

Living Church News

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Restoring Apostolic Christianity

Dear Brethren and Friends,

What is the one “key” concept that will often help even a carnal mind properly grasp *why* we believe what we believe—why we have this “crazy” religion involving observance of the Sabbaths and Holy Days, and the repudiation of such commonly held concepts as Christmas, Easter and going to heaven?

Over the years, many religious writers and speakers have accused Mr. Armstrong and the Church of God of being “syncretists.” That term is used for those who attempt to unite or combine different or opposing ideas, principles or teachings. In their ignorance, these religious writers attempt to disparage the Truth by saying that Herbert W. Armstrong got the Sabbath from the Seventh Day Adventists, his teaching about the pagan holidays from the Jehovah’s Witnesses and the understanding that God is reproducing Himself from the Mormons.

In fact, Mr. Armstrong did NOT do *any* of this! Having talked for hours with Mr. and Mrs. Armstrong, with a number of “pioneer” members of the Radio Church of God such as Mr. and Mrs. David Henion, Sr., Mr. and Mrs. Arch Shippert, Mrs. Helen Starkey and others who were with Mr. and Mrs. Armstrong almost from the beginning, I know—and KNOW that I know—that Mr. Armstrong didn’t “put together” his understanding of the Bible from these sources. As he himself acknowledged a number of times, he learned many of the *basic* truths from the Seventh Day Church of God. From them he learned the Sabbath, the concept of *really* observing the Ten Commandments, about the Good News of Christ’s soon-coming Government to be set up *on this earth*, the truth about heaven, hell and the immortality of the soul, clean and unclean meats and a number of other fundamental truths. He found in some of their earlier writings references to the *need* to observe the Holy Days. So although this Church was not, in fact, keeping all of these days, the writings of some of their earlier leaders put in Mr. Armstrong’s mind the idea of researching the truth about God’s Holy Days and asking, in effect, “*Why* are we not keeping them?”

This should not seem strange to anyone. For God’s Word speaks of “the Church of the Living God, the pillar and ground of the Truth” (1 Timothy 3:15). So down through the ages—small and scattered though it was—God’s true Church has indeed held on to many of the key elements

of the Truth. It has been—sometimes to a limited degree—a “pillar” upholding the Truth. Some translations render the term “ground” as “bulwark.” So the true Church of God is also a bulwark—an institution giving protection and support to the Truth even during times of trial and persecution.

Even though the Sardis Church is described by God Himself as being “dead” or “ready to die” (Revelation 3:1–3), nevertheless it was used by God to preserve certain fundamental truths. And after a profound conversion experience and years of intensive Bible study, prayer and meditation, Mr. Armstrong was able to add a spiritual dynamic to the observance of these truths and was able, also, to enlarge the understanding in such areas as the annual Sabbaths, a much fuller understanding of prophecy and the enormously important *new* concept of what it means to become a *full son of God*.

So, again, Mr. Armstrong learned most of the fundamental truths of the Bible from the “Church of the Living God, the *pillar* and BULWARK of the Truth” (RSV). He was NOT a syncretist. And he did NOT get his teachings from the SDAs, JW’s or others. I personally investigated this matter at some length nearly 50 years ago and I know whereof I speak. Virtually all of the writers referring to this “syncretist” theory did NOT know Mr. and Mrs. Armstrong intimately as I did. They did NOT interview his early followers or others who were personally familiar with how he began his ministry.

A major point is that the true Church of God has *always* understood the need to pattern itself after the early apostolic teachings and examples of Christ and the apostles. Many have understood the concept of the “Jerusalem Church of God.” It is *that* concept which I now want to address and which I feel is a vital “key” for ALL of our brethren to understand and to be able to use in dealing particularly with outsiders, with religious “debaters” or with self-styled “intellectuals.”

The Apostle Paul was inspired to write to the Thessalonians, “For you, brethren, became IMITATORS of the churches of God which are in Judea in Christ Jesus” (1 Thessalonians 2:14). The book of Acts makes it clear that the earthly “headquarters” Church of God—for many decades—was the *Jerusalem* Church. It was here that the Holy Spirit was originally poured out on the true Christians (Acts 2). It was here where Peter, James and John carried on most of their ministry for many years (Acts 4:1; 8:1; 11:1–2, etc.). Later, it was to the leadership at *Jerusalem* that Paul and Barnabas came to settle the major question of circumcision for the Gentiles and related questions (Acts 15:4). As renowned historian Edward Gibbon wrote, “The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ. It was natural that the primitive tradition of a church which was founded only forty days after the death of Christ, and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy. The distant churches very frequently appealed to the authority of their venerable Parent” (*The Decline and Fall of the Roman Empire*, ch. 15, sec. 1, p. 389).

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Let's Keep Our Eyes on the GOAL

Editorial

by Roderick C. Meredith

Herbert W. Armstrong used to say, “Never take your eyes off the GOAL.” All top athletes understand the slogan, “Keep your eyes on the ball.”

Brethren, nearly all of us in the *Living Church of God* have already been tried and tested and “sifted” in a number of ways. Most of us older members were called out of a Catholic or Protestant background into the Worldwide Church of God. Then, when it apostatized, we left and came to Global. Then, when three men in Global were able to use the By-laws to seize control from the leader—obviously having in mind to *cut back* on the preaching of the Gospel—we all came together to found the *Living Church of God*.

From the beginning, Herbert W. Armstrong emphasized that preaching the Gospel to the world was the “first” commission. Secondly, and certainly very important, was the commission to “feed the flock.” For Jesus Christ said, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to

the end of the age” (Matthew 28:19–20).

Jesus also said, “Go into all the world and preach the gospel to every creature.

He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:15–16). And again, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” (Matthew 24:14).

After His resurrection, Jesus directly addressed the leader of the 12 apostles, Peter, and told him, “Feed My lambs... Tend My sheep... Feed My sheep” (John 21:15–17).

Clearly, the preaching of the Gospel was to be the *primary* job of the Church. But those few whom God now calls to repentance must be “fed.” They must be taught, encouraged and also directed as a “team” so that, together, they can in turn help reach out to others in performing the *first* commission. For our involvement in the Work of the Living Christ is of itself a great part of our teaching and training in preparation for the Kingdom of God. For we do learn to work together as a team—the very “body” of Jesus Christ on earth today. We do learn to cooperate, to submit to one another, to encourage and uphold one another in the fulfillment of the CRUSADE to proclaim Christ’s message to a dying world.

We all need to be intensely involved in a cause BIGGER than ourselves. This is good and uplifting for every human being. It helps us get our own personal priorities in life straight. And, daily, it helps us focus on the soon-coming Kingdom of God! For *we* are the active agents preparing for that Kingdom. In a larger sense, we are all “ambassadors” representing that coming GOVERNMENT—the very *real* government which Jesus Christ will soon set up here on earth with Headquarters at Jerusalem!

We should gain deep satisfaction from helping others understand the LAWS of that coming Kingdom—and of the entire WAY of LIFE which God wants us to live. And we should seek with all our hearts to *live that way ourselves*—and so prepare ourselves to have a significant role in teaching and ruling the untold millions of human beings who will need our help as Christ’s rule is soon established over a confused, traumatized, war-torn world.

Also, we should profoundly appreciate our opportunity to “cry aloud” the warning of the house of Israel’s coming PUNISHMENT in the Great Tribulation. Often, we should think and meditate on passages in the Bible that tell us about the need for our deep concern and compassion regarding those about to go into that Tribulation: “If you faint in the day of adversity, your strength is small. Deliver those who are drawn toward death, and

hold back those stumbling to the slaughter. If you say, 'Surely we did not know this,' does not He who weighs the hearts consider it? He who keeps your soul, does He not know it? And will He not render to each man according to his deeds?" (Proverbs 24:10–12).

Truly, the GREATEST time of suffering in human history will soon be upon us: "For then there will be GREAT TRIBULATION, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:21–22). If we persevere as "Philadelphians"—as those who are willing to *work* and *sacrifice* in order that the "open door" for preaching the Gospel may be effectively utilized—then we will be protected from the horrors of this coming holocaust: "Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I am coming quickly! Hold fast what you have, that no one may take your crown" (Revelation 3:10–11).

Brethren, I know that the vast majority of you are "Philadelphians" in your attitude and approach. But I want you to realize that—IF we are to proclaim Christ's Message POWERFULLY to the world—it may be necessary for many of you in the field to temporarily do without a nearby local pastor or nearby place to meet. We are NOT planning to cut back any of our present pastors or churches. But we may not be able to add any more for quite some time. It may be necessary for you to *deeply appreciate* and to UTILIZE the taped sermons, the telecasts, the booklets and articles we will be sending you

INSTEAD OF having all of the accoutrements of local churches, local Bible studies, Spokesman Clubs and other fine activities we all enjoyed during the later years in our former association. For a few years, at least, we may need to emphasize the *first* commission in the expenditures of our limited financial resources and manpower.

Please think and pray about this!

The above approach is what Christ led even Mr. Armstrong to do in the early years of the Work. The majority of the income in those days

be laying a strong base for future BIG growth in the Work as a whole—including, obviously, more field ministry, more churches, clubs and other activities.

In the meantime, each of us should try to *personally* "walk with God"—to *study* fervently, *pray* earnestly, meditate and fast regularly and "feed on Christ" so that we may, in fact, grow spiritually *just as much* as if we were surrounded by more church people, more activities, etc. Remember, brethren, it was long *after* all these local churches and

We should gain deep satisfaction from helping others understand the LAWS of that coming Kingdom—and of the entire WAY of LIFE which God wants us to live. And we should seek with all our hearts to live that way ourselves.

went directly into the preaching of the Gospel. Even 18 years after the founding of the Radio Church of God in 1934, there were only THREE local congregations! I know. I preached in them. And then, after my graduation, Christ used me to establish the fourth and fifth local congregations of the Worldwide Church here in San Diego, California, and in Tacoma, Washington, respectively. Later, I was used to establish quite a number of other congregations in the United States and Britain.

The point is that I deeply feel we must focus on the first commission and do all we can to "CRY ALOUD" (Isaiah 58:1) the warning message to Israel while there is time, and to heartily preach the Gospel of the Kingdom of God and the true name of Jesus Christ (Acts 8:12; 28:31) to all the world. If we properly emphasize this powerful outreach to the blinded and confused people out there in this deceived world, we will

activities had been underway that the GREAT APOSTASY of our time got underway!

Then, many of the "older" members—including many of you—held fast to the TRUTH.

Why? Perhaps because you had come into the Church through deep personal commitment and prayer, zealous Bible study and meditation, and you simply didn't "need" a local minister or church to tell you what to do when the chips were down! Through your *personal* contact with God and with Christ, you *perceived* where the Truth was being preached and where the Work was being done.

In the weeks and months to come, many of us in the leadership of the Work will be thinking, fasting and praying about how to get the *right balance* between the two great commissions given by Jesus Christ. Please pray with us about this vital matter. And please write me *personally* about this matter, for we *value* your thoughts and prayers.

