Servants' NEWS

Vol. 10, No. 1 *A newsletter for servants of the Almighty Eternal Creator, wherever they may be* Jan/Feb 2006

How Do We Prevent Another Lost Generation in the Church of God?

by Roger Waite

The writer is a member of the United Church of God in Brisbane, Australia. This article was written six years ago when he was 29, but it is even more relevant now than it was then! If only we had heard and heeded!

This world continues to become increasingly more secular, and as a result, it is becoming harder to keep our youth interested in church and to instill in them a love for God's truth and His way of life.

I have been in Church of God groups for 13 years since 1985 when I began attending on my own at the age of 16. In my teenage years and early twenties there were many other young people in the Church of God around my age. With the doctrinal and moral crises that have hit the denomination, though, I have watched the vast majority of my peers leave the Church of God,

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3 PABC dorms, auto shop at far right. **More pictures on page 20**

Port Austin Bible Campus: a New Home, a New Hope

by Norman Edwards

What began as a desire to start a post-secondary school for Sabbatarian young people has blossomed into a much larger plan. Through the efforts of several believers, we now have a much better understanding of what we can do to help Sabbatarian believers today.

CoG Half-Life less than 15 Years

Bill Lussenheide, a long-time UCG member who runs a marketing company and has friendships within

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SN Restarts! Please Return Response Page!

Servants' News was previously published May/June 2003. We would like to thank everyone who has offered words of encouragement and supported us during the past nearly-three years. A lot of research had been done and many ar-

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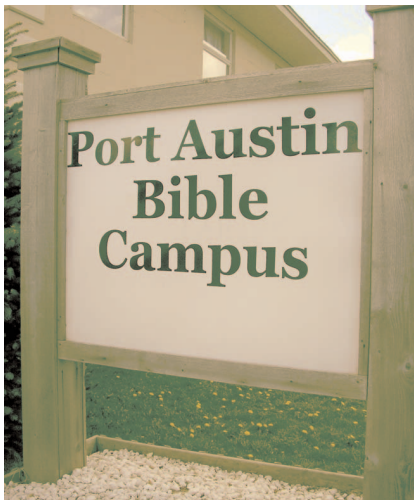

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Truckers Bible Study

Oak Grove, Mo.
#121-123

The Truckers Bible Study is conducted weekly at the Texaco truck stop on I-70, Oak Grove, Missouri, by Arlo Gieselman, often assisted by Lenny Cacchio, the writer of this series.

June 8, 2003

Two things of interest happened last week at the truck stop. I got there early and was talking to a young man who had a good grasp of the Scriptures and a colorful way of explaining some basic concepts. I found it interesting, though, that he felt no need to get baptized. Getting dunked in water doesn't really do anything, he reasoned. He referred to the verse that talks about the washing of the water of the Word. He studies the Bible, and that washes and cleanses him. While I agree that Bible study is good and has a cleansing effect, the Bible mentions water baptism over and over again. Even if one does have questions on what baptism really does, why wouldn't one want to be baptized anyway, given the biblical example? And what about Jesus? He was Someone who had no need to have sins washed away through the waters of baptism, yet He was baptized.

I was going to turn to Matthew where John the Baptist questioned Jesus about wanting to be baptized even though He did not need to, and with Jesus' reply ("to fulfill all righteousness"), but I didn't get the chance. He remembered he had clothes in the laundry room that needed tending, but he would be right back. Turns out, he didn't come back.

I believe this is somewhat of a malady these days, that is, the hesitancy to take this step, this commitment. I would like to know why that is.

[Jesus was always ready to answer hard questions with wisdom and the truth of the Scripture, and this seems to be a good

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Servants' NEWS

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The purpose of Church Bible Teaching Ministry is to continue the work of the Church that was started by Jesus Christ (Yashua the Messiah) and His Apostles in the first century. This work involves expounding the truth of the Bible by means of preaching, teaching, writing and music as well as taking positive action to help and serve other believers and all people of the world. CBTM and those people who work within it are just a few of many parts of the Church, which is the body of Christ. *Servants' News* is a publication of CBTM.

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The Voice of the LORD

by David DeLong

Many people today are looking for a word from the Lord to direct their lives. These folks may be perplexed as to what path to take concerning some decisions that they face, or they may be puzzled about receiving an answer from the Lord to a very important question that they have. No Christian, however, needs to be in doubt about God's will for his or her life. Jesus said in John 10:1-4 "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out" (KJV throughout). This passage makes it plain that Christ's sheep hear His voice, know His voice, and follow His leading. Listed below are some of the many ways that the Lord makes His will known.

1) Creation: Perhaps the most basic way that the Lord speaks to people is through His creation. Romans 1:20 says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." God's creation speaks to mankind. Psalm 19:1 tells us, "The heavens declare the glory of God; and the firmament shows his handiwork." Often, the Lord uses His creation as an object lesson to teach people. For instance, in the Book of Proverbs He admonishes the lazy person to observe the hardworking ant (Prov 6:6-8). And He instructs us that the ant, the cony, the locust, and the spider act in ways which are very wise (Prov 30:25-28). Even house pets can teach us unconditional love, loyalty, and devotion.

2) The Lot: the casting of lots has been sometimes used to determine God's will when various choices are under consideration. Proverbs 16:33 reads, "The lot is cast into the lap; but every decision is from the Lord." The Israelites used this method for dividing up the land of Canaan among the Twelve Tribes. And in the New Testament, the vacancy in apostleship of the Twelve left by the death of Judas Iscariot was filled by Matthias through the casting of lots. The biblical practice of casting lots involved putting names or other possible decision items on equal-sized objects (frequently pottery), placing them in a container, scrambling them, and then pouring one out. This manner of decision-making, as with all others, should always be prefaced by much prayer and seeking of God's will, and with the faith to determine beforehand to accept any possible outcome.

3) Circumstances: Proverbs 16:9 says, "A man's heart deviseth his way: but the Lord directeth his steps." Many times, the Lord will place opportunities in a person's way that he or she cannot ignore. Or sometimes the Lord will close all doors except one, making the person's choice obvious. To the church of Philadelphia the Lord said, "[…] [B]ehold, I have set before you an open door, and no one can shut it […]" (Rev 3:8). These folks just had to walk through that door. The circumstance of suffering is often allowed for the lessons it will teach us. Additionally, sometimes God will work through the circumstances of other people to help us, as He did for the Apostle Paul when certain brethren supplied his needs (1Cor 16:17, 18).

4) Conscience: Paul said that he had lived in all good conscience before God (Acts 23:1). This is an extremely important point: never, under any circumstance, are we to defile our conscience (or anyone else's; see 1Cor 10:28-29). This simple fact alone will help us to do what is right.

5) Promptings of the Holy Spirit: Closely associated with the topic of conscience are the promptings of the Holy Spirit which works in our minds and consciences. Many times we will hear

David DeLong has been a Church of God (Seventh Day) minister for over 30 years. He has worked mostly with smaller congregations within several of the denomination's branches, preaching, teaching, counseling, and evangelizing. He has overseen and initiated many young people's programs and activities over the years.

He has spent thousands of hours in Bible research and has written many articles expounding basic biblical principles.

David is happily married to his wife, Linda, and they have four children in their twenties. 🕮

We hope that our readers will welcome David DeLong as a fellow servant of Christ even though he has spent most of his life serving God in church groups that differ from ours—just as we hope that believers from other groups would also accept us.

This writer's experience has shown David DeLong and other Church of God (Seventh Day) elders have been willing to work with other groups when they believe God is working there, and are still very determined to adhere to the Sabbath and other biblical doctrines which they hold to be true.

— Norman Edwards

an "inner voice" speaking to us or urging us to do a particular thing. We read in Isaiah 30:21, "Your ears shall hear a word behind you, saying, 'This is the way, walk in it, whenever you turn to the right hand or whenever you turn to the left.' " Though this was written to ancient Israel, I believe the principle still applies to us today.

6) Angels: Though perhaps a rare happening, and something of which we need to be wary because there are demons impersonating angels of light, God sometimes sends these messengers of heaven to assist us in times of great need. Moses, Balaam, Daniel, Peter, Paul, John, Joseph, and Mary were only some of the people in the Bible to whom angels of God were sent. Hebrews 13:2 instructs us, "Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels."

7) Counsel of People: God has given the gift of wisdom to a number of godly people. Therefore, we should make use of this storehouse of wisdom by seeking out the righteous and wise counsel that such persons have to give. Some people do not like to ask the advice of others, but God's will can often be discerned when we humble ourselves and seek out the counsel of elders, teachers and godly brothers and sisters in Christ. Proverbs 11:14 says, "Where there is no counsel, the people fall; But in the multitude of counselors, there is safety."

8) Godly admonition from Brethren: Counsel is something that we seek out, but sometimes brethren see others whom they can help. Paul stated, "Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another" (Rom 15:14). We can learn to listen to others and determine if they have our best interests at heart and if they are giving us godly wisdom. We may not always like the sins they point out or the scriptures they bring to us, but we should listen and carefully consider whether God is speaking to us.

9) Signs: Jesus said in Matthew 12:39, "[…] An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah." We should not "seek" for signs, but we should rather live by faith. However, the Bible says that God accompanies His work by various signs. For instance, we must be able to discern the "signs of the times" (Matt 16:3); the proper use of tongues is a sign to unbelievers (1Cor 14:22); there will be in the last days signs in heaven and in the earth (Luke 21:25; Acts 2:19); Jesus worked miracles, wonders and signs (Acts 2:22); the early apostles worked wonders and signs (Acts 2:43); various "signs shall follow them that believe" (Mark 16:16-18). Paul validated his ministry by stating, "Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds" (2Cor 12:12). God does not leave one in doubt about what He is doing in the world today. However, as we said earlier, we must be able to discern the signs of the times, so that we do not fall prey to Satan's counterfeit devices. We do this "discerning" by a careful study of the Word of God.

10) Prophecy/Dreams/Visions: Acts 2:17-18 reads, " 'And it shall come to pass in the last days, saith God, That I will pour out of my Spirit on all flesh: and your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in htose days of my Spirit; and they shall prophesy.' " We know that this was at least partly fulfilled on the day of Pentecost in the book of Acts, chapter two. However, God's Spirit was not poured out on "all flesh" at that time. That was the beginning of the outpouring of the Spirit. Notice what Elihu has to say about dreams in Job 33:15-16: "In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their beds, Then he opens the ears of men, and seals their instruction." Brethren also received visions at times (Acts 9:10-12; 10:3; 16:9; 2Cor 12:1; Rev 9:17) and there were prophets prophesying in the New Testament Church (Acts 11:8; 21:9). I believe that the Lord uses prophecy, dreams and visions to speak to His people today.

11) The Scriptures: All things, including the message to mankind that may come by way of creation, the lot, circumstances, one's conscience, promptings, angels, counsel, admonition of the brethren, signs, prophecy, dreams and visions, must be supported and proven by the Word of God. The Bible is God's main way of communicating His will to mankind. Therefore, a careful, continuous study of His Word is essential to knowing His will. 1 Thessalonians 5:21 reads, "Prove all things; hold fast that which is good."

12) Jesus Christ, the Living Word: Hebrews 1:1-2 says, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son […]." Jesus is the final Authority on the interpretation of the Word of God, and lives in us: "To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory" (Col 1:27).

To understand God's will, we have to ask, seek, and knock (Matt 7:7-8); search as if for hid treasures (Prov 2:4); and ask in unwavering faith (Jms 1:5-7). But God will make His will known to us. On Judgment Day, no Christian will have the excuse of not knowing God's will for his or her life. That excuse, most likely, will be used to mask the real issue: knowing God's will but not doing it (Luke 12:47). The Lord is speaking to you and me today. Are we listening to His Voice? 🕮

The "King James Only" Movement

by Wayne Schatzle, Director, Freedom Biblical Information Center, PO Box 1806, West Chester OH 45071. www.atruechurch.info/kjv.html

Over the years I have heard of more than a few curious beliefs extant in religious circles today. One that pops up every so often is: "The King James Version (KJV) is the only acceptable Bible translation Christians should use." The argument is that "modern" translations, since 1901, are New Age propaganda tools of the antichrist to prepare the world to accept the end time's one-world apostate church. Supposedly, there is a hidden alliance between all publishers of modern Bible translations and the New Age movement, and also with ties to occult and homosexual organizations!

Most adherents of this belief are not aware that **this movement was formed by a handful of conspiracy theorists** who collect sensational exposé books and videos. Like all conspiracies, the usual suspects are blamed. This debate has caused some heated, unchristian words from both sides of the issue, each calling on the evidence from their own professional researchers. The average person will usually wind up **following the argument that is best presented** rather than doing his or her own research. I would encourage people to study and learn about it themselves.

It is not a sin to use only the KJV, but for many people the archaic language of the 1600s is quite a distraction to study and makes it very difficult for most beginners. Due to the obvious grammatical differences, the "eth" suffix, thee's and thou's, and a host of common words that have changed their meaning over the centuries, study is difficult to say the least. I have conducted and attended many open Bible studies where several translations were in use and seldom found any significant differences.

I have over two dozen different translations in my personal library and refer to many of them often. I have yet to find anything but minor problems in translations; even the much criticized Douay-Rheims version based on the Latin Vulgate is a valuable tool for searching Christians—and again, few discrepancies. There is great value in using the KJV as a study Bible, mainly because there are so many Bible helps geared to it. Oddly enough, all my Bible helps are KJV-oriented and yet are easily used with my other translations! Also, the KJV has been studied for so many years that almost all errors are known by someone—in spite of the fact that the KJV-only adherents insist there are no errors.

Bible students should be aware that there are no original Bible manuscripts in existence today, only copies reproduced over several centuries. All contain errors and copyist marginal notes! Plus, any translation will reflect a bias of the translators, the KJV translators included. Another problem with the KJV-only proponents is their belief that King James of England was pure in character and purpose. These web pages show that was not always true:

www.isitso.org/guide/kjvonly.html
www.kjvonly.org/doug/unlearned_men.htm

Another example of faulty measuring (Matt 7:2) can be seen in some of the discrepancies KJV advocates point out as they compare the KJV with the NKJV. Now, at times, the KJV does a better job at giving a more literal translation (e.g. "pisseth against the wall" 1Sam 25:22, 34; 1Kngs 14:10; 16:11; 21:21; 2Kngs 9:8; "eat their own dung and drink their own piss" 2Kngs 18:27; Isa 36:12; "effeminate" 1Cor 6:9). But the NKJV also has its share of more literal translations. For example, in John 4:24 the KJV reads, "God is a Spirit." The NKJV reads, "God is Spirit." Since there is no indefinite article ("a") in the Greek, and there is no reason to insert it, the NKJV is more literal (following the Greek in a more exacting way). Likewise, in 1 John 3:16 the KJV reads, "love of God." The NKJV reads, "love." The "of God" is not in the Greek. Moreover, in several passages (Luke 20:16; Rom 3:4,6,31; 6:2,15; 7:7,13: 9:14; 11:1,11; 1Cor 6:15; Gal 2:17; 3:21; 6:14) the KJV translates the Greek phrase μη γενοιτο as "God forbid!" The Greek word for "God" is not even there. The first word (μη) means "no". The second Greek word (γενοιτο) means "may be" (in this context). The NKJV translates it, "Certainly not!"; the NASV, "May it never be!"

So it turns out that the KJV may have its share of better translations when compared with other versions, but it also has has its share of problems! 🕮

God Still Accepts Us If We:

1. don't know everything
2. are not in a group that knows everything

This writer has spent many years reading the Bible and comparing multiple translations, and has found strengths and inaccuracies in all of them. There are probably thousands of places where the KJV is still the best translation, but there are hundreds of verses where it is the poorest of common translations.

Some Christians find this very disturbing and ask, "If I cannot know exactly what is the word of God, how can I obey any of it?"

The answer is that we simply obey what we do understand, and then pray for additional understanding through His Spirit:

> "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come" (John 16:13, NIV).

We need not be concerned about being judged for what we do not know (John 9:41), but we need to be very concerned about doing what we do know (Jms 1:22-25). Furthermore, we can be confident that He will take care of us:

> "Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ" (Phlp 1:6).

The meaning of these verses, like most, is clear in all translations. *—NSE*

Familial Strife, a Sign of Perilous Times?

or, Four Greek Words for Love? *(I Thought There Were Only Three!)*

by Jimmie Parr

I had just purchased a new Bible, the *Hebrew-Greek Key Study Bible*, edited by Spiros Zodhiates. As I was reading 2 Timothy 3, I noticed a footnote pertaining to the phrase "without natural affection" for verse 3. According to that footnote, the Greek word, translated into English as "without natural affection," is derived from one of four Greek words which can be translated into English as love. Since I had "always" heard that "there are three Greek words for love," I decided to give this a hard look and find out about this fourth Greek word for love.

According to the above-mentioned footnote, the Greek word, *astorgos* (*Strong's* #794), is the word translated into the English phrase, "without natural affection." *Astorgos* is composed of the Greek negative prefix, *a* ("not" or "without") plus the root, *storge*, (pronounced "store-gay"), which, according to the footnote, means "love within the family members." So, according to the footnote, the phrase "without natural affection" in 2 Timothy 3:3 could be translated "without familial love" or "without love among family members."

