

## 1995 St. Louis Bible Conference Postmortem

[NOTE: There was no B session for Sunday, November 12, 1996 due to pastor's laryngitis. Bible classes for Tuesday, November 14 and Thursday, November 16 were cancelled due to the 1995 St. Louis Bible Conference.]

For the fourth year in a row, Grace Doctrine Church has received the ultimate compliment from Colonel Thieme. He has once again commented to me that our organization has put together the highest quality and most professionally run Bible conference of any he has dealt with in some thirty years of conducting them.

We don't get involved in a lot of ministries here at Grace Doctrine. If it doesn't involve promoting or distributing Bible doctrine in some way, we rarely get involved. Our one big event each year is this conference. And I see no reason why it can't be organized and presented at the highest level of proficiency.

I am happy to report that this congregation has once again performed its due diligence by seeing to it that every possible detail was attended to, thus assuring that the '95 conference was another success.

I was humanly disappointed that so few from our congregation were able to attend. But circumstances which caused this were not from negative volition but from incompatible work schedules which took many of you out of the city, plus a flu bug which has hit so many of us, yours truly included. I managed to croak my way through the week.

But I extend to each of you who contributed to the success of this conference my deepest appreciation. I hope you will take the compliments expressed by Colonel Thieme and Mrs. Tapping personally. Each of you was important in the overall scheme of things, every link of which was essential to the integrity of the whole.

This ministry to which you have hitched your spiritual wagon, has been, is currently, and will continue to be dependent upon the teachings of Colonel Thieme, his theology, and his system of biblical analysis.

I consider it therefore a very important and even necessary thing for you to come into contact with this primary source of my research and spiritual growth. This is your opportunity to salute the man who, for almost 50 years, has contributed so much to the development and preservation of accurate biblical teaching in this generation. Without him this church would not exist since its foundation was motivated by his ministry. Tapers coming together to form a local church some 21 years ago.

All of you, in theory, consider me to be your right pastor. So be it. But it is important to take three days each year to recognize a man who has meant so much to so many of us. His theology is the source of the truths we have developed here and which, according to you, has changed your lives.

So, I thank you for your enthusiasm in supporting this conference. It is our opportunity to hear the consummate communicator of our day, the founder of the doctrinal movement, the leading scholar of dispensational, premillennial, and infralapsarian theology, and my personal mentor. He deserves our best effort and I am appreciative to each of you who contributed toward that end. His compliments to me are a credit to you all.

I thought I'd do two things as a postmortem to this year's conference.

First, state the four major principles which I believe were derived from the three conference sessions. I select these based on the conclusion that these are the ones which should be relatively new to you. Others which may be of importance to you personally are among principles which have been consistently communicated from this pulpit over the past 2 years or more. Secondly, a review of the "Ten Steps of Insecurity" which he gave on Thursday night and which fit right into our study.

**Principles from the 1995 St. Louis Bible Conference**

1. You cannot solve problems by emphasizing the problem. You can only solve problems by emphasizing the solution. Solutions to all problems are found in the 10 biblical problem-solving devices.
2. True fellowship is a Bible teaching situation where you have a pastor and congregation under the ministry of the Holy Spirit.
3. The door of hope means that when you develop a personal sense of destiny, you check your own agenda and take up God's agenda. Hope is the dividing line between spiritual childhood and spiritual adulthood. You cannot enter the door of hope with your own agenda.
4. In 1 Corinthians 13:13, faith is the spiritual life of the Old Testament, hope is the door to spiritual adulthood in the Old and New Testaments, and virtue love is the spiritual life of the New Testament.

**The Ten Steps to Insecurity**

**Thieme, R. B., Jr. Lesson 3 of 1995 St. Louis Bible Conference. Chesterfield, Mo.: Grace Doctrine Church, 16 November 1995. Sound cassette.**

1. Insecure husbands result in insecure wives.
2. Insecure parents result in insecure children.
3. Insecure children produce an insecure generation.
4. An insecure generation demands security.
5. In demanding security from government, an insecure generation becomes an entitled generation.
6. The entitlement is offered to an insecure generation by insecure leadership which we call politicians.
7. The vehicle for entitlement becomes some form of socialism offered by an insecure government divorced from establishment principles as found in the infallible Word of God.
8. To finance this pseudo security of socialism, an insecure government gains power, security, and entitlement for itself through confiscation of wealth in the name of the greater good for the greater number.
9. In the process, utopian socialism combines with Marxism to establish economic and political doctrines based on false theories of dialectical materialism and the promotion of class warfare. The result is big government which provides pseudo security for the insecure through public lies and false promises, sugarcoated with tricky words and demagoguery which result in the destruction of human freedom. You are not free to fail or succeed on your own.

10. Instead of government being the servant of the people the entitled, insecure people become the slaves to big government. Absolute power in the hands of the insecure and incompetent rulers, whose power lust feeds on the demands of something for nothing, results in insecure people selling their heritage of freedom for a mess of potage. This means we have the beginning of internal self-destruction of a Client Nation to God. The end is always the same as it has been since the five Jewish Client nations of the Old Testament were all destroyed by the Supreme Court of Heaven. the five cycles of discipline.

But we must remember in difficult times the true wealth of a nation lies in the believers of that nation executing the protocol plan of God. However, the stabilizing factors in this nation are already in a state of deterioration.

**CTL Hebrews 12:5** - And so you yourselves have forgotten the doctrinal instruction which teaches you as sons: "My son, stop making light of the Lord's chastisement nor become discouraged when you are reproved by Him.

**Hebrews 12:6** - For you see, whom the Lord loves, he disciplines by means of chastisement and punishes to the maximum every son who He welcomes home."

This Hebrews 12:7 will take up two ideas:

1. The recipients of divine discipline;
2. The principle of sonship.

It consists of three sentences. The first is a command, the second is an explanation, and the third is a question. Sentence #1 is made up of three words in the Greek. It begins with an accusative of purpose from the preposition: *eis* - "because of." This is followed by the accusative of the noun: *paideia* - chastisement, or "corrective discipline"

The final word is the present active imperative of the verb: *hupomeno* - "endure"

**CTL Hebrews 12:7** - Because of corrective discipline, endure!

present - Tential; used for an act which is purposed though not actually occurring at the moment. These believers in Jerusalem are not enduring their discipline but are discouraged by it and thus unable to cope.

active - Believers are commanded to produce the action of enduring under pressure.

imperative - Command

Question? How is a believer who is out of fellowship and in reversionism expected to have the wherewithal to endure divine discipline?