

## Frank Shallieu - Mark 12:29-30

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We've had the opening prayer already. So all remains to be done is to have brother Frank Shalou now address us, and he will give us the title of his discourse, and we'll serve us now at this time.

First, set your mind at ease. You see my glasses. This doesn't mean that I'm in such a poor state that I can't have in fix. An accident occurred last night. My young brother here patched up my glasses.

And I prefer these as very good readers.

As a scene text today we have chosen Mark the 12th chapter, verses 29 and 30.

Jesus answered him. The first of all the commandments is Hear ye, O Israel. The Lord our God is one.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first commandment.

I think I can honestly say that it's questionable whether I do this with perfection. To make such a statement. To love the Lord my God with all my heart, all my soul and strength. There are times in our life, Christian experience that we realize that we do come short. This is the requirement of a perfect man, the perfect man's ability, and that is possible to attain.

And if one were perfect, you could choose almost any one of these four facets of the worship of the Lord God, and that probably would proportionately cover the other three. For instance, if we love the Lord our God with all our heart, it would be logical that our mind and our strength and our soul would fall in line with such perfect obedience. But being that we are imperfect, a failure in any one of these facets of truth likewise equally affects the other three. Just as perfect obedience in one facet automatically embraces the other three, the lack of the attainment of any one of these in its fullest sense would mean, alas, proportionately any other three.

We are interested now in analyzing. Since the Lord put these four facets here, why did he do it this way? It certainly is designed to be of value, of benefit to us. Now, I'm sure that most of you are familiar with these terms, but we will review some of them. For instance, to worship the Lord our God with all our hearts, the heart is frequently called the seat of affection.

It's an emotional seat. There is compassion and love and worship in the heart. It's a seat of affection. Now, the mind is the intellectual faculty. To worship the Lord our God with understanding.

This is singleton, the heart. The very fact put here in a different category. It doesn't mean that these are four repetitions of the Exact same sex. This is four facets, four faces of worship. So to worship with also with all our strength, to do with our might what our hands find us to do, like our Lord Jesus wished ye not that I must be about my Father's business.

This represents activity. So we have the heart, seed of affection, the intellectual faculty of understanding with comprehension. How can we worship the Lord God with any depth unless we know God, know him quite intimately? And how do we know Him? It's through his words.

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So it is necessary understand. It has, we cannot deprecate, has its place. Now, the one about the soul, we're going to wait a while on that, and we feel that certain practical benefits can be obtained by the consideration of these four facets. Now, in certain places of the Bible, the three that are mentioned as heart, mind and strength, sometimes one is given a priority in certain instances.

And we know, like the advice of Scripture is guard thy heart with all diligence, because out of it are the issues of life. Another one is, as the heart is, as a man thinketh in his heart, so is he out of the abundance of the heart. The mouth speaketh, showing as a very, very high priority, the heart. But then the mind has other facets that are of equal importance, and we're told in the Scriptures, let this mind be in you, which was in Christ Jesus.

And man shall not live by bread alone, but by every word that proceedeth forth out of the mouth of God. So understanding is a very essential part of our worship. Then, about the strength, it is logical that, like it says the apostle Paul, that with the heart man believeth unto righteousness, but with the tongue confession is made unto salvation. So the tongue is part of. In the Master's service.

The tongue, the hand, the foot. These are active agents in doing the Lord's will to show our appreciation of what he has done for us in our lives. Now, when you consider these three, just these three out of the four, that if you worship the Lord your God with all your heart, and this is a separate thing here, and your mind, and with your body strength, as it were, your faculties that have been given to you, you'd think ordinarily that the inclusion of the word spirit is somewhat superfluous. But it is not superfluous, and it's a very vital aspect and has a distinctive quality of its own. Therefore, in order to conclude this particular theme text and to give a practical illustration of what it can mean for us, that we have to digress now for a considerable length of time to discuss about the soul now there is the Catholic view.

Basically we. We say that because while there are many protagonists, those who sponsor the same view, that are not Catholic, but who feel the importance of this subject about the soul, they try to prove that a person is a soul in the fecal state, in the womb, that the person is a viable person even before birth, and we know there are many with their signs and going before demonstrations, before buildings of trying to clamor for the rights of the yet unborn, as their living representatives try to help them in connection with their entry into the world. There is the Episcopalian view. I'm making this very simplified because this is amongst the logicians in the theology, in the field of theology, this is much discussed not in everyday media press.