I looked up the definition of *Strong's* #794 in *Vine's Complete Expository Dictionary of Old and New Testament Words* and found a similar definition.

What had started out as an academic exercise to find out how many Greek words can be translated into the English word, love, became a rebuke directed at me, personally, as I thought of the countless mistakes which I have made in dealings with my family. After an honest, though painful, assessment, those mistakes which I made with my family were made because of a basic lack of love for members of my family, and, ultimately, a lack of love for my Creator.

While pondering the ramifications of lacking love for family members, I thought about one family member bringing another to a civil court in a lawsuit. A famous singer who was shot and killed by his father about twenty years ago also came to mind. Then I thought about kids who have approached me, though I am a complete stranger. I have always found the parents and told them that their child has approached me. Though they have never seen me before, their reaction is seldom, "Oh, what was my child doing approaching a stranger?" Their reaction is, far too often, "Oh, I hope my kid wasn't bothering you." No, the child wasn't bothering me. Probably, the child approached me—a complete stranger—because the child was considered a bother by the parents. Why were those parents not alarmed when their child, alone, approached an unknown person? Could it be due to lack of love among family members?

I once lived close to a divorced woman with four kids. Those kids gave me a bit of attention. The mother didn't seem to mind. But the kids told their daddy about me when they were with him. He became alarmed, and thought that I may be a pedophile, and wanted to have a background check done on me. Sadly, he never gave his kids any appreciable amount of quality time. There was always a baseball game to watch, or Daddy is tired after a hard day at work, or kids are just so full of nonsense. Had *astorgos*—a lack of love among family members—which had already split the husband and wife of this family, also made it easy for these children to come to me for attention because of inattention from the parents?

It is often said, "If you're not part of the solution, you're part of the problem." In being honest with myself, I have had to admit that I am part of the problem of there being, in this society, a lack of love among family members. And that lack of love among family members, if the above-mentioned footnote in my *Hebrew-Greek Key Study Bible* is correct, is part of what indicates "perilous times" mentioned in 2 Timothy 3:1. I am part of what is bringing on "perilous times." I am not part of the solution, but part of the problem.

I appreciate the work of Dr. Zodhiates. I appreciate his having taken a phrase which could be deemed general and perhaps even vague, and bringing it home in an applicable, though in my case, stinging, way. I hope and pray that I remember 2 Timothy 3:3 in all future dealings with my family. 📖

Strife in Your Family?

It is often difficult for Christians to admit that there is strife in their family. Doesn't God give peace to those who obey him? But being honest and recognizing that even Christians can have strife is the first step on the road to recovery. Future steps include prayer for God to change yourself, prayer for others, communicating with the others and making a plan to overcome.

Books Worth A Look

This is hopefully the beginning of a series of book reviews. These reviews will be on works whose authors present their ideas through "knowledge filters" that are different from the standard filters of our present society. Almost all of us use knowledge filters everyday, whether we realize it or not, to process the information that comes to us. This is a necessary function. These could also be called "mindsets". We use them to interpret our world and live in it. Maybe we should reevaluate our basic knowledge filter or mindset occasionally. Some of the books reviewed here may help the reader to do that.

One of the most prominent knowledge filters of our day is the so-called theory of evolution. It appears to some that those who use this theory do so to filter facts to support the theory. Some facts are ignored, some are underemphasized, and some are misleadingly overemphasized. Our first author takes a look at many of the same facts that evolutionists use, but analyzes them through a different knowledge filter. In this case, that filter is the Bible. Not all the books to be reviewed here will use a biblical viewpoint, but they will challenge some current standard of thinking. The reviewer hopes the readers will find this series of value.

by Bill Buckman

Bones of Contention:
A Creationist Assessment of Human Fossils

By Marvin L. Lubenow
Baker Books
© 1992 by the author

Paleoanthropology! What a word! A dry and boring subject? Certainly the subject materials are very dry: very old bones. But in this book Marvin Lubenow definitely does not present the subject in a boring way. He uses logic and humor to convey his creationist view of paleoanthropology and to point out some of the weaknesses in the evolutionary understanding of the subject.

Just what is paleoanthropology? Paleo- (old), anthropo- (man), -logy (study of). It is not the study of men who have lived a long time, but rather of human beings who supposedly lived multiple thousands of years ago. More concisely, it is a study of their skeletal remains and the physical environment of those remains.

Lubenow states the main thrust of the book in his preface: "The purpose of this book is to demonstrate that even when the human fossils are placed on time charts according to the evolutionist's dates for these fossils, the results do not support human evolution but conflict with it." To illustrate his point, he does exactly this in several detailed charts throughout the book.

When this book was written, Marvin Lubenow was professor of Bible and apologetics at the Christian Heritage College in El Cajon, California. The book was written after 25 years of research on the subject. He discusses many of the famous human and non-human fossil discoveries, including "Lucy," the Neanderthals, Java Man, Peking Man, the Australopithecines and others.

In chapter 4, *Monkey Business in the Family Tree*, Lubenow points out the frequent lack of self-correction in modern science and particularly in Paleoanthropology. He tells how, for 44 years, the very faulty reconstruction of Neanderthal's remains was allowed to stand. "Not only did it take forty-four years for the original mistakes regarding Neanderthal to be corrected, it took the Field Museum of Natural History in Chicago, one of the great natural history museums of the world, another twenty years to correct their own Neanderthal display." "It was not until the mid-1970's that the field museum removed their old display of the apish Neanderthals and replaced it with the tall, erect Neanderthals that are there today. What did they do with the old display? Did they throw it on the trash heap where it belonged? No. They moved the old display to the second floor and placed it right next to the huge Brontosaurus [...] dinosaur skeleton where more people than ever—especially children—would see it. They labeled it 'An alternate view of Neanderthal.' It was not an alternate view. It was a wrong view. So much for the self-correcting mechanism in science as far as Neanderthal is concerned" (p. 39).

In the remainder of this chapter Lubenow traces the history of the infamous "Piltdown Man." "Piltdown Man was a combination of a late-model human cranium and a piece of the lower jaw of an orangutan. The teeth of the orangutan mandible had been filed down to make them look human and to match those in the upper jaw of the cranium" (p. 16). The original "finds" were made between 1908 and 1915. It wasn't until 1953 that these were shown to be outright frauds. Many people have been implicated in this hoax, including the creator of Sherlock Holmes; but it has never been proven who the real culprit was.

In chapters 8-11 Lubenow tells the story of Eugene Dubois and Java Man. "Before the turn of the [19th] century, a Dutch anatomist, Eugene Dubois, went to the Dutch East Indies (now Indonesia) in search of the "missing link" between apes and humans. In 1891 [...] he found a skullcap that seemed to him to have a combination of human and ape features. A year later, about fifty feet away, he

found a thighbone (femur) very human in appearance, that he assumed belonged with the skullcap." Dubois had found his "missing link." He called it Pithecanthropus erectus, meaning erect ape-man. This is now an obsolete term. This and other similar fossils are now classified as Homo erectus, erect man. The skullcap and femur were dated at half a million years old (pp. 86-87). "[...] [T]hey became for many years the primary evidence for human evolution" (p. 90). Lubenow goes on to show how shaky this dating and understanding of Java Man really are: "The Java Man skullcap and femur are evidence that the distinction between Homo erectus and Homo sapiens is an artificial one, that these two forms are both truly human, and that they lived as contemporaries. The differences attributed to evolution are instead evidence of the wide genetic variation found in the human family" (p. 99). In the telling of this story Lubenow also shows that, for some evolutionists, not all the evidence and not all scientific reports are "created equal".

It is true that in many of these fossils there is a variety in the size and shape of skulls differing from modern man. Lubenow proposes a non-evolutionary explanation for this: they can be seen as disease-caused deformities. He also accepts the biblical account of a worldwide flood: "It was the severe disruption of the global climate by the Genesis Flood that caused the Ice Age to develop immediately afterward" (p. 146). "It is significant that the book of Job, with its setting after the Flood (Job 22:16) and probably before Abraham, has more references in it to snow, ice, and violent weather than any other book in the Bible." He theorizes that "the human responses to the harsh climate of the Ice Age would have been (1) to seek out natural shelters such as caves, (2) to construct shelters out of whatever material was available, and (3) to wear heavy clothing, probably animal skins, to cover much or all of the body. The lack of access to sunshine because of the heavy cloud cover, their need for shelter, and the wearing of heavy clothing would have predictable results: rickets" (p. 148). Lubenow concludes, "The only significant sources of vitamin D are fatty fish and egg yolk. The archaeological record gives no evidence that Homo erectus, archaic Homo sapiens, or Neanderthal peoples consumed these foods except sporadically. On the other hand, the Cro-Magnon people, with their very modern morphology, give evidence that fish contributed substantially and routinely to their diet. Further, by Cro-Magnon times, the Ice Age would have been in its final stages with relatively cool oceans, less cloud cover and volcanism, a dryer climate, and more sunshine" (p. 149).

Lubenow is not the first to propose disease as the cause of skeletal deformities. "When the first fossil human [the original Neanderthal] was discovered, several competent medical authorities stated that the peculiar apish shape of the bones was caused by rickets. In 1872, Rudolph Virchow published a carefully argued and factual diagnosis that the original Neanderthal individual had been a normal human who suffered from rickets in childhood and arthritis in adulthood. Virchow's diagnosis has never been refuted. It was ignored [...]" (p.150).

On page 141, Lubenow states, "Almost every basic style of tool has been found with almost every category of human fossil remains." In other words, there was no slow technological progression from simple to complex. In the pages following this evidence, he discusses the so-called Acheulean hand ax. However, there is a problem with this designation for this tool. "The assumption is that it was some type of chopper; hence its name. The problem is that since it is sharp all around, it could do as much chopping on the hand using it as it did on the object being chopped" (p. 141). Lubenow goes on to report that Eileen M. O'Brien of the University of Georgia came up with a better idea for the use of this tool: "Her experiments led her to conclude that the hand ax was actually a flying projectile weapon, thrown discus style and used in the hunting of large game" (p. 141).

The book concludes with 20 pages of endnotes and an index divided into three categories: persons, fossils, and topics. It also contains an appendix entitled *The Dating Game*. In it, Lubenow recounts the history of the dating of one famous fossil. In so doing ,he illustrates how theory wins out over true science: "The pigs won. In the ten year controversy over the dating of one of the most important human fossils ever discovered, the pigs won. The pigs won over the elephants. The pigs won over K-Ar [potassium-argon] dating. The pigs won over 40Ar-39Ar dating. The pigs won over fission-track dating. They won over paleomagnetism. The pigs took it all. But in reality, it wasn't the pigs that won. It was evolution that won. In the dating game, evolution always wins." To find out how pigs ultimately dated a human fossil, read the book!

As Marvin Lubenow found, the house of evolution is on very shaky ground. Apes are apes and men are men—and each has always been distinct from the other. They are not genetically related. This book illustrates that Christians need not be intimidated by the pronouncements of evolutionists; rather Christians should be encouraged to look closely at the real facts.

This reviewer found Lubenow's book to be very entertaining and informative reading. 🕮

Facilities Manager in Port Austin

by Norman Edwards with Mike Zaeske

Michael Zaeske (61), of Kalamazoo, Michigan, has been appointed the position of Facilities Manager for PABC. He will be in charge of all facilities management operations on PABC's campus, including building maintenance and repair, housekeeping responsibilities, building renovations, safety, and facilities planning.

Mr. Zaeske will be on campus only part-time until the summer of 2006. Then, following his retirement from Glen Oaks Community College, he plans to be on campus at least four days a week until he and his wife Chris can move from their Kalamazoo, Michigan, home to the Port Austin area.

Mr. Zaeske has been a *Servants' News* reader since 2002. He occasionally visited the Church of God Fellowship congregation in East Lansing, Michigan, where Norman Edwards attended. He first visited the Port Austin property in May 2004 and saw the campus's potential, but was not ready to participate at that time.

"I'm excited about this opportunity to be able to make myself useful in the facilities management field again, especially at this time in the development of Port Austin Bible Campus," Zaeske says, "While I'm certain that there will be a number of challenges presenting themselves in the near-to-immediate future, I do not foresee any major problems concerning the facilities themselves at this time. I've had more than enough time to familiarize myself with the campus and I've found that most of the buildings and the basic infrastructure are in remarkably good shape considering their age and the number of years that the buildings were not being used for anything. When the government first constructed the present campus as an Air Force base, they made sure it was built to last."

Among his credentials, Michael Zaeske holds a Master Electrician license in the State of Michigan. During his initial years in Kalamazoo, he taught part-time at Kalamazoo Valley Community College (KVCC), eventually teaching every course that was offered at that time in KVCC's Electrical Technology program. In addition, he still holds a Registered Technician's credential as a result of successfully completing substantial coursework and the on-the-job training requirements of BICSI's Telecommunications Cabling Installation Program at its establishment in 1998. Any young people who come to PABC with an interest in learning about electrical technology, computer cabling, and fiber optic cabling installation will be able to participate in a program Zaeske expects to develop. It is anticipated many of the students' class assignments will involve practical work upgrading Port Austin Bible Campus.

In fact, campus repairs are already underway. According to Zaeske, "A number of the buildings have already been improved. For example, the dorms have already had electrical services upgraded, and new, dual capacity domestic hot water heating systems have been installed in most of the operational buildings. Also, improvements have been made to most of the shower facilities. Once we decide what we need to do by way of installing a modern heating plant in each of these buildings, we will be operational in terms of being able to house a full complement of students. Of course, things like this require the expenditure of significant amounts of money in terms of capital improvement funding as compared with simply covering regular operating costs, but from what I've learned recently, the generosity of just a few PABC supporters has carried this operation forward thus far. I have no doubts, based upon my own and other's faith in the Almighty God, our heavenly Father, that whatever is needed to get the job done, if it be God's will, will become available when we need it. If I didn't believe this, I wouldn't have accepted the job.

"The dining facility and kitchen have been fully operational for over a year. Everything in that building works now, excepting the high-capacity dishwasher, for which it may simply be impossible to get parts. The kitchen is an example of where a modern, super energy-efficient, high-volume, forced-air furnace has already been installed to replace the outdated central steam heating system, now long abandoned. Similarly, the ministry office and guest room building has been retrofitted with a modern domestic hot water system and an energy-efficient forced-air heating system." As far as air conditioning is concerned, Zaeske bravely holds that the "Thumb Area" of Michigan has little need of it.

Mr. Zaeske comes to PABC with a strong background in Facilities Management. He started his career in facilities as a maintenance electrician for a large high school in the suburban Chicago, Illinois area, but quickly moved into maintenance management when he became Director of Maintenance for Sheridan Road Hospital in Chicago. He later served as Assistant Maintenance Controller for Rush-Presbyterian St. Luke's Medical Center in Chicago, one of the largest hospital/university complexes in the nation. While at Rush, he was invited to present a paper on a plan he had developed and implemented concerning hospital preventive maintenance programs at one of the hospital engineering professional conferences.

In 1983, Mr. Zaeske moved to Kalamazoo, Michigan, to become Director in the Facilities

Continued on bottom of page 10

PABC's First "Success Story"

Kezia (pronounced KET-zee-uh) Steinmetz is the first young person at PABC to move away from campus and onto other parts of her life. Kezia graduated from Spring Vale Academy, which is located in Owosso, Michigan, on May 28, 2005. Kezia moved to PABC after graduation. She took time to think about the priorities of her life and study the Bible. She frequently joined other PABC members for trips to Owosso where she kept in contact with spiritual mentors there.

Kezia became the accounts payable clerk for PABC and took full responsibility for preparing one meal per day for the twelve campus members. She had little previous experience in these areas and no formal schooling in them.

Kezia also used her time and PABC's facilities to take the tests and gain the practice necessary to obtain a Michigan driver's license. Spring Vale Academy, where Kezia previously attended, is a wonderful boarding high school sponsored by the Church of God (Seventh Day), but it does not currently provide a way for students to obtain a driver's license.

Kezia has been a blessing to PABC: she is a hard worker, consistently punctual, and is an outstanding example of neatness and orderliness. During her stay she maintained a peaceful disposition, but was quite able to ask the right questions when teachings or work instructions did not make sense. Kezia is now on her own, living in an apartment in Owosso with a close friend. 🕮

"Facilities Manager" continued from page 9

Management Division for the Kalamazoo Public Library and Museum. In 1988, Mr. Zaeske was hired as Building Manager for Meijer, Inc., at Meijer's corporate headquarters in Grand Rapids, where he managed the facilities housing Meijer's Corporate Technical, Data and Telecommunications operations. Later, he was promoted to Facility Manager.

In 1991, Mr. Zaeske left Meijer, and soon after spent three years recovering from injuries he sustained during a severe automobile accident. He later founded and ran his own company, NETech Solutions, Inc., a telecommunications media integration firm. He served as President and CEO of NETech Solutions, Inc., until July of 2000, when he was hired by Glen Oaks Community College as a computer specialist.

