

Servants' NEWS

Vol. 2, No. 4 A newsletter for servants of the Almighty Eternal Creator, wherever they may be

May 1996

Local Efforts Surge Forward

Tulsa Meeting Agrees to Let Christ Lead

Thirty-three local congregation elders and hosts and about 70 other brethren gathered together for three days of meetings, April 12-14, 1996. The meetings' purpose was to determine how these groups could work together to serve the brethren and to preach the Gospel. Most of those attending had recently departed from the Church of God, International because the leadership there is clearly unqualified by Biblical standards. (See *Servants' News* Feb. and March-April.)

This meeting was an excellent example of how leaders of congregations can work together

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The Christian Beacon Lays Foundation

The Christian Beacon, a quarterly publication, began with its Spring 1996 issue. It is a 24-page, two-color publication distributed free of charge to those who want it. The mission statement of *The Christian Beacon* is "to provide a source of biblical education, inspiration, and to promote unity and cooperation among God's people worldwide while illustrating the shared ministry of the Royal Priesthood, the Spiritual Church of God."

The Christian Beacon has no employees—all of the time to write it and produce it is donated. (Contributions are accepted to defray production costs.)

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Expansion in Russellville, Arkansas

A small group of holy spirit led individuals have been sponsoring a local work which comprises of not only literature but also a radio program in Russellville, Arkansas. Responses to the *Points of Truth* radio broadcast have picked up dramatically. We are receiving multiple inquires each week now. We have four brand new people attending services, all in the last two months. I am scheduled to meet with two more this week. It looks as though they, too, desire to fellowship with us. (Please, don't get the impression that we screen prospective members, they just requested a meeting to answer some Bible questions.)

Of the four already attending services, one is attending

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Giving & Sharing and Bible Sabbath Association Expand

During April 5-7, Richard Nickels, founder of Giving & Sharing and newly elected President of the Bible Sabbath Association held meetings in Fairview, Oklahoma to determine how the work of these organizations could further their purposes through the help of others. Since 1978, Giving & Sharing has served as an exchange point for doctrinal and historical information, as well as provided access to commercial religious books at near wholesale cost. The Bible Sabbath Association is a non-denominational organization promoting the Sabbath

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UTILIZING RESOURCES IN THE LOCAL CHURCH

It may be helpful to reflect on the items below and attempt to make them a part of our culture lest we go back to the problems and oppressiveness of the past.

It would be great if UCG built in some checks 'n balances and accountabilities for actions and words. Much damage has been done to people and their credibility over the years. Many or most people that have been thrown out were harassed over little, nothing or gossip. We need **clear** policy guidelines to protect the membership from abuse and also constitutional changes to ensure this. I get the distinct impression that GCG is going back to its old ways from recent Global News articles and the recent letter to GCG members. GCG is still acting as if the ministry is the medical profession and refuses to reform their structure to ensure accountabilities and checks 'n balances. Sure, they are trying hard with "servant leadership" lectures and a code of conduct, but there is no way they can be enforced with the current structure and culture.

We need **genuine** avenues resolving problems and to vent upsets, otherwise vocal anger will be the result. It is quite easy to set people up to make them angry and then to deal with them because they spoke to someone to get it off their chest. Hopefully we can learn that problems are normal in human relationships and most do not represent division nor are half as serious as we thought in the past.

Need Clear Policy Statements and Guidelines

On another issue, I would like to see clear policy statements on utilizing the huge resources in the local churches. In WCG, we did wonderful international and national Works. But very little at grassroots level. Perhaps we could have guidelines on: 1) Doing good works in the community; 2) Utilizing talents in the Church; 3) Utilizing spiritual gifts; 4) Rotating functions/duties/opportunities (eg hall setup, sermonettes, opening and closing prayer, hall clean up crew, librarian etc).

In this way members would have an opportunity to turn down a certain duty for a given year. They can be asked again the following year, etc. This can be by way of sign up sheets. One problem over the years is the entrenchment of people in these types of positions leading to a virtual ruling class, favours to them, negative aspects of hierarchy developed, a clique developed around ministers resulting in some of these people becoming spies and enforcers. Many of us are perceiving that this is happening again.

Needed: A Culture Permitting the Exercise of Gifts

Talents, gifts, opportunities should not be limited to patrol duty, clean up, etc. It is **much** bigger than that. There seems to have been this fear that people become haughty or proud just because they appear to have talent, initiative or are gregarious. Ambition or motives are then attributed to them. It doesn't take too long before these people are 'discussed' in higher circles and are forced out. And we wonder why we have a Church of so many lifeless and fearful people. Those with motivation are not dissidents, but simply have the Spirit which yearns to be outwardly released. Can we create avenues for this Godly energy to be released?

We are meant to be the happiest and most positive people in the world. **We should be enjoying our salvation!** One should enjoy it without tension and false allegations and motives being imputed. We must resolve this issue by setting up systems and policies which would entrench a culture permitting God's children to exercise their gifts. Letting people walk all over you is not acceptable—the bad guys win and over the years, the Church's culture changes into one filled with the wrong spirit—a grassroots problem difficult to perceive from a ministerial position. The men of God in the Bible (including Christ) usually stood up to evil—they normally did not allow themselves to be trampled underfoot. Just letting someone trample over you will not resolve the problem but just lead to one eventually being set up and thrown out like so many over the years.

—Craig White

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Servants' News is published monthly except for combined March/April and September/October issues. Subscriptions are free to people interested in obeying their Creator as described in the Bible. We believe His law is the basis for living a life pleasing to Him and living at peace with our neighbors. We believe the holy spirit gives us the power to live such a life as long as we continually repent of our sins, accept the salvation provided through our Savior and strive to live "by every word that proceeds out of the mouth of God" (Deut 8:3).

We believe the gospel should be given freely—you may copy this newsletter and give it to others. *Servants' News* has no financial ties with other organizations, but is financed by gifts and donations to our ministry. We have not received IRS tax exempt status, but the IRS allows some charitable deductions without such status (see IRS Publication 557, p 16, col. 1).

Editor & Publisher: Norman S. Edwards

Production Editor: Norman A. Brumm, III

Associate Editors: Marleen Edwards,
Phyllis Brumm, Robert & Christine
Feith, Jeanne Ireland

Contributors: Many! "Thanks" to everyone involved!

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Servants' News
PO Box 6516
Springdale, AR 72766-6516

Phone: 501-872-1003

Fax: 501-872-1004

E-Mail: 75260.1603@CompuServe.com

Subscription and literature requests may also be sent to these addresses:

Canada: Servants' News, R.R. #2,
Hastings, Ontario, K0L 1Y0

Scotland: Steve Little, 14 Roman Camp,
Broxburn, West Lothian EH52 5PJ
Phone: 01506 853822

Australia: Dale Heslin, 9 Alice Jackson
Crescent, Gilmore, ACT 2905

Most scripture quotations are from the New King James Version unless otherwise noted.

The nuts and bolts or the central core of Christianity can be presented in various ways. You can say that the basis of Christianity is

THE THREE H'S

of True Christianity . . .

like white-washed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all un-

God's love. Yet you can't even begin with that if you don't keep his commandments (John 14:15). Then there's repentance. Whole series of articles each could be given on God's love, God's law and commandments, repentance and any other very vital aspect of Christianity.

But there is another angle on the basic, central core of Christianity. There are three characteristics which have a daily application to living the Christian life. They are called the "Three H's", and their relationship is directly connected and vital to true Christianity.

The First "H": Hypocrisy

"Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Peter 2:1-2). In order for us to grow, we must lay aside all of these evil deeds, and among them is hypocrisy, which is our first "H".

Defining Hypocrisy

What is hypocrisy? We all have our ideas as to what hypocrisy is. Peter says that hypocrisy prevents us from growing. Since the Bible warns us over and over about hypocrisy, we need to nail down exactly what it is, so that we may avoid it. Webster's dictionary defines hypocrisy as, "a feigning to be what one is not or to believe what one does not," especially in the area of "virtue or religion".

And as he spoke, a certain Pharisee asked him to dine with him. So he went in and sat down to eat. And when the Pharisee saw it, he marveled that he had not first washed before dinner. But the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not he who made the outside make the inside also?" (Luke 11:37-40).

This attitude pervaded the generation of our Savior's time and was exemplified

in the Pharisees. While they were full of greed and wickedness they presented themselves as clean and shiny cups.

"In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, he began to say to his disciples first of all, 'Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that will not be revealed, nor hidden that will not be known'" (Luke 12:1-2). Hypocrisy is like the cup described in Luke 11:39. Imagine that someone has filled a cup full of a poisonous concoction. Then he cleans the outside, waxes and buffs it to shine it up. He might even put some coloring and odor enhancer inside to make it look and smell like a delicious cup of freshly squeezed orange juice. Then he hands it to you and says, "Here, have some juice."

That is what Christ was pointing out — pure, simple, unadulterated hypocrisy. The Pharisees presented themselves as clean, pure and shiny, while their insides consisted of poison. Hypocrisy involves the deception in hiding the poison and the attempt to disguise it as something else, all of which is a form of lying.

Pharisaic Hypocrisy

Our Savior listed many of the ways that the Pharisees were hypocritical when he condemned them.

Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation....

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone....

Woe to you, scribes and Pharisees, hypocrites! For you are

cleanliness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous (Matt 23:14, 23, 27-29).

They made a pretense of being righteous and yet they took advantage of the disadvantaged. They were, shiny on the outside, but wicked on the inside. They paid attention to the smallest of details because it made them to appear righteous, while they ignored the more important, somewhat intangible, parts of the law. The comparison to the grave is obvious, graphic and specific.

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also (vs. 25-26).

Our savior used the cup analogy again to show hypocrisy, this time saying they were full of extortion and self-indulgence.

He saw clearly what these self-proclaimed "religious" people were, for he said to them, "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me'" (Matt 15:7-8). That is indeed hypocrisy! Like the cup of poison, they were shiny and clean on the outside but their insides were full of greed, wickedness, extortion and self-indulgence!

Hypocrisy Can Be Subtle

Consider again the cup of poison labeled as orange juice. What if someone put a label on that concoction of poison with the words, "CAUTION, POISON!" printed in big letters on the cup? Would that still be hypocrisy? No, it wouldn't. There would no longer be any hiding and lying — no deception,

no attempt to fool anyone.

Someone once said that he felt that certain vegetarians were hypocrites because they produced some soy hamburgers that tasted very much like the real thing. He said, "That is pure, outright hypocrisy!"

Vegetarianism is not hypocrisy. The people manufacturing the vegetable products which look and taste like meat are not hiding anything or lying about it. The label on their "burgers" tell you that the product is made from soy. No deception here — no attempt to trick or fool anyone.

Avoiding Hypocrisy

Our Lord and Savior condemned the Pharisees of being hypocrites. Another example is in Luke.

Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, "Oh, God! Look at me! Aren't I great! I am so thankful that I am not like all these other people; extortioners, unjust, adulterers, or even like this publican or tax collector. And it's not just what I don't do that makes me so great and thankful, it's also what I do! I fast twice every week! And I not only give tithes of my increase, but I also give tithes of all that I possess!" (18:10-12, with author's paraphrase).

The Pharisee was exhibiting pure, raw hypocrisy — the epitome of a cup of hypocrisy — filthy on the inside, but shiny on the outside! "And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God be merciful to me a sinner!'" (v. 13).

This publican was a cup of poison, too, that is, a carnal man full of faults just like you and I. But it was as if he had a big sign on his forehead saying, "POISONOUS SINNER INSIDE!" The Pharisee had no sign warning of his poison and was trying to palm his poison off as righteousness. So even though both men were sinful — full of poison — God's attitude toward one was completely the opposite of his attitude toward the other. "I tell you, this man [the tax collector] went down to his house justified rather than the other; for everyone who exalts himself will be abased, and he who humbles himself

will be exalted" (v. 14).

By exalting one's self, a person is hypocritical. In self-exaltation we are attempting to deceive others, and perhaps even ourselves—and maybe even God. "Look at me!" we say. "I'm worthy of praise and being looked up to by all you sinners out there!" But every honest person knows that he or she is full of evil and wrong doing — even the best of us. So we are lying to others, to ourselves and to God when we exalt ourselves. By humbling ourselves, we exhibit the poor and contrite heart and spirit that God loves. It's like putting a big label on ourselves warning all of the "poison" within.

Showing that label—admitting to ourselves, to others and to God what we really are—allows us to avoid hypocrisy and allows us to grow.

The Second "H": Humility

We just read that our Savior said, "...for everyone who exalts himself will be abased, and he who humbles himself will be exalted" (Luke 18:14). This humility is our second "H".

But he gives more grace. Therefore he says: "God resists the proud, but gives grace to the humble."... Humble yourselves in the sight of the Lord, and he will lift you up (James 4:6, 10).

God definitely desires humility. And he not only desires it, he also requires it.

And Jesus called a little child to him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven" (Matt 18:2-4).

Humility is a trait that our Savior said we must have in order to enter the Kingdom of Heaven.

When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, "give place to this man," and then you begin with shame to take the lowest place. But when you are invited, go and sit down in the lowest place, so that

when he who invited you comes he may say to you, "Friend, go up higher." Then you will have glory in the presence of those who sit at the table with you (Luke 14:8-10).

This is humility in action. "For whoever exalts himself will be abased, and he who humbles himself will be exalted" (v. 11).

Exalting yourself is a major component of hypocrisy. Here again, hypocrisy and humility are shown to have a direct relationship with each other. The more you have of one, the less you have of the other.

Defining Humility

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross (Phil 2:3-8).

Here, Paul defined Humility by our Savior's example. He had it all — everything in the universe — everything in existence — it all belonged to him to do with as he pleased. But in the greatest demonstration of humility in all creation, he gave all that up — risked it all — in order to offer his life so that human beings might have the opportunity to live forever and share in God's creation. Paul also defined humility in his letter to the Romans:

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.... Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion (12:3, 16).

Verse 10 is one other definition and this brings us to our third "H". "Be kindly affectionate to one another with

brotherly love, in honor giving preference to one another.”

The Third “H”: Honor

What is honor? The dictionary defines it as “outward respect”. Is honor the same as respect? How is it different? What does honor have to do with hypocrisy and humility? And what is God’s view on honor?

Many of us were taught by our parents to address older men and men in positions of authority as “Mister”. Some churches teach that “common” or “ordinary” members of the church should address the elders, and especially “ministers”, with the title of “Mister”. What is Biblical about “Mister”? Is it showing proper respect? Many are familiar with the scripture in Leviticus 19:32, “You shall rise before the gray headed and honor the presence of an old man.” While this verse does not say “respect” — it does says “honor”.

Is there a difference between honor and respect, and if so what is the difference?

“Respect” in the Hebrew

The Hebrew words for “respect” come in two categories. One category means to “have regard to, take notice of, or to turn toward or look upon.” An example of this is the “respect” God had for Abel’s sacrifice and not Cain’s in Genesis 4:4-5. God also had “respect” unto the children of Israel as he took notice of their plight and remembered them in Exodus 2:23-25.

The second Hebrew type of respect means “to lift up a person in a partial sense, to look at and be partial” and in this sense implies “to exalt one over another”.

The books of the law are quite specific regarding this kind of respect. “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s” (Deut 1:17-KJV). “Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous” (Deut 16:19-KJV). The NKJV replaces the term “respect” with “show partiality”.

Solomon also spoke of this “respect”. “To have respect of persons

is not good: for a piece of bread that man will transgress” (Prov 28:21-KJV). The wisest man of his time knew that no man is worthy of this kind of “respect”.

“Respect” in the Greek

The Greek words for “respect” come in the same two categories. In the first category, as an example, we are not to let people judge us “in respect of” or “regarding” holy days, new moons or sabbaths (Col. 2:16).

