

Frank Shallieu - Electing Elders

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We divide the talk in two parts. One part is completely diverse from the other. In other words, it's too little talks. But one would be related to this time of the year where we're considering the nomination of class servants. We thought it'd be good to review the qualifications that are recorded in the Testament and just give a few brief comments.

Of course, the subject matter you've considered over the years. We'd like to make just a few comments. In Timothy, the first epistle of Timothy, the third chapter, the first verse.

It tells us that this is a true saying, that if a man desire the office of a bishop, he desireth a good thing. I have often heard it said that one of the disparaging remarks made about somebody is because, oh, he is aspiring to be an elder. Well, if they mean from the standpoint that he's overtly aggressive in connection with it, well, then that might be an unfavorable indication. But actually, other things being equal, it's not an office that if you have the qualifications, being a brother, for instance, and you feel you have reasonable teaching abilities, it isn't an office that you cannot hope to aspire to. But that's one thing.

It shows that the party that's involved wants service, which is a legitimate thing. You want to serve the Lord. Now, of course, if the class in a particular avenue does not recognize you in that particular capacity, well, that doesn't mean that there aren't many other opportunities to service, because I think we can be very inventive and innovative in connection with our approach, particularly today, and so that we learn lessons of humility, maybe, perhaps in the class. But the Lord opens up other compensating blessings in other directions, and perhaps in time one may be rewarded in this particular way.

In any event, in looking back over past years, after many years go by, you can see the Lord's hand in connection with one's development. Even Moses had to wait 40 years before he was really recognized, and he had something to start with. General of the army, a man of great learning. He.

He could have actually been the pharaoh of Egypt. That's what Hebrews, the 11th chapter told us, and he turned all that down, and he wasn't even recognized after having given that all up for 40 years. Well, that's one David, 15 years, Joseph, almost the same.

And so we have experiences that sometimes the Lord sees are necessary. Another thing, he says the next verse, a bishop must be blameless, the husband of one wife.

This blamelessness does not mean that there may not be any criticism of the party that's to be considered for eldership. But it would mean this, that as far as your own personal knowledge and experience with that individual, he is living as good a life as might be expected of a Christian, particularly in this capacity as being a representative Christian. But to go by hearsay of other people, that's not always a good indication because those who are faithful ministers of the truth, sometimes they're spoken of in a pretty adverse fashion, especially if they are espousing unpopular truths. So this blamelessness, while it should be the hearsay of the general Congregations, is when you fathom it out, it has to be on pretty sound criticism, I mean, pretty sound grounds that you don't just disqualify somebody from a second hand and very poor evidence, which is very often done today. Very few of us take the time out to search and track things down, not like a detective, but where it involves our personal relationship with that individual.

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So this blamelessness is in a qualified way, and you wouldn't knowingly elect somebody with something on record that's particularly if it's contemporary or up to date, that might bring a blemish on the cause of the truth. The husband of one wife. Well, of course in the early days of the Christian age there was polygamy in some of the countries involved, and in connection with the eldership, the apostle advises that one be chosen, that is only the elder has only the one wife.

Because being in this age, even though Abraham and David and others had a different arrangement in their day, in the gospel age there's a different setup, there's different type of qualifications along certain lines, and therefore it behooves those who would be the representatives of this cause that they be living in a fashion that would be in harmony with the call of this age. Now, some misunderstand this to mean that if you were married and your wife died and you remarried, they read here, you cannot be an elder. Well, that's very foolish, but there are some that actually read it that way. The husband of one wife, they could only have had one wife, never two wives.

Well, that would be. Wouldn't that be an improper viewpoint, we believe, of this scripture? Next thing it says, a bishop must be vigilant, that is up to date, not a person that is so complacent in their office that they're not alert, that they're not alert to the doctrinal needs of the class or prophecy in general, that there's a little bit of enthusiasm, a little bit of alertness and interest in connection with the, their responsibility and the ecclesia sober. You wouldn't want somebody that's hilarious all the time and makes a joke of everything and never is really serious. But you want somebody who is.

You can tell, you can go to them in a crisis or something that they take things deeply and in a serious and an earnest fashion and not a flippant person by nature. You'd know right away that that particular party wouldn't be qualified for that particular service. That doesn't mean that there aren't elders who can tell good jokes and constructive ones, because there are. But this is not their true character of good behavior, and this would mean that just as it says an elder of good behavior generally speaking, and given to hospitality, you don't want somebody so aloof that you can't approach them.