Mr. Zaeske is a graduate of North Park College and Theological Seminary where he earned a BA in Natural Sciences in 1971. He attended the University of Illinois at Chicago Circle from 1979 to 1982 where he completed two years of graduate studies toward a master of arts in political science, but was never awarded a degree because he moved out of state without completing his Master's thesis. "It's just one of those things where my working career took precedence over completing an advanced degree," Zaeske says. "Besides, I would have never met my wife, Chris, if I had not taken advantage of an opportunity to change jobs when I moved to Kalamazoo. She became, not only my wife, but my best friend ever." Mr. Zaeske and his wife Chris have now been married for nineteen years.

Mr. Zaeske has already completed an initial survey of Port Austin Bible Campus and its related infrastructure. "It all looks really, really good to me. Sure, there are some things that are going to have to be done. There is no formal preventive maintenance program yet established. Cleaning schedules need to be updated and expanded. But when you look at things from an overall perspective, I can't believe I am walking into an operation where all I am going to have to do is make it better. Too often during my career, I've been involved in situations where I had to see to it that a lot of catch-up work was accomplished in a very short period of time and with a very small budget to get it done. I'm not saying that there won't be a little of that here, but for the most part, everything seems to be in pretty good shape. The grass has been cut regularly, the snow's been getting plowed, the water system is working well, now, I've been told, and the buildings are all painted adequately and look pretty good."

Pictures of the campus are available at www.portaustin.net.

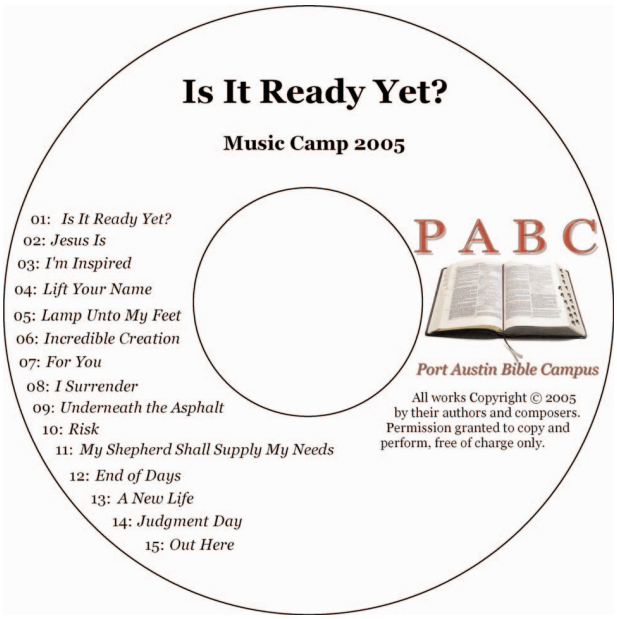
Mike Zaeske is a former Assistant Scout Master with BSA and has been a member of Kalamazoo's Downtown Lions Club for twenty years. He is a frequent contributor to the Kalamazoo "Gazette's" Viewpoint series. His hobbies presently include genealogy, collecting and cataloguing American Art pottery, and music. He currently lives in Kalamazoo, Michigan, with his wife, Chris, and their four dogs. 🕮

PABC Releases Music Camp CD

Port Austin Bible Campus is now shipping its first CD, titled *Is It Ready Yet?* We believe it is a fine example of good things that Christian young people can do. There are many whom God has gifted with the ability to write words and melodies and to sing and play instruments. PABC is glad to give them an opportunity to work together to produce something that will be a blessing to all.

A lot of thought went into the writing of these songs. We hope that brethren will stop to read the words and then obtain a CD and listen to them. It is amazing how much attention young people get when they get into some kind of trouble. How much attention do we give them when they do something good?

PABC's music camps are for Christian writers, composers, arrangers, singers and instrumentalists. It seeks to help people make the most of their existing talents, filling in technical education as needed. Many of the young people arrive at camp with the words to their song on paper and a melody in their minds. Some have guitar chords and ideas for other instrumentation. The more the composer has completed ahead of time, the better. The task of the arranger is to finalize the chords and decide what instruments will be used and how. A preliminary



"scratch" version of the song is recorded on a digital recorder—often just one voice and piano—so everyone can practice along with it. One part at a time, the final vocalists and instruments are recorded on the same recorder, and then the parts are mixed to blend them at the right volume levels and to add special effects.

Music camp sessions are interspersed with Bible studies and recreational activies.

We send our CDs free of charge. Praising God should not be about making a profit. It is nice that we do not have to pay a 3000-year-old corporation every time we sing one of David's psalms. Our CD may be freely copied and its songs performed by others. We hope everyone realizes that production costs money—some of the switches on our recording equipment are beginning to wear out, and we could support a larger camp with more equipment. Almost everyone can enjoy the music, but not everyone can help make it or support it.

Please look at the words that follow, and let us know if you would like a CD on the Response Page!

Is It Ready Yet?

by: Kim Snyder, Kayla Shelby & Corey Shelby

I didn't want You to go, I didn't want You to leave
But You said you had to go to prepare a place for me
You said You'd always love me and You'd see me in the end
You're more than just my Lord; You're my Savior and my Friend
So every night I start to pray that I'd be with You someday

CHORUS:

Is it ready yet, that mansion that you're building?
Is it ready yet to take me home?
I'm ready to go; I'm ready to fly
I'm ready to meet You in the sky
I'm ready to go; I'm ready to soar
I'm ready to knock upon Your door
Is it ready yet?

VERSE 2:

Do I have a room with a view, a place of my own?
Is it built upon a hill, is it near Your throne?
I know I can't imagine what's in store for me
But I can't help but wonder how awesome it will be
So every night I start to pray that I'd be with You someday

REPEAT CHORUS

Is it ready yet? There's no need to pack
Is it ready yet? I travel light
Is it ready yet? I'm ready to go
Is it ready yet?

INSTRUMENTAL then REPEAT CHORUS

Is it ready yet? Is it ready yet? Is it ready yet?

Jesus Is

by Emily Hasty

The blind man sat in the city as he knelt there on his knees
"Was a sinner there from birth," said the wise Pharisees
But Jesus showed His mercy as He looked upon his face
And through the ground He healed me by wiping mud upon my eyes

CHORUS:

Jesus is the One who saved me
Jesus is the One who cared
Jesus is the One who healed me
And wiped my brokenness away

VERSE 2:

Mary sat there brokenhearted
As she crumbled at the feet of the crowd
Jesus wrote her sins in the sand
And one by one they ran away

REPEAT CHORUS then VERSE 3:

Little girl sat crying on her bed
For her pain was just too much to bear
And as she prayed for her Lord to heal her
A gentle peace flowed through her face

REPEAT CHORUS TWICE

And wiped my brokenness away

I'm Inspired

by Mark White

Creation tells a story of a God who really cares
And how the man and woman quickly sunk into despair
But Jesus Christ stepped forward as our sacrifice for sin
And now He stands at heaven's gates bidding us come in

CHORUS:

I'm inspired by the gift of the Son
I'm inspired by the work He has done
I'm inspired by what He has planned
And how mercifully He holds me in His hand

VERSE 2:

Living in this world today we see what sin has done
The crime, the fear, the broken laws are blocking out the Son
Messiah is the Rock of Ages promised in the Word
And this should be the greatest news mankind has ever heard

REPEAT CHORUS then VERSE 3:

We read in Revelation of a city still to come
With streets of gold and gates of pearls, no sorrow, jails or slums
No sun or moon are needed for the light comes from the throne
And when I think that Yahoah has promised us His throne

REPEAT CHORUS then VERSE 4:

If I could have but one request and know it would come true
I'd ask that everyone could feel the way I sometimes do
When I think of all my Father's done to make sure I am free
And to give His Son to die the death that should have been for me

REPEAT CHORUS

Lift Your Name

by: Cory Shelby

Who would've thought life would be this way?
Who would've thought it would happen today?
You've changed my life forever
I'll never say never any more

CHORUS:

And Your glory came down from heaven
Like a burst of thunder in the sky
And I promise from now on
I'll always lift Your name on high
Yeah

VERSE 2:

I saw the clouds open above me
I was lit up from my head to my feet
I was filled with the Holy Spirit
There is no way to cure it anymore

REPEAT CHORUS then BRIDGE:

I'll praise You Lord; I'll praise You Lord
I'll praise You Lord; I'll praise You Lord
I'll praise You Lord; I'll praise You Lord
And I'll always lift Your name on high

REPEAT CHORUS

I'll always lift Your name on high; yeah

Lamp unto My Feet

by Jack Lane

CHORUS:

Oh, Your Word is a lamp unto my feet
Illuminating every step along the road
Yes, Your Word is a light guiding me from wrong to right
It helps me chose the way that I should go

VERSE 1:

If I wander from the pathway that You have made for me
I may wander off and lose my way for all eternity

But if I look for righteous roads and with Your holy light to guide
I know I'll find the righteous kind, for You are at my side
REPEAT CHORUS then VERSE 2:
When I tried to find my own way, I'd stumble and I'd fall
I was groping in the noonday, I just couldn't see at all
But then You showed me that Your Word is sharper than a two-edged sword
It cuts a trail where I am frail and leads me to You, Lord
REPEAT CHORUS
Yes, it helps me chose the way that I should go

Incredible Creation

by Mark White
VERSE 1:
My dog had some puppies and my cat had some kittens
My donkey had a foal and my camel had a colt
My sheep had a lamb and goat had some kids
My wife had a baby and my chicken laid an egg
CHORUS:
Incredible creation! It boggles my mind
To think of all the wondrous things that happen all the time
Incredible creation! It tells me one thing
That my Creator is greater than me
VERSE 2:
The vineyards give us grapes and the orchards give us fruit
The bees give us honey and the clouds give us rain
The fields give us vegetables and different kinds of grain
It seems that everything in nature lives to give
REPEAT CHORUS then VERSE 3:
The sun gives us energy, the moon reflects its light
The multitude of stars give a twinkle through the night
The white of the clouds and the blue of the sky
And the green of the grass and trees is soothing to the eyes
REPEAT CHORUS then BRIDGE:
There's so many things in nature that boggle the mind
That this song could go on and on
But there's one important lesson that must not pass by
And that is that creation is a gift to you and I
REPEAT CHORUS

For You

by Kayla Shelby
Oh God, You are my hero; You are the one I want to be like
Oh please save me from all my pain; take all the sin from my heart
Don't let me die without proving my love to the One who was sent to us from above
Forgive me for what I've done
CHORUS:
Take me now to a brighter day; save me now from all the pain
Take my heart and make it new, 'cause You are the One who will get me through
And there's nothing I wouldn't do for You
VERSE 2:
Oh God, fill me with all Your love; make me into what You want me to be
Oh please shower me with Your grace; I need you each and every step I take
And if I fall, help me get up; I love You because You are more than enough
Forgive me for what I've done
REPEAT CHORUS then BRIDGE:
No matter how long it should take, I need you every move I make
And if I find myself losing control I'll remember exactly why I was made
REPEAT CHORUS then INSTRUMENTAL
REPEAT CHORUS

I Surrender

by: Kim Snyder
Life gets harder day by day
To resist the pressure that comes my way
I'm tired of struggling to just get by
The deeper I sink the more I try
Lord, help me
I just can't do it anymore
CHORUS:
I surrender heart and soul; I surrender complete control
I surrender pain and strife; I surrender; I surrender my life.
VERSE 2:
You took my sin and suffering
To show Your love means everything
You laid down your life for everyone
You're the great I AM, the only Son
Lord, save me
I just can't do it alone
REPEAT CHORUS then CODA:
I surrender my life; I surrender my will
I'm a sinner but You love me still
I surrender, I surrender my life
INSTRUMENTAL then REPEAT CHORUS TWICE
I surrender
REPEAT UNTIL FADE

Underneath the Asphalt

by Mark White
CHORUS:
Underneath the asphalt are the old paths
Paths that our fathers used to walk
Underneath the asphalt are the old paths
Buried beneath the blacktop of today
VERSE 1:
But the old paths were better in so many ways
No passport or license were required
They were peaceful and quiet, and people could take their time
There was even enough room for the lame and the blind
REPEAT CHORUS then VERSE 2:
This modern way of living just messes up the mind
With all the deadlines and street signs redirecting us all the time
But in the Garden of Eden, Yahoah said, "It is good"
With all creation working together the way it should
VERSE 3:
How I long for the old paths to come back again
And bury the memory of this world of sin
One day soon it will happen when Messiah ends the war
And establishes His Kingdom forevermore
REPEAT CHORUS
Underneath the asphalt is the way

Risk

by Anna DeLong

I'll pour out my offering and fall at Your feet
And bathe You in tears that run miles deep
I'll love You in plain view of all of the earth
For I'm longing to bring You something of worth

CHORUS:

I will risk it all in the worship that I bring
'Cause it has no meaning till I give You everything
I will risk it all in the life that I live
'Cause I am worthless till it's all that I give

VERSE 2:

I'll give You the best of all that I have
And all that I want, and all that I am
I will surrender to make myself free
And jeopardize all that's important to me

REPEAT CHORUS then BRIDGE:

I will count the cost and then count it loss
Just to know You, Lord, be found in You more
I will risk my pride, be undignified
Everything I've gained, all that I've attained
They mean nothing now, so I'm laying down
Anything I boast, things I love the most
My lukewarm façade, I forsake it, God
So I'm only real as I come and kneel

REPEAT BRIDGE WITH COUNTER PART AD LIB:

Jesus, what did You risk for me, Lord?
Jesus, what did You pay for me?
What can I give, Lord, what can I pay for You?
What can I risk for You, Lord?

REPEAT CHORUS

I'll pour out my offering and fall at Your feet
And bathe You in tears that run miles deep

My Shepherd Shall Supply My Needs

by Rees Roherbacher; harp played by Laura Palmieri
(instrumental)

End Of Days

by Jonathan Beltz

The end is near; some form fear, the others draw near
Ask for help, you may receive; only ask for what you need

CHORUS:

I will not fight; I will not change my mind
Do you see the light? I will not change my mind

REPEAT CHORUS

The time is short for all of those of every sort
With Your help we can succeed; to Your Word will we yield

A New Life

by Mitch Spears and Josh Edwards

VERSE:

Look at me, look at all the time wasted
Now I see what I should have all along

INSTRUMENTAL

Now I see, what I should have all along
Look at me look at all the time wasted

CHORUS:

And/That[2nd time] there's a new life out there waiting
A second chance for the taking
And the old life I was making was where it all went wrong
(Spoken: But now, look at me)

REPEAT VERSE then REPEAT CHORUS

(Spoken: But now, look at me)
(Spoken: But now, look at me; I'm living a new life)
Look at me; I'm living a new life; look at me.
(**REPEAT WITH SPOKEN AD-LIB.)**
Look at me; I'm living a new life; look at me; there's still time (repeat twice)

Judgment Day

by Norman Edwards from Pslm 37:7-10; Matt 10:42; Gal 3:26; Rom 14:10; 2Cor 5:10; Matt 12:36; 1Jo 4:17, 1Cor 11:31

VERSE 1:

When evil men you see have much prosperity
When ways of sin seem to make them strong
Do not fret or fear, but to God draw near
For evil things, they will not last for long
The wicked live a lie, fake their smile, feign a cry
The mirth they have, it is all pretend
But joy in doing right will not be put to flight
And it will last forever in the end

CHORUS (10/4 time):

There's going to be a Judgment Day — For me, for you
It matters what we do today — Learn love, virtue
Whatever we might think or say — Believe or do
We're going to be there anyway — It's true, It's true

VERSE 2:

Each good deed we do, rewarded, fair and true
Even water given to someone lame.
God works through His sons; His work must still be done
All His children must carry on in His name

REPEAT CHORUS then VERSE 3:

Our Savior we will meet in His judgment seat
Reconcile with your Christian brother now
If we ourselves would judge, then we should not be judged
Ask in faith and He will show us how

REPEAT CHORUS

Out Here

by: Jonathan Beltz

The trees are green today; in a while it might not be that way
Look at the world, it's changed; it has never stayed the same

VERSE 2:

I feel the breeze on my back; it is the comfort that I lack
I wanna go for a walk with You; then will my spirit become renewed

CHORUS 1:

It is so right when I'm out here, Your Word so clear in my ear
I do not want to hide; that way is much too wide

VERSE 3:

The air, the earth, the sea; all things made by You for me
Enjoy them while they last; the end is soon to come to pass

CHORUS 2:

It is so right when I'm out here; Your Word so clear in my ear
Never lead us astray; always guide us in Your Way

INSTRUMENTAL then CHORUS 1 then CHORUS 2

Who will be at Port Austin Bible Campus?

by Norman Edwards

We are frequently asked, "Who's at PABC and what do they do?" The following chart lists the people who are currently living at PABC, recently lived at PABC, or who are making firm plans to come. Some intend to live here for the rest of their lives; some people are planning to soon move on. The purpose is for each individual to both learn in and serve the community as much as possible.

Community members are not necessarily divided into "teachers" and "students". In the areas of music and writing, for example, the young people seem to have more skill than the older ones. Teaching methods vary based upon the number of people. For very small groups, it is often easier if the experienced person simply works together with one or two other inexperienced people. For larger groups, a more formal class-type structure is better. At present, most things are being done on a mentor-apprentice basis.

The list below is not an exhaustive list of abilities, responsibilities or interests, but is enough to give an idea to those who might be interested in coming. We are always looking for more people with varying skills and a desire to learn. Please contact us at PABC@PortAustin.net or 989-738-7700.