The Episcopalian view is not that in the fecal state that the entity is to be recognized, but at birth. Now, to set your mind at ease, at least know the line that I'm going to pursue and that I favor. It is the latter view and that a person is not a living soul until birth, until the breath of life is breathed into, as it were, man's nostril. Now, in the account in taking Catholic view, which is a serious view, many are very sincere in this, and some are trying to justify their claims by Scripture and to show that not only in the fetal state, but to emphasize the importance of the seed of life. They will refer as a strong point in their argument to a Scripture in the Old Testament.

That's in Genesis, the 38th chapter. But before going to Genesis the 38th chapter, we note a statement in the New Testament in Matthew the 22nd chapter, where a certain law is propounded in the Old Testament. Rather than go back to the Old Testament on this Scripture, we take one from the new. In the 24th verse, when the Sadducees propounded what they felt would be an unanswerable question that would stump Jesus, they refer to this master Moses said that if a man dies having no children, his brother shall marry his wife and raise sin up unto his brother, and this, of course, is the proper thought as presented in the Old Testament, not their manipulation of the

Scriptures and the justifying of their argument, but it is recorded in the Old Testament.

Now in the Genesis account, verse 38, chapter 38, we read that Judah's sixth birth took a wife for, er, his firstborn, and whose name was Haman, and, er, Judah's firstborn, was wicked in the sight of the Lord, and the Lord slew them. Judah said to Onan, go in unto thy brother's wife and marry her, and Raise up the unto thy brother. So this isn't conformity, was letting know the law.

Conan knew that the seed should not be his, that is, in the legal aspect, and it came to pass when he went in unto his brother's wife, that he spilt it on the ground, lest that he should give seed to his brother. The thing which he did displeased the Lord, wherefore he slew him also. Now, in the Catholic view, they put the emphasis on the practice planned parenthood that's done today and say that that is not scriptural. It's a violation of conscience, his murder and so forth.

And they use this as a justification. But let's consider this instance. Onan, had he not wanted to raise up, see to his brother. The law left a way out where you could disclaim doing that. But in doing such, the woman who you refused to take to yourself as your brother, who was your brother, brother's wife, and you don't want to raise seed up to him, you, the woman had the right to spit in his face and cast the Jew over his shoulder.

And it would be a public disgrace in the eyes of the people because it had to be publicly done. Now, Onan did not want that kind of disgrace, and he did a very dastardly thing he did. It was a very dishonourous. It was deceit in its worst form.

And he went in unto her, but he did not comply with what the purpose of going in to raise up to have a child in his brother's head. He practiced deception. He violated her in what he had performed. He should have been man enough to stand up and refused to do it in the first place, but not go through with it, and so we believe that this is the particularly dastardly thing that's done in the Catholic circles.

We're surprised that the Protestants don't see this aspects of the situation and usually remain silent in the face of such an argument, and they'll raise up other arguments to butter their cause.

Another scripture that is frequently considered, and I can only cover a very small fraction today, and this isn't the main point of our talk, we want to illustrate something else which we believe very important. But In Exodus, the 21st chapter, verse 22, we read, if men speak, drive and hurt a woman with child, so that her fruit departs from her, and yet no mischief follow, he shall surely be punished according as the woman's husband will lay upon him, and he shall pay, as the judges determine, and if any mischief follow, then thou shalt give light for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wounds, stripes for stripes. Now, the argument that would seem to fit the case would be particularly the 23rd verse, and they say that the child, in coming forth from the woman's womb in a premature fashion.

That they play at the mischief, like in verse 23, pertains to the child. That if any mischief happened to the child, say the child comes forth and is dead, then it's a life, or a life. Whatever injury that was caused to this fetus before it was expelled from the womb that passed corresponding price would have to be met by the party in this strike that did injury to this pregnant woman. But we feel that this is the wrong concept of the scripture. When it says that if any mischief follow, it pertains to the woman, not to the child, not to the unborn child which was was emitted or aborted from her.

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And we use as an illustration that this is the case in the first verse that we read. That if men strive and they hurt a pregnant woman, a woman with child, so that her fruits depart from her. This is a description of a miscarriage in which the child does not live. It's an immature birth. It is not a fulfilled pregnancy.

This is an abortion that caused by a seeming accident. Now, normally, when an accident would occur amongst the Israelites, there was some mercy shown in connection with the accident. Because it wasn't premeditated, and the same with there were certain slight treatments, different method of handling the parties involved in the case, the perpetrator and the crime and the victim depending on the case. But premeditation was inexcusable and was the foregoing gone.