Pentecost

Lessons From The Old Testament Church

By John H. Ogwyn

Most Christians understand that the New Testament Church began on the Pentecost after Christ's crucifixion and resurrection. However, every indication suggests that the Old Testament Church also began on Pentecost. This beginning, dated to the time of the Sinai Covenant, occurred seven weeks after the exodus from Egypt. Appreciating this parallel reveals much about the role and the history of God's Church.

A study of Pentecost reveals important Old Testament symbolism. Much of what happened to ancient Israel was, after all, recorded for our benefit. The Apostle Paul explains in 1 Corinthians 10:11 that many Old Testament events and situations were intended as types that are instructive for us today.

The term "Pentecost" is not itself used in the Old Testament. Rather, it is a Greek word referring to the 50 days counted from the offering of the wavesheaf during the Days of Unleavened Bread until the holy day which celebrates the harvest of the firstfruits. The Jews commonly call this day *Shavuot*, meaning "weeks." Comparing Exodus 23:16 with Exodus 34:22 shows that "Feast of Weeks" and "Feast of Firstfruits" were interchangeable terms referring to this holy day.

Old Testament Symbols

Two of the ceremonies of ancient Israel connected with this particular festival are outlined in Leviticus 23, which outlines God's festivals. This chapter was written by Moses when Israel was beginning its wilderness journey, and includes (cf. Leviticus 23:9–17) instructions about some matters that could only be carried out after Israel's entrance into the Promised Land.

Israel was told that the priest must ceremonially present, as a wave offering to God, the grain from the first-cut sheaf of the grain harvest. This ceremony was to occur on the day following the Sabbath which came during the Days of Unleavened Bread. Only after that ceremony had been carried out could the people begin harvesting and eating their freshly ripened grain.

Traditionally, the first sheaf was cut at sunset when the weekly Sabbath ended. The following morning, an

omer (about two quarts) of the freshly harvested grain was waved before God for His acceptance. Later in the day, an unleavened loaf made from this grain was offered on the altar. After this offering, the Israelites were free to begin their harvest which, beginning with the winter wheat and proceeding to the barley, spanned a period of seven weeks. It culminated in the celebration of the Feast of Firstfruits harvest, also known as the Feast of Weeks.

On the Feast of Weeks (Pentecost), seven weeks after the first omer of the harvest had been presented to God, two loaves of bread were to be offered to God (Leviticus 23:16–17). These two loaves were different from normal meal offerings in that they were leavened. What did these two different grain offerings symbolize? Why were the two loaves at the end to be leavened, and why were there two loaves offered on Pentecost?

The spring grain harvest represented the beginning, or firstfruits, of Israel's harvest cycle. This cycle began in the spring and culminated in the fall at the Feast of Ingathering, better known as the Feast of Tabernacles. We are clearly told what the two loaves offered on Pentecost represented, "They are the firstfruits to the Lord" (v. 17). Why two loaves? Because the symbolism of the firstfruits must include both the Old Testament Church and the New Testament Church.

Jeremiah 2:3 makes plain that Israel represented the "firstfruits" of God's increase. Yet, in James 1:18 we are told that the New Testament Church represents a firstfruits. One is physical Israel and the other is spiritual Israel, but both are the Church. Israel was not only a nation, remember, but was also the Congregation of Israel, the Church in the Wilderness. The loaves are pictured as leavened because the Church in both the Old Testament and the New Testament has been made up of imperfect people. In other words, it has contained leaven. The Pentecost symbolism of the Old Testament points toward God's harvest, the Congregation of Israel and the Church of God. That's why there were two loaves presented on Pentecost in the Temple.

This is contrasted to the bread presented during the Days of Unleavened Bread at the beginning of the count toward Pentecost. That loaf, made from the first grain

harvested, pictured Jesus Christ, “the firstfruits of those who have fallen asleep” (1 Corinthians 15:20). Christ was resurrected at the end of the Sabbath during the Days of Unleavened Bread, at the time that the first sheaf of grain was scheduled to be cut. The morning after His resurrection we find two accounts of His appearances to disciples that together demonstrate that He was presented to the Father at the same time that the first omer was waved in the Temple. In John 20:17, still very early on Sunday morning, Jesus wouldn’t let Mary Magdalene touch Him, “...for I have **not yet** ascended to My Father...” Matthew’s account makes plain that later on the same day He did allow Himself to be embraced (28:9). Clearly, He had been accepted by the Father as the “firstfruits” in the interim.

Another important Temple-related symbol also pointed toward the Church — God’s firstfruits. We read (Exodus 25:31, 37) that the Tabernacle (and later the Temple) contained a golden lampstand which was to remain in the Holy Place. This lampstand contained a central branch and six side branches — seven lamps which were kept burning around the clock in the Tabernacle and later in the Temple.

Revelation 1 describes the Apostle John’s vision of the glorified Jesus Christ standing in the midst of seven golden lampstands (vv. 12–13), symbolically representing the seven Churches addressed in Revelation 2 and 3. Seven is God’s number of completion, and is so used throughout the book of Revelation. Clearly, the seven churches of Revelation must represent the entirety of the Church. We have often used the term “church eras” because the seven churches addressed in Revelation 2 and 3, successive stops on a Roman mail route, represent seven stages or eras through which the Church was to pass historically. The seven lamps are used because the Church was always intended as a light to the world (Matthew 5:14). Yet what is often overlooked is that just as the seven lampstands of Revelation 1 picture the New Testament Church, similarly the Temple’s one lampstand with seven branches can picture the Old Testament Church. As there have been seven eras or stages in New Testament Church history, let us explore the indications that there were seven eras of the Old Testament Church. Indeed, we can find a remarkable parallel between the story of God’s Old Testament Church and of His New Testament Church!

Old Testament Church Eras

The New Testament Church began with the outpouring of the Holy Spirit on Pentecost upon those who first embraced the New Covenant that Christ had come proclaiming. The Old Testament Church began at Sinai, on

the first Pentecost, when Israel received the Ten Commandments and accepted the terms of the Old Covenant. Remember, the difference between the Old and New Covenants was not the law, it was the hearts and minds of the people. Under the Old Covenant, God wrote His law with His own finger in tables of stone. Under the New Covenant, God set out to write His law (same law) in the tables of our hearts through the power of His Spirit (Hebrews 8:8–10).

The first era of the Old Testament Church was led by Moses, Joshua, and the elders that outlived Joshua. In many ways this is comparable to the time of Christ and the Apostles. It was the era of beginnings and of great miracles. It was a time of a clear sense of mission and of the need for God’s power to carry it out. It was also the story of an era that ended because it lost its first love (cf. Revelation 2:4). We are told that Israel served God all the days of Joshua and the elders that outlived Joshua (Joshua 24:31).

The second era of the Old Testament Church was the period of the Judges. It was a time of persecution and poverty, in many ways comparable to the story of the church at Smyrna, the second era of the New Testament Church. The period of the Judges was a tumultuous time for the Old Testament Church. Throughout this period God raised up deliverers for His people and the nation survived, despite the incursions and threats of many enemies. This era is a period where survival is the chief accomplishment. The people of God were faced with persecutions from the outside and with attraction to the pagan world around them from within.

The third era of the Old Testament Church was the time of the united monarchy. The kingships of Saul, David, and Solomon saw the release of Israel from the constant enemy incursions which characterized the time of the Judges. Yet, toward the end of this period, King Solomon became involved in idolatry as a result of the enticement of his many wives. His sins in this regard brought about the end of the united monarchy (1 Kings 11:1–11).

When we look at the Church at Pergamos, the third of the New Testament eras, we note interesting comparisons. Pergamos means “fortified” and this era was fortified from much persecution by being located primarily in remote mountainous regions, first in Armenia and later in the Balkans. This era was warned about being enticed by spiritual fornication and idolatry. Similarly, in this “fortified” period of Israel’s history, we find that the same enticements proved its undoing.

The next stage, the fourth era of the Old Testament Church, is the period of the divided monarchy. It had its bright times such as the reigns of Kings Hezekiah and

Josiah, and its dim periods such as the times of Queen Jezebel's influence. Elijah and Elisha prophesied during the early part of this period, while Isaiah, Jeremiah, Ezekiel, Hosea, Daniel, and others flourished in the latter part of this era.

Similarly, the fourth stage of New Testament Church history, pictured by the Church at Thyatira, was a time of ups and downs. It was a time when spiritual Jezebel, the false church of which ancient Queen Jezebel was a type, sought to allure God's servants into compromise and idolatry. Though there were dim times, there were also bright spots such as the preaching of Peter Waldo and the emergence of the so-called Sabbatarian Anabaptists who flourished in the sixteenth century.

The story of God's Old Testament Church continued after the end of the divided monarchy. In Ezra and Nehemiah as well as in Haggai, Zechariah, and Malachi we read of the time of Judah's restoration. Zerubbabel and Joshua led a contingent of Jews back from Babylon, and God's people had a fresh start. After the death of Ezra and Nehemiah at the end of the fifth century BC, however, there began a long and steady decline. Particularly after Alexander the Great overthrew the Persian monarchy in the fourth century and paved the way for inroads by Hellenism, the influence of the society around took a terrible toll on the Jewish church. During much of the third century and the late portion of the second, the Congregation of Israel "had a name that it was alive" but was for all practical purposes, spiritually "dead."

How similar this story sounds to what is related of the Church at Sardis in Revelation 3, the fifth era of the New Testament Church. There were a few among them who were spiritually pure, but most simply had the name without any sign of spiritual life (vv. 1, 4). That was the state of the Sardis era when Mr. Herbert Armstrong came among them in the 1920s.

It was when the Old Testament Church was at its nadir in the second century that God stirred up an elderly priest by the name of Matthias, along with his sons, to revive His flagging Work. This is known in history as the Maccabee Revolt. Daniel prophesied of this event in Daniel 11. Describing the Abomination of Desolation in verse 31, Daniel describes the actions of Antiochus Epihanes in profaning the temple and stopping the daily sacrifice. In the next verse he speaks of a people that knew their God and were therefore strong and did great exploits. This is a clear historical reference to the Maccabees and the work that they did which resulted in the cleansing of the Temple in 164 BC.

The sixth stage of the Old Testament Church, the Maccabees, clearly did a Work that preserved the knowl-

edge of God's truth, which was at the point of perishing. In so doing, they played a vital part in the years following, setting the stage for the time when the Messiah would appear. There are many parallels which might be drawn between the time of the Maccabees and the Church at Philadelphia, the sixth stage of the New Testament Church.

The seventh and final era of the Old Testament Church was the time of domination by the Pharisees. In Matthew 23:2, Jesus Christ told the people that the Pharisees sat in Moses' seat. How did they get there? The first-century Jewish priest and historian, Josephus, records the answer. "So Alexandria [widow of the Maccabee King Alexander], when she had taken the fortress [in 76 BC], acted as her husband had suggested to her, and spoke to the Pharisees, and **put all things into their power**, both as to the dead body [of her husband] and as to the affairs of the kingdom..." (*Antiquities of the Jews*, XIII, xvi, 1).