People	Age	Date of Arrival	Skills, Interests, and Responsibilities
Beltz, Jonathan	20	June 2006	Music: composing, singing, guitar, drums, recording; landscaping; construction
Beltz, Rick and Eileen	50s	February 2006	Writing and publishing (former editor of the Churches of God News); computers (years of programming experience); small business management; commercial housekeeping; food preparation and service
Buckman, Bill	50s	September 2004	Library science; biblical chronology and archeology; proofreading; construction and maintenance; agriculture
DeLong, Anna	23	July 2004	Sports; writing; copyediting; literature; artistic design; music: composing, singing, guitar, arranging; recording; food service; construction
DeLong, David and Linda	50s	August 2005	Bible teaching [30-year minister in the Church of God (Seventh Day)]; writing; working with young people; construction; maintenance; farming
DeLong, Joe	21	August 2005	Music: guitar, bass, composing; computers; artistic design
Edwards, James	12	August 2004	Music: piano, bass; writing; computers; chef *Italiano*; basic education (is being homeschooled by his older brother, Josh)
Edwards, Jesse	15	June 2006	Music: drums, piano; drama; sports [Jesse is a junior at Spring Vale Academy, the Church of God (Seventh Day) boarding school 2.5 hours away in Owosso, Michigan.]
Edwards, Josh	19	August 2004	Music: piano, drums, guitar, bass, composing, arranging, recording; drama; sports; writing; education (is homeschooling his brother James); construction
Edwards, Norm & Marleen	50s	August 2004	Writing; Bible teaching; computers; church congregation and ministry organization and management; education; gardening and food preparation
Kendall, Dan	22	February 2006	Auto mechanics; young people's ministry
Parr, Jimmie	50s	July 2005	Poultry management (has a B.S. in agronomy); small engine repair (formerly held an ASE Master Automobile Technician Certification and is renewing it); writing; construction
Qavah, John & Karina	30s	October 2006	Business; building maintenance; bio-diesel fuel production; writing (author of *Blueprints of the Kingdom: Moving Beyond the Church/Synagogue Paradigm*, a book on biblical community living as found in the Scriptures)
Steinmetz, Kezia	18	June 2005	Accounting; food preparation and service. (See article on page 10)
Zaeske, Michael	60s	July 2006	General business; political science; building maintenance (has a Master Electrician's license and years of facitites management experience)

HOW MUCH ARE YOU WILLING TO GIVE UP?

by Rick Beltz

The author has been a church member for more than 30 years and spent nearly 20 years in the information technology field. From 1998-2004 he was the editor of The Churches of God Newsletter. Along with his wife Eileen, he currently answers online questions from new believers for Barnabas Ministries of Farmington Hills, Michigan, USA; its web address is www.biblestudy.org.

Rick and Eileen will be moving to Port Austin Bible Campus at the end of February 2005. They have two sons in their 20's.

There is no denying that we live in a godless world that continues to step further and further away from God and anything that has to do with Him. We have seen this process accelerate tremendously since the 9/11/01 attack on U.S. soil. Instead of heeding this wake-up call, our people in general have all but ignored it. Our nation and world are in spiritual darkness and almost completely uninformed about what is really happening today, in that they rely on knowledge from a controlled media for the most part. They are also being slowly conditioned to follow a future new world order, now in the making.

With the re-launching of *Servants' News* after a 30-month hiatus, as well as the beginning of a new calendar year, now is a good time to consider some very important issues. How much are we willing to give up in order to serve God, our fellow brethren in Christ, and people in general? The apostle Peter questioned this very subject in response to Jesus' reply to the rich young man in Matthew 19:23-30:

> 23And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. 24Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 25When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" 26But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." 27Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" 28Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. 30But many that are first will be last, and the last first [RSV throughout].

From the accounts in the four gospels and the book of Acts, it is obvious that the true disciples of Jesus gave up much in order to follow Him and His teachings. This was especially true during the 3 1/2 years that they spent in developing a close relationship with the Master. For the most part, they gave up their working life, time with their families, and probably other things to which they had been accustomed before Jesus called them into training and service to others.

Just as with the first disciples, those who have been truly called by God the Father and have responded to that call have had to give up much in order to serve and obey God. True Christians have given up their old way of living the life of the world and many of their past beliefs, including most of the holidays of the world. They may also have had to give up a job or career. Some have also had to give up possessions, including homes, vehicles, household goods and many of the comforts that we in this Western world take for granted.

In some extreme cases, true Christians have lost mates, families or even gave up their physical lives in order to obey God and serve others. Jesus personally said that something like this would happen to some who would respond and follow His teachings:

> "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. 35For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36and a man's foes will be those of his own household" (Matt 10:34-36).

In the case of the original twelve apostles, with the possible exception of John, they gave up all and were martyred for their beliefs. People professing belief in Jesus Christ throughout the world today are being martyred for their beliefs. God's true people may or may not have to give up their physical lives in the future. But in the future, they may have to be willing to walk away from everything, including homes and possessions, in order to serve God and others. Some in the Church of God today have already taken this step through their involvement with personal ministries, both large and small. A few years ago a church member serving in a ministry in southeast Asia stated that most brethren are not able to serve directly in various ministries because they are head-over-heels in debt and too involved with their possessions.

Do We Know Where We Are Going?

My wife and I have owned a

cleaning business for more than two years. We have gone into many homes of both rich millionaires and the not-so-rich middle class. We have seen what is important to many people in this affluent Western society: one's possessions, including homes, vehicles, high-priced electronics, fine art, crystal, tapestries, antiques, swimming pools and one-of-a-kind items from all over the world.

We have also had many negative experiences in trying to find dependable help for our business. We have found, at least here in the southern U.S., the existence of a poor quality of workers. For the most part, this is the direct result of the lack of proper training about the work ethic at home while growing up. We have worked with people who have had college degrees yet seemed incapable of following a few simple instructions. We've also worked with others who had a mental comprehension problem and a lack of focus with even the simplest of tasks.

A poor work ethic and a focus on material possessions can spell serious trouble for one's entire life. But this is only one part of the training and direction that young people need when they are growing up. They need much education in various areas in order to be successful in a world that is cut off from God for the most part. Most importantly, they need training in the ways of the true God, including interpersonal skills and establishing the true priorities of a Christian life. In Psalm 78:1-8 we find the following verses:

> Give ear, O my people, to my teaching; incline your ears to the words of my mouth! 2I will open my mouth in a parable; I will utter dark sayings from of old, 3things that we have heard and known, that our fathers have told us. 4We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders which he has wrought.5He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers to teach to their children; 6that the next generation might know them, the children yet unborn, and arise and tell them to their children, 7so that they should set their hope in God, and not forget the works of God, but keep his commandments; 8and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.

How much are we as true Christians prepared to give up in order to serve God and His people? Are we also willing to have a part in making sure the next generation of our young adults is prepared to walk with God in an ungodly world, just as we have been learning to do?

In Matthew Henry's commentary on this section, he says, "It is indeed *Maschil* – a Psalm to give instruction; if we receive not the instruction it gives, it is our own fault." He continues with the following commentary:

v. 3. They are to be transmitted to posterity, and it lies as a charge upon us carefully to hand them down (v. 4); because our fathers told them to us we will not hide them from their children. Our children are called theirs, for they were in care for their seed's seed, and looked upon them as theirs; and, in teaching our children the knowledge of God, we repay to our parents some of that debt we owe to them for teaching us. Nay, if we have no children of our own, we must declare the things of God to their children, the children of others. Our care must be for posterity in general, and not only for our own posterity; and for the generation to come hereafter, the children that shall be born, as well as for the generation that is next rising up and the children that are born. That which we are to transmit to our children is not only the knowledge of languages, arts and sciences, liberty and property, but especially the praises of the Lord, and his strength appearing in the wonderful works he has done. Our great care must be to lodge our religion, that great deposit, pure and entire in the hands of those that succeed us. There are two things the full and clear knowledge of which we must preserve the entail of to our heirs:

***(1) The law of God**; for this was given with a particular charge to teach it diligently to their children (v. 5): He established a testimony or covenant, and enacted a law, in Jacob and Israel, gave them precepts and promises, which he commanded them to make known to their children, <Deut. 6:7,20>. The church of God, as the historian says of the Roman commonwealth, was not to be "res unius aetatis" — a thing of one age but was to be kept up from one generation to another; and therefore, as God provided for a succession of ministers in the tribe of Levi and the house of Aaron, so he appointed that parents should train up their children in the knowledge of his law: and, when they had grown up, they must arise and declare them to their children (v. 6), that, as one generation of God's servants and worshippers passes away, another generation may come, and the church, as the earth,*

may abide for ever; and thus God's name among men may be as the days of heaven.

***(2) The providences of God concerning them**, both in mercy and in judgment. The former seem to be mentioned for the sake of this; since God gave order that his laws should be made known to posterity, it is requisite that with them his works also should be made known, the fulfilling of the promises made to the obedient and the threatenings denounced against the disobedient. Let these be told to our children and our children's children. (from Matthew Henry's Commentary)*

Do Our Children Know Where They Are Going?

In addition to what we find in Psalm 78, God also told our forefathers the following in Deuteronomy 6:4-9:

> 4"Hear, O Israel: The LORD our God is one LORD; 5and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. 6And these words which I command you this day shall be upon your heart; 7and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 8And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. 9And you shall write them on the doorposts of your house and on your gates."

Both Psalm 78 and Deuteronomy 6 contain direct instructions to teach our children and the coming generation about the true God, His laws and the works which He has done throughout history. More than ever, our children and young adults need guidance and direction to point them to the right way of life. Throughout the present era, this has been done by both parents and churches to a certain extent. In spite of those efforts over the past 50-60 years, far too many young people still leave the church environment once they reach adulthood. The draw of our society is simply too strong to them not to become involved in it.

This ought not to be so. The Church of God in general has compiled only a fair record when it comes to educating and retaining its teens and young adults, as well as caring for its older and elderly members. So what is the solution? Many brethren seem content to simply work every day, go about their daily business, attend services and Bible studies and do their best to be good examples in this godless world. They feel that there is not much they can do now because the world is "going to pot" and we should just go about our business and leave the rest to God who will shortly send Jesus Christ back to this earth with all the answers.

What Can We Do Now?

However, this is not the correct approach. God the Father is preparing a people for Himself and for Jesus Christ and wants those people who will be "live wires" for His coming kingdom on this earth. He is training them to be the ones who will be ruling as kings, priests and teachers of both younger and older alike. This world desperately needs to be reeducated in the ways of the true God. We are all brethren in this together and should all be part of the solution to the problem rather than part of the problem itself.

If you think that there is nowhere for you to serve as one of God's people in these areas, think again. Take your request to God and He will not disappoint you. He will open a door for you to put your skills and talents to work. We have gone to Him many times in the past and He has never disappointed us in this regard. Each assignment to which He called us prepared us for the next assignment. Our current assignment of three years now, that of answering online Bible questions for new believers on www.biblestudy.org, has proven to be one of the most educational and rewarding Christian experiences for both of us in the past 30+ years. We must learn now to do what we will be doing in the future. Otherwise, we will not become the mature Christians that God wants us to be (Matt 5:48; Eph 4:11-14).

We all may not be able to be directly involved in various ministries as teachers or otherwise on an active, daily basis. But we can be involved in some way through personal prayer, freewill offerings and encouragement to those who are involved in these areas, especially the smaller ministries that depend entirely on God for their very existence. What are you willing to give up to serve God, His people and the coming generation of young adults? Think about it. Pray about it. Wait patiently, expecting an answer from God. Then act on that answer. 🕮

Still Thinking About our Young People...

Why should every Christian support the education of teens? Isn't that the job of their parents? Or is it the key to church growth that we overlook?

1. Do most teens in your church become members?
2. What is your church doing to help teens make the transition from child to adult?
3. Should parents attend a church that loses most of its teens?
4. Should anyone attend such a church?

Please read the articles in this issue on young people and PABC!

More Doing, Less Knowing

by Norman Edwards

Let us take a brief test to think about how our concept of following God fits with 1 Corinthians 13:1-2:

> "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal" (v 1).

What do we have in our life? More love or more speaking in tongues? Many of our readers have never spoken in a "tongue of men or angels," so "love" clearly wins here. Verse 2 has three parts. We will swap the order of the last two for convenience of disscussion:

> "And though I have the gift of prophecy, [...] and though I have all faith, so that I could remove mountains, but have not love, I am nothing."

Again, not too many of our readers would claim to have the gift of prophecy or faith to move mountains. They might know other brethren who are more gifted in these areas. So again, love wins.

> "[...] [A]nd understand all mysteries and all knowledge [...]"

Wow, things are getting more difficult. Do we really place our need to love others above our desire to understand the Bible and its mysteries? "But the Bible is important," we might reply. And it is. But prophecy, faith and speaking in tongues are also important.

Our love for others is more important than **all** of the other things. How many other believers do you know who have more Bible knowledge than you do? Do you know of any other church group that has more Bible knowledge than the one you attend? This writer knows believers who do not know of anyone who understands the Scriptures better than they do. But do they ever ask, "Do I have more love for others than all other believers?"

Love is "doing," not just "knowing." To love someone, you must actively **do** what they need, not just **know** what they need.

Some Church of God groups have frequently done a good job of studying and understanding the Bible. But they have often had little appreciation for other groups who may know less and love more. We can justify ourselves by saying that anyone who does not know about the Sabbath is an unbeliever, but is that what God does? Jesus said: "By this all will know that you are My disciples, if you have love for one another" (John 13:35).

During the 30-month lapse in *Servants' News*' publication, we have learned something about how difficult it is to actually reach out, love, and serve brethren. We intend to write with more honor and respect for those who are actually doing that—even though they may not understand all we believe to be right.

One of the recent visitors to PABC related a dream that she felt that God gave her. She saw a tower reaching up to heaven which she understood to represent the kingdom of God. It was surrounded by ladders, with people climbing them, seeking the kingdom of God. As she moved closer in the dream, she saw that there were various truths and life-lessons that were written on each rung of the ladders—but the items were not written in the same order on each ladder! The message of the dream was that God does not teach lessons to every believer in the same order.

Some readers might be wondering if God still speaks to people through dreams today. We just read about the gift of prophecy (see also 1Cor 11:2). It, as with all gifts, is a good thing as long as it is subordinate to love for others. Looking up "dream" or "vision" in a concordance shows over a dozen cases where God spoke to people through dreams and visions in the New Testament. Such messages were not reserved for apostles, but included Ananias (Acts 9:10), Cornelius (Acts 10:3) and Pilate's wife (Luke 27:19). A church group's teachings may influence its members, but it does not stop God from speaking in dreams and visions. It is the Father who decides to speak, and the individual believer who decides to listen. This writer started the *Servants' News* ministry after asking the Eternal to show him if it was His will through a dream or vision. He learned that God still does this by reading the Scriptures.

The woman who received the ladder dream had been a member of an independent Sabbatarian group for over 30 years. Members of the group have generally understood that God can speak through dreams, but not all of them keep all of the feast days. As the dream shows, we are all learning different things at different times. Dreams, visions, feast days, the Sabbath, love, service, patience, humility, wisdom and many other things are all part of the rungs of the ladder that we climb as Christ teaches. We ought not to look down upon other believers because they have not learned something that we have learned. We ought to be humble and ask, "What do they know that I need to learn?"

There is a lot we can learn about how to **love, serve and encourage others.** We can learn to be "doing," not just "knowing."

We cannot emphasize enough that Port Austin Bible Campus (PABC) is not intended to be a headquarters"or a new denomination. It is a place where people can serve God and be served through His people. Many Sabbatarians have had a tendency to want to look to a single place as the work of God. The Bible and history show that the Eternal has worked through a diversity of people. Unfortunately, the servants of God today, much like the disciples of Jesus, still argue about who is the greatest among them (Luke 22:23-27). We hope we can be servants, as Jesus instructed, and leave the judgment to Him (2Cor 4:10; 1Cor 3:10-15).

PABC in Pictures

Dining Hall building with picnic tables outside for nice days

Inside of dining hall—accomodates about 70 people

Serving line and see-through refrigerator in the dining hall

The dining hall is a place for fun as well as a place to eat!

Three nearly identical dormitories; a fourth one is across the street to the right

The four-bay auto and repair shop

Main ministry building entrance

Lobby inside the main ministry building

Upstairs ministry bldg hall to "motel rooms"

One of the ten "motel rooms"

Lake Huron is two miles away, nice for swimming, sand castles or baptisms!

Meeting hall, gym, library and racquetball court building

Meeting hall (south side); R.B. court at right

Volleyball inside the gym

("PABC, New Home & Hope" continued from page 1)

many of the Church of God ("CoG") groups, wrote to the CEM forum:

"UCG has done a demographic study of its membership and its ministry. The median age is 58 plus. This compares to the United States national average age of 37. For many months, I have done a private "Death to Birth" ratio study of the various CoG member publications. For nearly all organizations, the ratio is about 2.5 to 3 deaths for every birth. Twentieth anniversary or higher notices outnumber wedding announcements by about the same ratio. Anyone who does not see that the CoG organizations are old compared to CoG demographics 30 years ago, has a poor memory.