Somebody that's approachable and that is interest in the brethren as a group and in their association with them, feels their need and appreciates their companionship and fellowship and not somebody that's up on a pedestal by themselves. That wouldn't be a good thing either for the class, which has developed into clericalism and apt to teach, and this, of course is a sensible thing. I mean, this is common sense that's being used in connection with the priesthood that no matter how many qualifications an individual has, if he can't transmit that knowledge in a reasonable fashion to the brethren, well, then why is he made an elder? The elder is supposed to be a counselor or a leader.

This does not mean when it says act to teach that he has to know knowledge in all different directions, that he has to know thoroughly the chronology and all the little minutiae proofs. I don't think that's particularly the emphasis here. It's just the ability to bring a blessing to the class in that they intelligibly can impart knowledge and blessing to the class, have that gift of teaching to a reasonable extent. Not given to wine. Well, here with the eldership, it's not given to wine.

With even the deacon it says not given to much wine. This would mean, not that the elder does not under any circumstances impart an alcoholic beverage. Sometimes because of medicinal purposes or because of the memorial, the way it's kept by some ecclesiast they might on these rare occasions partake of. They're not given to it as a rule. They're not in that sense.

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They don't take it normally with their meals. Not meaning that they're an absolutely teetotaler because that would rule out our Lord Jesus Christ. It would rule out. Rule out the Timothy Several brethren who have been elders properly so would have been ruled out if you took this too literally. Not given to wine at all.

It's not given to wine in the sense that it is not a regular part of their diet. With the deacon it says not given to much wine. That is, they may take it with their meals regularly, but they have to be ones that you could say that one glass is enough, that you know that under no circumstances are they excessive in connection with this, with the use of this beverage, and of course in European countries and many of them it's almost a necessity to take wine as a beverage in the meal instead of anything that has to do with water unless it's boiled for a long time, and many places you have hardship of even procuring the water.

Today conditions are a little better in the Mid east than they were in the time of the apostle the no striker. The striker, I think the thought there in another part of the Bible says no brawler.

Not one that's given to contention. You know, some brethren you by nature, they're always in an argument, they're always taking the opposite side, and there's nothing peaceable. You can't sit down and have a peaceable quiet fellowship on doctrinal matters. Everything has to be controversial and stirring up.

And that disposition, if this is a general disposition of a person being this way, he's against this and against that. Well, you can see judgments say well if I'm fed by such an individual, certainly you're going to get a one sided diet that isn't going to be too profitable, and therefore that is something to be considered and not greedy of filthy lucre. We know that in connection with the Nomal church there are those who are looking for money and the reward of either power, honor, prestige, titles or actual money. Here as it says filthy Luca, they're more or less along the same line.

So this also helps one discern down through the gospel age what is a proper priesthood and one in where money is given a secondary standpoint and in the background. But patient, not a brawler here, to use the word brawler, the other is the striker. A striker would be more against particular persons. Brawler is a disposition of argumentiveness, and a striker is a particular object in view, an organization, another individual patient.

And this would mean that one that is not too impulsive, too emotional and too one sided that he cannot listen to objections to some things he may do or say.

This is hard because where the degree of patience ends as a virtue and where it becomes a Sin either in tumor. There's some people at too much patience in the sense that they never exercise righteous indignation. Nothing perturbs them. They're always even and so but and yet not not give an answer to the situation, and then there are the others who.

Who get too hot headed and too impulsive, and so here patience is another quality to be considered not covetous. That would have to do with power, prestige of goods, a number of things. One that ruleth well his own house, and this is a general rule.

There are exceptions of some of the Lord's people where their children in rare cases were disobedient and yet the individual was an unusual case. But that is the exception to the rule. Samuel, David and a few others, but very few. That's the exception to the rule, and when a person has that experience, you can see you should note that that man is so outstanding that you know

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that the fault doesn't lie with him really it's due to some other peculiar circumstance.

But you take it into consideration. It's taken into consideration. But if something other balances over balances it that you see the Lord is using that person as a leader, well then you make allowances accordingly.

Having his children in subjection with all gravity.

