

## 51\_780603 HLH Healing

Welcome back, all of you, having seen you in two weeks.

I offer an explanation. Last week I was invited to the receded church, and we had a nice occasion with a number of individuals who were attending there, who did not go to the coast, I guess, near Oxnard, where the bulk of the church had gone.

So it was like having a rump session with some of the congregation, and meeting particular individuals from others who came there.

Previous week, some few did not understand the proper wording if something was said, but as a result of a legal matter, there were a number of individuals who were subpoenaed as witnesses.

I was one that they wanted to subpoena, it was not at home when they did come there, and I decided also that there are other ministers who were speaking in the congregations of God, so I was not here since I wasn't speaking, and they did not try to subpoena at that time anyway.

This is a matter of course and cases, Mr. Ralph Helge is handling it.

I know nothing of the case, it was needless to try to subpoena me, but I filled out a form in case they ever should, showing I have no information firsthand, and the only information I have was relayed by the legal department, and all of that I clearly did not know before.

I would like to say a few words regarding the auditorium as a building in this connection.

Mr. Steve Martin asked me why I seemed at the moment a little reluctant to leave this building for the auditorium.

I would like to mention a few things in terms of making it successful.

This building, as also the college gymnasium, is conducive to fellowship before and after services.

The auditorium is not as conducive, and Mr. Steve Martin pointed up immediately in his estimation why, and that is it's built on a slant, and most people do not stand on hillsides to converse.

That is what you need when there is a presentation.

It is designed for a presentation from the platform, and it is not designed for fellowship.

So I would like to suggest the following to all those who have any responsibility, whereas it is common for us to stay up front, as always in the college gymnasium.

What we should do after services is not gather, as we do after the Bible study, a few people right up front, but we really ought to go all the way to the back before most of you get to leave.

That is, during that last song, I think we'll need to adopt this policy.

This is not because Protestant ministers shake hands with everybody that goes by, which is not what our custom has been or will be, but it does mean that we can be in the area that is flat, and it's much more conducive to discussion, conversation, private help, and down below are rooms, which we can use for anointing, if you're not familiar with that, and we can have some private discussion also downstairs if there is such a need.

Apart from rainy season, there is also the possibility that we can use the open area where the fountain is, and Mr. Steve Martin suggested, and you would understand this in certain seasons of the year, we might have access to the student's center when it is a little inclement outside, but that will be a matter perhaps of general policy yet to be established in terms of the use of buildings.

But if we can do this, it means we have better access to each other in a building that was not designed expressly for the lengthy half hour to hour and a half meetings we sometimes have after services, and we try to be here. I remember this is what we usually did in Fresno.

We had our services, let's say, from 1.30 to 3.30, and we were often finished between 5.30 and 6.

And you can do a great deal when people help each other, and then those things that need special attention come to, let's say, the minister's attention specifically.

And I would like to say also that I am very happy to work with Mr. Benjamin Chapman and Mr. Guy Ames in the Auditorium AM Congregation.

So there may be some special emergencies that you should try to meet and be prepared, as Mr. Davis said, you know the Boy Scout motto.

And Mr. Benjamin Chapman, who's going to be the pastor of the Auditorium AM Congregation, is a very sensible individual, and I hope that the congregations will reflect not only in the building, but as the congregations do meet in the particular building that the church has as a symbol, but will reflect the character and the standards of conduct that are expected.

We will have to integrate the services of men who are already over there to, I think in some cases, to unburden some, and I'm going to say this publicly here, I would like to free Mr. Werner Yabens from some of his duties that he's had over there.

I don't know if you know who he is, but he has spent a great deal of time after services and after Bible study beside the stress that he has had with respect to his wife's mother, and I think that he's done as much as anyone individual staying later than most everyone to see that things are finally done.

I think we need some kind of public honor as well as relief from certain of his late hours that he serves, especially Friday evening.

You're certainly free to talk to any of the men. I appreciate Mr. Steve Martin's willingness to stay here.

I think he has a delightful place to meet.

He has a responsibility that I'm sure he decided cannot be centered strictly as a headquarters church, but he has a whole area to coordinate, and in this sense it is important that in that coordination that he have a certain freedom that doesn't tie him to just the responsibilities of a headquarters church in the headquarters building.

He will be in the headquarters city and responsible over the whole area.

And any of you would certainly be free to visit with the congregation here and any of the ministers.

Normally you don't go to Mr. Steve Martin's office because of his schedule, but he'd certainly be willing to help any of you if you had personal things you'd like to discuss.

