

Membership Class Three

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Date: 16 March 2021

Preacher: Marvin Wiseman

- [0 : 0 0] Well, good morning, you all. Good morning. Good to have you here. Thank you for your presence this morning. We've got some finishing up of a content that we began earlier regarding the membership thing, and we'll be able to conclude that this morning.
- And if we conclude it early, then we'll just have an open time for any discussion that you may wish to bring to our attention. So let's begin and thank the Lord, shall we?
- Yes. Would you remember Holly? She has the heart catheterization on Tuesday. On Tuesday? Yes. Yeah. Okay. Anything else? Anybody? Well, we're grateful, Father, for this time to share and enjoy together.
- Thank you for what you have already built into the body of Christ that makes meetings like this so enjoyable and so necessary all over the world. We are grateful for what you have done and how you have established local assemblies like ours and tens of thousands throughout the world where believers are gathered together to honor and to glorify you who gave your all that we might have life.
- We are so thankful. We are so thankful. And we do pray this morning for those of our number who are laid aside, for those who are facing difficulty, we think especially of Holly. We're grateful for the procedure that will be available to her and for the skill of the physicians and the surgeons who will attend her.
- [1 : 2 6] So as she undergoes the procedure, we trust it will be definitive and that the results will be conclusive so that the doctors will know exactly what they are dealing with. In the midst of it all, provide the perfect peace and comfort that only you can for Holly and for her loved ones.
- Thank you again for the pleasure of meeting together in Christ's name. Amen. Amen. Well, I apologized last time because I forgot the bylaws.
- We had them and then I forgot to bring them with me. And maybe you already have them. I don't know. But, Emma, would you mind seeing that folks get one of these? If you already have one, you might want to take it for just reference anyway.
- But we will conclude our thoughts today. And what we are actually doing, if you will recall, we are reviewing some very important content, that upon which our congregation is based.
- And a couple of sessions ago, we spent some time together dealing with the Constitution, our statement of faith, and the various things that distinguish Grace Bible Church as an assembly of believers.
- [2 : 3 9] And then we are following that up with the application of the bylaws, which has to do on the application of the Constitution, which has to do with the bylaws that we are now considering.
- So, if you have those copies before you and have any questions that you would like to address, feel free to do so.
- And we will do our best to provide some satisfactory answers we trust. So, I think we have sufficiently covered the first part of this.

And in connection with this, I also probably ought to mention that the reason we're doing this is because when folks apply for membership at Grace Bible Church, they are required to take a couple of membership classes to explain what the church is all about and how we operate and why we do some of the things we do.

And my original intention was to just continue on, as I have always done for the last 50 years, is just invite those who want to discuss these things and pursue membership into my office.

[3 : 52] And that can involve anywhere from three to four to a dozen people who are applying for membership. But as I got to thinking about it, you know, it would probably be a good idea if the whole congregation were exposed to this.

And, of course, not everybody is here at the 9 o'clock hour. But for those who are, the information will be available. And I thought it might be very beneficial just to provide a kind of reminder to those who have been with us, some of you from the beginning for virtually all of those years, to just refresh yourself regarding who we are and what we're about and why we do what we do and the basis for it all.

So that's why we just kind of combined this class for that purpose. And for those who are applying, actually applying for membership, then this will be meeting their qualifications.

So having done that, let me also remind you that this will be the final class in which we'll be doing that. Next week we will return to the regular material, which deals primarily with prophecy at the 9 o'clock hour, even though we've had some difficulty in coordinating the counterpart with mystery because when one was disrupted, then that threw the other off.

But anyway, we'll do the best we can with it and try to make do. So having said what I have, does anyone have any questions or any comments or any need for clarification about anything regarding what has already been brought?

[5 : 17] If you do, feel free to let us know. Okay? Yes? What was revised in 1989?

What was revised? What was revised in 1989? I don't know.

I'm trying to think. What was it we decided to change? Ron? We went through each item and just looked at it and updated them and things like that. I don't think there was an exact change that needed to be made.

It's just that we wanted to update the things that was on there. The wording? The wording and stuff. Some of the references. Okay. Yeah. Now I do recall. We had a question with some of the references that were better explained than some that we had in here.