Christ rebuked the Pharisees of His day for their spiritual blindness (Matthew 23:16, 19, 24). They considered themselves spiritually rich and in need of nothing, yet they were spiritually destitute. Christ told them that the harlots and publicans would enter the Kingdom before them (Matthew 21:31). The Pharisees maintained the outward form of religion, but were inwardly barren. Christ called them hypocrites, a term that referred to the actors who played parts in the Greek dramas of the day. Similarly, the seventh and final stage of the New Testament Church is pictured by the Church at Laodicea, described in Revelation 3 as a complacent church that has mistaken form for substance. It is also the most sternly corrected of the seven.

Looking at the Old Testament Church we are struck by its remarkable parallels with the story of the New Testament Church. The seven lamps of both Testaments point to God's firstfruits and to their story through the centuries. Pentecost reminds us that God is calling out a firstfruits now, in this age. The great "ingathering" harvest pictured by the fall festivals lies yet ahead. The firstfruits are called out for a purpose, to accomplish a Work. In the course of carrying out God's Work, the purpose for our calling now, we are to be a light to the world.

Just as the seven lamps of the Temple could not burn without oil, neither can the Church today shine forth without the illuminating power provided by God's Holy Spirit. Pentecost certainly points to the Church and its calling into a special covenant relationship with God. It also points to the Holy Spirit, which is what makes it possible for us to fulfill our calling and our destiny. Let us be deeply thankful for the gift of God's Spirit which He offers us. If we truly are thankful for this gift, then we will seek to stir it up and use it daily. □

What Is Your Attitude Toward Authority?

Will it keep you out of the Kingdom? Or gain you a reward for eternity?

By Douglas S. Winnail

How do you react when you hear the word *authority*? Do you feel a surge of resentment at the thought of someone being over you, or do you experience a sense of excitement about being in control? Unfortunately, the record of human history swings between these two extremes—the lust for and abuse of authority, or resentment and rebellion against authority. What is noticeably absent in mankind’s relationship to power is respect for authority as well as its wise use.

Most people’s attitude toward authority is a learned behavior—the result of a lifetime of personal, social, cultural and religious experiences. We may have learned at home, school or church to respect those in authority. But we may instead have absorbed at home or from peers the tendency to disrespect or even defy authority. The misuse or abuse of power by those in authority over us may have contributed to our resentment or distrust of authority. Our culture also molded our attitude towards authority. In America and other western nations, it is considered “cool” to stand out from the crowd—to challenge authority, be your own person and do your own thing, while in many other cultures it is considered extremely bad taste to deliberately flaunt the authority of accepted practices and to stand out from society.

But just what is your *personal* attitude towards authority? How did

it develop? Does your attitude reflect the extremes of the world—a lust for power, or resentment and rebellion against authority? Is your attitude in harmony with, or in conflict with, the approach to authority God has outlined in the Scriptures? What *should* our attitude be towards those in authority? And why is this subject so important to Christians?

Importance of Attitude

Christians have been called for an incredible purpose. We are being prepared to rule as kings and priests with Jesus Christ when He returns (Revelation 1:4–6; 5:10). Those who qualify for positions in the government of God will be given the opportunity to *exercise authority* over cities and nations (Daniel 7:27; Matthew 19:28; Luke 19:17–19; Revelation 11:15–18). However, before we can be given such far-reaching authority, *we must first learn to come under authority*—to properly respect and work smoothly with and under authority—following the example of Jesus Christ.

We are told that Jesus “humbled Himself and became obedient to the point of death, even death on the cross. Therefore God also has highly exalted him” (Philippians 2:8–9). To walk in Christ’s footsteps we need to examine our attitudes in light of the Scriptures (1 Corinthians 11:27–32) to bring “every thought into captivity to the obedience of Christ” (2 Corinthians 10:5). We must identify and eliminate worldly attitudes toward

authority and instead develop the mind of Jesus Christ. For God is testing those He is calling now, to see in a variety of situations what our attitude towards authority will be. A major goal of our Christian life is to develop a Godly approach to authority.

The World And Authority

But just what kinds of attitudes are unacceptable to God? Adam and Eve were expelled from the Garden of Eden because they didn’t take God’s authority seriously. They ate from a tree that He had forbidden (Genesis 3:1–6). The Israelites knew God gave Moses the power and authority to deliver them from Egypt, yet they griped, complained and rebelled against his leadership on numerous occasions—bringing punishment upon themselves (Exodus 16:2; Numbers 14:1–4, 9, 26–34). At one point 250 prominent men of Israel openly challenged Moses’ authority asserting “you take too much upon yourselves, for all the congregation is holy” (Numbers 16:1–3). Even Moses’ own brother and sister resented the authority God had invested in Moses (Numbers 12), yet God effectively backed up that authority in every situation. As shown by these accounts, those close to a position of power sometimes take for granted the person God has put in that position, thus making a costly mistake.

Leaders can also get carried away with their position and misuse their authority. Saul, selected by God

to be the first king of Israel, handled rebellious subjects with patience (1 Samuel 10:25–27), yet later became impatient and felt compelled to offer a sacrifice—something only the priests were to do—thus ignoring God’s commands (1 Samuel 13). He took authority that was not his. Saul also yielded to the suggestions of his subjects instead of following God’s instructions to Samuel—again taking God’s authority lightly (1 Samuel 15). These rash and presumptuous acts cost Saul his throne.

Jesus also dealt with questions about His authority. After He drove the moneychangers out of the temple, the chief priests and elders asked Him: “By what authority are You doing these things? And who gave you this authority?” (Matthew 21:12–23) These religious leaders did not want to admit where Jesus got His authority—in spite of His miracles and scriptural message. Their resentment and animosity to Christ’s authority culminated in the crucifixion of the Savior of mankind.

The Apostle Paul had to deal with attacks on his God-given authority by members of congregations (1 Corinthians 9:1–18). Peter states that one sign of false teachers is that they are presumptuous, self-willed and *despise authority* (2 Peter 2:9–10). Their influence will tempt other believers to follow their dangerous ways. Paul warned that in the last days there would be a breakdown of respect for authority (2 Timothy 3:1–5). In essence, he echoes the prophet Isaiah who spoke of a time when children would become oppressors and women would want to usurp others’ authority—contrary to God’s instruction for the use of authority in society (Isaiah 3:4, 12).

It is sobering to see these very things coming to pass today! With the breakdown of the family, children are left to themselves and not taught to respect authority. Women’s “liberation”

has undermined men’s authority to lead in the home. Too often, men ignore God’s commands to provide for and guide the family. Cities face a growing defiance of law and order. Self-seeking politicians undermine respect for elected officials’ authority. This steady erosion of authority and respect for authority has demeaned the importance of following and promoted a “widespread resistance to being led at all” (*Leading Change*, O’Toole, p.4–5, 1995). Today, each is his own authority, convinced that nobody can tell us what to do and “We, all of us, will rule ourselves” (Ibid.). This same attitude prevailed during one of the most chaotic periods in the history of ancient Israel—the time of the Judges. The Bible records, “In those days there was no king [strong central authority] in Israel; everyone did what was right in his own eyes” (Judges 21:25). Such disregard for authority did not work then and works no better today!

The Source of Resentment

Why are these resentful and rebellious attitudes so prevalent? Where do they come from? Why do we find ourselves pulled in these directions? The Bible reveals the reason. Satan is described as the god of this world (2 Corinthians 4:4) who influences us by projecting his thoughts and attitudes into our minds (Ephesians 2:2). He does this invisibly, much like radio or television stations broadcast through the air. Our challenge as Christians is to examine the thoughts that enter our minds and discard the ones that come from his direction (1 John 4:1). Satan’s attitude toward authority is revealed as “I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit [enthroned] on the mount of the congregation...I will be like the Most High” (Isaiah 14:13–14). This presumptuous spirit being actually led a rebellion of one third of the angels against God (Revelation 12:3–4).

With the clues provided in the Scriptures it is relatively easy to look back over the centuries of human history and identify the attitudes that have led countless individuals to ruin. Satan has deceived the entire world to believe that rebelling against authority—especially the authority of Scripture—the instructions of Almighty God to mankind—will lead to freedom and happiness. The unfortunate lesson of history—that all too many have had to learn the hard way—is that this is merely a satanic deception, a lie! This is why God admonishes us to come out of this world and leave these satanic attitudes toward authority behind (2 Corinthians 6:11–18).

Christians and Authority

But how should a Christian view authority? How should a person striving to develop the mind of Christ view the Scriptures? How should authority be exercised in the home, in the Church, and in society? What kind of attitude toward authority is God looking for in future members of His family? Let’s notice what the Bible says about these issues.

Isaiah describes the attitude that God is looking for in future members of His family. The prophet was told: “But on this one will I look; on him who is poor [humble, teachable] and of a contrite spirit [repentant, willing to change, desiring to do better] and who *trembles* at My word” (Isaiah 66:2). God seeks individuals who respect the authority of the Scriptures and fear to disobey the instructions of Almighty God. David exhibits this attitude when he states “Oh, how I love your law... Your commandments make me wiser than my enemies... Your word is a lamp to my feet and a light to my path” (Psalm 119:97, 98, 105). David respected the authority of God’s word. Because of this attitude, David became a man

after God's own heart who will rule the House of Israel in the Kingdom of God. Do we view God's instructions the same way David did—or do we resent and resist following them?

Matthew records an attitude toward authority at which even Jesus marveled. When Christ offered to go and heal the servant of a Roman centurion, the soldier responded “only speak a word and my servant will be healed. *For I also am a man under authority, having soldiers under me. And I say to this one ‘Go’ and he goes; and to another ‘Come,’ and he comes*” (Matthew 8:8–9). The centurion had a healthy respect for authority, and as a soldier he had learned to work smoothly under authority. To rule with Jesus Christ we must learn to work under His authority and under those He may place over us. Jesus also points out that those given authority must learn to use that authority to *serve others*—instead of serving oneself (Matthew 20:26–28).

We must learn to emulate Jesus Christ's attitude toward authority, even under difficult circumstances. In submitting to death on the cross, to pay for the sins of mankind, Jesus stated to His Father; “Nevertheless, not as I will, but as You will” (Matthew 26:39). Jesus did not seek to “do His own thing” (see John 5:30; 6:38). If we truly want to be His disciples and rule with Him in the Kingdom of God, we must be willing to deny ourselves and follow His example by accepting the authority of His teachings (Matthew 16:24–26). God worked with Abraham for 100 years, developing and refining his proper attitude toward authority. God chose to use Abraham because He had come to see that Abraham would “command his children and his household... that they keep the way of the Lord, to do righteousness [obey the commandments—Psalm 119:172] and justice” (Genesis 18:19). God will work with us in the same way to develop this same respect

for His law and His authority—if we respond as Abraham did.