I think that we have an arrangement in the men who are here that will lead to the kind of harmony that we expect in the church of God.

And I appreciate his offer to have this congregation join in with those who are there so that together we do not become the imperial AM, but in fact altogether the auditorium PM group.

There will be greater fluctuation in our congregation, and there will be variations in the schedule because from time to time we will need to allow for speakers that are not anticipated except at the last moment, and we hope you will understand that.

Mr. Tkach, did you want to mention about that particular work job to be a week from today, a week from tomorrow? All right, pick them out.

Yes, Mr. Tkach has a responsibility he would like to pass on to a few of you, but he's making that private, and I guess we'll contact the right individuals that say a cleanup responsibility in a residence that does take some skill in gardening and in repair of house.

Tomorrow afternoon from 1 to 6 p.m. I would like to draw your attention to an opportunity that most of you might never think of taking.

The Institute of Archeology of the University of California at Los Angeles invites you and your family to Terka Day, T-E-R-Q-A.

The Giorgio Buccellati and Marilyn Kelley Buccellati, Directors of the Joint American Expedition to Terka, and various members of the staff will present films, lectures, and demonstrations of technical equipment of this ancient archaeological site in Syria on Sunday, June 4.

It is meant to be a family day if you come as early as said here that you might as well bring your lunch and eat either during that time or before, anytime from 1 to 6 p.m. It will be held in the Schoenberg Quadrangle and in Dodd Hall in rooms 147, 161, and 170, which is not important to define for the moment except it is Dodd Hall in the Schoenberg Quadrangle, and you can ask most anybody on the campus where it is.

UCLA has located off Sunset Boulevard off the San Diego Freeway at the crest of a little hill where Hill Guard, if my memory serves me, correctly joins Sunset Boulevard.

Parking is free on Sunday and the reason I'm mentioning it is that AICF, that is the Worldwide Church of God and Ambassador College in a sense supporting AICF, participates in the excavations at Terka.

Now, this is a part of the Mesopotamian project. You see, we have spent significant monies in Israel and four years ever since 1968.

We were looking for an opportunity to be even-handed, that's the way I would like to put it, between Israel and the Arab countries.

And it happened that some two years ago, Dr. Bucciolotti came to me with the possibility of our participation in the Mesopotamian project, centered, of course, in Iraq and Syria. The Iraqis had internal problems and the Syrian area suddenly and unexpectedly opened up so that we have this opportunity.

This is a significant area because it is the southernmost crossing of the Euphrates River when you proceed from Babylon to Jerusalem, as Eblav would have been the northernmost. And in this sense, I think it would be interesting for you to become acquainted both with the individuals involved and with where some of the monies of AICF have gone, and further to recognize that, indeed, we are

involved in a study of an area that, in reality, takes us back to the period of time of the children of Israel in Egypt and of the patriarchs which preceded. And there are no people any more qualified than the doctors Bucciolotti.

I may use that term. I've known them for over 10 years. My wife and I befriended Dr. Bucciolotti's mother some years ago in the 1960s.

We have, in that sense, recognized a friendship that I do not normally share with others professionally in this field.

And you would be most welcome. It would be an education for you just to see the campus, if nothing else. It's a lovely area.

And the displays and the personalities, I think, will be to your benefit in terms of your own education and if you'd like to.

And it's meant to be a family day. The Bucciolotti's have a little son, Federico, who speaks Italian. He's about two years of age.

He speaks Italian to his father, English to his mother, Spanish to the housekeeper, and went in Syria, Arabic, to the little boys and girls in the neighborhood.

Most of you did not have bilingual parents. His father only speaks Italian to him. His mother only speaks English. The housekeeper only speaks Spanish.

And he's solving his language problems early. I think this is a very significant way.

I think we sometimes underestimate the ability of the Italians on the basis strictly of how they performed under Mussolini in the Second World War in the Navy.

The Italians have been in the world probably affecting the world's culture, if I can say so, for a longer period of time.

I'm talking about secular culture than any other people of the Western world. The Chinese must be excluded as not a part of this world.

The we're speaking of, the Western world. The Lus have their role to play.

But indeed, Italy has played a significant role from the second century B.C. all the way down to the present century.

And no other nation that I know of can make quite the same cultural claim in terms of a secular culture.

And I think when you meet Dr. Buccellotti, you will understand a very responsible, able individual.

I hope that makes our song leader feel good.

I'll leave an announcement of this here for those of you who should like to.