Yeah, you're right. So I do remember this. I do remember this, and Ron could verify that, I'm sure, that we did not make any doctrinal change in that the position that was set forth in the original, and we've got copies of the original that are available, but we did not make any actual doctrinal change.

[6 : 39] We just, like you said, we just tweaked a few things and changed some references that better express the position, etc. But nothing in the statement of faith was changed because we came to a different conclusion.

We said that thus and so, but we don't believe that, or we changed this. You're right. That did not take place. So it was just a very minor thing. But at the same time, it was a change, so it was deemed wise to just put in the fact that it was revised, even though it was a minuscule revision.

I recall that now. You've got a better memory than I do, though. Anything else anybody would like to mention about the Constitution or the bylaws, which we've already considered?

Refresh my thinking because I've done this so many times over the years, and sometimes I forget what I taught and what I didn't.

Did I say anything about giving last time? Did we cover that? Did we? Okay. Well, you know then the basis for why we do not practice tithing.

[7 : 48] You know the tithe. We've gone through that. And the free will giving, and each is responsible before the Lord to give as you are directed to give, whatever, however little, however much, whatever.

We believe in the privacy of the individual, and what you choose to give is entirely up to you and between you and the Lord. So we don't keep tabs insofar as who gives what except for the necessity to satisfy the Internal Revenue Service, and that's why we have envelopes.

Some people still choose to give without envelopes, and they may just write a check or put in cash, in which case that's fine. We appreciate it. But we cannot give you a bona fide receipt from the church that would satisfy the IRS if they should decide to audit you.

That's the only provision about that, so we just wanted you to be advised that it isn't necessary that you use the envelopes, but they are put there for that purpose for those who want to make a declaration on their income tax.

Okay, anything else that you'd like to mention? Okay, then with taking in hand what I forgot to bring last week, I want you to look at the provision on page 5 in connection with the calling of a pastor.

[9 : 19] And I probably wouldn't be specifying and addressing this in particular were it not for the fact that you'll be needing to do this before much longer, and we don't know how long that will be.

We haven't set any kind of dates, but it is inevitable that that time is approaching us. So, in connection with page 5, and I would like to begin with item 2.

I think the first we've already covered, and it's pretty much self-explanatory, but item 2, a candidate for pastor shall be considered only after he has subscribed in writing to the Constitution and bylaws of this church.

He shall be recommended to the members by at least a three-fourths affirmative vote of the total number of elders.

A three-fourths affirmative vote of the members present at a duly called business meeting for the specific purpose of voting on a candidate shall constitute a call.

[10 : 29] Notice of said meeting shall have been given on at least two successive Sundays prior to the vote. I think that, too, is pretty much self-explanatory, but I would be happy to entertain any questions that anybody has need for any clarification.

The pastor's ministry may be terminated by the submitting of his resignation to the church in writing. Such termination shall not become effective less than 30 days from the date of official notification.

Then on page 6, the pastor may be recommended for dismissal by a two-thirds vote of the total members of elders at least 30 days prior to such vote being taken.

The pastor shall be notified in writing of the reasons for the intended consideration and action. A subsequent three-quarters vote of the total number of elders shall suspend the pastor from all duties pending final action of the church.

Now, in all likelihood, this would not come about. But provision needed to be made for it just in the event of.

[11 : 46] Because we all know, living in a fallen world, things are not always as they seem. And there are unfortunate situations that arise, and there are unfortunate acts of behavior that we are all capable of committing that would necessitate some kind of action.

So these things are put in not because we expect or intend to use them, but in the event of. And we learned from our discipline policy that is later in this thing, that a church needs to, and nowadays, you know as well as I do, that everything is seemingly subject to litigation and lawsuits and just all kinds of crazy stuff.

The world has just gone nuts over litigation, it just seems like. And you just cannot take too many careful steps to protect yourself from liability, because it's kind of crazy.

And that's the reason that we revised our bylaws to include what we will be talking about later, the discipline policy, because our legal counsel advised us that the best protection that a church has against litigation or somebody suing the church is if you have spelled out in writing, in your official statements of the church, your positions regarding these things, so that in the event that a certain situation would arise, you've already addressed it in your legal documents.

