

# THE HIDDEN TRUTH ABOUT THE HOMELESS, PENNILESS PREACHERS

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## WHAT DO YOU BELIEVE WITH REGARD TO THE BLOOD OF CHRIST?

(Impartial Reporter and Farmers Journal, July 30, 1908, page 5)

"I had a discussion with an elderly pilgrim on something that was said during the afternoon discourse (at Crocknacrieve). (William Irvine) advanced and held on to the argument that if a man believed that Jesus Christ had died for him, that his sins were under the blood, and even if he endeavored to walk the Christ-like life daily, he would go to hell simply because he went to a church and worshipped God where the people and minister were going to hell." (No one can be saved apart from the workers and meeting in the home.)

"The devil has deluded people all over the world into believing they are saved by the blood when they have no right to even mention his name. (William Carroll, worker, Crocknacrieve Convention, Northern Ireland, August 12, 1909)

"To get the blood of Christ you must first pour out your own blood and have it replaced little by little." (Edward Cooney, early worker, undated)

"The blood of Jesus can only cleanse us when we offer our bodies as a whole burnt offering." (Jack Forbes, worker, Milltown Convention, Washington 1952)

"The blood of Christ only avails for those inside the Truth." (Tharold Sylvester, worker, Parma Convention, Idaho, 1960)

"Do not expect the blood of Christ to cleanse us until we cleanse ourselves." (Andrew Abernathy, worker, Saginaw convention, Oregon, 1963)

"It is the life, not the blood that saves you." (Howard Mooney, worker, Salmon Arm Convention, BC, 1966)

"Sometimes we come into contact with people in the world today who feel the blood of Jesus is going to make atonement for everything. If all Jesus was to do was shed his blood, he could have done that in a very short time; but He had a work to do even before He shed his blood. He spent something like 33 ½ years giving His life to make plain and clear to this world once and for all what was Truth, and what was right and acceptable in the sight of God." (John Beth, worker, Funeral notes for Dora Holland, August 5, 1968)

"I would so desire to walk in the light as He is in the Light and have fellowship with my brethren, so that His blood can keep me clean from sin." (Personal letter from Eldon Tenniswood, April 17, 1972)

"My hope of salvation is the blood of Christ but I would like to explain to you what it means. The blood of Christ is the ministry and the church in the home. Without the New Testament ministry you don't have the blood of Christ which includes the church in the home. But forgiveness of sins is a fringe benefit." (Leo Stancliff, worker, convention, California, 1981)

"All those religious people think it is under the blood!" (Jeff Reid, worker, gospel meeting, October 1983)

"Trusting in the blood is the wrong thing. It will only bring disillusionment." (Walter Pollock, Special Meeting, Spokane, Washington, 1983)

"We are reconciled by his blood but we are saved by his life. The blood of Christ is God's provision to take care of our past. That made it possible for us to become the sons of God. But we are saved by his life. It is our salvation." (We are saved by imitating his life.) Bob Corfield, worker, Montana Special Meeting, 1991)

"The blood of Jesus is mentioned more often than the flesh of Jesus, but I don't know why." (Hou Chin-Sung, worker, Boring I Convention, Oregon, August 1992)

An old worker at a Los Angeles Special Meeting said, "We talk about the blood but we never hear 'religious people' (unprofessing people) talk about the servants of God: that they came their way. The Comforter brings memories of worker visits."

The workers say that one of the weaknesses of false religions (Christian beliefs) is that they offer man the benefit of the blood of Jesus without first insisting that the person "give up his or her old leaven and repent from the old life". Statements like this show the workers' serious lack of understanding of scripture and of what Christians believe about repentance.

The workers' view of "giving up the old leaven" before the blood can be applied, is not referencing repentance of sin. The workers expect their followers to manifest visible marks of submission to the workers: a change in one's lifestyle, a verbal allegiance to the workers and the methodology of the church in the home. After a period of time and close scrutiny, conformity to the workers' expectations in manner of dress and hairstyle, changes in the home life regarding

religion, recreation and withdrawing from old friends, that person MAY then be baptized. Even then, one must continue to manifest the marks of submission and strive for deeper sacrifice. All old Christian faith in the Word of God and the sacrifice of Christ must be rejected for trust in the workers and their way. The blood is seen as a covering only as long as he or she has the right attitude towards the workers. The Holy Spirit and the blood covering can be lost at any moment and is by no means ever guaranteed or considered eternally secure.

The fear created by this unscriptural teaching has wrought horrible consequences on many within "the Truth" who keenly felt the helplessness of their situation. Knowing within their hearts that they were still in bondage to sin and being told by the workers that what they have done is not good enough, some of the friends have committed suicide. Some have left the meetings and all hope of a relationship with God or fellowship altogether. Their lives take a nosedive into sin, confusion and hopelessness. They could not live the life expected of them and the future offered no hope. Because the "Truth" was viewed as the only Way, why continue the pain? Life was viewed as hopeless.

Outsiders who have attended "Gospel Meetings" and other gatherings might be very puzzled to hear or read the workers' statements regarding the Blood of Christ. The Blood of Christ is usually mentioned purposely when Christians from outside the group are in attendance because the workers know how important the Blood is to them. This is done to allay any suspicion and doubt that those in the group believe in it. However, specifically **what** they believe about the blood is the real concern.