In the second Greek category we find the same meaning regarding partiality or showing partiality. “For there is no respect of persons with God” (Rom 2:11-KJV). “But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col 3:25-KJV). “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?... But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors” (James 2:3, 9-KJV).

In the Bible, respect (in the sense of how we view other people) is always mentioned in the negative.

“Honor” in the Greek

The Greek words for “honor” also come in two major categories. The first means “glory or a glory type of honor”. This type of honor is reserved for God. Revelation 19:7 gives us such an example: “Let us be glad and rejoice, and give honor to him...” (KJV).

The second type of Greek “honor” means “to revere, venerate and to think of something having value.” We, as saints, are told to have this attitude toward our parents (Eph. 6:2), widows (I Tim. 5:3) and our wives (I Peter 3:7). In fact, we are told to “honor all people” (I Peter 2:17).

“Honor” in the Hebrew

The Hebrew words for “honor” come in two major categories as well. The first refers to “majesty, ornamental

glory or magnificence”. This also is reserved for God as Psalm 96:6 says, “Honor and majesty are before him....”

The second category of Hebrew meaning for honor means “to be heavy or in a state of heaviness.” When associated with people, it is used in a figurative sense of honor. What does heaviness have to do with honor? We are told to “Honor your father and mother” (Ex. 20:12), to honor the Sabbath day (Isa. 58:13) and to “Honor the LORD with your possessions” (Prov. 3:9).

So, what does heaviness have to do with honor? Follow this line of reasoning: the heavier the weight of a metal, the more its value. We speak of the “gravity” of a situation implying that the situation has “weight”. We say something of great importance may weigh “heavily” on our mind. If something is important it carries weight in our mind. So should it be when we honor another person. When we honor someone, we put them in the forefront of our mind — we give them “gravity”, “substance” or “weight” in our minds. By honoring someone, we are esteeming them as better than ourselves — as having more importance in our lives than our very own selves. Remember Philippians 2:3-4 and Romans 12:10.

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others” (Phlp. 2:3-4). “Be kindly affectionate to one another with brotherly love, in honor giving preference to one another” (Rom. 12:10). Isn’t this true humility? Isn’t this true honor? Humility and honor are closely tied together.

There is a difference between “respect” and “honor”. Respect is more of an outward show, whereas honor goes far deeper than that. Honor deals with our true, inner thoughts and our very regard for others.

Worldly Respect - Vs - Godly Honor

So, should we call men “Mister”? There was a recent Reader’s Digest article relating how people in the world are lacking in an outward, formal show of respect, and this is exemplified in our not using the term “Mister” much anymore. The article urged us to employ

this outward show of respect a lot more in the world these days. This is all well and good as long as we are talking about worldly respect. Paul adapted himself to the world in any given situation he found himself in at any given moment, whether it was to the Jews, those under the law or those without the law (I Corinthians 9:20-23).

Yet what does God say about titles and this “Mister” issue?

[The Pharisees love] greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven, Neither be ye called masters: for one is your Master, even Christ (Matt. 23:7-10, KJV).

Christ quite specifically condemned “titles”, including the term “master” (of which “mister” is the modern derivative). We, God’s disciples and children, are all brethren (Matt. 23:8). We must, as brethren, show godly honor to our brethren, truly esteeming others better than ourselves rather than exalting ourselves (Matthew 23:11-12). The Pharisees thrived on the religious “titles” of their day of “Rabbi” and “Master”. They did not themselves show godly honor.

If some man publicly says that we are to call him and others of his rank “Mister”, then that is like an open admission that they are not our brothers, are better than we or superior to us. Even at the best meaning one can ascribe to this action, they are demanding worldly respect like business associates, social ladder-climbers or, in many cases, government officials!

Connecting The Three “H’s”

Honor and humility are directly related. “The fear of the LORD is the instruction of wisdom, and before honor is humility” (Prov 15:33). “Before destruction the heart of a man is haughty, and before honor is humility” (Prov 18:12). “By humility and the fear of the LORD are riches and honor and life” (Proverbs 22:4).

Hypocrisy is the exact opposite of the combination of honor and humility. “Therefore the LORD said: ‘Inasmuch as these people draw near with their

mouths and honor Me with their lips, but have removed their hearts far from Me, and their fear toward Me is taught by the commandment of men’” (Is. 29:13). This was the passage our Savior quoted in Matthew 15:7.

Are you avoiding hypocrisy while showing the proper honor to God and your brethren in the proper spirit of humility? Are you a hypocrite? Do you exalt yourself above others? Are you truly humble in how you think of yourself? Do you exhibit true, godly honor to ALL people? How about when you meet people out in the world? Or, for example, when you are driving?

Here’s a quick example of exhibiting humility, showing honor and avoiding hypocrisy:

Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just” (Luke 14:12-14).

How many of us do this? This is the true spirit of humility and honor and the opposite of hypocrisy.

Three “H’s” In The Church?

How do we think of ourselves as a group? Many often talk about how they are just one of the many branches of God’s true church, yet some of them still think in an exclusive frame of mind. Some claim openly and loudly that they are the only true branch, or that they are the only ones through whom God is working. Which “H” is being exhibited?

How do we receive correction? We’re not speaking of ill-placed correction, for there could be many reasons for an adverse reaction to that kind of correction. We’re speaking of good, accurate correction. It should not matter where this correction comes from. We should see it as a help for us to improve our poisonous situation. Often when correction comes from someone we may consider younger than us, less mature, or even “below us”, we think to ourselves or others, “Who does he/she think he/she

is?” Which “H” is being exhibited?

We are all brothers and sisters in Christ. We are all members of the body of Christ, the church of God. No matter who we are — elder, evangelist, teenager, teacher, elderly man or a newcomer to the church — not one of us is above another or better than others. If we are offended at correction, especially if it is offered from someone in a spirit of humility—be it from a friend, someone you scarcely know, a child or an elderly lady—we are exhibiting hypocrisy. We are exalting ourselves when we are offended at proper correction. We need to take correction no matter who it is from. We can even learn by listening to people who are deliberately trying to insult us. Even then, taken with the proper “grain of salt”, God may be teaching us a lesson that we’ll miss if we get puffed up and let hypocrisy take over.

Are we playing politics in God’s church? Human nature wants to be important or to have power or to be in a position of prestige. Those who allow this desire for preeminence to influence their behavior tend to present themselves as something they are not. They try to exalt themselves. They try to present themselves as good or important; as someone who is worthy of being “elevated” or looked on as good. Again, which “H” is being exhibited?

Conclusion

Sure, we all want to put our “best foot” forward — to make a good impression on others — to have others think well of us. And there is no need to literally hang signs around our necks saying, “Poisonous Sinner Inside.” But that is the difference between humility and hypocrisy. If you exhibit true humility, then that is the sign that wards off hypocrisy.

The “cup” of hypocrisy is a horrible, insidious cup of greed, wickedness, extortion and self-indulgence. We all have some of it inside of us. In order for us to grow and eventually enter the Kingdom of God, we must lay aside this cup of hypocrisy. We must put on true humility and exercise true godly honor. Hard work, diligence and drawing close to God, all with God’s help, is required of us to accomplish this task.

—Norman A. Brumm, III

From the Back Row

Commentary on the Church of God by Alan Ruth

Aligning Ourselves With God

Which “work” do you support? Which headquarters do you choose to follow for direction? Which council of elders or ministerial council do you look to for spiritual guidance and for defining the objectives toward which you are to move? With whom do you counsel in order to find out who and how you are to serve? What is your “alignment”?

Dependence on men has been taught to us in the church. We rely on the worldly, corporate philosophy brought into our fellowships as our guide. Many of us receive our “marching orders” as Christians from those who believe such concepts. We align ourselves with a particular organization and look to a church headquarters for guidance. The desire in humans to be a part of a group and to rally around a cause is strong. It is not wrong to support and affiliate with a church group. We need, however, to refocus our attention on our **primary** loyalties and on where we are ultimately to seek spiritual direction.

The book of Revelation tells us where our true alignment ought to be. “And He [God] who sat there [a throne set in heaven] was like jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald...And from the throne proceeded lightnings, thunderings and voices. An there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass like crystal” (Rev. 4: 3, 5-6). This awesome picture draws our attention to where a Christian’s headquarters is.

“Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads” (Rev. 4:4). These elders, chosen by God, are His constant counsel in regard to His plans and His work.

“And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the book of life...And anyone not found written in the Book of Life was cast into the lake of fire” (Rev. 20:12, 15). This book of salvation shows who we are to serve. We are to love and serve not only those currently in the book (God’s elect), but also humans who potentially could be in this book of eternal life (all mankind).

It is God’s **true** headquarters, where God receives input from the **true** council of elders, that we can take advantage of wherever we are on the earth. These elders impartially draw from the foundation of wisdom of God’s word and **always** follow God’s lead. Additionally, our desire must be to serve **all** humanity and not only a man-made mailing or tithe list.

Brethren, we are **not** sheep without a shepherd or children without a Father. God has not left us alone. Our first and foremost connection is to God and His **big** work from heaven and **not** to a particular church organization! We have **always** had direct, instantaneous and personal contact with our true leader and with headquarters. It is by God’s Spirit that we receive our objectives and what we are to accomplish. Contact, counsel and leadership from HQ is only a prayer away. 

The Apprenticeship of God

Jesus had just completed training those that would help spread the gospel to the world. Near the end of His life He said to His students, “You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things I heard from My Father I have made known to you” (Jn 15:14-15). Jesus declared that the disciples’ primary training period had finished. They were to receive their “graduation” from the apprenticeship of truth and love which they had learned. Their graduation ceremony would come at Pentecost, when they would receive the power to finally go forth and serve.

In our church history we have not done a good job motivating the brethren to take up their full responsibility as Christians and utilize the gifts of God’s Spirit to serve and spread the gospel. We are extremely hesitant and reluctant to change due to a lack of trust in God’s Holy Spirit in His people. We have a strong desire to build organizations, rather than character.

Instead of apprenticing members for service and then graduating them, many are content to create members who maintain a spiritual dependency on a church organization. It is unfortunate that while Jesus treats all of us as friends, brethren who grow as Christians find leaders and churches who still wish to treat them as servants, not friends. The practical application of apprenticeship is greatly lacking in our fellowships.

What can we do to apprentice and help the process of graduating the church for service? First we must realize that **each** Christian is to be a one-person advertisement for the kingdom of God. Second, making mistakes and taking risks are a part of the learning and growth process in becoming more proficient servants. The church of God need not fear this, and ought to encourage brethren to extend themselves in this area. When brethren make mistakes, we should not abandon our goals, but rather use it as another lesson that improves our character of love on God’s road to eternal life.

Third, instead of trusting in human direction of God’s people we ought to ask God to help us trust Him to guide His people. Fourth, those that consider themselves “leaders” in the church need to acquire an attitude of someone who apprentices, not rules or baby-sits, God’s people. Leaders would benefit by “putting on the clothes” of the lowliest member of their congregation and sitting in the back row of church to learn the foundational attitudes needed to implement an apprenticeship program.

The Pentecost of Acts 2 was God’s graduation of His first 120 teachers. They in turn apprenticed other disciples. Unfortunately, they failed to heed God’s admonition to go into all the world and bear witness of God’s message and His work in their lives. God allowed persecution and scattering (Acts 8)—His graduation and “wake up” call to His children—to motivate them to fulfill their calling as Christians. We, today, are already scattered, but we can do much to enhance our spiritual strength by apprenticing. It is time for us to expand and fulfill our destiny as God’s elect. 

Why HASN'T *SERVANTS' NEWS* PRINTED OR DISTRIBUTED YOUR ARTICLE?

A look at *Servants' News* article selection process and some guidelines for people interested in writing to serve others.

Every week, *Servant's News* receives between two and a dozen articles intended for us to publish or distribute. The biggest single reason we have not done so is lack of time to read and evaluate the articles. That is *our* problem, and we are currently taking steps to arrange for full-time help. We hope to have a story on this for the next issue.

In the mean time, we will cover a few issues that will help writers understand our difficulties and maybe some of their difficulties. The last few points should be of help to people writing for *Servants' News* or for many of the other fine Sabbath-keepers publications.

Received Many Articles on the Same Subject that Reach Different Conclusions

It is difficult to publish one article without reading all of the others. "The first one to plead his cause seems right, until his neighbor comes and examines him" (Prov 18:17). Some articles seem so Biblically based and sound until we read another one that uses some different scriptures or derives a different meaning from them.

We could publish all of them separately, but that would require a great amount of printing and postage, not to mention a great deal of time to read. We would rather study them ourselves, publish the one best article if possible, and if none represents the subject well, then work with the authors to make a new and better article.

Article Seems Correct, but Contains Too Much New Information at One Time

For a full explanation of this principle, see the accompanying article *Teaching Unpopular Truth to Skeptical People*, at right. There are definitely limits to what people can adjust to all at once and there are limits on what the Father and His Son told the apostles in order that

they be "able to bear it" (John 16:12).

Conclusions Not Really Supported from the Bible

Nearly every article we receive contains scripture quotes, and most of them have quite a few. But sometimes we find articles where the **minor points** are well established by Scripture, but the **main points** are mostly established from quotes of other "authorities" or simply by the writer's own claims.

Other times we receive articles with statements like "No Scripture tells us to..." and we can think of several Scriptures that say that very thing.

Another common form of Bible misuse is assigning a specific meaning to a verse and insisting that that is the only true meaning of the original text. While there are many mistranslations in most Bibles, more evidence is needed than just one writer's insistence that a text should read a certain way. How was the same word translated elsewhere? Are there any translators that agree with you?

Too Contentious

Some articles written to point out unbiblical practices among the Eternal's people spend far too much time on the sins of other people or organizations. The reader is left feeling that the author was incredibly hurt by the individual or organization that he is writing against. Indeed, many people have been personally hurt or injured by friends or "ministers" in Sabbath-keeping organizations. They may have lost all their friends, may not have been recognized for their service, may have been publicly lied about, etc.

The point is, our Saviour told us all of these things would come upon us when we follow Him. He asked for the forgiveness of the very men that put the nails in His body. Those that are to be teachers should recognize that it is a blessing to be persecuted for righteousness' sake (Matt 5:10-12) and let the Eternal handle any

offenses. **We, as teachers, must be mature enough to leave our personal hurts out of our teaching.**

Too Authoritarian

Some articles have acceptable subject matter, but the style is as if the Eternal Himself were writing it when indeed He has not. See the article at right for more detailed information.

Personal Prophetic Interpretation

There is much value in studying prophecy, both for understanding how the Eternal deals with "human" children and for what may happen in the future. Nevertheless, there is little value in adding up values of names or interpreting symbols to find obscure specific people or events in the Bible. If understanding these obscure points would make no difference in anyone's life, why should we publish the article?

We receive other prophetic articles of more significance, but with the intent to make people think that the author has special knowledge about escaping the tribulation. We certainly should study these areas of prophecy, but should not base our life on one person's prophetic interpretation—especially when we receive a revised version every few months. The gift of prophecy from the Eternal would be correct the first time.

Too Hard to Read or Understand

We receive a few articles which are poorly hand-written or just too difficult to understand. If these people do have truth to share, they should ask some friends to help them write it down in an understandable way before submitting it.

What We Use is Very Good!

After all these difficulties, we would like to say thanks to those who submit the many articles that we are able to run with very little alteration.

—Norman S. Edwards

Teaching Unpopular Truth to Skeptical People

Is the best way to teach others to authoritatively tell them all you know about a subject and then insist that they accept all of it?