"There will be individual congregations that have unique demographics that differ from this, so do not email telling me such. I am talking about collective stats, which have less sampling errors. The COG has a half life of less than 15 years, in which half of its members will have deceased, and the other half will have a half life of just 7 years. Unless the COG Organizations can grow a **net** gain of memberships of greater than 7% a year starting immediately, then they are demographically doomed."

The above quote is now two years old—that median age is probably closer to 60 now. Retirements are now the order of the day. How did we get to be such an "old" group?

Most of the older members have had children. The first problem is that most of those children do not remain in the Church of God groups. Secondly, if our own young people do not remain among us, can we really expect many other young people to become new members?

Why do our young people leave? This writer has addressed the subject with dozens of young people and has realized it is perhaps better to ask the opposite question: why should they stay?

The answer most CoG members would probably give is: "Because we have the truth." When it comes to knowing Scripture, many Church of God groups are probably much better off than the average church congregation. However, there are more spiritual gifts than the gift of knowledge. When it comes to love for neighbors, taking care of the poor, helping disadvantaged people, healing the sick, receiving direct guidance from God (prophesying), teaching Bible basics, understanding young people's difficulties, etc., the Church of God groups are often far behind.

Furthermore, it is difficult for young people when they are told they must stay in a Church of God group because it "has the right doctrine," and then many of the Sabbatarian weekly services and publications are devoted to debating doctrine. The complex doctrines that require some knowledge of Greek and Hebrew are not helpful to young people who are trying to learn the basics—trying to apply the Bible to find a purpose for their life, a career, and a spouse.

Outsiders See Us the Way We Are

Nevertheless, some CoG congregations are doing a credible job of reaching some new believers with the gospel—either in print or by personal example. But when new believers look at independent Sabbatarian congregations, they still do not want to join. Why? They see the same thing the young people see: groups that claim to be the main one with the truth. Through use of the Internet or published directories, these new believers realize that there are many similar groups and that probably none of them has "all the truth." Furthermore, they see other congregations that do a much better job of serving the needy, teaching young people, preaching to unbelievers, etc. If a church group is not doing a good job of retaining its own young people, why would someone want to join it? Would not they face, as they grow older, the same prospect of their own children leaving that church group?

Neither the Church of God corporate groups nor the independent groups provide a place to educate young people. The lessons of history are obvious: nearly every Christian movement that has continued through generations has provided a way to educate young Christians. For example, only 16 years after the pilgrims landed, Harvard University was founded in 1636, with nine students and one teacher, "To advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches." Even though they had every economic reason to think they should build forts, farms, and factories first, the Great and General Court of the Massachusetts Bay Colony put a priority on Christian education (see www.hno.harvard.edu/guide/intro/).

Even though most of the young people in a religious movement may not attend its educational institution, the very existence of the place produces a standard to which many of the young people in the movement seek to attain. For every student who goes to a church institution, there are usually several more who say, "I can be a success without going there—I can keep my religious beliefs and still learn to make a living and start a family of my own." But without any standard, it is easy for many young people to say, "It can't be done; I give up." It is also easy for those considering joining the group to say, "They don't provide any path for their young people. Why should I work with them?"

CoG Knowledge Worth Preserving

We must never take the vain approach that "God has to use us" to take His message to the world. The

Pharisees and Sadducees of Jesus' day took that approach and were ineffective in helping people to know God. On the other hand, we do have a lot of teaching worth preserving. We should not just lay down and die—leaving our young people to drift away, spelling the end of the Church of God movement.

Keeping the biblical Sabbath in a free environment is an idea well worth preserving. Most Christian groups that teach the Sabbath also claim that they are the main or only church organization that God is using. This approach gives the Sabbath a bad name and many Christians do not take well to its observance because it seems to be a doctrine associated with cults. The Sabbath was not created to be kept by a few people in small church groups, suffering because they are different from the rest of the world. While that may actually happen, the Sabbath was created as a blessing for all mankind (Gen 2:2-3; Mark 2:27). It will be a blessing in the future (Is 66:22-23).

Young people (older ones, too) need an example of the Sabbath blessing; they do not need to see it as the thing that stops them from obtaining the school, the job, or the spouse that they desire. As they go throughout life, believers need to be able to proclaim the blessing of what it is like to live in an environment where everyone keeps the Sabbath. They will turn many to the Sabbath. Young people who grow up resenting the Sabbath but keep it because "God will punish me if I don't" do not usually teach many people to keep the Sabbath.

During their late teens and early twenties, most young people rethink what they have been taught. They decide what they believe, not just what their parents believe. They begin to council with many adults other than their parents. It is a natural bonding time—a time to make friends and to look for a spouse. It is good for parents to do whatever they can to make sure that their young people have access to as many other caring, Sabbath-observing believers as possible. There are several ways that parents achieve this:

1. Encourage their young person to stay at or near home among a solid Sabbatarian family and congregation—getting a job or going to a local or Internet school. This does not work well if the home environment is not stable or if there are few other young people in the congregation. If the young people do not get along with their parents or are disinterested in the local congregation, this approach rarely works.

2. Send them to Seventh-day Adventist school. The Seventh-day Adventists have excellent schools and certainly teach the Sabbath. However, many students emerge from school having become or planning to marry a Seventh-day Adventist. Sometimes, the young people can still get along well with their parents; other times there is much friction as some SDAs do not consider non-SDA's as brethren, or vice-versa.

3. Send them to a Sunday-observing Christian school. These schools vary greatly, from somewhat supportive of the Sabbath to teaching that Sabbath observance is "legalism" that will send the observer straight to "hell." They are usually less tolerant of Sabbath-keeping than secular schools.

4. Send them away from home to a secular college or university. While these schools theoretically are religion-neutral, they teach evolution and the human need for sexual promiscuity as if they were undisputed scientific facts. While most Christians resist these ideas, the overwhelming amount of money and minds convinced of these ideas at universities takes its toll on Christians. While this approach may be the most destructive to young people, Christian parents frequently feel compelled to send their young people to the "best school" so they can get the "best job," forgetting Matthew 6:33.

Young People's Needs

What do young people really need to make the transition from being "a child of Christian parents" to being "a Christian Parent"?

Their Own Commitment to God. This requires much more than the young person's being schooled by Christian parents and required to live by biblical principles. The question is not even, "Has the young person made a public commitment to Christ or been baptized?" Some parents teach their children to do these things at a certain age, so they do it like any other parental expectation. Young people must decide for themselves that they will follow God. This process usually involves the young person's decidion to study the Bible for themselves and to talk to other spiritual mentors beside their parents. The involvement of other Christian teachers solidifies that the young person is coming to their own decision, not simply continuing a naive following of their parents. Even Jesus followed the common Jewish practice of 12-year old boys beginning to learn from others outside the family (Luke 2:42-46).

Responsibility and Wisdom to Manage Their Own Affairs. This encompasses a great number of things, and is often totally underestimated by parents. It covers such diverse things as:

- getting enough sleep and getting up on time without parental prompting
- taking responsibility to eat a good diet and get enough exercise
- cleaning up after self
- spending money for necessary things rather than entertainment
- sifting through government and business bureaucracy
- finding where to purchase goods and services at

reasonable prices
- avoiding unnecessary insurance and extra-cost options
- avoiding the various scams and traps set to prey on young people
- learning to recognize a lack of knowledge on a situation, and then finding ways through friends, the Internet, etc. to gain the knowledge to make a good decision
- learning to conduct their life for the benefit of themselves and others, as Christ directs, rather than simply letting colleges, companies and congregations replace their parents as authorities

In most cases, it is far easier for young people to appropriate money to buy alcohol or drugs and to just party than it is for them to do the above things. Unfortunately, parents and teachers do not always do the best job of teaching these important lessons.

A Means of Supporting Themselves. This subject, along with the education required to obtain a good job, are frequently the major focuses of the world's institutions in helping young people. A means of support is important, but it is also important for a Christian to do something useful with his or her life. While many people receive a big paycheck for either making or selling things that are actually harmful to consumers, is that the kind of job that a Christian should have? Centuries ago, Christians actually taught their young people to study to be scientists, doctors, teachers, ministers, lawyers or politicians so that they could help make the world a better, more just place. Another consideration is that college education does not always provide the economic benefit that it promises. This writer saw one study that indicated over half of college graduates would have been financially better off if they had simply invested their college tuition and gone to work right away. Another study showed that seven years after graduation, half of college students are not working at a job related to their college degree. College is certainly the right choice for some young Christians. But for many, it can be a frustration when better solutions are available.

Christian Friends and a Christian Spouse. Parents of teens are frequently frustrated when their young people want to be with their friends rather than with their family, doing what is most logical to improve their physical or spiritual lot in life. But while their choices are seldom perfect, developing close and deep friendships outside of one's family is exactly what maturing young people should be doing. God places the responsibility on the young man to leave his parents to start a new family (Gen 2:24). A long-time Sabbatarian youth-leader (who preferred to remain anonymous) said: "Christian young people need to meet 100 other young people of similar beliefs so that they can find 10 life-long good friends who will encourage them in their faith and, from those, find that one special person with whom they will be able to marry, raise children, and share their life."

How PABC Fulfills the Need

PABC does not claim to be the solution for everyone, but it does attempt to provide help for the four young people's needs mentioned above.

Their Own Commitment to God. PABC has daily half-hour Bible studies and encourages everyone in attendance to share their opinions, however diverse. This encourages everyone to study the Bible on his or her own, which experience has shown most members to do. All of the older mentors are long-time Sabbath-keepers and are available to teach and study with the young people. Biblical principles are included in the day-to-day operations and are frequently discussed. Young people are not pressured to be baptized, but when they do make the decision to do so, it is an important event that everyone attends.

Responsibility and Wisdom to Manage Their Own Affairs. PABC does not have a lot of rules and regulations. Young people are often left to their own initiative to make things happen. They are encouraged along the way, but not forced. Yet if any young people were to get involved in some grossly sinful, dangerous or illegal activity, PABC's members would certainly do what was necessary to quickly intervene. Frequent discussions of the use of Christian principles in everyday life help young people think about what is important and what is not. From food to auto repair to haircuts, PABC encourages the principles of self-reliance as opposed to simply solving all of one's problems with hard-earned money. In short, PABC attempts to look out for the best interests of young people, rather than, as many schools do, introducing them to a series of book, clothing, photographic, insurance and other vendors, each of which only seeks to make a profit.

A Means of Supporting Themselves. PABC helps young people discover their natural abilities and encourages them to work in areas where they are naturally gifted. PABC provides opportunities for them to try their hand at various jobs over the space of a few weeks, whereas in the job market, someone who changes jobs every few months will probably have a hard time getting his next job. In areas such as writing, website design, graphics production, music recording, etc., a portfolio of one's own work, and some documented experience in a production environment is often all that is necessary to obtain a good job. Technical jobs, such as construction, auto repair and refrigeration repair can be learned on the job, and the person can become certified to work on their own simply by taking tests. Future articles will explain the bib-

lical concept of *apprenticeship* as found in the Bible and why it is often better than a school environment. The PABC staff realizes that there are some jobs which require a college degree. When a student knows that he or she wants to go into such a field, PABC encourages college—especially if there is a school where the student can associate with other believers. PABC would also encourage young people to live at PABC and take college classes from Internet schools as available. In addition to there being work on campus, PABC plans to make arrangements for young people to work part-time in local businesses as well.

Christian Friends and a Christian Spouse. PABC is a place to make friendships on all three of the levels described in the previous section: Christian acquaintances, life-time friends, and possibly a life-long spouse. PABC should not be considered a match-making service and it is not the purpose of the staff to find somebody for anyone. Many Sabbatarian young people grow up in small congregations and are able to only spend a comparatively small amount of time with other like-minded people. While parents cannot choose their offspring's friends, they can do a lot to put their young person in a place where there will be many potential friends who have similar beliefs. Obviously, the more people who come to PABC, the more potential friends each one will have. We appreciate the pioneering spirit of those who have and will come while it is small. In a few years, with increased size, the benefits should be obvious to all.

How PABC Works

The goals of PABC, summarized below, will be expounded upon in future issues:

1. *Organization as a Christian community, living by biblical law and the New Testament principles of Christianity.* Most of the way we live today is based on ideas promoted by schools, big businesses and government—not on biblical concepts. Most of us, including this writer, do not even yet know how far we have strayed, and are still trying to make the journey back.

We will have many articles explaining this in detail in the future, but two examples are offered. First, when someone does something that hurts someone else today, rather than focusing on making the injured party whole and quickly correcting the person who did wrong (Eccl 8:11), our society frequently adds more rules in an effort to prevent the crime or the mistake. The result today is obvious: we have more rules and laws than at any previous time in history, and more people suffering from crimes and mistakes. Second, when one person offends another, modern thinking is similarly to go to the authorities who will resolve the matter confidentially, whereas Matthew 18:15-17 teaches each person to first attempt to resolve the issue himself, then to involve witnesses, and finally to involve the whole congregation if necessary.

In case anyone is worried, we do not plan to carry out the biblical penalties or reinstitute the Levitical priesthood. People with severe problems will simply be sent out of the community upon the agreement of the congregation. There are principles to be learned from the Levitical laws, but sacrifices and other procedures simply ended with the sacrifice of Christ and the destruction of the temple.

Acts 2 and 4 indicate that the original disciples worked very closely together on a daily basis. Resources were pooled and many expenses were shared—yet nobody was constrained to give any money or share any resources unless they wanted to. However, PABC is firmly committed to avoid the one mistake that the disciples apparently made: being too focused on themselves and not enough on going out to preach the gospel.

"At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles […]. Therefore those who were scattered went everywhere preaching the word" (Acts 8:1, 4).

Had the brethren already been going out diligently to preach the gospel, there may have been no need to scatter them. This dispersal from Jerusalem was not permanent, as Acts 12 shows other brethren back in Jerusalem and Acts 15 shows many brethren in Jerusalem. Similarly, if we do not fulfill the functions that God wants, we can expect that He will break up PABC.

2. *Be a light to the surrounding neighborhood.* Leaders must "have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil" (1Tim 3:7). Some ministries, especially ones with a national audience, are virtually unknown in their communities. We have a large outdoor sign inviting visitors to our services and will be starting an evening drop-in for local young people. Any group that is not a light to its neighbors probably should not be teaching others to be a light to their neighbors.

3. *Educate young people in the Bible, Christian service and ways to make a living.* The main purpose is to give young people a hand in how to be a Christian in today's often corrupt world. It is not only to teach them what the Bible says. They need to see how they can live a totally different life and how they can make a difference. PABC life includes both learning and practical work. Everyone at PABC will work toward a certificate of ministry—not for commanding people and churches, but to be of service to others.

4. *Provide a place for Sabbatarians interested in serving the Eternal in a Christian community environment.* Many Sabbatarians are physically far away from

their families—or estranged from them due to differences in beliefs. In too many cases, once-large local congregations are now small or non-existent. Those that remain are often embroiled in doctrinal controversies and/or not diligent to do Christian work. This situation often leaves few options for believers who want to be actively involved in service to God with fellow Sabbatarians. These brethren often have a lot of ability and wisdom that they can share with young people. Brethren coming to live and work at PABC have numerous options—they can buy a house across the street for as little as $45,000, rent a home, live on campus full-time or live on campus just during the summer.

5. *Provide a place for Christian retreats, summer camps and biblical feasts.* These activities are very beneficial to Christians. Facilities for such places are not always easy to find. They provide opportunity for other groups to learn from the teachings of PABC and for PABC members to learn from the teachings of the other groups. While PABC operates these activities on an offering basis, the offerings from them make it possible to improve the facilities.

6. *Provide a variety of Bible evangelism and teaching tools, including CDs and DVDs, that others may freely use.* Much biblical truth has been learned by the Church of God groups, but most of it is contained in copyrighted booklets, magazines and newsletters that are no longer available after their publishers stop producing them. It will be most useful to provide both a basic level and a thorough level of literature on the Internet and in print so that they can be freely available for decades to come. The in-depth studies include multiple views of some issues when there are several approaches derived from the Bible, but each one starts with a different set of clear scriptures. These multiple approaches allow every believer to study—possibly adding more knowledge to what PABC has presented—and to do what they believe God shows them. Multiple approaches also help one to appreciate different views, and to accept those who hold them as sincere Bible-studying brethren (if that is the case), even though they may have a different conclusion on any given topic. Christian music is another important aspect—showing people everywhere that Sabbatarians can produce good music that honors our Father. PABC hopes to add Christian drama and video production to its programs.

7. *Produce written, audio and video records of how this community works so that others can do similar things.* These will be for the benefit of other believers who can implement some of what is done at PABC. This will not just include doctrine and experiences at PABC, but will also include practical help on such things such as starting one's own business, organically growing one's own food, searching for medical help on the Internet, avoiding military service, home schooling, home birth, avoiding vaccines, etc.

Where Is PABC Going?

Since purchasing the property 20 months ago, we have accomplished many things. A significant part of the property has been paid off and long-term financing should be achieved in the next month or two. Many things that were broken have been repaired. The campus has successfully operated through one winter and is now into its second winter. Two successful music camps were held—see page 9 to see how you may obtain the CD that was recorded.