Therefore, all you have to do is apply it. And if anybody should register a complaint or bring a suit or anything, then you're covered by being able to say, the church had already taken an official position on that, and it is part of our official documents.

[13 : 58] And that kind of covers us. So that's why we're doing that. And that's why we're trying to be careful in spelling out all of this here, like in item five. The pastor shall have opportunity to face his accusers and to present a defense on his own behalf, as he deems necessary, and as is afforded other members of the church.

I don't even like reading this. You know, it's just kind of nasty. But it's a real world we live in. And sometimes it's filled with twists and turns and unexpected things.

So, if after hearing the evidence, dismissal is recommended by the Board of Elders, service of the pastor may be terminated by at least a two-thirds vote of the members present at a duly called business meeting.

The pastor shall have the opportunity to present his case before the church as well before the vote of the congregation. If the vote is for dismissal, the church may elect to relieve the pastor immediately by allowing 30 days salary and benefits for severance.

And we covered that with as much detail as we thought was necessary. But does anybody have any questions about that? Okay.

[15 : 14] Moderator. The moderator or other designee of the Board of Elders shall preside at all church business meetings conducting same in accordance with these bylaws, Robert's Rules of Orders.

Term of office shall be for one calendar year. He may succeed himself in office as elected. That's for the office of moderator. And, by the way, the moderator need not be an elder.

It can be anyone in the congregation who has an official membership. Who is our moderator? Ron Gannon. And he has served in that capacity for several years now.

And we appreciate his efforts. And the elders or deacons, there shall be a minimum of six elders elected by the members to serve three-year terms.

The number of elders may be increased to not more than one per 20 members and attendees enrolled. They shall be men of spiritual maturity who fulfill the qualifications of 1 Timothy 3, verses 8 through 13, and Titus and others.

[16 : 24] Each may serve two full three-year terms consecutively, after which he shall be ineligible to serve for one year. And we explain that, I think, because that is intended to provide new thinking and new blood on the Board of Elders rather than having the same contingency year after year after year.

And everybody appreciates that. And the chairman, and I think it is pretty much explanatory, the chairman shall preside at meetings of the Board of Elders and so on.

At the request of or in the absence of the pastor, execute the board's decisions in spiritual matters. The assistant chairman shall serve in the capacity of chairman in the chairman's absence.

Secretaries should keep the minutes of all the board meetings, act as the treasurer of the Benevolence Fund. The elders shall assist the pastor in the exercise of watch care over the members and attendees, which shall include visiting the sick and aged, unsaved, and other spiritually needy.

And that first one there has really been kind of thrown into complete turmoil for the last year with this COVID thing. Nobody's been visiting anybody.

[17 : 39] And even pastors were not permitted to visit people who were ill in the hospital. And that too has changed a lot because years ago, I can well recall getting a phone call from Mercy Hospital or from City Hospital as a pastor.

And they were advising me that John Smith has been admitted as a patient at City Hospital and he is in room number, thus and so.

Well, it was really nice. All the pastors appreciated that. But since this crazy thing came into being that is subject to all kinds of frustration, what is it they call it?

The privacy thing? Yeah, the privacy thing. Now, even as a pastor, I have actually called the hospital and asked if such and such a person was in the hospital and they said, I'm sorry, we're not allowed to, but I'm their pastor.

I'm sorry, we're still not allowed to receive. But I don't know if that was somebody that wasn't brief because I've called other times and they did tell me. So, you know, the HIPAA rules, sometimes they obey them, sometimes they don't.

[18 : 55] Sometimes they get somebody on who's not familiar with it. But at any rate, it makes it kind of difficult sometimes. And I also remember, I'd like to kind of like to call them the good old days, when if a mother went to the hospital to have her baby, she was not going to be released for at least five days.

That was standard. Five days in the hospital. And now, it's almost overnight, you know. I think the only thing that is lacking now is drive-by delivery.

And where you just pull up in a car and the obstetrician does his thing through a window, you know, and you bundle up the baby and take off. That's about how ridiculous it's getting.

