to find out the best possible answer of what can help you to make it to the Kingdom of God. That's the whole purpose of these things.

- we're not here to 'bash' anybody
- we're not here to 'beat' anybody up
- we're not going to do anything like that

Look at this, with no ego for himself, Paul said: Romans 1:1: "Paul, a bondservant of Jesus Christ, a called apostle... [see v 6] ...set apart to preach the Gospel of God." He was called for that specific purpose.

Verse 2: "Which He had promised before through His prophets in *the* Holy Scriptures." If it ever came that anybody here was called to teach, you better think about that.

Sylvia and I went through a gut-wrenching week the week we were asked to do this by the congregation, because our fear was: What if we slip? What if we make a mistake? *Which we have!* Are we worthy to do this?

Then I talked to Fred a little bit and he says, 'This is what God wants. You were chosen from among the brethren because this is God's desire. If you don't do it, who is going to do it?' He was very right, but we did have the questions in our mind that we're not just going to walk in here and be the big honcho. *NO!*

I've always been called to serve in some capacity somewhere. People in many cases do not understand the meaning of being called as an elder. It's not a thing of glory. You have a lot to handle in your life with many things that you have no idea

about. But we were willing to try to fulfill what God wanted us to do. We hope we are doing that and serving properly. We hope that we have the attitude that we should have. That's doing it through love, love for you and love for God!

It was an excellent elder's conference. We learned a lot.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Matthew 22:35-40
- 2) John 21:15-17
- 3) Matthew 20:20-26
- 4) Deuteronomy 17:14-20
- 5) 1 Peter 5:1-4
- 6) Ephesians 4:11-16
- 7) Ephesians 2:10-13
- 8) Matthew 28:18-20
- 9) Romans 1:1-2

WS:bo
Transcribed: 4-15-15

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