Many passages of Scripture spell out the manner in which God desires authority to be used in society. God is particularly concerned about the family, which is the fundamental building block of any stable society. Attitudes towards authority learned in the home eventually permeate every social organization. The Bible states that God wants men to be the head of the household and to love, guide and provide for their wife and children as Christ does as head of the Church. A man cannot just do his own thing—he must function under the authority of Jesus Christ. Married women must learn to function under their husband's authority. Children must be taught to respect their parents and older members of society. Employees must be respectful of and subject to their employers (even difficult ones!), and employers must treat their employees with respect and kindness. These fundamental attitudes towards authority are discussed in Ephesians 5 and 6 and in 1 Peter 2 and 3.

In spite of the various notions today that the Church is *just* a spiritual organism without any definite structure, the Scriptures provide a different picture. There is both organization and authority in the Church that Jesus Christ founded. Paul mentions that he left Titus in Crete to appoint elders and set things in order (Titus 1:5). We are told of various offices or levels of responsibility in the church—apostles, prophets, evangelists, pastors, teachers—appointed to do the work of the ministry (Ephesians 4:11–12). Those appointed to positions of leadership are to use their authority with love, gentleness, yet with firmness when necessary (2 Timothy 4:1–2; 2 Peter 5:1–4). They cannot be quick-tempered or self-willed, but must faithfully teach what they have been taught (Titus 1:6–9). Those who clearly fulfill their responsibilities are to be respect-

ed and esteemed (1 Thessalonians 5:12–13). This is how God wants His family to function. If we learn to function within the guidelines of Godly authority, we will then be given the opportunity to teach others these same principles in the Kingdom of God.

The Vital Key

The big question is: how do we develop a right attitude toward authority? How do we get rid of the wrong attitudes we have picked up from the world? The key is learning to use God's Spirit and the understanding and power it places at our disposal. We must realize that many of our opinions about, and reactions to, authority are products of our carnal human nature, which has been molded by the influences of Satan's world, resentful of doing things God's way (Romans 8:7). As we come to understand this, we must repent of and begin to overcome our resentment and rebellion against God's instructions (Acts 2:36–38). We must get rid of our human pride (the desire to do things our way) and begin to submit to God and do things His way—as outlined in Scripture. We must resist Satan's promptings to rebel against what God plainly reveals is His will (James 4:7–8). This is what it means to fear God and to respect the authority of His word.

The world has been deceived to think that authority is bad, that organization is evil and that submitting to authority deprives us of being free to be ourselves and be happy. The truth is just the opposite. Authority, when wisely used and properly respected, is a blessing. Submitting to God and learning to do things His way is what actually leads to real freedom and lasting happiness. If we can learn this vital lesson, and develop the attitude toward authority that God is looking for, our reward will be to rule with Jesus Christ in the Kingdom of God. This is a goal worth striving for! □

The Purpose of Speaking in Tongues

By Phil Sena

Do we believe that God always acts with a purpose? When we see something in the Bible that we don't understand, do we dig deeper to find the purpose? Consider, for example, the phenomenon of "speaking in tongues" as recorded in Acts 2. Is it just a bizarre phenomenon irrelevant to our present day, or does it, upon further analysis, reveal the mind of God?

It is unfortunate that most people's idea of speaking in tongues conjures up images of a wildly chaotic religious service where those "in the Spirit" endlessly babble incoherently as if in a trance while others thrash about in epileptic-like convulsions, their eyes rolling back in their heads after they have worked themselves into a frenzy speaking the same nonsense syllables over and over.

Is this what Jesus Christ's disciples experienced on the day of Pentecost?

Let us take a look at what the Bible says about speaking in tongues. We will understand God's purpose for this miracle by examining the first time it was recorded in the Bible. We will see what the Apostle Paul had to say about it, and we will determine whether God still uses tongues in the Church.

A few days after Jesus Christ ascended into heaven in 31AD, when the Apostles had gathered with many others in Jerusalem to observe the Day of Pentecost, unusual things began to happen. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them" (Acts 2:1-3).

It was obvious to everyone that something extraordinary was happening. But this was just the beginning, as though God used the wind and fire to bring many together for what was coming next. "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Clearly, this was no ordinary event. Indeed, it was a momentous milestone in world history—the giving of God's Holy Spirit to a large group for the first time. Jesus' promise to his disciples of sending "another helper" (see John 14) was being fulfilled.

But notice what accompanied the giving of the Holy Spirit—speaking in tongues. Was this the same speaking

in tongues that many Pentecostal churches practice today? Was it a kind of frenzied gibberish, impossible for others to understand? As we will see, it definitely was not.

The Tongues Were Understood

Continuing in Acts we read, "Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, *because everyone heard them speak in his own language* (Acts 2:5-6). Not only were the disciples not speaking gibberish, but every person heard them speak in the language in which the listener was born (v. 8). Notice that the miracle appears to have been as much in the hearing as in the speaking.

It is interesting to examine the Greek words used here. The word for "tongue" in verse four is *glossa*, which means the language or dialect used by a particular people distinct from that of other nations. In verse six, the word for "language" is *dialektos*, from which we get the English word dialect, meaning the tongue or language peculiar to any people. Both words imply a known language—not a strange-sounding utterance unlike any known language.

Yes, this was an extraordinary event unlike anything that had happened before. This miracle alone would have been an impressive display of God's power, but there was much more to it. In this, as in everything God does, there was a purpose.

To understand the purpose of speaking in tongues on the Day of Pentecost, let us go back to the circumstances of the Holy Day. At Pentecost, many Jews from different regions, and even from different countries, traveled to Jerusalem. No single language could have called them together, and most would not on their own have chosen to hear the Apostle Peter preach. But drawn together by excitement at the rushing wind and tongues of fire where Christ's disciples were gathered, they were moved to proclaim "we hear them speaking in our own tongues *the wonderful works of God*" (Acts 2:11). Thus the purpose of this miracle was revealed—preaching the wonderful works of God. Not only were people able to understand what was being said, but they also were convicted by Peter's powerful sermon—the

catalyst for about 3,000 people to see the need to repent and be baptized. This was no purposeless spectacle!

Because of the incredible events of that day, the Church started with an enthusiastic beginning. Speaking in tongues played a vital role in God's will being accomplished.

We see a similar purpose in the two other accounts in Acts where speaking in tongues took place. Both occasions show no similarity to how "tongues" are commonly misused today.

The first occurred when Peter was sent by the Spirit to the Roman centurion Cornelius' house after seeing the vision about unclean meats (Acts 10:17–23). After Peter proclaimed the good news of Jesus Christ's message to all in the household—both Jews and Gentiles—the Bible says that "the Holy Spirit fell upon all those who heard the word" (v. 44). The Jews who were with Peter were amazed that the Holy Spirit was being given to the Gentiles. What's more, they heard those on whom the Spirit was poured "speak with tongues and *magnify God*." (v. 46). This was not a vain babbling by people who worked themselves into a furor. On the contrary, what was said through the tongues was understood and edifying to the listeners.

The other recorded incident occurred when Paul was in Ephesus. He found that some new converts had been baptized, but had never heard of the Holy Spirit. After Paul laid his hands on them, they received God's Spirit and "spoke with tongues and prophesied" (Acts 19:6). The Greek word for "prophesied" can mean to break forth under sudden impulse in lofty discourse or to teach, refute, reprove, admonish or comfort others. This too implies that what was said was understandable and helpful to those hearing, and was not pointless gibberish.

From these accounts in Acts, we see that there are at least three common factors when people spoke in tongues: it occurred at the giving of the Holy Spirit; there was always a group gathered; and what was said was profitable to the listeners.

Paul's Instruction to the Corinthians

Speaking in tongues was apparently somewhat common in the first century Church. Paul referred to it as one of God's gifts in 1 Corinthians 12, right along with the gifts of faith and healing. Not only was tongues considered a gift, but interpreting tongues was, also (v. 10).

However, Paul had some pointed instruction for those who were blessed with this gift. First, he wrote that prophesying was better than speaking in tongues. "Pursue love, and desire spiritual gifts, but especially that you may prophesy. He who speaks in a tongue edifies himself, but he who prophesies edifies the church." (1 Corinthians 14:1, 4).

The difference between speaking in tongues and prophesying was that those who prophesied didn't require interpreters. Since tongues involved a language unknown to the speaker, it couldn't help anyone listening if it wasn't understood. Paul goes on to say that "I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification" (v. 5).

Perhaps Paul felt the need to emphasize this point so strongly because speaking in tongues was so dramatic and impressive. No doubt many who had this gift thought it was the most important gift one could have. It must have been a heady experience—imagine suddenly speaking through the inspiration of the Holy Spirit in a language unknown to you.

But Paul admonished that everything should be done to help others. "So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me. Even so you, since you are zealous for spiritual gifts, *let it be* for the edification of the church *that you seek to excel*" (vv. 9–12).

Paul also pointed out that speaking in tongues was primarily meant to reach nonmembers, as was prophesied in Isaiah. "In the law it is written: 'With *men of* other tongues and other lips I will speak to this people; and yet, for all that, they will not hear Me,' says the LORD. Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe" (vv. 21–22).

Paul contrasted the effectiveness of tongues with prophesying to show that even nonmembers would get more out of what they could understand. But the combination of the two gifts could be a powerful witness to an unbeliever, possibly to the point of repentance. "Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind? But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you" (vv. 23–25).

Additionally, Paul stressed that the church service was to be conducted in an organized manner, and that

——— **Speaking In Tongues** continues on page 20

Risk Management And The Church

By Tom Turner

Mr. Turner is Risk Manager for the Living Church of God

In one sense, God Himself is the ultimate Risk Manager. In the Statutes and Judgements He prescribes such things as placing a parapet wall around a flat roof to avoid the risk of falling. He says to cover any pit that you dig so that no one falls in it. He also makes us personally liable for injuries to persons or damage to property that we cause, and in His word condemns defamation, libel and slander. In issuing His warning to properly “manage their risks” by doing as He says (in the Law, Statutes and Judgements), God told Israel, “I set before you this day Life and Death, Blessing and Cursing, therefore choose Life, that you and your seed may live.”

The 1980s saw churches increasingly engaged in civil and criminal litigation on non-ecclesiastical matters; the American Bar Association now *actively* sponsors conferences on **suing** non-profit organizations—including churches. Church members, former members and non-member interested parties (unconverted parents, spouses and children) represent the majority of plaintiffs.