Most of history has been filled with powerful, authoritative religious figures—men and women claiming to know “God’s will” for their followers. These people may call themselves apostles, prophets, evangelists, teachers, bishops, popes, ministers, monks, mullahs or any of hundreds of other names. The name is not as important as the relationship:

The man represents himself as the spiritual leader. He usually has a knowledge of his religion’s holy books and others rarely challenge his understanding. The people often like this arrangement because they feel that all they need to do to please their God is to do what their leader says. It is almost always easier to please a man than it is to please our Creator (Eph 6:6-7).

“Conversion” to the religion of such a leader is usually a process of listening to the leader and/or reading his writings until the “convert” is convinced that the leader is right. Such convincing may come from book study, evidence of “spiritual power”, or simple philosophical agreement with the leader. Although some leaders may allow potential converts to seek out opposing points of view to test the leader’s teaching, nearly all discourage challenging questions. (After all, they say, “What reason is there to study other things when you have access to ‘God’s leader on earth?’”) After some time of study and indoctrination, a follower usually completely converts—having proved to himself that enough of the leader’s teachings are true, they accept the rest without any more questions.

The “faithful” usually continue to follow their religious leaders as long as things remain stable. If the leader is later perceived to have departed from the “true doctrine,” or if his personal life is found to be unacceptable, followers often depart to find a new authoritative leader. After all, most people reason, there is nothing wrong with fol-

lowing an authoritative leader, as long as he or she is the “one” with “the truth”? Nearly every authoritarian “Christian” teacher will quote the following verse or its parallel:

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes (Matt 7:28-29).

It was very proper for our Messiah to teach with great authority—He had it from the Father! The prophets spoke with similar authority, and they had it from the Father. But do we have that same authority?

A concordance search for “prophet” shows prophets were continually sent by the Eternal, even in New Testament times. Prophesying was a regular part of services (1Cor 14:26). The job of a prophet is to speak the word of the Eternal—it is not a “more inspired” form of teaching. **So, if the Eternal gives someone a message to speak to a group of people today, they ought to plainly and boldly proclaim that message to whom He has sent them.** As far as we know, there are very few people receiving any word from the Eternal today. Many of those that claim the gift of prophecy continue to make prophecies that fail—definitely not from the Eternal.

But even if the Eternal does not speak directly to church leaders, can those that read His words still speak with His same authority? Did not the Messiah give His authority to Peter, the apostles or other leaders? Actually, **we never can find a scripture** where He gave some men authority to set doctrine for other men.

One verse that people claim gives this authority is Matthew 16:19. However, this verse is mistranslated in most Bibles to help certain large denominations convince their membership of their own authority. Reading from Green’s Interlinear Bible, we find: “And

I will give you the keys of the kingdom of the heavens; and whatever you bind on the earth shall be, having been bound in the heavens, and whatever you loose on the earth shall be, having been loosed in the heavens.” The sense of this is “decisions made on earth are bound only when they agree with the decisions in heaven,” not that the Eternal has agreed in advance to back up every decision made by human church leaders.

So if the Eternal has not given us authoritative men that we can follow, what course shall we take?

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth (2Tim 2:15).

“He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more.... He who has an ear, let him hear what the Spirit says to the churches” (Rev 3:12-13)

But he who doubts is condemned if he eats, because he does not eat from faith; **for whatever is not from faith is sin** (Rom 14:23).

In the above verses and many others we find that there is much individual responsibility in following the Eternal. The Bible contains no promise of salvation or even blessing for following the “one right human leader.”

Yet, many of our brethren today have spent much of their lives believing that they must adhere to one specific leader, organization, set of doctrines, etc. **How do we help teach them to let go of their false ideas of human authority? How do we help teach them to learn from the scriptures on their own?** How do we help them learn truth of which they are skeptical?

It does not work well to authoritatively tell brethren to stop listening to other authoritative teachers. If one wants to simply replace one authoritative system with another, the new system can be a system of truth or error—as long as

there is enough similarity to the old belief system that people will accept it. **The right way is to teach truth—a piece at a time—as it can be accepted.**

The Bible is full of stories of how the Eternal worked with people a step at a time. Abraham met a series of tests, and was given a series of rewards (Gen 12-25). So did the other patriarchs; so did David. The children of Israel were first given the Passover, then the Feast of Unleavened Bread, then the Sabbath, then the “Ten Commandments”, then other sets of statutes and judgments. The Bible itself was written over a period of over 1000 years.

When our Savior was on the Earth, did He teach His disciples “all of the truth?” No, He said, “I still have many things to say to you, but you cannot bear them now. However, when he [it], the Spirit of truth, has come, he [it] will guide you into all truth” (John 16:12-13). He knew this process would take time. It was not until many years later that Peter understood that the Gentiles could have salvation (Acts 9-10). **And today, it has taken some people many years to learn that people outside of “their group” can have salvation.**

Also, the apostle Paul realizes the need to teach people at the level they are able to handle:

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able (1Cor 3:1-2).

The purpose of teaching is not to make people do what you do, but to give the important facts so that people can make good decisions about what to do. Everything cannot be taught at once. Information is better learned in some orderly sequence, but the best sequence for everyone may not be the same. Each person has to determine for himself how big of a bite he or she is willing to take. Bites that are just too big are often completely rejected.

Let me illustrate this with a personal example. I had never really studied in depth what the Bible said about How the Eternal governs His people until 1995. Today, when I reread the *One Church with One Government* section of the *Mystery of the Church* chapter of Herbert Armstrong's *Mystery of the Ages*, I won-

der how I ever believed it. It is full of statements attributed to Scriptures, but not supported by those Scriptures. Did anyone ever try to point this out to me? Yes, I believe they did. But at the same time they wanted to tell me about several other erroneous doctrines, great financial waste, an adulterous evangelist, a malicious minister and much more. **It was so big, I rejected the whole thing.** In hindsight, I can see that most, maybe all of it was true.

If that person, had proven just one point, and proved it well, I probably would have accepted it and began other study. Convinced that they were right on one point, I would have been ready to look into the next. If I consistently found all of their points correct, I would want to hear nearly everything they had to say—**they could have changed the mind of a skeptical person!**

On the other hand, if I would have found that only a few of their points were correct, I would have paid much less attention to them, maybe rejecting them altogether. **Remember, this “piece at a time” approach does not work very well for teaching error**—those pushing their own agenda usually want to expound so much information so fast that the learner does not have time to think it all out.

How does one begin teaching truth a piece at a time? We offer these suggestions:

1. Pray for the Gift of Teaching

Without this, little good will be accomplished—maybe even harm (1Cor 12:28, Eph 4:11, John 5:19, Jms 3:1).

2. Start With the Most Important

What are the big problems of mankind that the Bible speaks out against most? Are they: starting the Sabbath too late, pronouncing His name wrong, miscalculating holy days, failing to properly expound prophecy? While all these problems are mentioned, they are not the “big ones.” The Bible most often speaks like this:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of

you... (1Cor 6:9-11).

There are numerous parallel Scriptures to this one. It is far more important that we live righteous lives (love our neighbor) than be able to explain every doctrine (1Cor 13:1-3). First, we should teach personal responsibility for understanding and obeying Scripture. If people believe they are simply responsible for following a man or organization, it is unlikely they will ever learn much else.

Next, we should teach working together in peace—encouraging people to attend or form congregations where they can learn and sharpen each other. Local congregations and tape/literature ministries are the primary vehicles for further teachings.

After this, other doctrines and prophecy can be taught in some order of importance. While we cannot give a precise order, it would seem that how to keep the Sabbath might be more important than the meaning of the flying scroll in Zechariah 5. Are you are preparing an article or a speech about a subject (no matter how true) where most people will react “so what?” or “how can that possible affect me?” If so, save the subject for a dinner conversation and prepare a message about something that is needed.

“However, when He [it], the Spirit of truth, has come, He [it] will guide you into all truth” (John 16:13)

3. Choose a Piece Small Enough that Others Can Learn and Accept

The methods used to do this vary quite a bit. It really helps to know the people that you are teaching. Rather than define a lot of rules, let us look at a few examples.

One paper received by *Servants' News* used Col 2:16 to claim that food and drink, festivals, Sabbaths, and holy days are all equally important, and concluded that if we did not observe all of them, we might as well observe none of them. The reader is left wondering if the thousands of people that have kept the Sabbath and holy days for the past 30 years have done it all in vain because they did not know about new moons. Such a paper is likely to be rejected by most people before they do the careful study required to find what the Bible says about new moons. Even a message about the history of new moons or about the author's personal method of

keeping new moons is much more likely to be heard and accepted. If these are understood and found to be Scriptural, then the “door may be open” to present the rest of the truth.

We receive some papers from authors that continually cite their own or other obscure works. They essentially say that Bible understanding requires their “private” body of information. While there certainly are times for referring to other works, the more often it is done, the bigger the “bite” we are asking readers to take before they can learn and prove one thing.

The traditional “Statement of Beliefs” that many organizations publish is “one gigantic bite.” In a few minutes, someone can read through every major belief of an organization with only a minimal explanation for why those beliefs are held. How many people have broken off all contact with a group after seeing this belief summary and saying, “Wow, they believe some weird things!” Every one of those things may have been straight from the Bible, but the brief statement cannot adequately demonstrate that. (We are not saying “Statements of Belief” are bad, but that they usually do not make good teaching tools for the unfamiliar.)

4. Learn About the Subject From Other Believers

Someone who is teaching truth should not be afraid of the writing or speaking of other brethren. If the Eternal has revealed truth to both of them, they will confirm each other. If they disagree, they should be able to go to the Scriptures and show where the other has gone astray.

Some believers are much easier to learn from than others. It is easier to learn from someone who is willing to learn from you. When he defends his belief, he does it willing to change if shown wrong. Learning from someone who thinks “he has it all right” is much harder because, to him, it would be a major shaking of his faith to admit he has one small doctrinal point wrong. People like this will often hold to their “rightness” even by illogical arguments.

“But I don’t need to listen to anyone else, I got my truth straight from the Bible.” How often do we hear that! But we ask again, if that is so, it will not hurt you to listen to someone else that has studied the Bible and reached a different

conclusion. If you cannot show how the other view is clearly a misuse of scripture and how yours is clearly right, then you may not have as much truth as you think.

5. Do Not Condemn Brethren With Other Points of View

It is amazing what a high percentage of papers and sermons about a specific doctrine are not proofs of the author’s conclusion, but condemnation of others’ conclusions. By condemnation, we mean **attacking the motives** of other individuals: claiming they intentionally teach false doctrine for political or monetary gain; claiming they are tools of Satan, unconverted, etc.

The point of a doctrinal article is to teach a doctrine, not to gather followers for the teacher or to do our Messiah’s judgment work for Him. Truth stands on its own. Attacks are designed to “get people” on the “good side” and away from the “bad people” with “evil false doctrines.” These tactics are standard tools of people that teach error—emotional or scared people are much less likely to examine a matter carefully. We do not, and should not use such tactics for teaching truth.

A good teacher should explain common misunderstandings of scripture without attacking. For example, a writer could show how the “collections on the first day of the week” in 1 Corinthians 16:2 have nothing to do with Sunday morning church offerings. But he does not need to condemn everyone he knows that teaches that doctrine—many simply do it from ignorance because they have heard it somewhere else.

6. Do Not Teach What You Do Not Know

This point may seem ridiculously trivial but it is amazing how many times that *Servants' News* is asked to take part in this. People often ask, why we have not written on the Passover or some other subject. When we respond that we want to study more before we write, they often say, “No, this issue is too important to let wait—publish where you stand right now!” Or, they may insist that we publish their paper since they claim to know and we do not.

Similarly, when we are learning, we should not expect a teacher to have the answers to all questions, just because he had a good answer to one question.

7. If the Eternal Has Not Spoken to You, Do Not Act Like He Has

As we discussed at the beginning of this article, there is no need to imitate the style of our Saviour, the prophets or Herbert Armstrong. If He has not given us a revelation in a dream, vision or some other means, then we are speaking or writing our words, not the Eternal’s words, and we are subject to error. How foolish does it appear for a teacher to authoritatively proclaim a prophecy or doctrine to be a certain way, only to authoritatively teach it differently a few months or years later. Students will soon see that the authoritative style is proof of the teacher’s ego, not of his truth or credibility. A man that teaches in humility can see his error, humbly correct his mistakes, ask for his students forgiveness, and go on teaching with credibility.

Some will argue that “powerful” messages are necessary because there are “people asleep out there” and someone needs to “wake them up” and “shake them up.” If simply increasing the number of people in our groups is our goal, then the “scare” tactic will work in some cases. But people that are simply scared into joining a congregation rarely become solid, productive members. With all of the power and authority our Saviour had, He made no effort at scaring people into following Himself. He was interested in wholly changed minds and hearts.

One Final Advantage of “Piece at a Time” Teaching

With “piece-at-a-time” teaching, the goal is for the students to study and verify each piece as they receive it. When the teacher does make a mistake, there is a good chance that it will be detected. A good teacher will welcome these corrections as he does not want to be in danger of greater judgment for teaching error (James 3:1). A teacher that does not want to be openly corrected because it would take away from his authority—has a false sense of authority!

While it may seem to be an impossible task to teach the entire truth of the Bible “a piece at a time,” we do not have to worry as we are not alone. “I planted, Apollos watered, but God gave the increase” (1Cor 3:6). Our Messiah is the head of the body. Let us simply do those tasks that are given to us as members!

—Norman S. Edwards

“If I Be Lifted Up...”

by: Larry R. Lasiter

As Christians we often think about bringing others to the faith. Opinions may vary as to the method used, but as a whole we realize it is a commission of the church of God.

Some believe the primary way this is to be accomplished is through the media resources of television, radio and mailings. Others believe personal evangelism as it was effectively used in the early church is the best approach. And still others believe God will draw attention to His truth with signs and miracles as the most effective tool to promote the true teachings in the latter-days.

I believe that all of these approaches can be useful tools in getting noticed. But we should always remember that it is God's work not ours. And as members of God's church we must regularly remind ourselves that we are only laborers in the harvest and Christ is our head, and let Him direct His work.

The Bible tells us what to preach (Matthew 24:14). And it tells us for what purpose (Matthew 28:19-20). But it does not tell us how to carry-out God's work in fine detail.

Some insist that the harvest is white, and that we should all get behind one man to bring in the crop. Let's suppose you had a garden that was ripe for harvest but you had no laborers. So you call the employment agency and tell them to send you 100 men. After they arrive you decide to test their ability to pick produce. You soon notice that some are much faster and more productive than others, so you pull each one out until you are convinced you have discovered the fastest and most efficient one. You then tell the 99 to get behind and support this most qualified one. You tell them when they see that he needs a new basket or anything else rush it to him. Who would harvest their own garden in such a manner?

Likewise, are we to assume that because the Apostle Peter was usually the first to speak among his fellow Apostles that the others simply

became his supporting cast? Of course not. Each one had their own gifts and talents. And Jesus warned them in a parable about those who would bury their talents, and said even what that man had would be taken from him. Jesus chose twelve to be Apostles of His, not eleven to be helpers of Peter.

Let's notice Matthew 9:36-38:

“And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.’”

Four things should be noticed here. 1) Jesus felt compassion for the people because He knew He was the answer to their troubles. 2) He saw them as sheep without a shepherd and He is the true Shepherd (John 10). 3) God is Lord of His harvest. 4) And the Lord of the harvest provides the workers and sends them out as He chooses.

If your Lord, who has purchased you with his own blood sends you forth to work His field, will you refuse? If your Lord has given you talents to use in His service will you bury them?

“If I Be Lifted Up From the Earth I Will Draw All Men to Me”

We find these words of our Messiah in John 12:32.

The context of this scripture reveals that Jesus was foretelling His coming death and resurrection. But it means much more than Him being delivered over for sacrifice.

The Greek word used here in the original is “hupsos”, and it means to “exalt”, “elevate” or “to set on high”. It is used only six times in the New Testament.