And you're more than welcome. You'll not get lost if you just ask where on the campus it is. That's all you need to do.

For those who have come as guests, we have our notebook here.

Mr. Davis would be sure his in-laws sign it.

I appreciate having met his wife's father and or mother. I don't remember all the circumstances when I was in Belleville, Illinois only recently.

Now today, I should like to briefly discuss a subject that I felt was appropriate at the last time we will have this group assembling together as such.

And our history as a congregation goes back much earlier than my relationship directly with it.

And the subject will be healing, which we were asked in the January conference to discuss.

And since I assume the other congregations will have had some presentation, I felt it was valid to discuss it here before we link up with the auditorium PM.

And we can deal with some of those matters that are especially significant to this congregation itself.

First of all, let me explain a few things by way of background.

You will discover that every minister will handle this proper, this subject somewhat differently.

By the nature of his experiences and personal convictions, as individuals handle some problems differently.

First of all, when we think of the subject of healing, it is unfortunate that it has tended to be separated from the real issue of which healing is only one aspect.

The real issue is simply and clearly the maintenance of one's health, mental, not to say spiritual, emotional, physical.

And we have tended to divorce the subjects that we should address ourselves through today so that the issue has become healing versus doctors, when in reality that is not the question at all.

The question is, what is the way of life that members of the Church of God should lead? And once we seek to lead that way of life, we will discover that the role either of doctors or divine intervention in healing becomes secondary and not the primary issue.

And it is my estimation that much of the problem that has arisen in the Church has been the result of polarization in areas that address the effects rather than the cause.

And because of this tendency, there has sometimes been misunderstanding in the Church over the years on aspects both of the role of medical science and on the role of faith.

So let me go back and point up a few things that I would say would represent the history of this subject over the last 50 and more years.

Mr. Armstrong, Herbert W. Armstrong came to an understanding of healing as he has written it in times past in the late 1920s as a result of the illness of his wife.

And I would like to suggest that a starting point in the subject, we assume you have already read the Bible in principle, would be to take a look at the story of the autobiography Volume 1.

It's only volume out in which Mr. Armstrong explains how someone who was not a member of the Church of God's seventh day, who was a Pentecostal person, had a gift of healing and prayed for Mrs. Herbert Armstrong and she was healed.

A person who was not a member of the Church of God, let me explain some fundamental things there. Not only not a member of the Church of God, but someone who had an unusual gift.

And in this sense, this particular person represents an area of understanding and knowledge that we are not normally familiar with.

It is assumed by most that gifts of this nature come only from the Holy Spirit to members who are already converted in the Church of God.

I would like to point out that it is time that we do go back and read some of these matters that have been written in times past.

I think we should. And recognize that if I were to say that it is possible for divine healing to occur outside of the scope of the Church of God, by individuals who were not converted, who may have a special gift, that is whose faith is such. We may call it the gift of faith rather than healing. I don't know because it isn't explained and I don't know if Mr. Armstrong would know.

But there wasn't any doubt about the man's faith, which could hardly be less than some kind of a gift of God, that this is possible to exist even outside of the scope of the Church.

And I know there would have been people ten, twenty, five years ago, whatever, who would have thought that I was preaching something quite different from what the Church of God teaches, which is not the case because they have either forgotten the autobiography as it was published serially or what was written in the book that Mr. Armstrong wrote.

Faith is not strictly a characteristic of Church members. Faith in Jesus' day was not strictly a characteristic of Israel because when Jesus said of the man who had more faith than any he met, funny it should be in Italian, here was this Gentile, and Jesus said, I have seen no such faith anywhere in Israel. Faith in a Gentile who didn't have the knowledge of the Torah, I want you to think of those things first, which is a part of the background of our study.

Because you see, the only difference between Israel and the Gentiles and ourselves and others in the Christian world is that God has revealed a mass of knowledge, and understanding, and a measure of faith, and called each to a special duty throughout time, and others were not yet called.

But it doesn't mean that others would not yet be called. Hence my wife this morning was discussing, shortly after 5 a.m. Mr. Tkach, the question of why the nations are mentioned, you know, in the new heavens, in the new earth, in the new Jerusalem.

And the answer to the question is very simple. The God is dealing with nations, and not merely with Israel only, but Israel first.

Now we remember therefore that it is possible for people to be healed, whether they be in this country or in another, or whether they have had any access to this church, or for that matter, whether they have had any real knowledge, even from the Bible. Because there are people who do trust God as a Creator, as much as they are aware of Him, with no real knowledge of the Bible at all.