This would be particularly true in the past where there was the parent was the head of the household in more ways than one. But it would seem that the children then should be like in subjection in the sense that they are respectful to their parents and they're not unruly and out of hand, and if one is to lead an ecclesia in some matters and his own family is all helter skelter and there's anarchy within the family unit. Well, common sense would tell you that it would be anarchy in the class too with such a one if he had undue influence. But that's what it says in the next man.

No how to rule his house. How shall he take care of the Church of God? Not a novice, and this novice, you could take it probably two ways profitably. You can't say like I'm not a novice in age because some people can be very young and yet be in the truth, say two or three years.

And as far as doctrinal development is concerned and understanding they are quite advanced, and in I know one brother who was in the truth a long long time and he came here in the east and he was 45 years of age, and I know some that didn't vote for him because they felt he was a novice, yet he was an elder in another place. But there was so much prejudice along a certain line. That was the excuse given.

They wanted him to be tried and proven that way, and yet he had the two things in back of him. It's strange how in reading some of these qualifications, an improper slant can be sometimes put on these matters. But we could see if somebody just came in the truth and within a year they're made an elder, which sometimes happen. It's a dangerous thing because they're prone to be too heady and aggressive in later life.

Next thing, let's see. Lest being lift up with pride he fall into the condemnation of the devil. More, we must have a good report of them which are without. Now, the blamelessness before had to do with your personal knowledge of that individual, and the person should have some good report of them that are without, that is, that others receive a blessing as well as you.

In other words, this would show then that you're not too biased in connection with the individual. If others on the outside feel they get a blessing. Well, if you have a bias unfavorable to an individual and yet you see the blessing that others get, it should then mellow down your own bigotry so that you could see that, well, you must consider the voice of others. If you can't, because of your own narrow viewpoint, can't see yourself, lest he fall into the reproaches. Likewise, must be deacons, grave, not double tongued, not given to much wine, not given greedy, a filthy lucre having the mystery of faith and pure conscience.

And let these also first be proved, and then let them use the office of a deacon and being found blameless. Here you notice with the deacons it does not put in the qualification of aptness to teach or of leading qualifications so much. But yet even the deacon should be one that's serious and earnest and desirous of service and an example in family life and as well as in connection with his not being given too much wine, that is, as an example to the church and that they should be. This should be a discerned fact before one hastily lays hands on such even for that capacity as being a

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deacon. Notice as even so must their wives be grave and not slanderers, sober, faithful in all things.

So it shows too that a person that has a wife, and in connection even with the deaconship, that there's a responsibility that he has not only with the children, but in connection with the wife, that the wife should not be allowed to get too much out of hand in connection with the ecclesia and that this is a qualification to look at too that there would be some respect of the wife for the husband, and if this is true of the deacon, it's also true with regard to eldership.

They have used the office of deacon well purchased to themselves a good decree and great boldness in the faith which is in Christ Jesus, and these things right I am to you. Then later on we find just the same qualifications in the book of Titus.

Bishop must be blameless as the steward of God, not self willed. The thought here is not self indulgent that a person in other words a person that's self indulgence, and as it refers in the Greek, I think in the dialogue too it has that that the person is interested in the class and in their welfare and is considered considerate of them and not and of their advancement and not just merely himself building up his own prestige and his own honor. But he's thoughtful with regard to others and hopeful. The see that was in Chinese.

Not soon angry, showing the person cannot be too passionate or too emotional that there should be a sense of sobriety and a little bit of calmness. Not soon angry, not given to wine, the same as the no striker. Not given to a lover of hospitality. These are all mostly all repeated lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers. Here is a detail that's not in the Timothy account.

Now here when it says holding fast the faithful word. For instance, today we have what we call present truth. We have the doctrine of the Lord's presence, the distinction of the New Covenant as being future in operation, that we're not under the New Covenant but are to be the ministers of that New Covenant in the future, that we're living at the end of the age. The chronology in harmony with that More that is amongst an advanced ecclesiastical this would be a reasonable expectation of those who would be the leader of such a group. But that doesn't pin it down in the Bible account like that because we have different areas of development of congregated people of God and there are people who are biblically elected, properly elected in ecclesiast where they don't know about the Lord's presence and yet they're trying to do the Lord's will, while for them it would be proper to that if they have no more knowledge up to that extent, that when they elect somebody that that may not disqualify a leader amongst them because of the peculiar circumstances that they're in.