Litigation is the settlement option of choice at all levels of society in the '90s, and churches are just beginning to awaken to the new realities of doing “business” in today's world. The stakes are high. More than 20 million civil cases alone are filed in the United States each year, with the number expected to double within the next few years—and this does not even consider international litigation. **Many insurers now actively seek to avoid taking churches as clients** because of the *risks* associated with local activities. Broad immunity from legal liability for church offi-

cial, employees and volunteers has long since disappeared. Add such risk-intensive operations as publishing, broadcasting and Internet activity, and matters look even worse to an insurer. In business terms, a local congregational church without viable risk management is viewed badly, and a globe-girdling church with prolific media operations without a viable risk management function could be viewed as an unacceptably high risk. As we have taken steps to manage our risks responsibly, our organization's insurance business is more readily received by fairly prestigious carriers like CIGNA and The Hartford.

In order to address appropriately these and other risk management concerns, leaders at all levels of our fellowship should take seriously the need for *preventative* care. **Preventative care is at the heart of managing our risks.**

What the Church Is Doing

As part of our ongoing risk management program, the Risk Management office of the Living Church of God, with input from Accounting and Finance, CAD, Legal, Media, Payroll and our commercial insurance brokers, will customarily perform a self-directed risk management audit each year. This audit is significant in identifying and managing the Church's risk exposures. Since we have diligently adhered to most of the risk-related procedures which we had been working toward putting in place in our former association, we can expect that the results of our upcoming risk audit will be encouraging.

To help you understand what we will be doing, the steps in the risk management process are briefly as follows: investigation, diagnosis, examination, treatment and control. *Investigation* involves collecting relevant data on the organization by asking many questions. *Diagnosis* involves the interpretation of collected information in order to properly identify and assess the “risk level” of exposures to accidental loss that may interfere with our organization's basic objectives. *Examination* involves analyzing feasible alternative risk management techniques for dealing with these exposures. *Treatment* refers to the selection and implementation of the best risk management technique in order to reduce each risk. *Control* is simply monitoring the results of the chosen techniques to ensure that the risk management program remains effective. But for the *entire process* to be successful, there must be a commitment, at all levels, to provide the safest possible environment for the Church, its staff, individual members and guests. As Christians, we all want this anyway.

How You Can Approach Risk

Greater recognition of a church's risk exposures is the first step in dealing with them—thus this article. Once an exposure is identified, there are several things the Church may choose to do:

Eliminate the exposure by avoiding the activity that creates it. This is *impractical* for our core activities, but wise advice for activities that seem to be particularly hazardous and that are not *central* to the Church's primary mission. For

instance, our ministers do not pilot aircraft in the course of their employment because the risks are too great and the Church is not in the aviation business.

Control the exposure through property and vehicle maintenance management programs, driver selection protocols, careful screening of employees and volunteers, close, competent supervision of all activities, creating or modifying legal documents; formulating and promulgating new policies and procedures; organizational restructuring; or modifying field activities. In other words, we can take steps to minimize a risk to make it *manageable*. Some of these actions may be uncomplicated and easily performed. Others may require hard work and sacrifice.

Transfer the financial consequences of the risk exposure to an insurance company. This may be done in many, but not all, cases, and the Church does so to the best of its ability within the resources allocated.

Accept the exposure “as is.” This approach is often taken unintentionally in other organizations—with sometimes-disastrous consequences. This option is rightly viewed as generally unacceptable.

Examples of Managing Risk

1. *To properly insure and protect the legal interests of the Church from a business and insurance standpoint, and also to protect you from being held personally liable for actions taken on behalf of the Church:*
“All contracts or written agreements of any kind and leases of any kind are the responsibility and property of the Church: for legal, risk and insurance purposes, their review, modification, proper execution, documentation and maintenance are provid-

ed for at our headquarters offices where contract management is *centralized*. (It’s a headache – just send it in and we will help you with it).”

2. *For the protection of our ministers, and the Church, the following counsel is provided in the Fleet Manual regarding automobile accidents:*
“**Express no opinion as to who may be at fault in an accident.** Give out no information except as required by law enforcement officers. You may, of course, give other drivers the name, phone number and policy number of your vehicle’s insurance company.”
3. *Regarding local activities, the following is stated in the current Risk Policies of the Church:*
“ALL THOSE INVOLVED IN THE ADMINISTRATION AND LEADERSHIP OF ACTIVITIES need to be aware that it is the policy of the Church to comply with all local, state and federal laws in all areas of operation...”
“It is the policy of the Church not to hire-out its employees, volunteers and/or members in the performance of work, which requires professional skills, knowledge or licensing.”
4. *Regarding counseling activities – to protect everyone involved:*
“Confidential records (including counseling records) are to be kept in a secure place with access clearly restricted.”
5. *Regarding minors—to protect them, you and the Church:*
“Local church leaders should obtain signed medical release forms from parents authorizing the provision of emergency medical services in the event of injury

during an activity where the parent will not be present.”

“Minors should only be released to their parents, unless written instructions are secured from the parents to do otherwise.”

“An adequate number of responsible adults must be present at youth activities and trips.”

“It is the policy of the Church to follow the ‘two adult rule,’ meaning that no adult, acting during a Church function, or in his/her capacity as a Church employee, counselor, minister or volunteer, is to have unaccompanied access to, or care, custody and control of, one or more minors in a non-public setting.”

These policies, designed to minimize risk, serve to protect everyone involved. They are a blessing in disguise, since as Christians it is already in our hearts to serve and protect others.

Risk is an essential and challenging part of our daily lives. Prudently addressing and managing the organization’s risk exposures allows the Work to move forward unimpeded, by avoiding the unnecessary and costly delays brought about by unprepared-for risks becoming *reality*.

We must recognize that change is continuous and certain. *How* we react to the risks involved determines our economic and emotional survival and future prosperity—both as individuals and as the Church corporate.

Therefore, when properly understood, risk management is actually an *enabler* that should be actively supported, encouraged and *participated in* on an organization-wide basis.

In our ever-changing world, risk management is a function that needs everyone’s active involvement and support. □

1999 Feast of Tabernacles

Site Information

The 1999 Feast of Tabernacles will begin with services on Friday evening, September 24. The Last Great Day this year is on Saturday, October 2.

The Living Church of God will operate six sites in the United States, four in Canada, and others around the world. SITES WILL NOT BE ASSIGNED THIS YEAR. Use the information below to begin making reservations IMMEDIATELY; please consult your pastor or the site coordinators for any information not covered here. Those who need assis-

tance to attend the Feast should contact their pastor as soon as possible.

Please return your completed Feast Pre-Registration Form (included in this issue of the *Living Church News*) to Headquarters as soon as possible. This is a key planning tool that will help the Church better serve Feast attendees.

NOTE: Those planning to attend the Alaska or Prince Edward Island sites MUST remember that these are transfer-only sites. If your Pre-Registration Form is not received, and you do not receive approval to attend,

you will not be able to arrive unannounced and attend services.

The following list of sites includes some housing information. Please note that the housing details are for information only and, except where staying at the host facility is suggested to defray meeting hall costs, do not constitute endorsement or recommendation of the establishments listed. We strongly recommend that you do your own research; nevertheless, we hope that the information below will be a helpful starting point.

Anchorage, Alaska

Services will be held in downtown Anchorage, at the:

Holiday Inn-Anchorage, Downtown

239 W. 4th Ave.

Anchorage, AK 99501

Phone: 907-279-8671; Fax: 907-258-4733

Staying at the Holiday Inn will help the Church reduce the cost of the meeting hall. When you call to make reservations, ask for the special convention rate for the Living Church of God (use reservation code 2LCG). Rooms are \$69 per night single/double, with children 17 and under free. The hotel offers free airport shuttle service, a heated indoor pool and sauna, and a full-service restaurant. The hotel, which has a beautiful harbor view, is within walking distance of a visitor center, museum, theaters and shopping. Among the many attractions of the Anchorage area are its spectacular mountain vistas, scenic plane flights and railroad journeys, and cruises on which you may view glaciers, whales and wildlife.

If you have any questions about this site, please send email to site coordinator Gary Ullerick at:

osirius@earthlink.net
253-922-6917

Gatlinburg, Tennessee

Services in Gatlinburg, Tennessee, will be held at:

River Terrace Convention Center

240 River Road

Gatlinburg, TN 37738

The facility will comfortably seat 1,000 Feast attendees. Hall cost will be reduced if you book your housing at the River Terrace. Daily room rates range from \$59 for a deluxe room, \$62 for a river room and \$99 for a whirlpool room or townhouse, to \$149 for a cabin. To make reservations there, phone 800-521-2040. For further information, please contact site coordinator Bob League via email at:

102252.2425@compuserve.com

615-641-3778

Jackson, Wyoming

Services will be held in the Teton Village Walk Festival Hall. This site will seek to provide extra opportunities for singles to meet. Others are of course welcome and encouraged to attend. Because of this site's high altitude (6,300 feet at its floor), individuals who suspect they may face altitude-related health problems should check with their physicians before coming.

Those wishing to stay in a condominium should contact Jackson Hole Property Management at 800-876-3968 or 800-443-8613.

Hotels in the area include the:

Best Western Resort Inn-Teton Village (800-445-4655),

Best Western at Jackson Hole (307-733-3657),

Alpenhof (800-732-3244).

If you have questions about this site, please send email to site coordinator Mr. Ben Whitfield at:

76531.127@compuserve.com
307-324-6677

Lake of the Ozarks, Missouri

Services at the Lake of the Ozarks, Missouri, site will be held at the **Main Street Music Hall in Osage Beach.**

There is a Comfort Inn just one block from the meeting hall; rooms are \$59.99 per night for two guests. Phone 573-348-9555 for reservations. The Scottish Inn, one mile from the hall, has rooms available for \$30.60 for one person, \$35.10 for two persons and a double bed, and \$39.60 for two persons and two beds. Ages 12 and under stay free; ages 13 and up are charged \$4.12 per additional person.

The Lazy Days Resort, 2.8 miles from the meeting hall, has condominiums ranging from \$70 per night for a two-bedroom, 900 square foot unit for two persons, to \$80 per night for a two-bedroom, 1020 or 1110 square foot unit for two persons, to \$125 per night for a three-bedroom, 1400 square foot unit for four persons. Additional persons are charged \$10 per night per person. Phone 573-348-2930 for reservations.

Please mention the Living Church of God when you make your reservations or you may not be able to receive the above rates; please note that the above rates do not include the 10.225 percent room tax.

Those not wishing to stay at one of the above motels or condominiums may want to contact the Lake Ozarks Convention and Visitors Bureau at 573-348-1599. If you have further questions, please contact the site coordinator, Mr. Gerald Weston, via email at:

gweston@pars.net
816-228-2035

Panama City, Florida

Services will be held at:

Marina Civic Center
8 Harrison Avenue
Panama City, FL 32401

Those who wish to stay in condominiums may make arrangements through Stephens & Associates, 800-476-0244, or through Tropical Getaway, 800-923-2737. Rates range from \$380/\$450 per week for one or two bedrooms with beach access, to \$480/\$600 per week for beachfront one or two bedroom units. Three bedroom beachfront units are available for \$850/week.