But now, people are in the hospital. Because of the insurance thing, people are in the hospital very often, same-day surgery, or sometimes just kept overnight, one night, to make sure everything's going to be okay.

And only in the most severe cases are they in longer than that. And very often, somebody is in the hospital, out of the hospital, and at home before I even knew they were in the hospital. So, obviously, they don't get a call.

[20 : 07] But, the elders' responsibility continues, exercising concern and action for those in material need. And we've had occasion to do that many times over our history.

And as I pointed out before, probably 90% of the expenditures from the elders' benevolent fund is used for people who are not from our congregation.

And we're glad to be able to provide help, and we don't do it to entice them to come or to make them feel obligated to come. But sometimes there are really...

And we've had cases where people are members of other churches, and maybe it's a church that's even smaller than Grace, and they're really struggling, and they're not able to help these people, and so on.

And we've had opportunity to kind of come to the rescue of some of those and make a difference for somebody. And it's only because of the generosity of Grace people that we're able to do that.

[21 : 10] And item C, administering of discipline as directed by board action. And that, too, is something that joyfully we've had very, very slim occasions to implement.

And the serving of the Lord's Supper, which shall be celebrated at least four times annually, and this last year, of course, is not something that we have been doing because of the COVID thing.

And providing spiritual counsel and encouragement to the pastor as directed by the Holy Spirit. And with the termination of the pastor's ministry, the elders shall constitute the pulpit committee and shall, with the aid of the members, seek to obtain the man of God's choosing to fill the office of pastor.

In compliance with the legal requirements of the state of Ohio, the elders shall serve as trustees of all properties. In the absence of the pastor, they shall have charge of all services.

Elders shall act as a chief nominating committee for all annual and special elections. They shall create standing and ad hoc committees as needed and appoint those to serve their own.

[22 : 17] So once a year, when we anticipate the annual church business meeting, the elders are tasked with the responsibility of serving as a nominating committee for any of the offices that need to be filled.

And then they recommend to the church at the business meeting, this is their recommendation. And then the church votes on those. And opportunities are always there in case somebody would like to nominate someone else for an office from the floor.

They have liberty to do so. But we do caution them that out of courtesy, they should contact the person that they plan to nominate and make sure that they know that and that they are in agreement with it.

So you're not putting somebody on the spot, on the spur of the moment, and they have to make a decision whether they're going to be available or not or whether they even want to run for that office. So that has never been an issue or a problem, but it's just another safeguard.

The Benevolence Fund, I think, is pretty much self-explanatory. It's provided by offerings received at the observance of the Lord's Supper. Offerings are not mandatory with the observance, nor is the funding limited to this occasion.

[23 : 32] When urgency does not permit a meeting of the Board, pastors shall have discretionary use of this fund as well as any to members of the Board of Elders acting in concert. Disbursements from the Fund will be reported to the Board at its regular meeting.

And two-thirds of the total number of elders shall constitute a quorum. So that means we've got to have the elders, when the elders meet, they have to have at least four elders present in order to do business, or they don't have a quorum and they have to reschedule the meeting for another time.

Majority of the votes cast shall then determine the action unless the greater percentage required by these bylaws. And the treasurer, I think, is pretty much as well self-explanatory. Receive credit, disbursed monies, properties received by the church.

Provide for the protection of its assets. Assist in the administration and fiscal affairs of the church. Treasurer shall supervise the preparation of the annual budget, which must then be approved by the Board of Elders and by the members at the annual meeting.

And keep an accurate account. Vault transactions. Submit a quarterly financial report to the Board of Elders and so on. Have charge of all legal papers and records pertaining to church property and finances.

[24 : 47] Records to be available to the Board of Elders at all times. Devise, maintain, a system assuring financial confidentiality for those who wish to be anonymous in their giving. Financial secretary is as well an integral part of that, but they're responsible for counting the offerings for deposit.

Authority to sign checks, keep account of individual giving and so on. The absence of the treasurer, the financial secretary fulfills those duties. Sunday Bible School superintendent, that is an office that for the last few years has simply been unfilled because we have not seen the need to have that office filled.