But they would have to have somebody that would generally be above the average of that particular group. In other words, I'm saying that it isn't just Bible students who properly elect offices, that there are other small groups that are very much concerned about the leadership in their group, but they don't have as much present truth as we are fortunate to have by God's grace, with the present truth that we know from Pastor Russell. So when they elect, they would have to elect somebody above their level that is above the average level, not the level of a certain individual. Because there are some sisters and there are some deacons with very profound knowledge, and yet if they have to look up to somebody superior to them, well, maybe somebody would never get an elder or it would be so stringent and so limited that it would be, I would think, too severe an application.

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You would have to see in another individual that they have some quality or blessing that they can be to you, and where you see they help others more so, well, then that's something to be considered. They're a blessing on behalf of others. Some will never vote for somebody because they have to be superior to they themselves. Which I think is not quite the proper thought.

Now, holding fast the faithful word, this would be the level that we have attained as we have been taught, and how have we been taught? We've been taught in present truth. So this rule is very practical. So as it applies to us as we've been taught.

Well, we've recognized Pastor Russell as the seventh messenger. We believe in the doctrine of the presence and the chronology and the covenants, like we've said, and that's how we've been taught, and that you would want somebody that would hold that standard, that would be a reasonable expectation for one would be an elder in our midst. So this rule that's given in the Scripture is very good, very practical, and it's up to the level that we have attained as a group.

You wouldn't want somebody to go out and then turn around and not believe in these things and then be the representative of the class. That wouldn't be an unfortunate matter. Now, it says able by sound doctrine, both to exhort and to convince the gainsayers. Of course, this would be particularly true. Like in the world, we wouldn't have probably that much of a problem.

Generally speaking, an elder in. In speaking to the world, there are certain things where he can hold fast these doctrines in an easier fashion and do it very capably. But when it Comes to other brethren who may have been at one time very advanced in the truth, and they bring in subtle doctrines. There's more of a problem involved.

We would think that. I would think from a practical standpoint that in connection with the selection of an elder, if an elder hasn't a capability in one area, he should have the humility to recognize somebody else that does, and so that if such circumstances came up where certain things were in question that he couldn't perhaps capably defend his responsibility would be to see that such an argument would be rebutted either by mail to all those that were in the audience or by arranging an opportunity where somebody else in the representative capacity could defend that particular issue, and the same principle is this. A good doctor is one when he diagnoses a disease and is confronted with it.

And he humbly recognizes that in that particular area he's not qualified. He says, he recommends somebody that he knows is superior in that and he invites them in. That person is a good doctor, that's a family doctor that you can have reliance on. That has that humility to be interested in the patient and gets the. Even if he is not able to produce the cure that he's looking for the other one that he knows, he knows what the remedy is, but he hasn't got maybe the ability in that particular area.

So we cannot, I think if we look about at the various elders, especially if we've been in several ecclesias in our past history, we know that there are some. Some that haven't too many qualifications along certain lines. But they do seem to have that ability that they do that they have a concern for the truth and they have a concern for keeping holding it fast, and they get others involved to defend certain issues, and I think that's a proper point and that that's the type of individual at least you would want that would be not too sloppy or careless or indifferent when it comes to certain doctrinal issues that come up and want to convince the gainsayers.

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Of course it's ideal. If you could have a representative who has that ability wholly in himself, that would be of course, better yet. But the primary thing I think is the motivation of the individual that's the leader that he has that concern and that he wants to hold fast to these principles and will do serious effort in that direction, and then what else is. There are many unruly vain talkers and deceivers, especially they of the circumcision.

Of course, in the Apostles day the primary problem was that the Jews came in the church leaders, and they tried to make Christians obey the Mosaic law and obey the law of Christ, which are two incompatible things. You cannot try to live by works and be governed by the law and at the same time be under grace to Christ. They are two separate arrangements, and so back there, in that case where those are trying to put the brethren under the law, the yoke of the law, as well as under the yoke of Christ, well, then it was important that those who were representatives of the class back there, they see this issue clearly and defend the grace that's in Christ.

That it's by faith that we are called in this particular age and that God measures us according to our faith and not according to the deeds of the law.