Conclusion was death. Because it was murder that was committed and not an accident. Now, in this particular case, we feel that the very word here that her fruit depart from her means death. The child has already died.

But not in the 22nd verse. That's the 23rd verse. If any mischief follow, it says there, then thou shalt give life for life. Now let's go back to the 22nd. The child is born dead.

Now, if the child was not born dead, let's consider that case. Nothing. No injury to the child. Say that when it says here no mischief follows that it pertains to the child. All right.

The woman is struck. She has a normal, healthy child, and why then should he be punished for committing this particular act and everything is all right. It's like if no mistress follow, he will surely be punished. But according as the judges would be punished, it's speaking about the woman, not the child, that has not been full term and brought forth in the proper sense.

And that in this case, this penalty or punishment in this case would not be considered purely accidental. Because the first thing is, in an accidental case, you have certain elimination, certain problems. Here these men were fighting in the presence of a pregnant woman. Write that fact. The fact that they were in her presence, they had a measure of health.

It wasn't as though it was just a normal stripe, and they had. The implication is here is that they should have taken discretion and had their stripes separate from that woman. That courtesy should have been observed, and so they.

A punishment was required because of the child being born dead. That that's why a punishment was inflicted, not because the woman died, because it says the fruit from her womb departs from her. That's only one art. There's several. Now, another thought that is given is that in the various stages of fetal state, there are exhibits in museums like in Chicago and other places.

That's where you have the vials all strung out in the first week, the second week, the third week about the pregnancy, and you can see this fetal child, and there's noted, well, it has hairs, it has teeth, it has teeth, it has eyes, it has heartbeat that they presume that they think they hear, and that this indicates that there's light in the womb. Well, we feel that life is one thing and a viable soul is another.

And we'll try to explain this development of the features of the figures is not particularly pertinent to the conclusion that it is then, at that stage, a living soul. Why, when Adam was created in the Garden of Eden, he was created a perfect man. He had all these features, not partially, but fully developed. Here I figures even blood and a heart and lungs and so forth. But it wasn't until God

breathed the breath of life into his nostrils that man became a living soul.

So these features of this development, I would feel that Adam even had some life. Because to have blood there and no life whatsoever, the tissue and all, even when you, you know, your hands themselves are still alive, they deteriorate very rapidly, but they are alive. When you're dead, your heart and your brain ceases to function and you're considered and pronounced dead, clinically dead by a doctor because of the ceasing of these particular functions. But you have other cells that do produce for a while and then stop very short shortly thereafter. But this in itself, life that can be seen in the womb and movement is not in itself a proof that it is a Viable individual.

We feel that there is life there, but not a living soul. Fortunately, there are other things that help us to discern this subject more fully today. Because of the technological advancement of our time, we have today a science that's called ribonucleic acid rna. Some call it DNA diode, and this ribbon word means that in the gene.

It has been observed that each gene in the human sperm is likened to a tape with perforated material, instructions in that case, before the child is born. All right, what are the instructions in that case? All these genes indicate that when, under proper circumstances, the fertilization takes place, whether between the gene and connection with the egg and the fertilization and the child begins to develop that then certain things occur. But in all the genes there is a pre programmed recording, as it were, and that is that should any one of these develop, that two eyes will develop, two ears, a head, two arms. They're in the program in every one of these.

But that isn't the entity that programming has nothing to do with the individual themselves, their conscious will at all. This is an involuntary growth from this mind, microscopic cell, as it were. So this free programming can be all illustrated and we'll try to use a very homey but useful illustration. Now, here before me on the table is a recording machine, and there's a box there.

This is the main instrument, the recorder, and also there's a cord attached to that recorder through which the current comes that activates that machine. It's activated by either a battery or electricity. Now, it's certainly an essential part of this, the operation, this machine, because if you pull the cord out, the machine ceases and without the cord it cannot operate, and you need something at the end of the cord, the recorder itself.

But these two things, the electric current cord and the box, are not the whole story here. There's a tape, there's a blank tape that's put on that machine. While we call it a blank tape, actually it's been sensitized. It's not just a piece of cellulose. It's been specially treated to be sensitive to certain vibrations.