Of course we realize that Jesus has been glorified by the Father and now sits at His right hand having been given dominion and judgment (1 Peter 3:22). The Father has “exalted”, “elevated” and “set on high” His son who

willingly gave His life for us. The terrible price He paid included being rejected by His Father while on the cross. This was the experience and anguish of the second death. The first death does not separate one from God. Our Messiah died not to save us from the first death which is appointed but the death that would separate us from our loving Creator forever. When the holy spirit left Him he could no longer understand why the Father had forsaken Him. He knew the prophecies, but it is the spirit that gives discernment, and when the holy spirit left, His human spirit could no longer understand why He was being rejected. He and the Father were one, united in spirit. And for the first time Jesus would endure rejection from the Father. He would actually bear OUR rejection so that we may come to repentance and not have to suffer it ourselves.

Jesus said “Greater love has no one than this, that one lay down his life for his friends” (John 15:13). And in effect our Messiah willingly subjected Himself to the final death, knowing He would believe (at the time) He was being separated from His Father forever. **What a great God we serve, and what a great Messiah we have!**

The Father has “exalted”, “elevated” and “set on high” His Son because of His willingness to lay down his life for His friends. And we are His friends if we do what he commands (John 15:14). Shouldn't we do as our Father has done and lift up the Son? There is no other Name by which one can come to salvation (Acts 4:12).

Notice what Jesus said in John 8:28, “When you **lift up the Son of man**, then you will know that I AM HE, and I do nothing on My own initiative, but I speak these things as the Father taught Me.”

Jesus was telling His disciples that He was the I AM that spoke to Moses (Exodus 3:14). And that he that would exalt the Son would realize that He was I AM of the Old Testament.

But what is also clear in this scrip-

ture, is that our Messiah was instructing His followers to **lift him up**. And as we found in John 12:32, if He be **lifted up, He will draw all men to Himself**.

When we go to work for the Lord of the harvest we must "exalt", "elevate" and "set on high" the only Name by which salvation can come, that of Jesus Christ. If we are faithful in doing this, **He will draw all men to Himself**.

When we are drafted into the service of the Lord, we should never draw attention to what we are doing as if God depended on our efforts to save the world. He is faithful and true, and will accomplish what He has set out to do with or without our co-operation. But blessed is the servant so doing.

If we boast of what we are doing in God's service, we are exalting ourselves instead of Christ. If we point to what God is doing through us in order to gather allegiance or support for us, we are elevating ourselves instead of Christ. And if we place ourselves in a position that causes others to become dependent upon us or our organization instead of Christ, we have set ourselves on high.

The Father and Son desire a close personal relationship with those whom the Father calls. But before this can be developed we must **lift Christ up** and **set Him on high** in our lives. There can be nothing between us and God if we are to enter into worship with Him. We must get the flesh out of the way if we are to enter into God's presence in spirit. And we are told it is the humble and contrite of heart that God will look to (Isaiah 66:2). Boasting of the things we are doing comes from an attitude of pride not humility. And only serves to exalt ourselves not Christ. It is fleshly and carnal to view our own works and conclude that we are more zealous than another. This is the attitude of the self-righteous pharisee when he thanked God in prayer that he was not like the sinner asking for mercy nearby (Luke 18:14).

Notice what our Savior thought of this mindset, verse 14 -"I tell you, this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled, but he who humbles himself shall be

exalted."

To enter into the very presence of God in our prayers we must come humbly, not thinking about all we do for God, but what He has, is and going to do for us.

Notice what Jesus said in John 4:23-24, "But an hour is coming, and now is, when the true worshippers shall worship the Father in **spirit** and truth; for such people the Father seeks to be His worshippers. God is **spirit**; and those who worship Him must worship in **spirit** and truth."

God can reveal Himself to us through truth, but we must worship Him in **spirit**. God is seeking true worshippers. His desire is for His children to be in His arms or at His feet, not at arms length.

God continually removes our sins so that we can come into His presence without guilt. He has removed them as far as East is from the West (Psalm 103:12). As the Apostle Paul said in 1 Corinthians 5:7 we are already unleavened. Notice also Colossians 1:22 "Yet He has now reconciled you in His fleshly body through death, in order to present you before Him **holy** and **blameless** and **beyond reproach**."

We come into God's presence with the righteousness of our Savior. Our sins are imputed to the slain Lamb and His righteousness is placed on us. If this was not true, we could never come before God because sin is a reproach to God and a barrier between God and man. If we are repentant, humbly confessing our sins, they are immediately removed from existence (Acts 3:19).

Because of our repentance and commitment to faithfully follow in the footsteps of our Messiah; and because the blood of the Lamb of God is continually on the mercy seat before our Father; and because the veil of the holy of holies has been torn asunder, we can enter into the presence of God to worship as a pure child of His.

ENTER IN SPIRIT INTO THE HOLY OF HOLIES

The Tabernacle in the wilderness of Sinai was only a replica of the heavenly one (Hebrews 8:5). It consisted of the **outer court**, the **holy place** and the **holy of holies**. The people could come into the **outer court** only, the

Priests into the **holy place**, and only the High Priest could enter the **holy of holies**, and that only once a year on the Day Of Atonement and not without blood.

Although God's dwelling place is in the heavenly realm He dwelled in spirit in the **holy of holies**. When the High Priest entered through the veil which separated the **holy of holies** from the **holy place** he was entering into the very presence of God .

In Jerusalem the Temple was built. It consisted of the **outer court**, the **holy place** and the **holy of holies**. When completed, the **brazen altar**, **golden laver**, **table of showbread**, **golden candlestick**, **altar of incense** and the **ark of the covenant** was moved into it. And God dwelled in the **holy of holies** of this Temple as He had in the Tabernacle in the wilderness.

The Temple was destroyed by the Romans in AD 70, and has to this date never been rebuilt. After pronouncing the seven woes to the Pharisees, Jesus left the Temple for the last time. And as He left He told them "Behold, your house is being left to you desolate" (Matthew 23:38). Jesus was the I AM whose spirit filled the **holy of holies**, and as He left the spirit of God left with Him. Thus, the House of God was empty. Because the religious leaders refused to **lift up** the only Name which men could receive salvation, instead elevating themselves and their traditions, God left the House they had built for Him.

But God would provide a Way instead of a Place to come into His presence. That is what He was explaining to the Samaritan woman at the well in John 4. Notice verses 20-21:

"Our fathers worshiped in this mountain; and you people say that in Jerusalem is the **place** where men ought to worship. And Jesus said to her "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father."

Jesus goes on to say that the Father seeks true worshippers who will worship in spirit.

In reality, the true **holy of holies** is in the heavenly realm. The tabernacle

and the temple were only shadows built after the pattern of the real thing (Hebrews 8). The flesh is limited to the confines of time and space, but the spirit is not. That is how the Father and the Son were one yet while Jesus was on the earth and the Father was in heaven. In spirit, a Christian can transcend time and space and ascend to the very presence of God in the real **holy of holies**. Our High Priest is Jesus who makes intercession for our sins with His own blood on the mercy seat of God. So we are able to come into God's presence without sin, pure and beyond reproach.

There is a temple on earth in which an extension of the **holy of holies** resides. But it is a spiritual Temple made of living stones built upon the chief Cornerstone. Notice 1 Peter 2:4-5, "And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

True Christians are those living stones the apostle Peter is referring to. And those whom have been granted the righteousness of the Lamb of God are holy. In them is an extension of the **holy of holies**. True Christians are a spiritual temple with God dwelling in them through the power of the holy spirit. Notice what Paul wrote to the Corinthians -

1 Cor. 3:16-17, "Do you not know that you are a **temple** of God, and that the spirit of God dwells in you? If any man destroys the temple, God will destroy him, for the temple of God is holy, and that is **what you are**."

No longer do we have to go to a **place** on earth where God is in order to come before Him. He dwells in the spirit realm of existence and must be accessed through the spirit that is in the Christian. In effect, God is tabernacling with us in spirit and when our spirit joins with Him we are entering into the presence of our Creator. But we must get the mindset of the natural man out of the way because it cannot understand the things of God, and in fact often quenches the spirit.

Notice 1 Corinthians 2:14, "But the

natural man does not accept the things of the spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised." The flesh and its way of thinking acts as a veil between us and God and we must get it out of the way to enter into the **holy of holies**. And we must **lift up our Messiah** as we come into God's presence.

Are You Looking for a Temple Made by the Hands of Men?

After Jesus left the temple for the last time, leaving it desolate, he told his disciples that it would be destroyed. Not one stone would be left upon another (Matt.24).

This destruction of the dwelling place of God was His statement that God would no longer inhabit a structure made by men. The physical temple had long since been associated with where God was on earth. The religious leaders who administered and served in the temple were thought of as the **way** to access God. But in Christianity, those led by the holy spirit are the royal priesthood and are the living stones building up the spiritual temple of God. God has come to us.

In Matthew 23, Jesus not only was rejecting the priests of the temple, but the physical temple itself. That is why He allowed it to be destroyed and to this day, not rebuilt. He was dismantling the Levitical priesthood for a greater one, that of Melchizedek's (Hebrews 7). Which has Christ as the High Priest and the chosen as His priests. There no longer is a human priest between man and God but a perfect one named Jesus.

The Samaritans believed that God was on Mount Gerizim and the Jews believed God was in the temple in Jerusalem. But Jesus told the woman at the well that a time was coming when God would not be found on the mountain or at Jerusalem, but in the spirit. And true worshippers would worship Him there.

Do you believe that? Or do you think that God is somewhere in a **place** made by men? Do you believe that God is working in a certain **place** and that you must go there to worship Him? That you need an intercessor other than Christ? Have you accepted

the theology that the veil must be replaced?

As our Messiah cried out His last cry, the six-inch thick veil of the **holy of holies** ripped from top to bottom. This means more than God making a **way** for us to enter into the **holy of holies**. It also illustrated the fact that God had made His **way** out. He was no longer in a temple made by men. He would dwell in the spiritual temple of the Christian. A temple that has been cleansed and is holy and pure. And our High Priest lives in us. Notice Galatians 2:20, "I have been crucified with Christ; and it is no longer **I who live, but Christ lives in me**."

As we continue our walk with God, our Lord and Savior must be **lifted up** in our lives so that His character and nature shines through. And in all we do it is Him that must receive the glory, honor and credit.

There have always been people trying to find a **way** to rebuild the temple of Jerusalem. And there are plans being made to accomplish this goal.

And there are Christian churches and organizations that have also tried to build a dwelling **place** for God. And they may claim that God is there in a **place** with them. And that it is only there that He is working and can be found. This leads one to believe that a veil separates all others from their Father if they are not in the same **place**. This mindset would believe that the **temple** has once again been established in something made by human hands.

But God is not limited in the **place** and **way** He works. Notice Luke 9:46-50:

And an argument arose among them as to which of them might be the greatest. But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, and said to them - "Whoever **receives** this child in **my name** receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great." And John answered and said, "Master, we saw someone casting out demons in Your Name; and we tried to hinder him **because he does not**

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Local Congregations



Australian Sabbatarian Cooperation

Sydney Church Combines Services With Independent Church of God

For some 7 months some members of the Sydney United Church of God have been asking for combined services to be held with the Church of God, International (since renamed the Independent Church of God or ICG). These members have also been visiting the Independent Church of God from time-to-time and have seen definite signs of God's Spirit and a certain bonding between the two groups. Doctrinally, the two Churches walk the same path with no deviation on doctrine at all. Members from at least three other Sabbatarian groups also attended.

On 9 March the two Churches held a joint service near Campbelltown on the outskirts of Sydney's south-west. ICG Elder Alan Kendall spoke on "What is the Church?" which explained the needs it fulfills in Christian's lives: provide a weekly worship service; edification; fellowship; growth toward perfection.

Bruce Dean spoke on "How do you rekindle the joy of salvation and the truth?". Fellowship followed and members of the various groups mingled without any regard for organizational boundaries. A potluck in the evening was enjoyed by all. Both groups agreed to meet together more often.

Sydney Sabbatarian Speaker's Club Commences

A speaker's club roughly modeled on the Spokesman's Clubs of our former association, has been established in Sydney. As the name suggests, it is not for United Church of God members exclusively: the club also contains members from the Worldwide Church of God, Independent Church of God and Global Church of God.

The club decided to meet, at least initially, once a month after services. It is open to both men and women and older teenagers. It was also decided to have theme nights and open forums to discuss a variety of issues as well as the tradi-

tional topics session.

Officers of the club for this year are: Tony Shennan (Moderator); Ruth Arness (Secretary); Margaret Waterman (Treasurer) and Craig White (Sergeant-at-Arms). The Moderator replaces the traditional positions of Director and President. We hope that similar clubs will be established throughout Australasia. [And anywhere else in the world. —SN]

Seventh Day Baptist Minister Visits Sydney United Church of God

The President of the Seventh Day Baptists in Australasia, Pastor Andrew Goulding, arrived in Sydney to inaugurate their Sydney congregation in the morning of Sabbath 30 March. In the afternoon he visited the Sydney United Church of God—Pastor Bruce Dean invited him to give a quick impromptu on the SDB background and beliefs. He explained that in Australia and New Zealand they are beginning to accept the Holy Days (about 50% now keep them). He also gave a quick background of himself and revealed that his father once attended the WCG.

The brethren thoroughly enjoyed fellowshiping with him and Terry Rudd from also from the SDBs after the service. The brethren commented about the kindred spirit and the common goals we all have.

John Kiez Dies at Age 92

Elder John Kiez passed away April 22, 1996 in Canon City, Colorado. He served for decades as an elder in the Church of God Seventh Day. His wife of 64 years, Katherine, preceded him in death Nov 13, 1993.

Elder Kiez was born in Oct. 22, 1903 and spent most of his life teaching, speaking, writing and singing Bible messages. His ministry took him to 37 states and 6 other countries. He kept the Holy Days most of his life, speaking at the Feast of Tabernacles with Herbert Armstrong several years. His book, *History of the Sabbath and Sunday* is

still available from Giving & Sharing.

Even during his last days he spoke kindly of Herbert Armstrong, the Worldwide Church of God and its splinter groups—though he certainly did not agree with everything they did or taught. Let us all learn from his example.

First Graduate from A.C. Retires

The Worldwide Church of God held a retirement party for four long-time employees May 2, 1996: Herman Hoeh, Sheila Graham, Cledece Decker and Val Brown. Herman Hoeh was the first graduate from Ambassador College, served as an evangelist, author, editor, professor, and unofficial "ambassador" to Thailand where he still has many friends. Sheila Graham served in a variety of capacities in the Editorial department—her name can be found sprinkled throughout WCG publications. While many people may not know Cledece Decker's name, she may well know yours—she has spent most of her working life maintaining WCG membership files. Val Brown has worked a variety of jobs in the Publishing department, both in the USA and Australia.

We would like to say thank you to four people that have served many of us for 30 to 50 years. Obviously, this is not an endorsement for everything the WCG or these individuals have done, but is a thank you for the many good things. The Eternal seems to honor those that set themselves to a task and stay with it (Eccl 9:10, Psalm 15:4, Jer 35). May these people find meaning and happiness in their new lives.

Singles Networking Service

Hello singles! It seems like we are so few and far between. I am trying to bring everyone closer together by organizing a listing of singles within the churches so it is easier for us to know each other. It is much easier when we go to the feasts if you have already had

contact with each other prior, rather than wondering who is single and who is not.

So, if you are interested in getting to know the other singles out there through letters, phone, or E-mail, please send me the following: name, address, name of congregation, age, phone number (optional) and E-mail address (if available). We must have the required information above to include you on the list. However, if you desire some privacy and would like to specify an alternate name and a c/o address for the listing, that would be fine. For example: Nevada Single, c/o Mr-Mrs Jim Smith, 1 Nearby Family St., etc.