And that they, on the whole, let the ministry of such an individual be constructive, be a blessing in one capacity, another. Some classes in connection with eldership do rather unusual things. Some have what they call teaching elders and class elders. They'll have one that they will say that such and such a person that's elected as being a teaching elder in a class, that the brethren feel that that particular individual, they don't want him to be a spokesman of the class for several reasons. One might be some very peculiar things.

Sometimes it has to do with hearing or hasn't got the ability to publicly expound. Yet in a class where you have more opportunity in their informal manner, they're able to get the point over and be a blessing to the class. But in this case, where you have those that speak as public speakers and to the congregation as well as to the public, and then you have a distinction where those are just leading study classes, there is one thing common. They both know the truth, and they both have something. They both are apt to teach.

Both are apt to teach, but one is limited as far as the ability to publicly speak. Where the other has the ability to do it privately, they have in their own inimitable fashion.

So it isn't so much a matter of development when you have this two classic. It should not be so much a matter of development, merely of capability of connection with orally expounding in one capacity or the other. We're hastening over this thing and this thing, these are are just our thumbnail and rapid review of this particular subject, and we pray the Lord's Holy Spirit in connection with the guidance of this matter. Anyway, life is a wonderful school, and we learn many lessons from it, whatever the outcome.

And if we are to be kings and priests and judges in the next age, even in our hard experiences Very valuable lessons are learned, whether it be in the area of disappointments or encouragements that we might receive at the hand of brethren or fellowship with them. In any event, it's a wonderful school that we are in. Now, the second part of the talk. I've only got a few minutes.

I am interested in. In sometimes some of the practical things that Jesus did that was very unusual in connection with his behavior and in his method of teaching. Now, see if I can find it. Now, I pulled this out.

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I think I pulled this.

And I have to have this to give it because it's the way it's worded that's so important.

Teaching parable. That's not that. I'm sorry. I must have pulled this inadvertently out.

Well, it had to do. When, for instance, when the king made a supper and invited people to this marriage, or they provided to the marriage. There were two parables. One was to the marriage. I think it's the one in Matthew, if I'm not mistaken.

And he was in the Pharisee's home when this happened.

I don't know. I have to look, and now, let's see. I didn't think it was that far, but it could be 22.

I mean, that's something like. But that isn't it. I don't believe. No, he was present and he gave two parables, and they.

For instance, where he told them to go out to the byways and the highway.

This is a familiar parable, but it's not that we often speak on. It's what a little out of place it is. Well, this is funny. It looks so different here.

Oh, I see. All right. It must be in another gospel that I was reading it instead of Matthew, and this is the same account, but the wording's a little different. No, try Luke 7:30.

Luke 7:36, 36, 37:30. Luke 7:36. Luke. Oh, 36, 7:30. All right.

No, no, that's very good lesson there, but that isn't the one. All right, we'll try this. Matthew 22 wasn't geared for this part, but this has some of the subject matter.

All right, here. A certain king was preparing for a marriage for a son. Of course, this king would be God. God is preparing for marriage for his son, Jesus and a church, a collective church, and he sends forth the third verse, his servants.

Matthew 22:3 sent forth his servants to call them that were bidden to the wedding, and they would not come. Now, in this other account, it mentions that they gave many excuses. One said, well, I'VE got a pair of oxen and they're not tried yet and I have to go and prove them, and another said that I bought a piece of land and I have to go in connection with the like, the signing of the deed and so forth. But each one gave an excuse.

I'll have to just ad lib this because I just can't seem to find it and it's not in this account. Yes, all right, all right. This is closer to it. This is the thing. I don't know if this is the gospel or not, but this is the real issue.

I bought a piece of ground, I must needs go and see it. I pray that you have me excused. Another said, I have bought five yoke of oxen, 19th verse, and I go to prove them, and I pray thee have me excused. Another said, I have married a wife and therefore I cannot come.

And so that servant came and he shewed his Lord these things. Now the servant here that goes out to get these to the marriage, of course, is the Holy Spirit. God's Holy Spirit is going out to select certain individuals to come to this marriage with his son, and these various ones give excuses. Of course, the primary lesson there was that the Jewish nation had this first prerogative and they

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could have all come to this wedding that had properly responded.

But the nation were not interested in Christ in that fashion. They did not recognize him. So. So then what happens? We find that as a whole they were indifferent.