So it is a live tape. It's sensitive, but it has no character of its own. It's just perceptive to sound and stimuli and it will react. Now, you put this tape on the machine now and you attach the cord to the machine and you press the button that says on, and usually if you look at the machines very often, there's a light that goes on indicating that there is current flowing from the socket into the machine that there's activity there, there's light, even though you don't see even the wheels turning the spool here, the reel is still inoperative.

Now you have to push another button in order to make that tape be activated, and usually you have an alternate choice. One of them is to press a button that says record. So you press two buttons. One to put the machine on another button to start the spool turning and to record.

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And now as soon as you press that button, all sounds it will respond to and become alert and will absorb information on that tape. Then if we want to hear if it's recorded properly, we hit another button. It's called play. It plays back that which previously was recorded. Now, God has so ingeniously arranged for the human that with regard to the tape that is in him, I'm using crude expression expressions that it can both play and record at the same time.

We can do many things. We can have the radio on, listen to music. We can be talking with another companion. We hear a horn toot down the street. There are a lot of things we can do.

Both receive and be talking at the same time, transmitting thought. We're very, very much limited to the recorder because it can only do one thing at a time. It's either recording, sensitive to hearing, or it's sensitive to talking. But not both at the same time. Where the human one it can be.

Now, with regard to the tape or the genetic cell that is programmed in the gene, it's very much like the tape that's been sensitized to do certain things. Only in this particular tape it's been instructed that after a certain week this happens the next week, that happens the next, and it's all timed in that tape. But they're all like that. All the genes in the body are similar.

There's no personality attached. That pre programming is in every one of these genes. There's enough genes in one ejaculation to fertilize every single woman in the planet Earth. Do we say that this firm represents life? Why then, in connection with the resurrection, we have one real problem that we have.

Whether it's begetto or the quickening stage or a later stage where we feel that all the organs have been formed, say in the seventh month, where it's considered by some viable object. In any one of these instances, if we start the time period there, we have an infinite amount of difficulties in connection just with the plain resurrection from a mathematical standpoint. But we feel that this that's taking place in the womb. Is one thing. But it's not until it comes out to the world and is able to both transmit and receive both sounds that it is activated, that it becomes a human soul.

And that from that standpoint on every individual that has ever been born is recorded in the book of Life, be it a saint in this age, or be it hypocrite in this same age or another, that they are guaranteed an opportunity of future life. But it be predicated by repentance for past misdeeds. But at least the opportunity, and that's guaranteed to everybody, and they are automatically put in the Book of Life.

The big problem is not to be erased, not to be expunged from that record. That's the way the scripture puts it, that their name be not blotted out, and that applies to all humanity as well as to the Christian trying to follow the Lord. The Christian is following on a higher level. The Christian hopes to be with Jesus, the world of mankind.

They are to live here on the earth, to have a human restitution, possibly interplanetary travel and a lot of other exciting things, but a human life, a different plane of calling. Therefore, the problem is to remain in that book of Life, no matter what chapter you are, whether you're getting a master's degree or not. That life part is very vital to each and one of us, whether our destiny is everlasting life or not. So we find here that the Bible tells us our Lord in Matthew the 10th chapter as well as elsewhere, that we are not to fear them that can kill the body, but not able to kill the soul. Rather fear him which is able to destroy, destroy both body and soul in it says hell, but it's in Gehenna in second death.

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And so we find that nobody can take away the life of another person. In reality, they may murder them, they may kill them, they may cause a secession of that soul, make it cease by the very fact that they slay them. But that doesn't mean the soul is destroyed. It means that there's been an interruption of the life. But nobody can destroy that soul.

Only God himself, and God is going to pass judgment on whether any person is worthy of everlasting life or not. That predication, that judgment has to be made, and nobody can destroy anybody else. Even the world of mankind as it were, would be as it were immortal as far until thy judgment comes.

And when that judgment comes, if it's unfavorable, and God deems that that person is an incorrigible sinner, and he is just merely put out of his misery, he ceases to exist and will not find or have his life perpetuated forevermore on any plane of being, and so this prerogative God holds in his power, and none can change that, and it's God that we should fear and not fellow men. Even though fellow men can seemingly destroy the soul, they merely interrupt its operation for a time, and God will both resuscitate and resurrect, such as obey him.

Now, in this text, we have also certain other factors that are involved in the Bible. In the Old Testament, the word soul is translated by a word called nephesh, and it's Translated as such 428 times and as life 119 times. What is interesting is that in the Old Testament, you know, sometimes we have misconceptions. We mix words up. We confuse speaking spirit with soul.