And records are very clear through history, and if you want to look at it, even in the Old Testament, God performed miracles.

On an occasion when the body of an individual was tossed in a grave when the Moabites had come through the country and the man was healed, God is able to do miracles where and when He wishes. That's important to bear in mind. It is not an exclusive right of somebody who alone is converted.

Mr. Armstrong realized therefore that if this man had this understanding and truth, and if God did intervene and did answer it, that healing was the subject that he needed to understand in a way that

he had never studied it before, and in a way that it was not taught in the churches of God's seventh day in the late 1920s.

And so he came to a study of the subject and found the role that Christ's suffering played in it, which I will not at this point elaborate.

He also found circumstantially that healing involved dealing with effects.

Now I want you to note why I emphasize it, because we have tended to stress what I think, unfortunately, is the wrong end of the subject.

Mr. Armstrong found that medical science in the same way deals with effects, and what needed to be grasped and understood was cause.

That is, where do you go to to get the basic information to avoid the effect that will produce the real cause one once? Now God heals in two ways, if you want to use it broadly.

One, by delivering us from the effects.

Two, by so instructing us in knowledge that we do not suffer the consequences of mistaken conduct, in the physical, mental, and emotional and spiritual realms.

God can prevent us from having sicknesses and diseases by teaching us the way we ought to go.

So we are healed in the sense that no diseases are put on us, or we may be healed in the sense that we're delivered from those diseases that we do have.

Now it is the former that Mr. Armstrong began to study into appreciably in the early 1930s.

We call this the area of nutrition.

Ministers in the churches of God are not asked to be skilled nutritionists.

We are asked to have a sufficient body of knowledge that our brethren will not be misdirected.

That I think is the minimum we must expect.

We do not ask the ministry to be nutritionists any more than doctors are asked to be nutritionists, or to be psychologists and psychiatrists to assist in the emotional and mental problems that people sometimes bring on themselves.

But we are asked to have a minimum of knowledge of psychiatry and psychology and nutrition that we can guide and direct the individual to find out where the best knowledge and understanding is available in these areas.

No surgeon would assume, if he has no training in psychiatry, that he can give all the information in that area.

The no minister should either.

We have confused, in my estimation, of recent date, the role and expertise of medical science with the latest information and health maintenance.

And I believe that this is a fundamental error because the role of medical expertise tends to deal with effects and not causes.

I would recommend a very recent comment by Dr. Steincrown in the local paper in which he pointed out that one of the biggest problems doctors have if they step out of the realm that is theirs of dealing with the effect and getting to the cause is that the individual who is the patient at this point doesn't want the advice in most cases.

Therefore, instead of looking to medical science in its curative areas after we have problems, the first place to go to is to look into the Bible and those areas of knowledge that deal with cause and effect.

And when we have thoroughly studied those and consequences may come, then we should deal with the question of the role of Jesus Christ and God as healers and the role of material knowledge dealing with the effects of problems.

But I propose first that we take a look at our responsibility as Christians in the other area.

Now this is not to say that the church ever should have or ever did, though sometimes individuals seem to have emphasized, that honey and vinegar were the cure-alls for everything.

You know that there are such books as folk medicine and I think it is unfortunate that sometimes individuals in the church and or the ministry got so close to what we would call folk cures and folk traditions even about nutrition that we lost sight of real responsibility.

My people, says the prophet Amos, perish for lack of knowledge.

There is spiritual knowledge and knowledge of the physical realm in different areas, mental, emotional, biological, nutritional.

In my estimation, it is a responsibility of the church to point the way in being careful with what we do with our minds, our emotions and our bodies, which are altogether the totality of the temple of God.

We are not dealing here with extremes.

We are dealing here with a responsibility to be common sense.

I have seldom heard what I would regard as a common sense presentation in this area, and I have said so.

Either the information tends to be out of date and in part erroneous, or there is the general assumption that to look at a label on a can becomes a spiritual rather than a physical issue and becomes religion rather than knowledge.

And since religion doesn't involve the physical, there have been those who thought it shouldn't be done at all.

And then we wonder why cancer is at the rate it is in the world and in the church.

We have a responsibility to place each area in its respective role.

There are two illustrations I would like to give.

One is a commandment which says you shall not lust, that's a ten point.

The other says you shall not eat, and then it lists, that's not a commandment, these are the laws, that list a number of unclean foods that should not be eaten.