Among the many available motels is the La Quinta Inn & Suites (800-NU-ROOMS, ask for reservation number #97508932), where king-size rooms are available at \$64.80/night. At the Sleep Inn (888-285-7534, reservation code #LCG) queen-size rooms are available at \$45/night and double rooms for \$49/night.

Beach motels include the Beach Tower Resort Motel (800-446-8694, reservation code #LCG), with rooms available at \$40/night, and the Beachcomber (888-886-8916, reservation code "Living Church of God"), with double suites available at \$55/night and king suites at \$60/night, including free continental breakfast.

The above rates do not include tax. If you need further information, you may call 800-PCBEACH to request a free copy of Panama City's 1999 Official Visitors Guide, listing the above hotel information and much more. For additional information or special assistance, please contact the site coordinator, Mr. Randall Kobernat, via email at

102060.2744@compuserve.com
850-894-9909

Tucson, Arizona

Services will be held at the:

InnSuites Hotel
475 N. Granada
Tucson, AZ 85701
Phone: 520-622-3000; Fax: 520-623-8922
Reservations: 800-446-6589

Staying at the InnSuites will help reduce the hall cost. Rooms at the InnSuites Hotel range from \$59 for a studio suite, to \$69 for a two-room executive suite, to a two-room Presidential jacuzzi suite for \$99 (add 9.5 percent tax, and

\$1 city surcharge tax). For further information, please contact the site coordinator, Mr. Don Davis, via email at:

ddavis@cogl.org
619-673-7470, x213

Spanish translation will be provided at this site.

Niagara Falls, Ontario

For the fifth straight year, God's people will assemble at:
Ameri-Cana Resort and Conference Center

8444 Lundy's Lane
Niagara Falls, Ontario
L2H 1H4
CANADA
Phone: 800-263-3508, 905-356-8444
Fax: 905-356-8576

Staying at the Ameri-Cana will help reduce Church hall expenses. The hotel is approximately 2.5 miles from the falls along one of the main thoroughfares for shops and restaurants, and provides a family-oriented variety of accommodations and amenities.

United States citizens crossing the border into Canada are advised to bring a passport or birth certificate. Visitor information can be found on the Niagara Falls, Canada Visitor and Convention Bureau Web site at: www.tourismniagara.com/nfcvcb/

If you have further questions, please send email to:

kenfrank@king.igs.net
613-384-8110

Other Canadian Sites

Cranbrook, British Columbia:

For information about the Cranbrook, British Columbia site please contact the site coordinator, Mr. Laurie Nyhus, by email at:

lnyhus@powersurfr.com
780-484-7633

Montreal, Quebec:

For information about the Montreal, Quebec site, please contact the site coordinator, Mr. Jacques Secours, by email at:

srobichaud@sprint.ca
450-623-5002

Prince Edward Island:

Questions about the Prince Edward Island site should be directed to the site coordinator, Mr. Frank Best, via email at:

fbest@nfld.com
709-782-3733

Oaxtepec, Mexico

Situated 90 minutes from Mexico City, Oaxtepec is a beautiful resort town—a hot springs area where even Emperor Montezuma of the Aztecs used to take his vacations some 500 years ago. It offers a mild, mountain climate. Please contact Mr. Mario Hernandez for more information, by email at :

mhernandez@cogl.org
619-673-7470 x242

English-language translation will be provided.

Colombia

For information about the site in Colombia, please contact Mr. Eduardo Hernandez via email at

ehernandez@reymoreno.net.co

Australasia

Australia: For information about Feast sites in Australia, please contact the site coordinator, Mr. Bruce Tyler, via email at:

btyler@argay.com.au
61-2-6231-8166

New Zealand: For information about the Feast site in New Zealand, please contact the site coordinator, Mr. Kinnear Penman, via email at:

penman@igrin.co.nz
64-9-435-3592

Papua New Guinea: For information about the Papua New Guinea site please contact the site coordinator, Mr. Bruce Tyler, via email at:

btyler@argay.com.au
61-2-6231-8166

Vanuatu: For information about the Vanuatu site please contact the site coordinator, Mr. Bruce Tyler, via email at:

btyler@argay.com.au
61-2-6231-8166

Ayr, Scotland, U.K.

Services will be held at the Jarvis Caledonian Hotel in Ayr, Scotland. The site is easily reached from Prestwick Airport just five miles away and Glasgow Airport 35 miles away. Ayr Railway Station is approximately a half mile away. For further details, please consult the March-April *Living Church News*.

To make your reservations, please first contact the site coordinator, Mr. Robert Storrier, who will give you the booking code that will entitle you to the above-mentioned discounts, and will ensure that you will be able to attend services in the capacity-restricted (200 maximum) hall. You may contact Mr. Storrier by email at:

RStor55457@aol.com
44-1698-263977 (no Sabbath callers, please)

If you made your reservations before Mr. Storrier was the site coordinator, please contact him to reconfirm your reservations.

Chile

Apart from some sermonettes, all the messages at this site will be Spanish videos. If you would like to attend, please contact Mr. Sergio Carvajal via email:

carvaja@entelchile.net

France

The French site will be at Forges-les-Eaux, in Normandy, a modest vacation resort. The approximate cost per person per day will be \$60 (including lodging and 3 meals); for details please contact Mr. Dibar Apartian via email at

dapartian@cogl.org
619-673-7470 x241

Kenya

Admittance to this site is by approval only. Please contact Mr. Carl McNair at:

cmcnair@cogl.org
619-673-7470 x 211

Penang, Malaysia

This year the Feast of Tabernacles will be in the Copthorne Orchid Penang, a four-star hotel situated on a private seafront with an excellent view of the Tanjung Bungah, 20 minutes to the city of Georgetown, and 30 minutes from the international airport.

For further information about this site, please consult the March-April *Living Church News*, or contact the site coordinator: Mr. Rajan Moses.

M263 Perkuburan Cheras Batu 4, Jalan Cheras 56100
Kuala Lumpur, Malaysia
603-930 1187
(E-Mail: rajend@pc.jaring.my)
Please make your reservations through Mr. Moses.

Philippines

Baguio City: Services will be at the National Educators Association for the Philippines. NEAP is located next to the Teachers Camp. Baguio is more than 5000 feet above sea level, in the North, 300 kilometers from Manila. It can be reached from Manila in 5–6 hours by bus or 90 minutes by plane. Baguio City has many of the regular tourist recreational facilities as well as tours of native villages. Places of interest include Burmham Park, Mines View Park, Mansion House, Club John Hay, and the Philippine Military Academy. A wide range of accommodation is available in Baguio City, from plush hotels to budget houses. Other Philippines sites include Tacloban City, Maranding and Davao City. For more information, please contact:

Rod McNair rodmcnair@pacific.net.ph
c/o Living Church of God
MCPO Box 1257
Makati City, 1257
PHILIPPINES
011-63-2-813-6538

Restoring Apostolic Christianity (Continued From page 2)

As indicated above, the only major ministerial conference indicated in the New Testament was held *at Jerusalem*. Here lived the leading original apostles. Here was the true “mother” Church (NOT Rome!). And it was to Jerusalem Paul and Barnabas had come even earlier, lest, as Paul had put it, “I might run, or had run, in VAIN” (Galatians 2:1–2).

After the major Jerusalem conference, Paul and Silas traveled through Asia Minor visiting the churches: “And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders AT JERUSALEM” (Acts 16:4).

Clearly the original apostles and the Jerusalem Church of God set the inspired “pattern” for true Christianity—NOT just for *that* time—but for ALL time! Contrary to the heretical Protestant ideas that the Apostle Paul later was used by God to “reinvent” Christianity, the *real* Apostle Paul of the Bible—as we have seen—constantly showed deep respect for the original apostles and deferred to the *leadership at Jerusalem* in all major matters! And it was the Apostle Paul who wrote the primarily Gentile church at Corinth, “Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters” (1 Corinthians 7:19).

Noted historian Carl Von Weizsäcker wrote in 1895:

“Paul was far from confining his interest to the Gentile Christian Church which he had himself founded. His thoughts were much too lofty to leave Jewish Christianity to itself. He toiled not merely for his own work, but for the Church of God... the *whole* Church. **He never forgot for a moment the true birthplace of the gospel.** And for him the Christians in Jerusalem were always the [saints]... He did not however merely entertain a grand policy of ecclesiastical union, but his first and constant thought was that **the primitive Church was the foremost divine institution under the Gospel...** In the early Apostles he saw... the Apostles of the Lord. From them the testimony of the Resurrection emanated (1 Corinthians 15:1 ff.). **They were ever the apostles, whom God had placed at the head of His Church,** the first of those divinely commissioned men who held the leading office in the Body of Christ (1 Corinthians 12:28)” (*The Apostolic Age of the Christian Church*, pp. 12–13).

Later in Paul’s ministry, he traveled again to Jerusalem: “And when we had come to Jerusalem, the brethren received us gladly. On the following day Paul went in with us to James, and all the elders were present” (Acts 21:17–18). Notice that Paul presented himself to James, the Lord’s brother, who by now was undoubtedly the chief apostle at Jerusalem—Peter probably having gone to the “lost sheep” of the house of Israel in northwest Europe and the British Isles.

After rejoicing in the good news Paul brought about God’s Work among the Gentiles, the Jerusalem leadership told Paul, “You see, brother, how many MYRIADS of Jews there are who have believed, and they are all zealous for the law” (v. 20). The term “myriad” *literally* means “tens of thousands.” So as not to confuse or discourage these many Jewish Christians, Paul was asked by the Jerusalem Church to go through an offering ceremony to publicly demonstrate that he was NOT teaching in any way against God’s laws. As the Jerusalem leaders explained to Paul, “Take these men along and be purified with them and pay all the expenses connected with the shaving of their heads. This will let everyone know there is no truth in the reports they have heard about you *and that you still REGULARLY observe the Law*” (v. 24, *Jerusalem Bible*).

Brethren, if Paul had in fact been teaching *against* God’s Law in ANY way—especially the SPIRITUAL LAW containing the Ten Commandments—he most certainly would NOT have gone through this ceremony of the law of Moses! That particular ceremony—probably a thank offering at the conclusion of the Nazarite vow—was NOT necessary for a New Testament Christian. But it was not “sinful” either! And Paul’s *deep respect* for God’s Law, for the original mother Church and the pattern of OBEDIENCE to God’s Law—all this guided Paul in his decision to go ahead and participate in this ceremony. By guiding Paul in this—*and putting this example in the Bible*—God is showing ALL of us that Paul’s approach was one of OBEDIENCE to law, NOT one who tried to do away with or “reason around” God’s spiritual laws as so many Protestant theologians teach!