There's only one instance in the Old Testament that the word breath is used for soul, and no instance is it recorded as a wind, talking about the soul, where it is explained as wind, and only one instance that is called breath. In the New Testament, the word suki or psyche, depending what province you're from, the word would be soul. 58 times it's translated, and life 40 times, but as breath or wind, never in the New Testament. So with these thousands of instances, when you add them all up, all the fragmentary remains, you only have one instance that it's translated as breath, including the whole Bible. Wind.

No, no, we're confusing spirit with life, another Greek word. Now, wind. For instance, the word ruach, wind is different than nephesh, and the word animos and pneuma are different Greek words as far, and they are translated properly as spirit and wind, depending which word.

I haven't time to go back on that now. Now we come to another text in the New Testament where in the Luke account, it tells us that the babe leaped in the womb of Elizabeth. Remember how Mary, during the period of pregnancy, went down to Elizabeth to visit her, and Elizabeth, in hearing Mary at the door, knocking and all, she exclaims that the babe in her womb leaped for joy. When Elizabeth and shall say, the mother of the Savior come to visit me, a lowly person like me, even though it's John the Baptist she's bearing, it seemed to be not inappropriate.

Should be the other way around. Elizabeth visit Mary because of the value of the child. Now, we find here that when she speaks according to the spirit, that the statement is made by the angel who is instructing in Luke, the first chapter, verse 35, and he says, that holy thing which shall be born of thee will be called the Son of God. That holy thing shall be called the Son of God. This is to give us a proper balance or perspective on this subject.

Many of us are so emotionally involved that it distorts our judgment on some of these subjects, and sometimes the simplest subject, as the older I grow, seems to be the most complex, most profound in the depth of its wisdom. Some of the simplest laws and that which is usually considered so

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complex, I don't think they're the ones that are so complex in the account. Here we have as a theme text, I'll have to wind up because I won't allow enough time. Now it tells us Paul in First Corinthians, the 15th chapter, what the soul is.

Now, we as Bible students very often use a very simplistic method of witnessing, and we say that the soul is the body plus the breath. The body plus the breath equals soul. But it isn't quite that simple. Now, you see, the thing is, in the old theology, they felt that the seed of life was immortal, that it never died, it was a spark of immortality, and the pastor, in trying to counteract this type of reasoning, because the Scriptures clearly teach that it is possible for the soul to die, especially when the Lord pronounces it as its ultimate faith, that because of this, in counteracting this view, he took this stance in his day as a pioneer, as it were, in countermanding this type of thinking of everybody possessing immortality to a certain extent.

And therefore you have to be immortal in hell fire, or you have to be immortal up in heaven. But you can't be put really to death, and so death is not death. Death is life. Death is life and bliss, or it's life in hell or life in purgatory, depending what denomination you're in, but not death.

Death, then, is just a door through which you pass into another state of existence. So death is not really properly defined by most theologians today that death is the absence of life. That simple. Now, in the account of Paul, he tells concerning the resurrection that we don't see. So that body which shall be.

No, this body that we have now is not to be the one that's to be resurrected. This body perishes. But he will give it a body that pleases him. It's a different body than here, and he explains that not only will he give it a body that pleases him, but he uses the argument that there are celestial bodies and there are terrestrial bodies, as it were, that the change will be not merely a different body, but a different kind of body on a different plane or state of existence, and that he giveth it.

Now if we say the soul, it is body plus breath is put in another body. No, the body plus breath is like this recording box and the cord. You have to have the tape in the machine to be sensitive to the sounds. It's the tape that is so important. So then when each person dies, that tape is taken off the recorder and put in God's library in his storehouse, and it's labeled as to when it's to be called forth and dealt with in the future.

But that tape, even though it's inactive, is a soul. But now in repose, it's a soul in repose. But in the womb it wasn't even a soul, and while it's there, like with Jesus, it said, thou wilt not leave his soul in hell. See, when he died, his soul was not in existence, but he had that soul exist.

But it was temporarily in limbo, as it were. It's in non existence to be later brought forth on the third day that he was resurrected, and so the hope is that in this library of recordings that there are various types of resurrection, like the ancient, worthy, the church, the world of mankind, and that they are to have different rewards, particularly the faithful down through the age, because of their faithfulness under duress, they're going to be much more highly honored than the general populace, and they would appreciate that too, knowing what they did for either Christ's sake or God's sake in the Old Testament times. Very reasonable conclusion.