So the servant said, lord, it has done this and yet wait the 21st. So that servant came and he shewed his Lord these things, and then the master of the house, being angry, said to his servant, go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind, and the Lord said, lord, it is done as thou hast commanded, and yet there is room.

So here the servant did go out and he did get some other people who were the lamed and the halt and the maimed and they came in, and this would be those in the Jewish nation who were recognized as not proper Jews. Take Matthew the publican. Of course, from the Jewish standpoint, they couldn't see a man like that Levi accepting Christ. Why, he's a publican.

He has to do with tax collectings and he deals with those gentiles. He's no real Jew, but actually this type of Jew who in his humility and in his sin recognized his need for a savior and accepted Christ, this would be the langdon halt from the standpoint of the nation, the Pharisee, particularly the Pharisical element. So the Lord did get from Israel a remnant in the beginning of the age, but still there was a big void in the body, and so then he goes out to the Gentiles, and the Lord said unto the servant, go out into the highways and the hedges and compel them to come in that my house may be filled.

Now, of course, this compelling would be more from the standpoint of like exhorting them come, to come in. You got to come. You know, that's the kind of an invitation. That's a kind of a nice invitation too, if you had one on that line, where when you are invited that way, you really feel a need. But notice that in connection with this parable, our Lord is in this house and he's the guest and he's issuing these parables.

And you can imagine what the host is like there and the others that are listening in. This is so foreign to the, and it's foreign even from the standpoint of ourselves. We'd have a little difficulty if we heard that to go out and invite the lame and the halt, you know, that's kind of a strong message, you know, to go out and get, and you say, what's he talking about?

What's the Lord talking about? You know, they would be. This is kind of a strange setting here, and notice though, that when it came to this invitation, when it was originally extended and various ones gave excuses, you notice that in this parable the Lord could have easily dropped out this part where it said that the Lord of the house was angry. It says the master of the house being angry.

You see, sometimes we teach that, like, you can accept Christ or not, and that's up to you. Well, that's true. It's an invitation. It's not a threat. When we preach the gospel to others to accept.

But on the other hand, if we don't consecrate now, if we don't give our hearts to the Lord, he's certainly not going to give us any particular honors in the future if we've turned down his son in this age, of course he's angry. Not in the sense that our life is jeopardized, but he's not happy. For instance, if you got an invitation, supposing you had a son or a daughter yourself, and the party keeping company with somebody or interested in somebody, and then they weren't interested. Well, you kind of feel a little hurt. You think, you know, that they.

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They've done slight. They've Done slight to your son and you, you feel a little piqued, and whether it's a daughter or a son, and so we find the heavenly Father, he's gone, and he approached this matter, the wedding, and invited these of his own people to come to this marriage, and then they turned down the invitation.

Well, wouldn't you feel kind of hurt that way? And that's what it says. It says the master of the house being angry that it's not that he has no feelings whatever. So we can see that then it's. It's.

Just because we don't accept the gospel doesn't mean that when the kingdom comes, we're going to be the first ones and get. No, when the kingdom comes, you probably won't get any special honor at all. That's it. Period. You've turned down his son.

You'll get life. You'll have the opportunity of walking up the highway, holiness, and. But other people who never heard, never had the opportunity. They're the ones in the next stage who have led lives that have rather nice good lives without the knowledge that we have.

They're going to get preference, if I understand the Scripture correct and that that's the thought here, that the Lord wasn't pleased with his nation. So when it says that the various ones involved, it'll be the believing Jews that are going to be the special representatives in the kingdom, and especially when it comes to the heavenly phase of that government, I say unto you that none of those men which were bidden shall taste of my supper.

It shows then that the Lord is even the byproduct of where they're not going to come in on blessings, any special blessings with regard to that. So in other words, you turn down the opportunity to be with Christ's son. Well, you're not going to get the next best thing to the supper, or no, no, you've turned down. You have to wait in line and stay behind, and others are going to have more privileges and you're going to get the opportunity of life. Yes, but no special.

No special privileges or opportunity. This is only one of several parables along this line. Now, you can see that listening, if the Master were here actually demonstrating this and giving this lecture at the table, we would be a little puzzled in thinking some of these things over because they're a little bit foreign to our thinking, and yet they pack a strong lesson. Now, in one of these, this is not the gospel I had in mind.