One worker at Walla Walla Convention in June, 1989, wondered, "*Where do people get to thinking we don't believe in the Blood?*" He rationalized this by saying that some workers in the early days had simply overreacted to the teaching of the orthodox church and played down the blood. That kind of rationalization might make the "saint" feel better but does not dispel the obvious conditional and diffident attitude this group holds regarding the blood. It doesn't explain why the workers rarely mention the Blood of Christ in their meetings unless they know someone is wondering about it. Nor does it explain why workers such as Jack Carroll would openly mock the blood while visiting privately with "the saints." One man recalls very clearly hearing Jack singing a parody of the old Christian hymn, **There's Power in the Blood**, and laughing at its meaning and at those who placed their trust in that Blood. Others have also commented on similar experiences and the double meaning of their words.

"I remember a couple of brother workers who visited in my home and they openly made fun of the grand old hymn, **Power in the Blood**. I will always remember the look on their faces as they mockingly sang those lovely words. I had to pray specifically 'Father, forgive them for they know not what they do.'" (Personal letter from an ex-member in Ireland, May 24, 1993.)

Obviously, from discussions with and comments from the workers, members and ex members, one can see that their viewpoints are non-orthodox, restrictive and contradictory.

1. One can only be covered by the blood if one walks in the Truth. (professes **into the Jesus Way**.)
2. One must prove oneself worthy before one can have the hope of gaining any blood covering.
3. The blood will only cover one's past sins, and one must pay the price himself, just as Jesus did, thereby denigrating the efficacy of Jesus' sacrifice once for all of our sins. Present and future sins are not included in the blood covering.
4. Lastly, Jesus' blood is considered to be derived from natural generation. He is just a man, not God, therefore his sacrificial life and death are not seen as an infinite atonement but rather an "example of how each one of us should live and die to self."

If one were able to place one's trust wholly in the shed blood of Christ for one's salvation, no need would exist for the 2x2 ministry to be mediators, examples, or the only messengers. Yet, they see themselves as the only means of keeping Jesus Christ alive in our day. They see themselves as manifesting the Christ, the Word made flesh. **They have replaced the blood of Christ with themselves.**

**"I had once been in the Christian Convention group. On my birthday I received a card and picture and a note from my aunt (a worker). I had written her note saying, 'I was so thankful for the blood of Christ which covers all my sins and lets me stand before God, clean through Christ's**

blood.' Her answer was, *'You have no right to claim the blood of Christ to make you clean. You are unclean. You are walking in the Way of the World. You are not walking in the Truth. You are blind and should turn back and walk in the Lord's Way, Truth and Light and not walk on blindly as the world, having turned from the Truth.'* (Personal letter from an ex member from the Midwest USA November 11, 1981)

Another woman said, *"I can't remember being taught anything about the blood except we were thankful for it when we drank the wine on Sunday."* (Personal questionnaire from an ex member.)

*"I don't remember a worker ever talking about the blood of Christ."* (Personal questionnaire from a man raised in the group.)

The blood can obviously be turned on and off depending on whether or not a person is walking separately from the world. *"When we try to obey, then the blood cleanses us. When we stop practicing the word of God, then the blood of Jesus stops. As we try, the blood makes the cleansing perfect and complete."* (Anton Koutsourelis, Greek worker at Chelan Convention, Washington, 1981)

In reality, the workers believe salvation is through conformity to their requirements and expectations; not by salvation through faith in the Blood sacrifice of Jesus by the grace of God the Father.

*"God does not take any into a prepared eternity unless they work to get there."* (Worker Notes: Things We Need Not Fear)

*"It is our works by which we are saved. Our works are everything we are."* (Dellas Linneman, worker, Gilroy Convention, California, 1981)

*"There is a price to pay. May God help us to be willing to pay the price."* (Eddie Cornack, worker, Denver Convention, Colorado, 1965)

*"It is done one stitch at a time and as you work on it, the pattern takes shape. We have to work on our salvation daily and one bit at a time. Unless we work on it, it won't get done."* Worker at Special Meeting at Murray Hill, New Jersey, April 8, 1973)

## WHAT IS THE KINGDOM OF GOD?

*"The Kingdom of God is founded in the world by the mutual sacrifice of God's servants and of God's saints."* Jack Carroll, worker, Hayden Lake Convention, Idaho May 5, 1932)

*"The Kingdom of God is the reign of God manifested to the world in the life and ministry of Christ."* (Jack Carroll, worker, Personal Notes: Kingdom of God Studies, page 8)

The Kingdom of God and "the Truth" are seen as one and the same. The Kingdom is a spiritual kingdom where Christ is King over the hearts and lives of the subjects. The Kingdom cannot be founded or extended apart from the continual sacrifice of the workers and people of God.

Jack Carroll defined the Kingdom of God as made up of a scattered people in a world-wide fellowship of brethren in the same family: *"shepherds and sheep in the same fold, a united people in the Truth. The workers are the Shepherds and the members are the Sheep."*