Some of the people who originally started with the Port Austin project have left, but others have since come to help. See the article on page 13 for a list of the people at PABC. At first, there were a lot more operational and legal problems with the property than expected: a defunct condominium association needed revival to operate the water and sewer plant, improperly deeded property needed to be corrected, new surveys were required, and more. Now that those things have been dealt with, we are able to focus more on the mission of PABC.

Port Austin Bible Campus is organized as a free church ministry and Port Austin Bible Church is organized as a free church. There is no corporation and no IRS 501(c)(3) status. These are non-denominational efforts to provide a specific service to the Body of Christ. We are all opposed to forming a denomination or some national organization governing local churches. There is not a "test of doctrine" to become a member, but those who come are expected to obey the Ten Commandments, to respect personal convictions of others (such as clean meat laws), and to follow basic biblical principles of love toward each neighbor. The purpose of PABC is to serve Sabbatarian young people and brethren in whatever group they may attend.

The financial story of the campus has been little short of a miracle. There has been just enough money to feed everyone, buy materials for repairs and make the $4348 monthly land payment usually on time—it was late a few times. Several times, when it looked like the project was almost over, someone volunteered to help. Most of the money has come from a few people who put their life savings into the project and/or borrowed as much as they could to do it. Others have given generous offerings. With the generous support given to *Servants' News* in the past, we believe it is possible for PABC to continue operating from offerings until it eventually becomes self-supporting.

We have a goal to establish relationships with local business and industry to provide a variety of real-world jobs that will both provide valuable work experience and pay for the expenses of members here. The work is not available yet, but plans are being made. We would encourage believers who have "portable" jobs (who only need space and a telephone, Internet

and/or shipping connection) to move here and help us.

At this point, PABC neither charges anything nor pays anything to its members. Some give as they are able. Most of the members are working on campus repairs, CDs, publications and essential everyday chores. PABC operates very frugally by buying in bulk, grinding grain and preparing meals collectively. Some food has been grown or raised on campus, such as potatoes, vegetables, chickens, and eggs. We hope to expand the farm and add cows or goats.

The work and learning available here will be better described in future issues. Our next issue will contain a much more in-depth article explaining the Bible teaching on apprenticeship. The opportunities that we have to offer expand as more brethren arrive to help (see article on page 15). Now is the time for pioneers to come. Our programs will be better defined but probably less spontaneous in the future.

Please let us know if you are interested in helping us at PABC. If there is a young person you know who you think might be interested, encourage them to call or e-mail us—or let us know and we will call or e-mail them. Thank you very much for your interest and willingness to read this article all the way through! We hope to hear from many of you. **Please return the loose page** letting us know that you want to continue receiving *Servants' News* by mail. It also lets us know of your interest in PABC, is an orderform for the CD, and allows you to help us with our survey of Church of God young people. Thank you for your help! 🕮

("Truckers Study" continued from page 2)

example of the same. I have met others who argue against baptism, and while there are many different reasons, they virtually always follow the course of "do you have to be baptized to be saved?"—none ever give specific scriptures explaining why a believer should avoid baptism. Yes, the thief on the cross (Luke 23:42) was probably not baptized. But most other believers were. If God gives us something to do that helps us, every believer should want to do it. We may never know whether that man considered what you said and changed, or just forgot it. In any case, good seed was sown – NSE]

Not long after this, another man came in and told me that he had studied the Bible intensely while in prison, and over the course of 18 months completed a Bible course by correspondence with a Bible school somewhere in Kansas. The discussion took an interesting turn, but I don't think it got where he wanted it to go. He mentioned that the two genealogies of Jesus show that He was a descendant of King David, implying that Jesus was therefore not really Jewish. "Most people don't understand what that says about His heritage," or some such statement came from his mouth. Having had some exposure to this mindset (which, by the way, can be found in Adolph Hitler's book, *Mein Kampf*), I could see where he was going and reminded him that Paul said that it is evident that the Lord sprang from Judah.

Mercifully, some other people joined us at this point, and the discussion went on to more edifying topics.

[Another difficult error, but one I have seen multiple times in Sabbatarian circles. I cannot say that these people are unconverted, but when they believe that Jews and/or other races are not capable of salvation, it is very difficult to work with them. How can I call one man a brother when he regards my other brother as a "beast of the field"? That creates division which we should avoid (Rom 16:17)! — NSE]

July 20, 2003

It was a good thing that I had only one truck driver today because it afforded him the opportunity to ask lots of questions one-on-one. He had been through during the week and picked up a tape. (There are lots of sermon tapes that people, including me, leave in a box for truck drivers to pick up.) My guess is, he picked up a tape from CEM because he wanted to talk about the state of the dead. Why, he asked, is there a need for a resurrection from the dead if people are already in heaven? What about Lazarus and the rich man?

We worked our way through these questions in detail, including a review of the different resurrections and how the story of Lazarus and the rich man, if viewed through the template of Revelation 20, can be made to fit the scenario of the resurrections just as easily as it could fit the theory of heaven and hell.

He and I spent a good hour and a half together, with him asking question after question, and my trying to answer them. I believe what he said about his interest in Christianity, that he only became interested about four months ago. He said that one day he woke up and it was almost like God was telling him that he needed to pray, so he started praying. He had only a basic knowledge of things, but was hungry for learning. He was surprised that how much is being taught is not really found in the Bible, and he wants to check up what people say against the Bible itself.

I always have a stack of tapes at the study to give away if anyone is interested, and he asked me if he could have them all. I was happy to accommodate him. These were all tapes from CEM, and he wanted to know if he were in Tyler, Texas, if he would he be able walk into the CEM office and meet Ron Dart and shake his hand. I assured him he would. He promised to come back again soon and ask more questions.

Sometimes having just a one-

on-one is the best way to go.

[Amen – NSE]

November 2, 2003

Sorry I have not shared the events of the day in some time. Not to minimize the value people place on the study summaries, but there is a matter of priorities. Often I have other tasks that take priority over writing, and unless something particularly out of the ordinary happens, there will likely not be a summary. But I can assure you that we have had the truck stop covered every week since inception, and I do believe we are providing a valuable service.

We had a total of seven guests today, and I must express my appreciation for the knowledge of the Bible that many of these men and women have. **When you see a truck driver, please don't stereotype them.** Many of them are quite educated (by the world's standards and otherwise), and many have very solid biblical understanding. Last week, for example, we had a couple who had attended Bible school for a while and are now studying via correspondence. While I might not agree with all they believe, they do have some solid Bible understanding.

One woman today was quite interesting to listen to. When she started talking about the Rapture, I asked her where the scriptures talk about the rapture, and she had some difficulty except by analogy. But lest you jump to conclusions about her, she has studied about the holy days and understands them quite well, and also has concluded that the Sabbath is the seventh day of the week.

One of the other truck drivers, who was also well-versed in the Scriptures stated that God does not limit us to worship on one day of the week, and therefore the Sabbath is more of a principle than any one specific day of the week. She replied, before I had a chance, that of course we should worship every day of the week. But, the question isn't whether we should worship God on only one day of the week, but which day is the Sabbath according to the scriptures, and one can come to only one conclusion about that.

It was interesting that she said she would attend church on Saturday if she had a chance to, but she refuses to meet with Seventh-day Adventists, and truck stop ministries do not offer services on the Sabbath.

We had a two-hour discussion today, and I left feeling pretty good about what happened.

[I hope that many independent congregations will take up this challenge and put their name in the local yellow pages as a "Sabbath-observing" church congregation. Many big cities do not have any listings except Seventh-day Adventists or possibly Messianic Jewish groups. The cheapest way to obtain a yellow pages listing is often by purchasing a second telephone number—a business line—for someone's home. It usually comes with a free single-line yellow page listing. In many areas, you may not even need a second phone line or phone; the second number can ring the same phone with a distinctive ring. People looking for a Sabbatarian group often call listings in the yellow pages, so one does not need a big ad. Many have attended our local congregation because of our listing. Do not try to make your group sound bigger than it is. If all you have is a small in-home fellowship, then just say that. Many whom God leads to the Sabbath want to get together on the Sabbath to study the Bible for some time. Later, God will lead you to do more. — NSE]

— Lenny Cacchio,
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Series Ends after 123 Truckers Bible Studies

This will be the last Truckers Bible Study column. Lenny Cacchio is no longer able to write them on a regular basis, but his many valuable lessons can be found in the existing 123 studies available under the "previous issues" page of www.servantsnews.com. At some point, we may combine them into a separate booklet or summarize the lessons learned from them.

We would offer this help as encouragement for those who are interested in starting a similar study:

1. Pray for God's will and the right spirit of service in which to conduct these studies.
2. Be committed and willing to stay with it for years, even the times when nobody comes.
3. Have a lesson prepared, but also be ready to discuss the questions of those who come.
4. Do not think you have to have all the answers to start a study! Just be determined to ask God for guidance in these matters. "And my God shall supply all your need according to His riches in glory by Christ Jesus" (Phlp 4:19).

We hope that many who read this will consider starting a "truckers study" of their own, or maybe a workplace, campus, prison or in-home Bible study! This writer once placed a small phonebook ad that read "study the Bible with other families in homes" and received a dozen responses over a year's time. Unfortunately, he moved out of the area shortly after the ad was published and was unable to pursue it.

Anyone willing to write their experiences from a different kind of study should contact *Servants' News* about the possibility of beginning a new column. Different situations and different spiritual gifts will teach different lessons. Please contact us via the information on page two. — NSE

Facilities Manager Describes Campus

by Michael Zaeske

Present-day Port Austin Bible Campus, located just south of the corporate limits of the Village of Port Austin at the tip of Michigan's "Thumb Area," was originally built as a SAC base for the U.S. Air Force sometime during the 1950's. After it was decommissioned in the late 1980's, the property was purchased by a group of locals. It has had several owners since that time, and is now used by PABC.

A quick overview of the property reveals the following basic statistics:

1) The present campus is on about 20 acres of land.

2) There are presently a total of four two-story dormitory buildings that are a part of the campus. Two are fully furnished with a compliment of 70 beds between them. There are two large bathroom facilities per dorm (one on each floor) with showers, lavatories, and commodes adequate to accommodate all of the students who might be living there. There is a fully-functional laundry room in each dorm. It is still necessary to purchase some desks, floor lamps, and small appliances like microwaves, etc., and a modern heating plant needs to be installed in each of the four dorms, but for the most part, two of them are ready to go, at least for warm weather activities. Two changes of bedding are available for every bed.

3) The ministry headquarters is presently housed in a two-story building, which has a home and offices on the first floor, and has ten motel-style rooms on the second. Originally, the building housed non-commissioned officers and was designed around modules of two individual bedrooms with a shared bathroom. Additionally, there is a lounge/TV area with a small kitchen on the second floor, and one room with a private bathroom. The first floor has been remodeled and now contains the ministry office in addition to a four-bedroom, two-bathroom living area with a complete kitchen. This building was recently retrofitted with a modern forced-air furnace and a large-capacity domestic hot water system.

4) A dining hall building capable of comfortably seating 70 people is central to the campus. It contains two walk-in refrigerators, a walk-in freezer, a large pantry, a commercial stove, two ovens, an outdoor brick grill, three sinks, a full set of utensils, and an office. It was licensed by the State of Michigan Health Department until recently, but since there is no commercial business need for it anymore, the licensing has been dropped. The building is also equipped with an industrial dishwasher that needs some repair. While the dining hall is designed to handle 70 comfortably, 120+ individuals could still be easily accommodated by simply serving meals spread over two separate meal shifts, should the situation warrant it. The dining hall presently also serves as a meeting area for PABC's morning Bible studies, a homeschooling classroom, a game room, a musical practice area, and a place for late-night snackers to gather before retiring.

5) Another fairly large building on campus is the gym/meeting hall. It is divided into four parts. An L-shaped assembly room that easily seats about 65 people is at the south side of the building. This room has a very high ceiling which has worked well for music presentation. It is presently being used as a sanctuary where Sabbath-day services open to the general public are conducted every Saturday at 1:30 p.m. In addition to the assembly area, the building contains two offices, a classroom, a gym with a small basketball or volleyball court, a racquetball room, a weight room, and a small storage area. The large meeting room could be easily subdivided to create several classrooms if needed.

6) Southwest and across the street from the dining hall is another rather large building that has a large meeting area, a food serving area, a lounge, two offices, and a storage room. This could be used for Sabbath services, daily worship meetings and possibly classes; however, its usage has been pushed far into the future due to necessary repairs, which will require significant sums of money.

7) The motor pool building can be found just southeast of the back of the cafeteria. It has four full bays (20' height), an office, and a classroom. It is in fairly good shape, both inside and out, and would probably be best put to work if an auto-mechanics program could be established! The industrial heating in the building is functional, lighting and electrical power all appear to be adequate and operational, but modern auto hoists and a full complement of tools need to be acquired.

8) At the far southern end of campus there is a stand-alone classroom/office/storage-type building with at least 600 square feet of usable space. No specific use for this building is yet in the works although it has been considered as a possible site for the library, which is instead currently housed in the gym/meeting hall building.

9) Several small storage buildings are spread out across the campus.

10) A two-lane bowling alley lies to the east of the gym/meeting hall.

11) An outdoor brick grill is built into the rear of the cafeteria, and several picnic tables are arranged nearby, providing an area suitable for large picnics.

12) Two lighted tennis courts are located just northeast of the motor-pool building. They each presently need lighting and court repairs, which will probably

attain a high priority once the warm weather returns.

13) A lighted baseball/football field can be found at the southwestern corner of the campus.

14) A children's playground with slides, swings, and jungle-gyms is near the tennis courts.

15) A separate cinderblock building with an outdoor stage lies to the west of the main campus. It contains at least 2000 square feet, but its interior could not idealistically be reconfigured into classrooms or shop areas. At the very least, however, with a small amount of attention to its roof, it will make for ideal storage.

There are additional properties in the immediate vicinity of the present campus that could be purchased any time in the future, but which would require some major work before they might be incorporated into the overall campus environment. These include:

- A 6000-square foot building with loading docks, a three-foot concrete roof and bermed earth graded up against the lower portion of most exterior walls. This building was originally designed to withstand a nuclear attack, and we have been told the walls are so thick and it is so sturdily built that the building requires little heating or cooling.
- An 1800-square foot building with a new interior and air conditioning, which has been used to house a pizza restaurant, and would be ideally suited as an office/welcome facility. The large parking area and large outdoor sign area make it a definite consideration should this building come on the market.
- Northeast of campus there is a rather large frame church building. Should this become available at the right time and for the right price, it would most likely be looked at very closely.
- About a quarter mile east of the church building (about a half mile from campus), there is an older farm house in rather nice repair which might be purchased and used as an entry point with signs directing individuals to the campus.

There are also residential houses in the area for sale at reasonable prices.

Unused 2000-sq.ft. building with an outdoor stage

Unused 600-sq.ft. building that needs some roof work

See pages 20-21 for pictures of the main buildings.

Former "officer's club;" meeting building with a 20' bar

Lighted double tennis court

Lighted baseball field

Two-lane bowling alley

Playground: swings, slides, tires & more

Gazebo with barbeque and picnic tables

Why Do People Carry Branches at the Feast of Tabernacles?

by John Leitch

People who do not study the Bible find many of its practices strange. They see those following biblical commands as out of step with today's secular, social, and scientific world. In their minds, these Bible teachings seem counterproductive:

- You shall not do any work on the seventh day of the week (Lev. 23:3)—**even though there are all kinds of work to be done and bills to pay?**
- You shall empty your house of anything made with leaven on the 14th of the first biblical month (Ex. 12:18)—**throw out perfectly good food and seven days later go to the store, spend hard earned money to replace it?**
- You shall not eat pork (Lev. 11:7)—**when it tastes so good and the restaurants have piles of it for their breakfast specials?**
- You shall call for the elders and be anointed with oil when you are sick (Jms 5:14)—**how can this help, when there is no penicillin in oil?**
- You should be willing to lose your life for the sake of Christ and the Gospel (Mark 8:35)—**if there is a God, isn't religion supposed to be a way of getting Him to help me?**

To the ordinary person, these Bible commands are senseless, but the serious Bible student understands that valuable lessons are taught by biblical commands, and that they impart wisdom. If a person examines Leviticus 23:40, it can be seen that it is just another "you shall" command like all the others that are sprinkled throughout the pages of the Bible.

> "And you shall take for yourselves on the first day **the fruit** of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days" (Lev 23:40, NKJV).
>
> "And ye shall take you on the first day **the boughs** of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days" (Lev 23:40, KJV).

Many translations vary somewhat on the first clause—is it the fruit of the trees or is it the branches that are to be taken? But nearly all translations say branches or boughs for the remaining three. It is clear that people are told to take branches from the trees and to rejoice for seven days.

Critics of carrying branches at Tabernacles have in times past pointed to references such as the NIV Study Bible, which states in its notes on Nehemiah 8:15 that the *lulav* (Jewish word for the branches) was added at a later date. Some people also point to a few commentaries that state the branches of Leviticus 23:40 were simply the construction materials the Feast keepers were to use for their tabernacles (or booths). Although this line of reasoning seems plausible at first, it has serious flaws when compared to the points in favor of carrying branches in hand when at the Feast of Tabernacles.