But in connection with this, he also brought up another principle, that if a man does not hate his father or mother or his family, say, and then accept the Lord, or love the Lord, that he can't be his disciple. Now we explain it this way. We say that the word hate means that it. If he love less. That's the proper thought when we reason out all the other Scriptures.

But on the occasion that he said it, he didn't say it that way. In other words, when in this parable where it says if a man hate not his, that word hate is hate. But it's only when you have it qualified by these other. You get the point. What he means, he's contrasting.

That if it's necessary, if it's necessary to take a choice between your natural family or your natural companions and the Lord, that there is to be a wide gulf. If they differ, if they won't go along as far as your love for the Master is concerned, it should be so strong that you will go irregardless of this former close association, even if it means a cutting off. But he did use the word hate in. In that sense, and you wouldn't know what he really meant.

Frank Shallieu - Electing Elders

Unless you listen to other sermons. Unless we went along with the Master and heard another sermon, this sermon, then we see what he means. Then we see what he means by that. It's a qualified meaning he had in mind. But he purposely did that, I believe, to shock people that to see that to be a Christian, you've got to love the Master, you've got to have faith in the Master, you got to cast everything on him and look to him for leadership.

And that he does not want somebody just to grow into this in such a nice, easy, comfortable manner. To be a Christian, you got to stand up for the Lord and He'll give you all the strength and grace that you need. But he wants that decision, that in your heart, that you pre determine that if it ever becomes necessary to take such a radical stand, which it may never be, that may never be, but before you take the step, that's your determination. I will follow the Lord from henceforth, come what may. That's the principle involved.

And so when the Master said these things and the people who did not listen to him daily, that didn't take him, they'd hear this, they'd be very offended. They think he has a very high opinion of himself, not really knowing about the Master, that in these other parables. So when he would say these things, they would be very difficult, very difficult for others to comprehend, and they would misjudge. They'd misjudge the Master in connection with those experiences.

And thus it's really a wonderful blessing that we have gotten the truth that in spite of what might have been prejudices and bigotry on our part, that the Lord has given us this inside of the truth where we have accepted the Lord Jesus Christ as our Savior, and that we have penetrated by God's grace, we've penetrated the mist of darkness that the Prince of this world puts around the truth, trying to hide it from other people, let it shine into other people's hearts that he has so graciously parted that veil so that we have responded to that message and accepted him, and that's been a wonderful blessing, and even more so after many years to find that today that we still love the truth as we did in the past. In fact, in some ways even more in certain areas, some other ways.

Physically, you might have less capabilities, but that this is a growing love and appreciation for the Master, and so when that he, he in speaking harsh like this, many their flesh cringes and they think, well, they don't want. But it's really all he's saying is, think this over. This is what I want. This is the time.

I want somebody to worship me in spirit and in truth and not just a comfortable religion that you can adapt to your flesh the way you want it and that when you want to serve the Lord, okay, when you don't want to serve the Lord, that's all right. That isn't the kind. He wants you to select him as your guiding light in life. So, and I haven't the time to go into this the way I want.

I want about 10 more minutes, but it's a little long study we've had today, and just that these little lessons that I like to view it like Brother Norby does occasionally from the practical standpoint as well as the prophetic, which we usually do. We usually follow the prophetic, but the practical sometimes has a blessing too. We'll close this service with a verse of a hymn. Anyone?

A selection and have an intermission.

What was that? All right.

Save Father Thou art all come the earth unbounded Love Thou art Thou hast brought to us salvation Thee we love with all our heart let's ring one more.

Frank Shallieu - Electing Elders

Like her being seen Dwell in us and never never, never more sleep the we would be long with his face Love of Thee as Thy hosts above serve and PR without ceasing Witnessing to Thy great love all right, we'll finish and then that's it.

Show us all Thy great salvation Thou shalt Thy glory be? Change from glory into the glory? Till we see Thy holy face? Till we cast our friends before?

Lost in wonder.

Brother Curtis, would you close the service with prayer, please? Our loving Father in heaven, we ask Thy grace to bless us now as we go into our other services, that thou remember us and guide our minds and hearts that we might serve acceptably. Bless the congregation, bless those that are absent, and remember Father, our sick and afflicted. In Jesus name be. Thank you.

Amen.

After a short intermission, we'll have the business meeting and then lunch later that.