Please send your information to:
Janet McMillen
Rt 3 Box 129-A
Morgantown, WV 26505;
E-mail: KLJCMc@aol.com

Positive Small Group Experience

For several years now I've had the idea that First century Christians lived out their faith primarily within the context of small group culture (1Cor 16:19; Rom.16:5; Col.4:15; Acts 5:42; Participatory—Ephesians 5:19; Col 3:12; 1Cor. 14:26) but I have never actually experienced it! So it was with a great deal of excitement that I attended one this last Sabbath at Bill Houses' house in Clear Springs, Md. I had a great time and before I knew it I was there six hours. It was actually a great surprise to me when I actually did look at a clock!

Much credit should go to the Drawbaugh brothers who lead the meeting and indeed have done much research on the subject. I urge everyone to try to attend a meeting like this (I wish the Drawbaugh brothers and other participants would consent to tape a meeting so that everyone could see what I mean.) I fully expect to see the gifts of the spirit to be manifest once again and I believe it will happen in such groups.

—Rod Koozmin, Reston, Va.

[Contact Todd Drawbaugh at 301-293-3252 for information on small group services in the Washington, DC area.]

Friends of the Sabbath Conference in Birmingham, AL

You've wondered whether there was

going to be a Birmingham Conference, and the answer is "Yes!" With all of the fine speakers we have engaged, we should have an excellent lecture series. Current plans begin the conference on Friday, June 7th about 7 PM and conclude Sunday afternoon, June 9th, at the Sheraton Perimeter Park in Birmingham.

As with the preceding conferences held by the Friends of the Sabbath, this is intended as a "non-partisan" conference arranged to appeal to all Sabbath-keeping audiences. Confirmed speakers include: **Samuele Bacchiocchi, Ron Dart, Norman Edwards, Art Ferdig, Jim Rector, Dale Stogner.**

Unconfirmed but invited speakers include: Phillip Mills—Physician and SDA lecturer; Whaid Rose—Church of God Seventh Day; Donald Ward—United Church of God A.I.A.; Carl Beyersdorfer—Global Church of God; Herman Hoeh—Worldwide Church of God, retired.

Registration is appreciated, as is a suggested contribution of \$35 per person, to help defray meeting room rental and lunches.

To register, send your name, current mailing address, telephone number, and the names of others at your address that you wish to register, to:

Friends of the Sabbath Conference
c/o United Church of God
P.O. Box 361334
Birmingham, AL 35236-1334
76044.676@compuserve.com,
Luvince@aol.com

Accommodations are available at the Sheraton Perimeter Park at the junction of Interstate 459 and Highway 280 South in Birmingham. If you mention the conference, the room rate is \$72/night (20 rooms total). Please reserve your room prior to May 28th. Limited meal service will be provided for lunch on Sabbath and Sunday, and vegetarian diets will be accommodated. You can call the Sheraton directly at 205-967-2700, or 800-325-3535.

Richard Nickels Speaks In Denver

Richard C. Nickels, founder of Giving and Sharing, will speak in Denver, Colorado on June 8, 1996. Services will be at the Mountain View Church of God at 10700 E. Evans, Aurora, Colorado at 11:30 am. All are

welcome. For more information call Larry Whitesell at 303-384-3300.

Two New Newsletters

Hebrew Roots

Dean and Susan Wheelock of Lakewood, Wisconsin are publishing a new newsletter called *Hebrew Roots* "that focuses on the Hebrew roots of the Christian faith."

To quote a segment from the newsletter: "Our plan is to focus on Yeshua and to learn as much as possible about His person, His teachings, the community in which He lived, the customs of the times and how a fuller understanding of these things can lead us into a closer relationship with Him. *Hebrew Roots* has no desire to dwell or even comment on current events in church denominations or the activities or beliefs of any individuals except those mentioned in scripture. Doctrinal issues will be explored when the need arises. We do not intend to run from controversy but neither do we wish to create false controversy for the sake of argument.

"It is our sincere belief that many of the issues that currently divide brethren are being blown out of proportion. Yeshua said; 'By this shall all men know that you are My disciples, if you have love one to another'" (John 13:35). Today in the Church we see too much arguing and too little love. We need to realize that what may seem like heresy today may become our own strongly held belief tomorrow."

Hebrew Roots can be contacted by either writing or calling:

Hebrew Roots

P.O. Box 98
Lakewood, Wisconsin 54138
715-757-2775

The WAY

Jack and Marty Lane and Dale and Arlene Carmean are combining efforts and publishing a new newsletter called *The WAY*.

To quote some segments from *The WAY*, "It is our hope that, with the introduction of 'The WAY', those members of the Body of Christ who are starving for deep doctrinal studies, hard-hitting articles about the Bible and God's truth, and who have an insatiable appetite to 'grow in the grace and

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"Tulsa Meeting" from page 1

without either a self-proclaimed or appointed human "over" them. Lawrence Gregory, pastor of the Tulsa congregation, called the meeting to order Friday evening. Every session was opened and closed by prayers from three men—each taking a turn around the table. Even though some men hinted that they felt they knew how to organize the group, the vast majority of the prayers were sincere requests for the Eternal to show them what he would have them do.

The first order of business was to select moderators for the upcoming sessions. Men were nominated, seconded and approved by the elders. This was accomplished with little difficulty.

Next, the focus shifted to agreeing on a list of topics for discussion for the rest of the meeting. A list of 27 possible topics had been prepared in advance and a few more were added by way of suggestion. Someone had devised an elaborate system: each elder was given a set of colored cards with numbers on them. As each topic was read, cards were held up and totals were taken. Unfortunately, the system was not really explained and after the voting was done, there was disagreement as to how to evaluate the results. The men stopped and called upon the Eternal to help them sort through the confusion. It worked.

If there is a lesson to be learned by others that will be organizing similar conferences in the future, it is "keep it as simple as possible." Make systems more complicated only when the simple system does not serve well.

After more discussion and some simple "show of hands" votes, a list of topics to be discussed was produced:

- 1. Feast Sites.** Where can the members go for the Feast this year?
- 2. Organization.** How will the congregations work together?
- 3. Local Evangelism.** What can local congregations do to preach the Gospel?
- 4. Extended Tapes Programs.** How can small congregations without local speakers get tapes of other

services?

5. Teaching Booklets. How can literature be produced to teach others?

6. Local Church Listings. How can people know where to attend services when they are traveling?

7. Local Incorporation. Is it necessary and how do you do it?

Rather than prioritize the rest of the list immediately, the men agreed to wait until the above topics were discussed. A good idea, since the above topics did consume the rest of the meeting.

Next, some time was allotted to less known elders and hosts to speak for a few minutes to introduce themselves and state what they hoped would come out of the conference. It was the general consensus of the group that they were going to continue using the CGI doctrinal statement. At the present time, they were not interested in opening their conference (or Feast speaking assignments) to other elders and teachers that were not "former-CGI." They felt it would be best to begin working with other groups at some time in the future.

Feast Sites and Organization

The discussion of Feast sites was largely practical in nature—which sites were available, how many people would they hold, what would they cost. For this year, speakers would consist of only former-CGI ministers, but anyone will be welcome to attend. Local congregations would work together to pay the expenses of a site, to be reimbursed by offerings. *Servants' News* will list these and many other organization's sites in the June issue.

Most of the rest of the conference was dedicated to solving the problem of how the congregations will work together. Some attending wanted to create a headquarters-based organization very much like the one they just left—even asking God to "show them which man is to be their leader so they can all get behind him." Others seemed to want only local activities and nothing central at all. Everyone had a chance to be heard. It was very obvious that the conclusion of the conference was not

the idea of any specific person, but a synthesis of the wisdom brought together from many and, apparently, guided by our Father in Heaven. Rather than try to give credit to a specific person for each "plank of the platform", we will simply cover the conclusion.

1. Congregations will operate autonomously. There will be no central headquarters or ministerial governing board.

2. Tithes and offerings will be collected locally. Congregations that want to work together on projects (booklet publishing, telecasting, etc.) can set their own levels of support.

3. The name of this "interdependent" group of congregations is *The Churches of God*. There is no corporation or formal association established, it is simply a name used to identify this group of brethren who are working together.

4. Produce a newsletter and other information from a central "information center." The newsletter will be mailed monthly to leaders of each congregation which will copy and distribute it to the members of their congregations. The information center will keep track of congregation locations, Feast sites, and other items of use to the local congregations. Tax deductible contributions to the information center can be made to:

**The Church of God Information Center
PO Box 54621
Tulsa, Oklahoma 74155-0621**

Les Pope, Tom Whitson and Tom Justus will serve as the financial oversight committee. Ian Hufton, will be paid to produce the newsletter. The level of support will determine how much he is able to do and if he will need outside employment.

5. Larger congregations will make video and/or audio taped sermons available to smaller congregations. The smaller congregations will be free to choose which tapes serve their needs the best. Larger congregations are encouraged to "adopt" nearby smaller congregations—sending speakers, planning joint activities, helping to council, etc.

6. A list of all congregations and leaders was made and circulated at the conference. It will be available to anyone who wants it—providing a ready source of help to smaller congregations and individuals.

7. Local evangelism can proceed locally as the holy spirit directs. Some groups are effectively working on local radio or television, producing booklets, doing charity work, etc. Some are successfully incorporating material produced by congregations not part of *The Churches of God*.

8. Incorporation and IRS tax exempt status can be dealt with

locally if necessary. The United States Government allows churches to operate without applying for either status. The ownership of property, insurance, and other issues may affect how each local congregation deals with these issues.

Conclusion

The agreement to work together and to let the holy spirit lead rather than set up a man to “run the Church” is truly outstanding. While this arrangement makes it much easier for single congregations or individuals to “go astray,” it greatly reduces the chance of the whole group “going astray.” Also, it pro-

vides an opportunity for individual growth not available in hierarchical organizations.

Servants' News believes that these brethren are still placing too much emphasis on an “ordained ministry” (try finding that phrase in the Bible!). We probably would not agree on every point of doctrine. Nevertheless, *The Churches of God* have made great strides toward operating in the way of the first century congregations. We hope that the Eternal will bless their efforts and that other brethren will encourage them.

Blessed be our Great Shepherd, who guides His flock in His wisdom!

Which Leaders Attended the Tulsa Conference?

<u>Name</u>	<u>Function</u>	<u>Address</u>	<u>City & State</u>	<u>Home Phone</u>	<u>E-mail address</u>
Anderson, Mike	TCG Elder	724 W Farm Rd 64	Springfield, MO 65803	417-833-9208	
Andrews, Stephen	TCG Elder	1824 N Louisville	Tulsa, OK 74110	918-835-6301	Steve_L_Andrews@Amoco.com
Beyer, Charles	TCG Elder	2602 College Ln	St Joseph, MO 64503	816-279-6951	
Cartwright, Dixon	In Transition	PO Box 535	Big Sandy, TX 75755	fax: 903-636-9965	Clearhouse@Aol.com
Cruz, Julian	TCG Elder	219 Whitefield	San Antonio, TX 78223	210-333-7229	JCruz@ix.netcom.com
Dennis, Pat	TCG Elder	402 Elm St	Coffeyville, KS 67337	316-251-7176	Padck@Aol.com
Dodson, Floyd	TCG Elder	333 Random Rd	Arkansas Ctiy, KS 67005	316-442-2427	
Duchene, Don	TCG Host	68 Inches Ave	Chatham, ON Can. N7M 2YZ	519-351-7978	
Edwards, Norman	Serv. News	PO Box 6516	Springdale, AR 72766	501-872-1003	75260.1603@Compuserve.com
Faith, Bill	TCG Elder	14 Claire Dr	Florissant, MO 63031	314-839-4797	
Fowler, Bill	TCG Elder	532 N Gordon	Wichita, KS 67203	316-945-7773	Rockne@Southwind.net
Gregory, Lawrence	TCG Elder	16516 E 32nd St	Tulsa, OK 74134	918-622-3448	72401.1510@Compuserve.com
Henderson, Jeff	TCG Elder	85 Creekside Dr	Half Moon Bay, CA 94019	415-726-3005	
Huftan, Ian	TCG Elder	RR 2 Box 114	Hawkins, TX 75765	903-769-3520	Hufton5@Crossroads.gower.net
Hulet, Arthur	TCG Elder	PO Box 841	Stillwater, OK 74076	405-372-7031	
Ingle, Jim	TCG Elder	PO Box 588	Eldon, MO 65026	314-392-0900	
Justus, Tom	TCG Elder	4779 Cedar Ridge Dr	Springdale, AR 72764	501-751-9535	
Kearney, Ron	TCG Host	11030 N. 45th Wy	Phoenix, AZ 85028	602-996-6373	
Lamb, Eugene	TCG Host	Box 653	Strasburg, CO 80136	303-622-4554	
Lucas, Clarence	TCG Elder	3813 Airport Frwy	Bedford, TX 76021	214-339-9479	
Marang, Frank	TCG Elder	1011 West 9th	Coffeyville, KS 67337	316-251-3987	
Marlow, Robert	TCG Host	6648 Northwood Ln	Shreveport, LA 71107	318-929-7705	BLMGolf@Aol.com
McBride, James	TCG Elder	23 Walcott Road	Billinghay, LINGS U.K.LN4 4EG	011441526860508	COGUK@AOL.COM
Miller, Donald	TCG Host	22611 Elderberry Dr	Summersville, MO 65571	417-932-4079	
Nelson, Eddie	TCG Host	202 E Grand	Carterville, IL 62918	fax: 618-985-3417	
Newkirk, Earl	TCG Host	60408 Pearce Chapel Rd	Smithville, MI		
Nix, Dave	TCG Elder	13930 Last Line Ln	Fredericksburg, VA 22407	540-786-6315	
Palmer, David	TCG Elder	#303-1122 Gilford St	Vancouver, BC Can. V6G 2P5	604-688-5184	
Pope, Charles	TCG Elder	208 Byrd Dr	Midwest Ctiy, OK 73141	405-737-7203	
Pope, Lesley	TCG Elder	2019 Moore St	Oklahoma City, OK 73141	405-769-4738	
Porter, Gary	TCG Elder	11968 Honesty Lane	Pocatello, ID 83202	208-238-0762	
Shavers, John	TCG Elder	4905 Overland NE	Albuquerque, NM 87109	505-883-1614	
Slough, Keith	Independent	PO Box 2626	Manassas, VA 22110	703-904-3900	
Trescott, John	Independent	900 W. Alabama	Anadarko, OK 73005		
Ussery, James	TCG Elder	15 Purdue Circle	Little Rock, AR 72204	501-565-7283	
Waller Sr., Joe	TCG Elder	PO Box 462	Piedmont, MO 63957	573-223-4739	
Watson, Darryll	TCG Elder	618 W. Pine St	Mary Esther, FL 32569	904-581-2820	Darryll@FCIFWBFL.USA.com
Whitson, Tom	TCG Elder	8503 Cooksteel Dr	Houston, TX 77072	713-530-1517	ThomWhit@Aol.com

"Beacon" from page 1

Plans for the editorial process and future issues were formulated in meetings held April 20-21 in Birmingham, Alabama. Attending the meetings were: **Carol Boyer**, Perry, Mich.; **George & Rosemary Crow**, Katy, Tex.; **Norman Edwards**, Springdale, Ark.; **Richard and Tarcila Fox**, Madison, Tenn.; **Jay Lammers**, Bellvue, Wash.; **Gary Mercer**, Birmingham, Ala.; **Fred Mobley**, Gardendale, Ala.; **Jim Rector**, Texarkana, Tex.; **Greg & Wynn Taylor**, Hattiesburg, Miss.; **Ray & Peggy Wooten**, Birmingham, Ala.