1) One of the most recognized authorities on the Temple is Alfred Edersheim, who addresses Nehemiah 8:15 in his book, *The Temple, Its Ministry and Services*. He says, " As usual, we are met at the outset by a controversy between the Pharisees and the Sadducees. The **law** had it (Lev. 23:40): 'Ye shall take you **on the first day** [writer's emphasis throughout] the fruit of goodly trees, branches of palm trees, the boughs of thick trees and willows of the brook,' which the Sadducees understood (as do the modern Karaite Jews) to refer to the materials with which the booths were to be constructed, while the Pharisees applied it to what the worshippers were to carry in their hands. The **latter** interpretation is, in all likelihood, the correct one; it seems borne out by the account of the festival in the time of Nehemiah (Neh 8:15-

18), when the booths were constructed of branches of other trees than those mentioned in Leviticus 23; and it was universally adopted in practice at the time of Christ" (p. 216).

Leviticus 23:40 (NASB)	**Nehemiah 8:15 (NASB)**
(*to carry in hand)*	(*material to build booths)*
good-looking tree material	olive branches
palm branches	wild olive branches
boughs of leafy trees	myrtle branches
willows of the brook	palm branches
	branches of leafy trees

2) Adam Clark's Commentary points out how the worshippers carried their *lulavs* into the Temple. The commentary's explanation for John 7:2 is that "this feast was celebrated in the following manner. **All** the people cut down branches of palm trees, willows, and myrtles (and tied them together with gold and silver cords, or with ribbons), which they carried with them all day, took them into their synagogues, and kept them by them while at prayers. On the other days of the feast they carried them with them into the temple and walked round the alter with them in their hands, singing, 'Hosanna!' i.e., 'Save, we beseech thee!' – The trumpets sounding on all sides. To this feast St. John seems to refer, Rev. 7:9-10, where he represents the saints standing before the throne, with palm branches in their hands, singing, 'Salvation to God who sits on the throne and to the Lamb.' "

3) Christ's enemies were always watching His actions to accuse him of not following the rules set down by the religious leaders of that day. This can be seen by the account of Christ healing a man on the Sabbath day (Mark 3:5-6) and the account of His disciples eating without washing their hands (Mark 7:5). According to historical accounts, the masses of people carried branches in hand during the Feast and it would seem that a person not carrying them would stick out like a person wearing a fur coat on a summer beach. If Christ had not been carrying a lulav, much would have been said to accuse Him of such, but the New Testament is silent on this point. Also, if the masses of people were in error by carrying lulavs, why did Christ not correct them on this false practice? If carrying branches was incorrect, abolishing the practice could have saved many hours of cleaning up leaves.

4) Because historical writers like Josephus record the worshippers carrying lulavs in the Temple and also note that the Sadducees were against the practice, we can know that the Pharisees' ideas dominated Temple worship practices at the time of Christ (*Josephus*, book 3 ch. 10-4). *The Unger's Bible Dictionary*'s article *Pharisee* further confirms this. The Dead Sea Scrolls are another witness. Lawrence Schiffman wrote in the *Bible Review* (June 1992 page 30-31) that "new evidence from the Dead Sea Scrolls" showed that Pharisaic views were indeed dominant in the Jerusalem Temple (text 4Q Miqsat Ma'aseh ha-Torah).

5) I think that the key to understanding and solving this controversy are the words "on the first day" in Lev. 23:40. The people were ordered to live in the booths for seven full days and as we all know, the first half of the day when the dark hours occur. If the people had to wait until the **first day** to take branches for their booths from the trees, as Scripture indicates, chaos would be the result with thousands of people stumbling around in the dark, attempting to gather branches from the forest to construct thousands of booths before they all could get some sleep. Remember the instructions for the Feast of Tabernacles: "On the first day there shall be a holy convocation. You shall do no customary work on it" (Lev 23:35). The booths would have to be finished **before** the first day and in preparation for it. On the other hand, picking up a few branches and waving them in celebration does seem to be in keeping with God's intent for the first day of the Feast Of Tabernacles. The people (in the time of Christ), understanding this clear command (Lev. 23:40), carried branches in hand and celebrated God's Feast with passion and excitement, as plainly recorded in all the historical accounts.

6) Paul was a Pharisee and would have certainly celebrated The Feast of Tabernacles with a lulav in accordance with Leviticus 23:40. Paul was still claiming to be a Pharisee (in his understanding of the law) long after his conversion (Acts 23: 6). With this in mind, I can see no reason why he would have discontinued the waving of branches at the Feast of Tabernacles. Paul claimed he followed Christ's example and told the readers of his letters that they should follow his example (1Cor 11:1).

7) The concept of using branches for rejoicing is found in the New Testament (Matt 21:8; Mark 11:8; John 12:13). People cut fresh branches and laid them down, along with their coats, on the road as Jesus entered Jerusalem. Palm branches are specifically mentioned, though it does not say that that they waved them, as was done in the Feast of Tabernacles. From a visual point of view, its seems that in both cases, they were simply using beautiful things at hand to make a pleasing sight in their rejoicing. For millenia, men have known how to make impressive presentations by using bright costumes, flags, and streamers in parades and performances. Rather than use the designs and symbols of men, God asks us to use His creation—"beautiful trees"—to rejoice and make a pleasing sight to Him.

In summary, today, if we as Christians do not want to pick up branches at Tabernacles (for whatever reason), that is our choice, but we should not criticize the brethren who do carry and wave branches, because the weight of Scripture and history are strongly on their side. 🕮

What Kind of Trees Can We Wave?

And you shall take for yourselves on the first day:
1) the fruit of beautiful trees,
2) branches of palm trees,
3) the boughs of leafy trees,
4) and willows of the brook;
and you shall rejoice before the LORD your God for seven days (Lev 23:40).

Translations vary considerably as to what they say in these verses. Nearly all say "palm trees" for #2, some as specific as "date palm". Most say "willow" for #4 (they grow near brooks, anyway). Even the Jewish Tanakh translation says the meaning of the original Hebrew is uncertain for #1 and #3. Translations have a great variety of words in this verse.

The Orthodox Jews and even Christian groups learning from them will say they know exactly what these four species are:

Etrog - Citron - fruit of the goodly tree
Lulav - Date Palm branch
Hadas - Myrtle - twigs of a plaited tree
Arava - Willow

If people believe that this is the way that God wants them to rejoice at the Feast—or if it is the way that **they** want to rejoice at the Feast, then they should either grow these trees or buy them somewhere. Vendors such as Zaide Reuven's Esrog Farm, 972-931-5596, www.esrogfarm.com,.sell a complete set for $33 ($55 to $105 for sets corresponding to various rabbinic requirements). A much less expensive approach is to cut one's own willows, order palm and myrtle branches from a florist (about $1 per branch) and buy lemons or other fruit from a food store.

Alternatively, one could ask: If God were concerned about the exact species, why did he not better preserve the meaning of the words? Also, one could ask: Did God expect people throughout history to use all these four species even though they were not available locally?

Is part of the lesson of the Feast of Tabernacles paying significant sums of money to import trees? Or is the lesson learning to rely on the protection ("sheltering" or "tabernacling") that God provides for us? (Lev 23:41).

This writer encourages everyone to study and pray about this issue. He would encourage Feast-goers to plan to bring or cut some branches and to wave them. It will be a highlight and a good memory for children!

— NSE 🕮

("SN Restarts" continued from page 1)

ticles were readied along the way, but we were never able to publish. We have experienced difficulties too numerous to mention, so we will hold off on them. The need to encourage and share information among seventh-day believers is great—so let us be about the business of doing that!

We are now writing from Port Austin Bible Campus, which we are purchasing from Eternal Life Bible Institute. God willing, this will continue to be the place of publication for *Servants' News* and other biblical literature. Moreover, it is a place where dedicated believers—both young and old—can come to live, study and teach, "seeking His kingdom first" (Matt 6:33). Please read the other articles to learn more about PABC.

New *SN* Format

You have probably noticed the new format of this *Servants' News*—a slightly smaller size, bound in the center, rather than the former 8.5 by 11" three-hole punch paper. There are several reasons for this new format. The main one is that our Risograph printing units, which we have used to print over seven million pages, are now so old that no Michigan company stocks parts for them or services them. Also, the paper used for this new format comes in large rolls for a web-fed press, which is much cheaper than individual three-holed pages.

Another great advantage of the new format is its superior picture quality. We never could afford the $3000 computer interface that would have produced reasonable Risograph pictures. The new printer provides not only better pictures, but for only $60 extra per print run, color on the cover and three places in the middle. Color pictures will provide a much better means of communicating in the future.

The new format does require the number of pages in each issue to be a multiple of eight. This one is 40 pages because of our backlog, but 32 will be more common in the future, and some issues may have only 24. The **Letters and Responses** section will be back in the next issue—hopefully with current letters! We look forward to hearing from you! We will continue our policy of publishing unedited letters, even when they may disagree with what we have written.

Return Your "Response Page"

In order to mail at our "requester periodical postage rate," we must have a signed statement from each reader showing our publication was requested. These records cannot be more than three years old. **So, we must have a Response Page returned from you in order to continue sending *Servants' News* to you.** All you need to do is fill out the first part to continue to receive the newsletter. We hope that you would also be interested in the CD and our **survey of CoG young people.** Thank you for your help with this!

— Norman Edwards 🕮

("Lost Generation" continued from page 1)

become totally deceived by the changes or simply remain indifferent to the doctrinal problems within the organisation. At present, you can count almost on one hand the number of singles in their twenties, including myself, who attend either Global [now the Living Church of God] or the United Church of God on the east coast of Australia.

Many others—maybe even you—can identify with watching peers drift away doctrinally and morally from the Scriptures. Those young people I grew up with, who would now be in their late twenties, have become a lost generation!

Church Youth Crisis

Matthew 12:34 tells us that "out of the abundance of the heart the mouth speaks". I have spent a good deal of time talking with teenagers in Global, United, and a few other branches of the Church of God; and when I compare their level of interest—their hearts' abundance—in talking about God with that of my peers when they were teenagers, I do fear for our young people today. My peers, in their teenage years, spoke a fair bit more about spiritual topics than our teenagers do today; and yet most of my peers no longer attend a Church of God group. As a result, I fear we may see another lost generation of young people if we, as the Church of God, do not do something about it!

Malachi 4:5-6 tells us that before the Day of the Lord, God will send someone like Elijah who will turn the hearts of the fathers to the children and the hearts of the children to the fathers. How can this be fulfilled if we cannot keep our young people in church, and upon reaching around 20 years of age they stop attending because they lack any interest in it? A good friend of mine in United, when he recently came up to Brisbane for a weekend, told me that United in Sydney had lost about eight teenagers—nearly all its young people—in just a few months. They simply stopped coming to church because they did not have to. I am concerned that this scenario occurs more often than not in all the various Church of God groups around the world.

Why is this happening? What can we, as a church, do to help reverse this trend? When I look at the problem and what can be done to prevent it (which is what I wish to address in this article), I feel that larger organisations like Global and United can do a lot more than they are doing now, and that they don't comprehend the full scope of the problem.

Parents Must Act

Who is primarily responsible for the spiritual education of our young people? God tells us in Malachi 2:15 that He seeks godly offspring. In order to develop godly offspring, God commands fathers in Ephesians 6:4 to "bring [their children] up in the training and admonition of the Lord".

These instructions to parents are also found in Deuteronomy 6:5-9: "You shall love the Lord your God with all your heart, with all your soul and with all your might." Parents, first of all, must have a deep love for God, along with a desire to share it with others, if their children are to have any real chance of learning similarly. Continuing on, God says, "And these words which I command you today shall be in your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on the doorposts of your house and on your gates."

Things to Teach

These words of God carry a weighty responsibility, and parents can sometimes feel overwhelmed. What things can we parents do to apply these instructions to help our children spiritually? Here are a few ideas.

First, it is vital to the lives of our children to encourage them to build a close friendship with God, and help them do so from an early age. Christianity, when it has made this point in the past, has talked about helping kids build a "relationship" with God. However, the term "relationship" does not mean much to young people unless it is in reference to romance. I much prefer the term "friendship" with God because it is easier for young Christians to grasp.

Our Father, the very King of the universe, wants to be a close friend to each and every one of our teenagers and kids. We should teach them to talk to God and open up to Him about everything in their life as they would with their best friend, and to teach them to ask God for help with all the little things of life as well as the big things. If we encourage our kids to build a close relationship with God, like one they would have with a best friend, and if they get answers to their prayers about all sorts of big and little things in life, it will give them encouragement to be close to God, walk according to His paths and look forward to going to church.

Next, it's important to have regular family Bible studies teaching children lessons from the Bible. Given the shallowness I see amongst many churched teenagers, I wonder sometimes what percentage of parents in the split-off groups of the WCG have family Bible studies with their children. Would it be fifty percent? Would it be more or would it be less?

There are many discussable lessons parents can pick up at Christian bookstores that connect God's word with various subjects and issues that interest teenagers. The Life Application Bible has a

fantastic commentary to read in conjunction with various Bible passages, and it is useful for discussing biblical truths because it consistently challenges teens to find practical lessons that can be learned from each reading. You as a parent can discuss these sorts of things with other parents and share ideas about what you each can do to make family Bible studies as exciting as possible and to sell your children on the values of the Bible.

A Passion for Knowledge

One way to help inspire an enthusiastic approach to the Bible is by actively stirring up in your kids a love of learning and reading. There are a lot of Christian parents and kids who do not have much of an academic interest or much concern about discovering knowledge. A passion for acquiring understanding is a precious gift that every parent should try to stimulate in their kids from a young age.

Far too often, watching television and movies has become a substitute for reading and learning about the world around us. This leads to the shallowness that has become a real problem amongst our young people today. I am not advocating an anti-TV or -movie approach; I enjoy both activities from time to time. When they become substitutes for studying about our world, however, then they become a problem.

Motivating children to research the world we live in, through books and other valuable resources, has to be done especially in the first few years of life, as that is when the mind becomes somewhat set in the activities to which it is accustomed. Teaching them this will also have great dividends academically. Studies have shown that a deep love of reading encourages a greater vocabulary and helps students greatly in school. Reading fuels and invigorates the mind far better than television, videos and the like, which, instead, produce a dulling effect.

Be An Example

Another important point is helping to develop in the young people around you a pleasure in living God's way. In everything you teach your kids spiritually, strive to teach them in such ways that they themselves will want to learn and do the things that you are teaching them, and not just because they feel they have to. Teach them the benefits of walking after God and why your spiritual habits are enjoyable for you. How do you teach them the Sabbath? Do you focus heavily on the benefits of it, so that your kids cannot wait for it to come each week? Or do you emphasize the "don'ts" of the Sabbath more than its blessings? Also, do you make going to church as fun as possible for them or are they bored with it? Help them see the good things about going to church, rejoicing and taking pleasure in your calling.

Young people need to fight against the feeling that pervades the youth of today—that it isn't cool to talk about God, the Bible, and how Scripture relates to issues facing teens. We should encourage them to be more willing to talk to others (including their peers) about spiritual topics and how they fit right in with the things that interest young people—and to talk about them especially on the Sabbath, as it is holy time.

In 2 Corinthians 13, we are asked to examine whether we are in the faith. Why do *you* go to church, anyway? Fun and social activities should be parts of it for our young people, but they should not be the most important things. Many young people come along simply because they want to, while others just attend church for personal gratuities—the niceties, the fun activities, the social life and because their friends also attend. Young people should be taught to treasure the things of God.

Parents should also ingrain in their children the importance of an everyday walk with God, not just on the Sabbath. Does your example show, for instance, that you are a cheerful giver, that it is something you love and take great pleasure in? Help them to experience the warm and fuzzy feeling that comes from brightening up someone's day by giving to them. Help them appreciate the abundant life God has provided us through His sacrifice. It is sad to watch people drift away from God and leave Him for the world. People who do this, including teenagers, more often than not do not value the "pearl of great price" that God has offered us.

We have so many things that are precious and priceless from access to the King of the universe that help us in every aspect of life:

- prayer directly to His throne
- the wisdom of His Word
- the wonderful Feast of Tabernacles most of us thoroughly enjoy every year
- dear friends in the church
- the awesome opportunity to reign with Christ—an abundant, exhilarating life both now and futuristically

This is why it is so important to paint a contrast between knowing God and living in darkness. Share your testimony with your children and explain how your life changed dramatically when you made a commitment to the Lord. Try to drive home that stark contrast as much as you can, because it is hard for churched teens to imagine what it is like to know nothing about God.

Living God's Way

While I was watching the funeral of Princess Diana, I was very moved by one story the reporters told about her which helps illustrate teaching children the kind of behavior that is important to God. Princess Diana went to great lengths to try and teach her sons

what it was like to be underprivileged so they would have compassion for the sick and the poor, and would not take their wealth and good health for granted. On some occasions, she would take one of her sons out late at night, without anyone knowing about it and without any entourage, to a local hospital to meet those who were sick and injured. No doubt these sorts of lessons stuck with her children even after her death.

We need to sell our kids on a lifestyle that is pleasing to God. Do everything you can to help them hold to the true doctrines, which we have had to stand up for, and to adhere to the standards of the Bible as personal convictions, not just preferences that they would abandon under particular circumstances. Diligently teach them the ability to discern right from wrong, and explain to them that they have been given the capacity to do so for themselves (Heb 5:14).