Now, in this situation we find that the Bible tells us about the Holy Spirit, that the Holy Spirit is sharper than any two edged sword, and that this can divide asunder and it gives a triad. What can it divide us under? It divides us under soul and spirit, joints and marrow, thoughts and intents. Now, in this triad, the second part of the couplet is the deeper part, a very more significant part, a more

miraculous discernment than the forepart. We'll illustrate.

For instance, it says in one case it discerns between the joints and the marrow. Well, the joints, you can see they're flexing. You can see your wrist motion, your knee motion. These are things you can discern. But can you see the marrow?

The marrow takes a little more X ray eyes, as it were, and the Holy Spirit gives us a capability to see into, as it were, the unseen area. God gives us an education and an enlightenment on very deep subjects that are confounding the Wise of today, and so this is one illustration. Another is about the thoughts and the intents that the Holy Spirit can discern between the thoughts and the intents. Well, if the Lord was to look on you with a mirror here on what's in your mind or heart, and he reads what's there, there are sometimes unpleasant things there.

And those are not necessarily an index of our. A normal type of life. They do intrude certain things that are unlovely. But the point is, what is very important is the length of time they stay there before they're chased out, like one brother said earlier, and another thing, as to whether this is the habit of thought.

Very important, and the intents of the heart are something much different, deeper. It's the motivation in Back of Us. It's the real you and I back of the thoughts of the mind and the thoughts that are cogitated by our hearts. Now it mentions soul and spirit.

Now, as regards the soul, it's important that we know that each one of us are souls. You are a soul, I'm a soul, and others. But when we talk to one another, I don't talk to your hand or foot or to your eyes. That is your body and not necessarily into your mind. But this is a subject that's a little hard to grasp.

But what you do know, that you are an individual with a background, peculiar fellowship, a relationship that you know and, and you're addressing you, not your body or parts of it, and that that is the soul that everyone is. Now, the next point is this, that the spirit here is given a deeper signification. All right, I'm sorry.

I think it's a. The spirit has to do with the. Sorry, I wanted to finish that. Worshiping the Lord your God with all. I'll have to.

Because this is very important, I think, to us because most everybody in this room is going to have this experience when you are dying and say you get a stroke, right? You're incapacitated with a stroke. How can you serve the Lord with all your strength? How can you serve the Lord with your mouth or communication to others. You're a stop.

You're bottled up in this condition. You can't communicate. You're paralyzed, and you can't serve the Lord in human service. You can't express your feelings.

You can't even transmit these out to the outer world, to those that you love, and you might want to. But there's one thing you can do even though all else is still. Your mind is usually befuddled by drugs and other Things that distort your reasoning faculties so that you can't even pray coherently, and in that state, there's one thing that can still serve God and it's very important that it continues to do so and exercise faith.

Therein is in your soul that you worship the Lord, your soul, God with all your soul, even though the other three are a stop and you can't do anything about it, and the unfortunate thing is in this state in

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the sick room and we walk into somebody in this state, we sometimes commiserate around them and you think we're in the funeral parlor and that the corpse, that this is a corpse in front of you who may hear everything you're saying, and you better be very careful how you talk around a person like that. Guard your tongue and thinking and put yourself in that place. You should try to give helpful thoughts and even a hymn.

And even though there's no expression of recognition, who knows? I think in some cases it's been definitely proven that they do hear in several cases, and you should appreciate that and at least help them and do a brotherly kindness to them in connection with that state, and don't talk to them about them in this very downbeat fashion. That can be very discouraging here.

Everything's against them and you're kind of putting another straw on the camel's back, as it were, and there was another thought. See, this is very important, and I feel many of us in this room are going to have this experience, and it's one that you have to exercise faith at that time.

And you can, and the Lord is looking for that service for that worship where you worship him with your soul and not just merely the others.

Frank, you want to start with. Thank you, Brother Chalup, for those wonderful thoughts, and we'll not have a hymn to close this meeting. We will close it with prayer, and we'll have Brother Frank ask the blessing upon the previous speaker and for the words that have been spoken, that they may be harmonious, acceptable, and the Lord overrule that which is been said.

I'll have a closing hymn closing our prayer by Brother Frank. Our dear Father in heaven, holy be thy name, we pray that thou dismiss us with thy blessing and Holy Spirit. We are grateful for all things in Jesus name, amen.