So if that need should arise again, there would be no problem to activate it right away. But over the past few years, the number of children at Grace Bible Church has declined and I talk with other pastors and this is kind of epidemic all over.

The fewer and fewer younger people are in our Sunday schools in churches of all denominations, but we would not hesitate to reactivate that again and happily so if the need should arise and the same with the assistant Sunday school superintendent.

The church clerk has responsibilities of keeping the records of the church, membership, progress of the church, official correspondence, historian, read the minutes at the business meeting, file an annual report of gain or loss in membership in addition to the total number and so on.

[26 : 22] Absence of the clerk, the moderator shall appoint a temporary clerk for the membership membership and these shall be for one term and the amendments bylaws may be amended at any regular business meeting of the church by a two-thirds vote of the members present providing notice of the proposal shall have been given on at least two successive Sundays prior to the vote provided it has been duly considered and recommended at the meeting of the Board of Elders.

and that's pretty much it for the bylaws with the exception of the last section which is probably about 90% of the reason for the revision of the bylaws.

By the way, that was revised too but I don't have a date on that. Yeah, it's on the inside page. Originally adopted in 1971 and revised in 1989 and the purpose for the revision is to add something that we did not have in it at all simply because it did not even occur to us and that is the church discipline and restoration policy that begins on page 12.

That was the reason why we adopted or why we revised the bylaws was to incorporate that and I'll be as brief as I can about this and it was an unpleasant situation and fortunately it's the only one of that kind that we've had to face but a situation arose whereby a family in the church, the wife and the mother of two children in the church left her husband and moved across town and moved in with another man and this by the way was well like I said it was back when was it we just said that we did that 19...

89 that's when the incident occurred and as a result of course we were shocked to hear about this and saddened and my wife Barbara and I at the time called the lady and she acknowledged what she was doing and we asked if she would be willing to meet with us and discuss her situation and she said yes, of course she would be glad to and well I don't recall her saying she would be glad to but she would be willing to do something to put it that way so we met and we met the three of us and we had about an hour and a half discussion about the situation and it was just a case of marital infidelity and the lady acknowledged what she had done she acknowledged that she knew that it was wrong and she acknowledged that the church was completely against that kind of thing but she felt that she had found some true happiness and she was going to pursue it and she was not willing to leave this man and return to her husband so I told her

[30 : 12] I said well I'm going to have to take this information that you've shared back to church and I'm going to have to share it with the board of elders we will not be discussing it with the congregation it will not be an open discussion but the elders need to know what's taking place what's going on she said that's fine and I said you realize of course that there is a possibility that they may recommend some kind of disciplinary action to be taken because this is simply contrary to scripture and contrary to everything that the church teaches and believes and she says oh well they just have to do what they have to do that's simple as that so anyway we discussed it with the elders and we made a matter of prayer and it was a deep concern and long story short about maybe less than a week it seems to me like it was just a couple of days that we received a letter from this lady saying that she wished to drop her membership at Grace Bible Church and that she was no longer going to be a member and the constitution or the bylaws says that anyone who is a member and doesn't want to be for whatever reason submit that in writing and we will honor it and we had no choice but to abide by her own bylaws so all we could do was simply remove her from the rolls and so far as any disciplinary action was concerned and what disciplinary action could we have taken nothing we could do except dismiss her from the rolls but it would be an act of discipline rather than just a mere act of perfectory bookkeeping like we would if she submitted her resignation which is what she did so what it amounted to was you can't kick me out because I quit