Lose a Generation, Lose All

If we do not spiritually educate our children, then Satan and this world surely will—with secular and immoral lifestyles and values! The world is exerting an even greater pull on our young people than it has on previous generations. It is increasingly moving further from the values of the Bible, and it bombards us and our young people continually through television, movies and other entertainment with immoral culture and values.

In his fascinating book, *The Battle for a Generation*, Ron Hutchcraft makes this provocative statement: "If Satan can capture one generation, he owns all those that come after." This bold declaration sheds light on what God says will happen if the Elijah prophecy is not fulfilled—that He will come and strike the earth with a curse (Mal 4:6).

We want our young people to continue attending church but we should want them to stay for the right reasons:

- because they value a friendship with Jesus Christ as a pearl of great price
- because they want to be in God's kingdom
- because they love God and know deep down in their hearts that His way is the only way of life that works

To fight the glittery pull of the world and its passing pleasures we must help develop in our young people a joy in living an honorable Christian life and a deep appreciation for the things of God.

Ministers Must Act

Parents bear the greatest responsibility for the spiritual education of the youth, but ministers and other church leaders also bear a responsibility to equip parents with the spiritual knowledge to pass onto their children. They are responsible for encouraging others to have a closer walk with God, and part of that includes spiritually educating young people (Eph 4:11-15).

Let us now look at practical things that the church leadership can do for our young people.

Interactive Meetings

Back when I was in the Worldwide Church of God, we regularly had Y.O.U. and singles' Bible studies about once every month or two. These kinds of Bible studies, and even adult Bible studies, are rarities in Church of God groups nowadays. For instance, if we have a dozen teenagers and young singles in one congregation, then that number is sufficient to warrant a combined teenage/singles' Bible study once every month or two, before or after Sabbath services, if it is possible to hold them that often. Such studies might not look exactly like we have seen them in the past, however.

In the Church of God, the way the flock has been fed is a little reminiscent of a cartoon I saw in church many years ago. The cartoon illustrated children sitting at desks, each with a funnel stuck into his or her head and a teacher walking by, pouring ready-made propaganda into them. In the same way, Sabbath services, adult Bible studies, singles' and Y.O.U. Bible studies have almost all been one-way, with material coming from teachers and no viable discussion of the material being presented.

I am not advocating a change in the format of Sabbath services, but I see no reason why adult, teenage, or singles' Bible studies cannot be more two-way and involve interactive discussion amongst the ministers and members, including our young people. I recently purchased a couple of excellent videos by Dr. James Dobson on two fascinating subjects that are very relevant for young Christians. One is named "Love Must Be Tough," which discusses a certain principle present in many romantic relationships; and the other is entitled "Emotions: Can You Trust Them?" which discusses how the cyclic nature of feelings affects many areas of our life. Both ran for about 45 minutes and were presented to a large audience of young people. Dr. Dobson gave a lecture for the first half of the video and then opened the lecture to questions from the teens for the other half.

I would love to see Bible studies for young people once each month or two based on this format, that focus on subjects they can really relate to, and that show how the Bible has clear relevance to the issues that face them in their everyday lives. Like Dr. Dobson, the leader could give a lecture for half of the study and then open up the second half for questions, or even ask the young people questions to see how much they took in.

The leader could also ask the young people what sorts of topics they would like to discuss in upcoming Bible studies—which is something I would also like to see other speakers do when it comes to

sermons and adult Bible studies. It seems that only rarely do speakers ask the brethren which subjects need to be covered in sermons and sermonettes. It is similar to a doctor prescribing treatment to a patient without asking the patient what symptoms he has.

According to ministerial surveys, the top three problems in the Church of God back in my days in the WCG were:

1) marriage problems
2) financial problems
3) relationship problems

I often wonder why we do not have a lot more sermons on marriage, childrearing and relationship skills, which are some of our biggest problems, rather than other types of sermons we hear more often.

Teaching Singles

A few years back I wrote a book, which I called *The Singles Scene*, in which I tried to cover some of the issues that concern young people. Some topics for teen Bible studies I included in it are:

- the single's role within the context of a church, and the current and future opportunities he or she has
- true masculinity and femininity
- loneliness and shyness
- emotions and romance
- dating
- how to pick a winner when it comes to marriage
- how to be a winner yourself (that someone else will want to "pick")
- the difference between love and infatuation
- how to prepare for marriage
- marrying within the faith
- sex and how to turn around sexual problems
- managing your money and preparing for the future
- rock music, movies and the media
- drinking, smoking and drugs
- peer pressure
- time management
- living with other singles
- what singles like and do not like
- the book of Proverbs (which has many verses full of good and interesting information for youth Bible studies)

A lot of young people are apathetic about church and the Bible, and care little for other important issues. It is more difficult for teens to spontaneously begin caring about God if they start out uninterested. Regularly seeing their friends discuss subjects like the ones above from a godly perspective at a Bible study may help provide a spark of interest for them. They need to see that God's truth is relevant to their lives, that following His Word is fun, and that it is the only way of life that works.

Summer Camps

It is good to see organisations like Global [now LCG], United, CEM [Christian Educational Ministries, led by Ron Dart] and the CGI having summer camps like the Summer Educational Program camps that I remember from my days in the WCG. These camps are great for teens because they foster environments where they are able to build friendships with other Christian young people and to enjoy fun activities in harmony with the Scriptures. One thing that I noticed while attending SEP several years ago, though, was that the emphasis tended to be a little too focused on just having fun. Eighty to ninety percent of the camp focused on activities, with a token amount of time used for teaching teenagers about Christian values.

Mr. Larry Salyer [a longtime Church of God minister] gave two excellent sermons on nurturing children in which he explained how his church's youth camps are very focused not only on providing fun activities for the kids but also on teaching them God's ways. He mentioned a number of things that the camps do to implement this. For instance, they start the day with everyone meeting together for prayer, followed by a morning motivation where a biblical principle is discussed. Once or twice at camp each brother dorm and its corresponding sister dorm have a dinner which includes a biblical topics discussion much like the topics session at a Spokesman Club. There is also a speech club, which the vast majority of campers enjoy, and interactive Bible discussions with the camp leaders of each dorm, where campers can ask the camp leaders all sorts of Bible questions. Each night finishes with an evening reflection similar to morning motivation. Needless to say, I was very impressed by his sermon with what the Global Church camps were able to accomplish.

If other groups have camps more like the old SEPs of the past, my hope is that they would incorporate some of the great ideas present in Global camps. I hope Global and the other groups can take some of the momentum of its camps and bring it back to the local areas so the kids don't feel deprived of those kind of interactive spiritual activities until the next time they can go to camp. I also hope the kind of correlative teenage and singles' Bible studies I mentioned before can be implemented. Local congregations should sponsor Leadership Clubs wherever possible, the old Spokesmen's Clubs being an example. These would give people opportunities to discuss biblical topics and give short speeches in a semiformal setting. They would also include service projects to others, either in or out of the congregation. These clubs are natural training and implementation for local evangelism.

Lessons to Apply

We also used to have Y.E.S. and Y.O.U. lessons for our primary school and high school kids in church. From what I have seen of the lessons, they were good at helping young people learn many of the

stories in the Bible. They were also excellent at showing teens how the lessons contained in them affected them daily. Still, the lessons were far from perfect, and had a few drawbacks.

I was speaking with one lady at a recent feast who related how she has had success educating her own children in a family setting, teaching the Bible to them in a practical way—drawing lessons from it rather than emphasizing Scripture memory and the like. When the Y.O.U. and Y.E.S. lessons came out, though, the focus was heavily on Scripture memory and being tested for it. A few of her kids gradually got turned off by it and at this time no longer attend the Church of God. I think it is very important that the lessons that any group may put together be both fun and practical.

I would like to see Global, United and other branches of the Church of God have these types of lessons for their young people, making them relevant to everyday life. I have been impressed with CEM's youth lessons. The lessons for the younger children are more focused on Bible stories, while the ones for the teenagers focus on relevant subjects that they continuously deal with, and show what the Bible has to say on those subjects.

Finally, I would like to see those in leadership positions be much more diligent in encouraging parents to do their job of spiritually educating their kids. This sort of encouragement from the pulpit is very rarely heard and is part of the reason why many parents are quite negligent in fulfilling this God-given responsibility. If Satan is trying so hard to win the hearts of our children, then ministers should be encouraging parents to try equally as hard to impress on their children the significance of a godly lifestyle.

Sow Wild Oats & Reap Trouble

Some teenagers who, in a small way, realize the importance of being a child of God feel that they have to go out into the world to satisfy a lingering craving for the glitter of the world. They figure they can get it out of their systems and will appreciate God's calling more when they come back. They think that God will forgive them and be happy when they return more interested in sacrificing everything for the gospel. Now, it is true that God will forgive them, but there is one point they forget – a person reaps what he sows. God will forgive the sins, but consequences will linger, sometimes for the rest of one's life. God forgave David for his sexual immorality, but the repercussions of his sin impacted the entire course his life took.

If you are a young person in this situation, do you want to have a lot of regrets when you do come back, a lot of things that you wished that you never had done? God says that wisdom cries aloud in the streets (Prov 1:20); simply look around you. You do not need to go through it yourself. Observe the results of the tragic lives of those who did not know the difference between right and wrong, who did not have the wisdom to make the right decisions when they were young and who did not have the courage to say no.

An Exciting Calling

God has called us to be rulers and teachers (Rev 5:10) when Christ comes back to straighten this world out. Jesus says, "Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev 20:6). It is an incredible privilege to think that each Christian has the awesome opportunity to be a part of the millennial reign of Jesus Christ. God promises to found a new age where the millions in the third world will no longer suffer, where there will be no more greed, crime and violence. "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away" (Rev 21:4).

I believe we will have the opportunity with God's power to clean up this planet and rebuild cities into beautiful masterpieces, where beauty will be the order of the day and where everyone will live in peace and prosperity, and will truly be one big, happy family. How exhilarating to think that God will give us the opportunity to create that wonderful world tomorrow for which it yearns so desperately. "For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body" (Rom 8:22-3).

That's where it's at! Think about it, young people! You are one person out of very few people on this planet who has accepted the calling of that totally awesome opportunity! And to those who overcome, God promises rulership over cities (Luke 19:17)—maybe even galaxies!

Do you want to be a part of it? Do you want to be able to live forever in a universe without suffering and pain? It is all there for the taking, but you can only have it by overcoming through Jesus Christ and by the indwelling of the Holy Spirit, which gives us strength to be in the world but not of it!

Final Word of Encouragement

We need to help our kids cherish these things—to be thrilled when a chance arises for them to talk about all the interesting things we read in the Bible. Help make the Word of God come alive to them, and make it practical! Teach your kids to have vision to think about the abundant life in Christ now and what we will be able to do in His Kingdom. We

must show them—and, by extension, the rest of the world—that it is an incredible, meaningful life that follows hard after God. Therefore, the instructions given to parents about raising their children in the training and admonition of the Lord are not suggestions—they are imperatives! Even so, they are not impossible. God has given us valuable resources, such as the body of Christ and the Holy Spirit, to enable us to accomplish this critical work.

So continue, by the grace of God, and in His power and might, to encourage others to step up to this high calling. It is vital that parents do this as effectively as possible, and that the ministry does everything it can to help fulfill the Elijah prophecy, supporting parents in this critical endeavor, if we hope to prevent another lost generation of the Church of God! 🕮

2005 Port Austin Feast Summary

by Rick Beltz

The observance of the 2005 Feast of Tabernacles in beautiful Port Austin was very inspiring and encouraging. Port Austin is located at the tip of the thumb of Michigan, right on Lake Huron. Daily attendance was close to 40 with a total of 50 people present at some time. Some attendees traveled all the way from Colorado and British Columbia. Our theme of studying people of faith was very interesting, covering Jesus, Paul, and Samuel in the Bible, to reformation men and women, to even some of our day who escaped a life of sin and accomplished great spiritual feats.

A number of people stayed on the Port Austin Bible Campus itself while others chose local motels for their temporary dwellings. Three full meals were served daily on campus in the comfortable dining hall—with wine, special decorations and candles on the Sabbaths. Other activities included a Bible Bowl for both young and older alike, a racquetball tournament, and a pie-making afternoon for the young people. A hastily-prepared talent night, hosted by campus resident Jimmie Parr, turned out to be both entertaining and a smashing success. Three Bible studies were also held during the Feast, including an open forum on prophecy, spiritual gifts & healing, and part of the book of Romans. In addition, much prayer was evident, including a morning prayer meeting held daily in the dining hall before breakfast.

Messages were presented by John Krneta, Bill Buckman, Jimmie Parr, Andy Sanford, Leo Bredehoft, Norman Edwards and Rick Beltz. Much singing and instrumental music added to the atmosphere of rejoicing. Overall, the Feast in Port Austin was very inspiring, warm, prayerful and overflowing with brotherly love. It was definitely one of the most unforgettable Feasts we have ever attended!

The method used to organize this Feast is similar to the one used last year in Port Austin and at the 2003 Feast in Manville, Illinois. Sign-up sheets were placed on the tables at the beginning the Feast for messages, music, special music, prayers, activities and other functions. Some brethren even brought some of their best educational videos and shared them with the group. Everyone who wanted to participate in these things had a chance—and nobody had much right to complain!

We hope to have over 100 people in Port Austin for the Feast in 2006. We hope that brethren will begin planning now for the October 7-14 Feast (Sabbath to Sabbath). 🕮

Full-Opportunity Feast

During the past three years, the Feast of Tabernacles site sponsored by *Servants' News* has used a method of organization that provides a full opportunity for serving to everyone who comes. A planning meeting is held in the evening after the first day of the Feast of Tabernacles for anyone who should like to participate. Anyone can volunteer things that they would like to contribute to the Feast or mention things that they would hope others would be able to arrange. Suggestions are very broad in scope, including things such as Bible study topics, recreational activities, special meals, helping somebody in need, and improving the facilities at the Feast site.

Afterward, a schedule for each day of the Feast is placed on a table. Blank spaces are left for special music, prayers, messages, studies, activities and various work that needs to be done. People are free to sign up as they will. If the blanks go unfilled, then the Feast organizers fill in with the things that they had planned.

The method works surprisingly well. Some people might be concerned that just anyone would walk in and give some heretical message to which they would be forced to listen. First, controversial subjects are reserved for Bible studies, as opposed to services which are primarily for the edification of the brethren (1Cor 14:26). Secondly, when speakers are required to answer questions from the congregation, they are much less likely to give messages that they can not show from Scripture. This writer recalls one study where the teacher was amazed at how many questions were asked and how many other scriptures were brought up in response to one of their points of "new understanding."

This method of conducting a Feast helps everyone learn how they can help to organize and run a Feast someday. It better allows the spiritual gifts placed in the body of Christ to work (Eph 4:11-16). We would like to see you at a feast this year! See the article on the next page.

— Norman Edwards 🕮

Plan now for 2006 Feasts of Tabernacles & Unleavened Bread

You are invited to the Port Austin Bible Campus to attend the Feast of Unleavened Bread, April 12-19 and the Feast of Tabernacles, October 7-14, 2006. We are also happy to accept those who observe a different calendar or who simply want to come early or stay late.

We realize that many brethren cannot arrange to leave for the spring Feast as well as the fall, so we will not have the full extent of activities, but the spring Feast will, in fact, have unleavened bread, a daily Bible study, and praise and service to God as He leads us!

We are hoping for a larger and more exciting Feast of Tabernacles this year with all of the previous activities and more: services, praise music, sports, Bible Bowl, family activities, and a variety show. Anyone who would like to organize a study or an activity is encouraged to do so. Anyone who would like to prepare a specialty dish for the group or bring the produce from their farm or garden is more than welcome.

For both of these feasts, the meals will be prepared in our own kitchen and guests are welcome to stay on campus. We have men's and women's dormitory rooms available for singles (one dorm bathroom on each floor), and some motel-like accommodations for couples and families. Tent and trailer spaces are also present with water and electricity and a nearby dump station. There are ample motels of varying price ranges about a mile away in town:

Beachcomber Motel:	989-738-8354
Blue Spruce Motel:	989-738-8650
Lake Vista Motel:	989-738-8612
Lakeside Motor Lodge:	989-738-5201
Port Austin Motel:	989-738-8729
Sun 'N Sand Motel:	989-738-7513

Port Austin is located at the tip of the "thumb" of Michigan. The campus is about a mile south of Port Austin on M-53. It is about two and a half hours away from Detroit or a little over an hour away from Saginaw. If you want to be assured a place to stay and food to eat, please notify us of your group's number as soon as practical. We need at least two weeks in advance to prepare. For more information or to reserve a place, contact **PABC, PO Box 474, Port Austin, Michigan, USA 48467;** PABC@portaustin.net; 989-738-7700. You can also indicate your interest on the **response page.**

Feasting is fun

Laying on of hands

Bible Bowl is serious stuff!

Group picture, Feast of Tabernacles 2004, Port Austin Bible Campus

Always time for a joyful smile

Thank you for returning your Response Page!

If you have not returned the loose page, please do it so we may keep sending you *Servants' News!*

Contact: *Servants' News*, PO Box 474, Port Austin, Miichigan 48467; 989-738-7700; PABC@portaustin.net