Speaking of the *common practice* of the MAJORITY of early Christians, Historian W. D. Davies wrote:

“Everywhere, especially in the East of the Roman Empire, there would be Jewish Christians whose outward way of life would not be markedly different from that of the Jews. They took for granted that the gospel was continuous with [the religion of Moses]; for them the New Covenant, which Jesus had set up at the Last Supper

with His disciples...did not mean that the covenant made between God and Israel was no longer in force. They still observed the feasts of Passover, Pentecost and Tabernacles; they also continued to be circumcised, to keep the weekly Sabbath and the Mosaic regulations concerning food. According to some scholars, **they must have been so strong that right up to the fall of Jerusalem in A.D. 70 they were the dominant element in the Christian movement**" (*Judeo-christianisme*, "Paul and Jewish Christianity," 1972, p. 72, quoted by Samuele Bacchiocchi, *From Sabbath to Sunday*, p. 151).

Brethren, I ask *all* of you to *study* this subject, *study* these quotes I have given you from history, and *in your thinking* and in your talks with outsiders, FOCUS on the fact that *we are restoring Apostolic Christianity* and are following—as best we can—the inspired "pattern" of the "Jerusalem Church of God"!

Study the entire book of Acts to see that pattern of *obedience* to God's Laws, *observance* of His Sabbaths and Holy Days and of the ZEAL to get the true MESSAGE out to all the world. Notice the sacrificial love, the warmth, the "family spirit" the early Church possessed. Beside restoring the true *doctrines*, we must also—with God's help—LOVE one another, *serve* one another, and then zealously share that love with all those we can reach with God's Truth. The Apostle Paul said, "I have become all things to all men, that I might by all means save some" (1 Corinthians 9:22). We must also use all our talents, our time and our resources in every way possible to carry the *true* Message of Christ "to the ends of the earth"!

Let us catch that vision. Let us deeply understand that we are NOT merely a small church with "unusual" doctrines. For we are, in fact, the spiritual descendants of the "Jerusalem Church of God"—the *true* Apostolic Church led by Jesus Christ.



Speaking In Tongues

(Continued From page 12)

one with the gift of tongues should not speak if no one could interpret: "How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. For God is not *the author* of confusion but of peace, as in all the churches of the saints" (vv. 26–28, 33).

The point is clear: speaking in tongues was not meant to be a purposeless show. The gift was to be used to help others, especially those who were unbelievers. In short, it was another method of furthering the gospel.

Necessary Today?

Why don't we speak in tongues in the Church today? Because God has additional methods of preaching the gospel, as his servants can now use technology to fulfill the purpose formerly achievable only through tongues. With the tools of mass communication we can send out

telecasts, radio broadcasts and the written word translated into different languages with an ease that was not available to people in the first century.

Remember, too, that Jesus was starting His Church then. There was incredible excitement for those who were witnesses of these miracles—so much so that there was no small stir created wherever Christ inspired His followers to go. It was an effective way for the gospel to have a deep impact on those who heard it and saw the miracles that accompanied it.

Additionally, God's word has by now been translated into almost every known language. Within the Bible is everything that anyone needs to repent and be converted. The need to speak in tongues to proclaim the wonderful works of God is unnecessary because of the Bible's wide availability.

As we have seen, speaking in tongues was a powerful tool that God used to bring many to repentance. Those who had this gift did not experience the same out-of-control display of emotional fervor that comes upon many in some religious circles today.

God is not capricious—He has a purpose for what He does. He uses different methods at different times, but His purpose is the same. Let us be thankful that we have an opportunity to be a part of that purpose for this age in whatever way He chooses. □

Living Youth Camp Adventure '99—APPLY NOW

Are you interested in fun, friends, adventure, and a chance to learn about how God's way works? If so, start planning now to be a part of Living Youth Camp '99! Applications are now being accepted for this two-week trek to Northwoods Christian Camp near Pickford in Michigan's beautiful upper peninsula. Many of our teens enjoyed this camp last year and still remember the deep blue skies, the scent of clean fresh air, the deer with their fawns that casually wandered through camp, and the warm fellowship with teens of like mind.

The list of activities has not yet been finalized, but there will be flag football, dancing, obstacle course, Christian living, canoeing, fellowship time, cookouts, and of course there will be the overnight camping trip. You will be able to see the stars and the Milky Way as it was before Thomas Edison invented the light bulb and bleached out the night sky, and you may even see the northern lights! Most of all, you will be able to spend time with friends from camp and the Feast and make many new friends.

Arrival day for camp will be July 27, with departure August 9. The cost for camp this year will be \$325 for the first camper in a family, \$300 for the second, and only \$275 for the third. Applications are available by writing to: Living Youth Camp, 2200 Cherokee Strip, Blue Springs, MO 64015. You may also request an application by phone at: 816-228-2035, or by e-mail at: lyc@pars.net.

High School workers must be 16 years of age and be willing to work hard. The cost for High School workers will be \$100. Counselors must be at least 18 years of age and be able to arrive for camp no later than the evening of July 25. Young adults and other adults who wish to work as counselors, activity staff, or support staff, should request an application as soon as possible at the above address, phone number, or e-mail address.

At this time there are only a few slots left, so if you want to be a part of LYC Adventure '99, you must act quickly!

Ordinations



At the recent Ministerial Conference in San Diego (l-r) Mr. Dayrell Tanner, Mr. Rajan Moses and Mr. Michael Gill were ordained as elders. They serve under Mr. Bruce Tyler, Australasian Regional Pastor. Watch for news of the conference in the July/August *Living Church News*.

In Loving Memory

Ernest "Ernie" Graves, 85, a deacon in the Living Church of God, Carthage, Missouri died on January 6, 1999. He was baptized on March 7, 1961 along with his wife Helen Lois, who survives him. He is also survived by daughters Jeanie Ericson, Carol Prince and Mary Pool, and by seven grandchildren and one great-grandchild.

Local Church Listings

UNITED STATES

Anchorage AK Gary Ullerick253-922-6917
 Homer AK Video Group
 Wasilla AK Video Group
 Birmingham AL **Rand Millich** 706-227-6895
 Carl Ponder 334-285-3265
 Florence AL **Bob League** 615-641-3778
 Huntsville AL **Bob League** 615-641-3778
 Montgomery AL **Rand Millich** 706-227-6895
 Carl Ponder 334-285-3265
 Fayetteville AR **Karl Beyersdorfer** 417-623-8888
 Harrison AR Video Group
 Little Rock AR **John Ogwyn** 903-986-8117
 Davy Crockett 501-868-8760
 Russellville AR **John Ogwyn** 903-986-8117
 Mena AR Video Group
 Phoenix AZ **Doug Winnail** 602-572-8747
 Jim Nork 602-222-9400
 Gerald Shoquist 602-546-3773
 Gary Stein 602-975-0897
 Howard Stein 602-546-3773
 Tucson AZ **Doug Winnail** 602-572-8747
 Phil Steagall 520-744-6453
 Camp Verde AZ **Doug Winnail** 602-572-8747
 Bob McCann 520-567-0230
 Arroyo Grande CA Video Group
 Eureka CA **Don Haney** 541-855-9872
 Michael Norris 707-445-1335
 Fresno CA Gaylyn Bonjour 559-346-1064
 Garden Grove CA **Dibar Apartian** 619-676-0886
 Rodger Bardo 714-270-4663
 Los Angeles CA **Jeff Fall** 626-914-1474
Hadden Pace 626-447-4476
 Don Turk 619-325-3356
 Palm Springs CA **Don Haney** 541-855-9872
 Redding CA **Jeff Fall** 626-914-1474
 Sacramento CA **Roderick Meredith** 619-673-7470
 San Diego CA Video Group
 San Jose CA Video Group
 Sonora CA Video Group
 Denver CO Video Group
 Franktown CO Video Group
 Hartford CT Jim Arnaldo 508-393-6209
 Washington DC **Ken Frank** As Of July, 1999
 Ray Clore, II 703-591-4787
 Boca Raton FL **Ben Faulkner** 813-684-1423
 Dexter Wakefield 407-627-2471
 Jacksonville FL **Randy Kobernat** 850-894-9909
 Live Oak FL **Randy Kobernat** 850-894-9909
 Miami FL **Ben Faulkner** 813-684-1423
 Ocala FL **Ben Faulkner** 813-684-1423
 Pensacola FL **Daniel Hall** 334-626-0585
 Tony Smith 850-438-0785
 John Burquist 334-661-9086
 Tallahassee FL **Randy Kobernat** 850-894-9909
 Tampa FL **Ben Faulkner** 813-684-1423
 Ron Peterson 941-858-4090
 Atlanta GA **Rand Millich** 706-227-6895
 Jack Lowe 770-474-8101
 Blairsville GA **Martin Fannin** 423-675-2304

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 Pearl City HI
 Des Moines IA
 Boise ID
 Pocatello ID
 Chicago IL
 Peoria IL
 Fort Wayne IN
 Indianapolis IN
 Plymouth IN
 Terre Haute IN
 Coffeyville KS
 Utica KS
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 Boston MA
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 Bangor ME
 Detroit MI
 Kalamazoo MI
 Lansing MI
 Marquette MI
 Saulte St. Marie MI
 Minneapolis MN
 Columbia MO
 Joplin MO
 Kansas City MO
 Rolla MO
 St. Joseph MO
 St. Louis MO
 Amory MS
 Greenwood MS
 Jackson MS
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 Ocean Springs MS
 Great Falls MT
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 Harold Way 808-455-2761
Gerald Weston 816-228-2035
 Byron Hartman 541-372-2210
 Mark Mendiola 208-238-0403
Paul Shumway 651-407-3636
Gary Ehman 715-524-2218
 Irv Woelfle 309-266-3638
David Burson 517-699-4971
Lambert Greer 502-228-5917
David Burson 517-699-4971
 Virgil Thompson 812-442-1303
 Video Group
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Lambert Greer 502-228-5917
Jon McNair 504-654-6797
Jon McNair 504-654-6797
Jon McNair 504-654-6797
Jon McNair 504-654-6797
 Don Wood 870-863-8512
Jon McNair 504-654-6797
 John Harbison 903-796-0790
 Jim Arnaldo 508-393-6209
 Video Group
 Jim Arnaldo 508-393-6209
David Burson 517-699-4971
David Burson 517-699-4971
David Burson 517-699-4971
 John Blanchard 906-586-6834
 John Blanchard 906-586-6834
Paul Shumway 651-407-3636
 William Oswald 573-657-4637
 Rod Reynolds 816-827-1320
Karl Beyersdorfer 417-623-8888
 Gene Hilgenberg 417-455-2057
Gerald Weston 816-228-2035
 James Wells 816-358-9606
 Rod Reynolds 816-827-1320
 John Turner 816-387-9213
 William Oswald 573-657-4637
 Evo Walker 601-773-6137
Daniel Hall 334-626-0585
 Jim Burson 601-262-7233
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 Arnold Lalum 406-265-4072
 Dana Glatz 406-442-0136
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Ken Frank As Of July, 1999
 George Webb 336-993-5714
Martin Fannin 423-675-2304
 John DuBry 828-874-5164
 William Dobbin 919-832-7296
 Arlan Weight 701-255-2897
Gerald Weston 816-228-2035
Don Contardi 973-379-7184