I'm no longer a member and truth of the matter is we do not have any disciplinary jurisdiction over anyone who is not a member of the church we have no leverage no basis for anything to do anything but what I'm confident that the scriptures require and we saw this in the Corinthian epistle 1st and 2nd Corinthians about the man who was shacking up with his stepmother and the church is to be involved and the church is to administer discipline and the church is to chastise the transgressor and the goal the goal is never to just kick somebody out the goal is reconciliation it always is the goal is for the person involved to repent of their sin acknowledge it and seek forgiveness and render apology and then everybody hugs and makes up and it's considered a victory for everyone and the only unhappy person is the devil but let's face it this so seldom happens in churches anymore that the whole concept of church discipline is pretty much passe and it's just something that is virtually ignored and you know what with that goes the influence and the authority and the power of the church too so the church today is compared to the church at large today the body of Christ is relatively weak relatively not all that influential we're just we're just kind of tolerated we're kind of here and that's about it but and that's too sad because a congregation is supposed to derive an element of spiritual comfort from knowing that there is a mechanism in place to administer a loving discipline and it's to be a loving discipline it's never a vendetta or revenge or anything like that but it is to be a loving discipline with the intent of bringing that one back to the place where they are supposed to be so that everybody appreciates it's membership includes a built-in disciplinary factor for the good and the benefit of the members and happily it will need to be used very seldom but it needs to be there when it is needed and we've never needed it since that time but we did recognize that that provided a weak place for us and that's that's why this discipline policy was adopted then by the congregation at a business meeting and I'm not going to read the whole thing but it's pretty lengthy but I think it's self explanatory and you're free to take it and read it and

I think what we tried to do in putting this discipline policy together and it's a discipline and restoration policy and the problem that the people had at Corinth was they wouldn't discipline the man and when Paul wrote his letter telling them they have a responsibility to do that and they weren't fulfilling it then they did discipline him but then it appears that they went so far that they drove the man away and the whole concept of reconciliation was thwarted and the goal is not to punish not to embarrass not to belittle not to get even the basis for the whole thing is restoration and the restoration of fellowship and the confession acknowledgement of sin and forgiveness requested and forgiveness extended and everybody is benefited by that but this is a concept that is just so passe in American churches and probably churches worldwide

I don't know it's just the way it is and we've entered a sphere of what shall I say leniency isn't the word it's just it's more than that it's just a cultural shift that's taken place morally and everything and it just it's just kind of put everything in a bad way so any thoughts or comments anybody has about any of this material I asked who are the officers who are the other officers well they're listed in your directory in the church directory they're listed there okay my bad yeah all the others anything else anybody okay well if there isn't just let me remind you of this little brochure and I don't know if everybody has copies or not but copies are available and all we're doing is simply going through this

I remember the first time I saw this it really clicked with me and it was a number of years ago because this is the first time that I have ever seen prophecy and mystery on a comparison basis where they are put side by side and the distinction just jumps right off the page at you it's just virtually undeniable and it's interesting that when I've shown this little thing to some pastor friends of mine who are not sympathetic with our position and they look it over and they say oh that's interesting that's interesting well yeah well I think it's interesting too I think it's I think it is so interesting that it compels us to really pay attention to it and to note the differences yeah well you may be right but I just blah blah blah you know and they just kind of pass it off but I am just so impressed with the brevity the simplicity of it and the ability to see at a glance what the differences really are and folks they really are differences and it is amazing how one can read and study the Bible for years and just not see this and what I'm talking about is when you look at this you get a perspective and you can see it you just go across the line and man prophecy concerns a kingdom a political organization a couple of references given from the Old Testament one from Matthew but the mystery the mystery does not concern a kingdom it concerns a body a living organism and how different is that from a worldwide kingdom well it's radically different radically different and today what we're going to be considering in the morning service is actually item number item number eight where prophecy mainly concerns nations as such

[40 : 15] Isaiah 2 4 Ezekiel 37 and a dozen more references could be given but only a couple are given and that is compared with the mystery concerns individuals that's the body of Christ what does the body of Christ have to do with nations nations well really nothing the body of Christ is comprised of people from all over the world but it isn't a national type thing but Israel makes it as national as you can get and that's where the focus is and anybody who can't see that is just reading a different Bible than I am because it is so obvious and we'll be dealing with this number eight this morning and particularly as it deals with individuals ordinarily what we would be doing in this class is we would be taking number eight for this hour nine o'clock and then we would be taking number eight on the mystery for individuals at the 10-15 hour and to me that sounded like such a brilliant idea but after about two weeks