Now what we first recognize is that to violate the commandment involves sin.

Sin is the transgression of law.

Now this law is a spiritual law, so sin can involve the transgression of spiritual law, and this is the fundamental use.

The result is eternal death.

That is the death penalty that brings about the cessation of life after which no promise of a resurrection is ever possible.

But you can also, in ignorance, without violating the tenth commandment, without lusting have eaten some unclean food that the Bible so labels.

This does not involve a sin with an eternal penalty, but it is a law you are violating, and it is a law involving the physical, because it involves something that is food.

This does not bring about eternal death.

It only brings about some minor penalty which varies with the individual's capacity.

But the Bible does say there is a physical penalty.

Now unfortunately, issues were raised that I think have no merit either way, as to whether the term physical sin or spiritual sin exists.

And there has been the tendency to say that there is no physical sin, that is that sin only exists in the spiritual realm.

In the first place, sin is a transgression of law without ever defining whether the law is spiritual, psychological, chemical, or physical, or maybe just plain legal in this world.

So the issue is not so much what terms as adjectives we use, but the nature of laws and principles involved.

And what we want to set out clearly at first.

The kingdom of God does not involve physical things that we should strive over.

It involves spiritual things.

But spiritual things sometimes do affect the physical, and the physical sometimes do affect the spiritual.

You could die from eating arsenic and not have violated the 10th commandment.

The physical produces death.

Your spiritual development is cut short.

You can be foolish in driving an automobile, because you didn't learn the laws of traffic.

And physical things, a physical accident, terminates your spiritual growth at the point at which the accident that is fatal occurs.

So we need to recognize this interplay.

But when it comes to the question we need to perceive that there is an entire area of physical things that should be kept on the physical plane that are not equal to the 10 commandments, and that are within the scope in the area of, let's say, illustrating Leviticus and Deuteronomy.

I'll quickly turn to those chapters here.

So you will know Deuteronomy 14 and Leviticus chapter 11 set a stage for the physical areas we are involved with.

Mr. Armstrong learned long ago, however, that the terms unclean meats only reflect those areas that man by himself seems not to be able to discern fully, and that there are many other areas of knowledge that we must add to this, because the Bible is the foundation of knowledge, so that there are areas in nutrition, in the milling of grains, in the processing of sugarcane that present major problems in the maintenance of health.

But before I go into that, I want to turn to an aspect of this question of unclean meats so there will be no misunderstanding.

The kingdom of God is not meat and drink, it involves a spiritual area, but we are also physical beings in this life.

And although the kingdom of God, in terms of standing before the judgment seat of Christ, does not recognize you or Gentile, Barbarian, or Scythian male or female, there is no doubt that while we are in this life developing the character God asks of us, that we are male and female.

And to confuse that and to decide that we can have marriages between men and men and women and women is to really be confused.

You see, there are people who do not discern fully this matter.

So, the kingdom of God may not involve horses, are allowed to give it to the stranger who is in your gates, and there are Gentiles, of course, who would do this, that he may eat it, or you may sell it to the alien.

You were allowed to sell even that which was clean that died of itself, or you were allowed to give it.

Now, let us note that there is a distinction between the previous verses, one through twenty, which define the clean and the unclean, and this verse, twenty four, which defines what we call that which is common.

I'm using a term that came down in literature, in other words, if a clean animal dies of itself, is torn of beasts, or is weary.

You know what we mean? This kind of animal is also not to be eaten, not because it is unclean, this is not true, it is clean, as an animal, it's structured, it's flesh, but something has happened to it in terms of the process of dying that makes it common or unfit, a common meaning that was available to people in common who took no care or concern.

We turn over to the book of Acts where Peter recognizes this thing.

There was a vision which we're not concerned with.

Peter said after seeing the vision of all these creatures, and he was told to kill and eat, which was symbolic, he said, not so, Lord, because the law makes very plain.

And he was in fact telling God that the literal explanation of this vision was impossible.

Even after Christ died and after the terms of the New Covenant came to be the standard of Christian conduct.

The law of unclean meat still says, Peter says to God, not so, Lord, for I have never eaten anything that is common or unclean.

Two separate words, common or coignee, had reference to that, which was allowed to be given or sold to the Gentile.

It could include that which, the clean animal that was strangled, that had blood, that was wearied or torn or died of itself.

And the unclean was the unclean animal.

Then God explains in the vision what God has cleansed do not call thou common.

Interesting.

What was cleansed Peter didn't know.

But don't call it common, that is, to be clean.