Morristown	NJ	Dennis Chornomaz 609-653-0425 Don Contardi 973-379-7184 Carl Klink 793-379-2640
Albuquerque	NM	Video Group
Des Moines	NM	Video Group
Reno	NV	Don Haney 541-855-9872
Brooklyn	NY	Don Contardi 973-379-7184 Roger Allgeyer 516-271-8785
Buffalo	NY	Don Contardi 716-638-7508
Corning	NY	Don Contardi 716-638-7508 Shawn McMillin 717-547-1501
Long Island	NY	Don Contardi 973-379-7184 Roger Allgeyer 516-271-8785
Rochester	NY	Don Contardi 973-379-7184 Ron Lilie 716-473-4722
Akron	OH	Lambert Greer 502-228-5917 Walter Warrington 330-325-7700
Cambridge	OH	Video Group
Cincinnati	OH	Lambert Greer 502-228-5917
Columbus	OH	Lambert Greer 502-228-5917 Charles Knowlton 614-964-0437
Dayton	OH	Video Group
Oklahoma City	OK	John Ogwyn 903-986-8117 Ray Reynolds 405-672-6965
Tulsa	OK	Karl Beyersdorfer 417-623-8888
Eugene	OR	Don Haney 541-855-9872
Medford	OR	Don Haney 541-855-9872 Fred Wittlake 541-855-6950
Portland	OR	Don Haney 541-855-9872 Terry Graves Gary Ullerick 253-922-6917
Mt. Pocono	PA	Don Contardi 973-379-7184
Philadelphia	PA	Don Contardi 973-379-7184
Anderson	SC	Dennis Chornomaz 609-653-0425 Rand Millich 706-227-6895 Ronnie Poole 864-968-9112 Buddy Wrenn 864-576-9460
Asheboro	SC	Video Group
Walterboro	SC	Lehman Lyons, Sr. 843-549-2985 Frank Frye 803-245-4752
Rapid City	SD	Video Group
Chattanooga	TN	Bob League 615-641-3778 Ron Laughland 615-851-7329
Crossville	TN	Bob League 615-641-3778
Knoxville	TN	Martin Fannin 423-675-2304 John Shelton 423-523-9332
Memphis	TN	John Ogwyn 903-986-8117 Davy Crockett 501-868-9860
Nashville	TN	Bob League 615-641-3778 Ron Laughland 615-851-7329
Abilene	TX	Video Group
Amarillo	TX	Video Group
Austin	TX	Keith Walden 512-244-5478 Randy Gregory 512-244-1863
Corpus Christi	TX	Keith Walden 512-244-5478 Bob Parker 512-387-9192 C.B. Short 512-853-2460
Dallas	TX	John Ogwyn 903-986-8117 Charles Haughee 903-887-8994
El Paso	TX	Video Group
Gladewater	TX	John Ogwyn 903-986-8117 Lynn Torrance 903-636-5218
Houston	TX	Keith Walden 512-244-5478 Ron McGowen 281-331-8930
Lufkin	TX	Larry Solomon 409-559-1145
Midland	TX	Video Group
San Antonio	TX	Keith Walden 512-244-5478

Temple	TX	Conway Slaughter, Jr. 830-560-1928
Salt Lake City	UT	Video Group
Gladespring	VA	Video Group
Winchester	VA	Charles Lauderback 423-283-0394 Don Contardi 973-379-7184 Gerald Dulaney 540-662-3696
Williamsburg	VA	Don Contardi 973-379-7184 Ray Clore, II 703-591-4787 Michael McDaniel 804-526-5948
Pasco	WA	Video Group
Richland	WA	Dean Greer 509-466-0908
Seattle/Tacoma	WA	Terry Graves 253-474-5807 Gary Ullerick 253-922-6917
Spokane	WA	Dean Greer 509-466-0908
Tonasket	WA	Eldon Davis 509-486-4240
Green Bay	WI	Paul Shumway 651-407-3636 Gary Ehman 715-524-2218
Merrill	WI	Paul Shumway 651-407-3636 Gary Ehman 715-524-2218
Milwaukee	WI	Paul Shumway 651-407-3636 Gary Ehman 715-524-2218
Wisconsin Dells	WI	Paul Shumway 651-407-3636 Gary Ehman 715-524-2218
Bluefield	WV	Val Burgett 540-726-8020 Robert Croyle 304-487-1489
Logan	WV	Val Burgett 540-726-8020
Ripley	WV	Edward Lee 304-372-3047
Craigsville	WV	Val Burgett 540-726-8020
Buffalo	WY	Jim Dunlap 307-684-2824
Casper	WY	Jim Hamby 307-235-3920 Ray Fertig 307-638-7575
Cheyenne	WY	Tim Moore 307-878-4459
Hulett	WY	Ben Whitfield 307-324-7931
Rawlins	WY	Jarvis Windom 307-322-3129
Wheatland	WY	Jim Adrianos 307-877-4934
Kemmerer	WY	Scott Winnail 307-742-7165
Laramie	WY	

INTERNATIONAL

AUSTRALIA

Canberra	ACT	Bruce Tyler 61-6231-8166
Brisbane	QLD	Church with Host
Perth	WA	Ken MacLeod 61-08-9457-7624

BARBADOS

Christ Church		Video Group
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BELIZE

Belmopan		Video Group
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CANADA

Calgary	AB	Laurie Nyhus 780-484-7633
Edmonton	AB	Laurie Nyhus 780-484-7633 Stuart Wachowicz 780-466-1815
Kelowna	BC	Video Group 250-491-0024
Vancouver	BC	Video Group
Fredericton	NB	Video Group
St. John's	NF	Frank Best 709-782-3733
Woodstock/ Springdale	NF	Video Group
Halifax	NS	Video Group
Dartmouth	NS	Video Group
Bracebridge	ON	Garry Lucas 705-726-0628
Guelph	ON	Charles Bryce 905-276-9729
Kingston	ON	Ken Frank 613-384-8110
Ottawa	ON	Ken Frank 613-384-8110 Jon Pippy 705-696-3566
Peterborough	ON	Charles Bryce 905-276-9729
Toronto	ON	Jacques Secours 450-623-5002
Montreal	QC	Video Group
Quebec City	QC	Video Group

Prince Albert SK Bruce Bird 306-873-4864
 Regina SK Eng Monson 306-545-5250
 Saskatoon SK Eng Monson 306-545-5250
 Yorkton SK Eng Monson 306-545-5250

CHILE

Santiago Video Group

COLOMBIA

Santa fe de Bogota **Eduardo Hernandez**

COSTA RICA

Santa Ana Video Group

FRANCE

Paris Video Group

GERMANY

Karlsruhe Video Group

GUATEMALA

Coatepeque Video Group

GUYANA

Aishalton Video Group

Awarewaunau Church with Host

Georgetown Fitzroy Greeman

Lethem Video Group

IRELAND

Dublin Brian Bedlow 353-55-25170

Henry Cooper 353-21-613571

KENYA

Nairobi Ernest Owino

Ndhiwa Video Group

Sultan Hamud Video Group

MALAYSIA

Bahau Church with Host

Kuala Lumpur Church with Host

Singapore Video Group

MARTINIQUE

Fort de France Church with Host

MEXICO

Guadalajara Video Group

Mexico City Video Group

San Luis Potosi Video Group

MYANMAR

Ka Lay Myo **Thomas Tial Hoe**

Sa Khan Gyi **Saw Lay Beh**

NEW ZEALAND

Auckland Kinnear Penman 64-09-435-3592

Palmerston North Video Group

PAPUA NEW GUINEA

Maprik Video Group

Wewak Video Group

PHILIPPINES

Baguio City Video Group

Bogabongan Video Group

Cavite **Rod McNair** 63-2-813-6538

Gorgonia De Guia

Columbio Video Group

Davao City Eleno Cabahit
 Felipe Casing 63-082-297-0200

Don Carlos, Bukidnon Video Group

Cateel Video Group

Iligan City, Lanao del Norte Eustiquio Benitez

Koronadal Proper Video Group

Lilo-an Video Group

Makilala Video Group

Maranding Video Group

Mauswagon Video Group

Mindanao, East Video Group

Mindanao, West Video Group

Monkayo Video Group

Nabunturan **Rod McNair** 63-2-813-6538

Quezon City Gorgonio De Guia

San Fernando Encardio Benitez

San Nicolas Video Group

PUERTO RICO

San Juan **Ben Faulkner** 813-684-1423

Raul Colon 787-739-5708

SOUTH AFRICA

Bloemfontein Video Group

Cape Town **Syd Hull** 27-11-664-6036

Pieter van der Byl 27-21-785-1418

Johannesburg **Syd Hull** 27-11-664-6036

Klerksdorp Video Group

Kroonstad Video Group

Nelspruit Video Group

Pietermaritzburg Video Group

Van Wyksdorp Video Group

SPAIN

Canaria Video Group

SRI LANKA

Colombo Video Group

THAILAND

Tha Song Yang Video Group

TRINIDAD & TOBAGO

San Fernando Video Group

St. Augustine Video Group

UNITED KINGDOM

Jersey CI Video Group

Derby ENG Tom Mahon 44-121-525-8636

London ENG Tom Mahon 44-121-525-8636

Belfast NI Video Group

Glasgow SCO Robert Storrer 44-1698-263-977

Chepstow WAL Video Group

VANUATU

Efate Video Group

Malekula Video Group

Tanna Video Group

VENEZUELA

Caracas Video Group

PRE-REGISTRATION FORM • 1999 Feast of Tabernacles

Please fill out the following form and mail it to headquarters. Coordinators need to know how many people may attend each site. Plans need to be made for activities, seating, etc. Even if your plans change later, we still ask that you send this form right now. Living Church of God, P.O. Box 501304, San Diego, CA 92150-1304.

If you would like to serve at the Feast this year, please check the appropriate box or boxes:

(If more than one family member would like to serve, please list additional names and the area in which you would like to help on the back side of this form.)

- Business Office / Typing**
- Business Office / HDO Count**
- First Aid**
- Family Day**
- Information Table**
- Parents' Room**
- Parking**
- Chorale / Experienced Director**
- Chorale (Alto)**
- Chorale (Soprano)**
- Chorale (Tenor)**
- Chorale (Bass)**
- Special music (singing)**
- Special music (instrumental)**
- Piano accompaniment for hymns**
- Ushering**
- Other** _____

Feast Site: _____

Prince Edward Island and Anchorage Alaska are *limited-transfer* sites, please wait for headquarters confirmation before making housing arrangements.

Name: _____

Address: _____

Phone: _____ **Fax:** _____

E-Mail _____

Total Number Attending: _____
 Children under 18: _____ Singles: _____

I Am A:
 Local Elder Deacon Deaconess

Special Needs:
 Handicapped Non-English Speaking (Please Specify) Other

Please Describe Any Special Needs: _____