I saw it wasn't so smart after all in the first place you've got people at nine o'clock and people at 10-15 and the 10-15 people many of them are not here at nine o'clock so they don't have the basis for comparison and can you count on them getting the CD to listen to it to make the comparison well no because half the time they forget it and if they do get it when they get home they don't listen to it so it's kind of self-defeating so another one of my brilliant ideas went up in flames so we were just struggling on through this as best we can to get the content in because as I explained to you several months ago given all the factors involved particularly my age and things that go along with that it is very apparent to me that I am in the twilight of my ministry here I know I said that 15 years ago but that was different and I related to you how vitally important these issues are and the enormous difference that it made in my life personally and the difference that it made in

Grace Bible Church collectively that before I do leave you whenever that is I want to cover this material as thoroughly and as completely and scripturally as I can and that will make my leaving you feel so much better Terry I'm sure most of us want you to stay for as long as you can possibly stay but what efforts are being made to find a new pastor when you decide to yeah well the wheels are in motion as we speak and consideration is being given and the Board of Elders have talked with with some folks with Nathan Rambeck for one and he has filled in a couple of times and we'll be doing so a few more times yet this summer and no commitments of any kind have been made no understanding is in place no promises have been made or anything of the kind we do it's nice to have the luxury that you don't have to do something urgently you know and we can take our time to do this and hopefully that's what will come of it so there are some possibilities that are taking place even as we speak and

Nathan Rambeck has and he and his family have been with us now for I guess a couple of years and I think he's I think he's a man highly thought of and appreciated and we'll just see how things pan out and what the Lord has in mind okay anything else yes Marvis this is this is in a way related to prophecy and mystery as of about 9-15 this morning the Israeli cabinet voted to continue their operation bombing therefore we really need to pray for Israel because our country is turning against them yeah yeah well this is a this is a whole new conflict in Israel now and we don't know how this is going to play out but there's already been some significant loss of life on both sides and the the Israeli Iron Dome is called the Iron Dome is the only reason that there have not been a lot more deaths than there have been because the

Iron Dome is a very sophisticated technological missile system that is designed to intercept rockets fired from Gaza into Israel it intercepts them in the air if you can imagine this and blows them up before they can land and Great Britain would have loved to have had a thing like that during World War II with Hitler was sending over his buzz bombs you know but that kind of technology didn't even exist then so and Israel will be retaliating and they will be going into Gaza in force I'm sure because they know for a fact that there are huge lengthy underground tunnels system in the Gaza that makes the placement of their rockets virtually indestructible because they can fire them from those concealed areas and and that's where they store their rockets and

[46 : 24] Israel will be conducting an invasion and they'll go in and they'll find those things underground probably and destroy them or eliminate them and it's just going to be a nasty business but and you know the thing of it is you got to remember prophetically these people are all related they're all related to each other amazing someone else another hand yes I was just going to say they know where the tunnels are and all of the bombings they have done are either tunnels or official places of Hamas yeah none of them are just hitting people to hit people yeah and that's what the media is trying to portray yeah well Hamas they're even letting people know we are going to bomb your building get out yeah that's true they give them an hour's notice that the building is targeted and they should remove themselves Hamas Hamas has a brutal history of locating a lot of their launchers in hospitals yeah and in schools knowing full well that that would afford some level of protection against the Israelis bombing them because of what it is you know and then if one of them is bombed then they can blame Israel for killing civilians blah blah blah so you know what this is all about information yeah the information that's given out from whom whether or not it's valid or whether it's just fake news and it is amazing it is amazing how gullible people can be to buy anything that is published or put in print and take it as fact it is just sad commentary on humanity well

I'd like to continue this on but there is a delicious looking array of cookies back there so coffee break time and let's close with a word of prayer and let's remember the situation in Israel Father we're truly grateful for all that you've provided for us in Christ and we recognize that we just scratched the scratch on the surface there is so much more and we are concerned this morning as believers are throughout the world regarding what's happening in Israel regarding the tenuous situation between the U.S. and Israel and they're not being able to completely count on the USA as they did before so we pray for wisdom on the parts of Americans and Israelis to know the best course of action and we pray that you will undertake for them and give them direction that is from yourself thank you for the nation having been restored thank you for the potential that is there in this tiny nation and thank you most of all for the promises that you made to Abraham

Isaac and Jacob and your determination to fulfill them we look forward to that ultimately and we thank you for it in Christ's name Amen your name Olof and 2003 and nelle