The entire focus of the meetings was on questions such as: "What do the brethren need?," "How can we fill that need?," and "How can we best fill that need?" Questions such as "who will be in charge?" and "Who will control the money?" were raised only when they were necessary to do the work. We, at Servants' News believe this is the way that the Eternal wants us to work.

After some discussion the people identified twelve "departments"—specific subject areas where someone would collect and edit stories to be placed in the publication. Afterward,

people volunteered to be responsible for these areas. They are:

1. News. Reporting on significant events of local congregations and a calendar of future events. Gregg Taylor

2. Holyday Articles. Each of the Spring, Summer, and Fall issues will have a holy day article. Ray Wooten.

3. Feature Articles. Longer doctrinal or Christian living articles providing meat for the brethren. Jay Lammers.

4. Editorials. Shorter comments on current situations. Richard Fox.

5. Sharing the Word. Stories of effective personal evangelism. Wynn Taylor.

6. Living the Word. Christian living in today's world. Rosemary Crow

7. Life Lessons. Profound lessons people have learned from life experience. Jay Lammers.

8. Teaching Tools. Items used to help teach others—a primary emphasis on teaching children. Tarcila Fox.

9. Points to Ponder. Bible or daily living questions for which we may not have an answer. Fred Mobley.

10. The Lighter Side. Sometimes, a well-drawn cartoon can make a point better than a long article. Wynn Taylor.

11. Literature and Tape Reviews. Short reviews of the very best of the great amount of literature and tapes available to the brethren. Richard Fox.

12. Putting it All Together. Someone has to consolidate the articles from the various other departments into a single publication. Carol Boyer.

In addition to the 12 functions above, Gregg Taylor is responsible for layout and printing and the Birmingham congregation will handle subscription fulfillment. These individuals attend with a wide variety of congregations and probably do not agree on every point of doctrine. Yet, they have agreed to work together to serve their brethren in a way that demands little from anyone. A similar approach can be used to preach the Gospel to the world.

You may receive a subscription or contribute to *The Christian Beacon* by writing:

The Christian Beacon
PO Box 361334
Birmingham, Alabama 35236

—Norman S. Edwards

"Lifted Up" from page 14

follow along with us. But Jesus said to him, "Do not hinder him; for he who is not against you is for you."

There are several lessons to be learned from this passage. 1) The initial argument among the disciples that caused Jesus to respond in the way He did, was over which of **them** would be greatest. 2) Jesus told them that to receive Him they must receive a little one that comes in His name. You cannot receive Christ and reject another in whom He dwells. 3) To be great they would have to be as little children. The children had not attained any place of importance and was typical of the **least**. 4) Jesus' statements caused John to question what the disciples had done when they tried to hinder one they had come across casting out demons in Christ's name. 5) Jesus corrected them for this attitude and told them to not hinder others coming in His name. 6) They did this "**because he does not follow along with us**"

they said.

7) "The disciples were bigoted. Because this man was not of **their company**, they were ready to discount his work completely" (Wycliffe Commentary). 8) Their attitude was the opposite of humble and child-like, it was prideful and arrogant. They were **exalting, elevating** and **setting on high** themselves and their company. Full of concern with which of **them** would be greatest. 9) And because of this mindset, they were trying to stop the work of another who was not following them. Even though this little one was **lifting up** Christ and freeing people from demons in His name. 10) Their focus was not that people were being delivered of their suffering, but in who was doing it, and who would get the credit. Because of this they could not rejoice as those being healed were.

In whatever way one does the work of God he must always **lift Christ up**. If we **exalt, elevate** and **set Him on**

high as our Father has, **He will draw all men to Himself**. We must trust Christ to lead His church as He wills and be genuinely happy for what **He is doing wherever He is doing it**.

While I was writing this article I received a call on our "**Points of Truth**" toll-free number. The lady on the other line had heard me mention the Sabbath as God's holy day on the radio broadcast and wanted to attend services. She was calling from another city which was about 70 miles away from where we hold our meetings, so I gave her the number of a faithful servant of a small group in her city. And I gladly rejoiced that Christ was bringing another child not into **MY fold**, but **His fold**.

—Larry R. Lasiter

"Points of Truth" Radio Broadcast
Church Of God Fellowship
P.O. Box 102
Russellville, AR 72811
501-890-2601.

"Russellville" from page 1

ing with Jim Ussery in Little Rock. Jim leads a local congregation that has broken away from Church of God, International. A caller responded to the KAAV broadcast and wanted to begin observing the Sabbath. She already believed in keeping the Sabbath but she had no support from any of her friends, so she questioned its importance until she heard the broadcast. Since she was calling from Little Rock, I told her about Jim's group and gave her his number. This past Sabbath was her first with them.

We are gradually adding more music and praise to our services. We want to create an atmosphere of worship. We are promoting coming before our Father with "joyful singing", "thanksgiving" and "praise" (Psalm 100) as well as edification. We believe, in time, this will produce an attitude of faith and appreciation that will allow the Eternal to shower us with the spiritual gifts we know He

desires to give us.

The last two anointings for healing had immediate results as well. We have sought to create an atmosphere of faith before the actual anointing. We spend as much time as it takes discussing the great and merciful acts of intervention we find in the pages of our Bibles. And also the absolute promises given to us by our Messiah and His apostles.

We have started teaching some prisoners who have heard our broadcast. One, who seems partially interested, organized a prayer meeting for a relative, a little girl that was suffering from Leukemia. When the girl went in for a bone marrow transplant, they were amazed to find the cancer gone.

We still lack pitifully in power, faith and spirit, but I believe that miracles are on the way if we will get our "natural man" mindset out of the way and let God work in us. It will happen when we as a group get to the point that it is our Messiah who must be lifted up

and give Him the glory for the wonderful things He does for those who love and honor Him. It is past time to stop exalting creation (including man) and exalt the Creator, giving Him thanks and praise for all things. The Father has given all power, judgment and dominion to the Son. He has lifted up the Son and **"set him on high"**. Let it not be we who set a man or anything built by men in His place.

We in Russellville can only go as fast as the slowest "little one". But we are moving steadily toward setting our Lord and Savior on high so that He can **draw all men to himself**. We want to faithfully point our new converts to the true author of our salvation and His wonderful truths He has given us. Then we hope to truly worship Him as an assembly, not only in Truth but in Spirit.

May our Father and His Son richly bless everyone. —Larry R. Lasiter

[See article by same author on page 12.]

"Giving & Sharing" from page 1

since 1945.

The meetings were attended by **Brian and Sue Burrell, Lottie Burrell, Norman and Marleen Edwards, John Guffey, and Richard Nickels**. The meeting was held in Fairview as it has been the mailing office of the Bible Sabbath Association for 40 years. There is a continual interest in the BSA's Directory of Sabbath-keeping groups and the other Sabbath-oriented publications. The breakup of larger Sabbath-keeping groups has created a much higher demand for Giving & Sharing's services during the last few years.

The purpose of the meeting was to determine how the work of these organizations could be done by others who are geographically separated. The general conclusion was that the receiving of mail and production of shipping labels would need to be done at a single site. However, the production, translation, duplication, and shipping of literature could all take place at different sites. Modern electronic communications make most of these plans possible.

Those interested in the work of these organizations may request the order forms from *Servants' News* (see back cover) or contact Richard Nickels directly:

Richard C. Nickels

3316 Alberta Drive

Gillette, WY 82718

Evening Telephone: 307-686-5191

Specifically, Giving & Sharing and the Bible Sabbath Association are looking for dedicated volunteers to perform a number of tasks. Although there is no salary for any of these positions, all expenses related to this volunteer work will be reimbursed. Volunteers will work on their own with little supervision:

1. Person to copy and mail **"low volume"** quantities of literature on duplicating equipment such as a Risograph. (Make 200-500 copies at a time, mail 100 per week.)

2. Persons to **type** articles and books on a computer word processor.

3. Persons to **duplicate and mail cassette tapes**.

4. Persons with excellent speaking voices (male or female) to **transcribe written articles onto cassette tapes** for a tape ministry.

5. Persons to manage **translation** of books and articles into other languages, such as Spanish, French, Dutch, German, Ukranian, etc. using computer word processing programs.

6. Persons to write **religious arti-**

cles for young people.

7. Persons with academic background to conduct a **Scholarship program** for Sabbath-keeping college students, including soliciting grants and contributions for this program.

8. Person who can obtain and/or refurbish used computers (486 PC with Windows or 68030 Macintoshes with System 7 or better) with modems (14.4kbps or better) so that others can type articles or receive work via electronic mail.

9. Person that can assist in the maintenance of custom PC mailing software. Some travel would be required. Experience with Paradox for Windows would be helpful.

10. Person to obtain a computer program that computes **sunset tables** for any geographic position on earth, mailing a customized sunset table to Sabbath-keepers who request them.

11. Persons in countries such as Australia, United Kingdom and South Africa to establish independent **international** services in their areas.

If you are interested in serving in any of the ways listed above, please contact Richard Nickels at the address listed above.

—Norman S. Edwards



Letters & Responses

We print a representative sampling of our mail—both positive and negative. We do not include names unless we are fairly sure that the writer would not object. To avoid any difficulty, writers should specify how much of their name and address they would like us to print. We include our response to each letter in this type-style. We have selected a title for each letter for easy reference. If writers supply their own title, we will be happy to use it.

What is the Great Commission?

LETTER: August 11, 1995
Norman S. Edwards,

It is not good to make a decision on a false assumption. We need to know what the real commission of the church is to determine the best manner of church governance.

Mr. Armstrong convinced us of many things. He either proved them from the Bible or made use of his great speaking ability and the great confidence that most brethren had in him. It is important to see the difference. Not everything he stood for was Biblical.

There is no Biblical justification for the emphasis on the "first commission." I challenge everyone to study what the job of the church is—the whole job, not just part of the job.

I am not saying that Mr. Armstrong was wrong, just out of balance. Preaching the Gospel to the world is important, but the overwhelming Biblical evidence suggests that spiritual growth of those in the church is **more** important.

The phrase "first commission" is not in the Bible. The word "commission" is only used once in the KJV Bible, and then in a negative manner. Mr. Armstrong used the sequence of what the church is to do as justification to spend more time and money on what he wanted to do.

Christ did not tell Peter to preach the Gospel three times in a row, but he did tell him to feed his sheep three times. When Christ was deepest in thought, just before his crucifixion, he summarized his success with the comment that he had not lost one,

except Judas. Christ is much more interested in keeping those put in his trust than adding more to the number.

Developing future sons of God can best be done by the local community. That should be the heart of the church and the center of church governance.

It still may be wise to centralize the preaching of the Gospel to the world. But without the drain on the more important work of the church: the spiritual growth of the membership.

—Harry Curley, Altadena, Calif.

RESPONSE: We agree with nearly everything that you said. Herbert Armstrong did a great work and reached a lot of people, but there were many people "in the church" who were not being fed. When completely different doctrines were preached, many people were not well grounded enough in their Bible to know what to do. Today, we need a much greater emphasis on building the Bible knowledge and decision making ability of everyone in the congregations.

—NSE

Herbert Armstrong a False Prophet?

LETTER: September 20, 1995
Dear Fellow Servants,

Received Servants' News, Vol.1, No. 5 yesterday. Thank you. No time to write but felt a need to send a card. Ten Reasons to not Leave WCG? "Give me a break." God wanted Herbert W Armstrong to promote the Church of God 7th Day. Instead, Herbert promoted himself. Jonah did turn around and do God's work but HWA never did. Herbert was a stubborn, arrogant, proud, vain, rebellious false prophet who was chased out of Oregon. He then ran to California where he started AC (Armstrong cult).

His advertising ability gained him much wealth. Jer 17:5 tells me why I was under a curse so long!!!

It's OK to tell all I wrote.

—Arlo A. Gieselman, Blue Springs, MO

RESPONSE: This is a more negative view of Herbert Armstrong's life than most people would accept, but we have encountered many others who are in complete agreement with you. Most people's knowledge of Herbert Armstrong's ministry comes exclusively from Herbert Armstrong's own writings. People who have taken the time to talk to Church of God 7th Day brethren and other individuals who were associated with his ministry during the 1930's and 1940's find a rather different story. Some of this history is available from Giving & Sharing (their

order form is available on the back cover).

The books of Kings and Chronicles show us that "good men" occasionally did bad things and "bad men" occasionally did good things. Many people, including myself, will attest that they learned much Bible truth from the writings and speaking of Herbert Armstrong. Ultimately, he will have to answer for what he did (Matt 12:36-37). You and I, having seen the life of Herbert Armstrong and the results of it, are accountable for making good use of that knowledge. What are we doing with our lives? Have we accomplished as much?

—NSE

Don't Blame HWA for Underlings

LETTER: November 26, 1995
Norm,

I enjoyed reading your last newsletter, but I am sorry to learn of the position you are taking on church government. My experience of 20+ years in the church has shown me that "bad men make bad government". We human beings tend to move from one side of the ditch to the other. The society we live in is currently going through a phase "that everything will come out OK if government is from the bottom up". This attitude is affecting God's church, I am sorry to say. Mr. Herbert W. Armstrong always taught that we should follow him as he follows God. And I am sure he would teach the same thing today. Unfortunately, some of the ministry under him was not as close to God as he was. Let's not blame Mr. HWA or any form of government because some of the men under him made unwise decisions. The people make the government, the government **does not** make the people.

Please do not publish my name on your roster of cities with households...as you explained in your last newsletter. Also, please remove my name from your mailing list.

Thank you for the issues I have received.

Sincerely,

—R. H., Hudson, OH

RESPONSE: The Bible supports your concept of "bad men make bad government" (Prov 29:2). This certainly applies to governments where power is in the hands of the people—the people are free to vote in favor of heresy or wickedness. The question that we must ask is: Do the scriptures teach us that we are personally responsible for developing righteous character, or do we simply find a man who seems to be "following Christ" and then do whatever he says? Paul instructs us to "Imitate me, just as I also imitate Christ" (1Cor 11:1), but who is responsible for deciding when he is

imitating Christ and when he is not? Paul admitted he still had some evil (Rom 7:19-21), we should not imitate that!

There are numerous scriptures that show that we will be judged from the Bible by our own words and deeds, not on how we follow a human leader. (Jer 17:5; Matt 12:36-37; Rom 14:10-12; 2Cor 1:24, 5:10; 2Tim 2:15; Rev 3:12, 21:7). During his later years, Herbert Armstrong taught that someone "put out" of the Body of Christ. Yet, as you admit, there were men around him who were "not close to God" and were putting people out for the wrong reasons. Admitting that there were problems in the ministry is admitting there were problems with Herbert Armstrong.

We must remember that in any government, **authority and responsibility go together**. Herbert Armstrong was proclaiming "top-down" government—that he had complete authority under Christ and that if there was anything that needed to be changed in the church, Christ would do it "through him." By placing himself in authority (under Christ) but **over** the ministry, Herbert Armstrong was taking **responsibility** to correct all of the unjust practices in the ministry. If we say the problem was with the church administration department for not correcting ministers, Herbert Armstrong is again responsible for not correcting administrators who were **under him**. We cannot pass the buck up higher and say Christ failed, can we?

We hope today's self-proclaimed apostles, evangelists and pastor-generals will think about their responsibility. We do not believe the answer is a more complex network to "police" the ministry, but that we recognize "Christ is head of the church" (Eph 5:23), and that he can work through more than one man at a time. Members have a responsibility to study and learn truth, and to withdraw themselves from false teachers (2Thes 3:6; 1Tim 6:5).

—NSE

Ninety-Five Percent Hirelings?

LETTER: November 12, 1995

Please add me to the Servants' News. As a disfellowshipped employee of A.U., I have been attending United in Gladewater. But I am one of eight deacons who attend but are not members. We have several groups in this area, but don't seem to fit any of them.

I do like Rob Elliot's (Church of God, Orlando) tapes.

The "Big Work ahead" will be in the tribulation. Now is time to watch and wait

on the Boss. It seems men want to get in between members and God.

Ninety-five percent of the ministers in all groups are hirelings as far as I can see. The ministers saw a parade and got in front of it. Most did not see heresy when it hit them in the face.

At Bible study I was told by five ministers that I would have to change or they'd disfellowship me. Three are now with United, one with Global and one, independent. There were a "few" ministers who did not teach heresy.

Will be looking forward to the newsletter.

—Mr. & Mrs. N. B., Gladewater, TX

RESPONSE: The problems you state are very real and have not been addressed by most of the WCG look-alike organizations. There are many members who saw the problems with doctrinal changes long before their "ministers" spoke about it. Many of these members were persecuted or disfellowshipped for their stance, and now they are expected to have complete confidence in the same "ministers" in a new organization?

Not knowing all of these men or knowing their hearts, we would be hesitant to state a percentage of "hirelings," but we are sure that it is a significant problem which will not be solved by ignoring it.

—NSE

Good Questions on Unity

LETTER: November 26, 1995

Gentlemen,
[literature request omitted]

I have some concerns and questions.

a) Question: I don't know very much about your organization. Why do you call yourself *Friends of the Brethren*? Does not this label make you different—(separate) from "the brethren"? Aren't you "brethren" also? Why "Friends" and not "Brethren"? (After all, God's true body of believers is certainly not in one location nor organization or corporation.) Please respond if you have time, space.

b) Where are all these "splits" (offshoots of WCG) headed? I don't see separate groups at one place of safety. Schisms, splits are not of God (1Cor. 1:10). Do not the leaders of the various groups have an obligation to all the brethren to unite since most, if not all, believe in the original "18 truths"?

It is a shame but there seems to be more unity or attempts to unity among the brethren of various groups rather than by so-called leaders of the groups. Why can't GTA, Rod Meredith, Gerald Flurry, David Hulme, etc., etc., get together and do foot-

washing and Passover in one room next year? Why not—they all claim to be in the same body—we're in the same organization, have the same Bible? Keep the same Feasts, pray to the same Father—Why divide brethren by creating separate groups? You can't tell me egos, power play, money, secret agendas are not some of the reasons. Why can't these men submit themselves to a process of unity?

c) Question # 3. The United Church is having their important conference. They will select leaders by human methods—(voting, merit, etc.). Why don't they—why can't they also use drawing of lots (which is Biblical practice)? How do I know that person "X" who is selected to be leader or chairman is God's choice? God allows leaders (as Joe Tkach's case). But does that mean He approves? How do I know? They all claim God is blessing their effort. How can He, when they are divided? Who are we kidding?

Please respond. These are vital questions for hundreds of us.

Thanks,

—V. S., N. Miami, FL

RESPONSE: Since you nicely presented your questions in parts, we will answer accordingly:

a) We chose the name *Friends of the Brethren* because we wanted to help the brethren, but did not want to make it sound as though our organization **was** the body of believers. But you are quite right, that we are brethren, too—in no way better or more special than any other brethren. We have since come to realize that we do not need an organization name to hide behind, so we have stopped using that name. The "Body of Christ" is composed of those people with the holy spirit—no man knows exactly who or where they are.

b) All of the various groups do not agree on the 18 truths. The first truth was hierarchical government. If the groups believe that the Eternal only works through one man, then they should all be following the man that Herbert Armstrong named as a successor. Most of these groups believe that the Eternal is governing slightly differently—even if it is that he appointed someone else or that he also works through a board, a conference of elders, or some such body.

If you would ask each of the leaders you named, I think all of them would say that they believe the Eternal is working **primarily** through their group—to combine with other groups would be to reject the job that the Eternal has given them to do. On the more negative side, my experience leads me to believe that most of these men would rather be leaders in a small

organization than “just ministers” in a big one. Regardless of their reasons, I think 1 Corinthians 1 and 3 show that these leaders should not set themselves up over other leaders. Yet, it is not our job to judge the hearts of men.

e) Personally, I would have no difficulty sharing the place of safety or a local congregation with people from “different groups” or with people who believe slightly differently than I do. It would be nice if other leaders could take the same approach. I do not see that it is necessary for all of these groups to unite together under one human leader. They can still work together—share booklets, share periodicals, allow local congregations to work together, etc.

I think it is a mistake for brethren to try to find “the **one** whom God is using.” Both Old and New Testaments show that the Eternal used a variety of men for a variety of jobs. Some were mostly good, some were mostly bad, and some were in between. There is a great variation in the work that is being done today (1Cor 3:10-15). We need to either **do**, or individually evaluate and **support** someone who is doing, a work of gold, silver, or precious stones.

—NSE

Answer to the Eternal, Not Corp.

LETTER: April 1, 1996

Dear Norman and Marleen,
Greetings from Connecticut. It appears that the long winter is finally turning into spring. I applaud your decision to remain “unregulated” by man’s governmental systems, to the degree it is possible to do so. Being accountable to the Eternal and His people is already the highest standard possible.

[literature request omitted]

By the time you receive this note from me, the Passover for this season will be a memory. I pray that God grants His people the most meaningful Passover ever, as we rededicate ourselves to His Divine Will. The newly independent New England Church of God, formerly the Connecticut CGI, will join the Connecticut based UCG brethren for the NTBMO. Many of us met for the first time last September at a picnic for the scattered COG brethren.

Many of us are reaching across corporate lines to fellowship together. Paul and I are planning at least one picnic this summer, at our home, for variously affiliated brethren to spend quality time together. Some of us believe only officially sanctioned activities are appropriate; such ones might not care to picnic with us. As long as the Eternal approves, I don’t worry what

corporate loyalists think. I’m sure that those who left WCG and switched allegiances to another corporate entity, instead of to the Eternal, will face another “falling away,” except this next time it will be less obvious.

So long for now,

—Christine Yoos, Thomaston, CT

RESPONSE: Thank you for your encouragement regarding our accountability to the Eternal and his people. It has taken us some time to get away from the idea that “if our government approves something, it must be all-right.” We find that Saul of Tarsus had the government’s approval for his great persecutions of the brethren (Acts 8:1-4, 9:1-2)

We would like to thank you for your work in encouraging and making peace between brethren in your area.

—NSE

Be Subject to the Powers that Be

LETTER: April 2, 1996

Mr. Edwards:

In the latest issue of Servants’ News (Vol. 2, No. 3 dated March/April 1996) you took approximately 4-1/4 pages to explain why **you** have decided to unincorporate. Your article didn’t condemn outright those who have decided to incorporate, but, you insinuated that it wasn’t necessary and you even specified some past events to prove your point. You sight laws that are on the books pertaining to corporations and the **control** they have over those who subject themselves to such laws. I assume we are on the same page when I attempt to show what God says pertaining to such things; I mean I assume we believe that 2Tim 3:16 “All scripture <is> given by inspiration of God, and <is> profitable for doctrine, for reproof, for correction, for instruction in righteousness” is **so right!!!!**

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn (Prv 29:2).

There are many more scriptures showing **Christ** having **authority** and that **He** shall have the **government** upon His shoulders (Isa 9:6),

Starting in Romans 13:1 and through verse 5—”Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do

that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to <execute> wrath upon him that doeth **evil!** Wherefore <ye> must needs be subject, not only for wrath, but also for conscience sake.”

The last Scripture makes it very plain that **we** must be subject to the powers that be, the laws of the land, corporate laws, tax laws, etc., but we must never do what they say if it conflicts with doing the will of **God!**

Sincerely,

—L. M., Springfield, MA

RESPONSE: We believe in obeying the laws of the land when they do not conflict with the laws of God. Fortunately, the United States of America was founded by men who read their Bibles and had a great respect for what they learned there. They realized that they had no right to license, tax or regulate churches. During the 1800’s, most churches had no paper authorization from the state at all. It has been primarily during the last century that corporate charters, IRS tax-deductible status, payroll tax withholding and government regulations have become a part of the inner workings of churches. Fortunately, churches are not required to participate in these activities.

Paul admonishes brethren **not** to go to the world’s courts to settle matters among themselves. How much more should congregations refrain from entering into agreements with this world’s governments when they do not have to!

—NSE

How to Deal With Exposing Sin

LETTER: December 6, 1995

Dear Mr. Edwards,

We deeply appreciate your work. Thank you for Servants’ News.

I am upset with the letter from Fred Coulter that came yesterday documenting and exposing Garner Ted’s sins. We want to hear from you if you think the Scriptures used to do this was a misuse of those Scriptures?

If you do not have this letter, I will send you ours. We did not feel the good of the brethren will be the outcome of such a letter.

If a man is going to repent (or a woman), there has to be left a little room to repent, not such powerful overkill.

If you are to answer me in Servants’ News, it would help others like me and my husband who think Fred Coulter is a great

teacher of God's word. But now we are dismayed.

Very sincerely,

—P. A., M., Frankston, TX

RESPONSE: The issue is not that of whether one sinner has repented but of whether Garner Ted Armstrong is qualified to be a spiritual leader. The standards in 1Tim 3 and Titus 1 for leaders are much stronger than they are for members. We covered these questions in more detail in our February (p 4) and March-April (p 23) issues.

Specifically we felt that Fred Coulter published more information than was necessary to prove the point. We felt some of his information was hard to prove, but we do not know that any of it is in error. It is possible that someone who is not convinced by our information will be convinced by Fred Coulter's.

James 1:23-27 makes it very clear that our religion is worthless if we do not practice it as a part of our everyday lives. Can anyone know how much damage is done when a person just learning to repent of his sin and obey our Father finds out that his "Bible teacher" is involved in massive sin on his own? (See Matt 18:6.) Those of us who live by the Bible must not accept or give support to these teachers who do not practice what they preach, lest we contribute to the offense of these "little ones."

—NSE

Considering Leaving CGI

LETTER: December 7, 1995

Dear Sir and Brother,

I have recently received your address from a friend. He told me about your publications and I would be very interested in receiving them.

I have been a long-standing member of CGI, but since the later ordeal of GTA's, I am now confused and seriously considering leaving CGI.

I believe that your information would be a big help to me and my wife.

Thanks in advance.

—D. K., Irving, TX

RESPONSE: We will be glad to send it to you. There are thousands of other brethren who have found themselves unable to support church organizations for various reasons. When you realize that you are a member of the **one true congregation (ekklesia)**, then it is a matter of finding a place to assemble where you can grow and serve others.

—NSE

Highest Praise for Approach to CGI

LETTER:

April 1, 1996

Dear Mr. Edwards:

We don't know where you got our names, but we're glad you did, and we appreciate receiving the February issue of SN. In fact we've read the entire issue except for Part 4 on *Oh, How I Love Your Law*. Can we get the previous three parts of this modern day epistle, along with our names placed on your mailing list so we get the future parts as well? [literature request omitted]

Thank you in advance for these documents. The enclosed check is to help in your support, as well as defray the costs involved.

I would like to commend you on the many insightful answers to the letters which were published in this issue, and add these comments:

1. Your accurate responses to the page 4 article on "...Another Man's Problems?" merit the highest of praise because many people have been deceived by some people, including some ministers, about the facts. The newly constituted Ministerial Council/Board of Directors' rejection of the actions recommended by the field ministers has essentially created a true cult and is destroying that organization. You are absolutely correct in professing that "...we love the brethren and those yet to be called. They should be taught by a preacher who lives what he preaches and does not give occasion for the unconverted to blaspheme the Eternal." It will always be a mystery to me as to why the leadership in that organization **Who would be fired in a heartbeat for similar conduct**—couldn't understand this **truth!** Thank you again for telling it like it should be.

2. On page 16, you told J.B., B.C., Canada you had "learned many Bible truths from WCG's broadcasts and magazines. So had thousands of others." Although we were never in WCG, we, too, learned much while in CGI, from WCG's broadcasts, magazines, and booklets until their doctrines started to wander from Scripture. [We will] still keep our old HWA booklets, manuals, Plain Truths, and Good News magazines!

3. In paragraph 3, page 19, in response to K. J., Salinas, CA you quoted Ex 6:3 stating: "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty (El Shaddai), but by My name LORD (YHVH) I was not known to them." My problem is your use of this verse. My understanding is that the words LORD, El Shaddai, and YHVH all refer to God the Father. Yet, Jesus told the

Pharisees: "You have never heard His voice nor seen His form,..." (John 1:1-14 and Heb 1:1-10, lead me (and many others) to conclude that from the start of creation in Genesis, the only God Whoever made contact with man was THE WORD, Who later became Jesus. While this most assuredly is going to be a tremendous and shocking revelation to Israelites, my immediate question is: Is it correct to assume that Exodus 6:3 is speaking of the Father? Or to insert names (El Shaddai) or the term (YHVH), which are accepted as referring only to the Father? (As you correctly state in paragraph 4.)

Keep up the excellent work and please keep our names on your mailing list.

A couple more friends,

—Ray Rousseau, East Freetown, MA

RESPONSE: The issue of the pre-existence of Jesus and his role in the Old Testament is complicated and there are many questions I cannot answer. In a recent study, I learned that Ex 6:3 may be translated wrong—that the later half should read "but by My name YHVH was I not known to them?" This is strongly supported by Genesis 15:2 and other scriptures where Abraham is quoted using the name YHVH.

To me, it seems like a big mistake to conclude that John 5:37 means that the people in the Old Testament did not know the Father. Notice the verse:

And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. But you do not have His word abiding in you, because whom He sent, Him you do not believe (John 5:37-38).

First of all this says the Father "has testified of Me." Does not that mean that we have the Father's words in the Old Testament? Secondly, who was it who had not heard His voice, not seen His form and not believed Him? Some people say this refers to Jews or Israelites of all ages. But Moses, David, the prophets and others certainly had His word in them and believed Him. I think we must take this verse for what it says—that **the carnal leaders of that day** had never seen or heard the Father (they had no open revelation), nor did they have His word in them, nor did they believe the Messiah.

This is a big subject which we hope to address in future writings.

—NSE

"Thanks" and Request for Prayers

LETTER:

July 21, 1995

Dear Friends,

I am greatly impressed with the meaty

articles you publish in the *Servants' News* and other literature you provide.

How Does the Eternal Govern Through Humans is an excellent paper on church government and as I was reading it, I could only feel sadness that none of the Churches of God comes close to practicing this Biblical understanding. I pray that God leads me to such an organization. Although I realize God's true church is spiritual, we are commanded to fellowship with fellow believers and if I had a choice between fellowshipping on a regular basis between the existing governmental structures the "Churches of God" have or are establishing and a church that practices these principles mentioned in the article, I would choose the Scriptural government mentioned in the article.

This also applies to the excellent article, *Assembling on the Sabbath*. I know of no church practicing these principles in its entire form. It's amazing how far we have distanced ourselves from God's government and God's way of worship during services.

Thank you for Eric V. Snow's article, *Does the New Covenant Do Away with the Letter of the Law?* Before I began to read it, I had doubts whether the "letter" of the law was done away with and I did not fully understand the Old vs. the New Covenant and their differences, but Eric showed in an undisputable manner that God's laws—the ten commandments including the Sabbath—have not been done away with. I'm at page 13 and looking forward to his explanation on Holy Days, unclean meats and tithing.

Dear Friends in Christ, keep up the good work that God's doing through you and count me as one of your supporters.

One last comment. God provides what we pray for if it's God's will and He wants us to have it. Let's pray for a church government to be established and practiced as God wants!

Let's pray God brings all those who want to fellowship in the manner God wants us to conduct our worship services together so that we may give glory to Him as He prescribes.

Let's pray that God helps all His children in Christ to understand and prove what the New Covenant is and what God wants us to do now and in the years ahead.

If we pray in Christ's name, it will be given to us.

Sincerely,

—Angel Gonzalez, Colonia, NJ

RESPONSE: The Eternal certainly will

not force people to use the kind of government and services that the Bible describes, but he will make them available to those who desire them if they ask. In order to practice this kind of government, we all need to be more tolerant and understanding of others than we ever were before. We may meet others who understand major doctrines differently than we do—we can still agree to be their brother even though we cannot agree on the doctrine right now.

Thank you for your encouragement.

—NSE

Appreciates *Servants' News*

LETTER: September 4, 1995

Dear Norm and Company,

Greetings from Indian River. Thanks for sending me the back issues of *Servants' News*. It's very much appreciated. I'm really enjoying this type of publication. It's so helpful to keep our finger on the pulse of the Church of God and what's happening to it at this point in time. [literature request omitted]

I do hope you can continue on in the future with *Servant's News*.

All the best to your endeavors,

In Christian love,

—S. W., Indian River, ON

RESPONSE: We will keep producing *Servants' News* as long as the Eternal makes it possible.

—NSE

Accountable to God to Keep Learning

LETTER: July 21, 1995

Dear Friends:

Have enjoyed reading your newsletter and hearing a variety of opinions. Now that many of us are cut loose from a particular corporation, it is eye opening to not be limited to a narrow doctrine. We are accountable only to God and want to keep on learning. It is exciting to again keep discovering the hidden treasure in the Bible. [literature request omitted]

This reminds me of a time when I first found my need to understand the Bible and would write for articles to water my growing thirst for knowledge. Sadly, it has been too long and we did not realize that we were barely nourished and would no longer thrive. I believe that your efforts will bear good fruit.

Thank you,

—S. K., Houston, TX

RESPONSE: We have talked to hun-

dreds of people who have come to the same realization. We can thank the Eternal for shaking us up and causing us to study.

—NSE

Meeting at Home on Sabbath

LETTER: December 10, 1996

Dear Friends,

I guess it's about time I asked you to put me on your mailing list for your newsletter.

A very close friend of ours (my wife and I) receives *Servants' News* each month and when he and his sons are done reading it, they always pass it on to us. However, they live in a town across the valley from us and sometimes it will be several days before we see one another eyeball to eyeball. In the meantime, he calls and says 'he has it.' When we do finally have the opportunity to read the thing, we make copies for others we know that are really interested in the information written.

We, ourselves, are WWCG (organization) use-to-be's and several years ago could no longer listen to the watering down that was going on. The amazing thing we found was after going back and proving again to ourselves what the "Bible" has written in it about different (changed) teachings, we learned through that same Bible that we alone are responsible for what God, our Father and Jesus, the Christ, reveal to us; not a man who desires to pad his own ego to others in the guise of 'supreme authority.' Many, many of the subjects addressed in *Servants' News* were discussed around the table with our brothers in Christ on many a Sabbath Day here.

Please find a little donation in this letter to defer the cost and help out.

God send His blessing to you people for your concern and hard work towards His called out assembly. We are really happy to be called your brothers.

Sincerely,

—Norm Firestone, Dixon, MT

RESPONSE: We are not surprised that people have already discussed subjects such as those found in *Servants' News*. We believe the Eternal teaches His people through His spirit. When He wants them to understand something, He can use our publication, some of the thousands of other publications, or can teach people directly.

May the Eternal continue to bless you in your studies.

—NSE

Feast '96: Non-Aligned!

Plans are Shaping Up for All Sites

While many Feast-goers have already made plans, many others are still waiting to finalize theirs. For those who would like to attend a Non-Aligned feast site, or even an Open formatted one, the form on the next page should be helpful in obtaining information from the sites as well as helping the individual sites have an idea as to who is interested in coming and serving.

We have some site-specific information that we are going to cover here. For the other sites, please contact them directly for specific information.

Lake Tahoe, California/Nevada

A meeting facility is being contracted at this time called *The Chateau*. It is located in Incline Village, a few miles on the Nevada side of the CA/NV border. The facility will hold 400. At this date, we currently have under 150 who have expressed definite interest in the Tahoe site. We are anticipating around 250, but will have room for more.

We are now in the process of lining

up lodging establishments.

This site will be unique (besides the immense beauty of the area) in that a small portion of the attendees follow a calendar that does not include "postponements". While most of us will be observing the feast from Friday evening, September 27 to Sabbath, October 5, the non-postponed group will observe the feast one day earlier. Everyone involved, so far, is excited about the event as it will show that godly unity can still be achieved even if the parties involved have a different calendar!

The basis for this group's non-postponed view is the astronomical conjunction of the moon as it occurs Jerusalem time.

Grand Lake of the Cherokees

Grand Lake of the Cherokees is in the Northeast corner of Oklahoma, about 75 minutes from Tulsa. The lake has over 1300 miles of shoreline and offers numerous recreational opportunities. These include boating, fishing, hiking, horseback riding as well as

country music shows and a free, restored historic village with over 100 buildings. The Feast will be held in the convention room of Martin Landing, RR 3 Box 200, Afton, OK 74331-9003. Telephone: 918-257-4265.

Rooms, RV hook-ups, camping and recreational facilities are available at Martin Landing as well as many other nearby facilities (included with festival information). A variety of speakers, Bible studies, Q&A sessions, and family activities are planned.

San Antonio, Texas

At this time, this group will be completely a non-postponed feast. They will be observing it from Thursday evening, September 26 to Friday, October 4. The basis for this group's non-postponed view is the astronomical conjunction of the moon as it occurs Jerusalem time.

Sun River, Oregon

Some may have noticed that this site was listed by The Churches of God (the group that recently broke away from CGI) as one of their official sites. While it is one of their official sites, they will not be controlling the events. We have been assured by the festival planning committee that it will remain a non-aligned site. We feel that this is a fantastic sign of cooperation between an organization and the nonaligned efforts. 

Non-Aligned Sites

Lake Tahoe, California

Norman A. Brumm
510 Gillespie Street
Locust Grove, OK 74352
(918) 479-8111
NonAligned@Prodigy.com

Snowshoe, W. Virginia

James Rector
3802 Olive Street
Texarkana, TX 75503
(903) 792-1352
ATIR903@aol.com

Grand Lake of the Cherokees, Oklahoma

Norman S. Edwards
P.O. Box 6516
Springdale, AR 72766
(501) 872-1003
75260.1603@compuserve.com

Panama City, Florida

David Owen
4213 Owen Road
Dalton, GA 30720
(706) 277-3433

Panama City Beach, FL

Charles Kimbrough
P.O. Box 547
Crystal River, FL 34423
(352) 382-0877

Sun River, Oregon

Al Murrey
210 NW 14th
Pendleton, OR 97801
(541) 276-1400

Open Format Sites

San Antonio, Texas

Ted Phillips
P.O. Box 2735
Corona, CA 91718
(909) 280-9046

Rapid City, South Dakota

Greg Lanager
2801 Willow Avenue
Rapid City, SD 57501

Gatlinburg, Tennessee

Ray Wooten
500 Hoover Plaza, #205
Birmingham, AL 35226
(205) 822-8524

Victoria, BC, Canada

Fred McGovarin
RR 2
Hastings, Ont K0L 1Y0
(705) 696-3111
fredmcgovarin@oncomdis.ca

Feast '96: Non-Aligned! Information Form

Please fill in any of the blanks you wish and then send this to the appropriate site of your choice to receive site information.

<p>Personal Information:</p> <p>Name: _____</p> <p>Address: _____</p> <p>_____</p> <p>Home Phone #: _____</p> <p>Work Phone #: _____</p> <p>Fax Phone #: _____</p> <p>Email Address: _____</p>	<p>Festival Site Choice:</p> <p><input type="checkbox"/> Lake Tahoe, CA/NV</p> <p><input type="checkbox"/> Sun River, Oregon</p> <p><input type="checkbox"/> Vancouver, British Columbia</p> <p><input type="checkbox"/> Rapid City, South Dakota</p> <p><input type="checkbox"/> Grand Lake of the Cherokees, OK</p> <p><input type="checkbox"/> San Antonio, Texas</p> <p><input type="checkbox"/> Snowshoe, West Virginia</p> <p><input type="checkbox"/> Gatlinburg, Tennessee</p> <p><input type="checkbox"/> Panama City, Florida</p> <p><input type="checkbox"/> Panama City Beach, Florida</p>
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Interest / Commitment Level:

Information Only.
 Might come, might not.
 Probably will come.
 Definitely planning to!!

(If you checked either the 2nd, 3rd or 4th categories, please give your best estimate of how many people may attend with you. Do not include people that have been included on someone else's form.)

Attending with you: ___ Adults ___ 13 - 20 yr olds ___ 12 and under

Service and Activity Interest:

<p><input type="checkbox"/> Festival Planning <input type="checkbox"/> Set-up</p> <p><input type="checkbox"/> Activity Organizer <input type="checkbox"/> Clean-up</p> <p><input type="checkbox"/> Parking Assistance <input type="checkbox"/> Ushering</p> <p><input type="checkbox"/> Family Day Activities <input type="checkbox"/> Senior Activities</p> <p><input type="checkbox"/> Singles Activities <input type="checkbox"/> Song Leading</p> <p><input type="checkbox"/> Pianist (<i>Preferred Hymnal</i>) : _____</p> <p><input type="checkbox"/> Choir Director/Music Coordinator</p> <p><input type="checkbox"/> Choir (<i>Part</i>) : _____</p> <p><input type="checkbox"/> Special Music (<i>selection & area of skill</i>): _____</p> <p><input type="checkbox"/> Other: _____</p>	<p><input type="checkbox"/> Variety Show (<i>Please describe act below.</i>)</p> <p><input type="checkbox"/> Anointing/Counseling <input type="checkbox"/> First Aid</p> <p><input type="checkbox"/> Message Presentation (<i>Please give topic synopsis, # of minutes, type of presentation, etc.</i>) :</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>
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Notes for Filling Out Form

Personal Information:

Please fill out your name and address. Feel free to include any other numbers whereby we may contact you.

Festival Site Choice:

Please be sure to check one and mail or fax this form to the address given on page 26 for your chosen site.

Interest/Commitment Level:

For the planning committees, please be sure to indicate the number of people that may attend with you.

Service and Activity Interest:

Some of these categories may not apply to all sites. Most of the Open sites may already have their planning personnel and do not have that need. Parking Assistance refers to handicapped and

similar situations that may need assistance. Regarding messages, some sites are "if you've got something worthwhile to say—we'll schedule you in." Others are not. Also, some sites may not be planning a variety show, but they might after receiving 20 acts.

Feel free to copy this form or request more from us if you know of other interested individuals.

Our goal is to bring worthwhile information to as many people as want it at the lowest practical cost. This loose-leaf format is inexpensive and allows this non-copyrighted publication to be easily copied. You might wish to bind it with a 3-ring binder, staples, brads or a paper clip.

“Church News” from page 16
knowledge of our Lord and Savior, Jesus Christ’ will enjoy the types of articles ‘*The WAY*’ will be making available.

“We have also noticed that a great many amateur authors are flourishing today, writing about their findings in the Bible as they study with new-found

vigor and freedom. Many more people are writing important articles and need a forum for those articles.

“We at ‘*The WAY*’ Publications will be helping in both of these important areas, operating as an independent, non-aligned, non-ministerial publishing organ for the unincorporated, ‘disenfranchised’ members of the church

of God at large, and those who attend services with an organized group but would like to continue to study and learn at a more advanced level.”

The WAY can be contacted via any of the below methods:

“The WAY” Publications
P.O. Box 1976
Placerville, CA 95667

Literature List

All items are free. New items are highlighted with shading. All back issues of *Servants' News* are available upon request.

Mature Literature

The Apple of God's Eye by Jim Rector, 13 pages. God's love for us is far greater than we imagine and we often take it for granted.

Assembling on the Sabbath by Norman S. Edwards, 16 pages. An exposition of the scriptures regarding our need to fellowship on the Sabbath and how to do it.

A Call to Arms by Jim Rector, 16 pages. Lessons for today from Revelation 2-3 including the oppressive doctrine of the Nicolaitans and the doctrine of Balaam.

Basic Bible Study Tools by Richard Nickels. 36 pages. An excellent summary of available Bible study aids and how to use them. Samples of many study aids included.

Biblical Calendar Basics by Norman S. Edwards, 10 pages. Introduction to the issues about the Biblical and Hebrew calendars (beginning of months, years, postponements etc.)

By What Authority? by John A. Diffley, 16 pages. A brief overview of authority and its structure in the New Testament churches.

Does the New Covenant Do Away with the Letter of the Law? by Eric V. Snow. 42 pages—revised Jan. 1996. A “must read” for those who feel it does.

Did Christ Reorganize the Church? by Herbert W. Armstrong in 1939, 8 pages. Very different than his later approach: Christ never set up a hierarchical government.

The Heart of the Matter by Jim Rector, 31 pages. Our calling is to spiritual growth, not just attendance, socializing, politeness or legalism.

How Does the Eternal Govern Through Humans? by Norman S. Edwards, 34 pages. How the KJV translators altered Scriptures about government to please King James and an analysis of what the Bible says about how we should govern in today's congregations.

Just What Does the New Covenant Do? by Joseph Chunko, 18 pages. Explanation of the difference between the law, the Old Covenant and the New Covenant.

The Letter to the Galatians, a Paraphrase with Built-in Commentary by John McCauley. 18 pages. Lively vernacular paraphrase with some notes on book of Galatians.

Where Is the True Church Today? by Jack M. Lane, 18 pages. How can there be so many similar groups, yet one true church? What is required of members? Read and see.

The Worldwide Church of God Splits: Their Triumphs and Troubles by Alan Ruth, 56 pages. Facts and analysis of the last 20 years of church history.

Basic Literature

The Bible Sabbath: Seventh Day or First Day? (From the Bible Sabbath Association) 2 pages. Basic Sabbath tract.

God's Purpose for Your Life by Fred McGovarin, 40 pages, half-size booklet. A “first booklet” for people just becoming interested in the Truth. It introduces Hebrew names (Yahweh and Yashua) for God and Jesus.

The Resurrection of Christ—Is It a Fact? by Don Hudgel. 2 page tract for those skeptical of the Bible & resurrection.

Study Resources and Information

Barnabas Ministries Mission Statement by Alan Ruth. 2 pages.

Bible Sabbath Association Order Form. 1 page. Sabbath books & tracts, Sabbath Sentinel Magazine.

The Christian Beacon Sample 24-page issue of free quarterly newsletter “for the shared ministry of the Royal Priesthood.”

A Church of God Ministry Order Form by Lon Lacey & friends. 1 page. Free literature on nature of God & Satan, Biblical law, prophecy, history, church government, etc.

Commonwealth Publishing Order Form by Kirk Gearhart. 4 pages. Religious books, including Darrell W. Condor's.

Giving and Sharing Order Form by Richard Nickels. 3 pages. Has many excellent free items, low prices on hard-to-find religious books, and fine literature on floppy disk.

Hebrew Roots Sample 24-page issue of free newsletter with emphasis on the Hebrew roots of “Christian” belief.

History Research Projects Order Form by Craig White. 6 pages. Hard-to-find books on the origins of nations.

In Transition One free sample issue of 16 page newspaper. Best single source of news about Sabbath-keeping groups.

The Sabbath Sentinel One free sample issue of 16 page glossy magazine—doctrinal & human interest articles. With Bible Sabbath Association order form: Sabbath books & tracts.

Servants' News & Norman Edwards Statement of Income and Expenses, 2 pages. (Always sent to contributors.)

The WAY Sample 24-page issue of free quarterly newsletter of doctrinal articles relating to the Biblical way of life.

We want to send this newsletter only to people who want it! If you do not want it, please send us a postcard or give us a call: 501-872-1003, fax: 501-872-1004, eMail: 75260.1603@Compuserve.com